

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

June 4, Sunday.—Pentecost Sunday.
 „ 5, Monday.—Within the Octave.
 „ 6, Tuesday.—Within the Octave.
 „ 7, Wednesday.—Within the Octave. Ember Day.
 „ 8, Thursday.—Within the Octave.
 „ 9, Friday.—Within the Octave. Ember Day.
 „ 10, Saturday.—Within the Octave. Ember Day.

Pentecost Sunday.

On this day, in accordance with the promise of Christ, the Holy Ghost, the Third Person of the Adorable Trinity, descended on the Apostles. 'This day,' Butler remarks, 'is the birthday of the Church. Christ had indeed begun to form His Church during His ministry on earth, when He assembled His disciples, selected His Apostles, and placed St. Peter at their head. But by the descent of the Holy Ghost He completed His revelation, and gave to His Apostles a special and extraordinary assistance, by which they were directed and preserved from all error in teaching. He thus, as it were, infused a soul into His mystical body—the Church—and endowed it with a vigorous principle of life and action. From this time its rulers, ministers, and officers, being completely commissioned and qualified by the miraculous effusion of the Holy Ghost, set themselves to exercise their respective functions in governing and propagating the spiritual Kingdom of Christ, which was then perfectly settled and established.'

GRAINS OF GOLD

THE ANGELUS HOUR.

Ave Maria! Lingering, dying,
 Fades the day in mystic gloom;
 Soft o'er the downs the west wind's sighing,
 Sunk o'er the great sun to his tomb.
 Sancta Mater! Faintly stealing
 Over mead and leafy dell,
 Hark! the gentle cadenced pealing
 Of thy far-off Vesper bell!
 Ave, Ave! pure and fair!
 List, gentle Lady, to our prayer!

Ave Maria! Shades are falling
 Round us; fled the golden glow.
 Hear thy children fondly calling;
 Shield us from our ancient foe.
 Sancta Mater! Keep us near thee
 Till that dawn of faultless day—
 Rapturous morn,—when we shall hear thee
 Claim us as thine own for aye!
 Ave, Ave! pure and fair!
 List, gentle Lady, to our prayer!

—Ave Maria.

He that lives a life of going to do will die with nothing done.

However brilliant an action, it should not be esteemed great unless the result of a great motive.

A laugh to be joyous must flow from a joyous heart, for without kindness there can be no true joy.

They are gladdening souls who mean exactly what they say and expect you to say exactly what you mean.

The pyramid of knowledge is made up of little grains of information, little observations picked up from everywhere.

One of the fundamental principles of religion is growth. Our devotion is not very warm if increased love and strictness do not keep pace with it.

Manners are the happy ways of doing things. If they are superficial, so are the dewdrops which give such a depth to the morning meadows.

The men and women who forget God in their struggling, inane, careless, money-seeking, or fame-seeking days forget the best that is in them—for human endeavours are limited, and human sympathy fails, and human joys vanish, and human ills persist; who forget that great, comforting Confidant—such people miss a wonderful peace.

The greatest scientists in practically every department of recent science have been the firmest believers. This is no mere assertion founded on a few scattered examples, but, on the contrary, represents the true story of the position of scientists in this matter very thoroughly. There is not a single department of nineteenth century science in which representative discoverers were not faithful believers.

You must pay no attention to the trouble and darkness which comes over your mind at times. We must sometimes feel our own emptiness, and see how wonderfully weak our nature is, and also how frightfully corrupt. Do not be downhearted. Take each day as it comes, and serve God. Don't make plans. God will call you at His own and your own time. That is the simplest, the safest, and sweetest course to follow.

The Storyteller

A MAN'S OPPORTUNITY

Hesketh put her into the brougham very carefully, his clean shaven, strong young face showing a tenderness pleasant to see. She was driving the short distance alone. From beneath the folds of her evening cloak Nan's bare left hand stole out and touched his own. In the midst of the light and noise and movement they seemed to be absolutely alone.

He smiled down at her, then stood back on the pavement. 'To-morrow,' he said.

'To-morrow,' she replied, as the carriage moved on to make way for the next in the long line. 'To-morrow.'

There was little space between the two houses, and the electric brougham soon slowed down again before Marsha's Balmaine's big house. A flood of light flashed out across the pavement. Nan, who in the few minutes' drive had never stirred, gathered her cloak about her and passed slowly up the steps.

In the hall she paused, one little satin shoe upon the stair. The light shone down on her uncovered fair head and the young beauty of her face. She passed up another stair, the shimmering length of her cloak flowing behind her; then she hesitated again.

'I can't talk about it to-night,' she said to herself, tremulous with the wonder of it all, 'and yet—'

She turned to question the man servant, and at the same moment saw her father coming along the side hall from his study. 'Still up?' she asked, leaning over the balustrade. 'It is so late that I imagined even you might be tired of waiting.'

He smiled, the keen, hard lines of his face softening as they never failed to soften at the sight of her. 'Come along and tell me all about it,' he said, preparing to lead the way back to the study. 'Five minutes more or less will make no difference.'

For an instant she hesitated, looking down at him as if about to refuse. From beneath his heavy brows he shot a look at her, realising in her a barely perceptible difference, a radiance and vivid beauty that enfolded her as a garment. His heart contracted sharply as he looked, warning him that something had come into her life in which he had no part.

She caught his glance and coloured softly; but she followed him into his own room and passed over to the hearth, her cloak slipping from her shoulders as she went. He picked it up and threw it across a chair. She was all in white to-night, like a bride, with a string of pearls round her throat and a creamy rose in the lace at her breast. A little, slender thing, inexpressibly dear to him—his one ewe lamb, whom, father and mother both, he had guarded jealously for nineteen years. For some reason he now thought of the night she had come to him, and how in the shabby little parlor of those days he had waited alone with arms outflung across the table, his fingers stopping his ears.

He came back to his surrounding, to find Nan's hand through his arm, her cheek pressed close to his shoulder. His eyes were dark with memories as he looked down at her. She was extraordinarily like the mother she had never known, as he had first seen her—in a little cotton frock, her fair head framed in the pink and white apple blossoms of the orchard. His hand shook a little as he smoothed Nan's hair. She raised her face to look at him.

She, in her turn, felt a subtle difference in him to-night. 'You are worried about business'

'Not a bit.'

Her glance fell again. The red glow from the fire irradiated her, converting her white gown into rose. In her eyes was a dreamy happiness which again sent that sharp pain through his heart. The clock on the mantel shelf chimed softly, then struck two sonorous strokes.

'You must get to bed, Nan. It is later than I thought.'

She stood on tiptoe to kiss him and moved toward the door. Then suddenly she turned and came back again to where he stood watching her. 'Father, there's something I want to tell you, and it's so difficult to tell.'

'Not really, Nan?'

She nodded, staring into the heart of the fire as if she saw fairy visions there. 'It won't make any difference between us,' she said in a moment.

'What could make any difference?' queried Balmaine, his doubts becoming certainties. Then, as she still hesitated, he framed her face in his big hands and held her so, searching it with eyes in which jealousy struggled with tenderness.

She grew very pale and her eyes darkened; but she looked back at him steadfastly, without a trace of doubt. He let her go, and she gave a low, happy laugh, half sob. 'It's Neil Hesketh, father, and I can hardly talk about it yet, even to you. But I promised—when I really cared—to tell you. It is all so different! Those others who wanted to marry me—' She waved her hand, smiling mistily up into his face.

'Two of them were good men,' Balmaine said slowly, 'hard workers, steady going; the third—I thanked God you never gave him a thought!'



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'Not one of them was Neil,' said Nan, that happy note still in her voice. 'It never could have been anybody but Neil. He is going to the office to-morrow morning, father, just to settle things with you.'

'To settle things with me?' Balamaine's lips took on a firmer line. 'Just to settle things with me, eh?'

Nan, absorbed in her happiness, did not notice the grimness of his tone. She nodded, and put up her face to be kissed. 'I'm so perfectly wide awake and happy that it's hardly worth while going to bed,' she said. Then, struck through all her self absorption by something in his eyes, she clung to him a moment. 'Father, you will like Neil? You're glad?'

'I haven't met him yet, Nan, and how can I be glad? But the man you love has got to prove himself worth while, just because of that, just because you love him and will have to spend your life with him. I'll be quite reasonable, my dear, trust your old father.'

'I do,' Nan spoke wistfully. 'Of course I do, just as I trust Neil from the bottom of my heart, though a week ago I hadn't met him. He's the one man I could ever love like that.'

She reached the door, and there turned, her cloak a shimmering heap in her arms. Throwing it away from her, she ran impulsively back again, putting a hand on his coat sleeve. 'Father, you're not one of those ridiculous people who imagine love can't come quickly, that just a short time isn't enough to make one care for always? Looking back, I see now that with Neil and myself love came at once—in a flash.'

'I fell in love with your mother at first sight,' said Balamaine quietly, staring into the fire. 'It was with us no thing of days or weeks or months, Nan, and therefore I am not likely to make matters too hard for you and Hesketh. I have no doubt he will readily prove himself.'

'He will do anything in reason,' said Nan, 'just as I will, father.' There was another sound in her voice, a trace of apprehension.

Balamaine watched her pick up her cloak and pass slowly through the door-way. He dropped into his chair, and there sat with tightly clenched hands until the last red embers faded into gray, and dawn framed the windows.

'It's bound to make a difference!' he said, getting up stiffly from his chair. 'All the difference in the world!'

He looked about him drearily and, stooping, picked up the rose she had dropped a few hours before. For a moment he stood with it in his hand, then walked across the room to his writing table. There he unlocked a drawer in which were the few birthday letters she had written to him in childhood, and one or two trifles that had belonged to his girl-wife. He dropped the rose in with them, and locked the drawer again.

'It's bound to make a difference!' he said slowly, and went up to his room.

After one of the few sleepless nights of his healthy young existence, Hesketh sat waiting, his eyes on the clock. He was not troubled with any doubts of his acceptance as a son-in-law by the self-made man who controlled so many business interests and whose life story differed so enormously from his own. Nan loved him—nothing else mattered!

He fell into a reverie now, as he thought of her face last night, of the wonder of her beauty, the warmth of her lips as his own touched them for a moment behind the friendly shade of a palm in the conservatory. She loved him, and he loved her! From the first moment he had seen her, love had come to him with a force, an ecstasy, a maze of feeling, that left him very humble and very glad. He had endured a torture of doubt where she was concerned; but he had none at all about her father. He was glad to be rich, that he need not be accused of fortune hunting, glad that his family was unimpeachable enough to stand with the best.

But now he thanked God that he had no ugly door in his past to keep closed against Nan.

In no way a vain man, his life had conspired to give him assurance and a sane belief in himself. He was young, rich, strong, and popular with a large circle of friends. The more serious side of life had only lately come his way. He contributed to deserving charities when asked, he flung largesse to a tramp if he encountered one. He was good natured, easy going, and since his college days, when his abilities had enabled him to take a good place in spite of himself, he had travelled, gone in for sport and amusement with a zest worthy, perhaps, of a better cause. Hasty tempered, he was generous, and possessed of a sense of humor which kept him from being in the least small minded.

There was an eagerness now in his eyes and upon his tanned face with its clean cut lips that Nan would have liked to see.

He presently sprang to his feet and shook his clenched hand at the clock. 'Hurry, can't you? If I hadn't my watch to confirm you, I'd swear you were working backward! Eleven o'clock, she said, as then his letters would be read and his secretaries seen, and there would be a few minutes' breathing space to bestow on me before other affairs claimed his attention. He's a perfect fiend for work, they say, and not the pleasantest man in creation to deal with.'

He walked over to a table littered with papers, and took up a magazine. When he came to the page he sought, he propped it open, and thoughtfully considered the somewhat harsh lineaments of the iron-master.

Marshall Balamaine's life story often figured in the press. People apparently never tired of hearing how the great man made his money. It pleased the multitude of workers to know that once he was in a more humble position even than themselves; that some day, by a stroke of the magician's wand, they too might be millionaires. They forgot that, together with an enormous faculty for work, he had unusual business acumen, and that, above all, he had done what is not given to all men to do—seized his opportunity, taken the tide at the flood, with the result that in comparatively few years he ranked high among the richest men of his time.

All this Hesketh might have read in the words surrounding the great man's portrait; but he knew the details by heart. Among them there was not the faintest hint as to how he would be likely to treat suitors for his only child's hand, and, as this was the sole subject of interest at the moment, Hesketh presently flung the magazine aside and prepared for his interview.

Balamaine's offices were in town, away from the great works he owned; but not so far but that from the topmost windows could be seen the huge chimneys that belched forth flames and smoke and noisome smells. Balamaine went there nearly every day of his life. The works were his pride; next to his daughter, the most desirable thing in existence. It was a thousand pities, people said, that he had no son to follow in his steps.

Arrived at the offices, Hesketh sent in his card. Balamaine kept him waiting hardly a moment. But during that moment the clerks behind their desks had time to dart envious glances at him. Tall, wiry, and brown, a young giant, immaculately dressed, this brought to mind the fashionable world where sport and enjoyment seemed the only business worth while.

In his turn, Hesketh looked about him with frank interest, as was natural, considering this was the environment of her father. There was no shadow of doubt in his eyes as he followed the clerk into Marshall Balamaine's private room, but only a desire to be free to go to Nan as her lover and future husband. He wondered how soon he might marry her. In six weeks, perhaps, at longest. It was Austria they had planned—a little town among the mountains—

The door closed behind him. He found himself confronting the man he had come to ask for his daughter.

It was a grim face that he saw, set in hard, inflexible lines. Balamaine's business face. Balamaine had risen and now stood facing him. Both were tall men, almost of a height, and as they measured glances the doubt in Hesketh's mind gave way to another sensation, a tingling of the nerves that meant effort, fight, a something that braced the mental faculties as the ring of crossed steel tautens the muscle of a swordsman.

As Balamaine's eyes swept over the visitor, his expression changed. He held out his hand, and Hesketh grasped it, then sat down in the chair placed for him opposite the window.

Balamaine was a silent man who ordinarily seemed to weigh every word. Now he spoke slowly, ponderously. 'You wished to see me?'

Before replying, Hesketh deliberately placed his hat and stick on an adjacent chair. A close observer might have found characteristics oddly alike in the two men. Then he looked full at Balamaine.

'I have come on no business matter, Mr. Balamaine, but on a personal one. I love Nan, and she—thank God!—loves me.' He spoke with an undercurrent of fervor. 'May I conclude that you will not withhold your consent to our marriage?'

It was hardly a query. The quiet self-confidence of the words brought Balamaine's heavy brows together in a frown. Upon the writing table stood a small bronze statuette of a workman leaning on his pickaxe. He lifted the thing up and put it down again, as if weighing it in his hand. Then he gave his attention again to Hesketh.

'You seem very certain of my consent,' he remarked dryly.

The young man's tanned face took on a degree more color. 'Why not?' he said. 'Nan loves me; there is nothing in my life to my discredit. You will want to put me through my facings, and you naturally want to know the kind of man your daughter is marrying. She has told me all that you are and have been to each other, and of course—'

He broke off, some of his self-confidence torn away by the older man's expression. He half rose; but Balamaine's great hand waved him back.

'Come, that's better,' he said. 'I like you to be frank with me. I'm not the man to beat about the bush myself. You're outspoken with me; I'm going to speak my mind to you; and if you get a few hard knocks—well, I guess my little girl's worth 'em.'

He rose and took a leisurely turn round the room, then came back to his chair, and, leaning forward, faced Hesketh. 'Nan seems to have taken a fancy to you, and you seem to think you've fallen in love with Nan. No, wait—don't begin interrupting me—you shall have your say later. You've known each other for a week, she tells me, and last night at a ball matters came to a head.'

It was all hideously commonplace put that way. Fortunately Hesketh's sense of humor came to his aid. He folded his arms, set his lips firmly, and made no comment. Marshall Balamaine, fidgetting again with the bronze statuette, nodded to himself.

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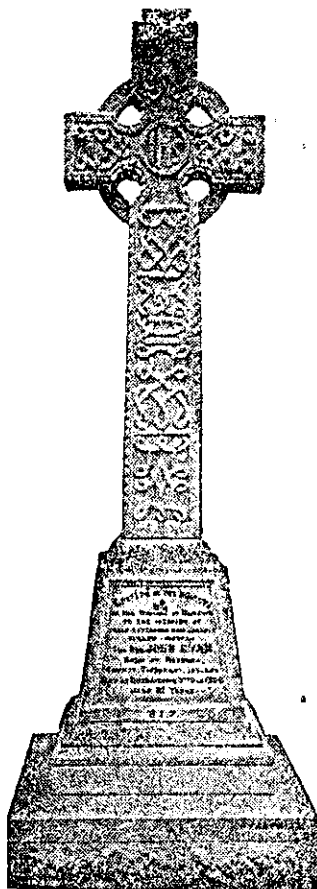
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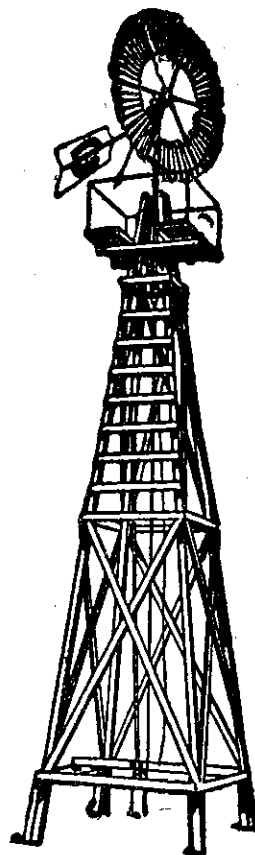
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'And where did you meet before that? At another ball, she told me. And before that?' He paused. Hesketh, imperturbable, again made no sign. At another ball.

Hesketh's eyes came back to him from the bronze figure. 'Forgive me for interrupting; but you evidently like to be accurate. It was at a theatre supper given by the Crawleys.'

Balamaine waved his hand in acknowledgment of the correction. 'What I want to point out is the fact that never once have you and she met when either was at a disadvantage. You have both been on your very best behaviour, well dressed, pleased with your company, surrounded by all the glamor of wealth and beauty. What can you know of my daughter? She, apparently, has the most exalted notions of your worth.'

He glanced across to Hesketh. His last words had brought a glow to the young man's eyes; but still he made no comment.

'Balls, theatre suppers, dinners, concerts'—each word touched upon gained a firmer note of scorn—all very well for women, perhaps, but as a man's chief object in life—bah!

He pushed away the bronze, then grasped it again, using it as an object lesson with which to point his words. 'I'll give my girl to no wastrel of life! No man shall have her who can't do an honest day's work, whatever it may be, mental or physical! Amusements are all very well; but as the chief aim of existence they lead to nothing but disaster. There are too many of your kind going, Mr. Hesketh.'

He thrust between himself and his listener the bronze figure of the man with the pickaxe. The light fell clearly on the seamed face and hard, sinewy hands.

Hesketh made no movement. He sat with folded arms, his eyes alternately on the bronze figure that personified labor, and on its living exponent opposite. There was a dominating magnetism about Balamaine that attracted him. He had never met a man in the least like him, and some undeveloped force in his own nature responded to that which Balamaine exemplified. The latter had risen now and was pacing the floor in slow, ponderous strides which made no sound on the carpet.

A marble presentation clock on the mantel shelf ticked off the moments, and from the street outside came the dull roar of traffic. All his life the ironmaster had worked in turmoil. When he spoke again, his voice held another note. The jarring strife of it had died out. With an instinctive desire to respect his emotion, Hesketh fixed his eyes on the bronze figure of Labor.

'After seven days' acquaintance, Mr. Hesketh, you come easily enough to ask me for my only child. I have watched over her and guarded her for nineteen years. We have hardly ever been separated. Her birth cost me my wife, and at first I refused to see the child. I went away from it all with a burning sense of resentment to mourn my loss sullenly alone. And one night—his voice grew hoarse—'across the awful loneliness I seemed to hear the baby, hers and mine, crying to me—and I came back. We have been all in all to each other for nineteen years, until,' his strongly marked features contracted and hardened again—'until you came—you who haven't a notion of what life really means, who have just skated airily over the surface, blind to all that lies beneath, who have never done a day's work in your life, or taken an interest in those who work. I hoped she had enough of her father in her to care for a man with some ideas beyond sport and entertainments.' He pulled up short in front of Hesketh and eyed him up and down with grudging glance. 'And the pity of it is that you're strong, well built, manly, with the looks that women set store by. And you're nothing but a well-bred loafer, after all!'

Hesketh had reached the end of his tether. He sprang up, passionately angry, his control flying to the winds. 'You have had your say, in all conscience, and for Nan's sake I've borne it. Now it is my turn! I know you to be a hard man—it's the outcome, I suppose, of your life—but I looked for some kind of tolerance at least from one who has an army of men under him. But no, you are narrow, like many of your kind. You've risen to power by trampling on other people! you have set up Labor as a god, and those who won't fall down and worship with you, you have no call for. You have the great incentive, need, to spurn you on. There's nothing like it for nerving a man—he's got to work, or he's got to go under. If you'd been a rich man's son, you might have been different, probably much pleasanter to deal with. You grind your people, you interfere with the existence of those under you. You want to spoil the happiness of the daughter you profess to love. She takes a secondary place. This, with a passionate forefinger he indicated the bronze figure, 'this is your fetish, not Nan!'

Taken out of himself, Hesketh walked over to the hearth. He had momentarily forgotten his errand. Now the face of the girl he loved rose before him and checked his words—her eyes, the soft curve of the lips his own had touched last night. He had failed her! Balamaine was not the man to forgive such plain speaking. He ought to have tried diplomatic means. He stood erect and went over to the chair that held his hat and stick. His face looked suddenly older, more determined. He hated the inflexible adversary with whom he had just measured steel. He would have Nan in spite of him!

Balamaine, from his big leather revolving chair, watched him. Suddenly he leaned nearer, his eyes gleam-

ing under shaggy brows. 'That's the plainest speaking I've heard for many a day,' he remarked, and there was that in his deep voice which made Hesketh pause. 'You've a temper of your own, young man, that's certain. Now you've worked it off, you're probably ready to apologise.'

Hesketh gave a short laugh. 'Apologise? Why should I? There's not a word of it I want to take back. In spite of your whole hearted denunciation, you don't know me yet.'

He turned on his heel again. At that moment, before Marshall Balamaine's eyes rose Nan's face, pleading, tremulous, happy. He, too, in the joy of fight had forgotten Nan. He brought his great fist on the table with an energy that made the contents rattle. Then suddenly it shot out toward Hesketh.

'Shake!' he said abruptly. 'I like your spirit, young man, and your worst enemy couldn't accuse you of inconsistency. If you'd taken all I said lying down, just to curry favor on account of my little girl, I shouldn't have wanted to exchange another word with you. So shake and sit down! We must have the thing right out here and now.'

And after a momentary pause Hesketh shook hands.

Balamaine drew a long breath. Nan, after all, occupied a wide territory in his heart, and Nan would have been hard to face if Hesketh there and then had walked out of the office. Instead, he sat down again. In the eyes of both the fire of argument had died out; yet each looked determined.

Balamaine had always wished for a son. His glance rested on the younger man, and then ruminatively shook his head.

'The pity of it!' he said half aloud. 'You'll have to prove your mettle for work before you marry my little girl. You've got your good points, I allow; but no wastrel of time shall have Nan!'

Hesketh squared his shoulders and his mouth twitched. 'You seem mightily determined that I am a wastrel. Why, I wonder? Because I am careful in matter of dress? So are you, in spite of your sledge hammer theories on labor. Because I go to an occasional ball, or concert, or theatre, and because in my travels I have brought down my share of big game?' Then, as Balamaine made no reply, he went on with apparent irrelevance, 'Do you recollect that some time ago Verrameed's Bank stopped payment? It was a one-man show, if you remember, and the high rate of interest paid had attracted a number of small depositors—those of us with more to lose are wavier.'

Balamaine nodded. His attention was arrested by something in the speaker's bearing. Hesketh's face had altered, he looked suddenly alert, capable, a man with a purpose.

'After the announcement and the panic that ensued, the depositors were told that they would be paid in full.'

He paused. Balamaine nodded again, and filled up the pause.

'Many of my workmen had money in Verrameed's. Interest was too high. Some misguided fool came to the rescue, they say, and took over the whole of the liabilities. They were discharged, sure enough, to the tune of considerably over a million, and, what's more, the depositors had the fatuous folly to put their money back into Verrameed's, instead of thanking their stars for a lucky-escape from ruin.'

Hesketh shrugged his shoulders. 'After all, the misguided fool stood to lose very little. He knew Verrameed. It was all a chapter of accidents—a run on the bank, money tied up, no cheating of any kind. The misguided fool happened to hear some pathetic tales of the depositors and went into affairs with Verrameed, and knew what he was about—and, anyhow, it was worth while risking something to send those poor creatures to bed with easy minds. The fool stood to lose very little. He had been looking about him for an opportunity, and he got it—at Verrameed's. Verrameed's is going stronger than ever, and though the interest is not so high, there will be greater security. Verrameed's has a good, hard-working staff, too. It was just that misguided fool's opportunity, and he hung on to it for all he was worth.'

Hesketh ceased speaking and reached over for his hat and stick again. Then as he turned to go, he met the older man's glance.

'It was misguided,' Balamaine's voice was slower than usual; 'but it was a fine thing to do. Quixotic, I grant you, but fine.'

Hesketh shrugged his shoulders again. 'It was nothing of the kind. The fool wanted to do something practical; he was a bit tired of mooning around without a definite object in life. He ran no risks; he just found himself and his own possibilities—at Verrameed's. Bank hours, fortunately, are not long; though at Verrameed's, as in other places, we occasionally work overtime.'

He glanced at the clock and then at Balamaine, who stood motionless beside the table, the little bronze figure overturned near at hand.

'Nan has been waiting a long time,' Hesketh said in a moment. 'I promised to go to her when I had seen you, Mr. Balamaine. May I tell her that I—that you—' In his eyes was an anxiety that had not been there on his entrance.

Balamaine strode forward and held out his hand. This time it was the close grip of men standing on an even plane. 'Tell her,' he began, and his deep voice was a degree hoarse—'tell her—' he broke off abruptly and gave a short laugh—'why tell her just what every woman likes best to hear from the man she loves!—Exchange.'

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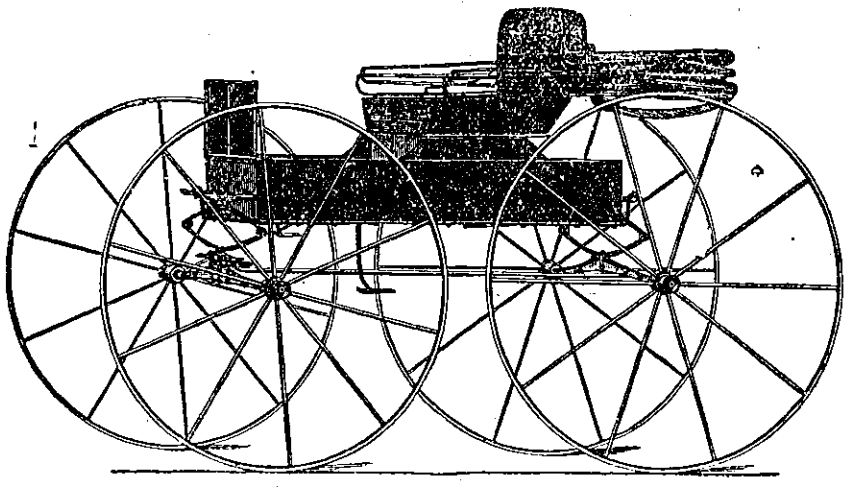
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A MUCH-FELT WANT

AN INTERNATIONAL INDEPENDENT TELEGRAPH AGENCY

In a resolution of the press section of the seventh Austrian Catholic Congress, held last September, in Innsbruck (writes the Rev. M. J. Ahern, S.J., in *America*), the necessity of an international independent telegraph agency was emphasised; and the desire expressed that such an agency be called into being as soon as possible. Neither the necessity nor the desire was new. The latter has been given expression to in one form or other in the resolutions of every Catholic congress of recent years, and the absolute need of some such antidote and corrective to the poison of untruth, and to the irresponsibility and inaccuracy of the misstatements supplied as 'news' to the press of the world by the press bureaux at present in existence, has become increasingly evident with the elevation of these bureaux to the positions of enormous influence they at present occupy.

Recent events have only served to bring this into stronger relief. One has but to recall the accounts, always 'full,' 'complete,' 'accurate,' 'of eye witnesses,' etc., published in our newspapers and magazines of the riots in Barcelona; of the trial and execution of Ferrer, and of the revolution in Portugal. What with the wholesale calumnies of the clergy and the religious orders, the 'subterranean passages' and 'stacks of rifles' in religious houses, the suppressing of facts favorable to the Church and the exaggeration of the unfavorable, it seemed clear that an effort was made to picture things Catholic in as sinister a color as words could do, and the deeds of the Church's enemies as seldom falling far short of, when they did not actually attain to, the heroic.

In the European non-Catholic press the magnificent success of a Eucharistic Congress in London, Cologne and Montreal is dismissed with a few paragraphs, whereas the proceedings of an insignificant meeting of free-thinkers and anti-clericals fills columns. Significantly, in the reports of parliamentary discussions in the French, Spanish, or Italian chambers, the anti-clerical deputy or premier always 'proves'; the Catholic member on the contrary merely 'endeavours to refute' or 'tries to deny.' Then again, how infrequently are the comments of Catholic papers on a parliamentary or any other question, even one of most intimate concern to the Catholic Church, made the subject of a press despatch or news-item? According to the press-despatches, in a conflict between Church and State, the State is in nearly every case merely resisting the usurpations of the Church. An occasional clerical scandal will be magnified beyond belief and given wide publicity; not so, however, the repentance and retraction of the unfortunate individual, public though that repentance and refutation be.

Vatican Decrees and Encyclicals are Misconstrued and mistranslated—witness the case of the Borromeo Encyclical in the Liberal and Socialistic press of Germany. The Pope is apparently continually being displeased with his Cardinal Secretary of State and dismissing him. And so we might go on for pages! Enough has been said, however, to make abundantly clear how untrustworthy, misleading and—the expression is not too strong—diabolically distorted are the majority of the press reports of events within or affecting the Catholic Church. What has been said of a certain brand of history, that it is a conspiracy against the truth, may be applied with much greater propriety to a great part of our twentieth century news-supply. When it is not downright false or misleading, it is too often, to borrow an expressive word from our German cousins, '*Tendenziös*.'

This deplorable condition of affairs finds a ready explanation in the fact that where they are not in the hands of the Church's enemies, or are not financed by anti-clerical parties, the existing agencies are owned by people who are simply neutral or disinterested in Church matters, and are, to a large extent, controlled or protected by some one government or other; some of them, indeed, enjoying both forms of patronage at once.

A telegraphic news-agency that would be accurate and authentic in the news, which held itself aloof from such patronage, whose despatches would not be 'doctored' to serve the ends of any certain clique or international cabal, would be a boon not only to Catholics and the Catholic press, but to all who love truth, and to those newspapers who print the 'romance' news and the 'fablegrams' not from any inherent prejudice, but because they are ignorant of Catholic teaching, and have no authoritative sources from which they can draw their supply promptly and cheaply. Within the past year

A Notable Effort has Been Made

to furnish such sources for the Australian press by the recently consecrated Bishop of Auckland, New Zealand, the Right Rev. Dr. Cleary. An account of his excellently planned and organised enterprise was published in *America* of February 18. In England, too, the first steps have been made towards the organisation of an international Catholic defence league. And now comes the good news from Switzerland that a stock company has been formed there to conduct an international independent telegraphic

agency which will begin operations on the coming first of May.

The News Agency is no Mere Mushroom Growth.

A committee of four influential Swiss Catholics—Herr Jakob Rohner, a well-known manufacturer; Dr. Geser-Rohner, a lawyer and cantonrat of the Canton of St. Gall; Dr. F. Lampert, Professor of Canon Law in the University of Fribourg, and Herr G. Baumberger, chief editor of the *Zürcher Neueste Nachrichten*, has for more than a year been quietly conducting a thorough investigation into the matter; the possibilities and the difficulties have been thoroughly discussed, the views of personages high in Church and State ascertained, and everywhere the project has met with the most enthusiastic approval and endorsement. Milan has been selected for the location of the central bureau, with branches in Rome, Munich, Zurich, Vienna, Budapest, Warsaw, Cologne, Brussels, Paris, and Madrid. The branches in London and New York and in other important centres will follow as soon as they can be efficiently organised. It is well to remark, to prevent possible confusion, that the new agency is an independent undertaking from the 'Central-Ankunftsstelle,' of which a description was given in a recent number of *America*.

The selection of Milan as the seat of the head office has not been made haphazard, but is the result of a thorough study of the conditions in that and other cities, particularly in Vienna, which was at first proposed for the purpose. Milan unites to the advantage of being sufficiently close to Rome, that of excellent railroad connections and an unsurpassed long-distance telephone and telegraph service. There are, for instance, through rail routes by way of the Simplon and St. Gotthard tunnels to Paris and London, over the Brenner pass to Munich and the cities of Southern Germany, with direct lines thence to Cologne, Brussels, Amsterdam, etc., on the north-east, and to Dresden, Berlin, and Northern Germany, and thence to St. Petersburg and Warsaw on the north-west; over Venice and Trieste to Vienna, thence to Budapest, Belgrade, Constantinople; over Marseilles to Madrid and Lisbon. These excellent connections are invaluable for the rapid correspondence service, which will be one of the features of the bureau. The telephone and telegraph service from Milan is even more excellent in extent and efficiency. The advantage of this to the new bureau is so evident that comment is superfluous. The agency will use as telegraph and cable name the word 'Iuta,' formed of the four initial letters of the German title: 'Internationale Unabhängige Telegrafische Agentur.'

In the choice of its director-general the agency has been singularly fortunate. Dr. Ludwig Kaul, a German, although still young, is a journalist of great and varied experience, and has a knowledge of every important European tongue. For some years he has conducted, with conspicuous and yearly increasing success, a private telegraph agency in Zurich, called the 'Helvetia,' along the lines of the new venture. The 'Helvetia' becomes on May first with its plant, correspondents, and patronage, part and parcel of the latter. This must be considered a singularly fortunate circumstance, for it relieves the new international bureau of the thousand and one anxieties and difficulties incident upon every new foundation, and enables it to concentrate all its energies on widening the patronage and in increasing the efficiency of an already existing and admirably-planned organisation.

The Intense Interest Which the News of the New Foundation

has aroused on the Continent and on all sides and the co-operation already secured leave little room for reasonable doubt that the I.U.T.A., within a short space of time, will count among its subscribers the entire Catholic press of Europe, as well as a large and ever-increasing number of the independent publications, to say nothing of the parliamentary, ministerial, and private patronage it will in time receive.

All kinds of news will be supplied, ecclesiastical, financial, political, economic, scientific, artistic and literary. The magnificent and truly heroic work of Catholic missionaries in all parts of the known world, a work that has been too little appreciated even in the Catholic press, and is almost, if not totally, ignored by the non-Catholic sheets, will be fully reported by the new agency. Anyone who is at all familiar with the periodical and propaganda literature of the various Catholic missionary associations knows what valuable contributions these missionaries are making to various sciences, such as geography, anthropology, ethnology, botany, to say nothing of the tens of thousands they have led into the paths of civilisation and the light of the Gospel.

No country would seem to offer a more promising field to the new agency than the United States. Whatever the reason may be, whether it is that they have grown more tolerant, or out of a wholesome fear of the largely increased influence of the Catholic Church on public opinion during the last few decades, our great newspapers and magazines seem concerned to give as little offence as possible to the Catholic body, and, merely as a matter of business, they prefer to publish accurate news about Catholic matters to the extra, often great, expense of supplying the correction later, on the protest of some influential Catholic personage or association. To such publications the I.U.T.A. will supply all they desire, and will supply it as promptly and cheaply as any one of the existing agencies. On those,

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however, whom the old demon of bigotry still holds in bondage, it will act as a wholesome check to their ravings, which they will ignore at their peril.

The new agency has an imperative claim on the support and patronage of the Catholic body. It opens out a splendid prospect of largely increased efficiency and prestige to our American Catholic press, and brings the realisation of Catholic dailies nearer. Steps have already been taken to organise an American branch of the stock company of the I.U.T.A., and to put it into intimate connection with the central bureau. Due notice of the progress of this organisation will be given in these pages. The entire American press, Catholic, non-Catholic, and secular, will, in due time, be canvassed for patronage.

TOLERATION IN THE SOUTH OF IRELAND

STRONG TESTIMONY BY A NON-CATHOLIC

We take the following letter, which is signed by Mr. J. Earnest Grubb, Carrick-on-Suir, Co. Tipperary, Ireland, from a recent issue of the *Spectator*:—

Sir,—My attention has been directed to a letter from Miss Anne W. Richardson, of Moyallan, Co. Down, in your issue of March 18 last, which contained statements as to the state of feeling existing between Roman Catholics and Protestants in the South of Ireland.

Miss Richardson may be an authority as to the state of affairs in the North-East of Ireland, but she has not lived in the South of Ireland, and she has not had the experiences of social life there that I have had.

I must be somewhat egotistical in order to establish my claim to be a competent witness, one who can give reliable evidence on this question. I am a member of the Society of Friends, and have spent my life as a trader at Carrick-on-Suir, Connel, etc., in the south-east of Ireland. I have taken an active part in the public life of my neighbourhood, I am a Justice of the Peace for the counties of Tipperary and Waterford, and have been for many years an elected member (and chairman) of the County Council of Tipperary South and the Urban Council of Carrick-on-Suir and other

public bodies. Ninety to ninety-eight per cent. of my constituents are Roman Catholics, and if 'Religious Intolerance' existed, I would not have been chosen for these positions. As regards the willingness of Roman Catholics to elect Protestants to public boards, I may add that a Protestant Unionist and a Quaker lady were (the latter for many years) elected Guardians of the Poor at Carrick-on-Suir. A Quaker Unionist has for many years been vice-chairman of the Board of Guardians at Clonmel, and I could give instances of Roman Catholic, including priests, uniting to place Protestants in posts of profit and responsibility when they were suitable for such appointments.

With reference to Miss Richardson's statement about Waterford, the Salvation Army ladies there told me yesterday that they hold their open-air meetings without molestation, sometimes wearing uniform. One or two police are at times present as spectators, and this good order has prevailed for a long time.

The case of the Salvation Army officer who was injured on Waterford Quay about the year 1900 is an isolated occurrence, and, if I remember rightly, tactfulness might have prevented friction. Within my own knowledge two or more preachers, some in clerical costume, pray and preach at fairs in this district. They are listened to quietly and are not molested; although they stand in the way of traffic, the country people drive their carts round them. It would be impossible to picture a better and more Christian reception. The fair folk are one hundred to one Roman Catholics.

Three or four Protestants have within the last few years taken farms in this district previously occupied by Roman Catholics, and their relations with their Roman Catholic neighbors have been altogether harmonious.

My father and mother and their family lived here through the disturbances in 1848 in William Smith O'Brien's time, and afterwards through the period of the Fenian troubles, but we never had any difficulty with our neighbors or any insult offered to us.

I have, personally, no fear that whatever legislative changes may take place in the arrangements for the government of Ireland there will be anything to prevent Roman Catholics and Protestants from living harmoniously together in the land of their birth.

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Current Topics

More About 'Neutrality'

The idea—which was pressed home by Dr. Cleary in his Lenten Pastoral and in his subsequent controversy with the *Evening Post*—that there is no such thing possible as 'neutrality' in regard to religion, where it is a question of education, is now being illustrated and emphasised in all directions. A short time ago we quoted from our able contemporary, *America*, a strong editorial expression of opinion in that direction, the moral in that particular instance being drawn from a review of school legislation in France. In its latest issue the same paper relates an interesting incident in which the same lesson was enforced in a very unexpected quarter—to the surprise, and, let us hope, to the enlightenment of the gathering of Socialist teachers who had invited the orator to bless the 'neutral' schools. *America*, of April 15, thus tells the story: 'A recently organised society of teachers in Brussels, Belgium, composed exclusively of Socialists and having as chief purpose the propagation of socialistic doctrines, was treated to an unlooked-for surprise in its first public meeting, held in the Maison du Peuple in that city. M. de Brouckere, a militant Belgian Socialist, had been invited to address the gathering on the topic Neutral Schools. Expecting an entirely different treatment of the subject, the members of the society were amazed to find themselves listening to a speech proving the flat impossibility of neutrality—i.e., of non-religious training in schools. The orator affirmed the impossibility on two heads: to defend such a system is to follow a vain dream, and in the supposition that the vain dream could be made a reality, its exponents would find themselves forced to close their schools. Neutral schools, he explained, so far from helping to spread the light of intelligence, must plunge their followers into abysmal darkness of ignorance. 'For,' he continued, 'neutrality in the matter of education must have one of two meanings: Either it supposes that its devotees hold no positive and fixed opinions in all the questions of controversy of the day, or it simply forces them to banish from their programmes of study and to ignore such questions and to teach nothing that is in any way subject of discussion. M. de Brouckere, in a very effective analysis of neutrality, then proceeded to show how school training is radically impossible in either of the two suppositions. Whatever the speaker's purpose, he certainly did a good work in pricking a hubble Socialists' love to see floating above them.'

Controversial Derelicts

Many a time and oft has the *N.Z. Tablet* exposed the falsity and hollowness of those silly myths and calumnies about the Jesuits, which have been part of the bone and marrow of the great Protestant tradition regarding the Order for the past three hundred years. Amongst the most famous—and certainly the hardest-worked—of these Jesuit stage-bogeys have been the so-called 'Jesuit Oath'—one of the many forgeries of the notorious Robert Ware—and the alleged *Monita Secreta* or Secret Instructions, which were fabricated by a Polish Jesuit called Zahorowski, who had been expelled from the Society about the year 1611. The first of these has been a particular favorite with no-Popery zealots in New Zealand. It was given (as a genuine oath) at full length in an Auckland paper more than ten years ago; it has appeared, off and on, in various papers during the interval; and it was served up to us only last year in the *Wanganui Chronicle*. Let our Protestant champions take one long last look at these once-prized treasures—for they have now been officially 'retired,' and have made their last authorised appearance on the controversial stage. In the recently issued *Protestant's Treasury*, the English Protestant Press Bureau—of which a Mr. Le Lievre is secretary—which supplies material to the under-strappers and hirelings who carry on, in connection with sundry Protestant Alliances, an unsavory warfare against 'Rome,' has, under pressure of nearly three centuries of refutation, at last expressly disowned these documents as forgeries, and has, so to speak, formally withdrawn them from the Protestant armoury.

And not these two only—there are others. The infamous 'Letter of the Three Bishops'—which purported to be a letter sent by three Bishops from Bologna, 1553, to Pope Julius III., urging him to prohibit all reading of the Gospel among the people, inasmuch as they were beginning to discover the utter discrepancy between its teaching and the Romish doctrine!—has also been cast to the controversial scrap-heap. Mr. Le Lievre has come to admit—what the late Father Bridgett, C.S.S.R., had long ago demonstrated—that the whole thing is a fabrication, the letter having been

forged by an apostate named Vergerio in Switzerland about 1550, and first published in England by a bitter enemy of Catholicism, William Crashaw. 'Other interesting fables and fabrications,' says the *Edinburgh Catholic Herald*, 'are interred with due formality as dead and done for in *The Protestant's Treasury*, such as the 70,000-100,000 Huguenots massacred on St. Bartholomew's Day; the number of victims of the Spanish Inquisition, Princess Ena's oath, and such like fairy tales.' Some of our contemporaries are disposed to regard Mr. Le Lievre's act of fairness as a sign of grace, and as suggesting that, after all, the Ethiopian may change his skin and the leopard his spots. We would be glad if we could share this charitable view, and could hope that the Protestant Press Bureau is really turning over a new leaf. Whether that be so or not, it is at any rate satisfactory to know that these hoary calumnies and forgeries have been publicly withdrawn; and we, at least, have no tears to shed over their demise.

The Churches and Military Training

The Dunedin Presbytery, the Council of the Churches, the Y.M.C.A., and the majority of kindred non-Catholic religious bodies or organisations (Anglicans excepted) have, definitely, and in set terms declined to avail themselves of the conditions offered by the Defence Department in regard to the enrolment of senior cadet corps, their unwillingness being professedly based on the ground (a) that the proposal is in the direction of denominationalism, and (b) that the Church's participation in this preparation for possible war—even to the limited extent of nominating an officer for a boys' company—is incompatible with Christianity. With regard to the first, we have nothing to say except that—coming from such quarters—it is certainly a mysterious objection. Every denomination presumably believes in itself. By its very existence it proclaims the denominational principle; and for a purely denominational body, such as a Presbytery, to object to a proposal because it appears to be in the direction of denominationalism seems about as reasonable and consistent as for a Socialist to object to a measure because it savours of Socialism, or for a Protectionist to object to a proposal because it is in the direction of high tariff.

In respect to the wider question, it is certainly the case that the Church—we speak, now, of course, of the historic Catholic Church—while she could not abolish war, has always done everything possible to discourage it. From the first she stripped it of its plumes and frills and gilding and set a stigma upon it. When the defence of public right called for war she rather condoned than consecrated it; and, says Lecky, 'whatever might be the case with a few isolated prelates, the Church did nothing to increase or encourage it.' From the earliest days no weapons were permitted within the sacred walls of her churches; and no cleric was—or is to this hour—allowed to bear arms. The calling of the soldier was not, of course, regarded as sinful. But the calling was distinctly discouraged, partly through the new feeling as to the high value and enormous possibilities of human life, partly through the moral—or rather immoral—atmosphere of camp and barrack life in those days, and partly, no doubt, to the unexpressed or half-expressed hope of the coming of a perpetual peace which would aid in the spread of God's kingdom upon earth.

Two chief occasions, however, arose in the history of the Church when, in the interests of civilisation and of religion, she had to lean upon the military arm. One was in the days when the northern hordes had swooped down upon central and southern Europe, and there arose that conflict of races and paralysis of all government which followed the fall of the Roman Empire. The other occasion came when the Mohammedans had almost extirpated Christianity from its original home, swept the old civilisation out of a great part of Spain, and threatened to raise the crescent and trample the cross under foot over the whole of central and southern Europe. At a time when the power of resistance to their fierce inroads was paralysed by widespread panic, the voice of the Popes alone was raised to secure unity in the distracted councils of Christian States and to erect something like an effective barrier against the wave of Saracen invasion which flowed and kept ever-flowing from the east. Through their efforts a limit was at last set to the Saracen incursions, and with their blessing the Crusaders carried the war time and again into the enemy's country. Those were the times that witnessed the rise of those beau-ideals of the Christian soldier—the knights of the Crusades and of the days of chivalry, such as live to us again in the pages of Sir Walter Scott. These were, however, exceptional and abnormal periods in the Church's history. She blessed not so much the sword of the warrior as the sacred cause for which he fought; and the

temporary clasping of her gloved hand with the mailed fist of the soldier was not, as Lecky points out, an expedient that suited her pacific nature, but a policy forced upon her 'by the terrors and the example of Mohammedanism.'

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Opposed as the Church has always been to the spirit of war, the calling of the soldier was not, as we have already said, regarded as sinful; and even the Dunedin Presbytery—though some of its members half hinted at it—would hardly be prepared to boldly affirm that all war is *per se* unlawful. Those who, like the Quakers, deny altogether the lawfulness of war, on Scriptural grounds, are easily refuted; the case of the soldiers instructed in their duties by St. John the Baptist, and that of the military men whom Christ and His Apostles loved and familiarly conversed with, without a word to imply that their calling was unlawful, sufficiently prove the point. 'Time would fail me,' says the writer of the epistle to the Hebrews, 'to tell of those who by faith conquered kingdoms . . . became valiant in war, put to flight the armies of the foreigners.' It would be better to-day, for good order in the community and for all the social virtues, that even numbers of lives should be lost in a just war, than that individuals should perish in the lawless riots and revolutions which multiply round the Socialists who speak of universal peace. With all this said, war is an evil; and it is one which, in a large proportion of cases, is brought on a country, not because of its military strength, but because of its military weakness. The visible weakness of a nation is a perpetual temptation to its more powerful neighbours; and the justification of the Church's approval and sanction of military training is that adequate preparation for defence is, humanly speaking, the very best means available for preventing war.

Spiritual Independence: Scotch Presbyterians and Rome

The dust-storm of controversy over the *Ne Temere* decree—initiated some time ago by the exploiters of the McCann case—has not yet completely died down. All over Scotland, Presbyteries are still busy condemning the measure; and recent cables from Sydney tell us of sundry vehement protests passed by various Protestant synods in New South Wales. It may help to preserve New Zealand Presbyteries and Conferences from falling into similar foolishness if the widest publicity be given to a remarkable 'special article' in a recent number of the *Scotsman*, in which that staid and sober journal severely rebukes Presbyterians for their ridiculous inconsistency in rebuking the Catholic Church for adhering to a principle which they themselves have always staunchly proclaimed and maintained. The article is so clearly and vigorously written, and is of such permanent value, that extensive quotation is more than justified.

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'There are,' says the writer of the article ('A Scottish Presbyterian'), in the *Scotsman* of April 8, 'two exponents of the principles of spiritual independence which stand at the opposite extremes—the Church of Rome and the United Free Church of Scotland. The attitude of the Church of Rome towards the State cannot be better expressed than in the great saying of Ambrose when the Emperor Theodosius made penance in the Cathedral of Milan—"The Church is not in the Empire, but the Emperor is in the Church." That expresses the proud claim of the Church of Rome to the fulness of power independently of the State. The State was only one of its provinces. The claims of the voluntary Churches may differ in form, but they are the same in spirit. "They claim independence in the sphere of spiritual matters as full as even that of the Church of Rome. But the remarkable thing is that the one exponent of the doctrine of Spiritual Independence condemns the other exponent. The extremes meet in the one claim of independence—but in their meeting the one protests against the other.'

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'This is apparent in the attitude which the Presbyteries of the United Free Church are adopting towards the *Ne Temere* decree of the Church of Rome. All over the country Presbyteries are condemning and protesting against that decree. The Presbytery of Edinburgh this week condemned it because—"first, that it is in opposition to the law of the land, inasmuch as it declares certain marriages contracted in accordance therewith to be invalid; secondly, that it directly leads in the case of mixed marriages, celebrated otherwise than it prescribes, to the repudiation of moral obligations, which have been solemnly and legally undertaken." This decision of the United Free Presbytery of Edinburgh condemning the action of the Church of Rome in the exercise of its spiritual independence is based on the fact that the decree *Ne Temere* is in "opposition to the law of the land." This is, surely, a curious ground of condemnation to be taken up by the United Free Presby-

tery. Frequently Presbyterian Church Courts in Scotland have found themselves in opposition to the law of the land. During the "Ten years' conflict" the Church of Scotland waged a war against the law of the land—but the fact of that opposition could never be condemned by a United Free Presbytery. In recent time the United Free Church has been in opposition to the law of the land—but it never thought that such opposition was anything but a matter of conscience and right on its part. Yet it condemns the Church of Rome for similar opposition. The second cause of condemnation is weaker still, for there is no evidence, as Professor Martin pointed out, that the Church of Rome sought to undermine the moral responsibilities incurred by those who marry according to rites other than those of the Roman Church. All that the Church of Rome has done is to declare the law of marriage according to which discipline shall be maintained within her communion. It is but a matter which is within the jurisdiction of every Church—a matter of domestic policy, with which there is no call for other Churches to interfere.'

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'If the Church of Rome has set herself in opposition to 'the law of the land,' so have other Churches, including those who now condemn her. The Anglican Church has one law regarding marriage with a deceased wife's sister, and the State has another law—yet the Presbyteries of Presbyterian Churches have not condemned the Church of England for this opposition to the law of the State. The Church of Scotland and the United Free Church have a common standard, the Westminster Confession of Faith, and its terms are clear that marriage with a deceased wife's sister is illegal—"nor can such incestuous marriages ever be made lawful by any law of man." That is still the law of the Presbyterian Churches in Scotland, though ministers have been relieved from fears of legal processes should they officiate at such marriages. Thus on a matter of marriage laws the Presbyterian Churches in Scotland are at variance with the law of the State, and yet they condemn the Church of Rome for its marriage laws being at variance with the law of the State. There are indeed matters regarding which such opposition is inevitable. The law of the Church expresses the ideal; but the State legislates for the imperfect realisation of the ideal in an imperfect world. The Church of Rome has ever held up a high ideal of marriage as a sacramental ordinance. "Those who, otherwise than in the presence of the parish priest . . . and in the presence of two or three witnesses, shall attempt to contract matrimony, the Holy Synod renders altogether incapable of contracting marriage, and decrees that contracts of this kind are null and void"—thus the Council of Trent. "Only those marriages are valid which are contracted before the parish priest, or the ordinary of the place, or the priest delegated by either of them, and at least two witnesses . . ."—thus the decree *Ne Temere*. "The above laws are binding on all persons baptised in the Catholic Church," explains the decree. . . . "Non-Catholics, whether baptised or unbaptised, who contract among themselves, are nowhere bound to observe the Catholic forms of betrothal or marriage."

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'What the Church of Rome declares is the law of marriage for those within its own communion. It has done this in the exercise of its full spiritual independence. In doing so it is in opposition to the law of the land; but in that position it stands by the side of the Anglican Church and the Presbyterian Churches in their own degree. It is a grim irony to find Churches which are upholders of spiritual independence condemning the Church of Rome for her exercise of spiritual independence. The solemn resolutions of Presbyteries in Scotland condemning the exercise of its spiritual independence on the part of the Church of Rome provide an instructive spectacle. . . . In no country have the claims to spiritual independence been pitched higher than by Churches in Scotland; in no country have greater sacrifices been made for its realisation. But the old spirit which claimed freedom for itself and denied it to others is not yet dead. It survives in the action of those who stir up excitement regarding a Church laying down the marriage laws for its own members. Every Church has the right to formulate the terms on which admission is given to its membership. 'The Protestantism,' concludes the *Scotsman* article, 'which is continually demonstrating its "godly attitude towards the Papacy," and continually raising the cry "We are betrayed," is a Protestantism no longer assured of its own strength.'

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MYSTERY IN SCIENCE AND RELIGION

A STUDY OF THE FINITE AND INFINITE

By DR. G. W. B. MARSH, B.A., F.R. HIST. S.

Dr. Marsh, on the evening of March 29, addressed a meeting of the Medical Guild of St. Luke, held at Archbishop's House, London, on 'Mystery in Science and Religion.' He said that the openly expressed opinion of thousands at the present day was that there should be no mystery in religion. 'Away with mystery in religion,' they said. 'We do not believe in it nowadays. We are living in the twentieth century, not in the Middle Ages. No more priestcraft for us! Like a dense fog dissipated by the rays of the sun, mystery and mystery-mongers are being scared away by the full blaze of science!'

Such was the sham philosophy and teaching contained in books and reviews; such the thought uttered from the platform, and discussed in the workshop and in the family circle. In a word, religion, according to such views, must be stripped of all that could not be perfectly understood, because, forsooth, that which the mind could not grasp was a delusion and a snare, was unworthy of the human intellect, and was debasing to the dignity of man. With one breath those shallow thinkers and ignorant teachers

Magnified Science and Belittled Religion.

utterly unconscious of the contradictions to which they gave expression. A little reflection and the use of common-sense would make such vaporings impossible and the cause of them to appear what they were, unscientific and ridiculous, continued Dr. Marsh. Would that they were really so! Unfortunately they were pernicious sophistries which deluded the unthinking multitude. They lived in an age of science, real and false, and it was the latter which was working ruin in the minds of its votaries. True science was noble, to be revered and accepted. It was the handmaid of religion, and in no sense hostile thereto. It elevated men's thoughts, enlarged their minds, and filled them with a lively appreciation of the majesty of the first great cause.

In no better manner could they approach the consideration of mystery than in company with science. It was conceivable that in the universe there were some things which, however long the human race might exist, it would never be able to understand. They might discover how matter acted upon mind; how, for instance, the vibrations of the atmosphere, acting upon the drum of the ear, then on the tiny nerve-ending inside, and finally upon certain cells of the brain, resulted in a sensation called 'sound,' which was apprehended by the immaterial mind, or soul. There were many secrets, many mysteries that Nature held and gave up very reluctantly. Daily and yearly they were wrenching some of them from her grasp; but there were countless thousands that still remained, and it would seem as though the unveiling of one mystery only led them to the discovery of another, greater still. Dr. Marsh instanced

The Mysteries of Various Products of Nature.

They knew some of the uses of electricity, but did they know what it was? As yet it was a mystery; but still they believed without understanding it. The lecturer proceeded to deal at length with another mystery of Nature, as seen in the life-history of the frog, and detailed the various stages in the process of evolution, from the jelly-like substance that was deposited in the stagnant pond to the frog. What a labyrinth of mystery! What a sea of marvels! Why all that elaborate preparation? Did they understand it all even with the help of evolution? Was it not a puzzle that the frog should give birth to a spawn so utterly unlike itself? Some kind of evolution was certainly at work before their eyes, but it was all a profound mystery. And the poor tadpole had an arch-enemy in the pond—the larva of the *Dytiscus Marginalis*, a species of carnivorous beetle. The *Dytiscus* laid its egg in a hole which it pierced in a weed. There it developed until one day an elongated six-footed being with powerful jaws emerged and plunged into the pond. It had a pair of sickle-shaped mandibles, with which it seized its victim, and it never left it until it had sucked out all the life juices, and even the substance of the body. To do that it had to plunge its weapons into the junction of the tail with the body of the tadpole.

Who taught that larva to aim at the junction of the tail with the body when it seized the tadpole? Certainly not its mother, for she deserted the egg. Was the knowledge in the egg? If so, where and how? Was it suddenly implanted in the larva as it entered the pond? Did heredity hand it down, and, if so, what was heredity? In what organs did it reside? And how came it there? And at what stage did it appear? If there be an animal soul present in the ovum, how and in what way was that information imparted?

Or was it instinct—that happy word which, like 'Mesopotamia,' explained all difficulties, solved all mysteries, and brought untold stores of knowledge and comfort to the human mind? The

Vital Difference Between Instinct and Intelligence

was so important that it could not be passed over lightly. To 'the man in the street,' as, indeed, to every thinking

being, it was on the surface of things self-apparent that from the point of view of intelligence there was a vast difference between what they called the animal world and human beings. Was that one of degree or of kind? Many scientists maintained that it was of the former nature; or, in other words, that the human nature was only a higher development, an evolution of that of the animal.

Lately two eminent writers, scientists and philosophers at the same time, had written on that difficult subject, and their opinions were as follow—

Father Wassmann, S.J., speaking of instinct, defined it as 'a sensitive impulse which induced a being to perform certain actions, the suitability of which is beyond the perception of the agent that performs them.'

Father Muckermann, S.J., defined instinct as consisting in 'the sensuous cognition and appetency of the agent, which enables it to perform purposeful actions without becoming conscious of the purpose of such.'

Those definitions were practically identical, said Dr. Marsh. They were the results of many years' careful study of animal life. Now let them turn to 'intelligence,' or, if they would, 'reason.' Father Wassmann defined it as 'the power of perceiving the relations of concepts to one another, and of drawing conclusions therefrom.' Father Muckermann said: 'What is the true criterion between instinct and intelligence? A brief exposition of

The Nature of an Intelligent Act

will furnish an answer to this question. We may define intelligent, in opposition to instinctive, activity, as one that is performed with perfect consciousness of its tendency, and is consequently guided by a purely spiritual faculty of cognition and appetite.'

Yet there were puzzles awaiting them in those regions of instinct and intelligence. Had they ever seen ants on the warpath, marshalled by their leaders, overcoming difficulties in the line of march, apparently consulting as to the mode of attack, stationing their outposts and storming the enemy's nest? Or heard of monkeys bridging over a chasm between their position and the position they would attain, by forming a living bridge, after a chattering between the leaders? Yet did they ever hear of a stone shedding blood, of a vegetable being grateful, a dog writing a novel, or of an elephant studying astronomy? One was the life of the vegetable, another that of the animal, and yet another that of a man. It was the only rational conclusion. They were justified in concluding

That Instinct was Fraught with Mystery.

Father Gerard, S.J., had drawn attention to an egg in which, even with the aid of a microscope, neither muscle, nerve, nor bone could be found; yet they were all duly evolved in the lapse of time, when the chicken was formed. The evolution of the human body, from the first cell differentiation to the fully-developed foetus, was surely another profound mystery. At what moment was the rational soul infused into the organism? Were the marvellous changes that took place intended to teach them that their bodies in that early stage were reproducing for them the ancient life history of many forms of animal life through which they originally passed before becoming the possession of man? In other words, was the theory of the evolution of the human body really suggested by the history of the development of a foetus? Had their bodies once a tail? If not, what was the meaning of the rudimentary structure at the end of the spinal column? To what did the vermiform appendix point? Was it another rudimentary structure, and, if so, of what? And what was the use of the original organ? What was the meaning of the pineal gland in the human brain? Was there once a time when it performed functions that to-day had ceased? Was it the remains of a third eye?

Passing from the infinitesimally small to the incomprehensibly great—from the microscopic to the astronomical telescope—what new revelations met the eye! Mystery upon mystery was unfolded before their gaze. They could not understand, yet they believed. The mind was staggered, yet reason bade them cry out, 'Credo!'

They Knew What God Was,

but they did not fully know Him—nay, their comprehension of Him was like a speck in the universe. If Nature was full of mystery to them, what must the Author of Nature be? The first great cause of all that was and all that might be was quite beyond the adequate comprehension of man, or of any created intelligence. The creature would be the equal of the creator, were that possible. They must therefore find much in God and in His actions which was quite beyond their understanding. If God revealed to His creatures that in the Unity of the Godhead there was a Trinity of Persons, He placed before them a mystery. They could not understand, but it would be unreasonable if they refused to believe, provided always that they had a real guarantee that it was really the Infinite Wisdom that had made the revelation. Just as in the mysteries of Nature there was nothing that was opposed to logic, reason, or common-sense, so in those of the supernatural there was and could be no such opposition.

The man who said he would have no mystery in religion—would accept nothing therein that he could not understand—was a shallow thinker, and in no true sense scientific. He had failed to learn the first and simplest lesson that Nature was ever teaching him.

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THE CIVILISATION OF TO-DAY

THE BROTHERHOOD OF MEN

Preaching recently in St. Francis Xavier's Church, Dublin, the Rev. Robert Kane, S.J., dealing with the present condition of Europe, said:—

What a sorry figure will not our twentieth century appear when, in a century yet to come, historians will look back and try to judge the worth of the civilisation of to-day. It will be a very difficult task. Our age is very boastful about itself, but a future age may judge our age according to a stern impartial standard. Yet there is much to say on one side and on the other. We are highly civilised in our science and in its application, in our railways, motor cars, telephones, in our machines and in our manufactures, in the costumes of our suffragettes and in the nakedness of our ballets; in the exquisite refinement of our cooking and in the loathsome horror of our slums. We are also highly civilised in the art of lying diplomacy and in the science of murderous war. Alas, alas! what has our modern world made of the brotherhood of men. I dare not sicken you with the recital of the battle scenes where France and Germany, Russia and Japan, played their historic parts. That was only play.

The Real Havoc will Begin

when, in the new war, the demons of our civilised century will be let loose. It costs Germany 60 millions a year for her proud boast of being the first Empire in Europe. Her uniforms and fighting gear of machines and men cost France 47 millions annually. Russia has to pay 62½ millions. England has to pay 62½ millions a year. All this display, all this readiness, all this glorious pageantry of readiness to make the world's women weep with tears and to make the world's men weep with blood has its sad shadow in a hard, practical sense. The loss each year in money which might be spent in useful work, and which is extorted from hungry homes, is in Germany and France 34 millions, in Russia 93 millions, and in Great Britain 37 millions. Mark that this peace of Europe is not a peace of contentment. Russia is only waiting for the moment when England is in difficulties to invade India. England herself has some other spots to annex in order to secure her scientific frontier. France is burning with fierce eagerness to reconquer Alsace-Lorraine and, if possible, to obliterate Prussia. If Germany were only sure that the other Powers would stand aloof, she would at once wring many more milliards from France, seize the province of Champagne, and probably bring Belgium and the Netherlands, with their coveted seaboard, under the paternal rule of the Kaiser. Germany has also another plan; it is no mere dream, but a plan prepared in every practical detail: Her plan is to make a dash for London, paralyse England, annex some of her colonies, and take over an enormous share of her gold. The United States are building a great navy; not for defence—it is no one's interest to invade the States—but for attack. It is not friendship but fear that holds in leash the dogs of war. What will the calm historian write a century hence in his quiet study, as he is reading the records of the civilisation of to-day? Turn over another page. The heading of

The Page of Peace.

It is the story of our industry, the record of our labors in lonely homes or teeming factories. But that record to be true must reach very far and very deep in order to grasp the final threads of our modern finance. Our civilisation is so skilfully elaborating the methods of business as to approach more and more to the finest means of counterfeit, adulteration, fraud, unmitigated, unabashed, wholesale robbery. With all this, there is also that other war of always interrupted feud and often furious battle, the war between capital and labor, the war between the masters and the men. It is a war which, in the words of Pope Leo XIII., 'results in the paralysis of business, and not only injures the men themselves and their masters, but also grievously affects the trade and even unnerves the vital interests of the common weal. Moreover,' the great Pape adds, 'when strikes occur, violence and disorder are close at hand, and the public peace is broken by savage riot, almost by civil war.' Our civilisation in its commercial aspect bears little likeness to a brotherhood of men. There is a blacker shadow still that falls across the near path of the future. Listen to Pope Leo XIII.: 'The effect of civil change and revolution has been to divide society into two extreme and opposite castes. On the one side there is the party that holds the power because it holds the wealth, which has in its grasp all labor and all trade, which manipulates for its own benefit and for its own purposes all sources of supply, and which is powerfully represented in the councils of the State itself. On the other hand, there is the needy and powerless multitude, sore and suffering, and always ready for disturbance.' Thus within every nation there are two hostile camps that wage their war of gold while waiting to wage their war of steel, that clash in fierce conflict of intrigue and of finance while waiting to meet where the bomb bursts and where the city burns. Nor does the existence of a middle class at all bridge over this sharp and extreme separation between the opposing

armies. You will remember what Ferrer said at Barcelona—'Blot out from life those infamous middle classes.' The outlook in Europe is dark indeed. Our civilisation is in turmoil. The modern brain is feverish. Our worldly world has failed.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

May 27.

The Very Rev. Dr. Kennedy, S.M., B.A., left for Waimate during the week to visit his mother, who is seriously ill.

A retreat for ladies will be conducted by one of the Redemptorist Fathers at the Sacred Heart Convent, Island Bay, commencing on Monday, July 3, and ending on Friday, July 7. No invitation is necessary, and the Rev. Mother would be pleased to see a record attendance of ladies.

With reference to the piano purchased by the St. Vincent de Paul Society at New Plymouth for the old people's home there, the members of the society are grateful for the financial assistance rendered to them by all classes and creeds.

The Rev. Father Hickson, S.M., Adm., is interesting himself in the formation of a public competitions society here. The objects of the society are the encouragement of music, literature, and art, and a public meeting for the purpose was held at the Town Hall last Thursday evening.

The missions conducted by the Redemptorist Fathers at Kilbirnie and Island Bay were concluded on last Sunday. They proved a great success, and the Ven. Archdeacon Devoy, S.M., who is in charge of the district, expressed his gratitude to the Rev. Fathers Creagh and Whelan, C.S.S.R., who have been untiring in their efforts for the past four weeks.

An interesting lecture was given by the Rev. Father Gondringer, of St. Patrick's College, at the meeting of the French Club last Tuesday night on the Grand Duchy of Luxembourg. The Rev. Father dealt with the Duchy from the geographical, scenic, and historical points of view, and illustrated his lecture with several amusing anecdotes relative to ancient legends and customs. On the motion of the chairman (Hon. J. Rigg) the lecturer was accorded a hearty vote of thanks.

The feast day of Blessed Mother Barat, foundress of the Order of the Sisters of the Sacred Heart, was on May 25, but owing to that day falling on Ascension Thursday the feast was kept on the following day, Mass being celebrated by the Rev. Father Herring, S.M., in the Sacred Heart Convent Chapel, Island Bay. The Rev. Father also addressed the community on 'The Providence of God,' and referred to the recent death of Rev. Mother Digby, the Superior-General of the Order. During the day there was Exposition of the Most Blessed Sacrament.

In third class Rugby football the St. Patrick's College team beat Karori by 11 points to 8 points, and in the fifth class St. Patrick's College A team beat St. James' by 6 points to 3 points. The College B team in this class suffered defeat at the hands of Melrose by 6 points to 3 points. In 'Soccer' matches last Saturday St. Anne's drew with the Rangers in the fourth division, and in the fifth division the Marist Brothers beat the Institute by 7 goals to 1 goal. In the sixth division the Marist Brothers drew with Brooklyn.

At St. Anne's, Wellington South, on last Monday evening the Rev. Father Creagh, C.S.S.R., addressed a large congregation on the confraternity of the Sacred Heart which was to be re-organised that night. To keep up the pious practices commenced during the recent mission, he exhorted those present to hand in their names and to keep as far as possible the rules of the sodality. Ladies and gentlemen were appointed to act as heads of circles. A large number of names were handed in, and there is every prospect of the society being a very strong one. The first Friday of the month has been appointed the meeting night for the women's branch, and the second Friday for the men.

The next meeting of the Newman Society takes place at St. Patrick's College on Sunday, June 4, when Mr. S. J. Moran, LL.B., will read a paper on 'The Oldest Laws in the World.' The Society has now published the syllabus for the year which contains some very interesting papers by the Rev. Fathers Gilbert, Venning, Schaefer, Gondringer, and Eccleton, and Messrs. T. Boyce, P. J. O'Regan, P. Verschaffelt, M. J. Crombie, Duffon, and Professor Hunter, whilst two mid-week meetings are promised with papers by Very Rev. Dr. Kennedy and Very Rev. Father Keogh.

The pupils of St. Mary's Convent have again been successful in the Trinity College music examinations. At the presentation of prizes and certificates in the Sydney Street Schoolroom on Thursday evening, Misses Cecelia Dwyer (senior medallist), Gilrie Gibbs, and Priscilla Miller, of St. Mary's Convent, received, in addition to gold medals, national prizes in the shape of cheques for £5 each, sent

out direct from London. These prizes are given to the candidates gaining highest honors in both theory and practice in the same year. Miss Muriel Blake, also of St. Mary's Convent, was awarded second medal in the senior division. The Sisters are to be congratulated on the success of their labors.

This morning the Irish Envoys paid a visit to the Marist Brothers' Schools at Tasman street and Boulcott street, where they were presented by the boys with tokens of remembrance. At Boulcott street they were welcomed with the singing of 'God save Ireland' and other Irish songs, and welcomed by the Superior, who said they came not among strangers but among the descendants of Erin's ranks. They must return to the Old Land, he added, with the message that the children in Wellington were true to the traditions of their race; they had preserved their faith with God and man; in a word, they were as Irish as the Irish themselves. Messrs. Hazleton, Donovan, and Redmond replied in stirring speeches, which were received by the boys with loud applause. At Tasman street an illuminated address with views of New Zealand scenery was presented to the Envoys by the boys. The boys of both schools were given a holiday in honor of the occasion.

Speaking at the Sacred Heart Church, Hill street, last Sunday the Rev. Father Hickson, Adm., announced that it had been decided to form a Senior Cadet Company in connection with the Thorndon Catholic parish, on the same lines as the St. Agne's cadets (Wellington South), and St. Vincent Cadets (Te Aro). That decision, he said, met with the full approval and concurrence of the Defence authorities. An officer of the department attended at the Guildford Terrace Schoolroom on Friday night to explain the steps that had to be taken to carry out the project. There was a good attendance, and a number of names were handed in. A meeting is to be held later on. In the meantime the names of those willing to join will be taken. It is anticipated that a real good company will be formed from the material offering. The advent of this new company brings the total senior cadet Catholic companies in Wellington to five, with three junior cadet companies, representing approximately a strength of 600.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

May 29.

There will be First Communion of the children in the Cathedral on Sunday, June 18.

Information has reached his Lordship the Bishop of the death in Belgium of the Superior-General of the Sisters of the Sacred Heart, Rev. Mother Digby.

Playing in the fourth grade football matches on Saturday last on Richmond Park, the Marist Brothers Old Boys' team defeated Richmond by 3 points to nil—a try scored by R. Lafferty.

Mr. W. F. Roche, late traveller for the Kaiapoi Woollen Company, is now representing the Crown Clothing Company, for which his business ability and popularity will contribute in no small measure in enhancing trade.

On a brief visit to Timaru last week his Lordship Bishop Grimes viewed with satisfaction the progress made in the erection of the fine new church. It is rapidly approaching completion, said the Bishop, and will undoubtedly prove to be the handsomest parochial church in the Dominion.

His Lordship the Bishop left for Waimate on Saturday last, and officiated there on Sunday. During the three weeks his Lordship expects to be on an episcopal visitation of the parochial districts, he will be engaged at Morven and Makikihi. He will be assisted in his appeal on behalf of the Cathedral fund in the Waimate parish by the Rev. Father Smyth, S.M., of Timaru.

On Saturday last the staff of St. Bede's College celebrated the feast day of the patron saint of the institution for the first time, when the Rev. Father Graham, S.M., rector, entertained to dinner all those of the local clergy who could find it convenient to attend. Among those present was the Very Rev. Dr. Kennedy, S.M., Rector of St. Patrick's College, Wellington.

On last Friday morning Messrs. Hazleton, M.P., W. A. Redmond, M.P., and J. Donovan visited Nazareth House. His Lordship the Bishop, the Very Rev. Father Price, Adm., and Rev. Father Quinn, S.M., were also of the party. The institution was inspected and much admired by the visitors. The children charmingly entertained the visitors, and Mr. Hazleton thoughtfully, and on behalf of his confreres, addressed the inmates.

The boring operations of the Otira Tunnel on the Westland side are progressing steadily and satisfactorily, according to latest reports. The present length of the completed chainage makes one mile 25 chains under the hill from the portals. The lining, which has been completed, makes five chains short of a mile of completed tunnel. A great amount of permanent work in the nature of approaches and completed line outside the tunnel has also been effected at Otira, and at the Bealey end too, although on a somewhat lesser scale.

A very enjoyable and successful social evening, under the auspices of St. Joseph's Conference of the Society of St. Vincent de Paul (Mission to Catholic seamen) was given on last Tuesday evening in the hall of the Lyttelton Club. Among the attractions was a eucbre tournament. Four prizes were donated by Bros. J. Gardiner and A. Cowan, the principal prizes being won by Miss G. Gellety and Mr. Haughey. A concert and social are being arranged by the conference to be given at Governor's Bay on June 1, and it is hoped by means of these gatherings during the next few months to materially augment the building fund of the hall, which is intended for the use of Catholic seamen visiting the port, and for the better carrying on of the work of the society.

His Lordship the Bishop, accompanied by Mr. E. O'Connor, secretary of the St. Patrick's Day celebration committee, visited Nazareth House on last Wednesday afternoon. The visitors were received by the Rev. Mother Superior and a number of the Sisters, and made a tour of inspection of the children and other inmates. His Lordship, after referring to the absence of one who had always shown himself a friend of the institution (the late Mr. G. R. Hart), called upon the secretary to hand the Rev. Mother the balance sheet, which had been duly audited, together with a cheque for £76 8s 6d, the net proceeds of the St. Patrick's Day concert. The Rev. Mother expressed her sincere thanks to his Lordship and also to those who had assisted in any way in realising such a handsome sum from a concert.

DIocese OF AUCKLAND

(By Telegraph from our own correspondent.)

May 29.

The Marist Brothers' senior football team achieved a meritorious win on Saturday afternoon, beating the champions of many seasons—the Ponsonby team.

A Solemn Requiem Mass was celebrated this morning at the Chapel of the Sisters of the Sacred Heart, Remuera, for the repose of the soul of Rev. Mother Digby, Superior-General of the Order, news of whose death was received last Tuesday by cable. Rev. Father Ormond was celebrant, Rev. Father Finn deacon, Rev. Father Doyle sub-deacon, and Rev. Father Holbrook master of ceremonies.

The many friends of Mr. Nerhany will learn with regret of the death of his wife, which occurred to-day after a long and painful illness. Widespread sympathy is felt throughout the city for the husband and family. Deceased was a native of Manchester, where she was married. She had been a resident of Auckland for a quarter of a century. In addition to her husband there are left two sons and two daughters to mourn their loss. She was an estimable, kindly, gentle lady, who was widely esteemed.—R.I.P.

A meeting of the committee of the late Coronation Bazaar was held yesterday afternoon in St. Mary's Convent. Mr. Thomas Holbrook (secretary) presented a rough statement of receipts and expenditure, which indicated a net profit of £1106. This is exclusive of the proceeds of the sale of art union tickets, which it is considered will raise the amount to £1200—a handsome donation to the Mater Misericordiae Hospital funds. The committee is to be highly congratulated on such a result, especially when it is remembered that the hall in which the bazaar was held is not conveniently situated for such a purpose.

Last week Rev. Father Hunt, C.S.S.R., was the guest of the Bishop while giving a retreat to the students of St. Mary's Convent High School, Ponsonby. Previous to that he had given missions in Rotorua, Mamaku, and Whakataane. He speaks highly of the life of self-denial and self-sacrifice of the Mill Hill Fathers, who are engaged in the Maori mission. On Sunday Father Hunt began a fortnight's mission at Devonport, to be followed by missions at Birkenhead and Otahuhu. At Devonport he is ably assisted by Rev. Father Golden. The mission there bids fair to rival the most successful yet held at that marine suburb.

Mr. Moriarty, *Tablet* representative, who is in Auckland at present, has been introduced to priests and people by his Lordship the Bishop in the following letter read in the churches yesterday:—

'The bearer, Mr. Moriarty, is travelling representative of the *N.Z. Tablet*, of which I was editor for thirteen years. The *Tablet* is the great exponent and defender of Catholic truth and Catholic rights and interests, and under the able direction of my learned and brilliant friend, Mr. J. A. Scott, M.A., is one of the strongest and most fearless and virile religious newspapers in the English-speaking world. I cordially commend it to every Catholic in this diocese of Auckland, and I desire to see a copy of it coming regularly week by week into every Catholic home within my jurisdiction. I commend the bearer, Mr. Moriarty, to the best courtesy and kindness of every Catholic in the diocese, and most heartily wish his campaign for the old and reliable Catholic paper a complete success. I commend him to the kind offices of the clergy in every part of the diocese.'

Mr. J. J. Sullivan delivered a lecture last Friday evening in St. Benedict's Hall on 'Ireland: Her Glories in Field and Forum, and Her Case for Self-government. Despite the inclement weather, there was a splendid at-

tendance. Councillor Gleeson presided. The lecturer divided his subject into two parts. In the first he dealt with Irishmen who distinguished themselves in Parliament, and as sculptors, painters, poets, and at the bar. In the second part the lecturer showed that Ireland enjoyed great prosperity under self-government, that national decay followed the destruction of the Irish Parliament, and answered several of the objections to Home Rule. Mr. Sullivan spoke without notes, and from beginning to end he held the close attention of his audience. He dealt with Ireland's past glories, her decadence and struggles to avert it, and finally her heroic efforts against tremendous odds to win back Home Rule. The lecture was a very able one, and was frequently applauded. Songs were sung during the evening by Mr. and Mrs. Bourke and Miss Lorrigan, Miss Nellie Ormond being accompanist. The proceeds are to aid the Irish Parliamentary fund.

THE IRISH ENVOYS

SUCCESSFUL MEETINGS IN THE NORTH

Te Aroha

(From our own correspondent.)

A meeting of sympathisers with the cause of Home Rule was held on Tuesday evening, May 23, for the purpose of taking steps to procure a visit from one or more of the Home Rule delegates now in the Dominion. There was a large and representative attendance (says the local *Mail*), and the chair was taken by the Mayor (Mr. R. L. Somers).

The chairman referred briefly to the improved prospects of Home Rule, and expressed a fervent hope that a visit by the delegates might be arranged.

On the motion of Mr. Gavin, Mr. Greville-Smith was asked to act as honorary secretary, and consented.

Mr. Gavin said he had much pleasure in moving that a letter be written to Mr. M. J. Sheahan, the secretary of the Auckland committee, asking him to use his best efforts to get one or more of the Home Rule delegates to visit and address an audience in Te Aroha.

The motion was seconded by Dr. Kenny, and supported very heartily by Mr. C. O'Driscoll.

Rev. Father McGuinness suggested that they might get a visit on the Saturday following the day fixed for the Waihi meeting. He pointed out, as was indeed evidenced by the composition of the gathering, that the cause of Home Rule was wholly unsectarian. Some of the best of Ireland's patriot sons had been Protestants. It was evident that the two races had come to know each other better and to trust one another. He referred to the remarks made by Mr. McNab, and reported in that morning's *Mail*, to show the justice of the cause of the people whose loyalty had been proved on many a hard-fought field.

The motion was then put and carried.

Mr. Gavin said if they proved to be not so fortunate as to obtain a visit from the delegates, there was still a way open for the expression of their sympathy, and no opportunity better than the present. He moved that the secretary open a subscription list forthwith.

Mr. Milliken, in seconding the motion, remarked that he came from the 'Black North,' where they were not supposed to believe in Home Rule; but like many Englishmen and others, he believed that Home Rule was the best thing for Ireland.

The motion was carried, and in a few minutes subscriptions amounting to nearly £50 were promised.

The following were appointed a committee to carry out the objects of the meeting:—Messrs. Somers, Milliken, O'Driscoll, Baine, Gavin, J. B. Johnson, McSweeney, Maurice Fitzgerald, Greville-Smith, Dr. Kenny, and the Rev. Father McGuinness.

Levin

(From an occasional correspondent.)

The visit of the Irish delegates to Levin on May 20, although not remarkable for its financial success, was noted for a few incidents which should be chronicled in your pages. The member for the district, Mr. W. H. Field, travelled about sixty miles from his home to take the chair, and his introductory speech was afterwards referred to by Mr. Redmond as a complete grasp of the Irish question. The Mayor (Mr. B. R. Gardener), who proposed the vote of thanks, was equally up in his subject and most sympathetic. Grehi Roera, a chief of the Ngatiraukawa, was also present and made a most forcible speech in the usual Maori figurative style. Why (said he) does not England grant Home Rule? Is it because she is afraid to lose her Irish warriors? If England is the mother of Ireland, why does she not give the baby the milk it has been crying for for over 100 years?

On the following morning the delegates attended Mass, where the respected parish priest, Father Cognet, heartily welcomed them to the district, and preached a most elo-

quent sermon on St. Patrick and Irish fidelity to the See of Rome. At the close of the Mass the Rev. Father gave them his blessing, and the organist, Mr. Kearsley, played the hymn, 'O Glorious St. Patrick.' During the rest of the day the delegates (with several friends) were entertained by Mr. and Mrs. Hurley at their residence, 'Avonmore,' where they could eat sloes and Irish 'strawberries' grown from Killarney blackthorn and Killarney arbutus. In the afternoon Mr. Kennedy's motor-car arrived from Wellington and took them off there.

Ashburton

(From our own correspondent.)

May 28.

A representative meeting of those interested in the visit of Mr. Hazleton (Irish delegate) was held in the Catholic boys' schoolroom on Saturday afternoon last. Very Rev. Dean O'Donnell presided, and very complete arrangements with reference to a suitable reception were made. The very respectable sum of about £90 was subscribed in the room for the Irish cause.

Christchurch

(From our own correspondent.)

The Irish envoys, Messrs. R. Hazleton, M.P., W. A. Redmond, M.P., and J. Donovan, arrived at Lyttelton on last Thursday morning by the Maori. They were met by representatives of the Christchurch committee, who accompanied them to the city. Carriages were in waiting at the Christchurch Station and the delegates were driven to the Clarendon Hotel.

THE CIVIC RECEPTION.

The delegates were received by the Mayor at the City Council Chamber at noon, and were accorded a civic welcome. There were present members of the Council, local members of Parliament, and a number of prominent citizens. The delegates were introduced by Mr. H. H. Loughnan.

The Mayor said he had much pleasure, on behalf of the citizens of Christchurch, in extending to the delegates a very hearty welcome (says the *Press*). The stay of the delegates was going to be very brief, but it was hoped that their recollection of Christchurch would be altogether pleasant. The delegates had already had an opportunity of seeing a good deal of the North Island, and they might perhaps understand why New Zealanders referred to their country very frequently as 'God's Own Country.' He thought that New Zealanders, perhaps better than the people of other countries, could understand the intense passion Irishmen had for their own country. The people in New Zealand were not conscious of any grievance against the Motherland, for she had granted absolute power of self-government, a power that was almost grotesque in its fullness. The freedom we had was so unique that under the protection of the British Navy we were able to develop our own affairs, make our own laws, and to do with our power some things which seemed to be in direct hostility to the interests of the Old Land. For instance, we used our power to develop our local industries under a system of protection that was entirely hostile to the development of the British industries, but we saw that if our people could be made prosperous and happy, that was the best guarantee for the promotion of affection and love towards the Old Country. That was a unique power, and he felt sure that a very large majority of the people of New Zealand looked forward to the day when the only local difficulty existing, so far as he could think of, in the whole Empire, would have passed away, and when absolute harmony would exist between all the peoples making up the British nation. Of course, one could expect to find differences of opinion in this country with regard to the visit of the delegates, but he felt he was right in saying there was very little of the old passion existing with regard to political and religious questions that unfortunately were a factor in past politics. He believed the old spirit of passion was dying, and people were beginning all over the world to know what freedom meant. He hoped that the ultimate purpose of the delegates' mission might be soon accomplished, and that the accomplishment of it would confer just as much honor upon the British Parliament as the granting of complete self-government to other countries had done. He referred particularly to Canada, Australia, New Zealand, and South Africa. In conclusion, the Mayor expressed the hope that the delegates would look back to their visit to Christchurch with feelings of intense satisfaction.

Mr. R. Hazleton, M.P., who was the first to reply, thanked the Mayor for the welcome words he had spoken, not merely with regard to the visit of the delegates to New Zealand, but with regard also to the great cause which they had the honor to represent in New Zealand at the present time. The welcome which they had received in Christchurch that day was only one more example of the kindnesses they had experienced on all sides, not merely from their own kith and kin in this country, but from people of a different race and different religion who had extended to them the hand of welcome, believing that the delegates came upon a great and noble work, in which, as lovers of liberty, they were free and ready and anxious to join with them. He was glad to think that what the Mayor had said with regard to the change in public opinion upon questions

of religion and politics was true, and he was glad to think that it applied not merely to this country of New Zealand, but also to Ireland as well, and not only to Ireland, but to the other parts of the United Kingdom, and he thought it was largely due to that change that had come about in public opinion that the Irish question occupied the proud position which it did at the present moment, of standing upon the verge of success. The claims of the Nationalist party in Ireland had in the past been largely misunderstood, and although they had held out for Home Rule, they did not ask in Ireland, and did not expect to be given anything like the same freedom as the people of New Zealand possessed. The Mayor had spoken of the protection of the industries with regard to which there was a considerable tariff against England and the United Kingdom, but the Irish party did not ask under a system of Home Rule to be given the power of putting on tariffs against Great Britain, because in the first place that power would not be given to them, and in the second place, they did not consider that it would be necessary or desirable, inasmuch as under a system of Home Rule such as they had been fighting for, Ireland would still continue not merely to be a self-governing portion of the Empire, at large, but would also still continue to be part and parcel of the United Kingdom. Apart altogether from the object of their mission to the Dominion, it was of particular interest to them, being engaged in political work in the Old Country, to come out to a new land such as this and to study and examine the way in which the people had tackled their social problems. In many respects, New Zealand had shown an example to those at Home who were attempting to follow in the footsteps of the people here in dealing with the same problems. Of course, the New Zealanders had many advantages which the Irish people did not possess. They were people of a new country, and they had not to pull down; they had not the old bad traditions behind them as the people had at home. The statesmen at Home were attempting to follow the example set by the statesmen here, and that example led to the many great and sweeping social reforms which, since the advent to power of the Liberal Government in England, had been carried into operation in that country. They believed it was by the uplifting of the democracy at Home that social progress could best be secured, and it was therefore a very useful thing for people like himself to come out from the Old Country to see the good work the people had been doing in this direction in New Zealand.

Mr. W. A. Redmond, M.P., said that not only was it a great material support for the delegates to have the leading representatives both in political and municipal affairs at their back, but it was also a great moral support in the Old Country to the delegation. The Mayor was inclined to over-state the case of the Home Rule party. They did not ask for what the people had got in New Zealand; all they asked for was for local and domestic self-government. No one suggested that Home Rule should give the Irish people the right to raise a barrier of any sort or kind against their sister country of Great Britain. He had been much struck with the equality that existed in New Zealand, not only of temperament, but of wealth, and the democracy that was in existence in New Zealand was a far more ideal state of affairs than the democracy in existence in America.

Mr. J. Donovan said that what the delegates appreciated very much was that the Mayor should have come out plainly in support of the Nationalist cause. It showed that the Mayor was a man of fine character, of principle, and courage, when he could give expression, as he had done, to his conviction that not merely would the settlement of the Irish problem conduce to the prosperity and happiness of the Irish people, but that it would tend to consolidate and strengthen the Empire itself. The delegates had come out to New Zealand bearing a message of goodwill and good cheer to the people who were living in this land. They were in the happy position of being able to tell the people here that at last they had touched the heart and conscience of the great British democracy, and that within the next couple of years the cause they represented would be successful. The Irish party and people would ever have reason to feel extremely grateful to the people of New Zealand for the magnificent way in which they had rallied to their practical and moral support.

After the civic reception the Envoys were the guests of his Lordship the Bishop and Very Rev. Father Price, Adm., at the episcopal residence, where they were entertained to dinner, and met a number of the clergy.

THE PUBLIC MEETING.

A large and enthusiastic meeting was held in the Theatre Royal on Thursday evening to listen to addresses by the delegates (says the *Lyttelton Times*). The Mayor, Mr. T. E. Taylor, M.P., presided, and there were also on the platform his Lordship Bishop Grimes, Very Rev. Dean Ginaty, V.G., Very Rev. Dean O'Donnell, Very Rev. Father Price, Adm., Hon. J. Barr, M.L.C., Messrs. T. H. Davey, M.P., G. Laurensen, M.P., H. H. Loughnan, D. G. Sullivan, J. McCombs, T. Ganes, F. Burgeyney, H. Hunter, W. R. Smith, and A. D. Hart.

The Mayor's Address.

The Mayor said that he had much pleasure in presiding at that evening's gathering. He had often wished, and he supposed many people living far away from the Old Country had also wished the same, that he could have heard at first hand some of the great men who were forcible

enough to help to mould the affairs of the British nation. That privilege had been denied them, but by way of compensation they had enjoyed many things the people of the Old Country did not enjoy. They were that evening to hear something of a great movement from men who had been at its centre, and who could tell them what they believed the merits of the question of Home Rule were. He thought his hearers would agree with him that the envoys on behalf of the Irish party who were present that evening had the honor of representing one of the most unique parliamentary parties ever possessed by any Parliament. The whole Irish question bristled with controversies, and differences of opinion of a very fierce and determined character were involved when the question of Home Rule was mentioned. But they could all do honor to men of eminence and remarkable power, and he had always personally felt keen admiration for one of the most fearless parliamentary leaders Great Britain had ever produced. He referred to the late Mr. Parnell. It might not be quite true, but it was very nearly true, that there was not a man in the British House of Commons during the life of Parnell who could approach him in his wonderful power of holding a party together, with the exception of the late Mr. Gladstone. The two men were in their ways the very opposite of each other, but they were probably the two most remarkable men who ever sat in the House of Commons together. He did not believe that any man who happened temporarily to occupy the office of Mayor of this city or any other city would be doing his duty if he declined to extend a welcome to men who represented a large parliamentary group such as that represented by Messrs. Hazleton, Redmond, and Donovan. He would go further and say that some of the very people in this country who might protest against their extending the hand of fellowship and cordial friendship to the men who were to speak that evening, would scream with indignation if any man in New Zealand had refused to take the chair for Mr. Balfour and some of that gentleman's colleagues on the Conservative side of English politics. He was always willing to do what he considered to be his duty on any great public question without fear or favor of any man or group of men. He had for many years past, on this great question of Home Rule, refused to mix up with the matter of political rights the matter of religious faith. He held that they had no right to refuse to men political freedom because of their religious faith. He believed that the cause of Home Rule was nearing its triumph, and that when it succeeded it would convert the British House of Commons into an Imperial Parliament, rather than a mixture of Imperial Parliament and a large local Board of Works. It was a remarkable thing that Great Britain, with her genius for teaching other nations the art of self-government, as evidenced by her work in India, Egypt and South Africa, should withhold the right of self-government from Ireland, and he could not help but believe that England was on the verge now of giving the Irish people what would really make a united people and a nation of the peoples making up the British Empire. It would mean the union of the English-speaking race, outside the United States, and that union, too, they hoped might come before long. The Empire at least would be composed of units, all having the rights belonging to manhood and nationhood, in a bond of union that nothing would ever break.

Mr. Hazleton's Speech.

Mr. R. Hazleton, M.P., opened his address by thanking those who attended the meeting in such large numbers, and those who had given his colleagues and himself such a hearty welcome to the city. He rejoiced in the fact that there were present that evening not merely their friends, their kith and kin, from Ireland, but men of all shades of political opinion and of varying nationality, to testify their belief in the cause of Home Rule for Ireland. He was also glad to see so many ladies present. If he were addressing a political meeting at Home he would be seriously alarmed by their presence, because he would be sure they would tackle him about votes for women. But there was no danger of that in New Zealand, where the ladies had votes, and he felt sure, exercised them wisely and well. He had heard stories about Christchurch. He had heard there were people in Christchurch who looked upon the delegates with grave suspicion, and who were inclined to look upon them as representatives of a system of anarchy and revolution. They had only to look at Messrs. Redmond and Donovan, to say nothing of the speaker, and judge for themselves whether they were representatives of revolution. His colleagues and himself were also accused of being the representatives of a system of religious intolerance, but, in spite of this, Christchurch had shown that it had a hand and a heart for Ireland and the cause of freedom. The Mayor and the other representatives men on the platform that evening had not allowed themselves to be deterred or intimidated from coming there by anonymous critics or anonymous bigots. The day when that would have been possible was past and gone. Not merely the people of the United Kingdom, but the people from end to end of the Empire, were coming to view the Irish question in its true and proper light. It had too long been viewed through a storm of prejudice, hatred, misunderstanding and misrepresentation. The fight against that had lasted for thirty years, but it had at last been conquered and beaten down. It was no longer possible either in Great Britain or in New Zealand to gain



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 Salt Lake City,
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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.

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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,
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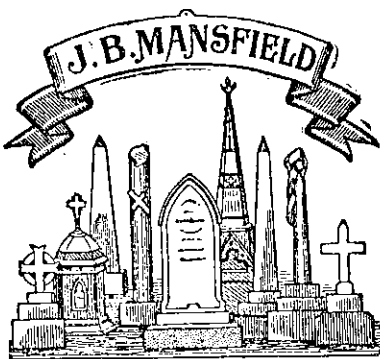
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votes or raise prejudice with a cry against Home Rule and against Ireland. The Mayor had already referred to Charles Stewart Parnell, the man who more than anyone else was instrumental in changing this position of affairs. The work which Parnell so well began had been carried on with unflinching success and undaunted courage by the man who sat in the chair of the Irish Party of to-day, Mr. John Redmond. The speaker went on to say that he was sorry to read in one of the local newspapers a sneer at the men who had, with many sacrifices, been carrying on the movement for Irish freedom for the past thirty years. He did not object to criticism, but he thought he was entitled to protest when a newspaper, speaking of Irish members, said, 'They will remain at Westminster if they are allowed to, drawing the £400 a year.' He would like to inform the writer of that that the Irish party only last session passed a resolution asking that Irish members should be exempt from this £400 a year. He could remind that newspaper that never in the history of the party had any member betrayed his trust or his pledge, or taken bribe or position from the English Government. A great English journalist, Mr. W. T. Stead, had said, 'Were it not for a self-denying ordinance which disables Irish members from taking office of profit or honor, or asking for any such offices for their friends—were he in English politics, an English Liberal instead of an Irish Nationalist, Mr. John Redmond and not Mr. Asquith would be Prime Minister of England to-day.' The Irish members had received no rewards save the confidence and esteem of the Irish people at Home and abroad, and that they would continue to receive until once more they opened the doors of the Irish Parliament.

The remainder of Mr. Hazleton's speech was similar to those delivered by him in other centres, and at its conclusion the Mayor said he felt impelled to say, though as chairman he should hardly do so, that he would have been very sorry indeed if any political bias of his had prevented his hearing one of the most lucid and logical speeches he had ever heard from any public man.

Bishop Grimes's Speech.

Bishop Grimes said that he thought the audience had heard one of the most eloquent and logical addresses ever heard in Christchurch, and he desired to congratulate Mr. Hazleton on the speech he had made. He had put the Home Rule question before them in a different light, and it would serve to correct many false impressions held by a few people in the Dominion. Every Britisher and Imperialist, in the true sense of the words, should be in favor of Home Rule for Ireland, if only on the score of equality and justice. Surely the men who had worked so well for Great Britain, who had given their services at the Bar, on the Bench, and the battlefield, could be trusted to direct the destinies of Ireland and the Irish people. After the services of the Irish soldiers, it was due to them that Home Rule should be given them as a reward. He was surprised that the Irish party was asking for so little. There was no suggestion of separation, but merely that justice should be done to Ireland. The wounds of Ireland's wrongs had been open for years, and he thought that all Britishers should glory in healing them. There was, as Mr. Hazleton had said, no danger of any religious difficulty, and no question of the Catholic majority persecuting the Protestant minority. The Irish had given many proofs of their loyalty and their tolerance. In the early part of Queen Victoria's reign Daniel O'Connell, when there had been a threat that the young Queen would be molested, had declared that he would rally 10,000 men ready to shed their last drop of blood to protect her, and that when Ireland was being cruelly oppressed.

Addresses were also delivered by Messrs. Redmond and Donovan, on the same lines as those given by them in other centres.

Votes of Thanks.

Mr. G. Laurenson, M.P., moved a hearty vote of thanks to the speakers, and remarked that it was the third occasion on which he had moved such a motion at a meeting addressed by Home Rule delegates in New Zealand. Speaking on the question of Home Rule, he said that it was bitter irony that though the Irish had fought bravely in South Africa, had given their life's blood for the British Empire, and had seen the people who had been the Empire's enemies in that war, granted self-government, they had been refused it by the British Parliament.

The motion was seconded by Mr. D. G. Sullivan, and was carried amid tumultuous applause.

Mr. Hazleton responded on behalf of the delegates, and then moved a vote of thanks to the chairman.

The motion was seconded by Mr. H. H. Loughnan, and carried amid cheers, led by Mr. Redmond.

Mr. Loughnan announced that up to that time £270 had been collected in Christchurch, and there were still many subscription lists to come in.

On Friday the Mayor, Mr. T. E. Taylor, M.P., who was particularly kind to them from first to last whilst they were here, took the delegates for motor drives in the suburbs, and otherwise extended hospitality and cordiality towards them in a generous degree.

LINCOLN.

(From our Christchurch correspondent.)

A large and enthusiastic meeting was held in the Druids' Hall, Lincoln, on Friday evening, to listen to

addresses by the Irish delegates. Mr. R. W. Lockhead presided, and with him on the platform were Messrs. M. F. Ryan, M. Ryan, E. O'Rourke, and G. Cuneen. The addresses were on the same lines as those delivered in Christchurch on the previous evening.

At the conclusion of the meeting a hearty vote of thanks was accorded the speakers on the motion of Mr. R. M'Cartney, seconded by Mr. J. Docherty. Mr. W. A. Redmond responded, thanking the audience for the attentive hearing accorded the speakers. A collection taken up between the addresses realised £70.

At Lincoln the delegates were entertained to dinner by the Irishmen of the district, and taken out there and brought back by motor cars by the committee. At their meeting there the vote of thanks accorded was moved by a North of Island Protestant, and seconded by a North of Ireland Catholic.

On Saturday they were the guests of the Metropolitan Trotting Club at their meeting on the Addington grounds, and right royally entertained by the stewards. In the evening they were entertained to dinner at their hotel by committee representatives and others. In moving a vote of thanks to the Mayor for presiding, Mr. H. H. Loughnan said the success of the envoys' mission to Christchurch was assured when Mr. Taylor so cordially consented to take the chair at their public meeting.

Later in the evening, many of the old friends of the cause, and new found ones through the envoys' visit, saw them off by the Maori at Lyttelton, when returning to Wellington. Over £300 will be the net result of the envoys' visit to Christchurch.

This notice would be incomplete were not an acknowledgment made of the sterling and indeed strenuous work performed on behalf of the envoys' mission to Canterbury by the local secretary, Mr. E. O'Connor. No such splendid meeting as that in the Theatre Royal on Thursday night has ever before been seen here. The enthusiasm from the very first was wonderful. A remarkable feature, too, was that there was not even a symptom of interruption.

Auckland

By telegraph from our own correspondent.)

May 29.

The Irish envoys are expected to reach here on Thursday afternoon, and the greatest interest is displayed in their mission in city and province. The completed itinerary for the Auckland district is as follows:—Auckland City, June 2; Dargaville and Waiuku, June 5; Pukekohe and Te Aroha, June 6; Ngaruawahia, June 7; Thames, Whangarei, and Hamilton, all on June 8; Waihi, June 9; Rotorua, June 12; Te Awamutu, June 12; and Te Kuiti, June 13. The meeting at Gisborne has been indefinitely postponed. The envoys will have two days' rest here—Saturday and Sunday. Mr. Hazleton goes north on Monday, and speaks at Dargaville and Whangarei, while Messrs Redmond and Donovan, assisted by Councillor J. C. Gleeson, will attend the meetings south of the city. The envoys will dine with his Lordship the Bishop next Sunday.

Feilding

(From an occasional correspondent.)

Two of the envoys of the Nationalist Party, Mr. W. A. Redmond, M.P., and Mr. J. Donovan, arrived by the New Plymouth express train from Hawera on Thursday, the 18th inst., and were met at the station on arrival by members of the reception committee. Among those present were the Rev. Father O'Dwyer (chairman of the committee), Rev. Father Kincaid, Messrs. Cobbe, McManaway, Herlihy, McCarthy, P. Kelly (secretary), E. Goodbehere (Mayor), and D. H. Guthrie, M.P. The delegates were driven to the Feilding Hotel, where they were the guests of Mr. McManaway during their stay in the town.

'Whatever our individual opinions may be on the important question of Home Rule for Ireland, we ought to be thankful for the opportunity of hearing the Irish side of the question from these delegates to-night.' With these words the Mayor introduced the Irish delegates, Messrs. Redmond and Donovan, at the Drill Hall last night, when there was a moderately filled hall to hear the Home Rule case. The meeting occasionally rose to enthusiasm, and the delegates received a most cordial and favorable reception.

At the conclusion of the delegates' speeches, Mr. Fred Pirani said it was no unpopular thing now to support Home Rule, because everyone who knew anything about it believed in Home Rule. He referred to the fact that thirty-five years ago the best Premier of New Zealand—John Ballance—was an ardent supporter of Home Rule. He proposed the motion as follows:—'That this meeting of residents of Feilding and district is of opinion that in the best interests of the good government of the Empire, Home Rule or the right of self-government should be accorded to the people of Ireland.' With the Mayor, he welcomed the delegates, not so much for their own personal worth, but because they represented a movement which had stood the toughest times that any movement had ever had to face in the history of the world.

Mr. D. McCarthy seconded the motion, which was carried with one dissentient voice.

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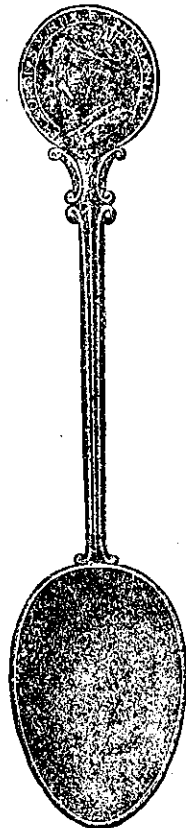
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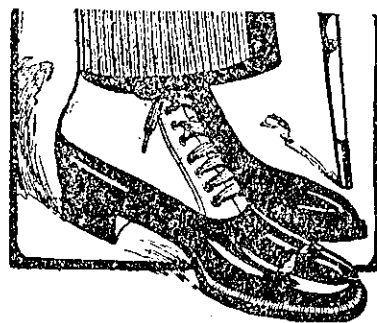
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Votes of Thanks.

Mr. John Cobbe had the pleasure of moving a very hearty vote of thanks to the delegates, and he expressed the fact that it was no formal motion. The delegates had come to tell them that the dark cloud which had hung over Ireland for more than two and a half centuries and, like some deadly miasma, had brought with it ruin, despair, and poverty, was at last breaking. Even now there might be discerned signs of that coming sunburst which meant political freedom, which Irishmen fondly hoped would lead to a new era during which peace, prosperity, and education shall flourish, political hatred and sectarian animosity shall disappear, and in which the country would take the honored place she occupied in poetry, art, and education in an age when ignorance and paganism were rampant in other lands. He was particularly pleased at the optimistic tone of the speeches of the delegates, who had told them that the new Ireland, chastened by oppression and refined by sorrow, should once more be 'Great, glorious and free, first flower of the ocean, first gem of the sea.'

Mr. W. J. B. Trewin seconded the motion of thanks in a brief but eloquent speech. The motion was enthusiastically carried.

In acknowledging the vote of thanks, Mr. Redmond mentioned the fact that the delegates had received a contribution of £80 from this district, which he considered a magnificent response.

Mr. E. Short very kindly placed his motor-car at the service of the envoys, and in this they were conveyed to Wanganni the following afternoon.

Dunedin

In addition to the centres already mentioned in our columns, meetings will be addressed by the Irish envoys at Ranfurly and Omakau, and probably at Waikaia.

SUBSCRIPTIONS.

We have received the sum of £2 from 'Four daughters of Erin,' Pelorus Sound, for the Irish Home Rule Fund.

SOCIETY OF THE SACRED HEART

DEATH OF THE SUPERIOR-GENERAL

(From our Wellington correspondent.)

News was received here by cable during the week of the death of Rev. Mother Digby, Superior-General of the Sisters of the Society of the Sacred Heart, which occurred at the mother-house, Ixel, Belgium, which has been the headquarters of the Order since the law banishing the religious Orders from France came into operation. A Solemn Requiem Mass for the repose of the soul of the deceased religious was celebrated at the convent chapel, Island Bay, last Wednesday. The Ven. Archdeacon Devoy, S.M., was celebrant, Rev. Father Murray, C.S.S.R., deacon, Rev. Father A. Venning, S.M., subdeacon, and Rev. Father Hurley, S.M., master of ceremonies. There were also present Very Rev. Father O'Shea, S.M., V.G., Rev. Fathers Whelan, C.S.S.R., Ainsworth, S.M., Herring, Barra, C. Venning, and Geo. Mahoney, who formed the choir.

Rev. Mother Digby was born in England of an Irish family in 1835. Her parents were Protestant, and when her mother and younger sister were received into the Church, she resented very strongly the step they had taken, and declared she would remain of her father's religion. God, who had His designs upon her, allowed that she should spend much of her youth in the South of France, and it was there that His grace awaited her. One day after assisting at Benediction she suddenly announced to her sister that she, too, would be a Catholic. Her vocation to the religious life soon developed, and in 1857 she was received into the Society of the Sacred Heart by the foundress, Blessed Mother Barat. She made her first vows in 1859, and was professed in 1864 in the presence of Blessed Mother Barat. Within the next ten years she was employed as Mistress-General of the School, then as Superior of the Convent of Marmontiers, near Tours.

During the Franco-Prussian war she was in charge of the ambulance opened at the convent, and the soldiers nursed there held her memory in grateful remembrance. In 1874 Rev. Mother Goetz, who had succeeded Mother Barat as Superior-General, sent Mother Digby to England, where she governed the house of Rochampton, near London, and also acted as Mother Vicar of the English and Irish houses until 1894, when she was called to the mother house in Paris as Assistant-General. About ten months later, on the death of the fourth Superior-General, she was herself elected to fill that office. The sixteen years of her government of the Society of the Sacred Heart have been years of difficulty and anxiety. God imposed on her the sad task of closing over forty houses of her Order in France, and providing homes and work for the expelled religious. Never did she show herself more admirable than during those years of trial. But her consolations were also great. She saw the Society spread to distant lands, new houses being founded in all the continents. In 1900 she had the joy of celebrating the centenary of the foundation of the Society of the Sacred Heart, and in 1908 the Beatification of its foundress, Blessed Madeline Sophie Barat. The news of her death has caused much sorrow to all who had been privileged to know her, and has called forth the sympathy of all the friends of the Society of the Sacred Heart.—R.I.P.

Palmerston North

(From our own correspondent.)

May 28.

A social, held in the Empire Hall on Wednesday last, by the stallholders of the forthcoming bazaar in aid of the parish debt, proved a great success from every point of view, and each stall will benefit considerably by it. The music was in the capable hands of Mr. A. McMinn, whilst the supper supplied by the ladies left nothing to be desired. The energetic secretary (Mr. C. McGrath) is to be congratulated on its success.

The Young Men's Club promises to have a very successful season, and is meeting with a much larger measure of support than it had hitherto received. The committee have arranged for separate nights for debates and games. The nucleus of a gymnasium, owing to the kindness of several gentlemen of the parish, has been started, and the art of boxing is also likely to find great favor with a certain section of the club.

The cadet corps in connection with St. Patrick's parish gives promise of being well supported.

A ladies' branch of the St. Vincent de Paul Society, in conjunction with the men's branch, which is doing such good work in the parish, will be founded on Wednesday next, and is likely to be a very strong society.

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IN MEMORIAM

FITZSIMONS.—In sad and loving Memory of Terence Fitzsimons, who departed this life at Wairio, on May 31, 1900.—R.I.P.

Rest, my husband, Terence, dear,
Kind thoughts for you I keep;
Although eleven years have passed away,
My grief is just as deep.

The flowers we place upon his grave
Will wither and decay,
But the love for him who lies beneath
Will never fade away.

Inserted by his loving wife and family.

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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, JUNE 1, 1911.

YOUTHFUL IMMORALITY



HE Society for the Protection of Women and Children is an institution which is certainly entitled to the gratitude of the community for the praiseworthy work which it is doing in a direction in which—as is now evident—so very much requires to be done. The criticisms to which some of the proposals just put forward by the Society have been and will be subjected, may be safely assumed to be made, in all cases, in a spirit of entire sympathy

with the general aims of the Society, and with the fullest recognition of the value of the services rendered by this disinterested and hard-working organisation. The tenth annual meeting of the Society was held in the Dunedin Town Hall on Thursday last, and the Committee had a distinctly gloomy and disquieting story to tell. The condition of things prevailing amongst a large section of the youth of the community—as disclosed in the annual report of the Society and hinted at in the remarks of the various speakers—may be described, without exaggeration, as one of rampant immorality. Mr. Duncan Wright (City Missioner) spoke of the revelations made in the Society's report as filling him with 'deep shame and humiliation.' Mr. H. D. Bedford said 'there is an alarming amount of immorality among our young people.' His Worship the Mayor (Mr. Burnett) said that the matter contained in the report 'had filled him with horror, dismay, and shame. He had little conception that such a state of things was surrounding us. If the cases mentioned in the report were fair indications of what was going on then these young people, who should be the most prosperous and healthy and

happy in the world, were in a very sad state.' And the president of the Society (the Rev. Canon Curzon-Siggers) made it perfectly clear that 'the low moral standard' which had been commented on as obtaining among the young people of the city was by no means confined to Dunedin. 'What was true,' he said, 'of Dunedin was true of the other centres, and it was unfortunately sadly true that Dunedin was no worse than other places.'

The remedies suggested by the president of the Society for this very grave condition of affairs—and endorsed, more or less, by subsequent speakers—were (1) the introduction of a curfew law into New Zealand, and (2) the compulsory sterilisation of 'degenerates.' With regard to the first, it is well known that the Curfew Act has been found to operate very successfully over wide areas in America; and, within its limits, such a measure would be a real benefit. If parents are indifferent to the welfare of their children, and will not keep them off the streets at night, some such means as the Curfew Bell must be adopted if the morals of our future men and women are to be safeguarded. A Curfew Act would 'contrive a double debt to pay': it would at the same time make for a closer home-life and save children from the contaminations of the recreation reserves and the street corners. The present call for a Curfew is the revival of a cry which has been raised more than once in recent years in the large cities of Australia; and which at one time got the length, in our own country, of the presentation of a formal petition to the late Mr. Seddon, praying for the introduction of such a measure. If the Society for the Protection of Women and Children were to push the proposal now, in a practical way, they would, we are satisfied, find that they had an overwhelming weight of public opinion behind them. On the whole, we are glad to think that the same can by no means be said regarding their second remedial proposal. The question of sterilisation is not at present within the range of practicality; and it is unnecessary, therefore, to discuss the suggestion in any detail. It will be sufficient to say, broadly, that the proposal is in distinct conflict with moral principles. Even if it were not so; and if the power proposed to be exercised were legitimate—which it is not—they would require to be both saints and sages who could safely be entrusted with such a power. Our New Zealand 'eugenists'—estimable as they are in many ways—can hardly be regarded as having qualified for this double category.

The true and lasting remedy for the condition of things under which the youth of the community are drifting to perdition, will, we venture to think, be found to run along educational lines. So far as the children are concerned, let the refining and restraining influences of religion be brought directly into play. In our State schools—as far as the system is concerned—the door is shut and bolted fast upon the Almighty. The child is taught to spend an active portion of the most impressionable period of his life independent, so to speak, of God—without instruction regarding the eternal truths, without prayer to God, without hope in Him, without love of Him, without fear of Him, without, in a word, reference to the Author of Life, or the Giver of all Good, or to any of the only restraints or moral sanctions which can effectually curb the spread of degrading vice among the rising generation. Children brought up with no better influences than such as are supplied by the State school system are in danger, while endowed with a smattering of elementary knowledge, of growing up devoid of any sense of that personal responsibility to an all-seeing Creator that furnishes the only possible foundation for a moral code. There are undoubtedly many schools where good influences are at work. But let it be borne in mind that this is not due to the system. It is owing to the fact that there are teachers who are better than the system, or that a few hard-wrought clergy try, with a modicum of success, to erect at least a feeble barrier between the system and its full and natural and calculable results. Our legislators have sown the wind. The crop is beginning to show. Should the system last so long, the third generation will reap the whirlwind. We are only in the springtime yet. It is only a question of waiting for the harvest. And it does not grow ripe in a day.

With regard to immorality amongst the grown-up portion of the community, the aim of those who are working for its removal should be the creation of a public opinion sufficiently strong to act as a deterrent; and this must necessarily be effected mainly by direct church influences. The atmosphere should be such that the man or woman who does not live a pure and clean life would be made to clearly understand that the doors of respectable homes would be closed to them. That such an atmosphere, and such a public opinion, are possible, Ireland is the standing witness. In Catholic Ireland, offenders against the moral code are so shunned, looked down on, and ostracised, that,

to the individuals concerned, life in the community becomes barely tolerable. Why is there no such public sentiment in this country? On this point the various 'Councils of the Churches,' Ministers' Associations, etc., might not unprofitably make some little examination of conscience. If some of the energy which is now devoted to denouncing raffles, and matters of such-like trifling import, were directed to instructing the congregations in the Ten Commandments, we might be spared the recurrence of revelations which are sickening to the whole community, and which fill the minds of all who hear of them with disgust, humiliation, and shame.

Notes

The Dunedin 'Sailor's Rest'

Mr. W. Belcher, the newly-elected Chairman of the Otago Harbor Board, who is nothing if not downright, has been expressing himself with great freedom regarding the Dunedin Sailors' Rest. Mr. Belcher is evidently not altogether unbiassed in his estimate of the work done by the institution; but, as secretary of the Seamen's Union for a great number of years, he ought to be able to speak with some authority regarding its 'unsectarianism.' We take the following from the *Otago Daily Times* report of the proceedings at the Harbor Board's last meeting:—

The Secretary of the Dunedin Sailors' Rest wrote asking for the annual donation towards the work at the Sailors' Rest.

The Chairman said it was the solicitors' opinion that it would be illegal to make a donation to the Rest.

Mr. Barclay said that public bodies sometimes did things that were not within the four corners of the law. It had been customary to donate a sum to the Sailors' Rest—a non-sectarian institution—and he would move—'That the usual grant of £20 be voted to the management of the Sailors' Rest.'

Mr. Walker seconded the motion. He did not think the solicitors' opinion would hold good under the new act.

Other members expressed the opinion that the proposal was within the law.

The Chairman said he considered it was wrong and improper that the funds of the board should be paid to an institution of this description. These people were not doing the good that a great many people were under the impression that they were doing, and, for himself, he knew of no good being derivable from what they had done. It was said the thing was unsectarian, but he said it was sectarian from top to bottom. It was an institution where prayer and hymns and other things which were purely sectarian were laddled out. There was another institution—one started by the Rev. Carzon-Siggers—that practically took away from these people all the clients they had previously, and that institution was not asking for any contribution. He would vote against the motion. 'I don't know what your religions are, nor do I care,' he continued, 'and I know these people never go out of their way to try to rectify or remedy a great many of the grievances that men labor under when they are on board ship. As a matter of fact, they condone that kind of thing when they know it is being done. I will never give my consent to a penny-piece of public money being given to an institution of that description.'

Mr. Keenan said, after hearing the remarks of a practical man like the chairman, he would move as an amendment—'That the letter be received.'

The amendment was not seconded, and the motion was carried.

Inquisitive Anonymity

Wherever meetings are held to arrange for a visit from the Irish delegates there almost inevitably appears in next day's papers, with all the regularity of a pre-arranged programme, a communication from an anonymous inquirer who wants to know why the delegates are coming to this country, and what they want with 'our money.' One such, who turned up at Oamaru last week, has been quietly but most effectively 'settled' by Mr. P. J. Duggan, who, in the most gentlemanly manner possible, intimated that if the correspondent would 'establish his right to use the phrase 'our money for,' by stating over his name the amount he has contributed to any appeal in support of the claims of the Irish people for the restoration of their legislative rights,' he (Mr. Duggan) would be only too pleased to give the fullest possible explanation of the why and wherefore of the envoys' mission.

The following is the full text of Mr. Duggan's letter, which explains itself. It is addressed to the editor of the

North Otago Times. 'Sir,—In the absence of the permanent chairman (Right Rev. Monsignor Mackay) I was honored by being chosen to preside at the meeting of the Irish Envoys' Reception Committee and sympathisers on Monday evening, hence I presume that your correspondent "Curious" applies to me for information as to the objects of the present mission (I do not like the term "propaganda"), of those of the accredited representatives of the Irish people and of the Irish Parliamentary Party. Although as a rule I do not deem any matter placed over a non de plume worthy of much notice, yet on this occasion I thank "Curious" for giving an opportunity to place before your readers the immediate need there is for aid at this present juncture—the final stage, we hope, in the long struggle to obtain Irish freedom from the Imperial Parliament. The cost of elections (charges of sheriff, returning officers, etc.), are borne by the candidates. Two elections have been held within a short time, and, as the Irish Parliamentary Party are in the main men of but moderate means, these costs are more than their limited means can afford. A few days ago Mr. Hazleton told his audience at Palmerston North that when contesting the Dublin South seat at the last election, he had to pay £350 and his opponent another £350 to the High Sheriff towards the official expenses. At the same meeting Mr. M'Nab stated that a friend of his had to pay down £450 before his nomination would be received, and this sum was followed by an additional £900 to satisfy the entire official costs. The foregoing facts answer query No. 1—the only one in which the public are at present concerned.

If your correspondent will establish his right to use the phrase "our money for," by stating over his name the amount he has contributed to any appeal in support of the claims of the Irish people for the restoration of their legislative rights, I should be extremely pleased to recount many "wrongs that need righting" under which Ireland yet suffers. And, admirable in many respects as the present Irish land laws are, I should also be able to show that much must be added before they can be deemed perfect. Amongst others is the compulsory resumption of the arable and pastoral lands from which the people have been driven to the barren bog and mountain side.

'As to the motive that prompted the appointment of the gentlemen named, I beg, in order to set "Curious's" troubled mind at rest that they were chosen solely in consideration of their known freedom from any narrowness, either sectarian or national.—I am, etc, P. J. DUGGAN.'

The Delegates at Christchurch

In an article altogether admirable in tone and spirit—and all the more admirable by comparison with some of the half-hearted shilly-shally stuff to which we have been treated—the *Lyttelton Times* thus introduced the Irish delegates to the Christchurch public:—'The people of Christchurch will have an opportunity to-night to hear the case for Home Rule expounded by three of its most capable advocates. Mr. Hazleton, Mr. Redmond, and Mr. Donovan will address a public meeting in the Theatre Royal, and we hope that everyone who wants to know what local self-government for Ireland really means will make a point of listening to them. A great deal of rather tiresome rubbish has been appearing in the newspapers on the subject ever since the delegates announced their intention to visit New Zealand, and probably there are lots of simple folk who have been led to believe that there is a conspiracy on foot to bring about the disintegration of the Empire by handing Ireland over to some enemy of the nation. This bogey has taken many different shapes during the past thirty or forty years, but it has been always paraded for the same purpose. The Unionist statesmen at Home, whose very title is a challenge to the good faith of the Irish people, are not so much concerned for the Empire as they are for their own political power. We hear nothing of the disloyalty of Ireland until an election is at hand and then it is made an excuse for the continuance of every social and economic abuse that afflicts the country.'

Happily, we have no such question disturbing the public life of New Zealand, and the people of the Dominion can weigh the case for Home Rule without any party prejudice. They know what self-government is to themselves and they realise that without it their political conditions would be intolerable. Their widespread sympathy with Ireland's appeal is not due to any weakening of their affection for the Mother Country, but to a firm conviction that the Irish people can be safely trusted with the powers they enjoy themselves. The delegates have come here to ask quite frankly for financial assistance in the battle that is so nearly won, and to explain incidentally how the money will be expended and what it will achieve. They are seeking nothing, however, from people who do not honestly believe in their cause. Those who imagine that Home Rule will mean the renunciation of the Union are under no obligation to subscribe. Their plain duty between them—

selves and their conscience, indeed, is to refuse to part with a single penny. But the great majority of the people, who have already expressed their sympathy with the movement, owe it to themselves and the faith that is within them to make a ready and generous response to the appeal of our visitors. Ireland has done so much for the Empire in every walk of national life that she should not have to ask twice for the help she needs.' We give elsewhere a full account of the enthusiastic and highly successful Christchurch gathering.

DIOCESE OF DUNEDIN

His Lordship the Bishop returned to Dunedin on Saturday from his visit to Te Aroha.

The members of the Christian Brothers' Old Boys' Association intend holding a social evening in the Victoria Hall on June 14.

On Sunday, the Feast of Pentecost, there will be Pontifical High Mass in St. Joseph's Cathedral, at 11 o'clock.

The St. Joseph's and Dunedin Harriers and the Mornington Scout Cadets held a combined run from the Mornington School on Saturday. Dunedin mustered 17 members, St. Joseph's 15, and the Scouts 8, making a total muster of 40.

On Sunday evening twelve young ladies were received into the confraternity of the Children of Mary at St. Joseph's Cathedral by his Lordship Bishop Verdon, who was assisted by Rev. Fathers Coffey, Adm., Corcoran, and Seanlau.

Rev. Father Kimbell, Marist Missionary, who is to assist Rev. Fathers O'Connell and McCarthy in giving missions in Tasmania, arrived in Dunedin on Saturday and preached in St. Joseph's Cathedral on Sunday evening, the sermon having special reference to the reception of a number of young ladies into the confraternity of the Children of Mary. Rev. Father Kimbell left for Hobart *via* the Bluff on Monday morning.

Rev. Father O'Neill presided over a good attendance of members at the weekly meeting of St. Joseph's Men's Club, held on Monday evening. The programme was readings from favorite authors, and as the selections were well chosen and admirably read a most enjoyable evening was spent. The following gentlemen contributed:—Messrs. E. W. Spain, M. Rossbotham, H. Gallagher, T. P. Laffey, H. Moynihan, and J. Atwill.

St. Patrick's Ladies' Club, South Dunedin, held their weekly meeting on Wednesday evening. The programme consisted of musical selections and recitations. There was a large attendance of members and their friends. The following contributed items:—Pianoforte duet, Misses M. and T. Dunford; pianoforte solo, Miss Cunningham; recitations, Miss Brennan, Mr. H. Moynihan; songs, Misses Toner, Heffernan, Rodden, Reid, Messrs. Rodden, Gaffney, and Toner.

The members of St. Patrick's Young Men's Club, South Dunedin, held their first meeting for the current season in the schoolroom on Monday evening, when there was a fair attendance of members. The programme for the evening consisted of impromptu speeches, and it is pleasing to note that members spoke readily on being called upon. A strong committee has been formed to encourage the young men of the parish to join this club, and it is hoped that they will meet with success.

The beautiful custom, initiated four years ago by the Children of Mary, South Dunedin, of celebrating the close of the month of May by a procession and Benediction of the Blessed Sacrament in the grounds of the Convent of Our Lady of Mercy, was observed on last Sunday afternoon. As the procession, formed by the Children of Mary, wearing cloaks and veils, the aspirants, the members of the Angels' Sodality, and acolytes, wended its way from St. Patrick's School, through the grounds of the presbytery and basilica, and took up its position on the convent lawn before a temporary altar, richly adorned with exquisite flowers and myriad lights, hymns in honor of the Blessed Virgin were sung. The Rosary was then recited by Rev. D. O'Neill and the people, after which the Blessed Sacrament was carried round the convent grounds by Rev. J. Delany beneath a canopy borne by Messrs. Fitzpatrick, McDevitt, O'Neill, and Tobill, the processionists singing the 'Pange Lingua.' The final Benediction having been given, an imposing and impressive ceremony concluded with the singing of the hymn, 'Hail! Queen of Heaven.' Despite the unsettled condition of the weather the attendance of the public was very large, and throughout the utmost reverence was shown by everyone present, the dignified solemnity which characterised the celebration making a deep impression on all. The Children of Mary are to be congratulated upon the admirable manner in which they organised such a large procession. The reception of new members, that usually takes place on the last Sunday of May, was postponed until the close of the retreat which is to be preached to the sodalists by Rev. Father Creagh, C.S.S.R., beginning on the second Sunday of June.

CATHOLIC CLUBS

GREYMOOUTH.

(From the club correspondent.)

May 26.

The usual weekly meeting of the St. Columba Catholic Club took place last Monday evening. A letter was received from Mr. A. F. O'Donoghue resigning his position as president of the club owing to his departure from the district. Four candidates were nominated for the vacancy, and after a close contest Mr. Thomas Keenan was elected.

At the conclusion of the ordinary business the president (Mr. T. Keenan), on behalf of the members, said he had a very pleasant duty to perform. Members had heard with regret that their late president (Mr. O'Donoghue) was leaving Greymouth, and before his departure they wished to show in some slight manner the esteem in which he was held by every member of the club. In asking Mr. O'Donoghue to accept a handsome pair of field glasses, he hoped that this small token would help to remind him of the happy time he had spent in their midst. He concluded by wishing the recipient every success in his new undertaking. Several other members also spoke of the good qualities of their departing president, and wished him every success in the future.

Mr. O'Donoghue, in thanking members for their very useful present, said that he wanted nothing to remind him of the happy time he spent in the club. He trusted that members would devote themselves to study now that they had every opportunity and convenience in the new reading room, which was a credit to the club. In fact, the St. Columba Club could hold its own with any similar institution in the Dominion. In conclusion he said that he would always watch their doings with interest and pride, and hoped the club would continue to occupy its present high position both in literary and social work.

CHRISTCHURCH.

(From the club correspondent.)

May 24.

The usual weekly meeting was held in the club rooms on Tuesday evening, the president (Mr. J. R. Hayward) in the chair. There was a very good attendance of members and visitors, some of whom intend joining the club at next meeting. Three members were elected at the meeting, and as several others are to join within the next few weeks the club's prospects are decidedly bright. The president welcomed the visitors, after which those present indulged in various games, a most enjoyable evening being spent. The Federation wrote thanking the club for the hospitable manner in which the delegates at the recent conference were treated. The Lyttelton Literary and Debating Society wrote asking for a debate with the club in June next. The challenge was readily taken up. Next meeting night a debate will take place between members, the subject chosen being 'Can a man get rich honestly?'

MARIST BROTHERS' OLD BOYS' AND CATHOLIC MEN'S CLUB, AUCKLAND.

(From the club correspondent.)

Now that winter is coming on, our members are devoting more attention to club matters. A social will be held in the Choral Hall on Thursday, June 1. A representative committee has this matter in hand, and its success is assured.

The executive committee of the literary and debating branch has drawn up a very attractive and varied syllabus for the current session, and as the membership is now larger than ever before, some keen competitions are anticipated for the various prizes donated to this branch—the Hackett and Gleeson medals and the two diplomas granted by the Federated Catholic Clubs of New Zealand.

Mr. J. Smith, director of the musical branch, is now very busy organising his branch with a view to a visit to the Goldfields with the footballers.

I note with considerable satisfaction the success that has attended the football club this season. Five teams are entered for the various grades, and the members are looking forward with interest to a trip round the Waikato and Goldfields.

On Sunday, May 28, our members will approach the Holy Table at St. Benedict's Church. The club has also invited the St. Benedict's Club to join them, after which the usual breakfast will be partaken of in the hall.

During the month the club has suffered the loss of one of its best workers in the person of Mr. T. Guscott, who has removed to Wellington. The members wish Mr. and Mrs. Guscott every success and prosperity in their new home.

WELLINGTON.

(From the club correspondent.)

May 25.

The first monthly general meeting of members of the Catholic Club was held in the club rooms on May 4, there

being a moderate attendance of members. Rev. Father Ainsworth, S.M., occupied the chair. The hon. sec. (Mr. M. O'Kane) placed before the meeting a synopsis of the business transacted by the executive during the past six weeks. A favorable recommendation was passed by the meeting in regard to an application for the services of the members of the dramatic branch. Considerable time was spent in reviewing the present position of the new Catholic Hall building fund. A general wish was expressed that a renewed effort should be made to collect several subscriptions outstanding which had been previously promised towards the building project. Ultimately a deputation consisting of Messrs. J. W. Callaghan, A. H. Casey, and P. J. McGovern was appointed to interview Very Rev. Father O'Shea (president of the club) and place the views expressed by the meeting before him.

The annual meeting of members of the Literary and Debating Society was held in St. Patrick's Hall on Tuesday, May 9. Mr. A. H. Casey (vice-president) presided over a fair attendance of members. The annual report on the work of the past session was read and approved. The report, *inter alia*, referred to the loss the society had sustained by the removal of the Rev. Father Quinn, S.M. (president of the society) to Christchurch to join the staff of St. Bede's Collegiate School. A vote of thanks for his appreciated and generous services was ordered to be forwarded to the Rev. Father. The election of officers resulted as follows:—Committee, Messrs. M. O'Kane and G. Dee; hon. secretary, Mr. J. McGowan; delegates to Debating Societies' Union, Messrs. O'Kane and Dee; official reporter, Mr. C. J. Pfaff.

The first of a series of monthly euchre parties was held under the auspices of the club on Wednesday evening, 17th inst. The room was comfortably filled, seventeen tables being occupied by the several players. Play was indulged in till 10 p.m., when refreshments were served and the prizes allotted. The gentleman's prize was won by Mr. Hansbery and the lady's by Miss Burrows. Before dispersing Mr. J. McGowan (vice-president) thanked the members of the social committee for their services, and intimated that the next gathering would be held on June 14.

On May 12, Mr. A. H. Casey (vice-president and chairman of the executive) was farewelled prior to his departure to England. A representative muster of members together with the officers of the Federated Catholic Clubs extended cordial wishes for a pleasant trip and safe return. On behalf of well-wishers Mr. H. McKeown handed to Mr. Casey a suitable parting gift.

ASHBURTON.

(From the club correspondent.)

May 28.

The usual weekly meeting of the Catholic Young Men's Club was held in the club room on Tuesday evening last, the Rev. Father O'Hare (president) presiding over a good attendance of members. A vacancy on the club executive through the departure of Mr. J. O'Grady was filled by Mr. M. J. Moriarty being unanimously elected to the position. An impromptu debate formed the programme for the evening, and was the means of providing a couple of hours' interesting and enjoyable discussion on the question—'Whether it would not have been better for Ireland to content herself with the rule as meted out to her by the English Government than the continued agitation for Home Rule?'

TEMUKA.

(From our club correspondent.)

May 27.

On Sunday last the members of the Catholic Club approached the Holy Table in a body.

The club's football team (Athletic), playing at Temuka on Thursday, defeated Star-Pirates by 6 to nil. The match places Athletic on top in the junior grade, with Temuka second and Celtic close up third. The second round will begin on June 8.

On Thursday evening about forty members of the Catholic Club and Athletic footballers assembled to bid farewell to one of their most prominent and popular members, Mr. Percy Gillespie. Mr. John Scott (vice-president) occupied the chair, and, in presenting Mr. Gillespie with a handsome travelling bag, referred to the great loss suffered by athletics in South Canterbury through their guest's removal from the district. A short toast list was gone through. Mr. J. Tangney proposed that of the guests of the evening. Mr. Gillespie suitably replied, and extended a hearty welcome to any of those present who might happen to go to Palmerston North. The toast of the Athletic Football Club was proposed by Mr. Fitzgerald, and replied to by Mr. R. Gillespie. During the evening songs and recitations were given by the following:—Messrs. Farrell, Fitzgerald, Burke (2), Coughlan, and Keen. Mr. Keen presided at the piano. Mr. Gillespie left for his new home, Palmerston North, on Friday, taking with him the best wishes of his many friends.

Messrs. G. Hyde and Co., Masterton, are manufacturers of high-class furniture in all branches. A visit of inspection will convince patrons of the superiority of the stock and the moderate prices charged....

Ashburton

On the eve of his departure to take charge of the Geraldine police district, Constable J. O'Grady, who has been stationed at Ashburton for five years, was invited on the evening of May 22 to the Police Station by Sergeant Fouhy and other members of the local police staff, where he was presented with an enlarged framed photograph of the staff and a set of gold sleeve-links suitably inscribed (says the local *Guardian*).

Sergeant Fouhy, in making the presentation, referred to Constable O'Grady's capabilities as a police officer and to his sterling qualities as a man. Sergeant Fouhy concluded an appropriate speech by congratulating Constable O'Grady on his promotion, and wishing him the fullest measure of success in his future career.

The sentiments of Sergeant Fouhy were endorsed in appropriate terms by Constables Martin, Kidd, and Turner.

In responding, Constable O'Grady thanked Sergeant Fouhy and the staff for their gifts, which he said he would value very highly. He had spent a pleasant five years in Ashburton, and, as far as he knew, the relationship between his comrades and himself had been of a most cordial nature, and he was pleased to recognise that he was leaving Ashburton accompanied by the best wishes of those with whom he had worked. He assured his comrades that it would always be his aim to make himself in every respect worthy of all the kind things they had said of him that evening.

THIS WEEK'S ISSUE.

Youthful Immorality. Painful revelations in Dunedin. True and false remedies. Page 1009.

The Churebes and Military Training. The justification for national defence. Page 997.

The *Scotsman* rebukes Scotch Presbyterians for rebuking 'Rome.' More about *Ne Temere*. Page 998.

A Welcome Obituary. Some hoary calumnies formally withdrawn. Page 997.

More about 'Neutrality.' How some Belgian teachers were 'taken down.' Page 1001.

The Dunedin Sailors' Rest. Is it 'unsectarian'? Page 1010.

Bishop Cleary and the *N.Z. Tablet*. Kind words from our former chief. Page 1001.

A Much-felt Want. An International, Independent Telegraph Agency. Page 993.

Tolerance in the South of Ireland. Page 995.

Mystery in Science and Religion. A study of the finite and infinite. Page 999.

The Civilisation of To-day. The brotherhood of men. Page 1000.

The Irish Envoys. Successful meetings in the North. Page 1002.

India and its People. Impressions of an American visitor. Page 1019.

"I've an affection," said the youth,

The maiden fluttered, coy—

"This is so sudden, Mr. Snookes,

But Ma will jump for joy!"

He stammered, Woods' Great Peppermint Cure,

She fell upon his breast,

He braced himself—"It's only an

Affection of the chest!"

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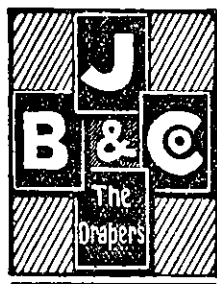
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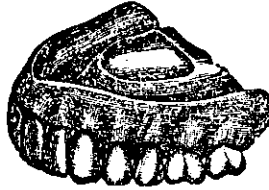
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We take pleasure in announcing the opening of a Men's Department of Boots and Shoes, and extend a very cordial invitation to you to visit us.

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Irish News

KERRY—Death of a Veteran Priest

The death of the Rev. Daniel O'Keeffe, Killeentierna, which occurred at the residence of his brother, Mr. Jeremiah O'Keeffe, J.P., Mounthawk, Tralee, on April 6, removes one of the most genial and popular pastors of the Kerry diocese. Father O'Keeffe was born at Killeacle, Ardfert, in 1845. He received his early education at Pierce's Classical School, Ardfert, and later on at McCarthy's Classical School, Tralee. He entered Maynooth in 1865, where his promising collegiate course was marred by several attacks of illness. Despite this, however, he persevered and was ordained priest by Dr. Moriarty at Killarney in 1871. His first mission was Tuogh, where he remained for a year, after which he was transferred to Screen, under the parish priest, the late Very Rev. Canon Davis. After five years there he went to Millstreet, where he worked for three and a half years under the late Canon Griffin. From Mill street he was transferred to Lixnaw, where for eight years he labored under the late Father Thomas Nolan thence he went to Ardfert, and in 1898 he was promoted to the pastoral charge of Ballyheigue, where he worked zealously until his appointment to the Killeentierna parish.

DUBLIN—A Popular Citizen Passes Away

Mr. Edward Kearney, B.L., a well known and much esteemed Dublin citizen, died at his residence on the North Circular road on April 7. Deceased, who occupied the position of chief clerk in the Lunacy Department, had attained the age of sixty-five. He identified himself with and took a great and practical interest in many Catholic societies and movements. He was one of the founders of the old Catholic Literary Association, afterwards followed by the Catholic Union, which established the Catholic Commercial Club. He was also one of the founders of the recently-established Christian Brothers' Union, and was made president by his fellow-members.

GALWAY—Proposed Sale of an Estate

Matters on the Rodney estate have been for some time in a very unsettled condition. The agent, Mr. Kirkin, at the last Quarter Sessions, obtained decrees against some eighteen of the tenants, who have since been in hourly expectation of a visit from the bailiff. Early in April a deputation, consisting of some of the tenants, with Canon Geraghty, waited on Mr. Kirwin with a view to arriving at a settlement. Arrangements were made whereby Mr. M. F. Neary is to give up a large farm, consisting of about 200 acres, and Mr. J. Morgan another large grass farm, on receiving compensation, the amount to be fixed by arbitration, the tenants to get the grazing of the farms pending their sale to the Commissioners, and division amongst small holdings.

KILKENNY—Death of a Monsignor

The Right Rev. Mgr. Howley, V.G., Dean of Ossory, a distinguished priest, who was held in high esteem by rich and poor alike, died suddenly on April 6. He retired to rest in excellent health, but shortly after midnight was taken ill and expired in a short time. Monsignor Howley was ordained at Maynooth College in 1863. He was intimately associated with most of the events that have taken place in the diocese of Ossory ever since. Every good work has had his whole-hearted sympathy and support. He was, before all things, a model priest, sincerely devoted to the interests of his flock. Charitable, sympathetic, and ever in close touch with his people, he was an ideal pastor. While mainly devoted to his spiritual duties, he was keenly interested in the temporal welfare of the people. He was a sterling Nationalist, and took an active part in all the National movements of recent years. He was looked up to and universally esteemed by his brother clergy.

WATERFORD—Public Performances in Lent

The Waterford Corporation, by resolution, prohibited public performances in the City Theatre during Lent, with the exception of St. Patrick's Day.

WESTMEATH—Gathering of the Clans

Under the auspices of the Association of the Irish Clans preparations are being made throughout the Midlands for a notable Irish gathering which is to be held at Enfield (Westmeath) on Whit Sunday (says the *Freeman's Journal*). On that occasion there will be a gathering of the six Irish clans, a spectacle that has not been seen in Ireland since the days of Elizabeth. The purport of the revival is to establish great Irish games and musical festivals—to revive the ancient 'Gathering of the Clans'—which it is expected will be attended by Irishmen from other lands. A very special feature of the approaching festival will be the appearance of the colored plaids, or tartans, of the clans. The day will be devoted to competitions and tournaments of skill in dancing, singing, harp and pipe playing. The undertaking, which is creating much local enthusiasm, has the active support of such distinguished Irishmen as Lord Inchiquin, Sir Michael O'Loughlin, Bart., the Very Rev. Canon McNamara, the

Rev. John Quinn, M. O'Carroll (of Ely O'Carroll), and many more representatives of the ancient Irish houses. For the dancing and singing competitions many valuable prizes will be given. An imposing element in the gathering of the day will be the presence of the various war pipers' bands of Ireland in traditional national costume. Judging from the preparations being made and the great number of excursion trains arranged for the occasion, the gathering will be as large as it promises to be notable.

WEXFORD—White Gloves for the Judge

County Court Judge Barry, on being presented with white gloves at New Ross Quarter Sessions on April 6, said he attributed the crimeless condition of County Wexford to two facts—the remarkable advance made in the cause of temperance, which had been so successfully promoted by the clergy, and the fact that the people, by land purchase, had acquired a real interest in their holdings.

GENERAL

A Cable Telephone

Mr. John Lee, B.A., Telephone Traffic Manager of the General Post Office, London, delivered an interesting lecture at Liverpool recently under the auspices of the Chamber of Commerce, on 'The Post Office and the Telephone.' He said they had decided to build a cable from Holyhead to Ireland, fifty-six miles long. This would be the longest telephone cable in the world, and if their experience and experiments gave trustworthy results it would enable them to give the public good speed to all parts of Ireland at a reasonable charge. One cable, containing three pairs of wires, from Holyhead would cost them £75,000. 'It is your money,' he added, 'and it must be spent with due regard to the great responsibility. We do not shrink from the responsibility, and where we have vast sums of money to handle successfully it can hardly be said, if we are duly cautious and hesitant, that the Post Office is not enterprising. If it were our own money we might build many cables from Holyhead to Kingstown, but it is your money, and it is a great charge.'

St. Patrick's Day in Panama

St. Patrick's Day was celebrated throughout the Panama Canal zone with more than usual enthusiasm this year. Irish exiles, Americans, and, in fact, almost every nationality represented on the Isthmus, were 'patriotic Irishmen.' The banquet given by the Irish Catholic Club at the Cristobal Hotel was attended by 250 men and women, principally Americans and those of Irish descent. Formal celebration of the day was also observed by the Knights of Columbus, Panama Council.

The Irish Trade Mark

Much more valuable to this country, and of far greater importance to all its people than the negotiations for an Alliance between Great Britain and the United States against Germany, is the effort made by the leader of the Irish Parliamentary Party to secure legislative and official recognition for the Irish Trade Mark in the great American Republic (remarks the *Irish Weekly*). Mr. Redmond's action has been timely and practical; and, with the co-operation of our people across the Atlantic, it should result in a concession of vast importance to Irish manufacturers and all the Irish workers dependent upon the prosperity of our industries. His letters to President William Howard Taft are an extremely able presentation of the Irish case. There is an immense market in the United States for Irish-made goods. Canada is willing to alter her entire financial system in order to get her agricultural produce into the Eastern States under favorable tariff conditions. Though high tariffs militate against the success of Ireland's efforts to place many manufactured articles before the American purchasing public, the industrial population of this country is far more seriously handicapped by the practical impossibility of identifying Irish goods across the Atlantic. Belfast linen cannot be 'imitated' to any great extent, because America is not a linen-making country, and the olden reputation and extensive importation of the local staple manufacture in the States tell against serious attempts at fraud. But even linen manufacturers will find it profitable to adopt and utilise the Irish Trade Mark if Mr. Redmond's efforts succeed in securing its legal recognition in the States as the 'hall-mark' of goods 'made in Ireland' while those engaged in a hundred minor industries can appeal to the patriotism of the immense Irish population of the Republic, and to all Americans who are friendly towards this country, under circumstances more advantageous than those enjoyed by manufacturers in any other European territory. When American purchasers learn to recognise the Trade Mark as the certificate of real worth and the infallible token of genuineness, they will look for Irish-made articles and buy them with the certainty that they are not being deceived.

Where Toleration is Practised

Mr. Stephen Gwynn, M.P., writing in the *Scotsman*, says:—'Mr. Sinclair writes that the effect of Mr. Birrell's Irish Universities Bill has been "to make Irish University education sectarian in three-fourths of Ireland," and that the National University, "although a handful of Protestants are on its governing body, is Roman Catholic from top to bottom." I am closely associated with the working of the Universities Act, and I say that a more ignorant



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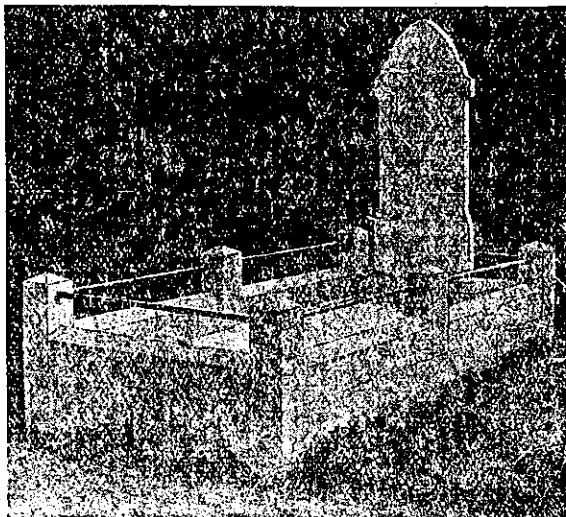
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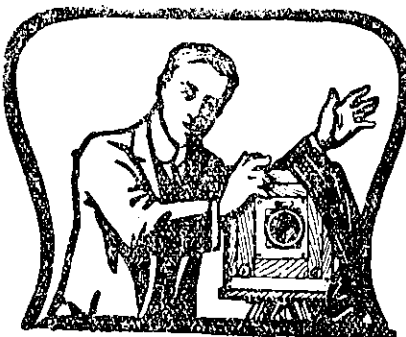
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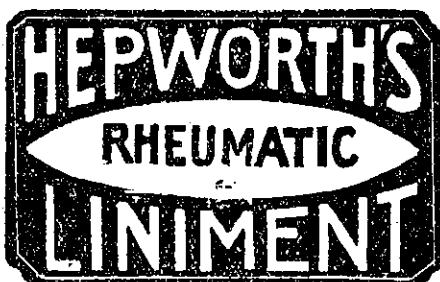
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N.B. Outside Work a Speciality.

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1/6—per bottle—2/6 4d extra postage.

H. HEPWORTH, CHEMIST (By Exam.), PALMERSTON NORTH.

Try the "Tablet" Office for your Printing

statement could not be penned. The colleges are Catholic in the same sense that Oxford and Cambridge are Protestant; most of the students and professors are Catholics. That they are sectarian I deny. Recently the governing body in Galway, Catholic by two to one, had to recommend two professors, one of law and one of engineering, for appointment. They recommended two Protestants in each case, against well-qualified Catholic competitors; and this although Catholics are very inadequately represented on the teaching staff. In Dublin, Professors Hyde, MacAlister, MacNeill, Oldham, MacClelland, and Crofton are Protestants; all new appointments except Professor MacClelland, who was employed previously by the Jesuits. Sir Thomas Drew, lately deceased, was another distinguished professor of the same religion. Turn now to Belfast. There is, I believe, one Catholic on the staff, a priest appointed to teach scholastic philosophy; and the Senate have been actively employed in trying to get rid of him. The statutory commission, recognising the importance of making Belfast attractive to Catholics, withheld this Chair, it being the view of the Roman Church that no student should be set to study metaphysics and morals without reading the distinctively Christian philosophy as well as the non-Christian. The result has been that Catholics have come in great numbers to this Protestant-manned institution. It would almost seem that the Senate deprecates this mingling of the two elements in the University, and are actually trying to check this unsectarian movement by abolishing the Chair. Finally, let me recall that under Mr. Balfour's Ministry the principalship of Belfast fell vacant. It was demanded as of right that a Presbyterian clergyman should be appointed, and the demand was granted; though in Galway, where 95 per cent. are Catholics, the principal has been a Protestant for all but about two years in the last half-century. I ask your readers to consider fairly which part of Ireland has the more sectarian spirit, and to value Mr. Sinclair's views in the light of their conclusion.

Financial Relations' Committee

The names of the committee who have been appointed to ascertain and consider, amongst other things, the existing financial relations between Ireland and the other component parts of the United Kingdom, and to distinguish, as far as possible, between Irish local expenditure and Imperial expenditure in Ireland, have been published; and they are names that invite general public confidence—especially when it is known that the work of the committee is being carefully watched by the leaders of the Irish Party who, in their turn, have the advantage of skilled assistance from outside their own ranks. In Ulster (says the *Irish Weekly*) we know Lord Pirrie, and his name inspires confidence. Outside Ulster the Right Rev. Bishop of Ross is esteemed one of the ablest and shrewdest of Irish economists—a prelate practical to his finger-tips. Mr. Adams was until quite recently Chief of the Statistical Section of the Irish Department of Agriculture; and under his supervision the first efforts were made to measure the volume of Ireland's import and export trade. The English members are all experienced financiers; and we shall assume their disposition to be as just as were the majority of the members of the Childers Commission seventeen years ago. When the committee's 'findings' are published they can be examined. Until then the members can claim public forbearance—if assistance cannot be rendered them.

Progress of Land Purchase

Replying to a question in the House of Commons the other day, Mr. Birrell stated that the rate at which estates, the subject of pending purchase agreements, are dealt with, and the purchase money advanced, depends not only on the amount of money which may be available during each year, but also on the number of vendors who may elect to accept payment either wholly in stock, partly in stock and partly in cash, or who decide to wait for payment in cash. Under the regulations vendors have up to April 1 in each year to elect for the succeeding year to accept payment either wholly or partly in stock, and the Estate Commissioners cannot possibly forecast how many vendors may so elect each year, or the amount of money which may be available for land purchase in such year. The amount of advances made under the Irish Land Act, 1903, in each of the last five years is as follows:—Year ending March 31, 1907, £5,941,348; year ending March 31, 1908, £5,156,904; year ending March 31, 1909, £6,562,801; year ending March 31, 1910, £7,062,082; March 31, 1911, £7,344,952.

I'm sure the "flu" is nothing new,
I daresay Adam got it;
We've changed its name and that's the game,
Though I'd almost forgot it.
I'm sure of this—the only cure
Which ever ought to fight it
Is W. E. Wood's Great Peppermint Cure,
If you've the "flu" 'twill right it.

Encarbol ointment is an excellent cure for cuts, sores, pimples, etc. The sole proprietor is Mr. Bromley Hill, Red Cross Pharmacy, Dannevirke....

People We Hear About

Mr. John Fox, the Newfoundland Rhodes Scholar for 1911, has begun his studies at Oriel College, Oxford. He was a pupil of the Christian Brothers, and comes from St. Bonaventure's College, Newfoundland. The Christian Brothers took charge of St. Bonaventure's in 1889.

The corporation of McGill University, Montreal, has decided to confer the honorary degree of Doctor of Laws on the Right Hon. Sir Charles Fitzpatrick, Chief Justice of Canada, on the ground of his high official position and distinguished services, and in special and distinguished commemoration of his work as a member of The Hague Tribunal of Arbitration.

Sarah Bernhardt will be over seventy when the Panama Canal is opened to traffic, but no one may doubt that, according to her promise, she will be there to help celebrate it (observes the *Springfield Republican*). The woman who went to Panama with De Lesseps to see the first scene of the first act of the great Isthmian drama should be in a front seat when the last scene is played.

Although the Duchess of Norfolk will attend the Coronation as Baroness Herries in her own right, the wife of the Earl Marshal will wear a crown entirely composed of a high garland of diamond oak leaves and acorns, the badge of the Howards since 1463, when their progenitor, Sir John Howard, distinguished himself in the French wars of Henry VI., and was afterwards created Earl Marshal of England. The acorns in the crown are formed of single stones of great beauty.

A very interesting incident is reported in connection with the silver wedding presentation made to the Speaker of the House of Commons (Mr. James William Lowther) and his wife. The occasion was one marked by a complete truce between parties. At the close of the ceremony Mr. Balfour met Mr. John E. Redmond, and cordially shook hands with him. It was the first time in twenty years that the two leaders had met each other with friendly greeting.

The Most Rev. Dr. Kelly, Bishop of Ross, who has been appointed one of the Commissioners to inquire into financial relations existing between Great Britain and Ireland, was born at Kilaneave, Tipperary, in 1852; and educated at the Ennis Diocesan College and the Irish College, Paris, where he was ordained in 1877. He was professor (1877-81), vice-president (1881-90), and president (1890-7) of Ennis Diocesan College, and was consecrated Bishop of Ross in 1897. He served on the Royal Commission on Poor Laws in 1905-6, and is a well known authority on political economy. His Lordship lives at Skibbereen, and his diocese numbers only eleven parishes. It was a part of Cloyne until 1849.

Mr. Denis O'Donovan, C.M.G., who died in Perth recently, had a distinguished literary career. He was born in Cork, Ireland, in 1846, and claimed descent from a family which traced its origin to the Kings of Munster, and was allied with the Royal Plantagenets of England. He came to Australia in the early seventies, and in 1874 was appointed Parliamentary Librarian in Brisbane. His analytical and classified catalogue of the library of Queensland Parliament is said to be one of the greatest works of its kind in the world. He relinquished his position with the Queensland Government several years ago, and went to the West.

Sir Henry Primrose, Chairman of the Committee which has been appointed to ascertain and consider, amongst other things, the existing financial relations between Ireland and the other component parts of the United Kingdom, is a cousin of the present Earl Rosebery. In politics he has always been a Liberal. He has been connected with the Treasury since 1869, and was Mr. Gladstone's private secretary at the time of the introduction of the first Home Rule Bill. Since then he has been Chairman of the Board of Customs and Chairman of the Board of Inland Revenue. He resigned the latter office in 1907.

Catholics are taking an important part in connection with the Coronation. As Earl Marshal the Duke of Norfolk has the direction of ceremonies by hereditary right. But in other cases artistic merit alone has caused some Catholics to be called in to assist in the perfection of the great pageant. Amongst these is Sir Edward Elgar, whose work has been given an important place in the triumphal music which will form part of the Abbey ceremonial. This arrangement is the ungrudging tribute of Sir Frederick Bridge, who has charge of the musical arrangements. Again, the Westminster City Council have entrusted the decorative scheme for the Piccadilly portion of the processional route to Mr. Frank Brangwyn, A.R.A., and one of his three lieutenants is another Catholic artist, Professor Gerald Moira, whose speciality is decorative work.

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TE AROHA

VISIT OF THE BISHOP OF AUCKLAND

His Lordship Bishop Cleary arrived in Te Aroha on Saturday afternoon, May 20, and was met at the railway station by his Lordship Bishop Verdon, the Mayor (Mr R. L. Somers), Rev. Father McGuinness, a number of the leading parishioners, and many prominent townsmen of other denominations, all of whom were formally introduced. The Mayor spoke a few words of welcome, and the whole party were then conveyed in carriages to the new presbytery (says the local *Mail*). In the spacious dining-room the formal proceedings took place. Amongst those present were his Lordship the Bishop of Dunedin, Messrs. T. Gavin, J. McSweeney, P. Baine, M. O'Grady, D. McDonald, M. O'Donoghue, C. O'Driscoll, J. Brady, J. Shine, and J. Fitzgerald (members of the congregation), and Messrs. R. L. Somers (Mayor), P. Gilchrist, W. Brodie, D. McL. Wallace, S. E. Greville-Smith, R. S. Hanna, and Dr. Keny.

Mr. Gavin, on behalf of the laity, offered a loyal and cordial welcome to the Bishop. His Lordship was no stranger to them, though they had never met before, because he was familiar to them through his writings. He felt sure that he spoke not only for his fellow Catholics, but for the people of all denominations, when he offered the Bishop a cordial welcome and wished him all the blessings of life.

The Mayor extended a cordial welcome on behalf of the burgesses.

Bishop Cleary, addressing the members of the congregation and the representatives of the town jointly, said he had derived unbounded pleasure from the cordiality with which he had been received that day. He already looked forward to many future visits and the occasions they would afford for renewing the pleasant friendships formed and making new ones. He was glad to see that the Catholics had been working heartily for the old faith, that was so dear to them, as well as for the prosperous and rising district in which their lot was so happily cast. He hoped that they would continue in the good work, and he felt sure that under the wise and skilful guidance of their present Mayor the town would go ahead by leaps and bounds. He was specially gratified by the presence of prominent residents of other faiths, and he thanked them for the honor done to him. It was a pleasing sign, and augured well for the future, that the members of the different faiths lived and worked together in amity.

Rev. Father McGuinness celebrated the 11 o'clock Mass in St. Joseph's Church on Sunday, when there were present in the sanctuary the Right Rev. Dr. Verdon and the Right Rev. Dr. Cleary. There was a crowded congregation, many coming from the remotest part of the parish. Rev. Father McGuinness announced that a special collection would be taken up in aid of the presbytery building fund, and mentioned, with expressions of gratitude, that the bishops had each presented him with a cheque for £5 5s.

The Bishop's Address.

At the conclusion of the Mass, his Lordship Bishop Cleary said he could not let the occasion pass by without making reference to the gracious reception tendered to him, the previous evening, on the occasion of his first official visit to Te Aroha. He thanked the many Catholics—some of whom had come from a considerable distance—who had assembled to meet and greet him. In a very special manner he desired to express his deep sense of the goodwill manifested to him by the Mayor and a number of other prominent and representative citizens of other faiths, who had done him the honor of extending to him a cordial welcome on his arrival in their rising and progressive town. He valued this, not merely on personal grounds, but still more because of the eloquent testimony which it bore to the good feeling which existed here among people of various forms of religious belief, and he fervently hoped that this union of hearts would endure for evermore. He rejoiced that the old faith to which they belonged kept pace with the march of material progress of the town and district; and, referring to the group of Catholic ecclesiastical buildings round about them, he expressed the conviction that they were equal to anything of the kind to be found in a town of its size and Catholic population under the Southern Cross. He complimented the people on the new presbytery which was thoroughly well done from floor to ridge, and furnished with good taste. The total cost of the building, apart from the expenses of the ground and fencing, was just over £500. Of this amount they had £320 in hand, and this, together with the generous response which he hoped for on that day, would leave a very small and manageable debt to be paid off. He thanked them, and the friends of other faiths whose great hearts had moved them to aid them in that good work. His Lordship made a graceful reference to the presence of his old friend the Bishop of Dunedin.

At the conclusion of the Mass Bishop Cleary, accompanied by Bishop Verdon and Father McGuinness and the altar boys, went in procession to the presbytery, and Dr. Cleary blessed the building.

A Social Gathering.

The proceedings in connection with the visit of Bishop Cleary to Te Aroha came to a fitting termination on Mon-

day evening, when a social was held in the large school-room of the Convent. In addition to his Lordship, there were present Very Rev. Dean Hackett, of Paeroa, Very Rev. Father Brodie (Waihi), Rev. Fathers Tigar (Thames), Murphy (Cambridge), and McGuinness. The room was filled with people of all denominations, and the entertainment provided by the pupils of the Convent was greatly appreciated.

During an interval in the programme, Mr. P. Baine read the following address from the laity of the parish:—
 'May it please your Lordship. On this the occasion of your first official visit to the parish of Te Aroha, we, the parishioners, extend to your lordship a very hearty welcome. We welcome you because we recognise in you one of the successors of the Apostles, who were divinely commissioned to teach and to rule the Church of God. We welcome you also, because you have not come a stranger amongst us, for by your writings we have known, esteemed, and admired you for many years, and, in union with the rest of the diocese, we rejoiced exceedingly when the Holy See confirmed the election of the priests, and appointed you Bishop of Auckland. In this age of secular education your capable and noble advocacy of the cause of religious education is a warning beacon to all fair minds, and tends to stem the destructive materialism which is its natural consequent. Your varied and extensive works in the cause of your native land endeared you to all lovers of freedom, and touched in the hearts of all Irishmen a deep, sympathetic chord. May that hope, so dear and long deferred, be soon realised. Your profound erudition and gentle courtesy, a combination as excellent as it is rare, show forth the lustre of your genius, and bestow on you a fame that extends beyond the limits of Australasia, and is known wherever the English language is spoken. My lord, we know that arduous labors await you, but we know too that when the shadows of evening begin to fall you will be able to say, as did your great Master, "I have finished the work that Thou gavest me to do." We have the honor to subscribe ourselves, Your Lordship's faithful people.'

Miss O'Donnell read an address from the pupils of the Convent high school.

His Lordship, in replying, said that the entertainment given that evening had been excellent and varied, and had earned his deep gratitude. In his younger days he had travelled a great deal on the Continent of Europe, and wherever he went, from the sunny south to the colder regions of Scandinavia, he found it was the custom of playgoers to praise openly, not only the actors, but the play writers, the managers, and even the scene painters. It would be well to do the same in the present instance. The real authors of that evening's entertainment were the good Sisters, those devoted women who had given up father, mother, home, and the world to consecrate their lives to the education of the young, and in their hands the plastic material was moulded into noble men and women, thus following in the footsteps of Him Who loved the children. Referring to the laity's address, the Bishop related the old Eastern fable about the earth, iron, fire, water, and wind, and that which is more powerful than all—the heart of a good man. The address presented to him that evening, bearing as it did all the marks of simplicity and sincerity, was a noble one. It showed that there was confidence between them and their pastor, their chief pastor, and that greater pastor in Rome who ruled over the hearts of 250,000,000 people. The Catholic Church had done without church buildings, and could do without them again, but it could not dispense with the schools, in which piety and godliness were formed.

INDIA AND ITS PEOPLE

IMPRESSIONS OF AN AMERICAN VISITOR

The Rev. Dr. Roche, who paid a visit to India in the early part of this year, gives his impressions of the country, the people, and the progress of the Catholic Church in a series of articles in the *Catholic Tribune* of Dubuque, Iowa. Writing from Calcutta, he says:—

One hundred years ago the annals of India were filled with the deeds of a strange European adventurer. He was called by his Indian followers 'Samroo,' from the French *Le Sombre*, a nickname, which he received because of his swarthy complexion. A Luxemburger by birth, his real name was Reinhart. He fought under the banners of many native princes, and for a time was the military governor of Agra. He married an Indian princess, who after his death became noted as a military leader. She commanded her own troops in battle and was as illustrious for her statesmanship as for her military prowess. My chief reason for treating of her here lies in the fact that Sardana about a hundred miles from Agra and the seat of her rule, is to-day one of the most flourishing Catholic missions in the whole of India. A convert to Christianity, she built at Sardana a magnificent cathedral, and her example was instrumental in leading many natives into the Church. His Grace Archbishop Gentili of Agra desired very much that I should pay a visit to Sardana, but time was pressing, and it was impossible for me to accept the invitation. His Grace, however, informed me that new converts made in other parts of his archdiocese were frequently sent there,

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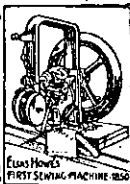
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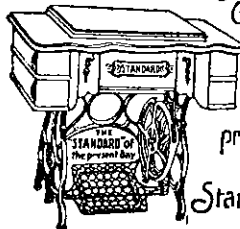
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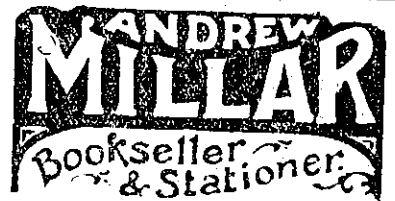
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because of the good moral surroundings and the favorable influences as far as caste is concerned. It is in charge of the Capuchin Fathers, who are the spiritual custodians of a large portion of Northern India. I was greatly impressed by the zeal and devotion of these good Fathers, wherever I have met them, and the small towns and villages of India certainly call for zeal and devotion of a high order.

Alleged Unrest in India.

People in America read much nowadays of the unrest, which is supposed to prevail everywhere throughout this country. We have gone round the circle, however, and have not seen very much of it. I have discussed the subject with educated natives, and with English officials, who have lived here for many years. All agree that India is more tranquil to-day than it has been for centuries. Appearances bear out this assertion. I have not seen anywhere the slightest evidence of animosity towards the white stranger. You will encounter much more sullenness in any European country than you will here in India. Some educated Brahmins have been getting out pamphlets, in which they deplore English occupation and call upon the people to rally once again round their old priests and leaders. This, however, is only the swan-song of a caste, which is trying to regain its lost prerogatives. The Brahmin's day is over in India, and even the humblest pariah recognises that truth. About one-half of India is directly under British rule. The rest is made up of protected native states, where Maharajahs, Rajahs, and petty princes exercise a limited sovereignty. In former days the country was in a constant state of internecine strife. The old animosities still live, and if England were to withdraw tomorrow, it would be a signal for the renewal of the ancient quarrels. The people as a whole are enjoying the present peaceful condition of things, and as it takes very little to live here, I believe they are about as well off as at any time in the country's history. We have heard in America, too, a good deal about oppression. There is still oppression, but it is the bribe-taking native official and tax-collector, who are the real culprits, and to change this the whole moral system of India has to be overturned.

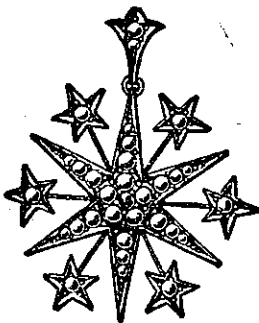
Taking the Lead.

I lectured to the students and some invited guests in the Loretto Convent of this city. The Loretto sisterhood

has five of the leading educational institutions for women in India. Young ladies attending there can take the Cambridge B.A.; and the courses of studies are arranged accordingly. The convent receives its pupils from the very creme de la creme of Indian society, and amongst my hearers were several young native princesses, dressed in all the jewels and finery proper to their rank. There were Pagans, Jews, and Protestants of many creeds, but they were a simple, innocent-looking lot of young ladies, and all of them bore the convent trade-mark.

The local Jesuit College is a very large institution, and the president informed me that all of its graduates passed the Cambridge and London University examinations. As Calcutta last year had over one million inhabitants, it is easy to understand that the attendance is over twice that of any Catholic college in the United States. The total Catholic population of the Calcutta archdiocese is about 200,000 of whom 80,000 are catechumens. And thereby runs a very interesting tale. His Grace Archbishop Meuleman, S.J., informed me that Chota-Nagpur, a district within the limits of his diocese, is now the scene of a Pentecostal turning to the Church. Chota-Nagpur is the name given to the central Punjab. It was formerly a famine-cursed district, inhabited by tribes who were desperately poor. In recent years, however, the Government has undertaken to irrigate the country on a large scale and this, together with the building of railways, has brought the district rapidly to the front. A sainted young Belgian Jesuit, about thirty years ago came amongst them for the space of six years, sharing their lot and edifying them by the holiness of his life. When he died from hardships and exposure of his trying mission, the seed had been planted of which his brethren are now reaping the fruit. To-day there are 60,000 catechumens in the district, and his Grace is firm in the belief that with men and means the whole district could easily be brought into the Church. In the olden days, it was so desperately poor that the Brahmins paid no attention to it. As a result it is largely free from the caste system, which proves so great an obstacle in other parts.

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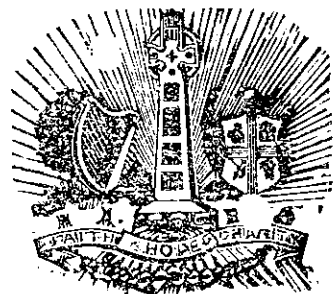
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The Catholic World

CANADA

THE GROWTH OF THE CHURCH.

Mgr. Stagni, Papal Delegate to Canada, in returning thanks for his reception on his arrival at Ottawa, said: 'The Holy Father is well acquainted with the ecclesiastical and religious situation in this country. In the midst of his sorrows it is a great consolation to him to be able to see in Canada the Church growing so prosperously, especially when compared with its condition in some of the older countries of Europe. The prevailing trend of modern society is to keep Jesus Christ away from the schools and from the homes. It is therefore very gratifying to the Holy Father to see the growth of the Church in this immense, this Protestant country. He said to me, when I went to receive his blessing: "Go without fear, trust in God and in the Canadian people, for they are good Catholics."'

FRANCE

AN INTERESTING EVENT.

Sixty couples celebrated their golden weddings at Rheims on Sunday, April 9. After they had attended Mass at the Cathedral a reception was held in the Town Hall, where each couple received a commemorative medal. The united ages of one couple amounted to one hundred and seventy years.

MEXICO

THE CLERGY WISH FOR PEACE.

Meanwhile the revolt in Mexico, helped on by American soldiers of fortune, continues, and the prospect of peace seems as far away as ever (says the *Sacred Heart Review* of April 15). Reports to the war office show serious trouble in the States of Tabasco, Chiapas, Vera Cruz, and Guerrero, in addition to the widespread uprising in the northern States and Lower California. The fact that the Government sent only one hundred troops to the relief of the city of Zacatecas is an indication that the trouble is already so widespread as to make it impossible to cover all points, and the fear is openly expressed there that the revolution even now may be beyond bounds. Archbishop Gillow, in a circular to the clergy of the Archdiocese of Oaxaca, has urged upon the clergy and laymen to do all in their power to preserve the peaceful conditions which continue to obtain in the State of Oaxaca. The Archbishop says that this policy is being adopted all over the republic, by the Catholic clergy, in order to encourage obedience to the recognised federal authorities.

PORTUGAL

A CONTRADICTION.

The Rome correspondent of the *Catholic Times* informs that journal that there is no truth whatever in the statement made by the Lisbon correspondent of the *Times* that the Portuguese Bishops have received a note from Cardinal Merry del Val advising them to accept the separation of Church and State without reserve. The Holy See, our correspondent says, never for a moment thought of sending such a message. The statement is from beginning to end devoid of foundation.

RAMPANT ANARCHY.

The anarchy which has existed in Portugal since the advent of the petty tyrants to power is swelling to a high tide. In all parts of the country where the rabble who support the anti-Christian Dictators are to be found in considerable numbers disturbances are occurring and property is unsafe (says the *Catholic Times*). During a religious procession at Lourinha the Government mob attacked the Catholics and the fighting became so serious that the cavalry had to be called out. At Kilvernia and Azemeis churches have been broken into and sacrilegiously robbed of the plate and other articles of value. The Minister of Marine has provoked a mutiny at the Lisbon Arsenal. Captain Brito, who drew up regulations for wages there, has been imprisoned by the Minister for disobedience, and altered regulations have been issued. Against these the men struck, and the Municipal Guard were summoned to action and seized the arsenal. Disorders of this kind are taking place in every part of Portugal. The Ministers have no moral power, and naturally enough, except when they can inspire terror by means of their soldiers or their mobs, they are treated with contempt. Senhor Teixeira Gomes, the representative of the Republic in London, says the Government has 'small troubles,' but it holds a strong position. It is a very strong Government indeed if rampant anarchy gives strength.

ROME

A PRIVATE AUDIENCE.

On the evening of April 6 the Sovereign Pontiff received Colonel Vaughan in private audience. The Colonel was called to the Vatican by the Pope in order to be decorated with the insignia of Knight Commander of the Order of Pius IX. Knights of this Order (founded sixty-three years ago by the Sovereign Pontiff Pius IX.) wear a very attractive and beautiful uniform with a magnificent star surrounded by brilliants. Colonel Vaughan was already Private Chamberlain to his Holiness, and had been in duty at the Vatican for the past week. He served for about thirty years in the Royal Monmouthshire Engineers, of which regiment he is commanding Colonel. He retired from active service about fifteen years ago, after having commanded his regiment for five years. Colonel Vaughan is brother to his late Eminence Cardinal Vaughan, to his Lordship, Bishop John Vaughan, D.D., Auxiliary Bishop of Salford, and also to the distinguished author of 'The Sins of Society,' Father Bernard Vaughan, S.J.

RUSSIA

THE FIRST TIME IN ITS HISTORY.

A Mass especially for English Catholics was celebrated at the Church of St. Stanislas, St. Petersburg, on the Feast of the Annunciation, the occasion being the First Communion of two little children, members of one of the best-known English Catholic families resident in St. Petersburg. Mass was celebrated by the Rev. Dom Antonio Staerk, of the English Benedictine Monastery at Buckfast, who delivered a short sermon in English. The congregation comprised about a dozen English Catholics and some hundreds of the same Faith of the Polish and Lithuanian nationalities, while, for the first time in its history, the Polish Church of St. Stanislas was filled with the sound of those hymns so dear to English Catholics, 'Jesus, my Lord, my God, my All,' 'Hail Queen of Heaven,' and 'Faith of our Fathers.'

SPAIN

NOT A MORIBUND NATION.

Spanish newspapers are commenting with satisfaction on the figures of the census taken in Spain last year. These figures show a total population of 19,860,000, or a gain in ten years of 1,040,000. Without proper explanation (says the *Sacred Heart Review*) the yearly increase in population of a trifle over 100,000 will seem a small one, but we must keep in mind the fact that emigration is relatively heavy, some 150,000 to 200,000 people, mostly country dwellers, leaving Spain annually for Cuba, Mexico, Argentina, and Uruguay; while northern Africa also gets some of this outward flow from the peninsula. 'The Spanish census confirms the statement,' (says the *Mexican Herald*), 'that the nation is still vigorous and more than holding its own. Spain, notwithstanding the late Lord Salisbury, is not one of the "moribund nations;" it is able to help populate the new world and show a substantial growth at home.'

UNITED STATES

BEARING THE NAME OF IRELAND'S APOSTLE.

There are in this country 491 Catholic churches (says the *Catholic Citizen*) bearing the name of St. Patrick, of which five are cathedrals—St. Patrick's, New York; St. Patrick's, Harrisburg; St. Patrick's, Newark; St. Patrick's, Rochester, and St. Patrick's, Lead, S. D. The diocese of Peoria, Ill., leads all others in the number of its St. Patrick's churches. Wisconsin has a St. Patrick's church with a German congregation and pastor.

A PROTEST HEEDED.

Quite recently a play, 'La Samaritaine,' was advertised to appear in New Orleans. The play is characterised by the city attorney as 'absolutely shocking to the moral and religious sense of a Christian community.' The Federation of Catholic Societies lost no time in presenting a petition for the prohibition of the play. In this petition they quoted numerous passages showing that it is sacrilegious, irreverent, and flagrantly indecent. The city attorney considered that its many passages redolent of sensuality and carnalism made redeeming features impossible, and therefore he advised its suppression. This shows (remarks the *Catholic Weekly*) what can be done by united and representative effort, and is an example which might well be followed elsewhere.

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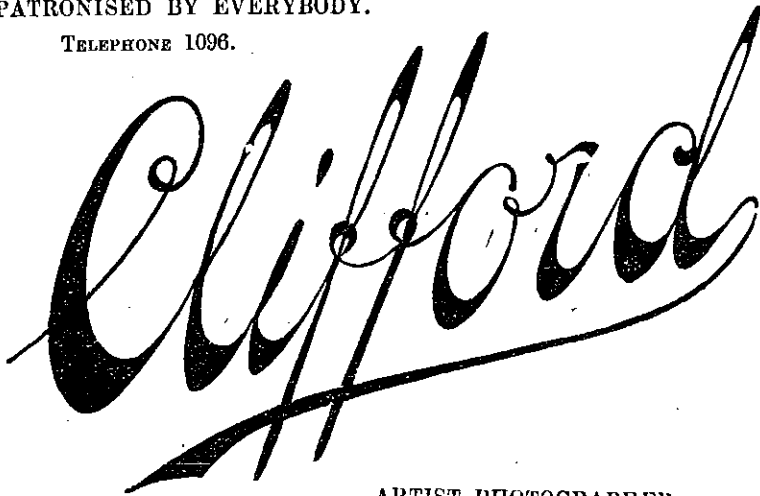
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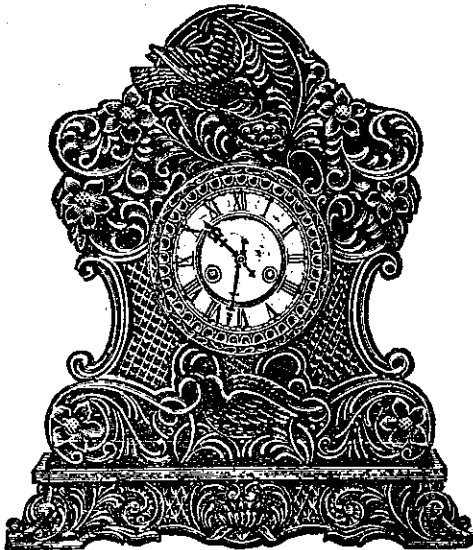
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HOME RULE

COMPOSITION OF THE FINANCIAL COMMITTEE

The following are the names of the persons composing the committee which has been appointed to ascertain and consider, amongst other things, the existing financial relations between Ireland and the other component parts of the United Kingdom, and to distinguish, as far as possible, between Irish local expenditure and Imperial expenditure in Ireland:—

Sir Henry Primrose, Chairman.

Right Rev. Denis Kelly, Bishop of Ross, member of the Agricultural Board for Ireland, member of the Royal Commission (1906-9 on the Poor Laws and Relief of the Distress.

The Right Hon. Lord Pirrie.

Mr. W. G. S. Adams, Reader in Political Theory and Institutions at the University of Oxford and recently head of the Statistics and Intelligence Branch of the Department of Agriculture and Technical Instruction for Ireland.

Mr. Henry Neville Gladstone, senior partner of Ogilvy, Gillanders, and Co., London and Liverpool; director of Sir W. G. Armstrong, Whitworth, and Co., Ltd., the Peninsula and Oriental Steam Navigation Co., and other public companies.

Mr. Frederick Huth Jackson, Director of the Bank of England, President of the Institute of Bankers, 1909-10.

Mr. William Plender, of the firm of Deloitte, Plender, Griffiths, and Co.; President of the Institute of Chartered Accountants.

How the Money is Spent

How Irish money is wastefully spent on bad government in Ireland has been often illustrated by official figures. We give some more of them as follow from a speech delivered recently at a meeting in Dublin by Mr. Patrick Little. Such facts cannot be too often repeated:—

The number of Civil Departments (Dublin Castle Boards) have been calculated as sixty-seven. These are spread all over the city. The cost of the Irish police amounts to 5s 8d per head. The cost of the Scotch and English, 2s 2d and 2s 4d per head. The most scandalous extravagance is under the head of judicature. There we have some princely salaries. But this madness has a remarkable amount of political method in it, a method which has cut off the larger part of the legal profession from the national life of the country. The Lord Chancellor receives £6000 a year, one thousand more than the Prime Minister. The Lord Chief Justice and the Attorney-General, each £5000 a year, the same as the Prime Minister and Chancellor of the Exchequer. Four Judges have each £4000 or over. Eight Judges have £3500 each. Three Judges do the work of one Judge in England. Sixteen County Court Judges have £1400 each. Half of them could do the work as efficiently. Five Recorders have from £1500 to £2000 each. The President of the Swiss Republic has £700 a year, and no Judge in Belgium has more than £400 a year. The Lord Chief Justice's Secretary gets £500 a year in contrast to the President of the Parliament in Sweden, who gets £750 a year. The Lord Lieutenant gets £20,000. He used to get £30,000. The President of the U.S.A. gets £15,000 a year. He used to get £10,000. In the Estimates for the year 1905, says Lord Dunraven, "the sum placed upon 26 Irish votes amounts to about four and one-half millions, of which about three millions are for salaries and pensions. Head for head the Irish Government costs more than any civilised Government in the world."

A Great Missionary Society

The largest body of men in the foreign field is that of the Foreign Missions of Paris, whose annual report is brimful of interesting details. For instance, they have over a million and a-half of Catholics under their jurisdiction. Counting the Japanese, Korean, and Chinese priests they have 839 native missionaries assisting them in the work of evangelisation. There are 4534 schools and 139,428 pupils are educated by European and native Sisters. The most notable figure, however, is that of the converts made during the past year. Not counting, of course, the children who were baptised when dying, the missionaries had 32,550 baptisms of pagan adults. There were 57,740 children of Catholic parents baptised, and 138,551 children of pagan parents who received the regenerating waters when dying. In one province of China alone there were over 20,000 baptisms. Figures may prove anything, and statistics show nothing, but in the light of this strict accounting, things are going along pretty well with the Fathers of the Paris Foreign Mission Society.

For Influenza take Woods' Great Peppermint Cure. Never fails, 1s 6d, 2s 6d.

Domestic

BY MAUREEN

Use of Vinegar.

Add a little vinegar to the water in which you poach eggs to prevent the whites from spreading. Breaking each egg into a cup about a quarter of an hour before it is to be used will also help.

A Cosmetic Soap.

Take a pound of white Castile or brown Windsor soap and stir it on the fire with a little water. Add lavender water or any other kind of essence when it is melted to a smooth paste, but do not melt it too much. Stir in half a cup or more of almond meal or of common oatmeal. Keep it in jars for use.

Care of Palms.

A wrinkle about palms, which a London florist endorses, is that the leaves should be washed, not with pure water, but with milk and water, which has a wonderful way of preserving them and preventing the appearance of the brown spots which are so disfiguring. Another suggestion about the plants is that a little cold coffee poured over the earth at the roots occasionally will be found beneficial. Coffee is a good fertiliser.

A Durable Door Mat.

If you have an old rope about the house that is of no use for clothes lines or anything where strength is needed, you can put it to good use by making it into a door mat for the outside door. It makes no difference if the ropes are not of the same thickness. Take a darning needle and strong cord, coil the rope around once and sew it on the under side, then make another coil and do likewise until you have a large mat.

Washing Medicine Bottles.

In most families are gradually collected a number of phials that have been used for medicine. It is well to have a place to keep them, and once in a while to wash them all. Put into a wash-kettle your phials without corks and pour over them enough cold water to more than cover them. Into this put a generous amount of ammonia and some soft soap, or hard, dissolved in a little water. Place the kettle over the fire, and let it gradually come to a boil. After it has boiled awhile, take it off and set it aside, letting the phials remain in till cold. Then take them out, rinse, drain them, and lay them on their sides.

Care of Glass and China.

The most important thing to do when new glass or china is bought is to 'season' it to sudden changes of temperature, so that it will remain sound after exposure to sudden heat and cold. This is best done by placing the article in cold water, which must gradually be brought to a boiling point and then allowed to cool very slowly, taking the best part of the day to do it. If the wares are properly seasoned in this way, they may be washed in boiling water without fear of fracture, except in frosty weather, when, even with the best wares—which are always better seasoned than the commoner materials—care must be taken not to place them suddenly in too hot water. All china that has any gilding upon it must on no account be rubbed with a cloth of any kind, but merely rinsed, first in hot and afterwards in cold water. If the gilding gets dull, it may be polished not more than once a year; this may be done with a soft wash-leather and dry whitening. When the plates and saucers are placed in the closet, a piece of paper should be placed between each to prevent scratches. In washing out glass bottles it is much better to use a little muriatic acid in them than ashes, sand, or shot, for the ashes and sand scratch the glass; and if by accident any shot is left in, the lead is poisonous.

How to Wash Dishes.

An easy way of washing up dishes is to have plenty of water and two big bowls. Having scraped the plates and dishes fairly clean, they should be placed in a bowl of very hot water and soda, briskly wiped out with a mop (a small one kept for the purpose), then plunged into the bowl of clean cold water, wiped dry and placed in the rack or on the dresser. There should be two or three wiping cloths, as a damp one leaves smears. Knives should be put into a jug of hot water which covers the blades and not the handles, after a rinsing they should be wiped and cleaned. Another couple of bowls, one of hot and one of cold water, will be wanted for the glasses, and the silver can afterwards be washed in the same hot water, dried and just rubbed with a leather. As a final touch, when the kitchen has been made quite tidy, wash out the cloths in hot water and hang them to dry. After clearing away the mid-day meal and clearing up, the housewife should take a jug of hot rain-water to the bathroom, and with this and some very good soap thoroughly wash her hands. After drying them on a soft towel, rub them with a little glycerine and rosewater, and then no traces of household work can be seen.

Maureen

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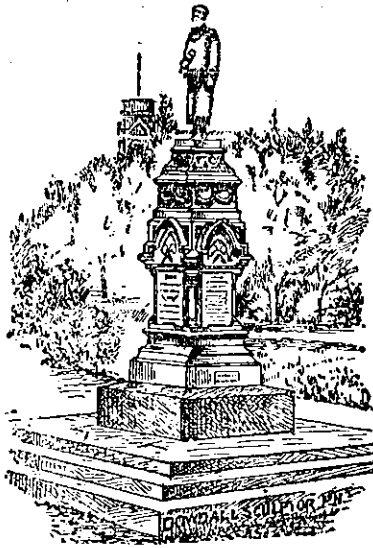
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Science Siftings

BY 'VOLT'

A Pitch Lake.

It has been estimated that the Great Black Pitch Lake of Trinidad yields annually 80,000 to 90,000 tons of asphaltum.

Dimensions of Ocean Waves.

Dr. Vaughan Cornish recently communicated to the Royal Geographical Society his estimates of the dimensions of ocean waves. With a heavy gale blowing these reach a height of 42 feet in any position not less than 600 nautical miles from the windward shore. In his report he exonerates of any exaggeration sea captains who have reported waves of from 80 to 100 feet in height, by stating that they reported the altitude of large waves of broken water flying aft from the impact of the steamer's bow on a head sea.

Rubber from the Banana Plant.

The constantly increasing demand for rubber and the exorbitant prices now placed on this product have led to extensive experiments in regard to the extraction of rubber from the juice of the banana plant. Thus far it has been established that there is a yield of a thick and pliable rubber, which, when compounded with other rubber, has a distinct value in that it increases both the weight and the elasticity of the rubber with which it is compounded.

Petroleum and Plant Growth.

A recent study of the action of petroleum on plant growth has disclosed some very interesting results. The experiments were made with a 10 per cent. solution of the oil in plants of stramonium and plantain. No injurious effects were noticed except in cases where the petroleum was allowed to accumulate thickly about the roots, thus making it possible for the roots to absorb the oil and so drying up the soil as to prevent absorption of moisture. Nor was any direct poisonous action of petroleum detected like that which it exerts on animal organisms.

Purifying Rock Salt.

Evaporation has heretofore been the commercial method of extracting pure salt from rock salt. This cleansing required one ton of coal per ton and a-half yield of salt. A more economical process is now used, which makes it possible to manufacture fifteen tons of salt with one ton of fuel. The mine salt is placed in a furnace, where it is readily converted into a molten mass. Thence it is run into a container, through which a current of compressed air is forced. All impurities are thus blown off or precipitated. The molten salt is then moulded off and allowed to solidify.

A Remarkable Effect.

Perhaps the most striking instance to be seen in the whole world of the wonderful apparent coloring of bodies of water is the marvellously beautiful 'Blue Lake' in Switzerland. Encompassed on all sides by lofty mountains, their lower ranges luxuriantly clothed with verdure down to the edge of the water and adorned with many fine forest trees, while their higher acclivities are garbed in a mantle of eternal snow, the little lake, nestling in its deep hollow basin, and protected from winds and storms, is quite startling in its singular and strange beauty. The water, although really pure and colorless, appears to be of a most vivid and intense sky-blue. And its transparency is so remarkable that a small nickel coin dropped into the water in the centre of the lake can be seen gyrating downwards until it reaches the bottom, apparently more than a hundred feet beneath.

The Detonation of Large Guns.

A recent Italian invention offers a unique and at the same time effectual protection to gunners against possible injury to the sense of hearing consequent on the detonation of large guns. The muffler consists of a solid mass of glass of such dimensions as to fit snugly the external meatus, into which it is inserted. A perforation traverses it horizontally, the inner end of which fairly reaches the tympanum. The outer end of this passage does not quite extend to the external surface of the glass, but joins with a second bore running in the vertical and communicating above and below with the atmosphere. With every violent concussion an aspiration is caused in the horizontal passage, with a subsequent rarefaction of the small body of air cushioned between the ear-drum and the glass protector. This attenuation of the air greatly reduces the aerial vibration. The sensitiveness of the ear for lesser sounds is not diminished, as the atmospheric compressions produced are not effectual in causing rarefaction. This invention is a neat application of the well known principle of Sprengel's aspirator.

After nearly thirty years on the Maitland mission, the Rev. T. Rogers, the respected pastor of Branxton, entered upon a much needed holiday last year, which was expected to extend over the present year. The rigors of the past winter, however, drove him from Ireland in time to avert a serious attack of pneumonia. Father Rogers has just returned to Branxton.

Intercolonial

Amongst the inter-State Hibernians present at the annual Communion breakfast of the Sydney branches, held recently at St. Mary's Hall, was Bro. J. R. Snowball, a convert to the Catholic Church, and a cousin of the Victorian champion of Orangeism.

Judge Cussen, of Melbourne, who, with his wife, is now in Europe, lost by death the other day Herbert Walter, his fourth son. He was a student at Xavier College, Kew, and dux of his class. When his parents left a few weeks ago the boy was in good health. Judge Cussen is returning from England immediately.

St. Patrick's Day is every year becoming a greater success in Australia. The returns in Sydney, Melbourne, and Ballarat were handsome, and now the little town of Sale, in Victoria, publishes a balance sheet that shows a profit of £216, which goes to the Primary Schools' Maintenance Account.

Mother Mary Francis Joseph, of the Convent of Mercy, Warrnambool, Victoria, died suddenly from apoplexy a few days ago. She was a native of Portarlington, Ireland, and was 51 years of age. She was the eldest daughter of the late Mr. John Dunne, who was the agent for Lord Portarlington. When only 20 years old she left Ireland, and joined the Sisters of Mercy at Warrnambool in 1881.

His Grace the Coadjutor-Archbishop has recovered from his recent illness sufficiently to return to St. Benedict's Presbytery from St. Vincent's Hospital (says the *Catholic Press*). The condition of the Right Rev. Monsignor O'Haran, who is still at St. Vincent's Private Hospital, continues to improve. It is expected that he will be able to leave his bed in the course of a few days.

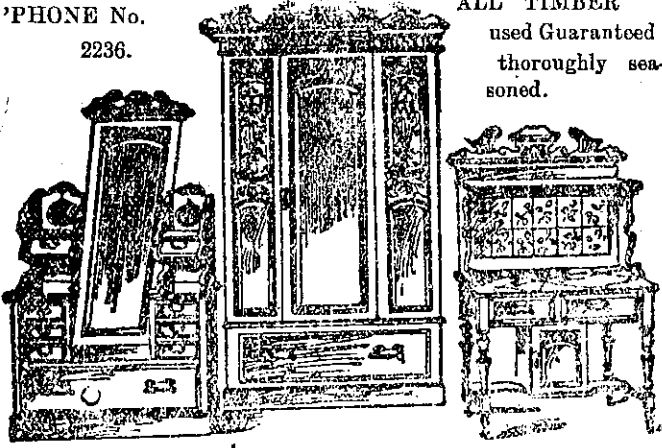
His Grace the Archbishop of Melbourne has made the following clerical changes in the archdiocese:—The Rev. J. J. Egan is transferred from Williamstown to Coburg; the Rev. D. Goldspink, from Iona to Williamstown; the Rev. F. Conlon, from Coburg to Iona; the Rev. J. M'Keon, from North Fitzroy to Mentone; the Rev. P. Cremin, from Carlton to Oakleigh; the Rev. Gavan Duffy to Carlton; the Rev. T. Walsh, from Dandenong to Castlemaine; and the Rev. C. Conlon, from Castlemaine to Dandenong.

The Rev. Father Terence Brown, who has been working in Victoria, has been appointed Rector of the Redemptorist Monastery, Waratah, in succession to the Very Rev. Father P. M. Lynch, C.S.S.R., who, with Fathers Mitchell and Gilmartin, sailed from Sydney during Easter week for the Philippine Islands to take charge of the Order's missions there. Father Brown (says the *Catholic Press*) has just concluded a series of missions in the Ballarat diocese. Until he was appointed Bishop of Perth, Dr. Clune was Rector of the Redemptorist House in the Westralian capital. Now Rev. Father Henry I. O'Donnell, C.S.S.R., of Waratah, has been appointed successor to Bishop Clune.

Missionary work, as conducted by the Marist Fathers, is progressing satisfactorily in the Solomon Islands (says the *Freeman's Journal*). Very Rev. Father Forestier, S.M., the Prefect-Apostolic of the mission in the northern portion of the group, who came to Sydney by the Moresby, speaks hopefully of the mission prospects. Ten years ago the Marist Fathers commenced to labor in the mission field of the Solomons, and now there are five mission stations, besides ten schools—five for the boys and five for the girls. The male schools are taught chiefly by the natives who have been converted to Christianity, and the girls' schools are in charge of a Sisterhood. The natives who wish to embrace Christianity undergo a course of training for three years, and at the end of that period they are baptised into the Catholic faith. There are some 400 converts already admitted to Church membership, while about 500 more are under training.

His Eminence Cardinal Moran on Sunday, May 14, blessed and laid the foundation of additions to Lewisham Hospital, which is in charge of the Nursing Sisters of the Little Company of Mary. The additions will cost about £13,000, and the amount received at the ceremony, together with contributions from other sources, totalled about £2600. It is a remarkable thing (say the *Catholic Press*) that while the managements of some of the great hospitals which are heavily subsidised by the State are crying out that they find it difficult to carry on, the Catholic hospitals, which, on the other hand, receive not a farthing by way of aid from the public funds, are not only doing the same work as they have been for years past, but are considerably expanding it. It is only a few months since considerable improvements were effected at St. Vincent's at a cost of £6000, and now the Nursing Sisters of the Little Company of Mary, who have charge of the far-famed Lewisham Hospital, are having a new wing added to that institution at an estimated expenditure of £13,000. The wards at Lewisham, which has a reputation for excellence that even extends beyond the limits of Australasia, contain never a vacant bed; as soon as one patient goes, another is ready to take his or her place, so appreciative has the medical profession become of the abilities of the nuns who minister there. Like the rest of our Catholic institutions, it is open to every class, creed, and color, and it is a fact that more than half the patients treated belong to non-Catholic denominations.

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SUNSHINE THRO' THE CLOUDS

Oh, what a glorious blessing
That the sky is ever blue,
Thro' all our cares and troubles,
There is always sunshine, too.

No matter what the burden,
That weighs upon the heart,
Look thoughtfully to heaven,
Then speed thy humble part.

Smile thro' your tears of sorrow;
The clouds will pass away.
Look to the stars of heaven,
Then kneel thee down to pray.

Then in thy humble sadness,
Trust to the One above,
Who looks upon His children
With a never-failing love.

No matter how dark the shadows,
How full the day of pain,
Beyond lies the golden sunshine
And joy shall come again.

A FRECKLY REVENGE

Mittie could not deny that she was freckled, for had she not that very minute taken a miserable peep into the tiny round mirror which was secretly tucked up her sleeve?

'But what if I am freckled?' she said. 'Ted Milton is worse things than that. His hair is—mouse, pure mouse, that's what it is, and his eyes are faded blue calico-colored eyes. I'll say it even if he is my brother!'

Just then she caught sight of the shelf where her brother always piled his school-books on Saturday. She knew his geography was there, and in it the precious map over which he had been so earnestly bending every evening for the last two weeks. What if— She climbed up and took the book. With trembling fingers she turned the leaves until she found the bit of cardboard. She caught her breath. The work was beautiful; not a single blot nor soiled place!

He could do so many things. There in the corner stood her doll's house; he had made that every bit himself, and had drawn the tiny pictures hanging on its walls. His knife had whittled out the little chairs and table and mites of wooden dishes. Mittie's eyes grew misty.

'The map is to be handed in to-morrow. He will surely win the prize. And now if I do this perfectly dreadful thing, he will never love me any more. But then he doesn't love me, as it is, because if he did he wouldn't call me, "Frecklety, frecklety turkey egg." I guess I'll show him something else about freckles that he won't think quite so funny! I'll make thousands of them all over his map!'

She took down the pen and ink. As she did so, her arm knocked down a card.

She turned it over and read, 'Overcome evil with good.'

Then she went to the geography, and even dipped the pen into the ink.

'Overcome!' Mittie stared. It almost seemed as if someone had spoken. 'Yes, but he said "Freck—" "Evil with good," interrupted conscience. "Oh, dear," she wailed, "I promised I'd try to obey those words this week. But I didn't think it would be so hard! I wonder if I couldn't wait for a little evil. I'm almost sure I could overcome a little one, and maybe even a middle-sized one. But perhaps I'd better not make a single freckle on the map. Yet that would be only leaving things the very way they were. And I s'pose "overcoming" must be making things better for the one that was meant to you. It simply can't be that teacher ever tried to overcome with good, or she'd know it was too much to ask us to do! She couldn't see that the very next day Ted was going to say "Frecklety" to me, and "Turkey egg" and "Specklety spitfire."'

She put up the geography and went out and sat on the front doorstep. 'If I must do good to Ted I'll have to hurry; he'll be home soon.'

In five minutes she shouted excitedly, 'I have it! I have it! There are the two dollars Uncle Will sent me, and the fifty cents I earned picking blackberries. I've been saving for ever and ever to get a doll's piano, but I haven't near enough, and dolly won't—be—disappoint—pointed—be—because she didn't know about it.' Mittie gave two or three big swallows, but smiled bravely. 'I've just enough to buy that picture hanging up in Mr. Fulton's window. Ted's been wild to have it.'

When, a little later, Ted rushed two steps at a time up to his room, he found his sister just passing out of the room.

'Oh, Freck—Whoopce! what's that?' With one spring he was in front of the picture. 'Who's here? Did Uncle Will?'—then his eyes fell on a little card slipped in behind the frame, 'Yours truly, Freckles'—that was all.

'Sis!' he called, but she had fled. Down the stairs he dashed. He found her behind the hall door. 'Did you take your two dollars and a half?' he asked in a low, awe-stricken voice. 'Did you?' Mittie gave just the shadow of a nod. Then it was Ned's turn to swallow, and somehow a whole half-dozen frogs seemed to have jumped into his throat.

He went and stood in the door, then came back with a new look of wonder and respect. 'Sis,' he said gently, 'this is the greatest thing I've ever known, and added, 'I'll never say "Freckles" to you again. I like 'em, and wish you had more of 'em!'

And Mittie, laughing this time, peeped into the mirror and answered: 'You mean if there was room!'

FOR POLITE CHILDREN

Do not answer questions that are put to others.

Do not whisper in company, or talk harshly to anyone. If two or more are talking together, do not join them unless they show you that it will be agreeable.

Older and intellectual persons are not expected to hold long conversations with those who are different in thoughts and tastes.

Keep from helping others to tell their stories.

Never speak of yourself unless compelled to do so.

It is very rude to quiz simple-minded people, or to smile or wink, in a sly way, when others are talking.

Keep from nudging others.

Be tender with the bashful; gentle with the absurd.

Never gossip.

Never give others pain.

Do not be positive in your sayings. You may be mistaken.

Let no one know that you have been slighted, or have taken offence at what has been said.

It is a greater mistake to call attention to a mistake unless it be your duty, then it is to let it go unnoticed.

Do not praise a person in his presence, or talk ill of him in his absence.

Do not force yourself into a game.

If you lose, do not show bad humor.'

PROFITABLE PRESENT-GIVING

A Russian Grand Duke, finding himself with a few days to spare in Paris, went one evening to the theatre, and, being a person of importance, thought himself bound to send a bouquet to the principal actress. A month afterwards, being in the same apartments, his servant announced that a lady wished to see him. Going to the room, he found an unknown lady before him.

'I am afraid your Highness does not recognise me,' she said. 'I am Mariquita, an actress, and I have come to thank you for your numerous kind attentions.'

'I recognise you now, madam,' replied the Duke, 'but I think you are mistaken. I only sent you one bouquet.'

'But it was your servant who brought them each evening,' she said.

Accordingly the servant was called, and eventually, with much confusion, he said to his master:

'When I took the first bouquet, your Highness, the lady gave me a tip of 5 francs, and as the bouquet cost only 40 sous I made 3 francs over it. So I repeated the performance, with the same result each time. I pray your Highness's pardon.'

THE UNPREJUDICED OBSERVER

A young woman who spends much of her time copying in the Metropolitan Museum of Art recently said in the *New York Sun* that a criticism that has helped her a great deal in her work came from a man to whom she took a picture to be framed.

'As the picture progressed my friends told me it was fine,' she said. 'Some of the other copyists said it had "value," "character," "good coloring," and all those things, and even one of the guards in the gallery got real friendly one day and remarked that it was the best copy of that picture he had seen.'

'I began to think that maybe, after all, my several years of study were beginning to bear fruit. When the picture was finished I took it to the framer, where I picked out a good frame. The man began to figure out the cost.'

'"I'll tell you, miss," he said after a while, "that frame will come to three dollars and ninety-eight cents. If I were you I'd get something cheaper for that picture."'

THE PIG GOT WELL

It is customary for parents in the rural districts of the American Southern States to help out the teacher's salary. This is done by giving meat, meal, potatoes—in fact, anything they may have. In a certain community there lived a large family. All the children were in school, but the parents never gave anything towards the salary. One day the oldest daughter, Mary, came up to the teacher's desk and said: 'Fessor, pa's gwine sen' yons a pig.' 'Tell him I'll be more than obliged,' said the surprised teacher.

A week or two passed, and the pig did not get around to his house. 'Where's that pig your father was going to send me?' he asked Mary. 'Oh,' Mary replied, 'that pig got well.'

THE ESSENCE OF POLITENESS

A Cincinnati commercial traveller happened to be put at a table at Columbus with a number of legislators, and the courtly way in which they addressed each other greatly bored the commercial traveller. It was: 'Will the gentleman from Hardin do this?' and 'Will the gentleman from Franklin do that?' They invariably spoke to each other as the gentleman from whatever county they happened to hail from.

For ten or fifteen minutes the traveller bore it in silence.

Then he suddenly crushed the statesmen by singing out in stentorian tones to the waiter, 'Will the gentleman from Ethiopia please pass the butter.'

PROVERBS MISQUOTED

It is a peculiar faculty of human memory to misquote proverbs and poetry, and almost invariably to place the credit where it does not belong.

Nine men out of ten think that 'The Lord tempers the wind to the shorn lamb' is from the Bible, whereas Laurence Sterne is the author.

'Pouring oil upon the troubled waters' is also ascribed to the sacred volume, whereas it is not there; in fact, no one knows its origin.

Again, we hear the people say: 'The proof of the pudding is in chewing the string.' This is arrant nonsense, as the proverb says:

'The proof of the pudding is in the eating thereof, and not in chewing the string.'

Nothing is more common than to hear:

'A man convinced against his will
Is of the same opinion still.'

This is an impossible condition of the mind, for no one can be convinced of an opinion and at the same time hold an opposite one. What Butler wrote was eminently sensible:

'He that complies against his will
Is of his own opinion still.'

We also hear that 'A miss is as good as a mile,' which is not as sensible or as forcible as the true proverb: 'A miss of an inch is as good as a mile.'

GIRLS SHOULD BE PRACTICAL

The girl who desires to make a good wife must know something of the practical side of life; and if she does not possess this knowledge she must learn. Leave love and romance out of your reckoning altogether. It may cover a good many faults and help you over some stiles at the beginning of your married life; but, after the first glamor has worn off, then the real trials will begin. Only the practical girl will surmount these trials. She it is who will be able to make the home bright and happy when a curtailed income necessitates economy; who will be able to help her husband as well as console him when troubles arise, and who will prove the most successful mother by knowing exactly how to manage her children. Every girl who is looking forward to marriage, should ask herself this question: 'Am I training myself for the duties of a wife?' It is no good frittering away your time in making the best of your appearance if you do not improve your mind. Men of to-day do not want to marry dolls; they want a wife who can cook, sew, and run a house; not a drawing-room ornament. You can either be the guiding star and helpmate of a man's life, or you can be a clog and a hindrance, dragging him to failure. So, when you are building your castles in the air, add a practical touch to your day-dreams by asking yourselves: 'How am I preparing myself for this happy dream, should it come true? Am I training myself to fit this vocation properly?' The good wife should be her husband's comfort, strengthening him when he is weak, walking proudly with him to success, giving him tenderest love and sympathy in adversity. She must be able to spend his money wisely, remembering that every penny represents work and thought on his part.

FAMILY FUN

If Dick's father is Tom's son, what relation is Dick to Tom?—Who can tell?—His grandfather.

Why is blind-man's-buff like sympathy?—Because it's a fellow-feeling for another.

When does a man have four hands?—When he doubles his fists.

What is that which we often return but never borrow?—Thanks.

What is that which, though black, enlightens the world?—Ink.

If a farmer raises 150 bushels of wheat on a dry day, what does he raise on a wet day?—His umbrella.

What turns without moving?—Milk; it turns sour.

Round the house and round the house and makes but one track?—A wheelbarrow.

On the Land

Avoid too heavy shoes when shoeing young horses. It tends to make them awkward, and is an unnecessary burden for them to bear.

A colt once stunted never fully recovers from the effects. It is quite necessary, then, that the colt be kept growing steadily, even if it requires special care and attention.

If colts are handled rightly from the time they are foaled, there will be no trouble in picking up their feet and working them as long as it is necessary to put on shoes.

On the first suspicion of mange the affected animal should be isolated and care taken that no grooming utensils, rugs, etc., that have been used on affected animals are used on others until after disinfection.

The earlier months of an animal's life need to be devoted to getting bone and muscle and strong internal organs. This is done by the use of corn pasture, and a protein supplement. Then push along to the right condition for market by the use of a large proportion of corn and less protein.

An exchange has the following recipe for the removal of warts from a cow's teats:—Take of fresh butter two parts by weight, finely pulverized table salt one part by weight. Mix by rubbing together thoroughly. Keep in a tight wooden box; apply enough to cover the surface of the warts after milking. The warts will dry up and come off.

There was again a large yarding of fat sheep at Burnside last week, the number forward being close on 4000. Prime wethers sold at an advance of 1s on previous week's rates. Unfinished wethers and all classes of ewes were disposed of at late rates. Quotations: Best wethers, to 20s; medium, 17s to 18s 6d; others, 15s to 16s 6d; best ewes, 15s 3d to 16s; extra, to 18s; medium, 11s 6d to 12s 9d. There was only a medium yarding of lambs, which brought prices not materially different from those of last sale. Quotations: Best lambs, 13s 6d to 15s; medium, 12s to 12s 6d; inferior, 9s to 10s 6d. There was a good yarding of fat cattle, composed for the greater part of fair quality. Prices showed no alteration from those of previous sale. Quotations: Best bullocks, £10 10s to £11 10s; medium, £8 15s to £9 10s; inferior, £7 to £7 15s.

The nervous temperament of the milk cow is much more highly developed than that of any other farm animal. If the cow has a bright, placid eye, and a clean-cut, lean appearance, indicating that her food is converted to milk rather than beef, we may conclude that she is a good producer. However, if the eye is dull and the body covered with flesh, the animal as a rule is lazy and is not adapted to the active life which a profitable cow must lead.

It is wonderful how much a little paint and whitewash can do towards brightening up a country place. These will not only add to the appearance but to the healthfulness also. It is poor economy to permit buildings to go unpainted. The money thus saved would not begin to repair the damage done by the hot sun and the beating rain. Buildings kept well painted will not only last much longer without repair, but will lend an air of cheerfulness to the place that will have a beneficial effect on the occupants.

The butter should be thoroughly washed in the churn, taking care to keep it in granular form till all the butter-milk is removed (says *Country Gentleman*). When the butter is taken on to the worker the salt should be mixed through it as well as possible, still keeping it in granular form. Then allow it to stand for five or ten minutes for the salt to dissolve; then work till the salt is all dissolved and no grains of salt can be felt on the tongue when a morsel is put into the mouth. If the salt is not all dissolved before the butter is printed it will be mottled. It is not at all necessary or advisable to make the salt into a paste. If the butter is washed as described there is always enough water in it to dissolve the salt.

At last week's sale at Addington there were large entries of stock and a good attendance. Beef showed a decline. There was practically no change in store sheep, and fat lambs were still firmer in price. The fat sheep market opened well. Pigs sold better. There was a poor demand for store cattle, and good dairy cows sold well. The entry of fat lambs totalled 6184, or less than 100 more than last week. There was good competition all through the sale, the quality showing an improvement on late yardings. Export buyers were keen to operate, and took 5894 out of the total at prices ranging from 7s 3d to 18s 9d. The yarding of fat sheep was a very large one. There was good competition for all classes, and prices were firm right through the sale. The range of prices was: Prime wethers, 17s to 21s 5d; others, 14s 6d to 16s 6d; merino wethers, 14s 3d; prime ewes, 14s to 17s 6d; medium, 14s to 13s 6d. There were 431 head of fat cattle penned, including a number of lines of very prime quality. In consequence of the large yarding there was a decline of about 1s 6d per 100lb. Steers made £7 17s 6d to £11, extra to £15; heifers £5 17s 6d to £10 10s. Pigs of all classes formed good entries, and there was an improved demand for fats, resulting in a brisker sale. Choppers sold up to 80s, heavy baconers 50s to 56s, and lighter 38s to 47s 6d (equal to 4d per lb), large porkers 32s 6d to 37s, and smaller 25s to 30s (equal to 4d per lb).

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