

**MISSING PAGE**

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# Friends at Court

## GLEANINGS FOR NEXT WEEK'S CALENDAR

- July 2, Sunday.—Fourth Sunday after Pentecost. The Visitation of the Blessed Virgin Mary.
- „ 3, Monday.—Feast of the Most Precious Blood.
- „ 4, Tuesday.—St. Irenæus, Bishop and Martyr.
- „ 5, Wednesday.—St. Anthony Zaccaria, Confessor.
- „ 6, Thursday.—Octave of SS. Peter and Paul.
- „ 7, Friday.—St. Benedict XI., Pope and Confessor.
- „ 8, Saturday.—St. Kilian, Bishop and Confessor.

### Visitation of the Blessed Virgin Mary.

The event which this feast commemorates is the visit of congratulation paid by the Blessed Virgin to her cousin, St. Elizabeth. The circumstances of this visit, as narrated in the Gospel of St. Luke (chap. I., 36, etc.), reveal to us the greatness of Mary's charity, and teach us that we ought to rejoice at the favors which God bestows on our neighbors, as if we ourselves had received them.

### Feast of the Most Precious Blood.

This feast commemorates the intense love which led the Son of God to shed His Blood for the salvation of men. 'Oh, my soul! redeemed by the Blood of Christ, give thy heart to Him by Whom thou art so loved; seek Him Who seeks thee; love Him Who raised thee out of the depths of misery.'—St. Augustine.

### St. Anthony Zaccaria, Confessor.

St. Anthony was born in 1500 at Cremona, in the north of Italy. After having labored for some time in his native city as a secular priest, he founded, in conjunction with two Milanese nobles, a congregation of monks, called Barnabites, from the Church of St. Barnabas, where they came together, like the early Christians, to live a life in common, and to devote themselves to the office of instructing the young.

## GRAINS OF GOLD

### BELOVED, IT IS MORN!

Beloved, it is morn!  
 A redder berry on the thorn,  
 A deeper yellow on the corn,  
 For this good day new-born.  
 Pray, dear, for me,  
 That I may be  
 Faithful to God and thee.

Beloved, it is day!  
 And lovers work, as children pray,  
 With heart and brain untir'd for aye,  
 Dear love, look up, look up and pray—  
 Pray, pray for me,  
 That I may be  
 Faithful to God and thee.

Beloved, it is night!  
 Thy heart and mine are full of light,  
 Thy spirit shineth clear and white.  
 God keep thee in His sight!  
 Pray, dear, for me,  
 That I may be  
 Faithful to God and thee.

—Ave Maria.

Some people will never listen to the voice of God until it speaks to them from a coffin.

Jesus Christ lavished upon Mary all the glory which His Heart measures only by its power.—St. Bernard.

Good resolutions seldom fail of producing some good effects in the mind from which they spring.

Cheerfulness is like music to the soul; it oils the wheels of affliction, makes duties very light, and religion ride swiftly on the wings of delight.

No soul was ever lost because its fresh beginnings broke down, but thousands of souls have been lost because they would not make fresh beginnings.

Just to be good, to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet, and avoid all manner of petty anger and irritability—that is an idea as noble as it is difficult.

An imperturbable demeanor comes from perfect patience. Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm.—Robert Louis Stevenson.

He who sets first the kingdom of love and truth, who learns of the Great Master the joy of service and the blessedness of living for others, who takes life just as the chance to achieve some good and to help men know their God, he finds within the food of the life everlasting, and he knows what that promise means, and he shall hunger and thirst no more.

# The Storyteller

## A HAPPY MISTAKE

When Father James, reading the banns of marriage between Agnes Jones and John Dean, paused and said: 'I have been stationed here four years now, and this is the first announcement of the kind; so that I wish to take this occasion to remark that I hope more of you people will imitate the example of this young couple,' there were at least four couples in his congregation who thought that he meant them, and listened with heightened color and a look that was patent to those who knew them, who now slyly smiled their approval of what their pastor had said. Consequently, there was a new feeling of unrest among these couples as they wended their way homeward after the Mass; and, under the stimulus of this feeling, William Banks found sufficient courage to ask Jennie Carr to give him permission to hand in their names, which she did.

But the other couples were still in the throes of indecision—or, rather, the masculine part of them were so assured of their own imperfections that they could not muster up courage to ask the angels of their hearts' desire to have them; though the aforesaid angels were plainly willing to abide with these alleged imperfections, which they could not possibly admit; so that these young couples stared with unseeing eyes at a state of affairs quite visible to all others, and the cause of many a sly joke at their expense from friends.

And good Mrs. O'Gowney, who was a widow, although still on the sunny side of thirty, and fully endowed by nature to hold her own among the younger beauties of the village, was almost in despair at the obtuseness of 'Jimmy' Ryan. He alone of all her admirers was, in her estimation, worthy to take the place of the departed O'Gowney; but, though faithful in attending upon her, he could not bring himself, out of his overwhelming bashfulness, to ask the fatal question, for fear that it would be against him, and shut him out from the heaven he now enjoyed in her presence.

Now, Agnes Jones had been the organist; and, upon deciding to be the presiding goddess of John Dean's home, she gave her position to Ruth Devine, a recent addition to the congregation, but one who was everywhere received with favor, as much among the girls of her own set as among the young men of the parish.—which is saying a great deal; for there was scarcely one among them, even to the crusty bachelors, who would not admit her captivating influence. We must except the above-mentioned young swains, who were already too much engrossed in their own affairs to see any but the maidens holding their heartstrings; albeit, we may add, these maids took a tighter hold upon said strings after the advent of the charming Ruth.

But their fears were groundless; for Ruth had no thoughts of such conquests, and went her way scattering sunshine and happiness; as sympathetic, kind, pleasant, eager and willing to do a favor, as were all her family, who soon made themselves felt in the affairs of the parish.

Besides her wonderful ability to make herself useful, Ruth, as organist and head of the choir, found herself the natural and unexpected leader in the social doings of the parish; and as the annual tea and bazaar were to take place the following week, she found the task of arranging the details of that affair agreeable and absorbing,—so absorbing, in fact, that on this Sunday, instead of practising the music of the coming Sunday, as was usual, after Vespers and the removal of the Blessed Sacrament to the basement chapel, she sat silent, pondering over the selection of 'aides' at the various booths; so that she did not notice the entrance of the tall and shapely man, who stood a moment at the door, lost in admiration at the picture before him. Her lithe, s'lim figure, outlined in the mellow light flowing through the beautiful stained windows, the little hands lying on the white keyboard, and the fair, youthful face, surmounted by a mass of dark-brown tresses, gave him a curious impression. Involuntarily he thought of the pictured face of St. Cecilia opposite the organ. Then, advancing closer, he detected a perplexed little pucker on the white brow; and, with the manner of an old and trusted friend, asked:

'What weighty matter troubles the mind of our musician?'

She laughed ruefully.

'I'm afraid I was forgetting my music, but I could not help wondering who would be best to put in charge of the fancy booth.'

And soon she was fully launched on the subject just then nearest her heart; for, this being her first year in the parish, she was anxious to make a success of the affair; and so told her visitor all her plans, not deeming that a large share of the interest and attention he gave was directed to herself.

Norman Roberts was a grave, quiet man, whose business called him to the city daily, but whose inclinations drew him back every evening to this peaceful little village, where a fond mother and proud father gave of their love to form an ideal shelter from the stormy world. He was their youngest born, and all that was left to them of a

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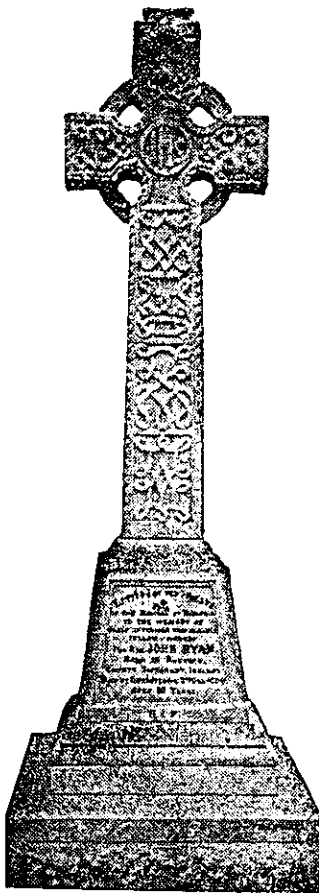
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large and happy group of children, who one by one had gone to take their allotted place in the quiet graveyard. Perhaps the sorrows caused by their going had left their imprint on his nature; for he was grave and thoughtful, though kind and considerate to those under him. He was still young—only thirty,—and, even among handsome men, attracted notice; yet, somehow, the girls of the village could not effect an entrance to his affections, and gave it up as hopeless. Either he had no heart or considered himself above them,—which could not be the case; for he made no ostentatious display of his wealth, though the little church bore evidence of his generosity, and he was always ready to lend his talents in any affair that concerned the welfare of the parish.

The truth was that Cupid's darts had not yet struck him; and the only thing he loved, outside of his parents, was music. The sweet-toned organ that raised the spirits of the congregation to heavenly heights was his gift. He was known to go up to the gallery frequently after the last service on Sunday to play the organ, or to help the organist over some difficult passage; and so the people did not pay any attention to his visits there. Had they done so they would have realised that, since the advent of Miss Devine, he had seldom missed a Sunday.

Of course it never entered the pretty little head of Ruth that she could be the cause of his increasing regularity. It was owing merely to kindred inclinations, she thought; for she was a skilful organist,—which fact the congregation soon noticed in the quality of the music. Besides, she was only nineteen. Mr. Roberts would consider her a child; and so, like a child, she ran on with her plans, while he listened and offered suggestions.

'There! Everything is settled but helpers for Elizabeth Stone and Jane Callan. Now, what young men would you suggest for those booths?'

He knew the state of affairs between those two couples, and smiled as a thought struck him. Then he answered:

'John Steel would help Elizabeth, and Clarence Fahey might assist Jane.'

'Yes, that will be all right now,' she said thankfully; then added, with a gasp of dismay: 'Oh, I forgot Mrs. O'Gowney! I might put her with Mrs. Nolan, but she might feel slighted. O dear!' and she sighed, as the little pucker came again on her brow.

'May I offer another suggestion?' he asked. 'Why not have an Irish booth, with Mrs. O'Gowney in charge and have Jimmy Ryan help her?'

'The very thing!' exclaimed Ruth, delightedly. 'And now I will give these names in to Father James. I hope the affair will be a great success, don't you?'

'I do, and I know that it will be with you managing it,' he answered,—which brought him a bright smile.

Father James was very busy when Ruth called to see him, but he gave her his characteristic welcome.

'Sit down, child, and tell me how you are getting on with your work,'—saying which his busy eye caught sight of a letter unopened, lying in the waste-basket, which he rescued and read. 'Dear me, how careless I am growing! But excuse me, child! I am also forgetful. Now, what was it you were saying?'

'Well, Father, I have just brought you the list of booths and helpers, so that you may read them next Sunday, and all arrangements will then be complete.'

'Oh, yes, I see!' assented the priest, thoughtfully.

'Then you have everything happily arranged?'

'Yes, Father,' Ruth replied enthusiastically, as she saw that her work was appreciated; 'though I did have a little trouble at the last. But Mr. Roberts helped me out by satisfactorily placing John Steel, Elizabeth Stone, Clarence Fahey, Jane Callan, James Ryan, and Mrs. O'Gowney,—the last two having charge of an Irish booth suggested by Mr. Roberts.'

While Ruth was eagerly telling all this, Father James was writing down the names mentioned. Finally, he looked up with a puzzled expression, and asked:

'Eh, what about that last? I don't quite understand.'

Seeing that the good priest was taking unnecessary trouble, Ruth exclaimed:

'O Father, I shouldn't bother you about these details! Here is the list; and if it suits, you can announce the names on Sunday.'

'All right, my child! And I will see that you get proper credit for the interest you have taken in this matter.' And he wrote her name on the sheet with the other names, thinking that it was the list she had given him. So the following Sunday the announcement was made; and, judging by the expression of those interested, was satisfactory. Next Father James opened his reminder book, for he was very absent-minded and usually made a note of any announcement. He looked puzzled a moment, then with a smile turned to the people and said:

'I am glad to see that some of you took heed to my remarks about marriage. Therefore, the banns are announced for the second time between Agnes Jones and John Dean; and for the first time between William Banks and Jennie Carr, John Steel and Elizabeth Stone, Clarence Fahey and Jane Callan, James Ryan and Mrs. O'Gowney; and—' Here the good priest flushed and stammered: 'I am sorry, but through some stupid blunder I find that the gentleman's name has been erased. However, this can be fixed up later by the gentleman betrothed to Ruth Devine.' Beaming affectionately upon his people, he added: 'I congratulate all these persons, and desire to express

my willingness to hear from any others that may be matrimonially inclined.'

Needless to say, these announcements created quite a stir among the congregation. The principals blushed and looked sheepishly at their friends, who regaled them with a broad 'I-thought-so!' smile. But the effect on Norman Roberts was startling. He had listened with an amused smile to the calling of the first three couples, but when came the unknown and Ruth Devine—his Ruth, as he fondly thought of her,—the color left his face, and a feeling of sickness came over him. 'Too late!' he groaned. 'What a fool I was to keep my dreams to myself, and not tell her! Perhaps she would have listened to me.' Then he realised with what bonds his heart was bound to her, and in the bitterness of his soul sent up a prayer that he might be able to accept his cross patiently. Suddenly reason and hope came to the rescue, and suggested that there must be some mistake; for Ruth would not keep from him such an event in her life.

Bearing up surprisingly well under the congratulations showered upon them, the three happy couples went homeward. The young girls thought that their partners had taken a fit of courage and thus surprised them; and they, wily men, knew better than to enlighten them, and so winked slyly to each other. In reality, they were even more astonished than their future brides, but chose to regard it as a piece of rare good luck for them; and in this spirit John Steel threw his hat up in the air and shouted, 'Hurrah for Father James!' in which he was joined by the other two.

'Why, John,' said Elizabeth, with a fine air of loving reproof, 'what is the matter with you?'

'Nothing, dear! Only I was just thinking what a great priest is our Father James! Sure he can turn Stone into Steel, and make the six of us only three.'

And, thus laughing and joking, the happy couples passed gaily along the flower-strewn road leading to Matrimony.

Norman ascended to the organ-loft after Vespers as usual; and, looking for the little organist, he beheld her kneeling as in prayer. Once again his heart sank despairingly. 'She is giving thanks for her great happiness,' he thought, and turned sadly to depart, when a suspicious shaking of her shoulders attracted him, and he listened. Yes, surely she was crying! Going closer, he heard a little sob. Instantly all his love was aroused, and, crossing swiftly, he asked tenderly:

'What is it, Ruth?'

Growing calmer in the presence of a friend she trusted, she told him the whole story,—of reading those names which were called out, which the priest had copied; of his abstraction and crasing of words relating to the Irish booth, which he said he did not understand; and, lastly, of his putting her name down, that he might not forget to express his appreciation of her work. Evidently this piece of paper had gotten into his 'memo' book, she said,—which was the case; for the priest had left his 'memo' of marriage banns on the table, and, the title being covered up by other papers, had mistaken it for blank paper.

'And now,' she finished tearfully, 'I am afraid this awful mistake will create ill-feeling and spoil our bazaar.'

'Never fear, little girl!' said Norman, joyfully, as he saw through the mystery. 'I happen to know that everything is going to end pleasantly. But how about yourself?' he asked. 'Remember your name was called out also.'

'Oh, I had not thought of that! But it will make a laughing stock of me, won't it?' she said.

Taking her hand in his, and gazing earnestly into her eyes, he answered:

'Give me permission to hand my name in to Father James, to fill up that blank; for I love you, Ruth.'

Surprised at this revelation, she turned her startled eyes to the handsome face bending above her, to see if he was laughing at her troubles; but the look in his eyes and the pressure of his hand touched a responsive chord and brought a rosy glow to her cheeks. Then, dropping her eyes, she said in sweet confusion:

'O Mr. Roberts—'

'Norman, please!' he commanded lovingly, as he saw her look of surrender.

'Well,—then,—Norman' (with pretty hesitation), 'you,—oh, you are not in earnest! You just wish to cheer me up.'

'Yes, I am in earnest,' he replied. 'And I wish to cheer you up, if you will let me, to the end of my life.'

'Well,' she said roguishly, 'seeing that you have made a success of your first attempt in that direction, I think you should be given the contract.'

And so it was settled.

—*Ann Maria.*

## IN THE WAKE OF A LILY

The western sky was radiant with glorious colors. Crimson and gold, violet and amber, vied with each other in presenting every tint known to man; and from it emanated the glow—the faint, indescribable glow—of an April sunset. In the suburbs of the great city or on the wide avenues of the residential section, where there was space for the passer-by to note the wonderful sinking of the sun below the horizon, few failed to pause and admire

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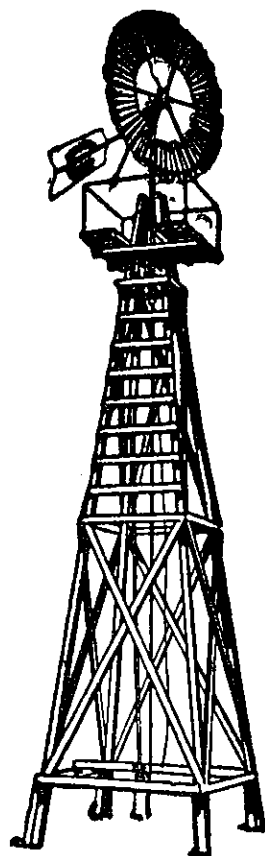
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the more than usual beauty of the spring evening; but in the densely-settled, squalid closeness of the poorer districts, sunset faded into twilight unnoticed. Here, streets so narrow that they scarcely deserved the name were bounded by tall, ungainly tenements, with factories, warehouses—all the unsightly mechanism of a busy manufacturing city crowded between. What could one see of the vast arch overhead, of its lights and shadows, or its sunsets? Smoke and dust darkened the atmosphere; the blowing of factory whistles and the passage of heavy drays filled the air with discordant noises. There was nothing around of beauty, nothing calculated to instil a love for the beautiful. Yet even here Nature had her admirer.

In one of the numerous houses which lined the narrowest, poorest street of this section, a young girl watched breathlessly the wonderful changing colors in the panorama above. Her room, with its single window from which she now gazed, was on the topmost storey of the tall building; but she would not have had it elsewhere, since its elevation permitted a view, over the roofs of the houses opposite, of the only beauty vouchsafed her—the ever-wonderful dome overhead. In former days, the long climb from the street had never been minded; while now for many weeks she had not taken that weary climb at all. Little Reddy Malone had become her willing errand boy, when the heavy cold which she had contracted at the beginning of the winter settled finally on her hip, and she found herself scarcely able to limp around her tiny room. So all day long she sewed—plain sewing or fancywork, whichever was demanded of her by the store that supplied her with materials, and offered a meagre compensation for her dainty work. The winter had thus been for her a very dreary one.

She raised her window and breathed deeply the cool air, which all the smoke and dirt beneath could not entirely rob of its freshness; then she closed it hastily, lest its crispness strike too sharply the one other thing which lent joy and brightness to her sombre life. On the sill beside her was a plant—an Easter lily—so beautiful, with its half dozen or more opening blooms, that one wondered how it could have reached such perfection in this unfavorable atmosphere. But not so those who knew the unceasing care with which Nora had guarded it.

Months before, a lady, bringing assistance to an old servant who occupied the room adjoining Nora's, had observed the girl as she watered and tended a slender geranium slip she had found in the street; and because of a talk with her, in which she learned of the girl's fondness for flowers and sky—all those things of the country life she could vaguely remember—on a subsequent visit had brought the lily, which had ever since been the joy and pride of Nora's life. The old servant had died shortly afterward, and Nora had not seen the lady since; but the girl had always gratefully remembered the giver of the little plant which had proved so gentle a companion.

She was caressing the pot with an almost reverent touch when the partly opened door was suddenly flung wide, and Reddy Malone, whose mother occupied the flat beneath, bounded into the room. The little boy was always a welcome visitor to Nora. He brought her all the news of the inmates of the rest of the house—how Mrs. Grady's baby was, and whether Granny's cough was improving. For Nora made the best of her surroundings, and, though of a better class than her neighbors, was always a tender sympathiser with their ills and joys. Besides, every week since Nora had been crippled, Reddy had taken her work to the store and brought back the payment; and, in return, Nora helped him with his lessons and heard him recite his Catechism. Just now he unceremoniously hastened to unburden himself:

'I say, Nora, you know the folks named Mason what lives downstairs on the fourth floor? There's a mother and five or six kids. Billy's the oldest; he's a little bit bigger than me. Well, the man's been a-comin' an' comin' there after the rent, an' they couldn't pay it, an' now he says they'll have to pay to-morrow or get out. Mrs. Mason an' Liza's cryin' an' cryin', an' Mrs. Mason says they ain't got no place to go to, an' she can't never get any money to pay it. Ma says she could let Mrs. Mason have three dollars toward it, but that wouldn't help much. Maybe' (halting abruptly as a thought suddenly occurred to him) 'if we could get some of the other folks in the house to chip in to raise the money, they mightn't have to move out. Do you think we could?'

Nora had listened to this recital with exclamations of sympathy and encouragement; but now she shook her head.

'I'm afraid they're all too poor, Reddy,' she said. 'I've only half of my rent saved up. I've been so sick lately I couldn't do much work, and I haven't got a thing I could give them,' as she glanced around her sparsely-furnished room. 'But it wouldn't do any harm to try, though,' she added hopefully. 'They say Daddy Runtel has money hidden away; you might ask him, and maybe some of the others could spare a little.'

'I think I'll try it. Golly, Nora, ain't your lily lookin' fine! I was down-town to-day, an' they were sellin' lilies not half as pretty as that for a dollar an' a half. My, wouldn't you miss yours if it should die?'

'It won't die—I won't let it,' she said. 'And when it stops blooming this year, I'll take such good care of it that it'll bloom again next Easter, maybe. But you'd better hurry away, Reddy, if you're going to do what you said.'

Good example is a powerful factor. In less than an hour Reddy was back, breathless and elated, but still looking somewhat dubious.

'I got it all but two dollars!' he exclaimed, exhibiting a box filled with quarters, dimes, and nickels, and even boasting two or three bills. 'Mrs. Minahan gave me a dollar, an' Pat O'Brien an' Mary Blake an' Pete Malley each fifty cents, an' old Mr. Abeson a quarter, an' Jimmy Flaherty a quarter; an'—an' guess what! Daddy Runtel gave me three dollars. He grumbled somethin' awful; but I told him he was goin' to die soon anyway, so he wouldn't miss it for very long. That made him madder than ever, but he gave it to me all the same. Lots of the others gave me dimes, too. But I ain't took the money to Mrs. Mason yet, 'cause she says the man won't take a cent less than the whole amount she owes; an' I thought maybe I could get the rest in the mornin'. But I'm 'fraid I can't, 'cause I been to everyone in the house.'

Nora clapped her hands in heartiest approval when the lad came to a pause.

'My, that is grand, Reddy! I didn't dream you could do it. But I wish I knew a way to help you get the rest. Don't I wish I had it to give you!'

The girl frowned thoughtfully into the depths of a slender lily-cup as she spoke; and from out its fragrance there was born a thought so hard, so exacting, that she put it from her in dismay. 'What? Of course not! It is not possible!' Still, the idea seemed clothed in the pure, misty veil of its flowery birth, and beckoned her again and again to face its inviting presence squarely. She caught her breath involuntarily, with an expression of such pain on her face that Reddy asked in concern:

'What's the matter? Are you sick?'

'No, no! I'm quite well, Reddy,' the girl answered, compelling herself to speak naturally. 'I'm just a little tired, that's all. And I think you'd better run along now. It's getting late, and your mother will be looking for you. And, Reddy, don't say anything about needing that two dollars, but come up here again in the morning, and maybe—maybe we'll think of a plan to get it ourselves.'

For a long time after the boy had departed, Nora sat motionless, gazing at the lily beside her. Her thoughts, however, were not of it, but of an incident in her childhood—that childhood which, though the girl was yet in her teens, seemed very far away, so filled with loneliness and poverty had been the intervening years. She was again in the little parish school of her village home, at this same beautiful season; and the Sister in charge was showing her and her little companions a picture of the Resurrection and explaining its sacred symbolism. And, as she sat thus, the idea that had come to her lost its stern aspect, and appealed irresistibly to her warm, generous nature. Mystically, in a way she herself could not have expressed, in that dark, dreary room, the same glorious living Figure seemed speaking to her: 'I am the Resurrection and the Life.' As the beautiful thought took possession of her heart, it cast all other thoughts, desires, and even sacrifices into nothingness; and when Nora crept wearily into bed that night, after having watered her lily with a few tears she could not repress, the self-denial offered her had been cheerfully accepted.

Little Reddy Malone's blue eyes questioned in astonishment when, upon entering Nora's room the next morning, she dropped her sewing and held out to him the much-prized lily, which she had carefully wrapped in a newspaper.

'You know you said they were selling lilies for a dollar and a half, Reddy. I want you to take this down-town, please, and see if you can't get two dollars for it.'

'What d'ye mean, Nora? You ain't goin' to sell your lily! You said you were goin' to keep it always.'

'I've changed my mind: I'm not going to keep it, Reddy. I've had it long enough; and just now I want the two dollars more than I want the lily. You do what I tell you, like a good boy; and come back as soon as you can. It's so pretty'—Nora cleared her voice, which was a little husky—'it's so pretty you won't have any trouble selling it, especially as to-morrow is Easter Sunday.'

The sun was setting again when Nora, her sewing finished, put it aside, and sat in idleness for the first time that day. She had worked, worked, worked as never before, not looking once toward the window-sill where, previously, her plant had always bent so cheerily toward her. It had not taken Reddy long to find a purchaser. A nice lady, he said, had admired the lily and paid him the two dollars without hesitation. So, securing the lad's promise of secrecy, Nora had given him the money to complete the amount Mrs. Mason required. The latter had paid her rent to the astonished agent; and her surprise and gratitude, Reddy said, were 'great.'

It was all very pleasant to think about, and Nora experienced a glow of satisfaction at having had a part in procuring so much happiness. Still, the poor girl indulged in a few silent tears as she looked around her bare room. But a sudden knock caused her to brush them away hastily.

'Come in!' she called.

(To be concluded.)

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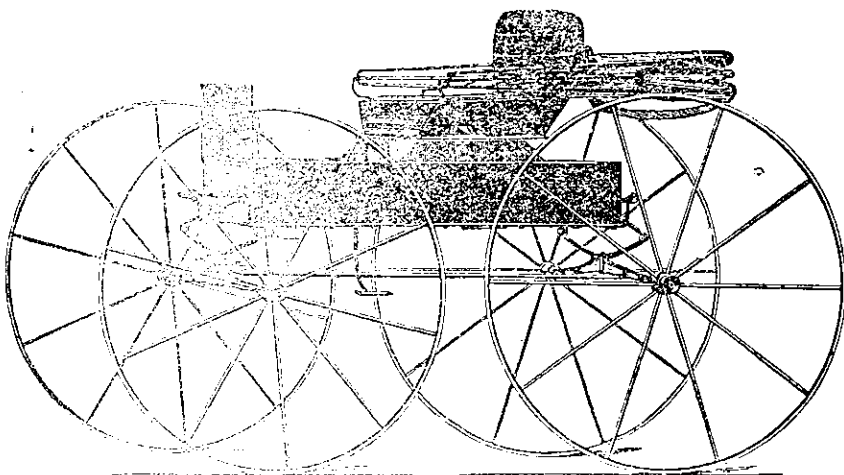
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## SISTERS OF MERCY, HOKITIKA

## SILVER JUBILEE CELEBRATIONS

There was a large gathering last evening in St. Mary's schoolroom on the eve of the twenty-fifth anniversary of the profession in religion of three members of St. Columkille's Convent—viz., Mother Mary Ita, Sister Mary Xavier, and Sister Mary Gertrude, those present having assembled to do honor to them on the occasion of the silver jubilee (says the *West Coast Times* of June 20). The Very Rev. Dean Carew (of Greymouth) presided, having on his right the guests of the evening, while the Rev. Fathers Clancy, O'Connor (Ross), and Lacroix (Greymouth), the Sisters of Mercy, and many ex-pupils and friends of the jubilarians were among the gathering. The proceedings opened with a chorus 'Jubilee greetings,' by the whole of the Convent pupils, after which three ex-pupils—Mrs. T. Crowe, and Misses M. Daly and M. Ward—presented the Sisters, on behalf of St. Mary's parishioners, with an address and purse of sovereigns. The address, which was as follows, was read by Miss Daly, and Mrs. Crowe made the presentation—'Dear Sisters,—On behalf of your pupils, ex-pupils, and friends, both far and near, we offer you our heartiest congratulations on this the occasion of your silver jubilee. For over twenty-five years you have labored unceasingly in our midst, and by your lives of prayer, your good example, and your kindly advice, you have endeared yourselves to all. We cannot allow the occasion to pass without showing our appreciation of your good work in the parish, and we beg of you to accept the accompanying gift as a small token of our gratitude and esteem. We fervently pray that Almighty God in His goodness may long spare you to continue your labours amongst us, and that He may shower down abundantly upon you His choicest blessings. Signed on behalf of your many friends, MARGARET DALE and MAGGIE DALY, Hon. Secs. Hokitika, June 19, 1911.'

The Rev. Father O'Connor then made a further presentation to one of the jubilarians, Sister Mary Gertrude (Superior of the Ross Convent), stating that it gave him the greatest pleasure to tender to the worthy Sister, on behalf of his Ross parishioners, a purse of sovereigns, as a slight token of their warm esteem. The present, he said, was from the people in all parts of his very extensive parish; from the left bank of the Hokitika River to the Otago frontier, and one and all had been glad of the opportunity thus afforded to signify their high appreciation of the splendid services given in their interests by the Sisters of Mercy. Father O'Connor, after referring to the high value that he placed on the advice which he had in his labors often sought and obtained from the Sisters, went on to refer to their praiseworthy work in educating the rising generation. In his parish there were men, amongst the finest in the Dominion, whom the Sisters had taught, and who were a credit to them. The Sisters' former pupils were always glad to give expression in their mature years to the feelings of respect and regard for them with which they had been inspired in their school days. After complimenting the Sisters on the success of their schools in his parish at Rimu and Ross, Father O'Connor concluded by congratulating the guests of the evening on the attainment of their silver jubilee; and in handing over the presentation, he wished the jubilarians many more years of life, happiness, and success.

The Rev. Father Clancy returned thanks on behalf of the jubilarians in a happy speech, and said that the splendid gathering that evening, the general expressions of good wishes, and the handsome presentations would remain always a pleasant memory with the recipients. He was very glad himself to have the opportunity to join in the celebration, and he congratulated the guests of the evening on the happy occasion. Father Clancy went on to refer to the good work of the Sisters, and especially that of the three whom they were gathered there to honor. He concluded by thanking one and all for making such a success of the function.

The following well-rendered and varied programme of musical and other items was then given, every contributor to which met with a good reception:—Song, 'Will my soul pass thro' Ireland,' Miss K. Crowe, chorus, 'The boatman's song,' junior girls; vocal duet, 'The lily and the rose,' Misses Dorrington and Devaney; dance, Highland reel, Misses Stopforth, K. M., and B. Crowe; song, 'The songs of the old church choir,' Miss E. Hatch; action song, 'The picninnies,' Miss Maudie and Master A. Duncan; song, 'Dear little isle of the west,' Miss Devaney; song, 'The boy in the sailor cap,' boys; dance, sailor's hornpipe, Miss A. Stopforth; selection, 'Gems from the emerald isle,' orchestra—violins: Misses N. O'Connor, E. Hatch, N. Crowe, and Kitty Hewitt; Masters W. Martini and T. Stopforth; cello, Miss Ella Dorrington; piano, Miss M. Devaney. The second part of the programme consisted of a cantata, 'Soot and the fairies,' in which the characters were sustained by Misses Irene Dunphy, May Cron, Therese Pearn, Maggie Crowe, Doris Hawken, Jean Ross, and Mary Hutchinson. The cantata was admirably rendered, every performer taking her part in a most capable manner, and the item was one of the best of the evening. The singing of the Convent pupils of a chorus brought to a conclusion a most successful and enjoyable function.

## Opening of a New Convent at Kumara

For some considerable time past (says the *Kumara Times* of June 16) we have watched with interest the erection in our little town of a new convent of the Sisters of Mercy. The work has been completed, and on the Feast of Corpus Christi, the solemn opening of the handsome building took place.

The ceremonies began at 10 a.m., when a Solemn High Mass was celebrated in St. Patrick's Church. The celebrant was Rev. Father Finnerty, S.M. (Greymouth), Rev. Fathers O'Connor (Ross) and Gilbert, M.S.H. (Ahaura) being respectively deacon and subdeacon, and Rev. Father Clancy, S.M. (Hokitika), master of ceremonies. In addition, besides Rev. Father Creed (Kumara), there were also present Very Rev. Dean Carew, S.M., and Rev. Father Lacroix, S.M. (Greymouth).

The Very Rev. Dean preached an eloquent sermon appropriate to the occasion. He dwelt on the great benefit that the Catholics derive from the Sisters of Mercy, on the efficiency of the education imparted by these Religious, and showed how from the dawn of Christianity it has been essential to the success of the Church to make use of those whose vocation is to labor wholly and solely for the salvation of their own souls by assisting those about them. He begged of the very large congregation present to be loyal to the good Sisters, and to support them in every way they were able.

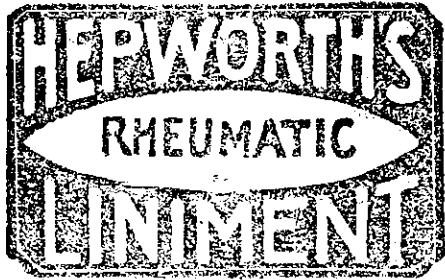
At the conclusion of the Mass a very impressive part of the ceremonies took place—a procession of the Blessed Sacrament from the parish church to the new convent. On reaching the convent the children formed into two lines and knelt. Between the files the Blessed Sacrament was carried, then brought into the convent, and returned to the verandah where an altar had been prepared, and from which Benediction was given to the large and reverent assembly. The procession was again formed and returned to the church in the same order as it had come.

Adoration of the Blessed Sacrament was kept up through the day in the parish church. At evening devotions Rev. Father Finnerty, S.M., gave an impressive discourse on the love of Jesus for mankind as shown in the institution of the Blessed Eucharist. Benediction of the Blessed Sacrament concluded the ceremonies of the day.

The altar and parish church were artistically decorated by the ladies of the altar society, and the whole space in front of the new convent was tastefully adorned with fern trees and creeping plants. During the day the new convent was visited by numbers of local people as well as by the many visitors who came from the neighboring towns. All seemed highly pleased, and the day will long be remembered by those who had the pleasure of taking part in the functions.

If the leaders of the Tory Party ever really entertained the hope that the Parliament Bill was not intended to produce practical results, it is well that Mr. Asquith took the earliest opportunity of impressing them with the fact that their hopes were vain (says the *Catholic Times*). That Mr. Balfour can have imagined the Government spending so much time and energy on a Bill to no purpose is what we do not for a moment believe. He knows that the Parliament Bill would be used to curtail the powers of the Peers, and, after that was done, to pass measures of great importance which could not be passed until the Veto of the Lords was abolished. Among these measures is the grant of Home Rule to Ireland, and Mr. Asquith's clear announcement of that fact can scarcely have come as a surprise to a politician like Mr. Balfour, whose indignation may be treated as useful rhetoric, consoling to his followers. Nothing but good can result from Mr. Asquith's statement of his determination to employ the Bill as a means of securing Liberal and progressive measures. We now know authoritatively that Home Rule for Ireland is to be granted without undue delay, and that nothing can stop it going through Parliament. We are heartily glad, and believe that both England and Ireland will benefit by the removal of that unfriendliness which was as injurious to the Empire as it was regretted by the best and fairest minds at home and in our Colonies. Home Rule will bless the receiver and the giver.

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**CATHOLIC CLUBS**

**WELLINGTON.**

(From the club correspondent.)

June 15.

The monthly general meeting of members of the Wellington Catholic Club was held in St. Patrick's Hall on Thursday, June 1, a representative attendance of members being present. Mr. J. McGowan (vice-president) occupied the chair. The hon. secretary (Mr. M. O'Kane) read a resume of the business transacted by the executive since the last monthly meeting, and also supplied detailed information regarding matters contained in the statement. A recommendation regarding improving the lighting of the club room was approved. Two new members were elected. A sub-committee, consisting of Messrs. P. J. McGovern, B. Leydon, and J. Webb, was appointed to give effect to a motion in the direction of renovating the billiard table. Rev. Father Ainsworth, S.M., addressed members on matters appertaining to the welfare of the club. It was intimated that a report would be presented at the next monthly meeting regarding the new Catholic hall and club rooms.

The weekly meeting of the Wellington Catholic Club Literary and Debating Society was held in the club rooms on Monday, June 12, and was devoted to a debate on 'Republicanism versus Monarchy.' Mr. W. Thomas affirmed the principle, and Mr. C. J. Pfaff led the negative. An interesting discussion ensued in which Messrs. T. Boyce, M. O'Kane, R. Duffy, L. Burns, and several other speakers took part. On a vote being taken the affirmative side scored by a majority of two votes.

The second of the series of monthly euchre parties was held in the club rooms on Wednesday, June 14, and proved highly enjoyable. The room was comfortably filled, and all present entered with spirit into proceedings. At 10 p.m. a cessation of play was called, and the gentleman's prize was awarded to Mr. J. Colman and the lady's to Mrs. Collier. Refreshments were handed round, and before dispersing Mr. J. McGowan (vice-president) intimated that the next gathering would be held on Wednesday, July 19.

Arrangements are practically completed for the re-union with the members of St. Anne's Club (Wellington South), which will be held in the club rooms on June 28.

**ASHBURTON.**

(From the club correspondent.)

Mr. T. M. Brophy (vice-president) occupied the chair at the last meeting of the Catholic Young Men's Club. A musical evening formed the programme for the evening. Mr. S. Madden provided the principal portion of the programme with choice and varied selections from his up-to-date gramophone—the success of which was in no small degree attributable to Mr. Madden's skilful manipulation of the machine. A pleasant evening terminated in the usual manner.

**THAMES.**

(From the club correspondent.)

June 16.

A very pleasant evening was spent at the Catholic club rooms last evening, when the members of the club and the fire brigade met in friendly contest. A shooting competition was held, and card and billiard games were played, the club being victorious in all three. An adjournment was then made to the supper-room, and the evening concluded with 'Auld lang syne.'

June 23.

The final meeting of the Irish delegates' reception committee was held in the presbytery last Monday evening. The balance sheet showed a net result of about £53, a record for the district. The secretary was thanked for his energetic efforts, also Mrs. Twohill for accommodating the Irish envoy during his stay.

To meet the expenses incurred in connection with the recent alterations and additions to the presbytery a committee of ladies and men of the parish has been formed to raise the necessary money. As the result of their deliberations a unique entertainment will be held in the Oddfellows' Hall next Wednesday. The programme includes illustrated songs, moving pictures, and vocal items.

Mass was celebrated on the 22nd inst., in honor of the King's Coronation. The day also marked a great epoch in the lives of many children, it being the occasion of making their First Communion. After Mass the children were invited to breakfast in the schoolroom. The day was very happily spent.

The Ngatimaru Hockey Club met St. George's Club last Saturday, when a great struggle for supremacy was witnessed. However, despite the valiant efforts made on both sides, the game was drawn, no goals being scored.

**GORE.**

(From the club correspondent.)

June 26.

The weekly meeting of the Gore Catholic Young Men's Club was held in the clubroom on Monday, June 19, at 8 p.m. The Rev. Father Tobin presided, and there was a good attendance of members and their friends. The business for the evening was a lecture by Dr. Mellroy on ambulance work, which was listened to attentively by those present. After a short discussion on the address, a hearty vote of thanks was accorded Dr. Mellroy for his interesting and instructive lecture. Dr. Mellroy suitably replied, and intimated his willingness to take charge of an ambulance class in connection with the club. A syllabus for the incoming month was arranged as follows:—July 3, mock banquet; July 10, comments by members on Mr. Hazleton's Home Rule speech; July 17, discussion on the Arbitration Act; July 27, breach of promise case. It was decided to increase the membership of the executive. The following will comprise the new committee:—Messrs. Lynch, Wells, O'Kane, Carmody, Von Tonzelman, M. Francis, C. Reidy, and Columb.

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## Current Topics

### Home Rule and 'Rome' Rule

We wonder if this will satisfy the rather unreasoning and unreasonable people who profess to be nervous about the fate of Protestants in Ireland if Home Rule be granted. Speaking at Edinburgh on May 5, Mr. John Redmond added the following to the numerous undertakings he has already given: 'He would,' he said, 'to-morrow renounce Ireland as his country and turn his back upon her shores for ever if he thought that any Catholic Irishman desired or intended that the fabric of Irish liberty should be built upon the oppression of any man for his religion. But he was dealing with men in that controversy who were not prepared to take his word. He did not ask them to take his word. That was a matter so grave that no sense of insult and no sense of offended dignity would allow him to take a course which would put any bar in the way of the freedom of his country, and if they did not believe him and did not trust him, then,' he said, 'let them put into the Irish Constitution such precautions as they wished to prevent the possibility of religious intolerance and persecution.'

### In the Republic

In spite of the profuse promises of the Masonic 'liberators of humanity,' general political affairs in Portugal are going steadily from bad to worse. The policy of savage persecution of the Church is, of course, being pushed on with unabated vigor; and the Minister of Justice of the Provisional Government has just declared that the new Law of Separation about to be issued by him will be 'so effectual that at the end of three generations there would no longer be a single Catholic in Portugal.' But apart from religious matters, it is becoming increasingly evident that the authority of the republic is scarcely anywhere respected; and the country is, in addition, heading straight towards financial disaster. 'The national debt,' says a special correspondent of the *Catholic Times*, 'is going up by leaps and bounds, while, as Machado dos Santos, who made the revolution, declares in a famous article, which sent people rushing to the banks to buy gold with their paper money, the various palaces cost a great deal more than when the royal family inhabited them, and in spite of the pompously announced economies made chiefly by imposing new stamp duties, the issue of paper money has enormously increased.'

Meanwhile, it is satisfactory to note that—notwithstanding the sinister prophecy of the Minister of Justice—the persecutors have unwittingly done the Church a real service. The persecution has had the usual effect of bringing lax and spineless Catholics to their bearings; and already a 'stiffening up' process is in visible operation in every direction. 'For the rest,' writes the special correspondent already quoted, 'the result of the anti-Catholic laws has not been exactly what their authors aimed at. Never have there been so many confessions and Easter Communions. Men who rather prided themselves on their "liberal" sentiments are going to their duties. In the last week before the date fixed for the civil register of births and marriages to become obligatory, the bells rang all day for baptisms, the catechumens in many cases being young people, while the streets were gay with wedding parties. The republic, therefore, cannot be said to be a complete failure. It has, beside sending people to their duties, got rid of a number of hoary political sinners of the old régime, while at the same time entirely destroying the ideal created during many years of successful propaganda of its own merits. In fact, while the harm it has done is not irremediable, it has cleaned, swept, and garnished the ancient fabric of the State in readiness for what time and the efforts at last united may very possibly bring about.'

### The Laymen's League

Most of our readers are familiar, more or less, with the Auckland organisation known as 'The Laymen's League,' formed, a couple of years ago, to do battle against 'the Romeward movement.' It called itself officially by the somewhat processional title of 'The Laymen's League of the Church of the Province of New Zealand'; and it started out with quite a portentous programme. Its objects were thus set forth—with a somewhat hysterical profusion of capitals—in a Manifesto issued at the inauguration of the League: '(A) The Association of Lay Churchmen within the Diocese of Auckland for the purpose of Defending the Rights of the Laity against the encroachments of Ecclesiasticism in matters appertaining to Church Government and Church Ritual. (B) To Educate, by means of Literature, Lectures, and open Discussion, the Church people of the Diocese regarding the Dangerous Character of the Romeward

Movement within the Church. (C) To devise and make known among Churchmen an Effective Mode for restraining and dealing with the evils referred to in "A" and "B."

Commenting on the formation of the League, and speaking with special reference to the general Romeward movement, the *N.Z. Tablet*, exactly two years ago to-day, remarked: 'Humanly speaking, a movement which has existed for so long, and which has acquired so great and increasing a momentum, and which is grounded upon a real need of so many pious souls, is not in the least likely to be appreciably delayed or restricted, much less brought to a standstill even locally, by the opposition, however well-meant, of the Laymen's League.' The *Tablet* prophecy has already been practically verified. The Romeward tendency in New Zealand has not even been scotched, much less killed, as witness the teaching given at most of the missions held recently in the Dominion by English Anglican missionaries; and—the 'Laymen's League' is now no more. We learn from the June number of the *N.Z. Churchman* that at the annual meeting held on May 26 a resolution 'that the operations of the League, and the issue of its paper (the *Churchman*) be suspended,' was, after some discussion, agreed upon without dissent. The professed object of this procedure is to give the new Bishop a free hand; and the Leaguers intend, to rely for the future 'upon God's over-ruling power' and—as the Report somewhat dubiously adds—upon 'the sound sense with which the Bishop "appears" to be endowed.' We have no reason and no desire to write in any unfriendly spirit towards the late League. The Church of England was, is, and was always meant to be Protestant; and in banding themselves together to maintain its Protestant character the members of the League were, in our humble judgment, acting as at least consistent members of their church. Their zeal, however, has not always been 'according to knowledge'; and occasionally there has been manifested a tendency towards the employment—in reference to Catholic doctrines and to the Catholic Church—of a violence of language as unnecessary as it was offensive. It was suggested at the annual meeting that the 'machinery of the League' should be revived if occasion should arise. A dead league is not easily resuscitated; but if the organisation should by any chance be renewed we trust that its operations in the future will at least be marked by a little more of the *suaviter in modo* if we are not to be permitted any diminution of the *fortiter in re*.

### 'The Dream of Gerontius'

The visit of the Sheffield Choir—which is meeting with such phenomenal success in Australia—will have at least one feature of special interest to Catholics, in that it is placing in the forefront of its programme Sir Edward Elgar's setting of Newman's famous poem, *The Dream of Gerontius*. By many of the best qualified judges, this brief work is regarded as being Newman's literary masterpiece. The late Richard Holt Hutton—editor of the *Spectator*, and probably the greatest literary critic of his day—considered Newman's handling of the subject of death and of life in the intermediate state as superior even to Dante's treatment of the same great theme. *The Dream of Gerontius* he described as 'one of the most unique and original poems of the past century, as well as that one of all of them which is, in every sense, the least in sympathy with the temper of the century.' The late Mr. Gladstone was an enthusiastic admirer of the poem; and the hymn of the 'Choir of Angelicals,' commencing with the lines—

Praise to the Holiest in the height,  
And in the depth be praise;  
In all His words most wonderful;  
Most sure in all His ways!

was one of the great statesman's favorite hymns. Even the late General Gordon—far removed as he was from the doctrinal standpoint of the author of the poem—found solace in its touching lines. As was the case with much of Newman's best poetical work, the publication of *The Dream of Gerontius* was brought about in quite a casual, almost accidental manner. The verses were written in 1865, twenty years after Newman's conversion, and immediately after the death of a dear friend. Newman read the poem carefully, but not considering it of any special merit, laid it aside. Some time afterwards the editor of the well-known London Catholic magazine, the *Month*, wrote to Father Newman, asking for a contribution. Newman examined his papers, but finding nothing which he considered sufficiently learned, he answered that he had some verses, which, if the editor cared to have them, were at his disposal. The editor did care, and they were published at once.

The poem is an imaginative picture of the experiences which a just soul may be supposed to go through during

and immediately after death. It is divided into seven sections, the general contents of which have been thus summarised: 'In the first of these Gerontius lies upon his death-bed in the last moment of his mortal agony;—in the second his liberated soul experiences for the first time the actual separation from the body; in the third he converses with his attendant angel-guardian upon the strangeness of his present existence and approaching meeting with the Almighty Judge; the fourth describes the meeting in the middle region between Heaven and Earth of the bands of demons venting their fury against God and their contempt for man; in the fifth the soul enters amidst the choirs of the angelicals who chant God's praises in the vestibules of Heaven; in the sixth the soul appears before the throne of God for judgment; the seventh and final part pictures the consignment of the soul to the Angels of Purgatory who shall guard it until the angel guardian shall return to reclaim it for the courts of light.' As a sample of the vivid and impressive writing with which the poem abounds we quote—from the opening lines—this powerful description of the approach of death:

Jesu, Maria—I am near to death,  
 And thou art calling me; I know it now—  
 Not by the token of this faltering breath,  
 This chill at heart, this dampness on my brow,  
 (Jesu, have mercy! Mary, pray for me!)—  
 'Tis this new feeling, never felt before,  
 (Be with me, Lord, in my extremity!)  
 That I am going, that I am no more.  
 'Tis this strange, innermost abandonment,  
 (Lover of souls! great God! I look to Thee,)  
 This emptying out of each constituent  
 And natural force, by which I come to be.  
 Pray for me, O my friends; a visitant  
 Is knocking his dire summons at my door,  
 The like of whom, to scare me and to daunt,  
 Has never, never come to me before;  
 'Tis death,—O loving friends, your prayers!—'tis he!  
 As though my very being had given way,  
 As though I was no more a substance now,  
 And could fall back on nought to be my stay,  
 (Help, loving Lord! Thou my sole Refuge, Thou,)  
 And turn no whither, but must needs decay  
 And drop from out the universal frame  
 Into that shapeless, scopeless, blank abyss,  
 That utter nothingness, of which I came:  
 This is it that has come to pass in me;  
 O horror! this it is, my dearest, this;  
 So pray for me, my friends, who have not strength to  
 pray.

Again, take this dramatic description of the fading away of the senses as death approaches:

I can no more; for now it comes again,  
 That sense of ruin, which is worse than pain,  
 That masterful negation and collapse  
 Of all that makes me man; as though I bent  
 Over the dizzy brink of some sheer infinite descent;  
 Or worse, as though down—down for ever I was falling  
 through  
 The solid framework of created things,  
 And needs must sink and sink  
 Into the vast abyss. And, crueller still,  
 A fierce and restless fright begins to fill  
 The mansion of my soul. And, worse and worse,  
 Some bodily form of ill  
 Floats on the wind, with many a loathsome curse  
 Tainting the hallowed air, and laughs, and flaps its hideous  
 wings,  
 And makes me wild with horror and dismay.  
 O Jesu, help! Pray for me, Mary, pray.  
 Some angel, Jesu! Such as came to Thee in Thine own  
 agony.

The poem affords ample scope for every variety of musical expression; and its rendering by this exceptionally skilled choir should prove a rare treat. Both for the sake of the intrinsic merits of the poem, and for the greater enjoyment in following the performance, intending patrons should procure copies of the words, which may be obtained at any Catholic bookseller's for a few pence.

### The Financial Relations Committee

Some short time ago we quoted from the *Liverpool Catholic Times*—a strongly Nationalist paper—a statement to the effect that the personnel of the new Financial Relations Committee, set up to clear the ground on the financial side of the Irish question had given general satisfaction to the friends of Home Rule. In one sense the statement is correct enough. There is no actual personal objection to any one member of the Commission. But a very strong—and very natural—objection exists in Ireland to the

overwhelming preponderance of sympathy and of voting power which has been assigned to the 'predominant partner' in the composition of the Commission. The Childers Commission of 1894 consisted of fifteen members—of whom seven were Irishmen. The recently appointed Committee consists of five Englishmen, one Irishman, and a seventh member (Lord Pirie) who was born in Canada of Irish parents, but who lives mostly in England. Moreover the Royal Commission of 1894 was a public commission; the Committee now appointed is to be, it seems, a private committee covering the same ground. The following comments, from representative Irish papers, give a tolerably clear indication of the state of feeling in Ireland on the subject.

\*  
 The *Kilkenny People* says: 'It is not too much to say that the Financial Committee or Commission, call it what you will, that has been appointed to determine the fiscal responsibilities of Great Britain and Ireland has caused serious misgiving in Ireland. And no wonder. How can any respect for or confidence in its findings be anticipated when, with the single exception of the Bishop of Ross, who can hardly be regarded as a financial expert, there is no man on the Committee whose sympathies, when the interests of Ireland and of the "predominant partner" are in conflict, lean to the weaker side. It is essential that Ireland should have at least one strong, able, experienced, and clear-headed man on the Committee. One name at once suggests itself—that of Mr. Thomas Sexton. If the Government were really anxious to have Ireland's case fully and fairly presented, they would, without a shadow of doubt, have added Mr. Sexton to the Financial Committee. That they have not done so almost inevitably suggests a desire on their part to secure a verdict for England. We have had no definite information—only vague hints—as to the views of the Irish leader on the character of the Committee, on its fitness to make an impartial report, and, above all, on the omission from that body of Mr. Sexton, whose superb handling of the delicate and vastly important questions that presented themselves in connection with the Financial Relations Commission is a lasting monument to his genius. We think the country should know whether Mr. Redmond and the Irish Party are satisfied with the Committee as at present constituted.'

\*  
 The *Sligo Champion* makes the following pertinent comparison: 'One would imagine that "the financial relations between Ireland and the other component parts of the United Kingdom" had been already determined by a Royal Commission. On the threshold of Home Rule, as we are given to believe we stand, it is very extraordinary if the whole question is to be re-opened, and what else are we to gather from the statement, above quoted, of the scope of the inquiry at present proposed? If the report of the Royal Commission on the financial relations is not to be revised, or, at all events, called into question, what is the meaning of the above statement of the objects of the present Committee? The Royal Commission of 1894 was a public commission. The Committee now appointed is to be, it seems, a private committee covering the same ground. That any committee, whatever its constitution, should be empowered in private conclave to set aside the findings of the Royal Commission is calculated to cause much anxiety in Ireland, and such anxiety is not allayed by the consideration of the constitution of this Committee. . . . So that this Committee, whose findings, we may expect, will be the basis for Home Rule Finance, consists of five Englishmen, one Irishman, and Lord Pirie, who may probably regard matters from the Irish point of view. Accepting Lord Pirie as an Irishman, we have five expert English financiers pitted against two Irishmen on a Committee to investigate a question of the gravest concern to Ireland. And the Committee so constituted is to sit in private on, amongst other things, a question already decided by a Royal Commission composed of eight Englishmen and seven Irishmen. Replying to Mr. Ginnell in the House of Commons the other day, Mr. Birrell declared that the Government would not withhold information from anyone seeking knowledge on the subject of the financial relations. But this is not the point. If the question is to be re-opened it should be in the full light of day, and the verdict of the committee should be based on evidence properly tested and subject to public scrutiny. The scope of any financial inquiry, at present, should be to ascertain how much money the Government is spending on Ireland. We know the annual Irish Estimates, but whether or not the money voted is actually spent we have no means of finding out. Public bodies throughout Ireland should hasten to express their dissatisfaction with the constitution of this committee, and agitate for a full and open inquiry into Irish expenditure by a body on which Irish interests will be adequately represented by Irish financiers.'

\*  
 And the *Kerry Evening Star* contains this strong and outspoken criticism: 'It would be futile to deny that a great deal of dissatisfaction exists in Ireland regarding the

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composition of some of the Committees appointed to consider matters affecting this country. The Committee appointed to consider the financial relations between Ireland and the component parts of the United Kingdom contains only one representative who can be said to represent popular feeling in this country—namely, the Most Rev. Dr. Kelly, Bishop of Ross. Now, Dr. Kelly is a very able public man who undoubtedly has a grasp of economic and financial matters; but it must be remembered that he is hopelessly outnumbered in the Committee, and that he has pitted against him some of the very ablest financial experts of England and Scotland. It is admitted on all hands that the coming Home Rule Bill must be built mainly on a financial basis; and, in view of this fact, it is not alone regrettable, but almost tragic, that Ireland will be so heavily handicapped in the course of the coming actuarial inquiry which the Government is making preparatory to the introduction of Home Rule. There is no earthly reason why Ireland should not have a fair representation on this Finance Committee. It should ease the situation for the Home Rule Government to have Irish opinion adequately represented, so that it may get at the real facts of the Irish financial position. The juggling of figures by English and Scotch experts cannot possibly help to create that state of feeling which is so necessary for a full and fair consideration of Home Rule finance. Practically all parties in Ireland are agreed on the importance of finance as far as this country is concerned. When the Report of the last Financial Relations Commission was published, declaring that Ireland was over-taxed to the tune of nearly three millions per annum, it caused no small surprise and indignation among all classes; and Unionists were as loud in their demands as Nationalists for redress. Why not, then, give all classes in this country a fair representation on the present Committee of Inquiry? Mr. Thomas Sexton is one of the ablest, if not the ablest financier we have in Ireland. He rendered yeoman service on the Financial Relations Commission. Why is he omitted from the membership of the present Committee? All parties, we take the liberty of saying, would be delighted to see him included in the list of the members. Then, Mr. Arthur W. Samuels has devoted a great deal of his time and has shown considerable ability in discussing the financial relations between these countries. Why could not he be included in the Committee? Various other names suggest themselves. The Most Rev. Dr. Walsh, Archbishop of Dublin, has, practically speaking, made the financial question his own. Then we have men like Mr. William M. Murphy, who has been so highly successful in all his own big financial undertakings, and who at all times has shown a wonderful grasp of public questions. Mr. J. J. Clancy, M.P., is also a strong authority on finance; but we need not go on giving names. The broad fact has to be faced, and we make no apology for the iteration that the Committee is not at all as representative as it should be from the Irish point of view; and the country is strongly of opinion that two or three more representatives of Irish feeling should be added to it.

\*

In view of these criticisms, and of the very marked contrast between the Royal Commission of 1894 and the recently-appointed Committee, no further explanation is necessary of Mr. John Redmond's action in publicly dissociating himself beforehand from the findings of the latter body.

## GOD OR NO-GOD IN THE SCHOOLS?

### PART III.

#### THE DISCUSSION: A CRITICAL SUMMARY

By THE RT. REV. HENRY W. CLEARY, D.D.

#### 'THOSE THAT FLY MAY FIGHT AGAIN.'

One of the fine drolleries of Dickens' *Nicholas Nickleby*, is his description of the staging of *Hamlet* by Mr. Vincent Crummies' dramatic company. In the third act, the Hamlet of the piece is described as thrusting the point of his sword in all directions, except where the legs of the eavesdropping Polonius (at whom he was supposed to be aiming) were plainly visible through the threadbare screen. The Wellington *Evening Post* played a similar bit of comedy during this discussion. From first to last it kept driving its pen-point in all directions except where the one grand issue of the discussion (which it was supposed to encounter) was all along in full, plain view. The *Post*, as the accredited champion and expert of the purely secular school system, had upon its shoulders the burden of justifying on Christian and educational principles—if it could—the utter exclusion of religion, by Act of Parliament, from public instruction in New Zealand. But it had 'no stomach to this fight.' So it turned its back and bolted from the task. But (as Samuel Butler saith),

'Those that fly may fight again.'

I propose, with the blessing of God, to afford the *Evening Post* abundant opportunities of 'fighting again' upon the fundamental issue which it—as well as all other New Zealand journals that share its views—has, thus far, avoided with elaborate care. While it is gathering material—and courage—to face this issue squarely, some more valiant (or less discreet) journalistic or political knight of the secular system may, possibly, advance into the lists and take the place from which the old and accredited champion boldly ran away—to roam over a wide expanse of irrelevancies and come to grief through tilting at sundry shadows and windmills that it met along the zig-zag line of its retreat.

It will, perhaps, interest and greatly aid the reader to find here thrown into consecutive and commented form all that properly belongs to this discussion, as well as the confusing tangle of unrelated matter introduced by the *Evening Post*. This 'reasoned summary' (as the French would call it) is set forth hereunder under the following heads:—

- I. The case stated.
- II. The *Evening Post's* 'defence' of the secular system.
- III. Misquotations and Misrepresentations.

### I.—THE CASE STATED.

#### A.—ON BED-ROCK.

1. (a) Education is a preparation for life. (*This is not disputed.*) (b) Herbert Spencer defines education as a 'preparation for complete living.' (*This view of education is likewise not disputed.*)

2. (a) The nature of the educational 'preparation for life' naturally and logically depends upon the view which the educator takes of life—of its origin, its duties, its destiny. (*This obvious truth is not disputed.*) A view of life, of its origin, its duties and destiny, constitutes what is termed, for convenience, 'a philosophy of life.' (b) Manifestly, no living, and no preparation for living, can be 'complete,' if it leaves out of consideration the ultimate purpose of life, or if it ignores, or sets aside, or thwarts, the duties of life. (*This is not disputed.*) The view of life (as above) supplies education with a unifying purpose, with a goal to be attained, with a central aim to be achieved, with a direction for activities, with a motive and an inspiration for sustained effort. Education is thus a life-training with a life-purpose. And, purposeful education (as Professor Foerster, of the Zürich University, shows in regard to purposeful civilisation) cannot be realised without a dominating view of life, with its ethical standards, to serve as a central unifying position. In his *Heretics* (pp. 286-7, 301), Chesterton, dealing with this 'philosophy of life,' says:—'We have a general view of existence, whether we like it or not; it alters, or, to speak more accurately, it creates and involves everything we say or do, whether we like it or not. . . . Every man in the street must hold a metaphysical system, and hold it firmly.' Without a central aim in life, without a unifying view of life, men are (as Professors Caird and Foerster strongly insist) sure to end by becoming absolute individualists; and this 'mere individualism' (says the former) 'is nothing but anarchy.' The freethinker Comte describes it as 'the disease of Western civilisation.' But if the absence of a central view of life, and of a central aim in life, leads to anarchy in life, so must it likewise lead to anarchy in education, which is the 'preparation for life.'

#### EXAMPLES: TWO OPPOSING VIEWS OF LIFE RESULT IN TWO OPPOSING SCHOOL SYSTEMS.

1. *The Catholic View of Life.*—(a) The Catholic (and, generally speaking, the Christian) view of life (or philosophy of life) has been summarily set forth on pp. 1-10, 23-24 of this publication, and at greater length in *Secular vs. Religious Education*. It may be briefly recapitulated as follows:—Human life came from God. Man's destiny is to return to God, and in Him to attain the perfection of his being in the eternal after-life. Our earthly life is a period or state of probation and preparation for the deeper and wider and truer life that follows bodily death. The chief part of that preparation consists in knowing and rightly discharging certain duties towards God (to know, love, and serve Him), and towards our fellow-men in God. That preparation lasts from the dawn of reason till death. Neither childhood nor manhood can afford to belittle or ignore any duty of life, even those of the worldly or social order, since duties towards God define, color, and give a text and powerful motive for all other human duties. But true child-progress, as well as true adult-progress, is to 'seek first the kingdom of God and His righteousness,' to 'advance in wisdom and grace before God and men'; and the highest wisdom is 'to know Christ, and Him crucified.' (The statements of the Christian view of life—or philosophy of life—are *not disputed.*) Of the Christian view of life (or philosophy of life), the brilliant non-Catholic Professor W. Foerster, of the Zürich University, says in one of his latest works:—'It simplifies all the involved problems of life by referring them back to a deep, fundamental truth—the re-birth of the human spirit. It calls men back from all that is transitory and superficial, to the central question, which means life or death in all things.'

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It leads from the periphery to the centre, and educates mankind to see everything, and work at everything, from the vantage-ground of a great central position. To find and maintain this central position is the whole salvation of man—and all social work is without foundation if it be not inspired and directed from thence.

(b) *The Catholic School Preparation for Life.*—Such a view of life as that summarised above will naturally impart a religious and spiritual 'atmosphere' to the educational 'preparation for life,' for its duties, and for its destiny. (a) It will establish 'proportions'—that is, it will attach due importance (as above) to all duties, both spiritual and secular, to every phase of the 'preparation for life'—both for the present life and for the after-life: but it will, naturally, strongly emphasise 'the great central position;' and values will, in their last resort, be determined by the standard of man's eternal destiny. (b) The school 'preparation for complete living' will include the due and harmonious development of all the faculties and capacities of the child—body, mind, will, conscience, feelings—for all duties, the elevation of all relationships, the 'leading of the individual soul back to its Creator,' all of which 'forms the essential characteristic of Christianity as an educational influence.' (Nothing in this paragraph has been questioned or denied.)

2. *The Unbeliever's View of Life:* (a) Radically different is the atheistic (and, generally, the unbelieving) view of life and its destiny. It asserts that there is no Personal God, and no duties (such as those of religion) arising from or connected with belief in Him; that there is no undying soul and no future life; that all begins and ends with this present world; and that, after death, there is nothing to differentiate man from 'the horse and the mule which have not understanding,' or from the dog that has had his day. (This is not questioned or denied.)

(b) *The Unbeliever's School Preparation for Life:* Such a view of life reduces life (and, therefore, the educational preparation for life) to a mere materialistic or mechanical or this-worldly level; it naturally and logically results in a godless school system—devoid of all religion, religious teaching, religious worship, and religious influences. Such a 'preparation for life' trains only such faculties of the child as suit the purposes of this world, and the whole course of development will be directed for a purely utilitarian, or at least, temporal, aim and use. (This is not disputed.)

(To be continued.)

## THE CORONATION

### AN IMPRESSIVE AND MAGNIFICENT SPECTACLE

#### THE CELEBRATIONS IN NEW ZEALAND

No language can exaggerate the splendour and the effect of the great spectacle which London witnessed on Thursday. Besides its own population, half as many millions gathered in the great metropolis to see the pageant of the Coronation or to take part in the ceremonial at Westminster, as generations have done before for 800 years. The people of England had been joined in their reverence and rejoicings by Royal Princes and envoys from every part of the world, by representatives of venerable empires like China and Japan, by delegates from the East by the actual presence of Indian Princes with pedigrees reaching further back than the Guelphs or the Stuarts, and by representatives of the youngest and most advanced democracies, besides all those of alien blood who came to honor the Empire's King.

The decorations were on a lavish scale. For five miles of the Royal route every yard has been subjected to special adornment. There was one exception—the Mall from the Palace to the new Coronation Arch, which gives access to Charing Cross. The north side of this long section had been lined with stands, including one of large dimensions opposite Stafford House, which is mainly devoted to the colonials.

In the centre of Whitehall New Zealand's triumphal arch, designed by Mr. Frank Brangwyn, was gay with the Dominion's new coat-of-arms, capped by an Imperial crown decorated with pilasters bearing medallions of King George, Queen Mary, King Edward, Queen Victoria, Captain Cook, and Sir Joseph Ward. It was a handsome design.

Those of the Royal Princes and distinguished representatives who were not lodged at the Palace were accommodated in many hotels and some at private mansions, which were lent to the Crown. All these assembled at the Palace after an early breakfast, and precisely at 9.30 a.m. the procession started for the Abbey.

There were twenty-four carriages in all—fourteen in the first group, conveying the Royal representatives and their guests, ranking in precedence from front to rear. The procession consisted of five State laudans, containing members of the British Royal Family, the Schleswig-Holsteins, the Prince of Teck, Prince Henry of Battenburg, the Dowager Duchess of Saxe-Coburg Gotha, the Duchess of Albany, the Duke of Connaught, the Duke of Argyll, Princess Patricia, Prince Christian of Schleswig-Holstein, and the Princess Royal.

Sir J. G. Ward, who was in one of the choir stalls, was accompanied by Lady Ward, and, like Sir George Reid, wore a Privy Councillor's uniform. Mr. Fisher and the Agents-general wore levee dress.

Imperial significance was given to the day's event by the standards of the overseas dominions, India, and Wales, in addition to those of England, Scotland, and Ireland. The Standard of Australia was borne by Lord Northcote, New Zealand's new standard by Lord Plunket, that of South Africa by Lord Selborne, that of Canada by the Earl of Aberdeen, that of India by Lord Curzon, that of Wales by Lord Mostyn, and that of Ireland by Mr. T. P. O'Connor.

#### SYDNEY.

Sydney was favored with fine weather for the Coronation festivities. At St. Mary's Cathedral Cardinal Moran addressed a great gathering. During the day the St. Mary's bell-ringers rang peals, each concluding with a Royal salute of twenty-one bells. Cardinal Moran's Coronation sermon made special reference to the beneficence of King Edward's reign. He said the late King fully deserved the title of Peacemaker, and he hoped that King George's reign would be blessed by peace and happiness, and that he would follow in the steps of his illustrious father.

#### DUNEDIN.

The weather in Dunedin on Thursday was most inclement, and consequently the Coronation celebrations were marred to a considerable extent.

#### ST. JOSEPH'S CATHEDRAL.

High Mass was celebrated at St. Joseph's Cathedral at 9.15 a.m., and included in the large congregation were the Hibernian Defence Cadets, the Catholic members of the Territorial forces, and the members of the Hibernian Society. His Lordship presided at the High Mass, which was celebrated by Rev. Father Lison (Rector of Holy Cross College), Rev. Father Morlake being deacon, Rev. Father Scanlan subdeacon, and Rev. Father Coffey, Adm., master of ceremonies. The deacons at the throne were the Rev. Father Lynch (Wrey's Bush), and the Rev. Father Delany (South Dunedin). There were also present Rev. Father P. J. O'Neill, Rev. Father D. O'Neill (South Dunedin), Rev. Father Corcoran, the students of Holy Cross College, Mosgiel.

His Lordship the Bishop preached the following impressive sermon:—'I desire, therefore, first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men; for kings, and for all that are in high station; that we may lead a quiet and peaceable life in all piety and chastity (1 Timothy ii, 1-2). To-day, my brethren, are joyous celebrations in every part of the British Empire, and it is right and proper that all loyal and faithful subjects of His Majesty King George V. should heartily join together in duly celebrating his Coronation Day. St. Paul desired that supplications, prayers, intercessions, and thanksgivings should be made for kings, and for all that are in high station, that we may lead a quiet and peaceable life. And Tertullian tells us how the Christians of his day prayed unceasingly for all emperors, that they might have long life, undisputed empire, security at home, brave armies, peace everywhere, and whatever else man may desire for his sovereign. On a day like this it is especially our duty to pray for our Sovereign. And at the invitation of the bishops of New Zealand our faithful flocks are assembling in our various churches this morning to assist at the holy sacrifice of the Mass and to pray that the Almighty may send down copious blessings on the new reign and all the Empire. The destinies of nations and their sovereigns are closely linked together. The prosperity and the happiness of the people will largely depend on the prudence and the virtue of their rulers. Hence everything relating to a sovereign should be a matter of deep interest to his subjects. And surely the Coronation of our King is an event of special importance, which concerns us all most intimately. When the great and good King Edward VII. died a little more than a year ago, there was universal mourning throughout the whole Empire, and we felt that we had sustained an almost irreparable loss. But we have anxiously watched the course of events since then, and reports which have reached us lead us to hope that our King will walk in the footsteps of his illustrious father, and merit, like him, the love and reverence of all his subjects. We have heard of his liberality and generosity, of his respect for the religious convictions of his subjects. We have heard of his kindness to the little children and the poor, and of his manifest desire that peace and goodwill should reign throughout his vast dominions. Full of hope, then, regarding the future, we join most cheerfully with all our fellow-subjects spread over the Empire in giving expression to our loyalty and respectful homage on this auspicious occasion. We raise our voices in earnest prayer to God, the Universal Lord and Sovereign King, and we humbly ask Him to give our King length of years and a glorious and prosperous reign. Our King rules over many lands, the sun never sets on his dominions, and many millions of people acknowledge his sway. But great as is his dignity, and magnificent as is the position which he holds, vested with authority which we are all bound to reverence and respect, he is yet a mortal man, depending on Him "by Whom kings reign and lawgivers decree just things." May God protect him, then, and grant him an "understanding heart to judge



steadfast in our loyalty to the Empire of which we form a part. We are living in a favoured land, and we enjoy an amount of liberty and prosperity which few nations can claim. We have great natural resources, and we are able to develop them on account of the security which we enjoy under the British flag. The British fleet protects our commerce, and relieves from every fear of a foreign invasion. We have, indeed, good reason to rejoice because we form a part of the great British Empire. And as the Empire is made up of parts, we shall show our loyalty in the most practical way by true devotion to the bright land in which we live. Love New Zealand, my brethren; it is the land of your birth, it is your home. Obey its laws; give good example and endeavour to the best of your ability to forward its truest interests. Exercise your rights as citizens, and use your influence in all social and political movements to keep them clean and right and straight. This is true patriotism, and it is practical loyalty. It gives me pleasure to see here to-day so many of our your cadets and members of the defence force. We love peace, we desire and pray for universal peace, and we look upon war as one of the direst calamities which can befall a nation. But it is by preparing and equipping our Defence Force that we shall secure a more lasting peace. I must say that I heartily approve of the steps which are being taken to drill our youth, and I trust that all our young men will join most cheerfully in this movement, and every other movement destined to promote the peace, prosperity, and well-being of your native land. "Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's." Love your country, be faithful to the teachings of your Holy Church, and if you do this you will be loyal to your King and useful members of the great Empire to which you belong.

The choir, under the baton of Mr. A. Vallis, gave an impressive rendering of Turton's Mass. At the entrance of the Bishop, Elgar's 'Ecce Sacerdos Magnus' was sung. The Proper of the Votive Mass of the Holy Ghost was rendered, in the liturgical chant, by two male cantors. After Mass the choir sang the 'Domine, saluum fac regem nostrum,' by Gounod, and the National Anthem was played as a concluding voluntary. Miss Mary Callan presided at the organ.

The Hibernian Society, which led the friendly societies in the procession, made a very creditable display, their fine banner being a conspicuous feature of that section. The Hibernian Cadets, under Captain Hussey and Lieutenant Callan, had a fair muster, despite the inclement weather, and looked very smart and soldier-like in their neat uniforms.

### CHRISTCHURCH.

(From our own correspondent.)

The memorial decided upon in this city by the celebration committee, of which his Lordship Bishop Grimes, and the Very Rev. Father Price, Adm., are members, to commemorate the Coronation of King George V. is the erection of a Home for Consumptives, intended for chronic cases, a fine sanatorium for curable cases being already in existence on Cashmere Hills. On Wednesday last his Lordship the Bishop, accompanied by the Very Rev. Father Price, Adm., visited the Catholic schools of the Cathedral parish, and presented the medals commemorative of the Coronation to the pupils. In the course of a brief address on the occasion, his Lordship spoke to the children on their duties to the Sovereign, and to qualify as worthy members of the citizenship of the Empire, that they, in a few years, will form an important part. After the distribution of medals the boys of the Marist Brothers' School sang 'Rule, Britannia.' National flags were flown from the school buildings during the Coronation celebration period.

There was Solemn High Mass at 10 a.m. in the Cathedral on Thursday in the presence of a large congregation. The Very Rev. Father Price, Adm., was celebrant, the Rev. Father Hanrahan deacon, Rev. Father McDonnell sub-deacon, and Rev. Dr. Kennedy master of ceremonies. His Lordship the Bishop was present in the sanctuary, and delivered the occasional discourse, which was based on Proverbs, viii., 15 and 16: 'By me kings reign and princes decree justice. By me princes rule and nobles, even all the judges of the earth.' They were gathered together at the foot of the altar to take part in the celebrations that had such a far-reaching effect, the Coronation of their King. They were gathered together to implore God's blessing, the blessing of the King of Kings upon the prince who was to be crowned as their Sovereign, and to pray that he should be enabled to rule wisely and justly. In the Middle Ages the Catholic Church had played a more prominent part in the coronations, but now with all the celebrations they must feel in a certain degree as strangers. The service and the ritual of the Coronation used at the present time in the crowning of British kings was substantially the same as that framed by the Catholic Church. It was translated into English, and all reference to Rome and allegiance to his people and discern between good and evil" (3 Kings iii). We are all loyal subjects, my brethren, of his Majesty King George V. Indeed, I may say without hesitation that his Majesty has no more loyal subjects than the Catholics of this Dominion. And I may say, too, that there are not any schools in this Dominion in which patriotism and loyalty are more wisely inculcated than in our own Catholic

schools. From your earliest years, my brethren, you have been taught loyalty to your rulers, respect for legitimate authority, and faithful observance of the laws. You know your duty, and you obey for conscience sake. Love for this bright and prosperous land of ours should make us the Pope was removed, but it was practically the same. According to the Marquis of Bute, the earliest record of the service of the Coronation occurred in 574, and of the Unction in 752, when it was performed by the Archbishop Boniface, the Apostle of Germany. His Lordship then quoted passages from the Royal Book containing the order of service, and explained the similarities and slight modifications made in the ancient service and the present-day ceremonies. The Investiture, he said, was of Catholic origin. There were some Continental kings who still claimed the right to read the Epistle as subdeacons, and the Catholic Church recognised that right on account of the Investiture, which was held in a way to give them priestly privileges. They should thank God that they lived in an Empire where the ruler was prepared to acknowledge his allegiance to God. King George had asked the people of the Empire to pray for him in order that he should be guided to rule wisely, and it was the duty of all Catholics to pray for that blessing. One of the most prominent figures in the present Coronation would be the Duke of Norfolk, a true and devoted Catholic, who had openly avowed that he was a Catholic first and an Englishman afterwards. They should follow that example and be Catholics first, letting their nationality come next. Their first allegiance was to God, and after that to their King.

Mozart's No. 2 Mass was very capably sung by the choir, Mr. Bunz presiding at the organ, and at the Offering the 'Veni Creator Spiritus.' The Cathedral bells were chimed for half an hour from 2 p.m., as being the approximate time of the Coronation.

About midday the weather, which up to then was beautifully fine, became very inclement. The lengthy procession, which, however, formed up, proceeded on its way to Hagley Park, witnessed by thousands of drenched but eager spectators along the line of route. In the procession accompanying his Lordship in his carriage were the Very Rev. Father Price, Adm., and Rev. Dr. Kennedy. In the children's procession, preceding the main one, were included the Marist Brothers' School Cadets, the children of the Catholic schools, and children of Nazareth House. One of the finest sections in the procession was that provided by the Hibernian Society in regalia. Owing to the wet weather, the speeches at Hagley Park, which were to be given on arrival of the procession, and of which his Lordship the Bishop was one of the selected speakers, were abandoned.

At a special Imperial concert and exhibition of Empire moving pictures at his Majesty's Theatre in the evening, his Lordship Bishop Grimes was the selected speaker on the subject of 'Patriotism.' His Lordship defined patriotism as love of king and country, and loyalty to the life and welfare of both. What patriotism exactly was was far easier to feel than to express, and he thought that the people of Christchurch gave a noble example of their patriotism that day, when thousands and tens of thousands stood for hours in the pelting rain in order to see the Coronation procession. They realised that patriotism should be looked on as one of the noblest virtues in the human breast. Patriotism should be generous and loyal to the highest degree, and should shrink from no sacrifice. The pagans of old actually deified their illustrious patriots, and though they made a gross error therein, yet the idea was correct—namely, that heaven seemed to unite with earth in esteeming patriotism. All history recorded the deeds of illustrious heroes, and every nation always bowed down in homage to patriotism, because they looked on it as more valuable than gold, precious stones, commerce, citadels, and warships. Absence of patriotism betrayed perversity of human nature. It was a virtue that ranked next to religion, and was nobler and more excellent when based on religious principle. They had an example of this in King George, who, when his father died, declared he had lost not only a devoted father, but the affectionate relations of a dear friend and adviser, and he said it would be the earnest endeavor of his life to follow in his father's footsteps, and he appealed to all his subjects, not only in England but in the Dominions oversea, to help him in his endeavour, and prayed that God might grant him wisdom and guidance.

The children of the Catholic schools and those of Nazareth House were present by invitation in large numbers at His Majesty's Theatre on Friday afternoon, when a suitable selection of moving pictures, depicting the power and greatness of the Empire, were shown.

### WELLINGTON.

(From our own correspondent.)

Masses were celebrated in all the Catholic churches in the city on Coronation Day. At the Sacred Heart Basilica Rev. Father Hickson, Adm., was celebrant; St. Anne's, Ven. Archdeacon Devoy; St. Mary of the Angels', Rev. Father Goggan; St. Joseph's, Rev. Father Hurley; St. Gerard's, Very Rev. Father Murray, C.S.S.R.; St. Patrick's College, Very Rev. Dr. Kennedy.

In connection with the Coronation celebrations here the Catholic community was well represented in the pro-

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cession. In the military portion St. Patrick's College, St. Anne's (Wellington South), and St. Vincent's (Te Aro) Cadets, together with Marist Brothers' boys (Tasman street and Bolcott street), mustered in full force, their smart appearance and movements being favorably commented upon, whilst in the civic portion the Wellington, Newtown, Thorndon, Hutt, and Petone branches of the H.A.C.B. Society mustered 200 members, the largest number of any friendly society on parade.

### AUCKLAND.

(From our own correspondent.)

At St. Patrick's Cathedral last Thursday morning an immense congregation assembled to assist at High Mass at 9.30 o'clock. The wing on the northern side was filled with Territorials. His Lordship the Bishop presided, Very Rev. Dean Hackett (Paeroa) and Rev. Father Tormey (Ellerslie) being deacons at the throne. Rev. Father Wright was celebrant of the Mass, Rev. Fathers Brennan and Finn being deacon and subdeacon respectively, and Rev. Father Holbrook, Adm., master of ceremonies. Rev. Father Wientjes was also present in the sanctuary. The choir, under Mr. P. P. Hiscocks, mustered in good force, and gave an excellent rendering of Mercadante's Mass, while at the Offertory 'Domine Salvum Fac Regem,' composed by Mr. Harry Hiscocks (organist), was sung.

At the conclusion of Mass Dean Hackett preached the occasional sermon. He said that there were two mighty Empires to which the Catholics in New Zealand belonged and owed allegiance. By birth or adoption they were subjects of the British Empire, and by the grace of God the children of a yet mightier Empire—the spiritual Empire of the Catholic Church. They were there that day at the invitation of their spiritual leaders in New Zealand to perform two things—(1) to offer sacrifice and prayer to God that the new King's reign might be marked by peace and goodwill within his gates and abroad among the nations; and that international disputes would soon be settled with pen, ink, and paper, and not by the sword and the Dreadnoughts; and (2) to pay to his Majesty the homage of their new-born Catholic loyalty. In dealing with the second duty the preacher said that it remained for them to express their new-born Catholic loyalty. He used the term 'new-born' advisedly. Therefore, for centuries, their Catholic loyalty to the Kings of Great Britain and Ireland was such as the law required, and their Church commanded, but it ever lacked one element which no human law could enforce. It did not bear the hall-mark of the heart with which they could fortunately stamp it that day. An infamous Act of Parliament had denounced their Holy faith, and had then tested their loyalty to straining point, when it compelled every new British sovereign, on his accession to the Throne, to make a declaration under oath, whereby his Majesty's Catholic subjects were branded as idolaters, perjurers, and equivocators. Now, after centuries of calumny, they could offer sincerely, willingly, and lovingly to the new King their new-born loyalty. George V. was the first monarch since the Act of Settlement, of 1701, who had not to pollute his lips with the anti-Catholic phraseology of the late Coronation Oath. Another reason for their new-born loyalty was that their new King ascended the Throne when, after centuries of intrigue and political catastrophe, the beacon of a new hope appeared in Ireland's sky. In the British Empire there were fifteen millions of Catholics, a large proportion of whom were Irish Catholics. Let their final prayer that day be that the same Parliament that enabled King George to set aside the abominable anti-Catholic clauses of the Accession Oath might also bring about the realisation of Ireland's hopes and ideals now in sight, and which forecasted the outburst of brighter and happier days, and that Ireland would soon welcome his Majesty to her hospitable shores to preside over the opening ceremonies of her Home Rule Parliament.

The service closed with the solemn 'Te Deum' and with 'God save the King' as a recessional.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

June 24.

A social in aid of St. Brigid's Church, Wadestown, was held in the Sydney street schoolroom on last Wednesday.

Owing to an outbreak of measles among the students, St. Patrick's College broke up yesterday, and will remain closed for a month.

Very Rev. Father O'Shea, S.M., V.G., proceeded to New Plymouth during the week to take part in the ceremonies in connection with the silver jubilee of the Very Rev. Dean James McKenna, the popular and respected pastor of New Plymouth.

At the State banquet given by his Excellency the Governor on Coronation Day, his Grace Archbishop Redwood and Very Rev. Dr. Kennedy, S.M., Rector of St. Patrick's College, received invitations to attend.

Mr. Martin Kennedy, K.S.G., has been appointed deputy-chairman of the Bank of New Zealand during the time that Mr. Harold Beauchamp will be absent from New Zealand.

All those who wish to take part in the short retreat for men, which commences at St. Patrick's College on June 30, are requested to hand in their names to the Vice-rector of the College (Rev. Father O'Reilly) as soon as possible.

The sanctuary of St. Anne's Church, Wellington South, has just been renovated, and some necessary alterations effected for the purpose of complying with the conditions necessary for the erection of the Arch-confraternity of the Rosary, which is to be started in the church next Sunday.

Mr. W. J. White, of Foxton, and formerly of Wellington, where he was for several years secretary of the H.A.C.B. Society, has the sincere sympathy of a large circle of friends in his bereavement in the death of Mrs. White.—R.I.P.

Mr. J. E. Fitzgerald, a prominent member of the H.A.C.B. Society and Catholic Club, and one of our most active City Councillors, has announced his candidature for Parliamentary honors at the next general election. Mr. Fitzgerald will stand for the new Wellington Suburbs seat.

It is with regret that I have to record the death of Mr. John Ryan, of the Railway Department, Woodville, which occurred at the Pahiataua Hospital on June 22. The late Mr. Ryan was the second son of Mrs. Thomas Ryan, of Petone, and a prominent member of the H.A.C.B. Society. The funeral took place to-day, the Rev. Father Maples officiating at the church and at the graveside.—R.I.P.

The reorganised men's confraternity of the Sacred Heart Society at St. Anne's, held their first monthly meeting on the second Friday of the month. There was a large attendance of members present, and they were addressed by the Rev. Father George Mahony, S.M. (spiritual director). On the second Sunday the members of the confraternity with the St. Anne's cadets, in uniform, approached the Holy Table in large numbers.

The fifteenth annual social of the St. Mary's branch (ladies) of the H.A.C.B. Society was held in St. Peter's schoolroom on last Wednesday evening. Over two hundred persons were present, including the Rev. Father Venning, S.M., chaplain of the branch. The social was one of the most successful yet held, and reflected great credit on the energetic committee, consisting entirely of ladies, with Miss K. Robinson as president, and Miss G. O'Flaherty as secretary.

Special services, in connection with the Triduum in honor of the Blessed Sacrament were held at the Basilica of the Sacred Heart (Thorndon), St. Joseph's Church (Buckle street), and St. Anne's (Wellington South) on last Friday, Saturday, and Sunday, and it was most edifying to see the large number of communicants at all the churches. The Rev. Father Bartley, S.M., M.A., of St. Patrick's College, preached a course of sermons at the Basilica. The Rev. Father Eccleton, of St. Patrick's College, Very Rev. Father O'Shea, and Rev. Father Gilbert preached at St. Joseph's, and the sermons at Wellington South were preached by the Rev. Father Barra, S.M., of St. Joseph's, and Rev. Father Eccleton.

The quarterly meeting of the Hibernian Society, St. Patrick's branch, was held last Monday evening, Bro. W. J. Feeney, B.P., presiding. There was a large attendance of members, including the Rev. Father Venning, S.M., chaplain, and Bro. O'Shaughnessy, Past President of Christchurch branch. After the routine business had been disposed of, nominations of officers for the ensuing half-year were received, and evinced keenness on the part of members to hold office, so that the election, which takes place on July 3, will be very interesting. Six new members were proposed for admission. The receipts of the evening totalled £100, whilst sick pay totalling £12 was passed for payment.

The many friends of Colonel R. J. Collins, I.S.O., C.M.G., congratulate him on the recent honor conferred on him. As seen by the cables, the latest honor conferred on the Colonel is the Order of 'Companion of St. Michael and St. George.' He will complete forty-six years' service on the 1st July next in the public service of the Dominion. Yesterday afternoon he was waited on by the staff of the Audit Department, and presented with a letter congratulating him on the honor conferred on him by his Majesty the King. The letter was handed to Colonel Collins by Mr. P. P. Webb, the Auditor-General's Deputy, who spoke of the high regard and respect in which Colonel Collins is held by the staff. In replying, Colonel Collins expressed his appreciation of the spontaneity of the congratulations, and referred to the value he placed on the honor bestowed on him, and on the Public Services of which he was a member.

### Westport

(From our own correspondent.)

June 17.

At the convent on Thursday morning last the reception took place of Miss Mary Felan, of Murrurundi, N.S.W. (in religion Sister M. Evangelist), and Miss Mary Garaty, of Morpeth, N.S.W. (in religion Sister M. Alphonsus). The Ven. Archpriest Walshe officiated, and was assisted by Rev. Fathers McMenamin and Cronin.

The special certificate of the Royal Academy of Music has been awarded to Miss Crowther, who has been successful in passing the lower and higher division (school examinations), also the intermediate and advanced grade (local centre) for violin playing. Miss Crowther, who is the first in the district to get such honors, received her whole course of training from the Sisters of Mercy at the local convent.

Recently sixteen young ladies were received into the sodality of the Children of Mary, the Ven. Archpriest Walshe officiated at the ceremony.

## DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

June 26.

The annual social gathering in connection with St. John's branch of the H.A.C.B. Society was held on last Wednesday evening week in the Southbridge Town Hall, when there was a good attendance of members and visitors.

There was First Communion of the children at St. Michael's Church, Hornby, at the Mass celebrated by the Rev. Father Hoare, S.M., at 9.30 a.m., on last Sunday week, when twenty-one children approached the Holy Table. They were entertained at breakfast by the ladies of the congregation.

At Mass, celebrated on the feast of Corpus Christi in the Church of St. John the Evangelist, Leeston, by the Rev. Father Taylor, S.M., twenty-one children made their First Communion, and were afterwards entertained by the Sisters of the Missions at breakfast. Benediction of the Blessed Sacrament was given at 3 o'clock in the afternoon, and among the devotions was the renewal of baptismal vows by the children. There were large congregations.

Playing in the junior flag Rugby football competition on last Saturday, the Marist Brothers' Old Boys easily defeated Canterbury College on the grounds of the latter by 26 points to 3. Tries were scored for the winners by Mills (4), O'Malley, and Doherty, Bree, Mahoney, O'Malley, and Woodham converting. Playing on the Old Boys' ground in the fourth class contest, the Marist Brothers' Old Boys' team easily defeated the High School by 24 points to 3. For the winners tries were scored by Lagan (3), McDonald (2), and McCormack, McGreal converting two and Lagan one.

At St. Mary's Church, Christchurch North, Vespers were sung at 3 o'clock on last Sunday afternoon by the Rev. Father Dignan, S.M., followed (in honor of the Feast of Corpus Christi) by an imposing procession of the Blessed Sacrament, in which the sodalities and societies of the parish participated. His Lordship the Bishop preached an impressive discourse and officiated at Benediction of the Blessed Sacrament. The Rev. Fathers Hoare, S.M., and Quinn, S.M., were in attendance, and there was a crowded congregation.

The feast of St. John the Baptist, patronal feast of the diocese and of his Lordship the Bishop, was observed in the Cathedral on Sunday last. At 11 o'clock Solemn Pontifical High Mass was celebrated by his Lordship the Bishop, the Rev. Dr. Kennedy being assistant priest, the Rev. Father Quinn, S.M., deacon, Rev. Father Haurahan subdeacon, and Very Rev. Father Price, Adm., master of ceremonies. Prior to briefly addressing the congregation on the Epistle of the day, his Lordship gave a statement of the present financial position of the Cathedral liabilities. When speaking on the subject at this time last year (said the Bishop) the principal amount owing then was £12,668 1s 1d, during the year intervening, together with paying up the interest (itself a considerable item) the debt has been reduced to £8968 1s 5d. This, continued his Lordship, is exceedingly satisfactory, for which he expressed gratitude to the devoted priests who had helped him in the collection of subscriptions, the diocesan clergy, religious communities, and all who had so generously subscribed. His Lordship imparted the Papal and episcopal blessing. The music was efficiently rendered by the choir, Mr. A. W. Bunz at the organ. The sanctuary and high altar were as usual on festival occasions tastefully adorned, together with the chapel of St. John the Baptist, and in the evening brilliantly illuminated. Solemn Vespers, in the presence of his Lordship the Bishop, were sung by the Very Rev. Father Price, Adm., attended by the Rev. Dr. Kennedy and Rev. Father Haurahan. The occasional sermon was preached by the Rev. Father McDonnell from the text: 'There was a man sent by God.' His Lordship the Bishop pontificated at Solemn Benediction of the Blessed Sacrament. There was again a large congregation.

Anticipating, through force of circumstances, by a few days, the feast-day of his Lordship the Bishop, an artistic and most enjoyable entertainment in honor of the event was given in St. Joseph's schoolroom on last Wednesday afternoon by the pupils of the Sisters of the Missions. His Lordship was accompanied by a number of the clergy, and there was a crowded audience, among whom were Messrs. Foster and Brock, and Dr. Denham, inspectors of the North Canterbury Board of Education. The following programme was rendered in excellent style, and earned the plaudits and warm compliments of the visitors:—Duet, 'Old measure,' Misses. M. Turner, M. Mathers, J.

Poff, P. Turner, V. Wilson, V. Berry, K. Haydon, A. Steward (harmonium), T. Mannion; 'Festal song and presentation,' pupils; 'Prologue,' Miss B. Murphy. The drama, 'Joan of Arc,' was very efficiently enacted with characteristic dressing, and all stage effects. Those taking part in it were Misses A. Payne, N. Cronin, C. Wildey, E. Murphy, V. McGee, R. Mahon, C. Brown, L. McArthur, E. McGrath, G. Wilson, K. O'Brien, K. O'Connor, W. Madden, A. Erek, F. Squire, R. Bradford, N. Cronin, H. Doherty, T. Nelson, G. Jarman, A. McCormack, P. H. Horan. Between the scenes the following musical selections were rendered by the pupils:—Quartet and solo, 'Ave Maria,' Miss C. Wildey, Miss V. Brick (violin), Miss M. Higgins (piano), Miss K. Haydon (harmonium); duet, 'Russian fete,' Misses A. Erek, C. Mellroy, C. Brandon, R. Mahon, G. Wilson, M. Rainton, G. Baker, M. Edwards, K. Haydon (harmonium); instrumental selection, 'Irina,' Misses V. Erek and W. Brick (violins), Miss S. Ansen (harp), Miss C. Erek (harmonium), Miss M. Higgins (piano); action song, 'The truants, junior pupils; instrumental selection, 'Under the lattice,' Misses W. Brick and V. Erek (violins), Miss S. Ansen (harp), Miss C. Erek (harmonium), Miss M. Higgins (piano); chorus, 'Whispering hope,' the pupils; instrumental selection, 'Maypole dance,' Misses W. Brick and V. Erek (violins), Miss M. Higgins (harmonium), Miss C. Erek (piano); song, with instrumental accompaniment, 'O dry those tears,' Miss W. Brick, Miss V. Erek (violin), Miss M. Higgins (harmonium), Miss C. Erek (piano); duet, 'The carnival,' Miss C. Erek, C. Kiddy, F. Storey, G. McGrath, A. Payne, N. Cronin, M. Higgins, and M. Wall. The entertainment terminated with the singing of 'God save the King.' After the first item his Lordship the Bishop was presented on behalf of the Sisters of the Missions with two costly sets of reversible vestments, beautifully worked. In the course of an address his Lordship very cordially thanked the Sisters for their thoughtful and useful gift, and also for the evident successful efforts made in training the pupils who had so well distinguished themselves in the varied and artistic programme given that afternoon. He warmly congratulated the young performers, especially the junior pupils, the efforts of the whole being the more praiseworthy, seeing that the preparations were made in their leisure time, and quite apart from the ordinary school tuition.

## Timaru

(From our own correspondent.)

Mr. B. Moriarty, who has made such a success of the great church now being erected here, last week entered into partnership with Mr. T. Y. Lusk, A.R.I.B.A. The *Timaru Herald* in commenting on the new firm says:—'Mr. Lusk, who has had extensive Home and Dominion experience, is an associate of the Institute of British Architects, and is thoroughly in touch with all branches of his profession. Mr. Moriarty is well known to South Canterbury as a building surveyor. Under his care the Canterbury Farmers' magnificent buildings were erected, and his experience as the superintendent for the new Catholic church now nearing completion, has given him a thorough knowledge of the handling of large buildings. He has had a varied experience, being in charge of work at, among many others, St. Mary's final additions, Assembly Rooms additions, Dalgety's additions, Hay's Buildings, and a large number of private dwellings, one of which, Craigmore, deserves special mention. The additions to the Catholic Girls' School, which have come in for so much favorable comment, were designed and executed by him. The new firm, by their joint personnel, are prepared to design and construct any class of building to the wishes of clients.' Mr. Moriarty, whose capabilities as a building surveyor are widely recognised, is to be congratulated on this further step in his profession.

To the thousands of sickly, rundown, nervous, full-of-pain and suffering men and women, we recommend with all honesty and confidence this true friend, 'Dr. Ensor's Tamer Juice.'

The eightieth anniversary of the birth of Mgr. Pace, Archbishop of Rhodes and Bishop of Malta, has been celebrated with great rejoicings on the island. The Governor-General, Sir Leslie Rundle, K.C.B., and Lady Rundle were present at the High Mass offered up on the occasion. The Archbishop inspected the guard of honor amidst the clapping of hands, and on his way to the palace the people wished to pull his carriage themselves, but his Grace would not permit. There were general illuminations at night.

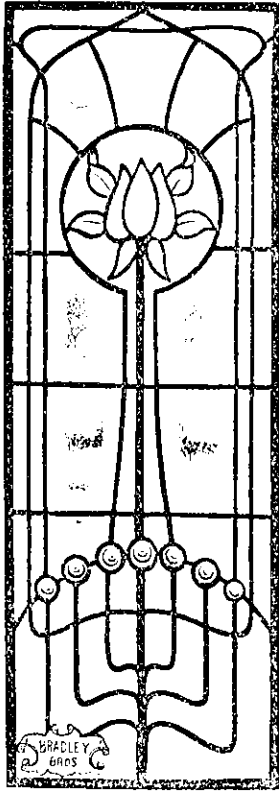
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L.D.S. Business College,  
 Salt Lake City,  
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Some years ago I placed a great many orders for Trench's Remedy, and out of twelve people for whom I got the medicine ELEVEN HAVE BEEN CURED. I consider that a splendid record!

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

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

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

You may use my letter in any way you desire.

Very truly yours,

WM. A. MORTON,  
 Registrar, L.D.S. University.

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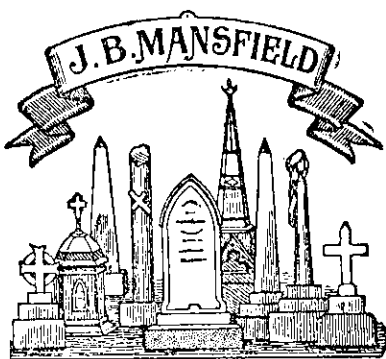
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### THE IRISH ENVOYS

Westport

(From our own correspondent.)

June 17.

Messrs. W. A. Redmond, M.P., and J. T. Donovan, the Irish envoys, arrived here by the Arahura on Sunday evening, and received an enthusiastic welcome from the executive of the local reception committee, and the large number of people who were gathered on the wharf when the steamer arrived at 10 p.m. The delegates were escorted to the Grand Hotel, where they were the guests of Mr. M. Ryan, and received a further welcome from members of the committee and their friends. On Monday morning there was a large number of ladies and gentlemen present at the Town Hall when the delegates were accorded a civic reception, all the local bodies being well represented.

That this portion of the West Coast has lost none of its enthusiasm for the cause of Home Rule was proved beyond all possible doubt by the large audience present at Victoria Theatre last evening, when Messrs. W. A. Redmond, M.P., and J. T. Donovan were warmly received. The following gentlemen occupied seats on the platform:—Mr. A. Leaver (Deputy Mayor), Ven. Archpriest Walshe, Messrs. W. G. McDonald, D. Dennehy, J. Dowgray, Jas. Wilson, Rev. G. B. Jordan (Methodist), T. Corby, J. Colligan, T. Salter, J. Powell, C. Hall, J. Newman, R. Sproule, J. W. Harker, D. Molony, and T. Samuel. Mr. A. Leaver, who presided, introduced the speakers.

Mr. Redmond, who was most enthusiastically received, spoke eloquently for an hour and ten minutes, his various points being warmly applauded. Mr. Donovan followed with an exceedingly interesting address of fifty minutes' duration.

Mr. W. G. McDonald moved a hearty vote of thanks to the delegates, and, during the course of his remarks, referred to New Zealand's gift of a Dreadnought to the Motherland, stating that the granting of Home Rule to Ireland would be of more benefit to the Empire than the gift of fifty Dreadnoughts. He further stated that the local offerings amounted to the sum of £250, just three times the amount subscribed four years ago.

Mr. Dowgray seconded the resolution and spoke at some length on Home Rule. The motion was carried by acclamation, and with hearty cheering.

Mr. Redmond acknowledged the vote, and returned thanks for the magnificent collection, which had exceeded their expectations. The general committee and members of the executive, his Worship the Mayor (Mr. J. H. Greenwood), Messrs. W. G. McDonald (treasurer), M. Ryan, J. Lambert, J. Scanlon, F. O'Gorman, B. B. Grange, J. J. Molony, and T. A. O'Brien, have reason to feel proud of their efforts. The secretarial duties were carried out in a thorough and capable manner by Mr. D. Dennehy.

Prior to the opening of the meeting, and whilst the collection was being taken up, Mr. G. E. Simon's orchestra played selections.

### Leeston

There was a good attendance at the Town Hall, Leeston, on Thursday night, when Mr. Hazleton, M.P., one of the Irish Home Rule delegates, gave an address. Mr. Storry (chairman of the Ellesmere County Council) occupied the chair. Mr. Hazleton spoke along the lines of previous addresses at other centres. At the conclusion, Mr. John McLachlan proposed a resolution to the effect that the claims of Ireland for Home Rule were just, and would tend to the cementing of peace and friendship between Ireland, Great Britain, and the whole Empire. The Rev. Father Quinn, S.M., represented the clergy of Christchurch, the Coronation celebration engagements preventing the Very Rev. Father Price, Adm., from attending as he intended.

### Invercargill

(From our own correspondent.)

An enthusiastic meeting of sympathisers with and supporters of the cause of Home Rule for Ireland was held in Allen's Hall on Saturday, when Mr. J. A. Hanan presided over an attendance of forty. Mr. Hanan said that self-government would be good not only for Ireland but for the Empire. The cry that Home Rule would lead to religious persecution or intolerance was absurd. Mr. Redmond

had expressed his willingness to consent to the insertion of a clause in the Constitution prohibiting that. Every page of English history recalled the loyalty of Irishmen on the battlefield. The cause would soon triumph and oppression would be a thing of the past. To New Zealanders the condition and history of Ireland would provide a lesson on the evils of land monopoly, and people in this country would have always to be on their guard against the introduction to New Zealand of the evils which had driven Irishmen to wander over the earth.

Mr. T. Pound was appointed secretary. A sub-committee, consisting of Messrs. Collins, Hazlett, and Carr, was deputed to wait on the Mayor (Mr. W. A. Ott) with regard to his meeting Mr. Hazleton and presiding at his address. The following committee was appointed to take the arrangements in hand:—Messrs. McGrath, J. Hughes, Sweetman, Casey, Murphy, Sheehan, Joyce, T. Hughes, W. T. Hazlett, Brogan, Jas. Collins, Skiffington, Sheridan, Morton, Carr, Mulvey, Shepherd, and Pound.

A vote of thanks to Mr. Hanan for presiding concluded the business.

### Dunedin

On Friday evening the Irish envoys will address a meeting at Oamaru, and will come on to Dunedin on Saturday. The three delegates will speak at the public meeting in the Garrison Hall, Dunedin, on Monday evening, July 3. The following are the dates for the other centres:—Mr. Hazleton: Lawrence, July 4; Milton, July 5; Gore, July 6; Invercargill, July 7; Balfour, July 8; Otautau, July 10. Messrs. Redmond and Donovan: Raufurly, July 4; Ophir, July 5; Waikaiti, July 7; Arrowtown, July 10; Queenstown, July 11.

A well-attended meeting of the executive committee, in connection with the visit of the Irish envoys to Otago and Southland, was held in St. Joseph's Hall on Monday evening, the Hon. J. B. Callan, M.L.C., presiding. Rev. Father Coffey, Adm., stated that he had received a communication from Mr. Hazleton agreeing to speak on the dates and in the centres already arranged. It was decided that the committee and sympathisers with the Home Rule cause attend at the railway station on Saturday afternoon to receive the delegates on their arrival by the four o'clock express from Oamaru. The offer of the Hibernian Society to entertain the delegates on Saturday evening was accepted with thanks. It was reported that a civic reception by his Worship the Mayor of Dunedin would be tendered the delegates on Monday. It was decided to leave the framing of the resolutions to be proposed, and the selection of speakers at the public meeting in the Garrison Hall, to the Hon. J. B. Callan (chairman), Mr. J. J. Marlow (secretary), and Rev. Father Coffey. The Hibernian Society have kindly consented to take charge of the doors at the public meeting in the Garrison Hall on Monday evening. A considerable amount of routine business was disposed of. The next meeting of the executive will be held in St. Joseph's Hall on Friday evening at 7.30 o'clock.

### Temuka

On Mr. Hazleton's arrival at Temuka by the express train he was met at the railway station by the Mayor (Mr. T. Buxton), Mr. A. Gibson (chairman), and Messrs. John Fitzgerald, M. Cranitch, D. Eurlight, J. Gillespie, and Hally (members of the reception committee), Rev. Father Fay, and Mr. J. M. Twomey, who accorded him a hearty welcome to the town. After this little ceremony he was driven in a motor-car to the Borough Council Chambers, where he was accorded a civic welcome. There were present the Mayor, Councillors A. Frew, W. F. Evans, Maling, A. Gibson, and Dr. Curtis, and Rev. Father Fay.

The Mayor, on behalf of the borough, extended to Mr. Hazleton a very hearty welcome.

Councillors Frew (Deputy Mayor) and Maling also welcomed the envoy to Temuka.

Mr. Hazleton thanked them very much for the reception accorded him in visiting the town. It was one more proof of the kindness and fairness and broadmindedness of the public men in the Dominion. He had found wherever he had gone that the representative men of the Dominion had come forward with a spirit of toleration and broadmindedness, and given him a hearty welcome.

At the conclusion of the reception, Mr. Buxton took Mr. Hazleton and a few friends for a short drive in the country, during which a short stay was made at Mr. Guild's 'Trevenna,' where afternoon tea was enjoyed. After this he was entertained by Mr. M. Cranitch at luncheon at the Temuka Hotel, the members of the reception committee and a few friends, including the Mayor, being present.

In the evening, Mr. Hazleton addressed a large and representative gathering in the Drill Shed, among those present being a number of ladies. The Rev. Fathers Fay and Henry, Messrs. A. Gibson, M. Cranitch, Fitzgerald, and D. Fergusson occupied seats on the platform.

The Mayor presided, and in a brief speech introduced Mr. Hazleton, whose speech was on the same lines as those delivered in other centres.

At the conclusion of Mr. Hazleton's address, Mr. A. Gibson proposed the following resolution, which was supported by a very logical speech:—"That this meeting of

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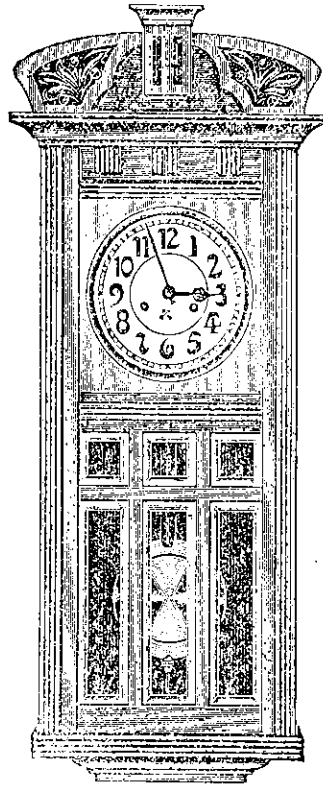
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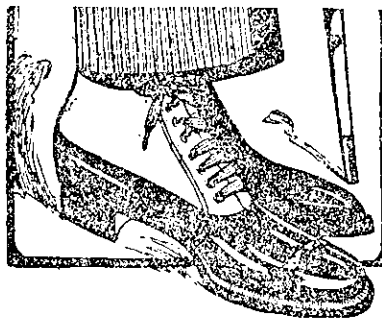
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residents of the Temuka district are in entire sympathy with the people of Ireland in their efforts to secure Home Rule, as we believe it would be to their advantage, as well as that of the British Empire as a whole, if it was granted.

The resolution was seconded by Messrs. J. J. Nolan, D. Ferguson, and J. M. Twomey, and carried amid applause.

**Greymouth**

Messrs. Redmond and Donovan arrived in Greymouth by train from Hokitika on Friday evening, and were met at Kumara Junction by the members of the committee who had arranged for them to address a public meeting at the Opera House later in the evening. They were escorted to Revington's Hotel and at once arrived on the balcony where the Mayor (Mr. A. C. Russell), Sir Arthur Guinness, Very Rev. Dean Carew, and a number of the councillors and leading citizens were introduced to them. By the time these introductions were over there was a large attendance of the public.

At 8 o'clock a very large crowd had assembled at the Opera House, which was thoroughly well filled, and his Worship the Mayor presided, being supported on either side by the two envoys. There were also on the platform, Sir Arthur Guinness, Very Rev. Dean Carew, Mr. J. Ryall (County Chairman), Messrs. R. Larkin, Finn (members of the Council), Messrs. M. Phillips, J. Flynn, J. Creagh, J. Dowling, T. V. Byrne, J. Jackson, P. E. Danied, H. F. Doogan (hon. secretary of the committee), and many others.

The Mayor briefly opened the proceedings and introduced Mr. Redmond.

The convincing and eloquent addresses of Messrs. Redmond and Donovan made a deep impression on the audience, and were frequently applauded.

At their conclusion, Sir Arthur Guinness moved that a hearty vote of thanks be accorded to Messrs. Redmond and Donovan for their lucid address on the question of Home Rule.

Mr. J. Ryall seconded the motion, saying that the envoys had made a wonderful appeal, which he hoped would be answered freely, as the cause was a just one.

The motion was put and carried unanimously. Mr. J. Kerr moved 'Success to the cause of Home Rule,' and dwelt at length on the advantages of local self-government in New Zealand. He hoped the appeal would be responded to substantially.

Mr. T. Keenan seconded the motion, which was carried with deafening applause.

After the collectors returned, the Mayor announced that the collection had amounted to £460.

Mr. Redmond said that the only thing he could say was 'Good old Greymouth.' It had proved the third best town in the Dominion, and he thanked them from his heart for their support of the cause of Home Rule, and for their noble enthusiasm. He then moved votes of thanks to the Mayor, the Battalion Band, Mr. and Mrs. Cadzow for attending to sing and play those charming national airs of Old Ireland, Sir Arthur Guinness for his cordial support of their cause, the committee and hon. secretary, Mr. H. F. Doogan, who had worked so hard to make their mission successful.

**Reefton**

By telegraph from our own correspondent.)

June 23.

Messrs. Redmond and Donovan held a successful meeting at Reefton. Notwithstanding the inclement weather a sum of £125 will be available for the fund. This amount is a record for Reefton. Mr. W. Irving (County Chairman) welcomed the envoys, and Mr. H. Bettey moved a resolution stating that Home Rule must strengthen the Imperial union.

**CATHOLIC CLUBS**

**HOKITIKA.**

(From the club correspondent.)

The billiard tournament, which had been in progress for some time past, was brought to a successful issue last week, when Messrs. C. Ward and W. Owens met in the final. The game proved very exciting and interesting, especially in the concluding stages, Mr. Ward winning by the narrow margin of three points.

The euche tournaments, which were so popular last winter, are again proving equally so this year. Three have already taken place, on the last occasion eighteen tables being occupied. The first prizes fell to Miss M. Roberts and Mr. J. Lock. On last Tuesday night readings from favorite authors occupied the attention of members. A very good attendance was present, and, judging by the enthusiasm displayed, it appears as if this more serious side of club life is likely to become popular. The readings given were of a very interesting character, and were criticised by the Rev. Father Clancy, who gave very useful information to the various readers.

The long-talked-of branch of the H.A.C.B. Society is at last to be formed in our midst. The dispensation

has been granted, and it has been decided to proceed with the opening of the branch, which will probably take place within the next two or three weeks. About thirty candidates have already signified their intention of becoming members.

**ST. BENEDICT'S, AUCKLAND.**

(From the Club correspondent.)

The half-yearly meeting of the above club was held in the club rooms on June 11, there being a large attendance. The president (Mr. G. Rice) was in the chair. The report for the half-year showed the club to be making rapid progress, 53 new members being received during the last month. The following is the result of the election of officers for the ensuing term:—President, Mr. G. Foy; vice-presidents, Messrs. J. Furlong and W. Flemming; secretary, Mr. W. Hoare; treasurer, Mr. J. Duggan; librarian, Mr. R. Early; assistant librarian, Mr. N. Mahoney; auditors, Messrs. A. J. Fernandez, W. Wright, and O. J. Lorrigan; sick visitors, Messrs. W. Wright and J. Duggan; executive committee, Messrs. J. Lyons, R. Owens, H. Buckler, W. H. Clarke, J. Duncan, and W. Woodlock. The meeting terminated with a hearty vote of thanks to the retiring officers.

On Wednesday night, June 14, the newly-formed debating branch of the club held their first meeting, which was a great success, there being close on 100 members present. The Rev. Father Currau presided. The night was devoted to impromptu speeches, each member called having to speak on a subject for five minutes. At the close Mr. J. J. O'Sullivan, who has been appointed director of this branch of the club, complimented the speakers on the able manner in which they dealt with the various subjects.

**CHRISTCHURCH.**

(From our club correspondent.)

June 21.

In the Christchurch Catholic Club rooms on Monday evening Mr. R. Dobbin delivered a lecture before the members and friends of the club. Mr. J. R. Hayward (president) was in the chair, and amongst those present were the Rev. Dr. Kennedy, the Rev. Fathers Quinn and Hanrahan. The Rev. Dr. Kennedy apologised for the absence of his Lordship the Bishop, who was unable to be present. In introducing Mr. Dobbin the president on behalf of the club thanked him for his kindness in consenting to give an 'Evening with Dickens.' Mr. Dobbin said he could not call it a lecture, but a little home talk about 'Pickwick Papers.' At the conclusion the Rev. Dr. Kennedy, in moving a vote of thanks to the lecturer, congratulated the club for having secured Mr. Dobbin to give such a humorous and educational treat.

The item on the syllabus for Tuesday evening last was a 25-up billiards tournament. Thirteen entries were received, the result being Messrs. B. O'Connor 1, J. Cronin 2, and P. J. Healy 3.

The committee entrusted with the arrangement of the Novelty Entertainment, which is to take place on July 27, are holding meetings weekly. The proceeds are to go towards paying off the debt incurred in furnishing the new rooms.

**OBITUARY**

**MR. JOHN MELICAN, NEWMARKET.**

We regret to have to report the death of Mr. John Melican, Newmarket, Auckland. Mr. Melican, who was in his seventy-fifth year, was well and widely known in Otago during the early days. The deceased, who leaves a grown-up family (including Messrs. M. and J. Melican of the N.Z. Railways) was respected by all with whom he came in contact, and will be much missed by a large circle of sorrowing friends.—R.I.P.

**Palmerston North**

(From our own correspondent.)

June 25.

The half-yearly meeting of the H.A.C.B. Society took place on Tuesday last, Bro. J. Gleeson presiding. The members in regalia approached the Holy Table at the 7.30 o'clock Mass this morning.

On the Feast of Corpus Christi there was Mass at 7 o'clock, at which large numbers approached the Holy Table. From the 9 o'clock Mass until the evening devotions there was Exposition of the Blessed Sacrament.

On Thursday last, Coronation Day, notwithstanding the inclemency of the weather, there were good congregations at the 7 o'clock and 9 o'clock Masses, the latter being a *Missa Cantata*. The occasional sermon was preached by the Rev. Father Costello. Rev. Father Kehoe conducted the choir. St. Patrick's chimes rang out for a short time at 12.30 and again in the evening.

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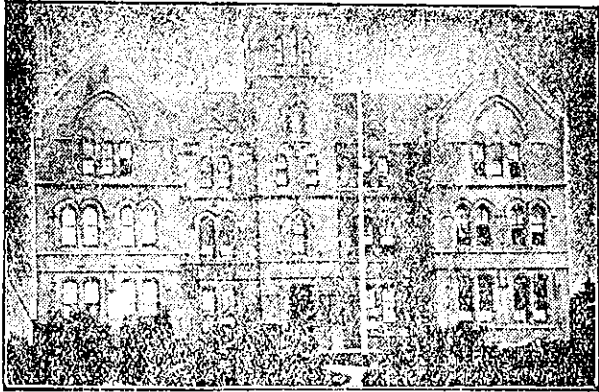
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**DEATHS**

**MELICAN.**—At his late residence, Eden street, Newmarket, Auckland, John Melican, in his 75th year.—R.I.P.  
**BROPHY.**—On June 14, 1911, at her late residence, Pleasant Valley, Geraldine, Letitia, widow of the late Kyran Brophy; aged 57 years.—R.I.P.

[A Card.]

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**EDITOR'S NOTICES.**

Send news **WHILE IT IS FRESH.** Stale reports will not be inserted.  
 Communications should reach this Office **BY TUESDAY MORNING.** Only the briefest paragraphs have a chance of insertion if received by Tuesday night's mails.  
**ADDRESS** matter intended for publication 'Editor, TABLET Dunedin,' and not by name to any member of the Staff.  
**ANONYMOUS COMMUNICATIONS** are thrown into the waste-paper basket.  
 Write legibly, **ESPECIALLY NAMES** of persons and places. Reports of **MARRIAGES** and **DEATHS** are not selected or compiled at this Office. To secure insertion they must be verified by our local agent or correspondent, or by the clergyman of the district, or by some subscriber whose handwriting is well known at this Office. Such reports must in every case be accompanied by the customary death or marriage announcement, for which a charge of 2s. 6d is made.

**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 29, 1911.

**'GOD OR NO-GOD IN THE SCHOOL?'**



It will be welcome news to our readers—and to that not inconsiderable section of the general public who enjoy a vigorous and slashing literary tourney—to be told that a further pamphlet on the Education Question, with the above title, from the facile and forceful pen of Bishop Cleary, is now being published. The pamphlet is a sequel to the criticism passed some time ago by the Wellington *Evening Post* on Dr. Cleary's Lenten Pastoral, which gave rise to a controversy in the columns of that paper between Dr. Cleary and the *Post*. At first the *Post* writer acknowledged that when he was asked . . . to state why he approves of the exclusion of religious teaching from the State schools, he was bound to face the challenge to the best of his ability; and he undertook to do so. He quickly found, however, that he was 'up against' a much tougher proposition than he had imagined, and that he was dealing, moreover, with an opponent who would not be put off, and who would not let the public be put off, with any attempt at shirking. He concluded, therefore—and that without ever once coming so much as within hailing distance of the points in actual issue—that it would be more healthy, if less heroic, to run away 'to the best of his ability,' as Dr. Cleary happily retorts the phrase. In other words, the *Post* applied the guillotine and declared the controversy closed. Though thus brought to an abrupt and premature conclusion, the controversy had enabled Dr. Cleary to effect his principal and immediate object—which was, to get the discussion of this question right side up by challenging the Christian supporters of the secular system (represented, for the time being, by the *Post*) to set forth and establish the Christian view of life and of its duties and destiny on which they defend the self-same secular-school 'preparation for life' which atheists (and unbelievers generally) defend on an anti-Christian and atheistic view of life. But Dr. Cleary had not finished with the subject nor with the *Evening Post*. There were principles and arguments to be elaborated; fallacies to be refuted; and regrettable and altogether unpardonable misquotations and misrepresentations to be exposed. Dr. Cleary promised that these would be attended to in due time; and the new publication is the fulfilment of that promise.

The work is divided into three parts—the first containing the Lenten Pastoral of Bishop Cleary; the second containing the *Evening Post's* criticism on the Pastoral and the full text of the newspaper discussion which ensued, embracing both Dr. Cleary's letters and the *Post's* articles in 'reply' thereto; and the third comprising a critical summary of the whole discussion, covering (a) a full preliminary 'statement of the case,' (b) a consideration of the *Post's* 'Defence' of the secular system, and (c) an exposure of the misquotations and deliberate misrepresentations in which the *Post*, to its lasting discredit, permitted itself to indulge. We have already printed in the *N.Z. Tablet* the text of the Lenten Pastoral, and of Bishop Cleary's letters to the *Evening Post*; and, with his Lordship's very kind permission, we propose to publish in our columns, by weekly instalments, the text of the new matter in the work under notice. Of this new matter we have only to say that it is such as, if possible, to add to the reputation which Dr. Cleary already enjoys for brilliance and all-round effectiveness in literary exposition and in the cut-thrust and parry of direct controversy. No longer under the restraint of limitation as to space, and at liberty to

elaborate as he would, he has given free rein to his pen; and the new work is marked by a fullness and freshness of treatment, and a racy vigor of style which readers of all classes cannot fail to enjoy. The dominant characteristic of the work is clearness—clearness in method; clearness—even at the cost of some occasional necessary repetition—in its statement of issues; and clearness everywhere in thought and expression. When challenged to set forth the philosophy of life or educational principle on which, as a Christian journal, it defended the exclusion of religion from the schools, the *Post*—with a sudden access of modesty—replied that it could only state the view-point of the 'plain man.' To the plain man, then, the appeal has been made; and Dr. Cleary has succeeded—more so, perhaps, than in any previous publication—in making the Catholic position so clear that he who runs may read.

\*

The question of the alleged 'neutrality' of the secular systems—to which Dr. Cleary in his *Post* letters and in previous writings has made frequent but more or less incidental reference—is elaborated in the new pamphlet with great care and fulness. In support of his statements as to the utter impossibility of any school system being really 'neutral' on the subject of religion, Dr. Cleary has quoted a host of authorities from every quarter of the globe; and to the 'plain man' it must be evident that he has proved his contention up to the very hilt. In the course of his preliminary 'Statement of the Case,' Dr. Cleary leaves the *Post* for a moment to have a round or two with Professor Mackenzie—the 'Scottish Professor of English' in the Wellington University—in connection with his recently-published pamphlet, 'A Defence of the Secular Solution'; and as a sample of the breezy style in which Dr. Cleary's work generally is written, we present our readers with a few sentences. 'His (Prof. Mackenzie's) pamphlet is steeped in the bitterness of gall and wormwood; it is an exhibition of all the fallacies, a haggis of manifold errors in matter of fact, of suggestion, of inference, and of quotation.' After giving instances of the Professor's expressed hostility to the Christian churches and to the old and accepted teachings of the Christian Revolution, Dr. Cleary continues: 'Part of his pamphlet is devoted to a travesty of the Catholic position in regard to education. New Zealand Catholics had fondly imagined that, in this free country, they had one great civic right which their fellow-taxpayers and fellow-citizens of other faiths enjoy—namely, the right to combine, in open and constitutional agitation, for the redress of what (rightly or wrongly) they regard as a grievance. We, furthermore, in our day-dreams, had been so bold as to believe that no self-constituted political dictator—were he even a newly-'imported' Professor of English—had the power to chalkline a limit to our political action within the boundaries of the Constitution of this Dominion of New Zealand. A short time ago, some New Zealand Catholics proposed such an open and constitutional exercise of their political rights, with a view to the restoration of the Catholic schools to the place which they had so long occupied in the public school system of this Dominion, and from which they were driven out by a narrow legislative majority in 1877. They did so under the impression that they were as free openly to organise their voting power as are the Bible-in-schools leagues, or the Prohibition Party, or the Socialists, or the Orangemen, or the Secular Education Defence League of New Zealand. But they had not counted with the Scottish Professor of English.' Caustic reference follows to the truculent methods—already commented on in our columns—which Prof. Mackenzie suggests should be adopted towards the Catholic 'intriguers'; and Dr. Cleary concludes: 'The Professor's pamphlet is interesting and useful, on account of its *enfant-terrible* revelation of the spirit which animates some, at least, of the supporters of the exclusion of religion from its immemorial place in education. Yet, for all his wild words, the Professor hugs the delusion that he is exercising 'great clarity and forbearance in dealing with the Catholic conscience' (p. 17), and "great patience and forbearance in dealing with the Churches and their attitudes in this connection" (p. 18)! If all this violence represents the Professor in his "forbearing" mood, what volcanic upheavals in polemical literature are we to expect when (as he suggests, p. 15) his British patience will be exhausted?'

\*

The third and final section of the book is devoted to an exposure of the *Post's* manifold misquotations and misrepresentations; and the exposure is of such a damaging and crushing character as it rarely falls to the lot of a reputable and responsible journal to sustain. In respect to its misrepresentations of Dr. Cleary's plain statements and meaning, the *Post* is wholly without excuse. It sinned with obvious deliberations; and fully deserved the dignified but stinging castigation it has received. In the matter of misquotations, it was betrayed—in most cases, though not in all—by its child-like dependence on Professor Mackenzie's crude compilation.

The following sample case will serve to show how very ridiculous the *Post* is made to appear in the light of Dr. Cleary's exposure. The *Post*—citing at tenth-hand—had 'quoted' Mr. Gladstone so as to make it appear that the great statesman was opposed to denominationalism and approved of the secular system precisely as we have it in New Zealand. Dr. Cleary, after showing that the *Post* had entirely altered the sense of the 'quotation' by suppressing certain vital words, gave the following authoritative indications of Gladstone's views, at the time referred to, on the place of religion in education. '(1) The first draft of the [Education] Bill (which he approved) contained provision for definite religious instruction in the schools, with a conscience clause. (2) Herbert Paul, in his "History of Modern England" (London, 1905, vol. III., p. 218) says: "Mr. Forster was in favor of unsectarian teaching. . . . In this respect he was at variance with the Prime Minister" (Mr. Gladstone), "a strict denominationalist, who held that religion without dogma was a contradiction in terms." Under strong parliamentary pressure he was forced to accept the Cowper-Temple clause, which directed that, in rate-supported schools, "no catechism or religious formulary distinctive of any particular denomination shall be taught." In a letter to Lord Lyttelton (October 25, 1870) he declared that the final settlement of the question of religious instruction in the schools "was in no sense my choice or that of the Government. Our first proposition was by far the best." Owing, however, to opposition and apathy (said he in the same letter, p. 940) "the very utmost that could be done was to arrange the matter as it now stands, where the exclusion is limited to the formulary, and to get rid of the popular imposture of undenominational instruction." Furthermore, in the *Times Weekly Edition* of August 3, 1894 (p. 619), we find Lord Selborne quoting as follows from a speech delivered by Mr. Gladstone in 1870:—"It is our wish that the exposition of the Bible-in-Schools should take its natural course, that it should be confined to the simple and devout method of handling which is adapted to the understanding and character of children. But we do not admit that that simple and devout method of teaching can be secured by an attempt to exclude all reference to tenets and doctrines. That is an exclusion which cannot be effected, and, if it could, it ought not to be." So strongly, indeed, did Gladstone favor definite religious instruction that, in a letter to Forster (October 17, 1870), he argued for the introduction of such dogmatic formularies as the Nicene and Athanasian Creeds, the Thirty-nine Articles, and the Apostles' Creed into rate-supported schools that were subject to the Cowper-Temple clause.' And this is the man which the *Post*—in its innocence and ignorance—had 'quoted' as taking his stand with the New Zealand secularists for the utter exclusion of religion from the school-processes of education.

\*

Altogether, it may be safely taken that, so far as the subject-matter of the recent controversy is concerned, the *Post* has received a complete quietus; and we confidently predict that any references it may make to future utterances of Bishop Cleary, will be made in a respectful and chastened spirit. But Dr. Cleary's work is much more than a mere controversial victory or exhibition of dialectical skill. It is, in the first place, a clear and full statement and exposition of the great root-principle that lies back of all discussions on individual schemes for the settlement of the education question. It is a detailed and comprehensive refutation of the whole bundle of fallacies that do duty as 'arguments' against the Catholic claim. And it is Dr. Cleary's plea and challenge—put forward once again with increasing force and impressiveness—for an answer to the 'Great Mystery'; the mystery, namely, of how professing and believing Christians can justify, on a Christian or theistic view of life and its destiny, the very same school system which atheists justify on an anti-Christian and atheistic view of life. We most earnestly and cordially commend the volume; and if Catholics will assist its circulation by not only buying it themselves but by handing it also to their non-Catholic friends, Dr. Cleary's new work will, we believe, play an important part in preparing the way for a fuller and fairer consideration of our claims than they have yet received.

## Notes

### Monsignor Benson

The Roman correspondent of the *Catholic Times* learns that in recognition of Father Benson's labors for the promotion of religion the Holy Father has appointed him a Cameriere Segreto. This dignity carries with it the title of Monsignor.

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### 'God or No-God in the Schools'

We print elsewhere a first instalment of the text of the new matter in Dr. Cleary's latest work on the great question which he has made so completely his own. The work has just left the publisher's hands, and will be obtainable from all Catholic booksellers. In addition to the general text, which we reproduce, full references and many crisp and interesting comments are given in the copious foot-notes which form a feature of the work. To some of these we hope to make incidental reference from time to time. We were particularly pleased to find, in the very first footnote, a dignified protest against the grudging and churlish attitude shown by the *Post* in the matter of according space for the recent controversy. Dr. Cleary thus refers to the pinch-neck policy adopted: "The new matter included in this summary consists of numerous considerations and extracts, which the present writer was unable to make use of in his letters on account of the editor's vehement protests against "polemical prolixity," and his threats to close down the discussion after it had only just begun. In marked contrast with this was the action of the *Otago Daily Times* (Dunedin, N.Z.)—one of the most ably conducted newspapers in Australasia—which generously and cheerfully accorded the present writer space for thirteen lengthy articles (not mere letters) on the same subject, written in express opposition to that paper's educational policy, at a time when the question was not nearly so much "in the air" as it was when the discussion took place in the columns of the *Wellington Evening Post*. The Dunedin discussion was, at the suggestion of the *Otago Daily Times*, reproduced in book form ("Secular vs. Religious Education," pp. 212; Dunedin, 1909)."

### 'The Dream of Gerontius'

The following particulars—taken from the Catholic *Who's Who*—regarding Sir Edward Elgar, and his musical masterpiece *The Dream of Gerontius*, which is to be performed in New Zealand by the Sheffield choir during the coming weeks, will be of interest to our readers. The composer was born at Broadheath, Worcestershire, the son of W. H. Elgar, organist. Settled near Worcester as a Professor, he became, in that city, organist and choir-master at St. George's Catholic Church. He subsequently composed and taught music at Malvern. His *Caractacus* and *Sea Pictures* were performed at Leeds and Norwich Festivals respectively of 1898 and 1899; and his *Dream of Gerontius* was produced at Birmingham Festival of 1900. This masterpiece, hailed immediately as the finest oratorio written by an English pen, after having been performed in Düsseldorf and America, was heard in London for the first time at Westminster Cathedral in 1903, under the baton of the composer. A second oratorio, *The Apostles*, was produced at Birmingham during the same year, and in 1904 a unique compliment was paid the composer by the Elgar Festival at the Royal Opera—the first occasion on which an English composer has been honored with a festival of his own works during his lifetime. Sir Edward, who was knighted in 1904, is a Mus. Doc. of Cambridge, Oxford, Durham, and Yale; Hon. Freeman of the City of Worcester, and member of many foreign academies and societies. He married (1889) Caroline, daughter of General Sir H. G. Roberts, K.C.B., of Hazeldine House, Worcestershire, and has one daughter.

## DIOCESE OF DUNEDIN

Saturday next will be a fast day, the fast having been transferred from the Vigil of the feast of SS. Peter and Paul to the Saturday following it.

Mr. William Skinner and Mr. Edmund Lynch, students of Holy Cross College, Mosgiel, received Tonsure and Minor Orders during the week at the hands of his Lordship the Bishop. The ceremony took place in the College chapel.

The St. Patrick's Young Men's Club, South Dunedin, held their weekly meeting in the schoolroom on Monday evening, there being a very large attendance of members. The president (Rev. Father Delany) gave an interesting and instructive lecture on a recent visit to Spain, and was listened to with the closest attention throughout.

Rev. Father Creagh, C.S.S.R., who was engaged during the past week in conducting a retreat for the Children of Mary at Cromwell, returned to Dunedin on Saturday. On Saturday evening he opened a retreat for the pupils and ex-pupils of St. Dominic's College, and on Wednesday evening he began the midwinter retreat for the Dominican Nuns. Father Creagh preached in St. Joseph's Cathedral on Sunday evening.

In accordance with the policy instituted this year of selecting subjects for debate that are best calculated to offer the younger members an easy means of procuring matter for the purposes of discussion, the members of St. Joseph's Men's Club on Monday evening argued the ques-

tion, 'Will Home Rule benefit Ireland?' Mr. J. Atwill, leading in the affirmative, was supported by Messrs. H. Moynihan, Lenihan, and Berthelson; and Mr. E. W. Spain in the negative was assisted by Messrs. H. Salmon, H. Drury, and M. Rosbotham. The speeches were without exception exceedingly good, and showed that the members had made a close study of the whole question.

The devotion of the Forty Hours' Adoration was commenced in the Sacred Heart Church, North-east Valley, on Friday morning, when High Mass was celebrated by Rev. Father Corcoran, Rev. Father Lynch (Wrey's Bush) being deacon, and Rev. Father P. J. O'Neill subdeacon. Rev. Father Corcoran celebrated a Missa Cantata on Saturday morning. The devotion was brought to a close on Sunday evening with a procession of the Blessed Sacrament. The attendance at the Masses and devotions was very good. Large numbers approached the Holy Table during the three days, and on Sunday morning the members of the Hibernian Society in regalia received Holy Communion in a body.

The St. Joseph's Harriers' One-mile and a-half novice race was contested at Forbury Park on Saturday, and, notwithstanding the very unfavorable weather, a field of 12 faced the starter (Mr. C. Collins). L. Kennedy, the limit man, made the pace very fast from the start, and at the half-mile post there was very little difference in the positions. L. Kennedy cried enough and dropped out passing the five-furlong post, L. O'Sullivan and M. Hughes gradually began to move up on the limit men, and passing the stand for the first time the order was—W. Bryan, M. Hughes, and L. O'Sullivan. Here J. Mace and D. O'Connell dropped out. At the mile post M. Hughes ran into first place, with W. Bryan at his heels, L. O'Sullivan about 20 yards behind, and Jas. Hughes fast making up ground. Coming round into the straight for home, M. Hughes started to put on the pace, and a great finish was witnessed between him and W. Bryan for first place, M. Hughes just winning after a desperate struggle, L. O'Sullivan finishing third after a struggle with Jas. Hughes, who ran an excellent race off the 5sec mark. W. Butcher, the scratch man, finished fifth. Result—M. Hughes (25sec), 1; W. Bryan (30sec), 2; L. O'Sullivan (15sec), 3. Time, 8min 6 1-5sec. The track was in a very sloppy condition.

## DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

June 26.

Rev. Father Furlong, writing from New York, says that his stay in the United States has been most enjoyable. He expected to sail for Ireland on May 20.

Rev. Father O'Farrell has resumed his duties in the Sacred Heart parish. I am pleased to state that he is completely recovered from his recent indisposition.

His Lordship the Bishop on last Friday blessed the new Convent of the Sacred Heart, and in the afternoon confirmed twenty-five children in the convent chapel.

Father Hunt finished a short mission to the people at Lake Takapuna and the orphans on Thursday evening, the 22nd. No praise could equal his signal and fruitful mission, which will be long remembered with gratitude in the whole parish. He goes from Devonport on Saturday to Otahuhu, where he is to open a mission on Sunday, 25th June. Altogether 82 candidates have been confirmed in Devonport and Northcote, which is a record number for the northern shores of Waitemata Harbor.

A sacred concert was given by the members of the Cathedral choir in the schoolroom of the Sisters of St. Joseph, Newmarket, when there was an excellent attendance, the building being filled, and all were rewarded by a splendid programme contributed by the choir under the conductorship of Mr. P. P. Hiseocks, Mr. Harry Hiseocks presiding at the piano. At the conclusion of the concert Rev. Father Doyle thanked the performers for their splendid services, and the audience for their hearty support.

The devotion of the Forty Hours' Adoration concluded on last Tuesday evening at the Cathedral. His Lordship the Bishop presided, and Rev. Father Wright preached a fine sermon on the Blessed Sacrament. Afterwards there was a procession of the Blessed Sacrament, in which over 180 members of the Holy Family Confraternity took part. Visiting clergy and several laymen from the south were most enthusiastic in their praise of the grand manifestation of faith shown by such a large body of men.

A very old member of the Cathedral parish, in the person of Mrs. O'Hare, died on last Thursday morning, at the ripe age of 84 years. For nearly half a century she has been a regular attendant at the Cathedral. She was noted for her piety and devotedness to her religion, and will be missed by many outside her family circle. She leaves a son, Mr. Edward O'Hare, and a daughter, Mrs. J. J. O'Brien, to mourn their loss. A Requiem Mass was celebrated by Rev. Father Wright on last Saturday at 9 o'clock in the Cathedral. His Lordship the Bishop and Rev. Fathers Holbrook and Ormond assisted. The remains were taken from the Cathedral to the Panmure Cemetery, where they were interred.—R.I.P.

On Sunday, June 11, his Lordship the Bishop administered the Sacrament of Confirmation at Devonport to 60

candidates, some of whom were adults. On Sunday, June 18, accompanied by Rev. Father Golden, Bishop Cleary proceeded to Northcote, where Rev. Father Hunt was concluding a week's mission. He was met at the wharf by some of the parishioners, and at the church by a large congregation. Confirmation was conferred on 22 candidates, some being adults. The Bishop examined the children; and gave a very instructive discourse both before and after the ceremony. The mission was a providential preparation for the worthy and fruitful reception of Confirmation both at Devonport and Northcote, and the zealous Redemptorist missionary spared no pains to instruct and to prepare the candidates. Both at Devonport, at the Takapuna Orphanage, and at Northcote the Sisters have been doing wonders for the religious training of the children committed to their charge. The Sisters cross the waters on Sunday to teach catechism at Northcote, as there is yet no convent in this suburban district. Mr. O'Leary, with other lay teachers, also assist in the good work.

### A CORRECTION

Through a printer's mistake seven lines at the bottom of the first column and five lines at the top of the second column of page 1193 were taken from their proper place at the beginning of the first column on the same page.

## THE ORDER OF THE SACRED HEART

### OPENING OF A NEW CONVENT AT AUCKLAND

(By Telegraph from our own correspondent.)

July 26.

The opening of the splendid new Convent of the Sacred Heart Order at Remuera took place yesterday afternoon in splendid weather. At 3 o'clock crowds assembled from all parts of the city and suburbs. His Grace the Archbishop of Wellington arrived on Saturday morning to perform the opening ceremony. At the appointed hour the Archbishop, Bishop Cleary, and Father Holbrook arrived in the Bishop's motor. Amongst those present at the ceremony were Messrs. C. J. Parr (Mayor of Auckland), Priekitt (American Consul), Kettle, S.M., Professor Seager, Hons. Beehan and Tole, Mr. Mulgan (Chief Inspector of Schools), and many representative citizens, Rev. Fathers Mahoney, Buckley, Curran, and Ormond. The Garrison Band stationed on the lawn enlivened proceedings with delightful music.

The first speaker was his Grace Archbishop Redwood, who referred to the great work in which the Order was engaged in all parts of the world. As Bishop of Wellington he had been instrumental in bringing the Order to New Zealand. The first house was established at Timaru, which, by the way, was the pioneer house of the Order in Australasia. Subsequently another house was opened in Wellington. He referred to the high educational acquirements of the members of the Order, and to their great success in the training of womanhood in many lands. Quite recently the Order was driven out of France, and their property in that country confiscated. Twenty-five houses were suppressed at that time, and he mentioned that this institution was the twenty-fifth which the Order had established outside France since it was suppressed there. He then declared the convent opened, an announcement which was greeted with applause.

His Lordship Bishop Cleary said that there were three fundamental ideas at the root of the Catholic training of young women for the responsibilities of life in the world. The first was that the private and public welfare of the individual depended on the formation and training of the mind; the second was that domestic life should be constituted on a sacred foundation and ruled by holy laws; the third was that the more deeply virtue penetrates the home the happier will be the domestic and public life of the nation. The Catholic ideal was the Sacred Home of Nazareth, and of the three essential constituents of the family, the most profound and far reaching in its consequence is that exercised by woman. Upon her depended the complexion of national life and character, and that is why Catholics look upon the school as holy ground—as an ante-chamber through which childhood passed on its way to the throne room of God. Thirty-four years ago the New Zealand Government excluded religion from the schools, overlooking the fact that it was the most precious gem. Whatever followed, Catholics would go on along the hard and thorny path of sacrifice, training their young ones in the way of God, on a firm and everlasting rock, and what to-day they sowed in sorrow and sacrifice they would reap to-morrow in happiness and joy.

The Mayor (Mr. C. J. Parr) said it was a matter for congratulation to the people of Auckland, and Remuera in particular, that these beautiful acres were to be devoted to such a noble purpose rather than to come into the hands of jerry-builders and speculators. The building was one of the handsomest in Auckland—in fact it compared favorably with their own Town Hall. (Laughter and applause.) Too much stress could not be laid on the impor-

tance of training the girls in all womanly virtues, and if the college succeeded in doing this, and he thought it would do it, in a satisfactory and successful manner, it would be doing a service not only to the Catholics of Auckland, but to the whole community. Once upon a time a little fancy work, a little French, and a little learning were all that were required of the mothers of the nation, and he was not sure that the old order was better than the present-day system of university degrees and diplomas. He rejoiced as a citizen of Auckland to know that the benign influence of the Sisters was going to be part and parcel of the community.

Mr. Mulgan next spoke, and gave an interesting account of the great work accomplished by teachers, and expressed his pleasure at the erection of such a fine edifice, and congratulated not only the Catholic community but the general community upon the advent of the great teaching Order of the Sacred Heart.

Hon. J. A. Tole said the present age was a terrible one, and the cry for haste and speed reached as far as the educational system. He believed in a good solid education producing a womanhood able to face the ordeals of life. The Catholic motto was, 'Give us the heart and soul of the child, and you can have the rest.' The heart of the child must be educated as well as the mind, and the Catholic idea was to make the man more manly and the woman more womanly, and all more Godly. It was an age of rush and progressive action, and the best facilities were placed in the hands of youth, and youth had an obligation to give back to the State something in return.

Mr. W. E. Hackett next made an eloquent appeal on behalf of the Sisters, who had spent thirty thousand pounds in their midst, and had not asked for a penny piece. On such an occasion it would be unworthy of them if they did not contribute something towards furnishing this splendid institution. The Sacred Heart Sisters were a welcome addition to their teaching Orders, and it behoved the public of Auckland to mark their advent in a manner practical as well as appreciative.

Hon. W. Beehan, M.L.C., on behalf of the Sisters, thanked the prelates, the Mayor, Messrs. Mulgan, Tole, and Hackett, all others, and the Garrison Band for their presence. A sum of just under £90 was collected.

#### Style and Dimensions.

A very handsome structure is the new convent. It stands at the foot of Victoria Avenue, Remuera, and looks out across the beautiful prospect of Hobson Bay and the Waitemata to Rangitoto and beyond. Both in its distant surroundings and in its immediate environment it is greatly favored, for the twenty odd acres of land in which it stands have been finely laid out in gardens, orchard, and farm, and the general view, harborwards, would be hard to surpass anywhere in Auckland. The building itself is of brick, plastered, and with a roof of tiles, and its exterior is very pleasing. It is four storeys in height. On the lowest floor, which being just below ground level is classified as a basement, are the kitchens and dining-room, the former being, with the sculleries, floored with arkilite. On this floor are a room to be used as a laboratory, classrooms for the youngest pupils, and several practice rooms for music students. The first floor is composed almost completely of schoolrooms, most of them of large size, and all very finely lit. One large room will be used as a library. Two of the others can be thrown into one by folding up the partition, thus providing a hall 81 feet long, with a stage at one end. The second floor is occupied with large dormitories, in which the girls have comfortable little bunks, and the topmost one is as yet clear of occupation, but will provide sleeping accommodation for many more. The interior of the building is finished in white in Keene's cement, the woodwork being of selected figured rimu. Very complete and satisfactory arrangements are provided.

### THIS WEEK'S ISSUE.

New Work by Dr. Cleary—exposure and refutation of the *Past*, and a round or two with Professor Mackenzie. Review of the volume. Page 1201.

'God or No-God in the Schools'—an instalment of the new matter in Dr. Cleary's new work. Page 1191.

'The Dream of Gerontius'—all about the poem and the composer. Pages 1189, 1203.

Exit the 'Laymen's League.' Page 1189.

The Financial Relations Committee—why John Redmond objects. Page 1190.

The Coronation. Celebrations in New Zealand. Page 1192.

Silver Jubilee of the Ordination of Dean McKenna. Page 1211.

Sisters of Mercy, Hokitika. Silver Jubilee Celebrations. Page 1185.

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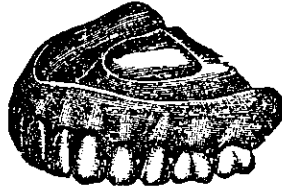
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## Irish News

### ANTRIM—Irish Goods Boycotted

A joint meeting of the Belfast Industrial Development Association and the sub-committee appointed to organise a Permanent Exhibition of Irish Industries in Belfast, discussed at their latest meeting the display of non-Irish goods in local tobacconists' windows, and it was agreed to petition these traders regarding the matter. It is understood that certain English tobacco manufacturers intend entering into a campaign in Ireland with the object of pushing their own manufacturers to the exclusion of Irish goods.

### ARMAGH—Sale of an Estate

The tenants on the estate of the Earl of Caledon, near Middletown, Co. Armagh, have signed agreements to purchase their holdings, non-judicial and first term tenants getting a reduction of 6s 9d in the £1, and second term tenants 4s 8½d in the £1. Sporting rights are reserved to the tenants.

### DONEGAL—A Magistrate on Handball

Three young men, named Hutchinson, McNulty, and Collum, belonging to Ballybofey, Donegal, were summoned before the Stranorlar Petty Sessions, charged by the police with playing handball on the public streets at Ballybofey, thereby preventing the free passage of persons. The prosecuting policeman said the defendants were playing against the gable of Mrs. McGlinchey's premises, and complaints were made that people, especially cyclists, could not pass. Captain Herries-Crosbies, R.M., the presiding magistrate, said he sympathised with the defendants, as the game was an admirable one when played under proper rules, but it must not be played on the public street. He believed that if a proper ball court were provided, and the game played under the rules, large numbers of young men would take advantage of such an excellent pastime. He would be willing to subscribe £5 himself towards providing a proper court, where the game could be played as it should be played.

### The Queen and Cottage Industries

Much satisfaction is evinced by the continued interest of the Queen in the attempt which is being made to establish a new knitting industry. Her Majesty has ordered a second hand-made woollen coat. It is eighteen months since the experiment was started of producing hand-knitted coats in the villages of Donegal. The industry flourished thirty or forty years ago, when the introduction of knitting machinery practically put an end to the hand-work of the Donegal peasants. For the purpose of reviving the industry, classes were established in Donegal, where the populace do the work in their own homes, and visit a central depot once a week to hand in the result of their labors and receive a fresh supply of yarn. The number of workers has rapidly grown from 100 to 1500, and there is still room for further development.

### DOWN—Substantial Damages

In the Nisi Prius Court, Dublin, the other day, before Mr. Justice Madden and a common jury, Henry Kinney, Newry, who claimed £2000 damages against the Great Northern Railway Company for serious injuries at the defendants' premises at Goragwood, owing to the negligence of the company's servants, was awarded £800.

### Sale of a Tow

In the Land Judge's Court on May 10, before Mr. Justice Ross, the offers made by intending purchasers for various lots of the estate of Aubrey de Vere, Beauclerk, in the Co. Down, which were offered for sale by public auction in Belfast, came up for confirmation by the court. The property includes the little town of Ardglass, an important fishing station, about six miles from Downpatrick and twenty-four from Belfast. The town contains the remains of five strong castles, and of these two—St. Margaret's and Jordan's—were purchased by Mr. Francis J. Bigger, Belfast, the well-known antiquary and editor of the *Ulster Journal of Archaeology*, who will see that the monuments are preserved from ruin. In some cases the intending purchasers of lots increased their bids; in others the bids already made were accepted, and the sales were in the majority of cases confirmed.

### A Strange Will Dispute

The hearing began, before Mr. Justice Barton, on May 5, of arguments in connection with the disputed will of the late Patrick Murphy, of Marcus square, Newry, who bequeathed his residuary personal estate, after deducting certain payments, to the Newry Urban Council for the purpose of paying off the debts of the town and relieving the rates, but declared that as he had no confidence either in the ability or the good sense of the present Urban Councilors, the estate should not be handed over to the Council for a period of twenty-one years. The plaintiffs are A. Gartlan, solicitor; A. McCann, merchant; and C. Warnock, commercial clerk, executors and trustees of the deceased, and the defendants are Teresa Kelly, sister of the deceased; the Newry Urban Council, and the Attorney-General. The defendant, Teresa Kelly, said that the bequests were for purposes which were not charitable, and were therefore void as infringing the law against perpetuities, and further con-

tended that the Newry Urban Council had not power to hold the lands for the purposes mentioned. The value of the personal estate amounted to £90,622, and the real estate to £17,422. Certain legacies had been paid, and there now remained the following legacies to be discharged: Mater Misericordiae Hospital, Dublin, £5000; Science and Art Museum, Dublin, £5000; Royal Victoria Hospital, Belfast, £5000; Bodleian Library, Oxford, £5000; poor of Killybegs, £100; and the committee of the Newry Newsroom, £100.

### SLIGO—A Centenarian

The death was recently announced of Mrs. Bridget Clancy, Castle street, Sligo, at the great age of 105 years. The deceased lady, who belonged to an old local family, frequently declared that she had never had a day's illness in her life.

### DUBLIN—The Irish Trade Mark

The Irish trade-mark, said Captain the Hon. Otway Cuffe, who presided in Dublin at the annual meeting of the Irish Industrial Development Association, has now been registered in France, Australia, and New Zealand, and they had great hopes, owing to the action of Mr. John Redmond, M.P., in bringing the matter before President Taft, that they would also have it registered in the United States. The Association, he added, had done much to prevent the public being misled by Irish titles and emblems being given to goods not made in Ireland, and the ease with which the association was now able to put an end to those attempts at fraud had struck a certain amount of terror into the hearts of those who had the inclination to carry on that sort of business. Captain Cuffe thought Mr. Redmond deserved the best thanks of the association for his services to the organisation, and the representatives from Belfast, who said they did not agree with all Mr. Redmond's speeches, at the same time said that the people of the northern city were thankful to him for his good offices with America.

### KERRY—A Very Pleasing Function

A very pleasing function, in which people of different creeds took part, was held in Tralee on May 3, when Mr. Thomas O'Donnell, M.P. for West Kerry, was presented with an address, a gold watch, and a cheque for a substantial sum, by his constituents in recognition of his public services during the ten years which he has represented the constituency in Parliament. Mr. R. Latchford, J.P., a Protestant Nationalist, in associating himself with the tribute to Mr. O'Donnell, referred to the cry which had been raised that the Protestant minority would be persecuted under a Home Rule Government. He said the best friends he had since he commenced business were of the majority, and he had no fear as to the future. He was sorry to see that Irishmen were to be found joining with those who were vilifying their country and their people by raising the baseless charge of religious bigotry. As one of the proposers of Mr. O'Donnell for West Kerry Division, he earnestly joined in appreciation of the splendid services which he had rendered to all his constituents.

### LIMERICK—Excessive Railway Rates

Messrs. Hewson and Co., carbide manufacturers, and acetylene engineers, Askeaton, Co. Limerick, have written to the Cork Industrial Development Association, pointing out 'that while every facility is being afforded the importation of foreign manufacture, the home producer is handicapped on every side. The heavy railway charges to distant parts in this country entirely preclude us,' they say, 'from entering into competition there with the foreign manufacturer, who gets his stuff carried at remarkably low rates.' As proof of their statement, Messrs. Hewson quote rates. For instance, the charge from Norway to Dublin is under 10s per ton for goods similar to theirs, while from Askeaton to Dublin the rate is 33s 4d per ton—that is, 234 per cent. more, the goods being carried many times the distance of the home article for considerably less than one-third of the cost of carriage of the home-manufactured goods. Then, ordinary cross-Channel steamers refused to carry carbide at any price. The Council of the Cork Association were of opinion that when the matter was put clearly before the Cork Harbor Board they would decline to abolish (as they have been requested to do) the restrictions on the landing of foreign-made carbide at the port of Cork.

### WICKLOW—An Address to the King and Queen

Mr. Pierce O'Mahony, ex-M.P., who, at Wicklow, recently, seconded a motion for the presentation of an address of welcome to the King and Queen, said he had been a Nationalist for over forty years, and had not in the least weakened in his Nationalist views, but he had come for the express purpose of showing that he did not see anything inconsistent between holding strong Nationalist views and being devoted loyal to the throne.

### GENERAL

#### Eggs and Poultry

Mr. T. W. Russell, speaking in Dublin on May 4, said the value of the eggs exported from Ireland in 1910 was £2,744,138; poultry exports amounted to £927,075, and feathers to £32,460, making a total of £3,703,673. There



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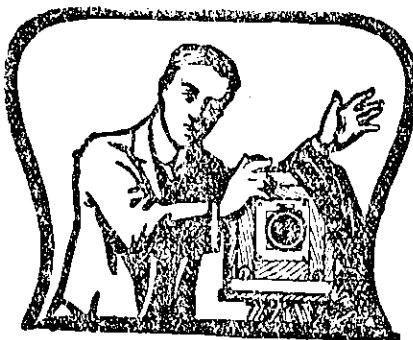
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had latterly been an average annual increase of £353,372 in the exports, and since 1904 the increase had been nearly £1,000,000.

### The Voice of the Empire

The fact which makes the claim for Home Rule irresistible (remarks the *Catholic Times*) is its endorsement by the vast majority of the people of the British Empire. The English working-classes support it. So do the people of Scotland and Wales, and of all the colonies and dependencies. Mr. Redmond pressed home this conclusive argument on behalf of the Irish cause in his eloquent speech at Edinburgh, and his sentences were punctuated with enthusiastic applause. On the following day, Mr. Asquith used it with no less telling effect in Manchester. There was not, he asserted, one of the Premiers of the great self-governing dominions who, if he had to give a vote according to the community he represents, upon the expediency of granting self-government to Ireland, would not feel constrained to vote in the affirmative. As Mr. Redmond insisted in the Synod Hall, Edinburgh, the voice of the Empire calls for the satisfaction of the people of Ireland's demand. As to the suggested provision of special safeguards against the persecution of Irish Protestant by Irish Catholics, we hope we shall hear no more of it. There never has been in any other country, such a petted, pampered, privileged minority as the Irish Protestants. The Irish Catholics who have never persecuted at any time will not begin to do so now.

### The Emigration Drain

If the concession of Home Rule prevents in any appreciable measure the drain of emigration from Ireland it will render a valuable service to Ireland and Great Britain, for the employment of workers at home must be of advantage all round (says the *Catholic Times*). Unhappily, the exodus still continues in large numbers. According to the report of the Registrar-General for Ireland, which has just been issued, 32,923 emigrants left the country during the year 1910. These figures show an increase of 3600 over the record for the previous year. The most comforting thing that can be said of the emigration for 1910 is that it is below the average for any of the decennial periods for which records are available. In the years that immediately followed the great famine the annual figures rose over one hundred thousand, and in 1852 were no less than 190,000. But though the loss to Ireland is comparatively much slighter now, it is still very serious. It is the young men and women who go. Of those who left last year 86.9 per cent. were between the ages of fifteen and thirty-five years. The colonies, and especially the United States, get the benefit of mental and physical energy which should be applied to the furtherance of Ireland's commercial and industrial progress.

### Ireland and Wales

Mr. John Redmond, M.P., and Mr. Ellis Griffith, M.P., leader of the Welsh party, were the principal speakers at a Liberal demonstration in the Town Hall, Holyhead. In the course of his speech Mr. Redmond said there was no conflict of interests between Ireland and Wales. Mr. Balfour had described the present majority in Parliament as a great log-rolling conspiracy, and said that Ireland supported Welsh and Scotch schemes, not because Ireland believed in them or approved of them, but because Wales and Scotland supported Home Rule for Ireland, and that Wales and Scotland supported Home Rule, not because they believed in it, but because Ireland was supporting Welsh Disestablishment and Land Reform for Scotland. Nothing could be more scoundrelously untrue. He made bold to say that on all those great National issues the people of Ireland and Wales were absolutely at one in conviction, in principle, and in policy. The claim for recognition of their distinct and unconquerable nationality was the same in Wales as it was in Ireland. Ireland struggled for Home Rule for themselves; and so much of Home Rule as the Welsh desired for themselves the Irish would aid them in getting with all their heart. The Irish Church was disestablished many years ago, and largely by the aid of Welsh public opinion and Welsh votes in Wales. With the desire for the disestablishment of the Welsh Church Ireland fully and naturally sympathised: 'and I say here to-day,' added Mr. Redmond, 'that Wales may rely upon the Irish party helping her by every means in her power to insist that Welsh Disestablishment shall be carried into law in this Parliament.'

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Yes, Christian reader, with your co-operation.  
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## People We Hear About

His colleagues of the Irish party entertained Captain Donelan, their Chief Whip, to dinner at the House of Commons on May 9, in recognition of his long and loyal services to the Irish cause.

Twenty-four members of the Irish party voted for the Women's Suffrage Bill in the House of Commons, and only nine voted against it.

A Parisian newspaper says that the operation which is to be performed upon Prince Jaime, the second son of the King of Spain, will be carried out by a specialist at Fribourg in Switzerland. The young Prince will stay in Switzerland two months, Queen Victoria accompanying him thither and afterwards proceeding to England.

Sir Arthur Robert Guinness was born in Calcutta in 1846, and was educated in Christchurch. He was admitted to the Bar in 1867, and has practised at Greymouth since that date. He entered Parliament in 1884, and has represented the constituency ever since. He was elected Speaker in 1905.

Sir John George Findlay, M.L.C., LL.D., was born in Dunedin in 1862, and educated at Scott's Academy, Hokitaka, and Otago University. He gained his LL.D. in 1893. On the death of the Hon. A. Pitt he accepted the portfolios of Attorney-general and Colonial Secretary in the Ward Administration in 1906. He was made a King's Counsel in 1907.

Sir James Carroll, K.C.M.G., Acting-Premier, was born at Wairoa, Hawke's Bay, on August 20, 1857, being the son of Joseph Carroll and Tapuke, of Ngatikahungunu. He was educated at the Native School, Wairoa, and at a school in Napier. Since 1887 he has been a member of the House of Representatives. In 1892 he was made a member of the executive, and on being elected for Waiapu became a Minister of the Crown.

Colonel R. J. Collins, Comptroller-general, who has been made a Companion of the Order of St. Michael and St. George, was born in Cavan, Ireland, in 1848. He first joined the New Zealand Government service in July, 1865, and in August, 1890, he was appointed Accountant to the Treasury, Assistant Secretary in 1903, and in 1906 he was appointed Secretary to the Treasury, Receiver-general, and Paymaster-general, and also appointed Finance Member of the Council of Defence in 1906.

Sir Joshua Strange Williams, M.A., LL.M., judge of the Supreme Court of New Zealand, was born in 1837 in London, and was educated at Harrow. Continuing his studies at Trinity College, Cambridge, he was second in the first class in the law tripos of 1858, and a junior optime in the mathematical tripos of the following year, gaining also the gold medal given by the Chancellor of the University, the late Prince Consort, for legal studies. Sir Joshua took his degrees M.A. and LL.M., and was called to the Bar at Lincoln's Inn in the Michaelmas term of 1859. In 1861 he left England in search of health, and came to New Zealand. After practising his profession in this Dominion and filling important public positions, he was appointed a judge of the Supreme Court in March, 1875.

The Right Hon. Sir Joseph Ward, Bart., was born at Emerald Hill, Melbourne, on April 26, 1856, and was educated privately in Melbourne, and afterwards at the State school at the Bluff, having arrived in Southland with his parents. At thirteen he entered the Post and Telegraph Department, but left and joined a merchant's office. At the age of twenty he entered the Railway Department, and a year later started in business as an export merchant. He entered early into the arena of local politics, and was one of the first councillors of the Borough of Campbelltown, being a member of the council from 1878 till 1881, when he was elected Mayor, and held the office for six years. He was for many years a member and for six years chairman of the Bluff Harbor Board, and was also for many years a member of the Chamber of Commerce. In 1887 he successfully contested the Awarua seat at the parliamentary elections, and after being three years in the House accepted the portfolio of Postmaster-general in February, 1891, in the Balance Ministry. He held various portfolios at different times in the Seddon Government, and was three times Acting-Premier during the absence of Mr. Seddon from New Zealand. By his persistent advocacy he achieved penny postage for New Zealand, and received special recognition in his creation as K.C.M.G. in 1901. Whilst Sir Joseph was absent from New Zealand, the Right Hon. Mr. Seddon died, and on his return the Premiership, which had been temporarily assumed by Sir W. Hall-Jones, was relinquished in his favor. He represented New Zealand at the Imperial Conference in 1907, securing recognition of the colony as a 'Dominion.' He was created a Privy Councillor by the late King.

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I daresay Adam got it;  
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## VERY REV. DEAN McKENNA, NEW PLYMOUTH

### CELEBRATION OF HIS SILVER JUBILEE

The jubilee of the Very Rev. Dean McKenna was celebrated at St. Joseph's Church, New Plymouth, on June 20. Fourteen priests, with the Vicar-General of the archdiocese, assembled to do honor to the jubilarian (says the *Taranaki Daily News*). During the day Dean McKenna received a number of congratulatory telegrams from the clergy in all parts of New Zealand.

Solemn High Mass was celebrated at 7.30 a.m. by the Very Rev. Father Power, of Hawera, Rev. Father MacManus (Inglewood) being deacon, Rev. Father Duffy (Patea) subdeacon, Rev. Father Harnett master of ceremonies. There were present in the sanctuary: The Very Rev. Father O'Shea, V.G., Very Revs. Dean McKenna and Father Treacy (Stratford), also Fathers Whelan, O'Dwyer, Haire, Menard, and Bergin. Concone's Mass for two voices was beautifully sung by a choir trained by the nuns, with Miss Ratford at the organ.

The occasional sermon, based on the text, 'Whom He predestinated, them He also called' (Rom. viii., 30), was preached by the Very Rev. Father Power, who spoke as follows:—

On a gently sloping hillside that looks toward the morning sun a sower is joyously sowing seed, and a skylark piercing the blue sky above him is pouring forth to heaven his liquid notes. In one corner of the new-ploughed field an angel voice is heard: 'Scatter now thy seed, O happy sower! in rich profusion, but tread not upon this sacred spot; sing out, sweet bird! thy most melodious notes, and then come down to take thy toll of corn, but this one patch thou must not raid, for He to Whom thou singest hath chosen it for Himself.' A bank of clouds rides swiftly through the sky; above the cornfield patch one vaporous drift grows faint and quits the race and stumbles earthward. The angel beholding it flies to meet, and, piercing it with shaft on shaft of golden light, he weaves with rainbow hues its graceful skirts; these, trailing, touch the chosen earth, and virtue flows to give new life to the buried seeds whose green blades will soon pierce the breaking sod and burst into ears of rich and golden wheat. Hard by, a crowd of little boys play gaily on the green. The angel of the cornfield takes one apart and sweetly whispers in his ear: 'The patch was chosen, child, by God: the grains were culled by Him; from Him the rainbow drift had its sweet call, and thou must consecrate the Bread.' Something—I know not what—pierces at once the heart of the boy, marking him sweetly from his fellows and sealing in him a grace of innocence no harm can henceforth taint. The rich and golden ears at length are gathered, the wheat is ground, the flour is fashioned into white unleavened bread, and the boy anointed with the waves of a wondrous grace, bends in awe above it. And as he bends he grows mightier than a king, and the spell he casts around is such as no mere earth king could create. At the word he whispers, the lowly roof that shelters him grows grander than a palace, the simple altar where he stands is glorified with heavenly radiance. Once again a trailing cloud of glory descends upon the earth, interwoven now with troops of smiling angels; many a rough face around is dyed in some new flame, and many a soul hitherto cold is wrapt in sweet seraphic ardor, adoring and burning, and with sweeter notes than sweetest skylark sings making melody in his heart before the wheat grains now become Christ's living Body. That was five-and-twenty years ago, and the boy enveloped in the grace of his high calling then saving his first Mass and realising the twofold mystery of vocation, in nature and in grace, is the beloved priest in whose joy you share to-day. And you, dear brethren, are rightful and grateful sharers in that joy, for his relation to the natural body of Christ, which is the Blessed Sacrament, and which has brought him every day of the past twenty-five years to the altar, only accentuates and makes more sacred his relation and his obligations to you, Christ's mystic body—a relation which he has so faithfully remembered, and obligations which he has so carefully carried out in your midst for twenty-two of his twenty-five years of priesthood. He stands, it is true, on a high mountain apart, but while he is there surrounded with the warm splendor of Tabor, more fortunate than the apostles, he is not forbidden to make known the vision that Faith makes manifest to him; but coming down from the mountain he is inspired rather to turn its rays upon you, that you, too, may be enlightened and fired with divine love. With what devotion he has followed that inspiration and with what success is well known to you, and is evidenced by the large numbers that so frequently come to the Holy Table in this Church. And he has been for years going out from this holy sanctuary and taking the White Host to fill the needs of poor people, sick and dying, beyond the white cliffs of Mōkau and beyond the quagmires that cut off Whangamōmōna and the eastern districts from the larger centres of population. At his appearance, weary, bespattered and begrimed with travel, wild despair has given place to peace and grace in many a home, and did you but marvel at the golden hope that shone on the faces of many who mourned for their dead, they would answer: 'The priest was here; the priest

was here!' How few knew what it cost the priest to be there! He knew it not himself; he would not wait to count the cost as he rode and rode to tear from the mouth of death its poisoned sting. And if travelling is now not so prolonged and laborious for the priest in that portion of Taranaki which formed the Dean's parish so short a time ago, if it has now so many schools, so many churches, and so many priests, it is not because the population has multiplied fourfold—for it has not—but because His abiding love for souls and His enthusiastic optimism first raised these schools and churches and then secured the blessing of local pastors to gather in the scattered ones who else would be like sheep without a shepherd. You know again how he has broken for you the bread of God's Word. He has never been content to merely fulfil the requirements of the diocesan statutes, but in season and out of season, and with a success of which we are all witnesses, he has preached to you the Christian doctrine. I have heard many fine preachers in my own parish during the past thirteen years, but three sermons stand out above all others as examples of soundness and beauty and all that a sermon ought to be. I cannot tell if the one on the 'Guardian Angels' was more beautiful than the one on 'Purity of Intention,' or if that on 'Christian Meekness' should not take precedence of them both; but fortunately I am not asked to discriminate, for all three came from the cultivated mind and spiritually fashioned heart of your beloved pastor. Again, he has been a faithful sentinel of Holy Church, guarding her interests in the columns of the daily press. Frequent misrepresentations of Catholic doctrines find their way through the cable and otherwise into the papers of North Taranaki, but for close on a quarter of a century not one has been allowed to go unchallenged, and the convincing arguments of the Dean have always brought victory to the Church. I am trying his humility, but I know how well grounded that humility is and how well it can stand the test. If I may add a personal note I shall recall the friendship born in youth and still enduring between Dean McKenna and myself. It was my good fortune to be a schoolfellow of his when we were boys and to have him to look up to as a leader in conduct and in studies. That advantage still is mine; and mine also is the sympathetic encouragement that I have always and ever received from him. And specially gratifying is the thought that we still retain unbroken and undiminished that trust in each other that real friendship always secures. It is fitting, then, that I should have been chosen as the interpreter of the dear delight that fills your hearts to-day, for I am a sharer in that delight.

At the conclusion of the Mass Very Rev. Father O'Shea addressed the congregation. He said:—

It is with more than ordinary pleasure that I have come here to-day to associate myself with the clergy and with you in honoring the Very Rev. Dean McKenna on the occasion of the silver jubilee of his ordination to the priesthood. Only the very gravest of reasons prevented our illustrious Archbishop from being present to convey in person to the Very Rev. Dean the expression of his esteem and congratulation on this auspicious occasion. So he has deputed me, his Vicar-General, to represent him and to say how heartily he joins with all of you in honoring a faithful and holy priest. And I myself, at the risk of offending the modesty of the Dean, join most heartily in all that has been said so eloquently by the Very Rev. preacher in praise of the esteemed and respected jubilarian. It has been my privilege to have known Dean McKenna ever since he came to the country twenty-five years ago. During that long period he has labored in this province, especially in this city and parish, with conspicuous ability and success. Everywhere throughout the district you will find monuments of his zeal and whole-hearted earnestness for the people committed to his charge, in the shape of churches, schools, and presbyteries, while his care of their spiritual interests has been amply manifested in the untiring energy, the devoted earnestness, and the whole-hearted devotion which he has brought to his work. Years ago his Grace the Archbishop showed what confidence he placed in him when he promoted him to the charge of this important parish. Then, later on, he appointed him Dean of the whole province of Taranaki, and three or four years ago he gave him a still further mark of the esteem and high opinion in which he held him by calling him to be a member of the Diocesan Council, thus associating him more intimately with him in the government of this great archdiocese. And now, when he is celebrating, after all these years, the silver jubilee of his ordination, there is a text of Sacred Scripture which occurs to my mind, and which I think more aptly and fitly conveys what is in the minds and hearts of all of us to-day: 'I will raise me up a faithful priest, who will do according to my heart and soul.'

Father O'Shea also read the following eulogistic letter from his Grace the Archbishop:—

'My Dear Father MacManus,—I am very sorry that, for the reasons stated in a former letter to you, I am unable to be present at the celebration of Very Rev. Dean McKenna's jubilee. I ask you to lay before him, on that auspicious occasion, the warmest expression of my most sincere congratulations, and very best wishes; for he deserves higher praise than either you or I can bestow upon him. His long career of priesthood and strenuous labor in the sacred ministry has been a noble one indeed, which any bishop would appreciate and eulogise. For piety, zeal, ability, prudence, and charity, he has left a record

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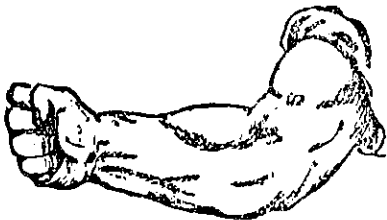
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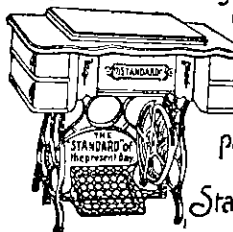
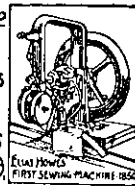
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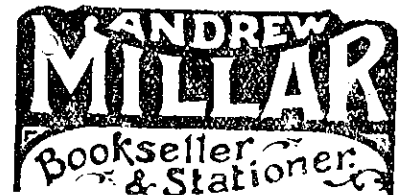
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beyond all praise; while the material buildings—in the shape of school, presbytery, convent, and church—which he has erected in New Plymouth and in other parts of his district, are monuments adding glory to his name and handing down his memory with honor to posterity. May God grant him many more years of usefulness and happiness for the good of his devoted parishioners, the welfare of his fellow-citizens of all classes and denominations, the glory of our holy religion, and the salvation of souls. Such is my ardent wish and fervent prayer.

An address was read by Master McHardy on behalf of the children, who presented a beautiful set of candelabra.

Two sets of Mass vestments were presented, one by the Sisters of the Mission throughout New Zealand, and the other from the local convent. A valuable ciborium was presented on behalf of Fathers O'Beirne and McManus by the latter, who, in a very touching address, referred to the kindly qualities of the Dean and to the fatherly care he had taken of them in the first years of their priesthood in New Zealand.

Mr. W. T. Jennings, M.P., then presented a magnificent gold monstrance on behalf of the congregation. Mr. Jennings said that the duty that the congregation had placed upon him of making the presentation to Dean James McKenna of this monstrance and candelabra was one that he could not do justice to. In regard to the silver jubilee of the Very Rev. Dean James McKenna and his ministrations during the twenty-five years, that labor in Taranaki had borne good fruit. By labor and self-denial he had founded the school in Powderham street, where the little ones were taught; through his zeal the Catholics were now in possession of a fine church building and presbytery, a convent, and the Rolland Hall (called after Father Rolland, so well known in connection with his attachment to the wounded and dying during the last Maori war in Taranaki). When Dean McKenna saw distress he asked not the nation or creed of the sufferer, but did his best to give relief. The diaries of the Dean's twenty-five years' priesthood would be of great interest. They would tell of journeys on foot in all kinds of weather, of privations of various kinds in the hinterlands of Taranaki in the days when material prosperity was not so general in the district as it is to-day. On behalf of the congregation of St. Joseph's, he asked Dean McKenna to accept the offering so freely made. He explained that the Dean would not accept any money offering or anything for himself, but preferred something that would be used in the sacred offices of the Church.

The Dean, in a feeling speech, thanked Almighty God for the graces of the past twenty-five years, the Archbishop for the generous encouragement and fatherly affection he had always lavished upon him, the Vicar-General and the priests present for the honor they had done him; the Sisters of the Mission, for their unvarying kindness to him for

twenty-two years; and to the several generations of children in the parish; and to the parishioners in general who had been such a comfort and joy to him during his pastorate. He appealed for prayers for those who, after fighting the good fight, had gone from amongst them, and, concluding a touching discourse, he appealed for the prayers of all that, during the coming years, he might be found faithful to the duties of his high and holy calling.

The morning celebrations concluded with singing of the 'Te Deum' for the graces of the past twenty-five years.

### Necrology of the Missions

The Necrology of the Missions for 1910 forms a notable list of members of Christ's Legion of Honor called to their reward (says the *Sacred Heart Review*): Last year the apostolate of the foreign field lost by death six Bishops and one hundred and eighty-one priests. Of all, twenty-five were of the Paris Society for Foreign Missions, thirty-five Jesuits, twelve Lazarists, five Benedictines, sixteen Franciscans (Friars Minor), ten Capuchins, five Redemptorists, ten Oblates of Mary, five Marists, three Salesians, two Resurrectionists; seventeen belonged to the Congregation of the Holy Ghost, four to the Society of the Divine Word (Steyl), seven to the Society of Belgian Foreign Missionaries, one to the Pallotins, and one to the Fathers of the Sacred Heart; ten were Algerian Missionaries (White Fathers), two English Foreign Missionaries, three Missionaries of the Sacred Heart, of Picpus, six Dominicans, two Carmelites, one belonged to the Company of Mary and five to the Lyons Society for African Missions. The various nationalities were represented as follows:—Among these missionaries were eighty-two French, twenty-one Germans, four Austrians, twenty Italians, eleven Spaniards, fourteen Belgians, four Dutch, six Irish, five Swiss, two Tyroleans, one Polander, one Canadian, one Syrian, one Bulgarian, five East Indians, one Filipino, one American (U.S.), four South Americans, two Anglo-Egyptians.

"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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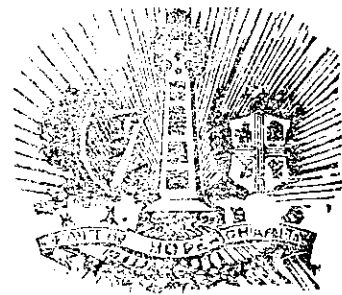
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# The Catholic World

## ENGLAND

### FATHER BENSON MADE A MONSIGNOR.

It is with much pleasure I announce (writes the Rome correspondent of the *Catholic Times*) that, in recognition of the labors of Rev. R. H. Benson, the Holy Father has appointed him a Cameriere Segreto. The dignity carries with it the title of Monsignor. For a considerable time Pius X has been kept in touch with the zealous work of Monsignor Benson, both in the pulpit and in the literary world.

## FRANCE

### A NOTE OF DISCORD.

The 482nd anniversary of the raising of the siege of Orleans by Blessed Joan of Arc was celebrated in that town on Sunday, May 7, and Monday, May 8, before large crowds. On Sunday night a standard, a replica of the one borne by Joan of Arc when she entered the town in 1429, was handed by the Mayor to Mgr. Touchet, the Bishop of Orleans, and on Monday there was the traditional procession through the streets, which were decked with more than the usual amount of bunting. A note of discord was struck by the order of the Government that the military should not take part in the ceremony in common with the municipal and ecclesiastical authorities. The four regiments of reserve troops now quartered at Cercottes accordingly marched past the statue of the Maid only after the religious celebration had been closed by the blessing of the crowd by the Bishop of Orleans. The Bishop of Orleans, in an interview with a representative of the *Eclair*, strongly condemned the course taken by the Government, and said the object of the authorities was to banish religion and its representatives from every public act of French life.

### A DEATH-BED REPENTANCE.

It is reported by *La Croix* that on April 27, M. Constant Dulau, French deputy for Saint-Sever, finding himself dangerously sick, asked for the consolations of religion. Though unable to write, he made a full retraction of his parliamentary attacks upon the Catholic Church in full possession of his faculties with a firm voice, and before four persons, of whom two had been chosen to act officially as witnesses. He disowned his votes as deputy, and all other public acts of his contrary to the laws and sacred rights of the Catholic Church, and asked forgiveness from God and from men. M. Dulau fervently repeated the expression of his sorrow for the past on receiving Extreme Unction, and declared his wish to die a faithful child of the Church. It should be said that he had not voted for the Law of Separation. But, later on, yielding to evil influence, he allowed himself to be dragged into approving all the iniquitous measures resulting from that law! Having become a member of the 'bloc,' he supported all its anti-Catholic doings. It is probable (says the *Catholic Weekly*) that there are others in the Chamber of whom the same might be said, and who will be brought to their senses by the approach of that great disabuser, Death—that is, supposing that they are granted the time and opportunity. As St. Augustine tells us, God will always accept our repentance, but has not promised us our own time for making it.

## ITALY

### A VENERABLE CARDINAL.

It may be said that Catholic Italy from Pius X. downwards has celebrated the Silver Jubilee in the Sacred College of his Eminence Cardinal Capececiatro, Archbishop of Capua, who though in his eighty-eighth year, still rules his diocese with all the vigor and clearness of mind that characterised him forty years ago (writes a Rome correspondent). From the Holy Father, each member of the College of Cardinals, and a large number of Bishops of Italy and France, the aged Cardinal has received autograph letters bearing touching testimony to his life-work as a theologian, spiritual shepherd, writer and organiser. From his pen no less than twenty-five works have come; while the number of pamphlets that have been published by him is very large. Cardinal Gibbons, Archbishop of Baltimore, writes to the great ecclesiastic:—'I feel deep pleasure on the occasion of the twenty-fifth anniversary of his elevation to the Cardinalate in offering to the Venerable Archbishop of Capua my most sincere congratulations and good wishes, and in expressing the great admiration I have for a man who by his tireless zeal as a priest and a writer has done so much for the good of religion. May God in his goodness preserve him for many years. Not only Capua, but the world has reason for rejoicing on this anniversary of so illustrious a member of the Sacred College, who for so many years has labored so zealously in the vineyard of the Lord.'

## ROME

### RECEIVED IN SPECIAL AUDIENCE.

The Very Rev. J. T. Crotty, O.P., on May 4, presented to the Holy Father in special audience Mr. Holden, ex-Mayor of Adelaide, and family, all the members of which, including Mr. Holden himself, are Protestants. As a souvenir of his first visit to the Vatican, as Pius X said, his Holiness bestowed a medal on Master W. Holden, the youngest son of the ex-Mayor.

### CONFERRING THE PALLIUM.

In the presence of the Roman Court, and the Armenian and Greek prelates, priests, and laity of Rome, the ceremony of presenting the Sacred Pallium, as the symbol of jurisdiction from the Head of the Church, was performed on May 2 by Pius X in response to the postulation made a week previously by Peter Paul XIII., Patriarch of the Armenians of Cilicia (writes a Rome correspondent). This is the third occasion on which an Armenian Patriarch has received the Pallium from the Roman Pontiff, the first having been in the case of Abraham Peter I., at the hands of Pope Benedict XIV., and the second having occurred in the reign of Pius IX., who imposed the sacred symbol of Anthony Peter IX., afterwards Cardinal. In the Court of Rome the new Patriarch of Cilicia is known as one of the most indefatigable prelates in the East. His Beatitude, who went through his ecclesiastical course in the Propaganda College, Rome, is an accomplished linguist, speaking fluently the chief languages of Europe as well as several Eastern tongues.

### THE POPE RECEIVES BLUEJACKETS.

Although not quite fully recovered from his slight indisposition, the Holy Father on May 1 gave audience to a number of English sailors and officers, most of the latter being Protestants. The Pope (writes a Rome correspondent), well knew the anxiety and eager desire of these men to take advantage of their chance visit to Naples, to come to Rome to see the Vicar of Christ, and he could not disappoint them. So when Mgr. Prior presented them, his Holiness received them most cordially, and addressed them in words that are likely to remain with them for life. He laid special stress on the great necessity of showing reverence and ready obedience to those in command.

## SCOTLAND

### APPOINTED CANON.

The Rev. John McIntosh, Buckle, has been warmly congratulated on his appointment to the dignity of Canon of the Cathedral Chapter of Aberdeen. The vacancy occurred in consequence of the election of the Very Rev. Canon Kyle to the Provostship, in succession to the late Provost McDonald. Canon McIntosh is one of the most popular and highly esteemed priests in the Aberdeen diocese, and his genial personality has gained him hosts of friends among all classes and creeds in the district where he has labored so long and so successfully.

## SPAIN

### THE RELIGIOUS ORDERS.

Señor Canalejas has brought in his Associations Bill, and it has been read in the Chamber. It might perhaps best be described as a measure the object of which is to worry the religious Orders (remarks the *Catholic Times*). Under it officials who are enamoured of red tape and love to exercise administrative pressure will have a happy time. In the training of the monks and friars there must be a new departure. They will have to acquire not only all the knowledge necessary for the discharge of their sacred duties, but also that requisite for the business of a notary. Registers will be to the right of them; registers to the left of them; registers in front of them, and registers all round them. Their names, their ages, and other particulars must be carefully noted down. And they must be experts in making out accounts. Of the accounts of associations which collect and distribute funds for the benefit of their numbers, or for benevolent, educational, or similar purposes, there is to be an investigation by the governor of the province every three months. Every third year there is to be an examination of balance-sheets, an inquiry into assets and revenues, and we know not what besides. Strangers must be on the registers of their consulates and of the governors of the provinces where they live before they can become members of the associations, and not more than a third of the members of any association can be foreigners. The measure must inevitably have a disturbing effect on the activities of religious communities. But the worst consideration suggested by it is that it is merely a sop to the anti-clerical Jacobins. Waideck-Rousseau addressed reassuring terms to the Church of France like Señor Canalejas' language to the Church in Spain, but his Associations Bill was followed by spoliation and persecution.

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as by doing this we save you middle-man's profits.

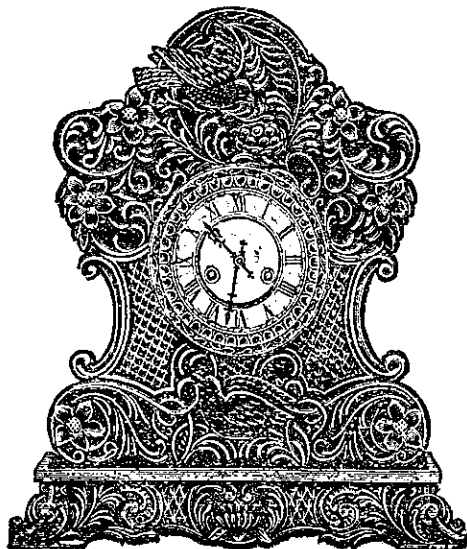
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# Domestic

BY 'MAUREEN'

## The Housewife's Shoes.

A good thing for housewives to know is that if well-fitting shoes are worn when doing work about the house, the feet will be less tired than when loose slippers, which are usually supposed to be restful, are worn, the loose slippers being really wearisome.

## A Jam-making Hint.

To make jam or marmalade look clear without skimming it, add a piece of butter the size of an egg about a quarter of an hour before removing the fruit from the fire. The jam will look quite clear, neither will it stick to the jars when turned out for use.

## How to Wash Fancywork.

The colors may be set in pink and other delicate-colored embroideries by dissolving two tablespoonfuls of salt in a gallon of cold water. Put the articles in this water and let them remain about five minutes, then wash and rinse in cold water and dry in the shade.

## To Make Flour Starch.

Mix three tablespoonfuls of flour into a smooth paste with a little water, then add a quart of boiling water, stirring all the time. While hot, place the article to be starched in the mixture, and afterwards hang up to dry. This will be found not only ever so much more economical, but such an excellent substitute for starch as to be quite surprising to those who have never tried it.

## A Light and Cheap Sponge Cake.

A nice light sponge cake is made by rubbing three ounces of butter into six ounces of flour, into which has been added a pinch of salt and a good teaspoonful of baking powder. Sprinkle in three ounces of castor sugar, and mix with an egg and sufficient milk to make a fairly thick batter. Bake in a greased and papered tin from one-half to three-quarters of an hour in a moderately hot oven.

## A Valuable Hint.

Many a piece of household china gets chipped at the taps in the kitchen. A careless hand, or a slight miscalculation of distance may result in a jug with a broken spout or a cup minus a handle, or the damage may be still more serious. To avoid this, cut two small pieces from a garden hose, and slip one over each of the taps at the sink; such accidents are thus prevented, and much valuable china and glass saved by means of this simple plan.

## How to Keep a Coat in Shape.

When a new coat is purchased, don't forget that for the first time or two of wearing, it should be worn buttoned. The heat from the body will then gradually set it to the figure, and it will not get out of shape afterwards, but, if worn unbuttoned to begin with, it will never look really nice. When not in use always keep the coat on a hanger.

## Worm-eaten Furniture.

Carbolic oil is the best for worm-eaten furniture. Rub it into the holes as much as possible, and apply two or three days in succession, then again after a few days' interval. It is no use thinking, they are to be destroyed at once, for they are most difficult to remove when once they have obtained a footing. This remedy has proved effective where others have failed.

## Some Useful Hints.

White kid gloves can be dyed tan color by dipping them in saffron water until the desired shade is obtained.

Well wax shoelaces before putting into the shoes, and this will well repay the trouble, for the laces will not then come undone.

Garments that are kept folded because of lack of hanging space may be made to forego their partiality for creases if newspapers are laid between the folds.

If the insides of boots and shoes are sponged once a week with liquid ammonia, to which an equal quantity of water has been added, much comfort will be obtained to the feet when walking.

Jet trimmings that have become shabby and limp-looking may be brightened up in the following way: Mix equal parts of vinegar and water, enough to cover the article, and soak for twenty minutes. Remove and dry in a cool place.

*Maureen*

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

# A Confusion of Terms

It has been frequently said that the English language is a confusion of tongues rather than a distinct language of itself, and this is generally admitted by the English philologists themselves. Its universality accounts for the confusion existing as to the meaning of many words having a similar orthography. Take, for instance, the four words cacao, coca, coco, and cocoa. None of these are English, whilst among all classes of English-speaking people they are taken to mean the same thing, whereas they apply to vegetable growths entirely different from each other.

The first-named, pronounced kah-kah-o (and almost universally spelled cocoa, though an entirely different product), is the chocolate berry tree, called by Linnaeus theobromo cacao. It is an evergreen tree, bearing egg-shaped pods five to fifteen inches high, enveloped in a thick skin, and containing twenty-five to one hundred seeds embedded in the pulp. These pods are gathered in June and December in Central and South America, and in some of the West Indian Islands. When divested of their pods the beans are dried in the sun to remove the moisture, and are then ready for the market. Previous to use they are roasted like the coffee bean, thus losing their husks. The beans are then ground into cocoa, and when mixed with other substances become chocolate, whilst the shells, after being carefully winnowed, are known as cocoa shells or nibs. These form about 12 per cent. of the contents of the pods. When the oil has been extracted, dried, and ground it becomes broma, whilst the oil itself yields a white fat of the consistency of lard, called in commerce 'cacao butter,' much used in pharmacy. This butter fuses at 72 degrees Fahrenheit and congeals at 64.5 degrees.

2. Coca, sometimes spelled cuca, is the dried leaf of the shrub erythroxylum coca. The plant is found in the mountain regions of Peru and Bolivia, and is mentioned by Prescott in his work on Peru. The leaves are dried in the sun and chewed like tobacco. It is valued for its stimulating, narcotic properties, yielding the drug known as alkaloid cocaine, used to deaden pain. It is an intoxicant like opium, and when taken intemperately is highly dangerous.

3. Coco. Of this plant little is known, except that it yields a root which, when cooked, is not unlike the sweet potato, agreeable to the taste and nutritious.

4. Cocoa. This is the product of the tree called by Linnaeus *cocos nucifera*. It belongs to the genus palm, and is found in many tropical regions throughout the world, especially in Brazil and Ceylon. The cocoanut tree begins to bear in its sixth year, blossoms every six weeks, and produces annually eight to twelve bunches, or about one hundred nuts. The fruit is very nutritious, agreeable to the palate, and, besides, possesses much medicinal value. The milk contained in the nut is sweet when ripe, but much of its value is lost by being gathered before maturity. The trunk abounds in sap, which, after fermentation, is known as palm wine, and after distillation becomes arrack, a dangerous intoxicating drink. The inner substance of the nut is an article of diet among the natives, and when eaten fresh from the tree is wholesome, but difficult of digestion to weak stomachs. The cocoanut tree serves also a variety of other commercial purposes.

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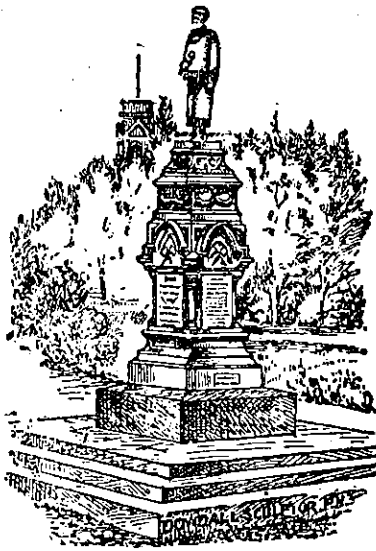
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## Science Siftings

BY 'VOLT'

### The Ventilation of Tunnels.

Falling water finds a new application in the ventilation of tunnels and other underground structures: Passing through a sieve it is made to fall in a fine spray through a pipe whose lower end is below the surface of the water of an underground tank. This spray carries air with it which it forces through the water and up into an air-chamber in the upper portion of the tank. From this it is fed into the tunnels under the constant pressure caused by the fall of the water.

### A Remarkable Alloy.

A remarkable alloy, Ruelbel bronze, has been prepared in Germany. Magnesium, its main constituent, is mixed with zinc, copper, and aluminum. Like the other recent alloys, it joins high tensile strength to low specific gravity. It promises to be most useful in the construction of airships, as it will reduce their weight to one-third or one-fourth of what it is at present.

### Faced with Metallic Coatings.

Cloth, paper, wood, and metal are now effectually faced with metallic coatings by a spraying process. The fused metal is discharged through a fine orifice and converted into a fine spray by a current of air or gas forced across the jet at a high pressure and at an angle of 90 degrees. The minute particles deposited are then cooled by an air or gas jet to prevent ignition of the coated material.

### Improving the Efficiency of Blast Furnaces.

Though seemingly paradoxical, the fact is fully established that the efficiency of the blast furnace is greatly increased with the refrigerating of the air before injection. The refrigeration causes the air to become dried before coming in contact with the flame, thus economising the heat of the furnace. The process is said to effect a net saving of from 30 to 35 per cent. in fuel.

### Copper-clad Steel.

Copper-clad steel of any desired thickness in which the two metals are so intimately united that the combination may be submitted to any of the usual processes of working metals, has been manufactured recently. The qualities of this new product are worthy of note. The tensile strength is equal to, and sometimes greater than that of steel of the same sectional area. It answers well as a wire for electrical and mechanical purposes, and for the same ohmic resistance, a much smaller size is required than when galvanised iron wire is used. The resistance of the combined metal is about the same as that of copper.

### Minerals in the Philippines.

The annual report of the Bureau of Science, Department of the Interior, Manila, on the mineral resources of the Philippines, estimates the output of gold for 1909 at 248,000 dollars, an increase of 14 per cent. over the year 1908. The production of coal was 30,336 tons, a 155 per cent. gain over the previous year. This yield comes from two mines on the island of Batan, one at the extreme east and the other at the extreme west of the island. The coal appears to be of the Tertiary age, and is classified as sub-bituminous, is low in ash and satisfactory for steam production.

### The Isthmus of Panama.

The railway across the Isthmus of Tehuantepec from the Atlantic to the Pacific was opened in 1907, and in that year merchandise to the value of 10 million dollars passed between American ports by that route, the value of east bound and of west bound freight being about equal. At that time the steamers of the American Hawaiian Co. were making through voyages from New York to the Pacific Coast and the Hawaiian Islands via the Straits of Magellan, carrying general cargoes on the outward voyage and Hawaiian sugar chiefly on the home voyage. The company determined in 1909 to use the railway and divided its fleet into two parts, one to trade between New York and Puerto Mexico, the Atlantic terminus of the road, and the other between Salina Cruz, the Pacific terminus, and the Hawaiian Islands and ports on the American Pacific seaboard. This caused American trade by the Tehuantepec railway to increase greatly. For 1910 it amounted to 70 million dollars, nearly 42 millions being west bound goods and 28 millions being east bound. Of the former, 32 million dollars went to California, four and a-half millions to Puget Sound and three and a-half millions to Hawaii. Of the latter, 20 million dollars worth was from Hawaii, six millions from California, and the remainder from Puget Sound. Thus California merchants are beginning to use the Tehuantepec route as a competitor of the railways. Nevertheless, the latter hardly feel the competition, so great has been the development of the whole Pacific Coast during the past ten years. This development tends to increase rather than to remain constant; hence, when the Panama Canal is finished, there will be enough trade with the Pacific for both the railways and for the canal.

## Intercolonial

Trinity Sunday was the 46th anniversary of the ordination to the priesthood of the Right Rev. Mgr. Beechinor, of the archdiocese of Hobart.

Rev. Father Callanan, of Cowper, was presented with a purse of sovereigns prior to his departure on a nine months' trip to Ireland.

The *Catholic Press* reports that Monsignor O'Haran is progressing so well towards recovery that Dr. McCarthy announces he will soon be able to leave St. Vincent's Private Hospital.

In receiving five Australian priests in audience on May 4 (says the *Catholic Press*) the Holy Father told them they must pray that Cardinal Moran may continue 'to grow young' in the service of the Church.

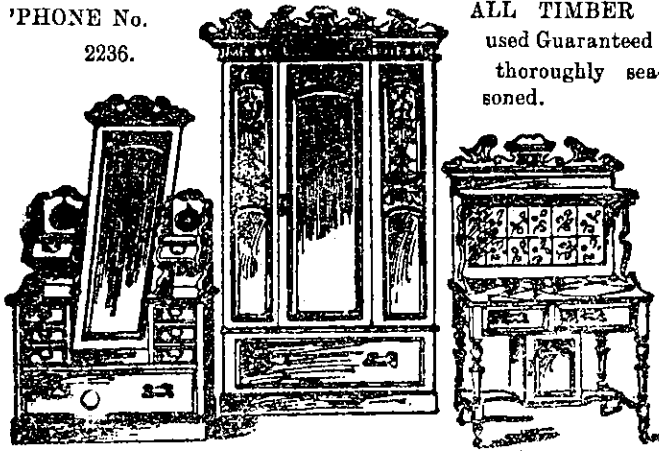
His Eminence Cardinal Moran made an appeal on behalf of the completion of St. Mary's Cathedral at Bulli on Sunday, June 11, with the result that a sum of £600 was collected. The total receipts for the work now stand at £72,492.

At a large gathering of friends in the convent school-room, Murwillumbah, Archdeacon Dalton presiding, Father Griffin, late of the Tweed Catholic parish, and now of Dorrigo, was entertained and presented with an address and purse containing 70 sovereigns as a mark of the parishioners' appreciation.

Prior to her visit to Europe about 12 months ago, the Rev. Mother Rectress of St. Vincent's Hospital, Melbourne, arranged for an extensive wing to be added to the building. On her return (writes the Melbourne correspondent of the *Freeman's Journal*) she found that the wing was an imposing structure, and provided ample accommodation for resident medical officers, medical students, and an X-ray department. Mr. D. G. Cullen, late of Williamstown, was sympathetic on hearing at the hospital a few days ago that the debt on the new wing had not been paid off. Mr. and Mrs. D. G. Cullen called upon the Sisters of Charity on June 6 and gave the Mother Rectress and community a pleasant surprise by the very generous offer contained in the following letter:—'In gratitude at the completion of fifty years of mercantile work in this city, and as the result of your conversation with my wife, I will gladly defray the cost of the new wing at St. Vincent's Hospital. Allow me as an individual to thank you and the Sisters of Charity for the unremitting attention given to the poor and afflicted sick, to whom you have devoted your lives, and, further, to express the opinion that the hospitals of St. Vincent in Australia will rank in world-wide high reputation with London's great hospitals of St. Bartholomew and St. Thomas.' All the Sisters united with Mother Rectress in tendering their sincere and most grateful thanks to Mr. and Mrs. Cullen for their gracious visit and the magnificent donation of £1500.

Sunday, June 11 (says the *Brisbane Age*), was a red-letter day in the history of Lismore. A function took place that day that will ever stand out memorable in the Catholic annals of the Commonwealth. From end to end of this vast Commonwealth there were few prelates held in greater honor, reverence, and love than the late Dr. Doyle. The late Bishop of Lismore for so many years labored amongst his people to promote their social, moral, and material welfare. The Lismore district had in the days that are past no stronger advocate than the deceased prelate. Before his death, and just after the completion of the Lismore Cathedral, he paid a visit to Ireland, where he heard the beautiful and historic bells of Shandon. So charmed was he with their sweet melody that his heart was set on securing a similar peal for his own beloved Cathedral. Prior to his departure from Ireland he ordered a set, and on his return to Lismore he told his people what he had done. His death occurred soon afterwards. Later on a public meeting was convened with the object of arranging some fitting memorial to Dr. Doyle to mark his services as a townsman and a Bishop. At this meeting it was decided that the set of bells should be purchased. The enthusiasm displayed by the different officers and the people in the proposal is well exemplified by the fact that there is now not one single penny owing on the bells and tower, the sum of £8788 having been collected since the meeting was held. The tower, which is composed of brick, is over 100 feet high, and of Gothic architecture. It was constructed by day labor, and forms a magnificent ornament to a stately Cathedral. The bells cost exactly £2200, and the total expenditure, including the bells and tower, amounted to £8700. The bells were blessed on Saturday morning by the Bishop of Lismore (Dr. Carroll) in the presence of the clergy of the diocese. On Sunday the ceremony of blessing the tower was performed by Dr. Dwyer (Bishop of Maitland). His Eminence Cardinal Moran was to have attended, but owing to the illness of his coadjutor, Archbishop Kelly, and also the illness of his private secretary, Dr. O'Haran, he was unable to make the journey. From an early hour in the morning the people wended their way to the Cathedral. Special trains, uncomfortably packed, from Grafton, Casino, Bangilow, and Murwillumbah, discharged their human freight until there was such a gathering in Lismore the like of which had never been seen before. The large Cathedral was packed, and a great number were unable to gain admittance.

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## OPENING THE DOOR

Open the door; let in the air!  
The winds are sweet and the flowers are fair.  
Joy is abroad in the world to-day.  
If our door is wide it may come this way.  
Open the door!

Open the door; let in the sun.  
He hath a smile for every one.  
He hath made of the raindrops gold and gems.  
He may change our tears into diadems.  
Open the door!

Open the door of the soul; let in  
Strong, pure thoughts which shall banish sin.  
They shall grow and bloom with a grace divine,  
And their fruit shall be sweeter than that of the vine.  
Open the door!

Open the door of the heart; let in  
Sympathy sweet for stranger and kin.  
It will make the halls of the heart so fair  
That angels may enter unaware.  
Open the door!

## HOW A CADİ BECAME CHIEF-JUSTICE OF BAGDAD

One day Caliph Haroun-al-Raschid stole away from his palace in Bagdad, and started alone on a journey over his vast empire. When he was within a few miles of Bassora, he saw, in the ditch by the roadside, a cripple who was begging loudly for alms.

'What are you doing there?' asked the caliph.  
'I am waiting for some kind traveller to take me to the next village.'  
'I will carry you on my horse,' said the caliph; and, dismounting, he helped the man up on the crupper of his saddle.

When they reached the gate of Bassora, Haroun said:  
'Get down now.'  
'Get down yourself!' exclaimed the beggar. 'This horse is mine.'  
'What!' cried the caliph, indignantly. 'Did I not take you up from the ditch by the roadside?'  
'You did, but who can prove it?'  
'I can, by my word.'  
'My word is worth as much as yours. Let us go to the cadı.'

Furious at this insolence, Haroun was on the point of betraying himself; but at the word 'cadı' he became calm.  
'By the Holy Prophet,' he thought, 'here is an occasion to see how justice is administered in Bassora!' Then, turning to the beggar, he said:

'Agreed! We will go before the cadı.'  
They found the court in session, with the cadı presiding. Two men were before him when Haroun and his companion entered the hall: a porter and an oil merchant.  
'Your honor,' the merchant was saying, 'this gold piece belongs to me. I have had it for more than ten years. This man stole it from me. Now he is insolent enough to claim it for his own.'

The porter denied that he had stolen the piece, and insisted that it belonged to him.  
'Are there any witnesses?' asked the cadı.  
'None,' replied the porter.  
'Very well,' said the cadı; 'give me the money and return to-morrow.'

Another case was now called, and two men appeared before the cadı.

'Who are you?' he asked, addressing one of them.  
'A scribe.'  
'What do you want?'  
'My Koran, which this man stole from me while I was praying in the mosque.'  
'That is not true!' retorted the other, who was a tailor. 'The book is mine.'  
'Are there any witnesses?' inquired the cadı.  
'None,' was the reply.

'Very well; leave the book here and return to-morrow. After several minor cases were disposed of, Haroun and the beggar appeared before the judge.

'Your honor,' said the caliph, 'I ask for justice from this man. I was travelling on horseback, when I came upon him a few miles from the city. He was begging for aid, and I took pity on him and let him ride behind me on my horse. Now he claims that the horse belongs to him.'

'And it does!' exclaimed the beggar, insolently. 'Which of us has greater need of a horse—the one who is strong or a cripple like me?'

'Are there any witnesses?' asked the cadı as before.  
'None,' said the beggar, triumphantly.  
'Very well; put the horse in my stable and come back to-morrow, both of you.'

The following morning all repaired to the court room, where the cadı was in his seat, ready to give his decisions. Pointing to the porter, he said to the guards:

'Take that man out, and give him twenty blows on the soles of his feet. As for you,' he continued, addressing the oil merchant, 'here is your gold piece.'

He next called up the tailor and the scribe. To the latter he said:

'I return to you your Koran. The man who stole it shall receive fifty lashes on his back.'

It was now the turn of Haroun and the cripple.

'Take your horse,' the cadı said to Haroun. 'This cripple shall have a year in prison for having claimed him.'

The caliph listened in astonishment to these decisions. After the crowd had dispersed, he went up to the cadı and said:

'Cadı, I admire your wisdom. Doubtless the spirit of the Prophet inspired you, else how would you have been able to render such wise decisions?'

'It was all easy enough,' replied the cadı. 'Did you not hear the oil merchant say that he had had the gold piece for ten years? I placed it in a glass of water last night, and this morning a drop of a greasy substance floated on the top of the liquid. That proved that the money belonged to one who deals in oil.'

'That was a clever scheme; but how about the Koran?'

'That was still more simple. I turned over the leaves of the book, and I saw that the pages most read were those recommending learning. It could therefore belong only to a scholar.'

'Well, how did you know the horse belongs to me?'

'A child could have judged that case,' said the cadı. 'I had the horse put in a stable near the road which you and the cripple would take in coming here. The beggar came first, and the horse took no notice; but as soon as the animal heard your step, he began to neigh loudly. I decided that that was convincing testimony.'

'Your wisdom is that of Solomon,' said Haroun. He then made himself known, and took the cadı back with him to be Chief-Justice of Bagdad.

## A MELANCHOLY MAN

Lord Hannen was badly hoaxed on one occasion by a jurymen, who pleaded to be excused because he was 'deeply interested in a funeral at which it was his desire to be present.'

'Oh, certainly,' was the courteous reply of the judge, and the sad, melancholic-looking man left the court.

'My lord,' quietly interposed the clerk, as soon as the jurymen had gone, 'do you know who that man is that you exempted?'

'No.'  
'He is an undertaker.'

## IMPUDENCE SUBLIME

Andrew Carnegie, at a dinner that was recently given in his honor in New York, told an amusing story at his own expense.

'I was travelling on a railway Londonward last year,' he said, 'and had chosen a seat in a non-smoking carriage. At a wayside station a man boarded the train, sat down in my compartment and lighted a vile clay pipe.'

'"This is not a smoking carriage," I said.  
'"All right, governor," said the man, "I'll just finish this pipe here."

'"See here," I said; "I told you this wasn't a smoking carriage. If you persist with that pipe I shall report you at the next station to the guard."

'I handed him my card. He looked at it, pocketed it, but lighted his pipe, nevertheless. At the next station, however, he changed to another compartment.'

'Calling a guard I told him what had occurred, and demanded that the smoker's name and address be taken.'

'"Yes sir," said the guard, and hurried away. In a little while he returned. He seemed rather awed. He bent over me and said apologetically:

'"Do you know, sir, if I were you I would not prosecute that gent. He has just given me his card. Here it is. He is Mr. Andrew Carnegie!"'

## WINNING HIS CLAIM

'I sent you an account of £5 for collection,' said a man, coming into the office of the lawyer.

'Yes, you did.'

'What success have you had?'

'Sued him last week and got it.'

'That's good. Give me the money, and tell me the amount of your fees, and I will pay you.'

'My fees are £10. I have given you credit for the £5 collected; pay me another £5 and we'll be square.'

'What?' gasped the man. 'I don't see where I make anything by collecting the debt.'

'Nothing, my dear sir, from the money point of view; but you have the satisfaction of knowing that a dishonest man has been brought to justice.'

## TURNING THE LAUGH

Sir Wilfrid Laurier, who has been the popular Prime Minister of Canada for so many years, is one of the thinnest of men, and he once used this characteristic to turn the laugh against an opponent who was attacking him in Parliament.

This gentleman, a big, burly man, accused him of 'fattening at the expense of the poor, deluded people of this country.'

When the time came for him to reply, Sir Wilfrid merely remarked with a smile:

'I ask the House to look at the honorable gentleman opposite and then look at me, and say which of us is more exposed to the charge of getting fat!'

## UNDER EXAMINATION

Teacher in mental arithmetic: 'If there were three apples on the table, Johnny, and your little sister should eat one of them, how many would be left?'

Johnny: 'How many little sisters would be left?'

Teacher: 'Now, listen, Johnny. If there were three apples on the table, and your little sister should eat one, how many would be left?'

Johnny: 'We ain't had an apple in the house this year, let alone three.'

Teacher: 'We are only supposing the apples to be on the table, Johnny.'

Johnny: 'Would they be preserved apples?'

Teacher: 'Certainly not!'

Johnny: 'Baked apples?'

Teacher: 'No, no! There wouldn't be any apples at all, as I told you, Johnny; we only suppose the apples to be there.'

Johnny: 'Then there wouldn't be any apples, of course.'

Teacher: 'Now, Johnny, put that knife in your pocket, or I will take it away, and pay attention to what I am saying. We imagine three apples to be on the table.'

Johnny: 'Yes.'

Teacher: 'And your little sister eats one, and goes away.'

Johnny: 'Yes; but she wouldn't go away till she had finished the three. You don't know my little sister.'

Teacher: 'But suppose your mother was there, and wouldn't let her eat but one?'

Johnny: 'Mother's out of town, and won't be back till next week.'

Teacher (solemnly): 'Now, Johnny, I will put the question once more, and if you do not answer it correctly I shall keep you after school. If three apples were on the table, and your little sister were to eat one of them, how many would be left?'

Johnny (straightening up): 'There wouldn't be any apples left; I'd grab the others.'

Teacher (touching the bell): 'The scholars are now dismissed; Johnny White will remain where he is.'

## MISSING DUCKS

In a country police court a man was brought up by a farmer for stealing some ducks.

'How do you know they are your ducks?' asked the defendant's counsel.

'Oh, I should know them anywhere,' replied the farmer, and he went on to describe their different peculiarities.

'Why,' said the prisoner's counsel, 'these ducks can't be such a rare breed. I have some very like them in my own yard.'

'That's not unlikely, sir,' replied the farmer; 'these are not the only ducks I have had stolen lately!'

'Call the next witness,' said counsel.

## FAMILY FUN

**Water Singing in a Glass.**—Hold a wine-glass nearly full of water or other liquid by the stem in one hand, and draw one of your fingers, moistened, along the edge of the glass with a steady pressure, when the glass will squeak and the water leap about as if it danced to its own singing.

**A Double Vibration.**—Provide two discs of metal or glass, precisely of the same dimensions, and a glass or metal rod; cement them at their centres to the ends of the rod, and strew their upper surfaces with sand. Cause the upper disc to vibrate by a violin bow, and its vibration will be exactly imitated by the lower disc, and the sand strewed over both will arrange itself in precisely the same forms.

**The Pneumatic Bottle.**—Into a four-ounce phial put an ounce of water; in the cork sealing-wax a glass tube, which shall reach a little below the water inside, and cork it up air-tight. On plunging the bottle into hot water, or holding it to heat, the water will be driven by the air within up the tube.

## On the Land

A considerable quantity of oats is being sown in the Masterton district this year, farmers being tempted to some extent by the high price of chaff.

The horse is always picking up good habits while he is contracting bad ones, and it requires a knowledge of the horse to make these good habits permanent and develop them into further usefulness.

All admire a good-looking pig, and there is no reason why good looks should not go with the highest usefulness, but neither good looks nor fancy breeding should stand for a moment in the way of the pig that combines vigor of constitution, growthiness, and reasonably early maturity with a form pleasing to the eye of either breeder or farmer.

Instruction in wool-classing seems to have caught on in the Wairarapa. The class at Tinui has a membership of 30, the Bideford class 18, Te Wharau 23, Masterton 16, and Gladstone 18. The Bideford and Te Wharau classes are conducting experiments in top-dressing the soil with different manures, with a view to seeing its effect upon the production of wool.

At the Hawkesbury College, the Kerry cattle have been in use for some time, and they are spoken highly of by the officers in charge of the dairy section. As is well known, the land comprising the Hawkesbury College Farm is of a poor nature—chiefly an admixture of sand and clay. There are thousands of acres of similar land in the State, which could be put to as profitable use were it tested in the same way. The adaptation of animals found suitable to a certain locality is an important phase of rural economy. The case of the Kerry cattle is cited to direct the attention of farmers to the expediency, where necessary, of securing animals better suited to their districts. Kerry cattle are named after the County Kerry, Ireland. Up to a few years ago they were confined chiefly to the south-western counties of Ireland. Shaw, in his 'Study of Breeds,' says that the unnatural conditions which surrounded them for centuries have made them the hardiest of the British dairy breeds. They have frequently been called the 'poor man's cow,' from the great service they have rendered to the cottager in rural districts. The extent to which they have been kept for this purpose measurably accounts for their characteristic docility.

The market at Burnside last week was exceedingly buoyant in tone, there being a general and in some instances pronounced advance in prices (says the *Otago Daily Times*). Over 4000 sheep were yarded, and a large number of them were very good quality animals. Wethers showed an advance in price to the extent of 1s per head, while the market in ewes, although inclined to be erratic, advanced to the extent of from 1s 6d to in some cases 3s per head. About 1500 lambs were penned, and prices were fully 1s 6d per head higher than they were the previous week, one pen realising the unusually high price of 24s per head. Freezing buyers were again operating heavily in respect of both sheep and lambs, and in a great measure were responsible for the general advance in prices. The yarding of cattle was not large, comprising about 140 head, and the quality was only medium, but nevertheless the market hardened as the sale progressed, and at the close was fully 10s per head higher than at the previous sale. There was a very small yarding of pigs, and it was probably due to this fact that prices showed such a big advance, there being an average rise of about 7s 6d per head for pigs fit for killing.

There were fairly large entries of stock and a good attendance at the Addington sale last week. Store sheep sold well, and fat lambs and fat sheep were firmer. Fat cattle were a shade easier, and fat pigs were likewise somewhat lower than at previous sale. The yarding of store sheep showed a still further falling off in numbers, and included some good lines of lambs and a better class of ewes than of late. There was a good demand for lambs, and prices were improved by about 6d per head. The yarding of fat cattle totalled 299 head. The quality was mostly prime, but notwithstanding this and the shorter supply the demand was not very keen and prices were somewhat easier. Steers made £7 7s 6d to £11 15s, and extra to £13 10s; heifers, £5 12s 6d to £11; and cows, £5 17s 6d to £11 7s 6d. There was an entry of 2315 fat lambs, the quality being much better than the average. There was a brisk sale for all freezing lines, and prices were firmer. The export buyers took 2169 at prices ranging from 10s 6d to 20s. The yarding of fat sheep was large. There was an active demand on the part of both exporters and butchers, and the market opened at advanced rates, prime wethers selling at 1s and prime ewes 6d to 9d better than at previous sale. The range of prices was—Prime wethers, 18s to 22s 11d; medium, 15s to 17s 6d; prime ewes, 15s to 19s 11d; extra, to 21s. Pigs were entered in large numbers in the fat pens, and there was therefore less briskness in the bidding. Choppers sold up to 69s; heavy baconers, 50s to 55s; and lighter sorts, 36s to 45s; large porkers 25s to 30s; and lighter sorts, 20s to 23s.

For Children's Hacking Cough at night,  
Woods' Great Peppermint Cure, 1s 6d, 2s 6d.

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