

MISSING PAGE

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- August 27, Sunday.—Twelfth Sunday after Pentecost. Feast of the Most Pure Heart of Mary.
- „ 28, Monday.—St. Augustine, Bishop, Confessor, and Doctor.
- „ 29, Tuesday.—Beheading of St. John the Baptist.
- „ 30, Wednesday.—St. Fiacra, Confessor.
- „ 31, Thursday.—St. Raymund Nonnatus, Confessor.
- September 1, Friday.—St. Louis, King and Confessor.
- „ 2, Saturday.—St. Stephen, King of Hungary, Confessor.

Feast of the Most Pure Heart of Mary.

God, having selected Mary to be the Mother of His Divine Son, bestowed on her with a lavish hand the graces which were necessary to fit her for her exalted office. On various days throughout the year some one or other of the principal events in the life of the Blessed Virgin, or of the privileges which she received from God, form the subject of our consideration. To-day we contemplate that interior perfection which made her heart a glowing furnace of divine love, and gave to her most trivial actions a spiritual excellence which none of the saints have equalled.

St. Fiacre, Confessor.

St. Fiacre was an Irishman who, having crossed over into France, lived for many years in a solitude not far from Meaux. His life there was most austere—a continued exercise of prayer and heavenly contemplation, which he interrupted only to afford relief to the poor, or to attend to those who, led by the fame of his sanctity, came to seek his advice. After his death in 670, his tomb became famous for numerous miracles, and was resorted to by pilgrims from all parts of France.

GRAINS OF GOLD

IN THEE MY HOPE.

In thee my hope was anchored fast,
Sweet Mother, in that distant past
When youthful fervor grew apace,
And love o'erleapt the bounds of space
My heart upon thine own to cast.

Since then full oft I've stood aghast
At ruin wrought by sin's hot blast,
Yet in extremes ne'er failed to place
In thee my hope.

Oh! grant, dear Mother, when at last
Approaching Death opes dangers vast,
When run for aye is my brief race,
Confidingly I may embrace—
With courage all through life amassed—
In thee my hope.

—Ave Maria.

The chief cause of our misery is less the violence of our passions than the feebleness of our virtues.

The grandest of heroic deeds are those which are performed within four walls and in domestic privacy.

The best training for wider service is the conscientious fulfilling of the common, every-day duties we have to meet.

It is a good thing to be rich, and a good thing to be strong, but it is a better thing to be beloved by many friends.

The basis of true scholarship is humility. To live in an atmosphere of divine dissatisfaction with one's self means growth towards perfection.

The Storyteller

THE PHILANDERER

It was a happy girl was Molly that year, though there had been just the same scramble to make ends meet as there had always been; yet the sky had been bluer and the song of the birds sweeter than ever before. And all because Julian Benet had come home.

How well Molly remembered old Catharine coming in and saying:

'D'ye mind, Miss Molly, Mr. Benet's brother's come home?'

Molly had known John Benet since she was a mite and he a shy, good-natured lad of sixteen; but his brother Julian had been taken away by an uncle, and educated as a Benet ought to be; for, like Molly's own people, they were gentlefolk, though it took them all their time to keep their heads above water.

'His uncle's died, an' left all the money to the wife's family,' went on Catharine, 'it's a fine disappointment for Mr. Julian! Ye'll be seeing him at Mass on Sunday.'

Which prediction, however, was not fulfilled.

His fame had preceded him. He was a poet. One of his effusions had been printed in an obscure magazine, copies whereof he sent to his friends. The Squire had sniffed disdainfully at it, and Molly had failed to understand it, but the fact of its existence invested the writer with a certain interest.

So he came, saw Molly, and constituted himself her cavalier.

She was a pretty, winsome little thing, with thick, soft brown hair, and big lustrous brown eyes, in which she had not the very slightest idea how easy it was for Julian Benet to read unbounded admiration of his talented self. He found this employment eminently agreeable.

'It is so refreshing—I may call you Molly, mayn't I, when we are alone, as we've known each other all our lives!—to find some one to whom I can impart my inmost thoughts,' he said, flattered to see Molly's eyelids droop in sweet confusion under his gaze.

'You are a good deal with the Squire's little girl, Julian,' remarked his brother one day, Molly being secretly enshrined in the speaker's heart as the best and fairest of womankind.

'She is a congenial little thing,' observed the Poet condescendingly.

John Benet looked at him gravely.

'You're hardly in a position to marry, Ju, and unless you mean marriage, you ought not risk making the little girl fond of you.'

'The question of marriage'—Julian's tone held limitless offence in it—'is my own affair. Genius is not to be weighed and measured like sheep and turnips.'

'Possibly,' returned his brother, unmoved by the sarcasm, 'but Molly Creagh is too good a girl to be trifled with.'

'That idea,' returned the Poet loftily, 'arises from your limited outlook.'

And he went off to call on Molly, who was sitting puzzling over housekeeping matters.

'Come into the garden,' he said, 'I want a talk.'

'Just for a minute,' answered Molly, in a delightful flutter, 'I have heaps to do. Olivia Waite is coming to live with us.'

'And who may Olivia Waite be?'

'Our distant cousin. She has always lived in America. Now her people are dead, and—don't tell anybody, father hates the idea, but Olivia insists—she is coming as paying guest.'

'Is she rich?'

'Oh, no. She says'—producing a letter—'I would rather be with you than with strangers, if you will take me for what I can afford to pay.'''

'And then,' objected Julian, a tender inflection in his voice, 'I shall see less of you than ever.'

'But—we do see each other very often, and—there is father to consider,' and Molly glancing up, the look in her eyes almost overcame Julian's prudence,

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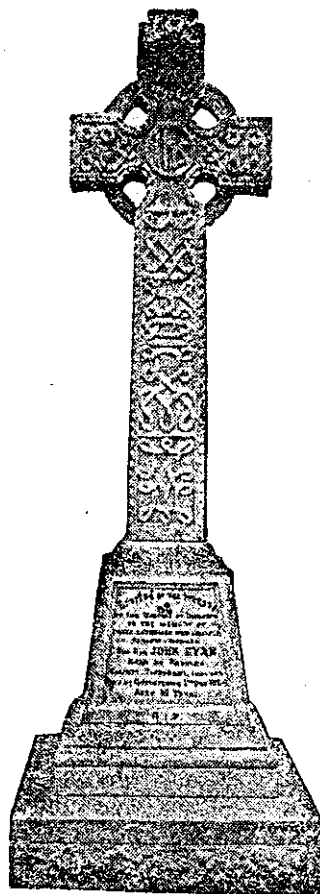
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had not what he called common sense checked the words about to be spoken.

Like a fresh breeze blowing through pine woods, came Olivia Waite into the old house she elected to make her home. The Squire, Molly, and even old Catharine fell under the spell of the new-comer's personality. Her gay good-humor captivated everybody but Julian.

'What you people see in that girl is a mystery to me,' he groaned, sitting with Molly in a corner of the hall one Sunday, 'she is downright ugly!'

Which was true so far as regularity of feature or beauty of complexion went; but Molly, glancing at her chatting merrily over the tea-table with the Squire and John Benet, wondered how anyone could consider that bright animated face ugly.

'It's like coming into a new world,' said Olivia. 'Now, I have been here a month, and—where do you go to church, Mr. Julian?'

The question came with an abruptness displeasing to that gentleman.

'I—ah—do not go to church, Miss Waite.'

'Dear me! That's interesting. You're the first atheist I've met.'

'My dear!' from the Squire, much perturbed.

'Well, a person who doesn't go to church must naturally be an unbeliever,' observed the young lady, unabashed. 'Your brother is a Catholic like ourselves, you say, Mr. John? In my country Catholics go to Holy Mass; don't they do so here?'

'I—er—claim freedom of opinion, Miss Waite,' began Julian, intensely annoyed, but Olivia smilingly interrupted him.

'Of course you do. That's what I said. An atheist is a person who doesn't believe in God, but follows his own opinions. You see, uncle dear, I was right. Some more tea, Molly? Oh, I quite understand.'

A troubled look came into Molly's eyes, a look still there when Julian, inwardly raging, took his departure.

Nothing tries a girl more, or is more unfair on the part of a man, than what is known as an 'understanding.' No word of love is spoken, though much is looked; no promise is made, none exacted; yet the man appropriates the girl's society, makes tender confidences to her, always seems on the verge of saying 'I love you,' and keeps her on the tenterhooks of expectation.

'When he asks me to marry him,' said Molly to herself, crimsoning at her own boldness, 'I shall have a right to speak to him about sacred things. Till then I can only pray for him.'

Which she did with a fervor he by no means deserved.

Her eyes were full of a wistful hope when, a few days after, Julian appeared with a new poem.

'You will appreciate this,' he said, his tone making Molly's heart tremulous with anticipation; 'it's the best thing I've done. By the way, I've read it to Vallett. Your new tenant is quite a literary man.'

A dilapidated old mansion belonging to the Squire, for want of repair fast becoming a ruin, had been taken by a Mr. Vallett, who, in a most unbusiness-like way, was willing to undertake repairs at his own cost, and also to rent the long-neglected land lying round it. A stroke of luck which seemed to have taken years off the Squire's age.

'Vallett and I have struck up quite a friendship,' went on Julian; 'he pronounced this poem remarkable.'

It was. Molly listened to its reading with a pucker between her eyebrows, caused by the intensity of her unavailing attempts to understand it.

'What is the title?' she asked, hoping thus to gain light on the subject.

'"The Philosophy of the Non-Existent."'

And at that instant in came Olivia.

'Dear me!' she exclaimed merrily, 'in the name of all that is reasonable, what can the Philosophy of Nothing mean?'

'The idea is a recondite one, Miss Waite—' began Julian stiffly, rolling up his manuscript.

'So I should think. Good gracious, Molly! Don't look so bewildered. Even Mr. Benet can't expect you to understand the philosophy of what there isn't!'

Julian held Molly's hand lingeringly as he took his leave.

'You at least know how to appreciate the outpourings of a poetic soul,' he murmured.

And poor Molly, who had expected outpourings of quite a different kind, felt sick at heart with disappointment.

'A detestable young woman, that Miss Waite,' remarked Julian to his new acquaintance, Mr. Vallett, a week or two later; and the conversation that followed, with Olivia as its topic, would have interested that young lady considerably.

Banaghree chapel was a mile away among the hills. The Squire and his household entering it as usual one Sunday morning, Molly caught her breath with a thrill of joy, for there besides his brother knelt Julian.

There was no opportunity to exchange a word with him on their homeward way, however, for—contrary to all precedent—Julian paired off with Olivia, and Molly, walking with John Benet, left a keen pang of disappointment, longing to know what the two in front were talking about.

'What you said of my neglect of religion convinced me of my error,' Julian was saying, in his most impressive manner; 'your words made me think.'

Olivia was unusually grave. She made no answer.

'I hope you will honor me now with your friendship,' he said, deferentially.

'Any friend of my cousin should be my friend,' replied Olivia, after a pause.

Julian looked at Molly, then at the slim figure beside him, and—for the first time—drew comparisons not in Molly's favor.

'I should like to ask your opinion—' he began.

'Not on poetry, I hope,' returned Olivia, with a smile; 'we're not sympathetic on that point, you know.'

'No, but—'

'Nor yet on theology; there's Father Casey to settle your doubts, if you have any.'

'You are laughing at me,' in a tone of injury.

'Well, perhaps I am,' returned Olivia frankly.

'What do you want my opinion about? Your choice of a profession? Wouldn't your brother or Molly be better advisers?'

'Oh, John is utterly unsympathetic; and Miss Creagh—oh, poor, poor Molly! lacks that insight—er—'

'That I possess,' laughed Olivia. 'Thank you, Mr. Benet. Oh, yes, certainly. You may call upon my insight and other good qualities whenever you please.'

From that Sunday Molly dated the period of the keenest unhappiness she had ever known. Without any warning she found herself suddenly relegated to the Arctic environments of the unwanted third person, and for the first time felt the attacks of the fiend of jealousy; and her struggles against them made life a misery.

From her window she daily saw Olivia with Julian setting off for long walks, or chatting confidentially in the garden, and wept over her unwomanly folly in giving her love to a man who had felt nothing but friendship for her.

Now and then she met John Benet, and his companionship helped her, for he had the rare and exquisite gift of a delicate comprehension of the troubles of others, though his anger was hot against his brother.

'Seems to me,' said the Squire one day, 'that young Benet is paying court to Olivia.'

Molly made an inarticulate reply.

'What's he going to marry on?' continued the Squire, 'he's nothing, and Olivia has little enough. He's not the man I should choose for a daughter of mine.'

'He's very clever, father.'

'Clever!' echoed the Squire, 'any lunatic could string together a pack of senseless words, and his brother working hard all day on the farm! Making it pay, too, at last, is John!'

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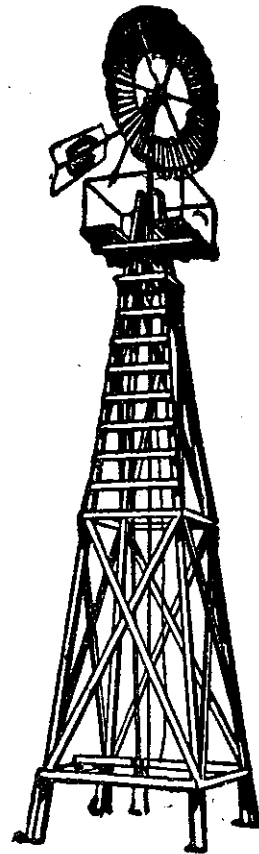
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Molly looked out with eyes full of pain into the garden, where Julian and Olivia stood by the old sun-dial.

'It isn't Olivia's fault,' she sighed, thinking of her idol's many perfections. 'I might have known that I wasn't half clever enough for a man like Julian.'

And she went miserably away to darn—and cry over—the household linen.

Julian was nervous. It is easy to look love into soft eyes that look love again, but a bit difficult when tender glances strike upon an unresponsive brilliancy, keen as polished steel.

Out by the old sun-dial Molly, had she but known it, was being amply avenged.

'You are good enough to tell me that you love me,' said Olivia, in her clear, rather high voice. 'I thought—your conduct amply justified the opinion—that you were attached to my cousin?'

'Jealous!' remarked Julian to himself exultantly. 'We are excellent friends, nothing more,' he replied. 'How could anyone think of her when—?'

'The first day I saw you.'

Olivia turned. Her eyes were very merciless as she faced him.

'You are mistaken in the date, I fancy,' she said quietly, 'it was from the day, wasn't it, when you and Mr. Vallett had that little conversation together that your so-called attachment began?'

'I—er—Mr. Vallett!' stammered Julian.

'That was the day when you discovered from my old friend that Olivia Waite, living on a minute income, was really Olivia Waite, a wealthy heiress, masquerading for her own pleasure. You lost no time, Mr. Benet, in changing your opinion of me.'

'And you have the effrontery to ask me to marry you; you, a man who, to gain favor in the eyes of a rich woman, have not scrupled to call hypocrisy to your aid, and add sham religious convictions to your other shams.'

Julian, livid with rage, made no reply.

'I have been fooling you and leading you on for this,' went on the girl, her tones ringing with indignation. 'I could have forgiven your rubbishy poems and your overweening conceit, but your pretence of religion was the last straw.'

Julian recovered himself with an effort.

'What Mr. Vallett may have told you —'

'Mr. Vallett and I are to be married next spring,' she said. 'You can make your complaints to him personally, if you wish.'

'And may I ask with what object you have, as you express it, led me on and fooled me?' asked Julian, hoarse with wrath.

'Because I saw that though you sought her society and sympathy, you were as selfish and insincere in your attentions to my cousin as you appear to be in everything else; and I did not wish her to mistake the paste you offered for diamonds,' answered Olivia coolly.

Julian sneered.

'Miss Creagh may not have appreciated your kind efforts on her behalf.'

'She will appreciate them, no doubt, when—as I have every intention of doing—I repeat this conversation to her,' replied Olivia, looking steadily at him with immeasurable scorn. And leaving him, she went in to Molly, sitting white and tearful over the table-cloths, knelt down beside her, and told her the whole story.

'So,' said the Squire, a day or two after, coming in with beaming face from an extremely satisfactory interview with his tenant, 'you've been taking us all in, Miss Olivia, and are not only possessed of boundless wealth, as the novel-writers say, but are engaged to be married to that good fellow, Vallett?'

'You don't object, do you, uncle?' asked Olivia saucily, pausing in her work of helping Molly to arrange a huge basket of roses just left by John Benet.

'I heartily approve,' returned the Squire, pinching her ear playfully; 'but what about the poet, eh, young lady?'

'Oh, as for him,' replied Olivia, with light scorn, 'he is nothing better than a Philanderer!'

And then, for some inexplicable reason known only to womankind, the two girls kissed each other heartily.—*Exchange.*

SIR MAURICE BUTLER'S MANAGEMENT

Mrs. Danton was lachrymose, nervous, and a little angry. On the other hand Mrs. Butler was decidedly angry, scornful, and not in the least nervous. It was said by her enemies, of which she had more than due proportion, that nerves didn't enter into her composition.

'Well, Adela says she won't stand it—' Mrs. Danton began.

'Bah! Adela! Why doesn't she make herself attractive?' Mrs. Butler interrupted rudely. 'I have no patience with girls like Adela. It is the fault of such girls when young men get up a flirtation with the like of that woman at the department farm.'

'Attractive!' Adela Danton's mother repeated. 'Attractive! Why Adela was one of the best-dressed girls of last season. And she doesn't need to study expense.'

Mrs. Butler sniffed.

'Oh, dressed!' she said contemptuously. 'She knows how to dress, I suppose. Most women do. Why isn't she bright and witty? She isn't. She's too lazy to try. She thinks her duty is done by looking pretty. I wonder does she know that men hate pretty, inane girls more than positively ugly ones.'

'Inane—' Mrs. Danton began. Mrs. Butler realised suddenly that she might go too far.

'I don't exactly mean that Adela is inane or stupid; but Percy has always liked bright, sparkling society. I am certain there is nothing whatever in his visits to the farm. He, naturally, is interested in all new methods of farming, seeing that all this property will one day be his.'

'Oh, Sir Maurice may marry,' Mrs. Danton said shortly.

Mrs. Butler laughed.

'Maurice marry! He may do many things, go to the North Pole or the like; but marry— No, no. He is living really in the fifth or sixth century, among the saints and scholars of Ireland's golden age.'

'He isn't really old,' Mrs. Danton persisted.

'He'll never see forty; but one can't reckon his age by years. He's far in advance of his years. And he had a disappointment in youth, I believe. Oh, no, Maurice won't marry.'

'Percy is treating Adela badly. You know he should have spoken out before now. It isn't like as if Adela was portionless—'

Mrs. Butler rang the bell for tea and mastered her temper with an effort. Didn't all the world know that Percy Butler would never have paid court to an English brewer's daughter if it were not for her fortune? Even as it was he had been dexterously led to do so by his mother. Both were notoriously in debt, and both were extravagant. Sometimes Mrs. Butler wondered what on earth they should have done had Maurice Butler not asked his cousin's widow to make her home at Glen-Butler.

Tea was brought in by a trim servant maid. If the carpets were threadbare at Glen-Butler and the furniture moth-eaten, the old silver and the delicate old-fashioned china had but improved with time. Mrs. Danton knew enough about both china and silver to appreciate her cup, saucer, and spoon.

'Couldn't you speak to Percy?'

Mrs. Butler laughed shortly.

'I'm not quite a fool. The men of the Butlers won't drive.'

'Couldn't you speak to the—person?' Mrs. Danton fully expected an angry reply.

'I have been thinking of that. The girl—she isn't quite a girl, but the more dangerous for that—seems a quiet, sensible person. She's matron or manageress of the house, so I could go to see the dairy and poultry yard. Yes, I'll say a few words to Miss —. What's her name?'

'Darragh.'

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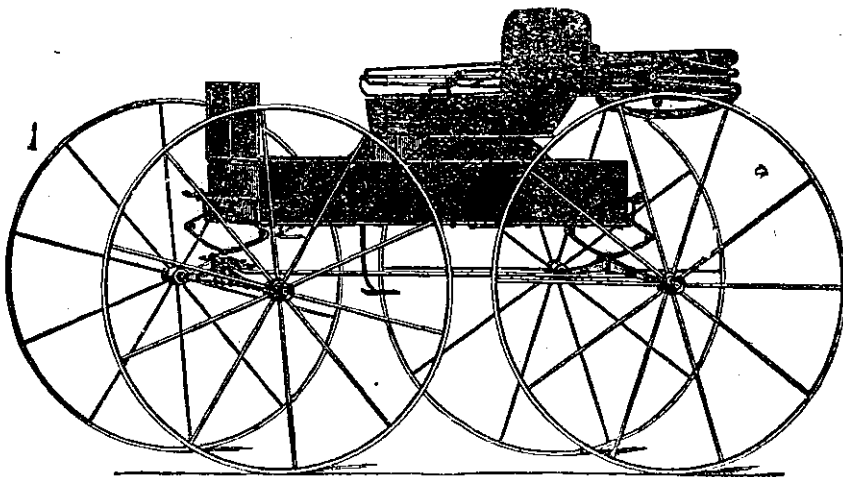
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'Ah, just so. I have a wretched memory for names. She musn't allow Percy to hang about the place. Oh, yes, I'll see the woman. And let Adela rouse herself. The engagement should be announced before your three months' tenancy of Wood Hill expires,' Mrs. Butler said.

Next day Mrs. Butler journeyed to the farm where the Department of Agriculture was exhibiting new methods of farming and training young women to make butter and cheese, to wash and cook, and to rear fowls and calves. She was a bit nonplussed when Miss Darragh received her as one lady might another and escorted her to dairy, and kitchen, and laundry room. Mrs. Butler said everything appropriate as she passed along, but refused to visit the poultry and calves.

'Another day, thank you,' she said, and asked for a cup of tea. Miss Darragh, with her well-cut features, refined voice, and well-bred manner, became more difficult to tackle; but over the tea Mrs. Butler attempted her task. She did little more than attempt it.

'Really, aren't you rather—absurd?' Miss Darragh said, and Mrs. Butler thought there was a gleam of amusement in the gray eyes. 'I have no power to forbid Mr. Butler nor any other person from coming here at proper time—nor do I intend to do so.'

Then Mrs. Butler lost her temper and said a few foolish things. She felt they were foolish later. Miss Darragh listened, smiled, and escorted Mrs. Butler to the door; and the lady returned to Glen-Butler feeling that she had not scored in the interview. Then she bethought her of Sir Maurice, and wired to his rooms in Dublin.

The student left his old folios and manuscripts very reluctantly and listened, in evident perplexity, to Mrs. Butler's troubles.

'But what can I do?' he demanded helplessly when Mrs. Butler paused. 'Percy is of age. If this adventuress—'

'She isn't an adventuress,' Mrs. Butler interrupted impatiently. 'You must see her, and tell her you won't allow him to marry her.'

'Oh, well,' Sir Maurice admitted, 'I might do that, but still Percy is his own master.'

'Tell her you won't give him any help, that you'll disinherit him.' Mrs. Butler tried to laugh. Maurice was very dense. She had to say a good deal before Sir Maurice consented to go.

'Well,' Mrs. Butler asked on his return, 'did you see her? What did she say?'

Sir Maurice crimsoned.

'Why, I forgot my errand. It is all so interesting—the dairy, and all. But,' he added, 'I can go to the farm to-morrow.'

Sir Maurice did so, and on many succeeding to-morrows; and Mrs. Butler was satisfied. Percy danced attendance on Adela, and very soon the desired engagement was announced.

'You have managed the boy beautifully,' Mrs. Butler said to Maurice. 'I was at one time in deadly fear that he would marry Miss Darragh.'

'There was never the remotest chance of that,' Sir Maurice said.

'You think not? Perhaps you are right. But it would have been ruinous for Percy.'

'Miss Danton is better suited to him.'

'Why, of course.'

'Yes. By-the-by, I knew Miss Darragh long ago.'

'Knew her!'

'Yes. I—I had been attentive to Shiela; but I was called to the Continent on business. While I was away her father died, and her mother and she were left very poor. Mrs. Darragh went out to a brother in the States and Shiela accompanied her. I heard she was married. She wasn't. She came back to Ireland on her mother's death, and— Oh, well, all misunderstandings were explained at last.'

'You mean—?' Mrs. Butler gasped.

'Exactly,' Maurice looked a half-dozen years younger as he spoke. 'Shiela and I are to be quietly married next week.'—*Benziger's Magazine*.

GOD OR NO-GOD IN THE SCHOOLS?

THE DISCUSSION: A CRITICAL SUMMARY

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

PART III.

'THOSE THAT FLY MAY FIGHT AGAIN.'

II.—THE 'EVENING POST'S' 'DEFENCE' OF THE SECULAR SYSTEM

(Continued from last issue.)

III.—MISQUOTATIONS AND MISREPRESENTATIONS.

Three noted Englishmen were quoted by the *Evening Post* (without any reference) as 'authorities,' who (it alleged) stood with it for the utter exclusion of religion from the school processes of education. These 'authorities' were the noted English Protestants, Mr. Gladstone (twice quoted), Archbishop Temple, and Dr. Parker. For its own case, the *Post* could hardly have selected worse allies than these three dead and gone Britons. Its four 'quotations' are, one and all, grave misrepresentations. And the three 'authorities,' whom it called to curse State-aided religious education, remained to bless. A brief exposition of the views of Archbishop Temple, and further and fuller references to the opinions of Mr. Gladstone and Dr. Parker, will, perhaps, be of interest to the reader. In the first place, these additional references will exhibit the real opinions of these men more fully than was possible in a newspaper discussion. And, in the second place, the grave and persistent misrepresentation of their plain words will afford melancholy evidence of the culpable carelessness of assertion and quotation into which otherwise reputable journals may fall under the desperate stress of a discussion on so straightforward a theme as religious education.

I. GLADSTONE MISQUOTED.

Mr. Gladstone was both misquoted and misinterpreted by the *Evening Post*.

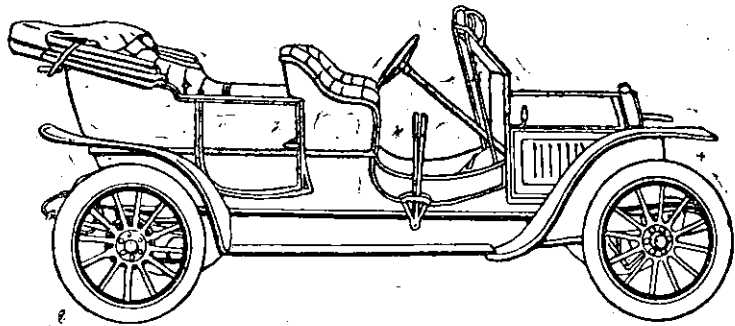
1. Mr. Gladstone was first misquoted by the *Post* in its issue of March 16. That really serious case of garbling and misrepresentation was amply and clearly exposed in the letter which appears on pages 32-33 of this publication. There it was clearly shown that by supplying the vital words suppressed by the *Post*, Gladstone was really advocating just what Catholics in Australia and New Zealand have been steadily demanding ever since the introduction of the purely secular system. That cogent and damaging exposure has not, as to any one of its details, been met and refuted by the *Evening Post*. There was really no excuse for this literary sin of garbling; for the quotation is properly given by Professor Mackenzie on p. 7 of what the *Post* calls his 'valuable pamphlet' in defence of the 'secular solution.' But, for all his enthusiasm for loose assertion, the Professor had at least the saving grace to refrain from directly making the great Liberal leader appear in the role of a champion of the outright exclusion of religion, by law, from the school-training of the young. That piece of controversial daring was reserved for the *Evening Post*.

2. The second misrepresentation of Mr. Gladstone's words appears on page 38 of the present publication. The light of day was let in upon it on pp. 44-45. The reader will get more speedily to the heart of this matter by a perusal of the quotations hereunder:—

Gladstone's Words.

'Why not adopt frankly the principle that the State or the local community should provide the secular teaching, and either leave the option to the ratepayers to go beyond this *sine qua non*, if they think fit, within the limits of the conscience clause, or else simply leave the parties themselves to find Bible and other religious education from voluntary sources?'

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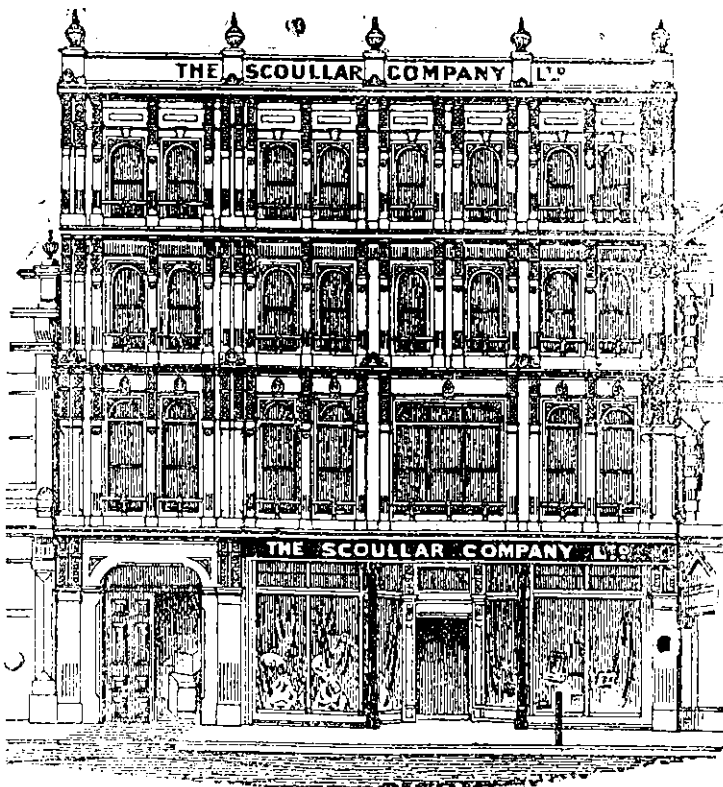
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The *Post's* Interpretation.

'Why not adopt frankly the principle that the State or the local community should provide the secular teaching, and either leave the option to the ratepayers to go beyond this *sine qua non*, if they think fit, within the limits of the conscience clause, or else simply leave the parties themselves to find Bible and other religious education from voluntary sources?'—*but on no account should the 'Bible and other religious education from voluntary sources' be imparted during school hours!*

(a) In its previous quotation from Gladstone, the *Post* perpetrated the serious literary misdemeanor of garbling by suppression. In the quotation here under consideration, it fell into a hardly less grievous folly—suggestive of equivalent interpolation—namely, by adding, in its own words, an interpretation which is in no sense warranted by the text of Gladstone's letter. (1) It is sufficiently obvious, even at the first glance, that Gladstone is, throughout this extract, dealing with a scheme of education of which religion shall form a part. (2) In the very chapter from which the *Evening Post* professed to quote, so strong a friend of religious education as Cardinal (then Archbishop) Manning urged upon Gladstone this 'second alternative'—to leave the parties themselves to find Bible and other religious education from voluntary sources. So, in effect, did Nonconformist friends of religious education. (3) And, surely, so wide-awake and leading a daily paper as the *Wellington Post* might be reasonably expected to be acquainted with the notorious fact that Catholics in Australia and New Zealand have been for over thirty years advocating State-aid for the secular instruction given in their schools, coupled in every case with this proviso: Catholics themselves 'to find Bible and other religious education from voluntary sources.' Moreover, (3) a journal which sets up as an expert in matters educational ought to know that in Ireland, Holland, and various other countries, the State 'leaves the parties to find Bible and other religious education from voluntary sources.' There is, therefore, nothing whatever in Gladstone's quoted words—either in themselves or in their circumstances—to justify the *Post* in declaring that the great Liberal leader advocated 'exactly' that policy of rigid exclusion of religion from the schools which was adopted by the New Zealand Parliament in 1877. Despite his proneness to risky and sweeping assertion, Professor Mackenzie did not go so far as to claim directly that any of these words of Gladstone (which he quotes on p. 7) 'square exactly with the policy which New Zealand adopted in the Education Act of 1877.'

(b) Moreover: The utter exclusion of religion from the schools was not, at the time, a live issue, or within the bounds of practical politics. The tentative suggestion—the 'second alternative'—in Gladstone's letter to Lord de Grey was not embodied or accepted by him as a part of his Education Bill. That Bill, in all its stages and phases, provided for religion as a regular part of the school curriculum. The strongest opponents of the Bill (the Nonconformists) did not, as a body, oppose some measure at least of religion in the schools.

(c) Gladstone's close absorption in his Irish Land measure, and his other Ministerial occupations, left him but a 'small share in the frame of the Education Bill' here under discussion. There are, nevertheless, ample indications of his general views, at that time, of the place of religion in education. (1) The first draft of the 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, 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. (3) Another evidence of Gladstone's old and pronounced leaning for denominational religious instruction is furnished by his biographer, Lord Morley: 'The old parliamentary grant to the denominational schools was to be doubled. This last provision was Mr. Gladstone's own.'

(4) The same eminent writer states that Gladstone's 'private interest in public education' (although it 'did not amount to zeal') was at this time (1869-1870) 'at bottom that of a churchman.' The English Education Act of 1870 'was admittedly a compromise.' 'In arranging this compromise the members of the Cabinet were, no doubt, influenced by their own predilections. The Prime Minister' (Mr. Gladstone) 'was himself an ardent adherent of the Church of England, and a Vice-President of the Council was strongly opposed to the separation of education from religion. These two men were, in consequence, able to carry a Bill which was much more acceptable to their Conservative opponents and to the Church, than to their own supporters and Nonconformist England. In their defence, however, it is right to add that the compromise which they adopted was one which commended itself to the great masses of the people.' The same writer tells how 'the Opposition rallied in support of the Minister. (Mr. Gladstone), 'who was doing so much to preserve denominational education; and the Nonconformists were defeated by a majority of seven votes to one (421 to 60). Finally (not to multiply quotations any further), the authoritative *Dictionary of National Biography* says of the Education Act of 1870: 'Gladstone had little to do with the great Education Bill of this year. . . . He left it almost entirely to William Edward Forster, though he occasionally made concessions to the Church which seriously offended dissenters. He was, in truth, a denominationalist, and had no sympathy with the unsectarian teaching of religion in Board schools.'

Yet, without so much as a scrap of evidence, the *Evening Post* asserts, in the most positive manner that, at that very period, Gladstone—the strict 'denominationalist'—stood stoutly for a 'policy' of ejection of religion from the schools, 'exactly' as it is now ejected by law in New Zealand.

But, even if Gladstone were proved to be as great a foe, as he ever was a warm friend, of denominational religious education, such a circumstance would not in the smallest degree affect the real issues of this discussion.

II.—ARCHBISHOP TEMPLE MISQUOTED.

Archbishop Temple was the second of the three noted Englishmen who were quoted by the *Evening Post* as 'authorities' who took their stand with that *Wellington* daily for the utter exclusion of religion from the school-processes of education. 'Archbishop Temple,' said the *Post*, 'was not an atheist, yet he

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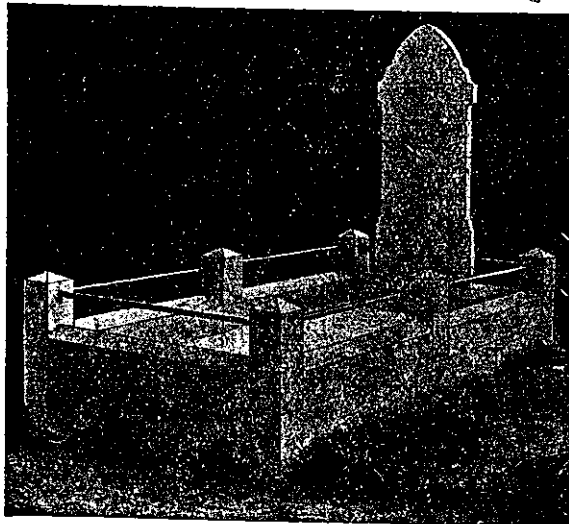
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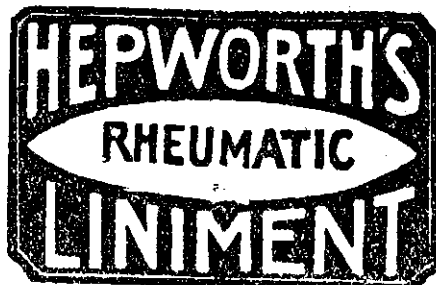
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wrote: "Secular schools would not be irreligious. I am by no means sure that on the whole they would not be more religious." Here, again, the *Post* gave no reference. But, like so much more of its argumentative material, this quotation seems to have been dug out of the 'valuable pamphlet' of Professor Mackenzie, entitled 'Defence of the Secular Solution.'

In those brief references to 'Archbishop Temple' (thirty-one words only), the *Evening Post* contrives to convey no fewer than three distinct errors in matters of fact.

1. First error: The *Post* distinctly suggests to its readers that I somehow stated or implied that Archbishop Temple was an atheist. This is a persistent and entirely regrettable resort of the *Post*—setting me wrong in order to set me right; denying, as my statements or suggestions, ideas that never even knocked for admission at the ante-chamber of my brain.

2. Second error: The *Post's* remarks (quoted above) clearly imply that it is citing in favor of its own view the words of a noted Archbishop of the Anglican Church. Such an implication is distinctly misleading. 'Archbishop' Temple never used the words with which the *Post* credits him. Neither did 'Bishop' Temple. The words in question were employed by the Rev. Mr. Temple in 1856, when he was an employee of the Education Office, long decades before he rose to the rank of Archbishop of Canterbury. To the 'plain man' who reads the *Evening Post* it is one thing to quote a young, unknown Education Office official, of fifty-five years ago, as an 'authority' on this religious question; it is a very different thing to quote as an 'authority' thereon a great Protestant Archbishop of Canterbury, whose name was for long years tolerably familiar to newspaper readers of our time, even on this outer rim of the English-speaking world. The distinction is one of some controversial importance. And, in any case, it was the duty of the *Post* to refrain from creating a palpably false impression, in this matter, among its readers. We shall presently see that Dr. Temple, both as Bishop and Archbishop, was a strenuous upholder of the intimate and essential union of religion with education.

3. Third error: The *Post* distinctly conveys to its readers the following impression in regard to 'Archbishop' Temple: That the term 'secular schools,' as used by him, means the same thing that the term 'secular schools' mean in New Zealand—namely, schools from which religious teaching and religious worship and religious influences are absolutely and rigorously excluded. Such, indeed, is the whole trend and purpose of the *Post's* argument in this connection. It appeals to its three 'authorities' in 'support of the State school system,' which has been in operation in New Zealand 'for more than thirty years.' And, more specifically, the *Post* adduces these three 'authorities' to 'prove' that the utter exclusion of all religion from our State schools does not represent 'the negative form' of atheism. It makes 'Archbishop' Temple its ally and backer in the de-Christianising of the public schools.

Let us see. The *Post's* quotation from 'Archbishop' Temple runneth thus: 'Secular schools would not be irreligious. I am by no means sure that on the whole they would not be more religious.' I find that these words (as well as the fuller quotation in Professor Mackenzie's pamphlet) form part of a long letter written by Dr. Temple to his sister Netta on April 15, 1856. This letter is published in *Memoirs of Archbishop Temple*, by Seven Friends; edited by E. G. Sandford, Archdeacon of Exeter (London, 1906, 2 vols.), vol. II., pp. 642-643. The greater part of the letter is reproduced hereunder, including so much of the context as is required to bring clearly before the reader the meaning attached by the Rev. Mr. Temple to the term 'secular schools.'

(To be continued.)

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THE JAPANESE PARLIAMENT

THE EMPEROR AND THE CONSTITUTION

Everyone knows of the astonishing progress that Japan has made in the last forty years. This progress, however (says the Rev. A. M. Roussell, S.J., writing in *America*), has not been equally rapid in all the branches of civilisation. Nor would it be proper to compare this country with those of the West, but only with what Japan was forty years ago, at the time when the old régime came to an end. However, in the material order Japan might to-day stand comparison with the other nations in its army, navy, commerce, postal and police services. But in the material order itself and, of course, in the domain of the intellect and in the social and moral order there are many gaps and shortcomings. The poverty of Japan explains to some degree, at least, its failure in material civilisation, and, naturally, where there is question of ideas or customs, progress cannot take place mechanically. A people which has such a long past as that of Japan cannot make the progress of fifty or one hundred years in a week.

Some of the debates of the last session of the Parliament may give the outside world a gleam of light on the actual state of the Japanese mind, and will reveal some peculiarities of the conditions in which we live. A review of the discussions on the Universal Suffrage Bill may be helpful in that respect, for since the promulgation of the Japanese Constitution on February 11, 1889, Japan has been under a constitutional government, but by no means a parliamentary one. Still less can it be called democratic. For as this constitution was granted by the spontaneous and benevolent generosity of the emperor, a change in the constitution is reserved to his Imperial Highness, the chambers have nothing to say in the matter. The emperor is not only the chief executive, but is the source of all power. He is not compelled to consult Parliament either to declare war, or to conclude peace or to make treaties with any foreign State, or to determine the organisation of the army, or the number of troops of which it may be composed. The ministers of state are responsible only to the emperor, and in no way whatever to the representatives; they are not obliged to submit to the majority of the Parliament, and may remain in office as long as they have the emperor's confidence. Parliament has the right to interpellate the Ministry; to place facts before it, to present addresses to the emperor; but the government is not obliged to pay any attention to votes of censure. From 1891 to 1903, that is to say within a space of twelve years, the government dissolved the lower chamber seven times, and since 1904 it has shown itself very docile, and has carried out whatever it has been told to do.

The Regular Annual Session of Parliament

lasts three months. The members are convoked for the 20th of December, and immediately begin by taking a month's vacation on account of the festival of the New Year. Thus they are in session only two months. Nearly all of the work is done in committee, so that during the session which has just finished the lower house held only twenty-six sessions. A single session was enough to vote the budget, while in the upper house this important proceeding required only an hour. In brief, both houses are merely, as you would say in America, rubber stamps to carry out the wishes of the government. The House of Peers is so arranged as to avoid both the inconvenience of a purely hereditary body, like the English Lords, and that of an elective upper chamber. It is composed as follows: (1) Princes of imperial blood, 14; (2) nobles who are hereditary members, 43; (3) nobles elected by the peers, 143; (4) members named by the emperor, 121; (5) members elected by the highest taxpayers, 43; total, 364.

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the marquises to the number of thirty, are by right hereditary members when they reach the age of twenty-five.

(2) The three other orders of nobility, counts, viscounts, and barons, elect a certain number of their peers for a term of seven years. They are eligible at the age of twenty-five.

(3) Each of the three inferior orders of the nobility can be represented at the maximum by the fifth part of all the members of the upper chamber. Actually there are 17 counts, 70 viscounts, 56 barons, who are members.

(4) The emperor selects and names a certain number of members among his subjects, who are distinguished for their erudition, or who have rendered some notable service to the State. All of the above are members for life.

(5) In each of the Prefectures of the Empire the fifteen greatest direct taxpayers choose one of their number to represent them in the upper chamber. These forty-three members hold office for seven years. The members belonging to the two classes just mentioned have to be at least thirty years old, and their total number can never exceed that of the three other classes. Thus every precaution is taken to have

The Influences of the Upper Chamber

properly balanced, so that none can have preponderance over the others. Moreover, all the influences of this part of the government are conservative, as was plainly seen in the discussion of the Universal Suffrage Bill. Finally, there is another distinction in this part of the legislature, viz., the absence of political parties. Its members are divided into little groups, formed for the most part by members of the same order of nobility or of the same class. The Chamber of Representatives is entirely renewed every four years. It consists of 379 members, 75 of whom are for the city constituencies, and 304 for the country districts. One cannot be a member before the age of thirty. No other condition is required than that the member be in the enjoyment of all civil rights, but he is not allowed to be engaged in certain functions, which are determined by law.

The representatives, like the non-hereditary peers, receive an annual indemnity of one thousand dollars in gold. Moreover, they have free transportation on the railways.

According to the law of 1889, only those who paid at least 7 dollars 50 cents. in direct taxes in the Prefecture to which they belonged could be candidates for office. But in 1900 this clause was suppressed. It happened that just then the number of representatives, which was originally 300, was advanced to 379, and, moreover, the revision of the electoral law enlarged the number of possible candidates by lowering the amount of 7 dollars 50 cents. to 5 dollars. Hence, since 1900, it has been sufficient for a Japanese to be twenty-five years of age and to pay a tax of 5 dollars in direct

taxes to be an elector. Army men and ministers of religion are disfranchised. But this second condition restricts considerably the right of suffrage, so that Japan is very far from having

Anything Like Universal Suffrage.

In fact, at the elections of 1908 there were only a million and a half who had the right to vote, viz.: a proportion of thirty-two electors for every thousand inhabitants, while if universal suffrage is accorded, even if it is restricted to the age of twenty-five, the number of voters will be no less than twelve million. For a long time there has been a demand and desire for universal suffrage. For this a Bill has been presented eight times. In the last session it obtained a majority of votes in the lower house, but the peers rejected it in such a fashion that there is no hope whatever of seeing it become a law in the near future. Not a single peer voted for it. Indeed, every one knows that as long as power remains in the hands of the statesmen who rule Japan at the present time a Bill of this description will not have the slightest chance of success. Nevertheless, the way it was received in the lower chamber is somewhat significant, because it really indicates that a party which had made up its mind to sustain the government on all important questions was won over. A study of the reasons advanced for and against the passage of the Bill would give an excellent idea of the condition of the Japanese mind in the matter of democracy, and of the progress that has been made in a country which such a short time ago emerged from feudalism.

The proportion of the police to population in New Zealand is 1 to 1333, and the cost per inhabitant is 3s 4½d. The figures for the Australian States are:—Victoria, 1 to 809; cost per inhabitant, 4s 8¾d; New South Wales, 1 to 685, cost 5s 11¼d per head; South Australia, 1 to 983, cost 4s 4¾d; Queensland, 1 to 607, cost 7s 6½d; Western Australia, 1 to 594, cost 8s 2¼d; Tasmania, 1 to 803, cost 4s 4¼d.

An interesting comment on the development of the fishing industry is made by the Chief Inspector of Fisheries, Mr. H. F. Ayson in his annual report, which is embodied in the Marine Department's report. 'I am convinced,' he remarks, 'that better marketing and transport facilities by rail to the different markets and to inland towns would result in a very large increase in the quantity of fish sent from the various fishing grounds. Reports from the inspectors of fisheries show that there is a great deal of dissatisfaction in connection with forwarding fish by rail, and I would ask that the matter be brought before the Railway Department with a view to trying to meet the requirements of the fish trade. The establishment of public fish markets in the principal towns would no doubt help the industry.' Mr. Ayson adds: 'And would also be the means of enabling the public to get a better and cheaper supply of fish. Improved means of transporting fish by railway are also much required.'

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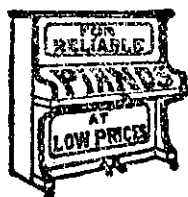
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wide—1/4, 1/6½, 1/9, 1/11, 2/4, 2/6, and 2/11
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9/8, 11/4, and 14/4 each
Wide Maltese Scarves—25/-, 30/-, 35/-, 45/-, 55/-,
65/-, 75/-, 85/-, £5/5/-, to £6/10/- each
Cream Spanish Lace Scarves—10/11, 12/11, 13/11,
14/11, 15/-, and 17/6 each.
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30/-, and 36/- each

Chiffon Scarves (All Shades)—4/6 each.
Tosea Net Scarves: Black, White, and Cream—6/11
and 7/11 each
Veilings in All Shades—2d yard
Beaded Nets in All Shades—10½d yard.

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Current Topics

A Lesson from Lloyd George

We wish our Cabinet Ministers and departmental officials were not above taking a lesson from Mr. Lloyd George. We have before now commented on the disposition shown by our Government departments to bring about a sort of State monopoly in the administration of charities, industrial schools, etc., and to cripple and hamper and throw every possible difficulty in the way of private institutions. The policy of the British Chancellor of the Exchequer is in diametrically the opposite direction. In a powerful speech on Religion, delivered in Welsh on Sunday, June 24, Mr. Lloyd George laid it down that the dynamics of Christian teaching should and must be applied to the affairs of the State; and that the motives and inspiration of religion must be given their due scope and place. 'All the poverty of London,' he said, 'was really at the door of religion. It was the responsibility of the Christian Church to look after the poor—that was the first thing the Christian Church did when established—and to see that there was not a single poor man in their midst. . . . He would also tell the audience more than that. Reforms were won through the aid of people who lost personally by them. . . . Where did their self-sacrifice come from? From the Christian religion.' Mr. Lloyd George's views on this matter are shared by other members of the Government, notably by the Home Secretary, who has set up a new administration for utilising the agents of Christian charities in reclaiming criminals. Therein is shown the breadth and large-mindedness of the statesman. New Zealand politicians please copy.

More Snubs

Our amiable friends the Orangemen, and Non-Popery zealots generally, have fallen on evil days. Everywhere, they have grievances and are protesting—and everywhere they are getting slighted and snubbed. We referred last week to the pointed rebuff administered to the Rev. Jacob Primmer. We may supplement that now by a story of the painful disrespect shown recently to London ultra-Protestants. In connection with the Festival of Empire pageant in London, correspondence has passed between Mr. Walter Limbrick, acting-honorary secretary of the London Council of United Protestant Societies, and Sir Laurence Gomme, chairman of the Historical Committee of the Festival. According to a press paragraph, Mr. Limbrick 'complained of the omission from the arrangements for the pageant of adequate reference to the Reformation. Sir Laurence Gomme replied that the Protestant point of view had not been lost sight of, but it had been the desire of the Committee not unduly to emphasise points on which different sections of the community were still at variance. In a further communication, Mr. Limbrick called attention to the fact that the Roman Catholics of London had been specially requested to furnish one scene by themselves.' A whole scene to the Catholics—and the Reformation squeezed out!

*

About the same time the following absurd and utterly uncalled-for epistle was sent to members of the House of Lords by the 'Imperial Protestant Federation':—'On behalf of the Imperial Protestant Federation, I beg to express a hope that, should the Parliament Bill obtain a second reading in the House of Lords, your Lordship will use your powerful influence, as the Bill passes through Committee, to secure that the Bill of Rights (1 William and Mary, Sess. 2, Cap. 2), and the Act of Settlement (12 and 13 William III., Cap. 2), may be excluded from its operations. It is respectfully submitted that these Acts, which secure the Protestant Succession to the Throne, the Coronation Oath to maintain the Protestant Religion, and deny to the Sovereign the power of dispensing from, or suspending the laws of the Realm, being of supreme National importance, ought, under no circumstances, to be altered without the united consent of both the

House of Lords and House of Commons. Both Lords and Commons have an equal interest in their maintenance. I have the honor to remain, your Lordship's obedient servant, (Sgd.) JAMES W. WALSH, Secretary. 325, Clapham road, London, S.W.' The Parliament Bill has passed—and this gratuitous and officious petition has, of course, been ignored.

The Eucharistic Congress

It was confidently anticipated that the Madrid Eucharist Congress would be a great success; and—as will be seen from the particulars given elsewhere in this issue—the anticipation was amply realised. In point of enthusiasm, of the magnitude and representative character of the attendance, of the fervor and devotion shown, and of the practical effect in cementing and solidifying Catholic influence, the Congress will bear favorable comparison with the impressive gatherings held recently at Cologne, London, and Montreal. Out of many interesting features of the proceedings, two may be singled out for special notice. One was the presence of the Bishop of Beja—a victim of Masonic persecution, who had been removed from his See by the anti-Christian Government of Portugal. He received a great ovation on rising to address the assembly. After pointing out that he represented Catholicism in Portugal and that he was a Bishop who had been removed from his See and exiled by a Masonic Government, he spoke sorrowfully of the imprisoned Portuguese priests and of the banished episcopate, but was firm in his hope of a complete restoration of Catholicism to his country. And in one pregnant sentence he laid bare the root cause of the troubles alike of Portugal and of France, and hinted at the lines along which the restoration of the faith must come in both countries. 'Under present circumstances,' he said, 'I consider greater glory is given to God by the support of the Catholic Press than by the erection of a church or a monastery.' There is significance in this remark for Catholics everywhere.

*

The other notable feature of the gathering was the outspoken profession of faith made by King Alfonso. 'Your Eminence,' he said, in a speech delivered on the closing day, 'when the labors of this assembly were inaugurated I sent the Infante Don Carlos to represent me, and I charged him to express to you the feelings which the Queen and I felt on such a solemn occasion. To-day, when your labors are almost completed, we have come in person to tell you with what pleasure we have followed them, and how gladly our hearts have seen these representatives of nations here met together, varying in their history, their speech, and their customs, but all welded together in one flock by their ardent love of the Most Holy Sacrament of the Eucharist. Sublime power of faith and love! . . . Lastly, your Eminence, our final greeting must be for the representative of the Roman Pontificate, of the Universal Shepherd of the Catholic people. Tell his Holiness that both the Queen and I desire him many long years of life, that he may continue the indefatigable apostle of the love of Christ in the Blessed Sacrament, and that while giving testimony of our filial and respectful affection to him, we implore his Apostolic Benediction for ourselves, for our family, for Spain, and for all the nations represented here.' We confess that we were of those who, some time ago, thought that there were signs of weakening in the Catholic fibre of King Alfonso; but this manly expression of sincere belief in the Catholic doctrine of the Eucharist dispels all doubt. The net result of the Congress is to bring out and to emphasise the fact that, at heart, the King, Queen, and people of Spain are, as ever, staunchly Catholic. 'When from sordid motives,' cried Father Calpena, in an eloquent oration at the closing session of the assembly, 'people represent Spain to the world as a nation losing its faith, asking for anti-Christian reforms in its codes, and as an enemy of the religious Orders of the Church and of the Pontificate, say that is not Spain. You here present have seen Spain as she truly is, for the true Spain is Spain Catholic, Spain the faithful, Spain of the Eucharist.'

DEATH OF CARDINAL MORAN

THE PASSING OF A DISTINGUISHED PRELATE

A GREAT SCHOLAR, PATRIOT, AND ADMINISTRATOR

As was briefly stated in a part of our last issue, his Eminence Cardinal Moran, Archbishop of Sydney, passed away on the night of August 15, in the eighty-first year of his age. It appears that his Eminence was in Sydney on Tuesday night in connection with Church matters, and he returned to Manly and retired as usual. He was not again seen until his personal attendant entered his room at 9 o'clock on Wednesday morning and found the body lying across the bed. Evidently his Eminence had got out of bed during the night and thrown a cloak over his shoulders. He must have had a sudden seizure and fallen back dead. On the previous Sunday he opened the new presbytery at Chatswood and delivered a vigorous speech. The immediate cause of death was heart failure.

The late Cardinal Moran was born at Leighlinbridge, Co. Carlow, Ireland, on September 16, 1830. When quite young he showed a studious, blended with a religious, disposition that was remarkable, and his boyhood gave indications of the characteristics of his life. After receiving an excellent primary training, he studied the higher branches of education for some time before leaving his native country in 1841 to commence his college career under the Jesuits, and later on at Propaganda College.

Ireland (says the writer of an illustrated Monograph, issued in connection with the late Cardinal's Sacerdotal Golden Jubilee in 1903) was remarkably well represented in the Roman College when Dr. Cullen, with his little nephew, the late Cardinal, arrived in Rome. Among those who were about this time going through the academics were Dr. Croke (Archbishop of Cashel), Bishop James Quinn (of Brisbane), Bishop Matthew Quinn (of Bathurst), Very Rev. Dr. Forrest (first Rector of St. John's College, Sydney), Monsignor Forde (of Dublin), Dr. T. McHale, V.G. (Tuam). In the group with Cardinal Moran were Dr. Murray (Bishop of Maitland), Archbishop Azarian (Patriarch of Armenia), Monsignor Maddalena (Archbishop of Corfu), Archbishop Chajah (Patriarch of the Chaldeans), the Most Rev. Dr. Dunne (present Archbishop of Brisbane), Monsignor Cameron (Bishop of Areschat, in Nova Scotia), and many other students who became illustrious prelates.

As a Student in Rome.

The young student went through a course of humanities, philosophy, and mathematics while attending lectures in the Roman College. In philosophy he attended for three years the lectures of the celebrated Jesuit Fathers, Forn and Manera, and of the Italian Professor C. B. Solymani. As a student the late Cardinal was a very zealous member of more than one archæological society, under the presidency of the famous Cardinal Mai. The connection thus formed gave him in after years ready access to the archives of the Propaganda and the Vatican, and through these latter to the leading literary preserves of the Continent.

The rivalry between the colleges of different nationalities was great, trying, and testing. Twice during his theological career the late Cardinal was selected to appear at a large reunion of the Cardinals of the Congregation de Propaganda as a picked student, and to expound the teachings of the Catholic Church against atheism and heterodoxy.

Ordination to the Priesthood.

He finished his theological studies towards the end of 1852, but as he was still under the canonical age, he was not ordained priest until the feast of St. Joseph, 1853. It is of interest here to note that it was on the feast day of his ordination, the feast of St. Joseph, 1884, that Cardinal Moran, then Bishop of Ossory, received from the late Dr. Murray (Bishop of Maitland) a cablegram, sent by the Bishops of the Province, congratulating him on his appointment to the See of Sydney.

For thirteen years after his ordination the life of Cardinal Moran in Rome was that of a high-class scholar. His researches in the Papal archives, and in those of the head houses of the religious Order in Rome, were unwearied. In the mother-house of the Franciscans, Carmelites, etc., in Rome there are caskets and pigeonholes full of the Irish correspondence between the years 1550 and 1800. He was struck by this quantity of terribly real correspondence, and he considered it an injustice to Ireland and her clergy that it should not be known. His first work was a series of sketches of the Penal times in Ireland, compiled wholly from original correspondence. His next was published in 1861, and is entitled *Memoirs of the Most Rev. Oliver Plunkett, Archbishop of Armagh*.

Appointed Vice-Rector of the Irish College.

He was in 1856 appointed Vice-Rector of the Irish College, under the late Archbishop Kirby, and also occupied the important post of Professor of Hebrew in the College of the Propaganda. Professor Moran, as he was then styled, continued to devote himself to the study of Irish historical records, both religious and political, stored away in the archives of the Vatican and in the houses of the religious Orders. As a result of these searches, Irish literature has been enriched by numerous works from his pen.

Further, he familiarised himself with all the modern advancements of the Church, and in a particular manner he concerned himself in the spread of religion by Irish prelates and Irish priests in Australia and the United States. So far back as 1859, when Archdeacon John McEncroe, of Sydney, visited Rome to urge the Holy Father, Pope Pius IX., to establish episcopal Sees in Australia, the petition was drawn up and personally presented, as Archdeacon McEncroe explained on his return to Australia, by 'an able and most courteous young friend, Professor Moran of the Irish College.' This historic petition of 1859 was followed by the establishment of the dioceses of Maitland, Bathurst, Armidale, and Goulburn. Between 1859 and 1866 Professor Moran acted as agent in Rome for his old friend, Bishop James Quinn of Brisbane; and up to his appointment as Bishop of Ossory in 1872 Professor Moran attended to the wants of the dioceses of Maitland and Bathurst, as the personal friend of the late Dr. Murray and the late Dr. Quinn.

BISHOP OF OSSORY.

In 1866 Professor Moran was invited by Cardinal Cullen to return to Ireland. His uncle was Archbishop of Dublin. Returning to Ireland in the same year, Professor Moran became Cardinal Cullen's private secretary, a post previously occupied by the late Bishop Murray. While associated with Cardinal Cullen, the

yet-undiscovered Cardinal of Australia was Professor of Hebrew and Scripture in the Diocesan College of Holy Cross, Clonliffe. On the 5th March, 1872, he was consecrated Bishop of Olba and Coadjutor of Ossory, and the 18th day of August in the same year saw him enthroned at Kilkenny as Bishop of the diocese, which episcopal office he held till his appointment as Archbishop of Sydney, on March 21st, 1884.

The last ceremony performed by the Cardinal in Ireland was the laying of the foundation-stone of the new Church of St. Patrick, in Kilkenny. The proceedings were touched with regret at the thought of the loss that diocese would sustain when Sydney's new Archbishop had departed from Ireland's shores.

Address from the Irish Hierarchy.

Among the many addresses which have been presented to the Most Rev. Dr. Moran since the announcement of his elevation to the Archiepiscopal See of Sydney (says the *Dublin Freeman* in a leading article at the time of the Archbishop's departure for Sydney), none have touched him more deeply than that which has emanated from the Irish Hierarchy. Headed by the Cardinal-Archbishop himself the venerable Episcopate of the Church in Ireland have put in the form of an address their hearty and affectionate greetings to Dr. Moran before his departure for the distant scene of his future Apostolic labors. It is a signal compliment, and one of which any prelate might be proud. It is the earnest expression of affection and congratulation by a body of ecclesiastics who represent all that is cultivated and venerable and dignified in the Universal Church. For years back the Most Rev. Dr. Moran has himself been an eloquent and conspicuous member of that body, and while the address is a pleasant evidence of that fine *esprit de corps* which links the Irish prelates as one, no Bishop could be more fittingly and deservedly made the recipient of the unusual compliment. Dr. Moran has been all that the address describes him. An esteemed and venerated member of the government of the Irish Church, he has devoted his time and intellect to historic researches which have left a permanent monument in the history of the Church to his untiring industry and ability.

Audience With the Holy Father.

Before proceeding to take charge of his new See, the then Archbishop Moran spent a fortnight in Rome. At his final audience with the Holy Father, Monsignor O'Haran (who had resigned his position in the Irish College to accompany the Archbishop as private secretary) and several priests for the Australian mission were present at the ceremony. The venerable Father of Christendom seemed very much moved with tenderness as Dr. Moran knelt down at his feet and asked his blessing. The Holy Father lifted his pale white hands, saying: 'From my inmost soul I impart to you, Monsignor, to these young missionaries, and to the whole of Australia, the Apostolic Benediction.' In the whole history of the Church in Australia, the new prelate speeding on his way to Sydney was the first to bear with him the dignity of being 'fully invested' as Archbishop with pallium and with complete ecclesiastical authority.

First Glimpse of Australia.

The Orient Company's *Liguria* left 'the other side' on July 25, 1884, Captain Conlon in charge, and reached Adelaide on the first day of September. Besides the new Archbishop and his secretary, Monsignor O'Haran, then fresh from the Irish College, Captain Conlon's care included a number of priests for the diocese.

On arriving at Adelaide there was a public reception, in which the Governor, Sir William Robinson, joined. His Excellency placed his carriage at the Archbishop's service, and offered the hospitality of Government House during his stay—a mark of respect never before paid to a Catholic prelate in Australia. The late Archbishop Reynolds was not allowed to do honors alone. Bishop Murray of Maitland, Archbishop Murphy of Hobart, and Bishop Moore of Bal-

arat had journeyed to Adelaide to participate in the welcome.

In Melbourne the Archbishop had a cordial welcome, the large and influential deputation from the laity being headed by Sir Bryan O'Loughlen and the Hon. Nicholas Fitzgerald. The late Archbishop Gould entertained Archbishop Moran and a distinguished company at Brighton. All the prelates who had met the new Archbishop in Adelaide, including Bishop Reynolds, accompanied him right on to Sydney. The *Liguria* entered the gateways of Sydney Harbor shortly after 7 o'clock on the morning of September 8, 1884.

ARRIVAL IN SYDNEY.

The Catholics of Sydney made history on that eventful day. It was estimated that more than 100,000 people of all creeds and nationalities assisted in the reception, counting those who lined the streets as the procession passed, and those who assembled in Hyde Park and in the streets adjoining St. Mary's.

The Very Rev. Dr. Sheridan, then Administrator of the diocese, going on board the mail steamer, was the first to welcome the distinguished prelate (says the *Freeman's Journal*). The procession up the harbor included 50 steamers, all bright with banners and flags, and all crowded. There had never been before such a reception as it, for, including those on the steamers, those assembled at the landing-place, and those packing the streets on the line of march from Circular Quay to St. Mary's Cathedral, 100,000 people took part in the demonstration. While coming up the harbor, the music of the bands was almost drowned by the thrilling shouts of welcome and the thunderous cheers, which never ceased more than a second or two. At the Quay, Captain Loftus, son of Lord Loftus, was waiting with his Excellency's carriage, in which the then Archbishop drove to the Cathedral, headed by an imposing procession of all the Catholic societies. The landing took place exactly at 12 o'clock; but so great was the crowd in the streets that more than an hour passed in reaching the Cathedral. How over 6000 men and women managed to squeeze themselves in the building remains to this day a mystery, but they were there. After the 'Te Deum' had been sung, no fewer than twenty addresses of welcome, all richly illuminated, were read and presented. Addresses, among others, were presented by large lay and clerical deputations representing the dioceses of Maitland, Bathurst, Armidale, Goulburn, Brisbane, Rockhampton, and the Vicariate of North Queensland. Dr. Sheridan and Judge Faucett read the two principal addresses. Eighteen members of Parliament, including the Speaker, were present in the Cathedral, the decorations of which were on an elaborate scale. At the Benediction in the evening, the late Bishop Murray was the preacher. The prelates who assisted in the ceremonies were Archbishop Reynolds (Adelaide), Archbishop Murphy (Hobart), Bishop Murray (Maitland), Bishop Langan (Goulburn), Bishop Torreggiani (Armidale), Bishop Moore (Ballarat), and Bishop Cani (Rockhampton).

On the day of the Archbishop's arrival there was a grand banquet at St. Mary's presbytery, at which Dr. Sheridan presided. His Grace occupied the post of honor, and all the Bishops and nearly all the clergy and dignitaries who had assisted at the ceremonies in the Cathedral were present. In responding to the toast of his health, the Archbishop made a singularly beautiful and touching speech, and the speeches of the Bishop of Maitland and other prelates were remarkably eloquent and felicitous. Archpriest Sheehy spoke on behalf of the clergy of the archdiocese.

The new Archbishop proved himself to be at once a 'working Bishop.' After all his travelling by land and sea it would be natural to suppose that on reaching Sydney he would have rested himself, and put off the commencement of active duty till he had recovered from the worries and trials of the preceding months, but he did not suffer even the day of his landing to pass before performing some official acts. In the afternoon he visited Government House, and this visit was returned. His first visits to the religious establishments were made at St. Vincent's Hospital and St. Vincent's Convent, conducted by the Sisters of

Charity. The next day his Grace, in company with Dr. Sheridan, made quite a long list of visits. The remainder of the week was spent in visiting the various parishes, and on the following Sunday his Grace delivered an impressive sermon at the celebration of the Feast of the Exaltation.

CREATED A CARDINAL.

The Archbishop, summoned by the Holy Father, left for Rome on the Feast of the Sacred Heart, 1885. Writing from Rome, the Archbishop, under date July 27, tells what happened thus:—It has pleased the Holy Father to honor the Australian Church by promoting me to the Cardinalate this morning. Five other Cardinals were made, including Monsignor Melchers (Archbishop of Cologne). The title of Susanna has been assigned to me. I have been deputed to consecrate Dr. Walsh to the See of Dublin on Sunday next, and with him I am to consecrate two other Bishops, viz., Monsignor Sogara for Central Africa, and a French-Canadian for the newly-divided See of Three Rivers, in Canada.

His Return to Sydney.

Returning to Sydney a Prince of the Church, it was no marvel that his Eminence received a magnificent welcome. The mail steamer Liguria, with the Cardinal on board, left London on September 18. Counting priests and nuns, 'the Pope's consignments,' as someone so described them, numbered 26. The Sisters on board included the first community of the Little Company of Mary, or Nursing Sisters, for Sydney. His Eminence arrived in Sydney on November 4, 1885.

PROGRESS OF THE ARCHDIOCESE.

It would be impossible with the space at our disposal to give even a brief account of what the late Cardinal did for religion during the twenty-seven years that he had ruled over the See of Sydney. Speaking at the blessing of additions to the Convent of Mercy, Singleton, on Sunday, August 8, 1909, the Rev. Father Meagher referred to the distinctive features of the late Cardinal's career, and the results of his labors, which he summarised as follow:—

'I was looking over a directory of '88, and I have made a comparison of the state of the archdiocese then and now, showing the increase in good work,' said Father Meagher. 'In '88 there were 55 parishes in the archdiocese, now there are 71—an increase of 30 per cent. Then there were 140 churches, now there are 188—an increase of over 34 per cent.; and in this you must consider the magnificent Cathedral of St. Mary's, in itself the work of a lifetime; and I believe his Eminence contemplates, in the course of a few weeks, the laying of the foundation stone of its completion. And, I am quite sure, when he does so he will have the sympathy of the whole State. In '88 there were 124 priests, now there are 196—an increase of 58 per cent. Then there were 79 Brothers, now there are 213, an increase of 170 per cent. In '88 the Sisters engaged in teaching and in hospitals numbered 428, now there are 1235. Then there was but one ecclesiastical seminary, now there are two in working order, and a third in course of construction. The completion of St. Patrick's College, Manly, that conspicuous monument that first meets the eye of the voyager entering Sydney Harbor, like St. Mary's, would be the work of a lifetime; but, large as St. Patrick's is, his Eminence is building another seminary to deal with the overflow. The other colleges in the archdiocese in '88 numbered three, now there are six—an increase of 100 per cent. In '88 there were 17 boarding schools for girls in the archdiocese, now there are 27. There were 23 superior day schools in '88, now there are 48. The primary schools then numbered 80, now there are 180, in addition to two poor and three night schools. That is the work of religion in the archdiocese of Sydney. Coming to works of charity, the increase is still greater. There were three hospitals in the archdiocese when his Eminence took charge; now there are ten, including the Hospice for the Dying, the Foundling Home at Waitara, and the Home for Mental Invalids. There were three

orphanages in the archdiocese at that time, now there are seven.'

At the conclusion of the Catholic Congress, which was opened in Sydney in September, 1909, Pontifical High Mass was celebrated in St. Mary's Cathedral on Sunday, October 3, his Eminence Cardinal Moran presiding. At the conclusion of the Mass addresses from the Bishops of the Province, from the clergy, the laity, the H.A.C.B. Society, etc., congratulating his Eminence on the silver jubilee of his episcopate in Australia, were presented. Then followed the ceremony of laying the foundation stone of the additions which are to complete St. Mary's Cathedral. Up to date the Cathedral has cost £275,000, and its completion will involve at a rough estimate an expenditure of from £100,000 to £120,000. On the following day the blessing and official opening of St. Columba's Missionary College, Springwood, took place. The portion then completed was sufficient to accommodate eighty students, and had entailed an expenditure of £8000; when completed the total cost will amount to £15,000.

Some of the Principal Works.

Among the works which had been carried out during the late Cardinal's episcopate in Sydney, the following is a partial list:—St. Patrick's Ecclesiastical College, Manly, at a cost of about £70,000; St. Mary's Cathedral, £100,000; the Palace, Manly, £12,000; St. Ignatius' College, £20,000; St. Joseph's College, Hunter's Hill, £70,000; Holy Cross College, Ryde, £10,000; Sacred Heart Convent, Rose Bay, £60,000; St. Vincent's Ladies' College, £20,000; St. Benedict's Hall and Schools, £12,000; enlargement and improvement of St. Vincent's Hospital, £23,000; Hospice for the Dying, £6700; Hospital for Women and Children, Lewisham, £12,000; St. Joseph's Hospital, Auburn, £7000; St. Anne's Orphanage, Liverpool, £4000; Home for Aged Poor, Randwick, £12,000; Magdalen Home, £15,000. In the four years of the Cardinal's episcopate—1884-88—the expenditure on buildings under his direction amounted to £428,000. What the sum is up to date it would be difficult even to form an estimate. These are only a few of the many churches, convents, schools, and charitable institutions built during the past twenty-seven years.

The late Cardinal presided at the first Plenary Council of the Catholic Church in Australasia at Sydney in 1885, at the second Plenary Council in 1895, and at the third Plenary Council in 1905.

Last year his Eminence started collecting funds for the completion of St. Mary's Cathedral, with the result that the promised subscriptions to date total £72,500, about two-thirds of the amount required.

His activity for a man of his age was something wonderful. Scarcely a Sunday passed by that he did not officiate at the blessing and opening or the laying of the foundation stone of a church, school, or religious institution. Last March he proceeded on a long voyage to Western Australia to officiate at the consecration of the Right Rev. Dr. Clune as Bishop of Perth; and less than a fortnight before his death he presided at a dinner given at the Cathedral presbytery, Sydney, in honor of the Irish envoys.

The late Cardinal visited Dunedin in February, 1886, and officiated at the opening of St. Joseph's Cathedral, and made a second visit to this city in 1896, when he consecrated the Right Rev. Dr. Verdon. Three years ago he visited Auckland, on the occasion of the opening of the Catholic Cathedral there. His Lordship Dr. Verdon is a first cousin of the deceased Cardinal.

The following Press Association messages appeared in the daily papers during the past week:—

There are many tributes from the press and public men. The late Cardinal was referred to as a great churchman, administrator, and statesman. Numerous messages of sympathy were received. The Government, as a mark of respect, issued a special black-bordered *Gazette*.

Archbishop Kelly, who was appointed the late Cardinal's Coadjutor, succeeds him.

Permission was obtained to inter Cardinal Moran's body in St. Mary's Cathedral.

A constant vigil was kept over Cardinal Moran's body in St. Mary's Cathedral until the interment on Sunday.

A special *Gazette* refers to the loss the public has sustained in the death of Cardinal Moran, and directs that flags be half-masted on all the Government buildings.

The messages of sympathy include those from his Grace Archbishop Redwood, his Lordship Bishop Verdon, his Lordship Bishop Cleary, a number of Catholic bodies in New Zealand, two from Rome, and one from the Vatican. One message reads: 'The Irish College mourns the loss of a guide, benefactor, and friend.'

The London press generally noticed the death of Cardinal Moran, and refers to the Australian Catholics' loss and to the late Cardinal's militancy and unceasing efforts on behalf of Home Rule for Ireland.

SYDNEY, August 18.

Enormous crowds thronged St. Mary's Cathedral in an endeavour to view the Cardinal's body, which was lying in state. Hundreds were unable to gain admittance. There were many painful demonstrations of grief.

MELBOURNE, August 18.

Lord Denman (the Governor-General) has sent an autograph letter to the Archbishop of Melbourne expressing his deep sympathy at the death of Cardinal Moran. He is sending his aide to Sydney to represent him at the obsequies.

LONDON, August 18.

Mr. Redmond has cabled to Cardinal Moran's secretary expressing the Irish party's sorrow.

THE SOLEMN OBSEQUIES.

A press message states that there was a Pontifical Requiem High Mass in St. Mary's Cathedral on Saturday. Among those present were representatives of the Government, and the Anglican Primate, several members of the Ministry, the Lord Mayor, and Mr. Redmond (Irish delegate).

In the course of a eulogy of Cardinal Moran, Archbishop Kelly said:—'Who does not feel his loss? In loving Ireland (his Motherland), and Australia (his adopted country) he loved every individual citizen at Home and here. If possible he had a more tender sentiment and regard for the interest of those outside than for those within.'

Messages of sympathy and tributes to the late Cardinal came from all parts of the Commonwealth, and from all classes of the community, including the Anglican archbishop.

It is estimated that nearly a quarter of a million people viewed the funeral procession on Sunday.

The hearse containing the remains left St. Mary's Cathedral, and proceeded via Liverpool, Elizabeth, and College streets, and thence returned to the Cathedral. It was followed by the Church dignitaries, clergy, members of Catholic societies, guilds, in regalia (including a representative of the New Zealand Hibernian Society), the children attending the Catholic schools, the Irish Rifle Regiment, representatives of the Governor-General and the State Governor, Mr Hughes (representing the Commonwealth Ministry), and several members of the State Ministry, and official heads. Many public men were also present at the obsequies as a token of respect to the departed Cardinal.

Immense crowds thronged the Cathedral. Archbishop Kelly performed the last rites as the coffin was placed in the vault. The service was simple, most solemn, and impressive. The choir rendered the solemn music, and the combined Cathedral bells tolled.

DUNEDIN.

On Friday morning a Solemn Requiem Mass for the repose of the soul of Cardinal Moran was celebrated in St. Joseph's Cathedral, at which his Lordship the Bishop presided, Very Rev. Mgr. O'Leary (Lawrence) and Very Rev. Father O'Donnell (Gore) being deacons at the throne. Right Rev. Mgr. Mackay, V.G. (Oamaru) was celebrant, Rev. Father Delany (South Dunedin) deacon, Rev. Father Corcoran subdeacon, and

Rev. Father Coffey, Adm., master of ceremonies. There were also in the Sanctuary Rev. Father O'Donnell (Queenstown), and Rev. D. O'Neill (South Dunedin). The solemn music of the Mass was rendered by a choir consisting of Rev. Fathers Liston and Morkane and some students from Holy Cross College.

At all the Masses on Sunday at St. Joseph's Cathedral, the Sacred Heart Church, and St. Patrick's Basilica, the prayers of the congregation were asked for the repose of the soul of Cardinal Moran, and feeling reference was made to the loss sustained by the Church in Australasia by his death. Rev. Father O'Donnell (Queenstown), speaking at the 9 o'clock Mass at the Cathedral, paid a feeling tribute to the memory of the deceased prelate, who was a great churchman, a great scholar, and a great lover of his native land, and it was especially owing to his exertions that interest in the fight for self-government for Ireland was maintained in Australasia.

Rev. Father Coffey, Adm., dealt at some length with the life and labors of the great Cardinal from the time that he left Ireland as a boy with his uncle, Cardinal Cullen, to study for the priesthood in Rome, to his latest civic act of entertaining the Irish envoys on their arrival in Sydney, when he wished them every success in their mission, and promised to assist them in every possible way. During his residence in Rome—about a quarter of a century—both as student and later as Vice-Rector of the Irish College, he was distinguished for his learning and industry, and while there made a special study of Church history, and especially Celtic ecclesiastical history, materials for which were to be found in the Vatican and other libraries. The result of his scholarship, industry, and patient research was that in after years he was recognised as one of the world's authorities on antiquarian matters, and an undoubted authority on Church history, and was able when the necessity arose to refute with crushing success the futile and bigoted attempts of those who would besmirch the Church and the character of the Popes by the falsification of history. The rev. preacher next dealt with the late Cardinal's appointment as Bishop of Ossory, and later on as Archbishop of the important See of Sydney. Some of his principal works in the archdiocese of Sydney during the past twenty-seven years were described, among these being the completion of portions of St. Mary's Cathedral at a cost of £100,000, the erection of the Ecclesiastical Seminary at Manly involving an expenditure of £70,000, and numerous churches, schools, and charitable institutions in every part of the archdiocese. His zeal and activity on behalf of religion, education, and charity were something to marvel at, and extorted the admiration of all, even those who differed from him. Scarcely a Sunday passed that he did not officiate at the laying of the foundation stone, or the blessing or opening of some church, school, or institute for fallen or afflicted humanity. Yet, notwithstanding his busy life, he found time to write many books of an apologetic and historical character, even since his advent to Sydney, and these works have come to be recognised as authoritative text books on the subjects dealt with. In his literary works were displayed in a remarkable degree that ripe scholarship and the result of that deep historical research, the foundations for which were laid during his student days in the Eternal City. Another example of his zeal was the organisation of the first and third Australasian Catholic Congresses held in Sydney. Even although he had nearly reached his eightieth year the work of soliciting papers to be read at the congress of 1909 was undertaken by him, and in fact all the details of that important undertaking had his most careful supervision. The late Cardinal did not wholly confine himself to religious and philanthropic matters, but took a deep and abiding interest in public affairs. He was a most patriotic Irishman, and next to the land of his birth he loved the land of his adoption, and was at all times most optimistic as to the high place it would occupy among the nations of the world. He was one of the most enthusiastic supporters of the federation of the various States, which resulted in what is known as the Commonwealth. He was a great humanitarian, and did not confine himself to

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erecting institutes for the reception of the fallen, the neglected, and the afflicted, but he raised his voice and used his pen on behalf of the workers, and contended that they should be treated generously and justly, and that if labor had its rights capital had also its duties. He had great faith in the ultimate triumph of democracy, and did much to bring about the return of the late Labor Ministry in New South Wales. Like the great Cardinal Manning, he was a great admirer and a true friend of the worker. He was an outstanding personality in Australia; his great zeal on behalf of religion and education, his incomparable scholarship, his broad views on public affairs, his sympathy with the just demands of the workers, lent at all times great weight to his opinions. It was almost needless to refer to his work on behalf of his native land, it was so well known. He kept the flag of Irish nationality flying in Australia when bigotry and intolerance decried it, and he was always the heart and soul of every movement to assist the Irish party and welcome the envoys who came to plead the cause of Ireland. One of his last public acts was to preside at a dinner given by him to Messrs. Hazleton, Redmond, and Donovan, when he congratulated them on the success of their mission so far, and wished it increasing success in its continuance. In conclusion, Father Coffey said that the late Cardinal had left his impress on the religious and civic life of New South Wales, and his memory would be long treasured not alone by the Catholics of Sydney, but by the people of Australasia, and if at any future time a stranger were to visit the New South Wales capital and ask what the late Cardinal had done for the land of his adoption his guide could point with pride to the monuments of religion, charity, and education which dot the land on every side.

AUCKLAND.

(From our own correspondent.)

The news of the death of his Eminence Cardinal Moran was received in Auckland with the most sincere regret. On Friday morning a Solemn Pontifical Requiem Mass was celebrated at the Cathedral in the presence of a very large congregation. The high altar, sanctuary, and pulpit were draped in black and purple. The catafalque was placed in the main aisle in front of the sanctuary rails, and was similarly draped. His Lordship the Bishop was celebrant, Right Rev. Mgr. O'Reilly assistant priest, Very Rev. Father Mahoney (Onehunga) deacon, Rev. Father Darby (Hamilton) subdeacon, Rev. Father Holbrook, Adm., master of ceremonies. There were also present in the sanctuary Right Rev. Mgr. Gillan, V.G., Very Rev. Father Buckley, Rev. Fathers Golden, McMillan, O'Hara, Tormey, Wright, Brennan, Williams, Carran, O'Farrell, and Clarke. The choir, consisting of male voices, in which were Rev. Fathers Patterson, Edge, Smiers, and Ormond, under Mr. P. F. Hiscocks, rendered the solemn Gregorian music, and before the last blessing sang the 'Libera.' As the Bishop and clergy in processional order left the church the organist (Mr. H. Hiscocks) played the 'Dead March' from 'Saul.'

(By telegraph, from our own correspondent.)

August 21.

The following cable message has been sent by Bro. Kane, district secretary of H.A.C.B. Society, to the Right Rev. Mgr. O'Haran, Sydney:—'New Zealand Hibernians deplore the Cardinal's demise and Catholic loss, and tender their profound sympathy.'

Mr. Arthur Myers, M.P. for Auckland East, writes as follows from Wellington to your correspondent:—'Permit me to embrace the opportunity of expressing my sympathy in the great loss the Catholic community has sustained through the death of Cardinal Moran, whose high mental attainments and culture, and devotion to his Church and to any cause that seemed to him righteous, made him such a conspicuous and influential figure in the public life of Australia.'

Rev. Fathers Holbrook and Wright, at the Masses and Vespers at the Cathedral yesterday, made feeling references to the late Cardinal.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

August 19.

The members of the Petone branch of the Hibernian Society approached the Holy Table in a body at the Sacred Heart Church, Petone, on Sunday, August 6.

The Catholics of Island Bay will hold another social at the end of the present month at Tutanekai Hall, Berhampore, in aid of the debt on St. Francis' Church, Island Bay.

The death is announced of Mr. Edward Brady, son of the late Mr. John Brady, at Wanganui, after a long illness. Deceased was a student of St. Patrick's College, and took an active part in all athletic pastimes, being well known on the cricket and football fields.—R.I.P.

The appointment of Mr. Patrick Barry as rabbit and noxious weeds inspector for the Department of Agriculture was gazetted last Thursday. Mr. Barry is a prominent member of the H.A.C.B. Society, and is well known as a player of the Irish warpipes.

The Marist Brothers' boys were again successful in Association matches last Saturday. In the fifth division they defeated by 4 goals to nil, and in the sixth division they defeated the Y.M.C.A. team by 6 goals to nil. In the Public Schools League the boys drew with South Wellington.

Mr. J. W. Callaghan, district deputy of the H.A.C.B. Society, left this morning for Wanganui to address a meeting of Catholics who are desirous of forming a branch of the society in that town. The Rev. Father Holley, S.M., is interesting himself in the matter, and there is every prospect of a flourishing branch being established as a result of Mr. Callaghan's visit.

The Men's Confraternity of the Sacred Heart, Te Aro, held their monthly meeting at St. Joseph's on last Sunday evening. There was a large attendance of members, and they were addressed by the Rev. Father Herring, S.M., of St. Anne's, who preached an eloquent sermon on 'Temptation.' There was exposition of the Blessed Sacrament on last Sunday at St. Anne's Church.

The recently-formed Competitions Society will hold the first competitions of the society in October next, and entries have been received from all parts of the Dominion. Included in the programme is a competition for church choirs, and taking advantage of this the St. Mary of the Angels' choir, Boulcott street, have signified their intention of competing, and are now, under their energetic conductor (Mr. E. J. Healy), practising assiduously.

The parishioners of St. Patrick's, Kilbirnie, held a very enjoyable social evening in O'Donnell's Hall, Kilbirnie, on last Wednesday evening in aid of the church debt extinction fund. About 150 people were present, including the Ven. Archdeacon Devoy, S.M., and Rev. Fathers Herring, S.M., and G. Mahony, S.M. Songs were contributed by Mrs Haines, Misses Melbille, Barton, Hickey, and Mr. C. J. McEriean.

The Catholics of Thorndon held a most successful social in the Sydney Street Schoolroom on last Wednesday evening. There was a large attendance, including the Rev. Fathers Hickson, Adm., and Peoples. An interesting programme was contributed to by Mrs Costello, Mrs. Simpson, and Messrs. Watts (of H.M.S. Challenger) and E. Sommerville. The success of the evening is in a large way due to the excellent arrangements made by Mrs. E. Sommerville and Mr. J. W. Callaghan (hon. secretary). The proceeds of the social will be devoted towards the parish debt extinction fund.

On Monday morning, August 14, at St. Mary of the Angels' Church, Boulcott street, Miss Sarah Hamilton, youngest daughter of Mrs. E. Hamilton, Wellington, was married to Mr. George Whincop, only son of Mr. G. Whincop, of Greytown. Nuptial Mass was celebrated by the Rev. Father Venning, S.M.

A full choir under Mr. E. J. Healy sang Wiegand's 'Mass of St. Joseph' as an appreciation of the bride's valuable services as a member. The bride wore a dress of ivory satin charmeuse, trimmed with handsome guipure lace and crescents of orange blossoms. The bridesmaids were Miss M. Hamilton and Miss M. Whincom. A reception was afterwards held at Godber's, where the usual toasts were given, and the happy couple left amid hearty good wishes for future happiness and prosperity in their new home at Foxton.

St. Patrick's branch of the Hibernian Society held a social evening last Monday night at St. Patrick's Hall. There was a large attendance, including representatives from the Ladies' Petone, Hutt, Newtown, and Thorndon branches. Bro. J. J. L. Burke presided. On behalf of Branch 95, the Rev. Father Venning, S.M., chaplain, presented the retiring president, Bro. W. J. Feeney, with a Past President's collar and certificate, and Bro. John O'Sullivan, the retiring treasurer, with a certificate, and in a brief speech made eulogistic references to the energy of these two officers. Father Venning was glad to see the progress the society was making in New Zealand, and especially in Wellington. He pointed out, however, that there was still much to be done. There was a large Catholic population in New Zealand, and it should be the ambition of the members of the society to work hard to enrol as many as possible of their co-religionists, thus making the society the strongest benefit society in the Dominion. Bros. Feeney and O'Sullivan, in brief speeches, returned thanks. A musical programme was gone through, to which the following contributed items:—Sisters Jones, D. McGrath, F. Flaherty, and Bros. E. Carrigan, D. R. Lawlor, C. Gamble, H. McKeown, J. Sullivan, J. T. O'Connor, J. Quinn, and J. Fitzgerald, and Mr. F. D. Andrews.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

August 20.

The boarding scholars of the Sacred Heart Convent High School were on Saturday last treated to an enjoyable outing to Rangiora. On arrival by train they found lunch, which was prepared by lady friends, ready for them in the Catholic schoolroom.

On the Feast of the Assumption Masses were celebrated in the Cathedral at 6, 7.30, and 9 o'clock, in the presence of good congregations. The various Masses at St. Mary's Church, Mauchester street, were also well attended.

After Mass, celebrated in the convent chapel by the Very Rev. Dean Regnault, S.M. (Provincial), on last Wednesday morning, eight novices made their profession and nine Sisters received the habit as religious in the Order of Our Lady of the Missions. The Very Rev. Dean Regnault presided, and the Very Rev. Father Price, Adm., preached the occasional sermon.

On last Tuesday morning (Feast of the Assumption) at a Mass celebrated at half-past eight in St. Joseph's Church, Southbridge, by the Rev. Father Hanrahan, of the Cathedral, eighteen children (twelve boys and six girls) made their First Communion. After Mass, which was attended by a large congregation, Father Hanrahan presented prayer-books to the children, the gift of Mr. T. Riordan, as souvenirs of the happy occasion.

The Rev. Father O'Boyle, of the diocese of Kerry, who has been laboring in the archdiocese of San Francisco, was a passenger by the R.M.S. Matai to Wellington last week, and arrived in Christchurch on Sunday morning. Father O'Boyle is on a visit to the Dominion, and is the guest of the Very Rev. Father Price, Adm., at the Cathedral residence. It is his intention to go over to Westland to meet the Rev. Father Creed, of Kumara, and Rev. Father O'Connor, Ross, both fellow-students.

Oamaru

August 22.

Mr. A. W. Woodward, the local secretary of the Associated Board of the Royal Academy and the Royal College of Music, has received the results of candidates who presented themselves at the examinations last May

in the rudiments of music. The only candidates were Miss Hannah Cartwright and Miss Ailis Molloy, and both gained passes with 87 and 67 points respectively. Miss Cartwright is a pupil of Miss K. Cartwright, and the latter received her tuition at the Dominican Convent.

Church of the Redemptorist Fathers, Wellington

OUR LADY OF PERPETUAL SUCCOUR

(From an occasional correspondent.)

Among the sacred treasures of St. Gerard's, Wellington, not the least precious is a facsimile of the miraculous picture of Our Lady of Perpetual Succour, the gift of a pious benefactor. Several months ago the sacred picture arrived from Rome, accompanied by a brief from the Holy Father, granting numerous indulgences to those who pray before it for the wants of Holy Church; but it was deemed fitting to delay the solemn installation till his Grace the Archbishop had returned from Western Australia. August 6, the Sunday within the Octave of the Feast of St. Alphonsus, was deemed a suitable occasion on which to invite his Grace to perform a labor of love in honor of Our Blessed Lady.

At 10 o'clock on that day Solemn High Mass was celebrated in the presence of the Archbishop, the celebrant being Very Rev. P. P. Murray, C.S.S.R.; deacon, Rev. A. Venning, S.M.; subdeacon, Rev. C. J. Hunt, C.S.S.R.; assisting the Archbishop, Rev. F. Gondringer, S.M., and Rev. F. Lynch, C.S.S.R.; master of ceremonies, Rev. T. Creagh, C.S.S.R. After the first Gospel the Archbishop ascended the pulpit, and having given an interesting description of the miraculous picture, recounted in eloquent language its wonderful history during several centuries. In conclusion, his Grace exhorted his hearers to have frequent recourse to the Mother of Perpetual Succour, and especially to recommend to her intercession the ever-pressing wants of Holy Church.

Immediately after Mass the Archbishop accompanied by acolytes and clergy proceeded to the Lady Chapel, the choir meanwhile chanting the 'Magnificat.' The sacred picture, already blessed by the Pope, was incensed by the Archbishop, who afterwards sang the versicle and prayer to Our Lady of Perpetual Succour.

An interesting and edifying ceremony was brought to a close by clergy and people joining in fervent prayers for the Pope, the Archbishop, and Holy Church.

TEMUKA CATHOLIC CLUB

August 19.

The members of the Temuka Catholic Club received Holy Communion in a body on Sunday last.

On Thursday afternoon the Athletic (Catholic) Football Club met and defeated Temuka in the final of the junior championship. For the winners Twomey, Burke, R. Gillespie, and Sullivan were the pick of a splendid team. This win completes a quartet of creditable performances of South Canterbury Catholic Clubs, the others being Celtic (Timaru), winners of the senior championship; Marist School (Timaru), winners of the school championship; and the Avoca Hockey Club (ladies), winners of the South Canterbury championship.

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

Messrs. Trench's Remedies, Ltd., Dublin, Ireland.

Gentlemen,—I have been in Europe for three years, and have just returned. A number of people have applied to me for the Remedy, so please send me some blank forms.

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

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

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

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

You may use my letter in any way you desire.

Very truly yours,

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

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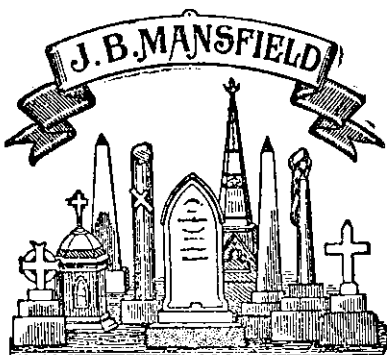
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Commercial

PRODUCE

The High Commissioner cabled from London on August 18:—

The dockers resumed work on Monday, but fresh grievances arose. Some work had been done at the docks, but unloading was restricted. The railway strike began yesterday. It had a very disastrous effect on distribution. Cannot give quotations during the present condition of the market, as they are not reliable.

Butter and Cheese.—Market favourably affected by continued drought.

Hemp.—Market dull, with a downward tendency. The output from Manila for the week was 12,000 bales.

Messrs. Donald Reid and Co. report:—

We held our weekly auction sale of grain and produce at our stores on Monday, when values ruled as under:—

Oats.—There are only small supplies in local stores, and these are moving off at rather better prices than can be got from exporters. Seed requirements are also absorbing a fair quantity. Quotations: Prime milling, 2s 6½d to 2s 7d; good to best feed, 2s 6d to 2s 6½d; inferior to medium, 2s 4d to 2s 5½d per bushel (sacks extra).

Wheat.—The advance reported last week received a check a few days later, and there is now only a spasmodic inquiry, prime velvet being most favored. Fowl wheat is not in excessive supply, and meets ready sale. Quotations: Prime milling velvet, 3s 8½d to 3s 9½d; Tuscan, etc., 3s 8d to 3s 8½d; medium, 3s 7d to 3s 7½d; best whole fowl wheat, 3s 5½d to 3s 7d; medium, 3s 3d to 3s 5d; broken and damaged, 2s 9d to 3s 2d per bushel (sacks extra).

Potatoes.—The market is well supplied, and as the demand for export is not keen late quotations are barely maintained. Quotations: Best table potatoes, £3; medium to good, £2 10s to £2 17s 6d per ton (sacks included). The demand for seed is quiet.

Chaff.—Fair supplies are coming forward, and for prime lines there is good demand both locally and from exporters. Medium and inferior sorts are neglected. Quotations: Best oaten sheaf, £4 2s 6d to £4 5s; choice, to £4 7s 6d; medium to good, £3 10s to £4; light and discoloured, £3 to £3 7s 6d per ton (bags extra).

Messrs. Dalgety and Co. report as follows:

We held our weekly sale of grain and produce at our stores on Monday, when we offered a large catalogue to a good attendance of buyers. Bidding was fairly good for all on offer, and prices ruled as under:—

Oats.—Quantities offering are not sufficient to fill the requirements of shippers from whom there is a strong inquiry, and values in consequence show an advance of ½d per bushel on last week's quotations. Quotations: Prime milling, 2s 7d; best feed, 2s 6d to 2s 6½d; medium to good, 2s 4d to 2s 5½d; inferior, 2s to 2s 3d per bushel (bags extra).

Wheat.—Offerings from the country are still very light, and in face of a keen demand from millers values are firmer by ½d per bushel. Quotations: Prime velvet, 3s 8½d to 3s 9½d; best Tuscan and velvet ear, 3s 8d to 3s 8½d; medium, 3s 6½d to 3s 7d; best whole fowl feed, 3s 4½d to 3s 6d; inferior to medium, 3s to 3s 4d per bushel (bags extra).

Potatoes.—Arrivals during the past week have been in excess of requirements, and values show a decline of 5s per ton. Best table sorts, £3; good, £2 15s to £2 17s 6d; medium, £2 10s to £2 15s; inferior, £2 to £2 5s per ton (bags in).

Chaff.—This market remains unchanged. Consignments are still coming in freely and meet with a poor inquiry. Prime oaten sheaf, £4 5s; medium to good, £3 15s to £4; light and discoloured, £3 5s to £3 15s; straw chaff, £2 to £2 10s per ton (bags extra).

WOOL

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

Rabbitskins.—Prime winter does, 17d to 18d; second does, to 16½d; prime bucks, to 16d; incoming and early winter, 14d to 15d; autumn, 12d to 13d; racks, 7½d to 9d. Horsehair, 16d to 19d; catskins, 4d to 6d each.

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

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

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

Prompt returns. No commission.

Wrey's Bush

(From an occasional correspondent.)

The annual concert given by the pupils of the Convent of Mercy was held in the Public Hall on Friday evening, August 11, when there was an excellent attendance. The Sisters are to be congratulated on the splendid manner in which the pupils acquitted themselves. The dresses and fancy costumes worn by the children were most appropriate, and showed exquisite taste on the part of the teachers. The members of St. Peter's choir rendered valuable assistance, as also did Mr. and Miss Clapp and Miss Doherty, of Nightcaps. The accompaniments were capably played by Misses Clapp, Finn, Fitzsimmons, Griffin, and Mr. Egan. The programme opened with the chorus, 'God save Ireland' by the choir and pupils, followed by a song in character, 'Cockles and mussels,' by Misses B. Burke, M. Kavaney, N. Cairns, E. Duggan, and C. Hogan. Then followed a comic song in character, Mr. P. Cusack; dialogue, 'Dolly's doctor,' Master D. Murphy and Miss D. Curtin; song with tableau, 'The harp that once,' Miss Fitzsimmons; song, 'Roses,' Miss Clapp; recitation, 'A midnight murder,' Miss B. Burke; song, 'Connemara,' Mr. A. Clapp; song, 'The flower girl,' Miss Brazier; song, 'Genevieve,' Miss Doherty; chorus, 'List to the convent bells,' choir; grand march and song, 'Napoleon's army,' Mr. F. Geary as Napoleon, and the boy pupils as troopers. The second part opened with a dance in fancy costume, 'Skipping rope,' by Misses M. Kavaney, M. Curtin, M. Cairns, E. Duggan, and K. Driscoll; Highland dance, Miss Purdue; song, Miss Doherty; comic song in character, 'The professor,' Mr. Cusack and students; song, 'The ragged doll,' Miss M. Burke; song, 'Sing me an Irish song,' Mr. F. Geary; song, Miss Clapp; gipsy dance and tableau, Miss L. O'Meara (gipsy king), Miss J. Kavaney (gipsy queen); final chorus, 'God defend New Zealand,' choir and pupils. The Rev. Father Lynch thanked the audience for their attendance, the Nightcaps performers for their kindly and valuable aid, and the choir and pupils, who had provided such an excellent entertainment. He also paid a tribute to the Sisters for the splendid results achieved.

The steamer Ruapehu, by which the Prime Minister (Sir Joseph Ward), is returning to New Zealand, is expected to arrive at Wellington at 5 p.m. on Friday. A committee of leading citizens of Wellington is arranging for a reception of welcome to the Prime Minister. If the Ruapehu arrives at a reasonably early hour, a public gathering will be held in the Town Hall immediately afterwards. The Mayor (Mr. T. M. Wilford) will preside. In the evening a banquet will be tendered to the Prime Minister in the Town Hall.

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Interprovincial

Some light was thrown on the dairy industry by Mr. Okey, a Taranaki member, in Parliament last week. He stated that the gross return from each cow averaged about £10 a year. Of this amount, about £7 would be absorbed in expenses of production, leaving a sum of £3 per cow to the farmer as profit, and to reimburse him for the risks incidental to his pursuit.

A member of Parliament who cannot find his district is surely entitled to sympathy. This is the unhappy position of Mr. Wilford, the member for Hutt. He notified the Government in Parliament on Friday that he would ask them to prepare a map of Hutt, showing the new electoral district. It seems, he states, almost impossible to locate it from plans or from the description in the *Gazette*. It was stated that the district was bounded on the west by the Napier-Wellington railway; also that it included the boroughs of Petone and Lower Hutt. As the borough of Petone extended beyond the Napier-Wellington railway, it was difficult to find the district.

No one in this portion of the Dominion (telegraphs the Greymouth correspondent of the *Otago Daily Times*) can remember a sitting of the Magistrate's Court being held under such extraordinary circumstances as was the case on Monday. The contractors for the removal of the old building had begun work early in the morning, and had their tackle in order by 10.30 a.m. The entire structure had been shifted along the beams a distance of 2ft 6in, and despite the dignity of the court being considerably shaken by the moving structure, the ruthless contractors worked away, the court becoming a 'going concern,' as the auctioneers say. During the sitting the court, with counsel and habitués, of whom there were a good many, was shifted 8ft. Everyone engaged in business there was also subjected to extreme cold, as all the chimneys had been razed to the ground, and, though provision had been made for gas heaters in the building, no connection could be made, and one and all were glad to hurry through the business and resort to more congenial quarters.

The wireless apparatus on the Maitai, which arrived at Wellington on Thursday of last week (says the *Otago Daily Times*), was in frequent use on the run over from San Francisco. Communication was maintained with that port until the steamer was 1200 miles on her journey to Wellington. The Aorangi, which was bound from Auckland to San Francisco, was picked up at a distance of 800 miles when she was getting into Papeete. Honolulu was heard working by the Matai when the vessel was no less than 2100 miles away from that port. The Marama was spoken about 200 miles the other side of the equator, while bound for Honolulu. Suva was also communicated with, and the night the Matai left Rarotonga she got in touch with H.M.S. Challenger at a distance of 1700 miles, and gave the time of her anticipated arrival. The operator talked to the Ruahine for three or four days, but experienced great difficulty in picking up Wellington, when only a comparatively short distance away. This he puts down to the bad and shut-in situation of the present temporary station at the General Post Office.

Sir James Carroll was tendered a complimentary social on Monday evening on the occasion of his fifty-fourth birthday. He was presented with an address, accompanied by 4675 signatures (this number will be made up to 7300 when completed). The function was non-political, and most enthusiastic. The maternal relatives of Sir James were much in evidence during the evening, and demonstrated their delight by rendering several old-time Native songs of joy and hakas. Messrs. R. Fletcher, H. S. Wardell, and Dr. Cahill made eulogistic references to Sir James Carroll's past. Sir James Carroll, in responding, said words failed to describe what he felt on receiving such expressions of goodwill on his birthday. It was very hard to find words to describe one's feelings and sentiments on such an occasion. It required all the fortitude in his possession to refrain from exhibiting weakness whilst listening to the expressions of goodwill which he had heard

from his friends that night. He had lived some time in the world of politics, and had graduated until he found himself blushing under the odds. He first represented the Maori race in Parliament, and later was the elect of the Europeans. He had tried to live in a sphere of usefulness and to do his best for Maori and pakeha, and for the great and illustrious Empire. He had tried in his own humble way to live a life of usefulness, and nothing gave him greater satisfaction than to help the poor and needy. It was a work of love. A public man was always prepared to commit many self-sacrifices. He concluded by saying: 'I will never forfeit your esteem and regard.'

WEDDING BELLS

McEVEDY—CAMPBELL.

A great deal of interest (says the *Grey River Argus*) was manifested in the wedding which took place on Wednesday, August 16, in St. Patrick's Church, Greymouth, when Katherine Helena, eldest daughter of our old and highly-respected citizen, Mr. Felix Campbell, and one of Greymouth's most prominent public men, was united in the bonds of Matrimony to Dr. Patrick F. McEvedy, third son of Mr. P. McEvedy, Southbridge, Canterbury. The pretty bride was very popular in the town, and her pleasing manner and cheery disposition had won for her numerous friends. The bride was beautifully attired in a handsome trimmed gown of souple satin, the overskirt being inserted with panels of real lace and handsome pearl trimming. She also wore a beautiful Limerick lace veil (the gift of the Good Shepherd Convent, Christchurch). The bride was given away by her father. The altar, in honor of the occasion, was beautifully decorated with flowers, being the loving work of the bride's girl friends. The bridesmaids were Miss Till Campbell (sister of the bride), Miss Antonette McEvedy (sister of the bridegroom), and Miss Nellie Griffin (cousin of the bride). The bridegroom was attended by his brother (Mr. Bernard McEvedy) as best man. The groomsmen were Mr. Thomas Campbell (brother of the bride), and Mr. Valentine McEvedy. The Nuptial Mass was celebrated by the Very Rev. Dean Carew, who also officiated at the marriage ceremony, and at its conclusion the 'Wedding March' was played by Miss Rita Hannan. The bridal party and guests drove to the residence of the bride's father, where the wedding breakfast was partaken of and complimentary toasts proposed and responded to. The bride, who was one of Greymouth's most popular young ladies, received numerous wedding presents, all being pretty, costly, and useful. The happy couple left by special train for Oтира en route to Christchurch, taking with them the best wishes for their future happiness from their numerous friends. The bride's travelling dress was a blue coat and skirt with heavy black braidings. She wore a saxe blue hat with slashings of ribbons, finished with spring roses. She also wore a beautiful set of black seal furs. Their future home will be in Wellington.

Invercargill

(From our own correspondent.)

The usual weekly meeting of the Invercargill Catholic Club was held in the clubrooms on Tuesday evening, 22nd inst. The Rev. Father Kavanagh (president) occupied the chair, and there was a very large attendance of members and their friends, and also the Very Rev. Dean Burke, V.F. After the routine business had been disposed of the Very Rev. Father O'Donnell, of Gore, delivered a lecture on 'Socialism and the Home.' The rev. lecturer dealt with his subject in an able and interesting manner, and at the conclusion was accorded a hearty vote of thanks on the motion of Messrs. Horan and Keaney.

The annual Communion of the members of the Catholic Club took place on Sunday at the 8 o'clock Mass, when there was a good muster of members.

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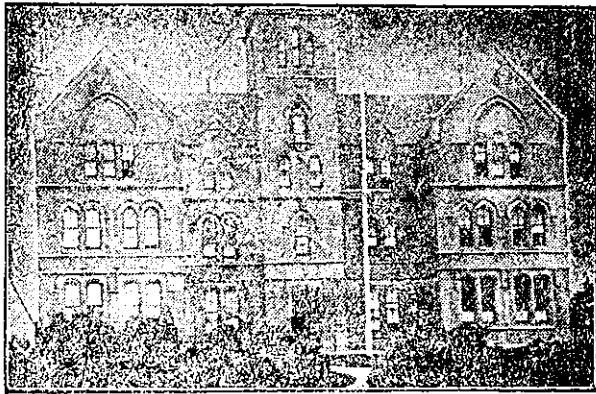
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THE RECTOR.

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NED KENNEDY, from Merriwa. Widowed Mother anxious to hear from you. Write without delay.

[A CARD.]

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"NEW ZEALAND TABLET"

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WE STRONGLY RECOMMEND THE New Zealand Tablet AS A PAPER WHICH SHOULD BE IN EVERY CATHOLIC HOME IN THIS DOMINION; WE DESIRE TO EXPRESS OUR WARM SATISFACTION AT THE VIRILE, SCHOLARLY, AND ABLE MANNER IN WHICH THAT ORGAN OF CATHOLIC OPINION IS BEING CONDUCTED, AND WE PROMISE TO DO WHAT LIES IN OUR POWER TO EXTEND ITS CIRCULATION.—Extract from recommendations adopted at the annual Conference of the Hierarchy held at Wellington, June 13, 1911.

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

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

Die 4 Aprilis, 1900. LEO XIII., P.M.

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

April 4, 1900. LEO XIII, Pope.



THURSDAY, AUGUST 24, 1911.

THE LATE CARDINAL MORAN



WRITER has well said that the names and memories of great men are the dowry of a nation. And one of the assets of Australia—and, without doubt, its strongest, most picturesque, and most striking personality—was the great purpled Prince of the Church whose passing has thrown the whole Church into mourning. Up till very lately there was no indication of the

approach of the grim Reaper. Although in his eighty-first year, the Cardinal was physically and mentally as active and alert as the youngest of his priests. With him increase of power and vigor seemed to accompany

the gathering years, and Wordsworth's lines had been most truly and happily applied to him.

'The monumental pomp of age
Is with this goodly personage;
A stature undepressed in size,
Unbent, which rather seems to rise,
In open victory o'er the weight
Of seventy years to loftier height.'

There is evidence, however, to show that notwithstanding his habitual buoyancy of spirits, the Cardinal did not lose sight of the thought and expectation of death. 'Not all the gold in Cathay,' he said to an interviewer, on his return to Australia after his last journey to Rome, 'would tempt me away again for pleasure, and I hope duty will not call me. I have come back to die in Australia. No, no, do not misunderstand me. I do not feel like dying just yet, but I am 74 years of age, you know, and must accustom myself to the thought that I must presently go the way we all must go. Yes,' he added, 'I have come to stay. I have made the journey to Rome eleven times since coming to Australia, and I hope I have made my last trip.' The words were prophetic. It was his last trip; and he died as he would have wished—in harness and working to the last.

*

The people of Sydney, of course, will miss him most; and his death has left a void which, for them, can never be filled. But Cardinal Moran did not belong to Sydney alone. He was of Australasia; and his commanding personality was known, revered, and admired, from the goldfields of Western Australia to the very back-blocks of our own New Zealand. He was, as everybody knows, an exceptionally brilliant student. 'He was,' said the N.Z. Tablet on the occasion of his sacerdotal jubilee, 'one of the most brilliant of the thronging concourse of students who, in those picturesque Papal days, gathered around the lecture-chairs of the great Jesuit professors in the Eternal City: the noted mathematicians and astronomers Vico and Sestini, the learned Spanish philosophers Forn and Manera, the famous theologians Perrone, Voigt, and Schrader, and the able Biblical scholars Reitz and Patrizi.' When still a young priest in Rome, he was well known in the circles of the learned for the ripeness, the keenness, and the far-extending character of his scholarship. While yet in the bloom of early manhood, his patient and toilsome researches among the treasures of the Vatican Library, the British State Paper Office, and the archives of the mother-houses of various Religious Orders in the Eternal City, enabled him to give to the world a series of learned volumes that are still standard works upon the early and the post-Reformation periods of the ecclesiastical history of his native land. Over a score of those golden volumes showed the partial results of his long and loving labors among the hidden, almost forgotten and previously unexplored, or scarcely explored treasures of Irish historical lore.' The early love of historical research remained with Cardinal Moran to the end, but, if possible, keener and more active than ever. 'Some of its results are to be seen in his exhaustive and monumental History of the Catholic Church in Australasia. Research among libraries and archives and moss-grown ruins for facts illustrative of Ireland's historic past, filled a goodly portion of his latest tour in Europe, interrupted only by the duties of his visit to the Holy See, by great religious functions, and by those grave and moving expositions of the rights of his mother-land which raised the National cause to a higher plane and infused "a second life, a soul anew," into the people of green Eire of the Streams.'

*

Like his distinguished archiepiscopal neighbor in Melbourne, Cardinal Moran combined, in a high degree, the two qualities of being a man of study and a man of action. The arch-diocese is literally studded with the monuments of his active and fruitful episcopate. 'Looking back,' says his Jubilee biography, 'on the career of the Cardinal in Australia, one finds every year marked by some majestic ceremony, some pic-

turesque pageant; by the inauguration or completion of some important work. The episcopate of his Eminence may be described as a series of historical pictures traced upon a field which will retain its colors fresh and vivid for ever.' During the first three years of his episcopate in Australia—years, too, of much financial embarrassment in New South Wales—eight Religious Orders were introduced by him and no less a sum than £291,540 was expended on religious undertakings in the archdiocese; £106,690 of this splendid total being for convents and institutes of charity. Since the care of Australia's great mother See fell upon his shoulders in 1884, the number of its churches increased from 120 to 190 (while many were enlarged or rebuilt), its priests from 100 to 199, its religious teaching Brothers from 78 to 220, its religious Sisters from 102 to 1374, its Catholic primary schools from 81 to 250, and the children attending them from 10,936 to 24,477. In the same short period of nineteen years the number of Catholic charitable institutions in the archdiocese rose from five to twenty-four. The great ecclesiastical Seminary of Manly was also erected; three Plenary Councils of the Church in Australasia were held—the first in her history; St. Mary's Cathedral was enlarged and dedicated; and the first Australian Catholic Congress was carried out on a bold and striking scale and with complete and gratifying success. The Jubilee volume of the Cardinal's biography says that 'Since 1884 his Eminence has founded, blessed, and opened in the diocese of Sydney alone no less than 400 works of religion, education, and charity—an achievement which, we think it is permitted us to remark, is absolutely without parallel in any other part of the world.' And this manifold and marvellous activity was continued to the very last. Not long ago—at a time when most men of his age would be dreaming of hours of slipped ease—his Eminence inaugurated and set in motion a great scheme for the liquidation of the debt on St. Mary's Cathedral. A little later he initiated a most important movement for enabling Catholic religious to sit for University degrees without having to attend the intra-mural lectures of the local college. And in his later months he devoted himself with characteristic energy to rallying the Catholic forces and focussing public attention on the ever-important subject of education. Thus was he able, by the blessing of God, from first to last of his career, 'to fill,' in the words of Tennyson,

'With worthy thought and deed,
The measure of his high desire.'

*

Notwithstanding the heavy calls which his literary and church work made upon him, Cardinal Moran found time to take an active, broad-minded, and patriotic interest in public affairs. According to unprejudiced, non-Catholic testimony, he rendered distinguished, and indeed invaluable service to the cause of federation. Sir John Quick, a Victorian Federalist, said publicly at Sandhurst: 'If it had not been for the Cardinal, we should have had no Federation to-day.' He took an active and conspicuous part in the State Centenary commemorations of 1888, and in the celebration of the establishment of the Australian Commonwealth; he made noble and highly-appreciated efforts as peacemaker during the maritime strike of 1890; and, generally, he was, from the time of his arrival, a part of the public life of Australasia. From the moment he landed he became, in his own words, 'an Australian among Australians.' 'Outside the circle and pale of religion,' he added, 'I know of no subject relating to our social and our national welfare in which it is not within my power to work with the same energy and the same devotion of heart and feeling as any other man in Australia.'

*

We have already referred to the magnificent service which the Cardinal rendered as an exponent and outstanding representative of Irish Nationalism. To the cause of the Irish Party in these southern lands he was a veritable tower of strength; and by his death the Party have lost their best friend. His love for Ireland was a consuming passion. Nine years ago

almost to a day, by the unanimous vote of Catholic and Protestant Councillors, he was presented with the freedom of Cork City. In acknowledging the compliment, in a speech of burning eloquence, he unfolded his own inmost soul and told in tones that came full from the heart his personal pride in and love of the dear old land. No Irishman can read his words unmoved. 'It has fallen to my lot,' he said, 'to travel a good deal, and to visit many lands. Now that the autumn of life is not far distant, and that my period of the sear and yellow leaf is at hand, I may be permitted to give expression to my conviction that there are few countries in the world in which man's pilgrimage here below may be attended by such contentment and peace and happiness as in Ireland. The Englishman will rejoice in being born in Britain, incomparable as it is in commercial enterprise. The Italian may be proud of his country's renown, the home of the muses, of the fine arts. Others would prefer, as the land of their birth, the rugged hills of Switzerland, the fair plains of France, the sunny gardens of chivalrous Spain, or the widespread domain of Germany, unconquerable as it is in its love of fatherland. For my part, "I return thanks to the Almighty that I was born in Ireland, poor Ireland, suffering Ireland, holy Ireland." I venerate the footsteps of Ireland's early saints, her ruined sanctuaries, her wayside graves. I love her harbors, her rivers, her lakes. I rejoice in her blue mountains, her mossy streams, her undulating plains. I cherish every leaf of her forests, every flower of her meadows, every shamrock of her green hills. So long as life remains it will be my prayer that faith, hope, and charity, the virtues typified by the triple leaf of that dear little sacred plant may every day abound more and more among Erin's sons, and that every blessing that heaven can bestow may be the inalienable heritage of this dear old land.'

*

And now the call has come; the loved, familiar figure will be seen amongst his people no more; the Grand Old Man has passed to his reward. The grief which found such demonstrative expression amongst the sorrowing crowd in his beloved Cathedral has its echo in the hearts of Catholics throughout the length and breadth of Australasia. He is dead; but death cannot carry away the good that he has done. For (as John Boyle O'Reilly has said) behind the passage of death 'lives on the faithful labor of the dead man, and the truth, the kindness, the public spirit, the noble example, the good name. These remain as a blessing and a pride, even when the dear hand of the priest closes the eyes, and his prayer ascends over the senseless clay.' Behold a great priest, who in his days pleased God. May his soul rest in peace!

Notes

Cardinal Moran on New Zealand

As mentioned elsewhere in this issue the late Cardinal Moran visited this country in February, 1886, and again in May, 1896. On the former occasion, in acknowledging the presentation of an address from the Dunedin laity, Cardinal Moran thus voiced his first impressions of New Zealand:—

'Gentlemen,—I beg to return you my sincerest thanks for the beautiful addresses which you have presented, and for the more than cordial welcome which you have accorded me. I must feel for ever grateful to your venerable Bishop for affording me the opportunity of paying this most agreeable visit to your great Colony. Coming amongst you I anticipated no little treat. I had read a good deal about the unrivalled scenery of your western coasts, of your lakes and mountain ranges. I had heard of the energy, not surpassed by any of the other Australian colonies, with which your citizens had developed the vast mineral and agricultural resources of this district and made your fair city the commercial capital of the Colony; but I am happy to confess that the reality has far surpassed my most golden anticipations. I rejoice still more to learn

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that in matters of religion you have given no less proof of earnestness and energy than in material things. Your devotedness to the faith of your fathers, your fervor in piety, your generosity in deeds of charity, your munificence in the cause of religion have merited the highest eulogy, whilst affording abundant proof, if such were needed, that the Catholics of Dunedin are determined to yield to none of the Australian colonies as loyal yeomen and as Christian citizens. This spirit of true piety which pervades the whole Australian Church presents a cheering prospect to those who have at heart the best interests of these colonies and look forward to the bright future which awaits them. Not one of our southern colonies has attained its centenary. Some of them, like your own, have not celebrated their first jubilee. And yet all of them, whilst cherishing loyal affection for the mother countries, assert liberty as their birthright, and, growing in giant strength, display those characteristics which mark out an imperial destiny. And when all this is linked with the earnestness and devotedness to the cause of God which we see around us on every side, may we not rest assured that at no distant day the great Christian principles of social life shall be realised in this southern world; that it is justice which ennoble a nation, and it is truth that makes us free? In the Old World we see many countries smitten by the principles of false Liberalism, sinking in decrepitude or torn by anarchy and social strife. True liberty, heavenly born, is guided by justice, enlightened by truth, inspired by charity. It is mild, it is gentle; it respects the rights of others, it loves peace, it does injury to none. But false Liberalism, inspired by the spirit of lying and iniquity and deceit, assumes the mask of liberty only that it may the more securely enslave its victims. It proclaims liberty of education, that it may do violence to the conscience of Christian parents and may enforce secularism in the schools. It takes for its watchword a free Church in a free State, and yet its whole aim is to enslave the Church under State despotism. It emblazons equality on its banners, but it is the equality of communism the equality of crime, the equality of slavery. It assails the one true equality by which as children of the common Father we kneel at the one altar to offer the homage of the heart to God, and respecting each others rights, extend brotherly affection and true charity to all. At the present day false Liberalism offers its worship to Reason and exalts human nature as divine. The Catholic Church casts down these idols of self worship. We adore God, and Him alone. We honor Reason and human nature as created by God; but we honor at the same time Revelation, a gift divinely given us as the guide of Reason; and we honor the Church, the depository of sacramental graces which alone can elevate and sanctify and ennoble our nature in its fallen state. If the Church is ever on the battlefield, ever engaged in warfare, it is because she is ever assailed by false Liberalism. She is the guardian of Truth, and false Liberalism wages war against Truth. She is the guardian of Virtue, and false Liberalism would trample upon Virtue. She guards the children so loved by our blessed Lord, and false Liberalism ever seeks to enslave those children and lead them enchained as captives at the chariot of its triumph. But true liberty is the best ally of holy Church, a pillar of support to her whilst she fulfils her heavenly destiny, which is, as the Apostle teaches, 'to renew all things in Christ.' In the spirit of this liberty, we are generous and indulgent towards those who do not share our views. Divine hope is our breastplate of defence against every enemy that assails us. Charity is the weapon of our warfare. No matter how violent may be the storm that rages around us, our heart shall not fail, for our confidence is not on earth, but in heaven. The words of the Apostle are the charter of our hope: 'This is the victory which conquereth the world, our faith.' Again, gentlemen, I beg to thank you."

THIS WEEK'S ISSUE.

Death of Cardinal Moran—detailed story of the life and career of the great prelate. Page 1626. The man and his work. Page 1637.

The Eucharistic Congress at Madrid—striking and impressive scenes. Pages 1647 and 1625.

'God or No-God in the Schools'—*Post* misquotations and misrepresentations exposed. Page 1617.

The Irish Envoys in Australia. Page 1657.

DIOCESE OF DUNEDIN

On Tuesday, the Octave of the Feast of the Assumption, Miss May O'Malley (in religion Sister Mary Ita), daughter of Mr. J. O'Malley, of Naseby, and Miss Josephine Kaveney (Sister Mary Josepha), daughter of Mrs. Kaveney, of Wrey's Bush, received the habit of the Order of Our Lady of Mercy in the Convent Chapel, South Dunedin. His Lordship the Bishop officiated, and was assisted by Rev. Father Delany. After the ceremony the parents and friends of the novices were entertained by the Sisters.

At a meeting held in the Wakari Hall, Kaikorai, on Thursday evening of last week, Rev. Father Coffey, Adm., presiding, it was decided to make an effort to liquidate the debt on a site for a school-church, which had been purchased some time ago. A committee was formed for the purpose of collecting subscriptions for this object. From the enthusiasm shown it is expected that when the Catholics of the district feel that they are in a position to do so, they will undertake the erection of a school-church on the site.

The Catholic school at Mosgiel, conducted by the Sisters of Mercy, was examined on August 8 by Inspector Richardson, Chief Inspector of the Otago Education Board. The following is the report:—'The classification and organisation are both satisfactory. Registers are in order. Attendance is satisfactory. The schemes provide ample suitable matter. Educational methods have been adopted, and the teaching has been well presented and well impressed. Pupils have a very good knowledge of their work and apply themselves eagerly and confidently to the tasks set for them. The pupils of Standard VI. have been especially well trained. Writing and drawing deserve special commendation. Order, attention, and manners are excellent. The buildings, etc., are in good condition. The class books are those in general use in this district, together with the Australian Catholic Reader.'

DIOCESE OF AUCKLAND

(From our own correspondent.)

At St. Mary's Convent chapel, Ponsonby, twelve orphan children received their First Communion from the Right Rev. Mgr. O'Reilly, who had been preparing them for some weeks for this great event in their lives. Monsignor O'Reilly addressed the children, and impressed upon them the great significance of the ceremony in which they took part that morning. He took occasion to refer to the death of his Eminence Cardinal Moran, and to the numerous and great works which would stand for all time as monuments of his great learning, piety, and largeness of mind and heart. Of little children, particularly orphan children, the late Cardinal was particularly fond, and he was never so happy as he was when surrounded by them.

The many friends of the Rev. Father Furlong, of Devonport, will be pleased to hear that he has arrived safely Home, and is enjoying the best of health. In a letter to Mr. Gilfedder, of Devonport, the rev. gentleman says that he had the pleasure of witnessing the Coronation procession. He had a place over the Admiralty Arch through which the procession passed. Father Furlong was privileged with a position on board the Cunard liner, Axama, which steamed through the long lines of battleships, and took up her moorings within a short distance of the royal yacht. There were 185 warships, of which eighteen belonged to other nations. The sight was beyond description. Father Furlong also saw the 'White City,' the 'Festival of Empire,' etc., where the Maori troupe acquitted themselves so well. Before returning to Wexford, Father Furlong is visiting some of the English cities.

By telegraph from our own correspondent.)

August 21.

At the meeting of the Holy Family Fraternity on last Tuesday evening, Very Rev. Father Buckley delivered a fine lecture on 'Thaddeus McCarthy, an Irish saint.'

On Tuesday, the Feast of the Assumption, at St. Benedict's, 150 children received their First Communion, while altogether at the same Mass 400 children approached the Holy Table. It was a most edifying sight, and spoke volumes for the zeal and earnestness of the priests of the parish and the good Sisters of St. Joseph.

At 11 o'clock on Sunday at St. Benedict's, High Mass was celebrated in the presence of his Lordship the Bishop, Rev. Father Brennan being celebrant, Rev. Fathers Carran and Clarke deacon and subdeacon respectively. There was a crowded congregation. The devotion of the Forty Hours' Adoration was commenced. All children present took the temperance pledge until they reached the age of twenty-one years. The Guild of the Sacred Heart for boys was established, and over 100 joined. Rev. Father Brennan preached a fine sermon in the evening on the necessity of frequent Communion. This morning Mass was celebrated at 10 o'clock by Rev. Father Brennan, Rev. Father Carran deacon, and Right Rev. Mgr. Gillan, V.G., subdeacon. Rev. Father Torney preached this evening on the love of the Sacred Heart as revealed in the Blessed Sacrament. The devotion will conclude at 10 o'clock to-morrow morning.

To-day is the first anniversary of the Consecration of his Lordship Bishop Cleary. He received numerous congratulations. At the Bishop's House to-day his Lordship presided at a dinner which was attended by the city and suburban priests. Right Rev. Mgr. O'Reilly proposed the toast of the Bishop. He said that the first Bishop of Auckland ordained him (Mgr. O'Reilly), and he had served under six bishops of the diocese. He was absent through illness in Australia when his confreres recommended Bishop Cleary, and he heartily endorsed the selection. He concluded by wishing his Lordship every health and blessing, and many years' rule over the diocese.

His Lordship briefly responded, and said that twelve months ago he was surrounded by many loving friends, and to-day he was similarly circumstanced. He thanked his priests, whom he was always pleased to have around him, and he felt that the oftener they met the better acquainted they would become, and so unite in the great work of God to which their lives were consecrated.

THE IRISH SECTION AT THE EUCHARISTIC CONGRESS.

SPEECHES OF THE O'NEILL AND THE O'DONNELL

The Irish Section at the Eucharistic Congress at Madrid held a most interesting session on Tuesday evening, June 27, in the large hall placed at their disposal in the Circulo de los Luises by the Congress Committee. On entering the hall they noticed with surprise a Spanish General sitting on one side of the Right Rev. Dr. O'Doherty, President of the Sessions, and a Spanish civilian, evidently of high rank, from his decorations, sitting on the other. No one (says the *Dublin Freeman's Journal*) had any idea who they were till Dr. O'Doherty had finished his lecture and the vote of thanks had been duly passed. At last Dr. O'Doherty announced that these two men were foremost representatives of the old princely Irish houses of O'Donnell and O'Neill. The Spanish General was John O'Donnell, third Duke of Tetuan, whose grandfather won his title in a Spanish war in Africa. The present General has fought at Melilla and in Cuba and the Philippines, and is, moreover, one of the twenty Grandees of Spain who wear their caps in the King's presence. His son John and his daughter Maria, both of whom have Irish rather than Spanish countenances, were sitting among the audience. The Spanish civilian, whose breast was decorated with the Cross

of Charles III., the Grand Cross of Isabella the Catholic, the Order of Military Merit, and bore the insignia of the Gentlemen-in-Waiting to the King, was Don Martos O'Neill, first cousin of Jorge O'Neill, of Lisbon, who is the direct representative of the house, and he himself is the head of the O'Neills of Spain. He is a staunch supporter of Catholic education, and holds an office in connection with it of the same nature as our Commissioners of Education in Ireland. His wife, Senora Carmen O'Neill, and his daughter, Maria, were present among the audience. It may be imagined what enthusiasm was evoked by the announcement of the presence of these distinguished representatives of our old Irish princely families. The audience was taken completely by surprise, and the applause was spontaneous and long-continued.

The O'Donnell, Duke of Tetuan, who was dressed in the uniform of a captain of Spanish cavalry, his breast being covered with orders and decorations, was visibly affected on rising, being greeted with cries of 'O'Donnell Abu!' He expressed the pleasure he felt in meeting his compatriots, and said though he was an exile from Ireland, his father had taught him to love her, as his father had taught him, and as every O'Donnell from Red Hugh down to his own son, now a boy of ten, had been taught. When he looked into his children's eyes he saw reflected the blue of the Irish lakes. He assured them that his heart was with Ireland, and his strong right hand was always prepared to strike for Ireland in defence of her Catholic Faith, and if the blood of his heart would restore her to her proud position as a nation, that blood would be freely given. He referred to the bright dawn that seemed to be breaking on the Irish horizon, and concluded, amidst prolonged applause, with an exhortation to Ireland to ever remain faithful sons of the Church.

The O'Neill, who was dressed as a Court official, and likewise wore several orders, was even more visibly affected than the bluff soldier, O'Donnell. He was unable to speak from emotion for some minutes. He spoke in beautiful French. He began by thanking God that he had lived to see that day. He referred to the traditional friendship of Spain and Ireland. He said he was as true to Ireland to-day as his ancestors were in the past. A career was open to them in Spain, and they had served Spain well. Spain had rewarded them. Amidst all, however, the predominant wish of his heart was the welfare of Ireland. She had suffered much for the Faith, but that suffering must tell ultimately, and the day was coming when she would be once more great, glorious, and free. Prejudice that had long blinded her oppressors was being dispelled, and now the day was breaking, the night of suffering was over, and the blood that was shed by Tyrone and Tyrconnell and had watered the soil of Holy Ireland, was about to bear fruit. He concluded by praying God to bless Ireland, make her free, and keep her Catholic.

THE LATE CARDINAL MORAN

WELLINGTON.

A press message from Wellington states that on Tuesday morning a Solemn Pontifical Requiem Mass for the repose of the soul of Cardinal Moran was celebrated at the Sacred Heart Basilica. His Grace Archbishop Redwood was celebrant, Ven. Archdeacon Devoy (St. Anne's, Newtown) assistant priest, Very Rev. Dean McKenna (Masterton) deacon, Rev. Father Holley (Wanganui) subdeacon, and Rev. Father Hickson, Adm., master of ceremonies. There were about forty priests present in the sanctuary. There was a crowded congregation, including many representative citizens, 50 bluejackets from H.M.S. Challenger, and a number of school cadets. Archbishop Redwood preached on the life of the departed prelate.

CHRISTCHURCH.

A Solemn Requiem Mass for the late Cardinal Moran was celebrated in the Catholic Cathedral, Christchurch, on Tuesday morning in the presence of a very large congregation. On the catafalque within the sanctuary was placed a Cardinal's red hat, and before it hung the late Cardinal's coat-of-arms.

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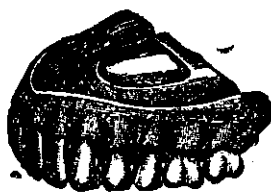
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Irish News

ANTRIM—Christian Brothers in Belfast

At the annual distribution of prizes in the Christian Brothers' Trades Preparatory Schools, Belfast, on June 25, Mr. Joseph Devlin, M.P., delivered an interesting address. He said Belfast owed a great debt of gratitude to the Christian Brothers for their labors in promoting the education of the children of the people. But the establishment of that institution for the technical education of the youth of the city had largely increased the debt. The schools had only been a few years in existence, yet during that short time they had obtained the practical approval and support of the Corporation and of the Board of Agriculture and Technical Instruction. They had been instrumental in placing over two hundred boys in good situations, and in opening up for them honorable and useful and profitable careers in the city of their birth.

CARLOW—Destruction of a fine Residence

Ballyellen House, the fine residence of Mr. P. J. Maher, was totally destroyed by fire during the last week in June. Although many willing hands lent assistance in the attempt to stay the progress of the flames, their efforts were unavailing, but fortunately some of the furniture was safely removed and no personal injuries were sustained.

CLARE—A Venerable Pastor

After thirty-nine years' service as pastor, the Very Rev. Canon McMahon has retired from the parish of Kilmihill, County Clare. It is the intention of his many friends to commemorate his diamond jubilee in a befitting manner.

CORK—American Visitors

The central figure of the seventeen hundred passengers on board the Cunard ss. Franconia, on her arrival at Queenstown on July 4, was the Hon. John F. Fitzgerald, Mayor of Boston. He intended landing at Queenstown, but the pressure put on him to join the Boston Chamber of Commerce delegates at Brussels was such that he had to give way to their wishes. He was disappointed beyond expression at his inability to come ashore there. He received a Marconi message from Sir Thomas Lipton at sea, extending a welcome to him, and asking him to become his guest. He spoke at the American Independence celebration on board, and his speech at the Independence Day celebration, in which he touched with effect on the salient points of American history, called forth rapturous applause. The chairman, Town Clerk, and members of the Queenstown U.D.C. awaited his arrival to welcome him at Queenstown, and a big demonstration was being arranged in his honor in Cork City. The numbers of tourists from America landing at Queenstown continue to increase by every ship, and the numbers landed there from the Franconia, viz., 85 saloon, 92 second cabin, and 327 thirds, constitutes a record from any single ship from Boston.

DONEGAL—Blessing a New Monastery

His Eminence Cardinal Logue, on June 28, blessed a new monastery which has been provided in Letterkenny for the Presentation Brothers by the Most Rev. Dr. O'Donnell, Bishop of Raphoe. After the ceremony a delightful entertainment, Gaelic in every respect, was given in the schools by the boys who are being educated by the Brothers. At the conclusion of the performance Rev. Brother Justinian O'Sullivan, Superior of the monastery delivered an eloquent address of welcome to his Eminence. An address was also read by one of the pupils, bidding his Eminence a hearty 'Cead mile failte.' The Cardinal, in reply, delivered a most interesting speech, in the course of which he eulogised the zeal and energy of the Most Rev. Dr. O'Donnell, the good and learned Bishop who rules the See of St. Eunan and St. Columba. He criticised the National Board severely and contrasted its methods with those of the Brothers.

DUBLIN—An Important Appointment

Mr. R. G. L. Maunsell, who has been appointed locomotive superintendent of the Great Southern and Western Railway Works at Inchicore, is a son of the late John Maunsell, of Edenmore, Raheny, a distinguished figure in legal circles for many years in Dublin. The new superintendent was educated at Armagh Royal School, and served his time as a pupil at the Inchicore Works from 1888, when he also studied in his spare time and graduated at Trinity College, Dublin. Amongst locomotive engineers of any eminence this performance is probably unique. When his course was completed at Inchicore, Mr. Maunsell went over to Harwich, on the Lancashire and Yorkshire railway, and after a few months' experience was placed in charge of the Running Department at Fleetwood. In 1894 he was the selected candidate for the post of Assistant District Superintendent of the East Indian Railway, and, after two years of successful administration, his appointment as Works Manager at Inchicore brought him home again to his native land. Besides mastering his profession in every detail, Mr. Maunsell is widely read in other directions, and the Great Southern Railway have in their new Superintendent an Irishman who is one of the most brilliant and progressive minds in modern engineering.

GALWAY—Death of Captain Shawe-Taylor

Captain Shawe-Taylor passed away in London on July 3, after a brief illness. The deceased, whose father was a land agent in the West of Ireland, early in life joined the army, and as an officer in the Cheshire Regiment, was for a number of years quartered in different parts of India. His entrance into public life in Ireland was first as a temperance reformer and a promoter of the Irish industrial movement. In his temperance propaganda he was a strong advocate of the necessity of restricting the increase in the number of licenses granted in Ireland, a view, which some years afterwards, met with legislative adoption. He first came prominently in public notice, when, in the early years of the last decade, he proposed the nomination of a number of representatives of landlords and tenants to confer, with a view to arriving at a settlement of the land question. His proposals, at the first, met with strong hostility from the landowning class, the members of it, who were nominated, refusing to attend a conference on the subject. Captain Shawe-Taylor, however, persisted in his original idea. Other landlords saw its advantages, and finally the Land Conference, with Captain Shawe-Taylor as its secretary, became a reality. As a member of the Irish Reform Association, which was formed soon after, Captain Shawe-Taylor was the candidate nominated by it for the representation of Galway City in opposition to Mr. Stephen Gwynn. The contest was an exciting one, and resulted in an over-whelming majority for the Nationalist. Since then Captain Shawe-Taylor ceased to concern himself publicly in political affairs, but continued to take an active part in social, industrial, and temperance work in Galway County, where among all sections of the community he was held in the highest esteem. He was to a large extent responsible for the success of the All-Ireland Industrial Exhibition held in Galway City in 1907. To Mrs. Shawe-Taylor, who like her husband, has shown a lively interest in industrial and social undertakings, the Galway County Council is indebted for the site of a Consumption Sanatorium. For several weeks past Captain Shawe-Taylor has been in declining health, for which he had gone to London for medical treatment.

KILKENNY—Death of a Soldier in the Boer Army

The Irish papers announce the death at Kilkenny of Captain James J. Laracy, who was a captain in the Boer Army during the Boer War. Mr. Laracy was resident in the Transvaal when the war broke out, and, joining the Boer forces, he fought as a member of the Irish Brigade. At the close of the war he was deported as a British prisoner to Ceylon, and there his imprisonment implanted the seeds of disease which eventually caused his death.

LIMERICK—The National Insurance Bill

At the annual Convention of the Irish Land and Labor Association at Limerick, Mr. Thomas Landon,

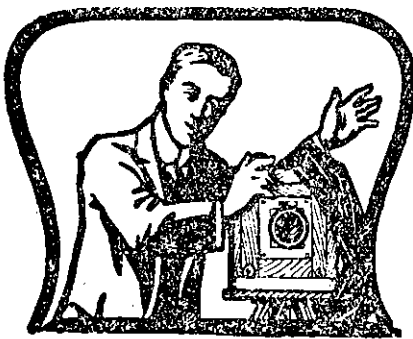
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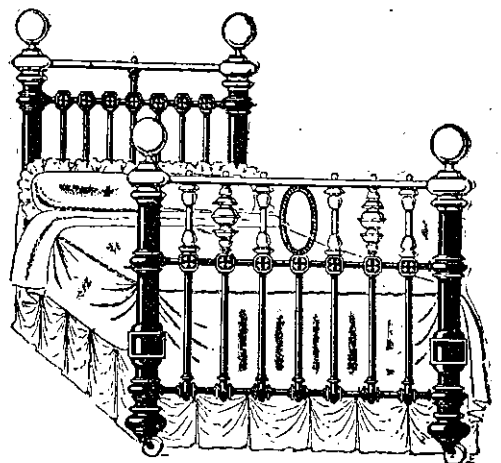
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M.P., presiding, a resolution was unanimously adopted strongly supporting the National Insurance Bill in its application to the agricultural laborers and rural tradesmen of Ireland, subject to the joint weekly payment of employer and employee being reduced from 7d to 5d, and with the addition of mortality benefit to the amount of £4 on the death of any insured person.

The Bishop's Jubilee

The quarterly meeting of St. Michael's Temperance Society, Limerick, which was held on Sunday, July 2, passed the following resolution:—'That we, the members of St. Michael's Temperance Society, hail with delight and exultation the twenty-fifth anniversary of the consecration of our great Bishop, Right Rev. Dr. O'Dwyer.'

TIPPERARY—Death of a popular Business Man

There was deep and widespread regret in Tipperary at the unexpected announcement of the death of Mr. William Eaton, J.P., Sandymount. The deceased gentleman belonged to Lancashire, and came to Ireland forty years ago as a butter merchant, and during those many years he became a favorite with the farmers of Tipperary, Limerick, Cork, and Clare.

Reinstatement of Evicted Tenants

There were great rejoicings in the village of Mullinahone, Tipperary, recently over the reinstatement of fifteen evicted tenants on the O'Brien estate, thus ending happily one of the most memorable fights of the agrarian agitation. The tenants were evicted some twenty-two years ago, and a whole street of houses was levelled to the ground. Many Government prosecutions occurred in connection with the affair, and Mr. John E. Redmond, M.P., at one time appeared in Mullinahone Courthouse defending the persons charged by the Government. A few years ago the Rev. Father Cantwell, P.P., Alderman T. J. Condon, and the local committee took steps to secure a settlement of the dispute and a sale of the estate, and their efforts were crowned with success. Excellent terms were secured, and the evicted tenants or their representatives were, as already stated, reinstated. The work of rebuilding houses will be proceeded with as soon as possible. The rent charges will only amount to about a third of the sums formerly paid, and will be collected by a local committee.

WESTMEATH—Franciscans in Ulster

Mr. Francis Joseph Bigger, M.R.I.A., who, in conjunction with Mrs. A. Stopford Green, opened the Uisnigh Feis at Athlone on July 2, was presented with a beautiful address by the local branch of the Gaelic League. In replying he referred to the fact that a number of Franciscans were present, and he availed of the occasion to say something about the Order, of which he has written such a great deal. To-day, he said, the Franciscans had not a single house in the whole of Ulster, though at one time they had twenty in one northern county alone. The reasons why the Franciscans had lost their houses and everything else that belonged to them would be known some day. The people of Athlone should be proud that they had the Franciscans in their midst, because they did great good in any community in which they lived. The Franciscans had been always Irish of the Irish. They were the friends of the O'Neils, and the O'Neils were friends of theirs; they were the friends of the O'Donnells, and the O'Donnells were friends of theirs; and as long as there was an O'Donnell in Ulster to shelter and protect a Franciscan the Order had nothing to fear in the way of persecution or confiscation; but when the Earls left Ulster the poor Franciscans had to look for other quarters.

GENERAL

Vital Statistics

The Registrar-General's report for Ireland for 1910 states that the births exceeded the deaths by 27,069. The loss by emigration was 32,457. The decrease in the mortality from tuberculosis was steadily maintained.

People We Hear About

The *Times* announces that Mr. Hilaire Belloc has been appointed head of the English Department of the East London College (University of London).

Who invented the phrase 'Home Rule'? is the subject of an article in the *Dublin Independent* by Mr. Daniel Crilly. Isaac Butt and Rev. Professor Galbraith have been credited with being the first to use the words. Mr. Crilly, however, goes further back—to 1858—and points out that in an article in *The Celt*, in July of that year, Dr. Robert Cane, of Kilkenny, used the words precisely in the same sense as that which attaches itself to them in the political strife of to-day.

Viscount Llandaff, who presided recently over the annual general meeting of the Catholic Union of Great Britain, is in his eighty-sixth year. He was born in Ceylon, and received his education at the Universities of Paris and London. His father, Mr. Henry Matthews, was a Judge of the Supreme Court in Ceylon, and his memory is kept green as the author of *The Diary of an Invalid*. Previous to his elevation to the peerage in 1895, Lord Llandaff gave many years' work to the House of Commons, where for six years he was Home Secretary. He is of ancient Welsh descent.

Mr. T. A. Browne, or 'Rolf Boldrewood,' to give him the name by which he is best known, celebrated on August 6 his 85th birthday. The famous author of *Robbery Under Arms* was only four years old when, with his father, Captain Sylvester Browne, formerly of the East India Company's service, he arrived in New South Wales. The family became permanently settled in Sydney, first in Macquarie-place and later at Enmore, which suburb took its name from Captain Browne's house. Mr. Browne was one of the pioneer pastoralists in the Port Fairy district of Victoria, and owned several stations, both in this and in the southern State. Discouraged by the droughts, however, he finally abandoned pastoral pursuits in 1869. A year later he became a police magistrate and warden of goldfields in New South Wales, and filled these positions until 1895. Since 1888 he has written nearly twenty novels, but it is always as the creator of Captain Starlight, the gentlemanly bushranger, that he will be best remembered.

In the course of 'An Impression' of the Coronation, a writer in the *British Weekly* pays the following tribute to the Earl Marshal:—'The great black beard of the Duke of Norfolk belongs now to British history. It will be difficult to picture regal ceremonial without it. When I first looked down upon the blue carpeted steps that led from the choir to the throne, the Earl Marshal, in his accustomed splendor of raiment, with his accustomed vivacity, was superintending the distribution of morocco-bound orders of service, while a very self-possessed attendant in a dust-coat was attending to the working of a vacuum cleaner. Throughout the long hour the Duke was indefatigable, irresistible, moving quickly up and down the steps, now on this side, now on that, never hurried, always just in time to prevent a mistake. He waved a hand, and mighty things happened. He must have covered miles in his journeyings to and from between the doors and the "theatre." . . . The Earl Marshal of England is a supreme organiser, and he has been richly endowed with the gift of appearing comfortable in an amazing uniform.'

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THE EUCHARISTIC CONGRESS

STRIKING AND IMPRESSIVE SCENES

From the London *Tablet* to hand we are able to supplement the necessarily brief account of the proceedings of the Eucharistic Congress at Madrid, which appeared in our last issue:—

The first general meeting was held on Monday morning, June 26, in the Church of San Francisco. The attendance was everything that could be desired, and the singing of the 'Veni Creator' formed a striking opening to the proceedings. The Cardinal Legate presided. Monsignor Bruchesi, Archbishop of Montreal, who delivered the first address, had an enthusiastic reception. He sketched the features of last year's Congress at Montreal, and stated that it had left behind many desirable and gratifying results. He paid a warm tribute to the Pope, who by his two decrees on Frequent Communion and the Communion of children had replaced the Christian life on its proper foundation—the Eucharist. Children were the future; put Christ in their hearts, and Christ would guard them. His Grace also paid a high encomium to British liberality, and expressed the hope that one day England would return to the Catholic faith.

The Archbishop of Potosi, who was the next speaker, dealt with the question of admitting to Holy Communion children of seven and eight years of age.

Monsignor Enrique Almaraz, the eloquent Archbishop of Seville, followed with a telling discourse on the duties of parents and teachers in regard to the children. The difficulties of the present day made recourse to the Eucharist more than ever necessary to the Church and her children. Parents should accompany their children and teachers their scholars to the altar rails, to strengthen them by example as well as precept. We lacked men because of ignorance of divine things and because of lack of character. The Eucharist was enlightenment to the mind and a strengthening food. The Archbishop concluded by calling upon the press, which was nowadays such a power in the land, to aid in the good work by acting as the true pedagogue of the world.

The last address dealt with the Eucharistic miracles which had taken place at Lourdes. Before the meeting closed Cardinal Aguirre read the reply that had been received through the Cardinal Secretary of State to the telegram of loyalty sent by him on behalf of the Congress. The Pope congratulated the Legate on the reception that had been accorded to him by the Royal Family, the public authorities, and the people. He lovingly imparted the Apostolic Benediction, and granted a plenary indulgence to the children who were to take part in the General Communion.

The afternoon was devoted to sectional meetings, and among these the French Section was remarkable for the liveliness of its discussions and the thronged attendance of French, Swiss, Belgians, and Canadians which greatly exceeded the accommodation of the room placed at their disposal.

In the evening there was a literary, artistic, and musical gathering at the Theatre Royal in connection with various Eucharistic works. There was singing and orchestral music, the little dancers of Seville gave an exhibition of their curious local dance before the Eucharist, and colored reproductions of pictures by the great masters were shown upon the screen by lantern.

The Holy Father's Message.

From the first it was apparent that the success of the Congress was assured, but as the days passed the spirit of the gathering became more and more widely intensified. The second general meeting was held on Tuesday, and when the Pope's telegram in reply to the loyal message of Cardinal Aguirre was again read, there was a striking outburst of enthusiasm. The text of the Holy Father's message, which was sent through the Cardinal Secretary of State, was as follows: 'The Holy Father, Pius X., has heard with the most lively pleasure of the solemn opening of the Eucharistic Con-

gress attended by the Infante Don Carlos, representing his Majesty, numerous prelates and delegates of the public authorities, the army, the nobility, the academies, and the military orders. Touched by the noble homage of your filial sentiments, he sends with all the warmth of his heart, to your Eminence and to all who surround you so worthily, the Apostolic Benediction. He hopes and prays that the labors of the Congress, inspired by love of the Blessed Sacrament, may turn to the spiritual profit of all who attend it, and that the present Eucharistic solemnities may redound to the glory and prosperity of the Church, and be fruitful in

Special Divine Protection for Catholic Spain.'

The rising of the Bishop of Beja, who was one of the principal speakers at this meeting, was the signal for a great outburst of sympathy, which was partly personal to his Lordship's distinguished services and his position as a persecuted Bishop, and partly directed to the much-tried Church of Portugal, of which he is so illustrious a representative. After having asked how it was possible for him, the victim of a Masonic Government, to appear before such an assembly, he proceeded, in an eloquent address, to pass in retrospect what Portugal had done in happier days for the glory of God. In words trembling with patriotic feeling he deplored the persecution by which religion was oppressed, but expressed his confidence that the country would be redeemed by the Eucharist. His concluding word was addressed to the journalists and to the readers of newspapers: let the evil and gutter press be confronted and opposed by a good press; and truth would prevail. The Congressists received a warm welcome from the Bishop of Lugo. Another of the speakers was Señor A. Pidal, President of the Academy, who gave an eloquent exposition of the teaching of St. Thomas Aquinas on the Eucharist. His peroration was a *tour de force* in which all the glories of Spain were offered to the God of the Eucharist, and it was received with

Repeated and Enthusiastic Plaudits.

It would, of course, be almost impossible to give any idea of the work performed at the sectional meetings; but the earnestness and vivacity of the women's gatherings must not pass without a word of mention. They were conducted under the direction of the International Council of the Federation of Catholic Women's Leagues, which was holding its second annual gathering. Last year's meeting was held at Brussels, and during the twelve months that have intervened the Federation has seen a most promising development by the affiliation of a number of new leagues. To the leagues of Germany, England, Austria, Belgium, Brazil, Spain, France, Lorraine, Portugal, Switzerland, and Uruguay, some seven or eight others have now been added—Canada, Hungary, Poland, Luxembourg, and the Argentine, besides a Society of Catholic Women in New York, and the Catholic Women's League of Boston. Altogether the Federation represents an army of some 2,000,000 Catholic women. The second sitting of the Committee was presided over by Monsignor Kreuzwald, who represented the Cardinal-Archbishop of Cologne, and by Monsignor Odelin, who represented Monsignor Amette, Archbishop of Paris.

It may be added that during the Congress the Count Vay de Vasa, Abbot of St. Martin's, who is well known in England for his work among emigrants, brought forward an important proposition for the organisation of services on board ocean-going steamers. He pointed out that there are over half a million Italian emigrants and over 300,000 Austrians and Hungarians, nearly all Catholics, travelling yearly for America, and during their long journey there was no religious consolation. It is only by chance that sometimes a priest is on board, and very often he has no permission to celebrate the Holy Sacrifice. It was most important, therefore, that all nations should take proper measures that moral help for emigrants and the divine service on board the steamers should be organised.

The Irish Section of the Congress, which was held in the hall of the Circulo de los Luises, was presided over by Dr. O'Doherty, till lately President of the Irish College at Salamanca, and now Bishop-

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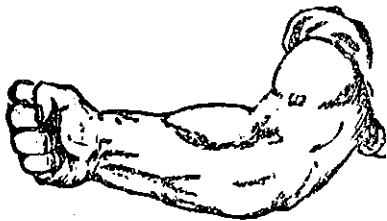
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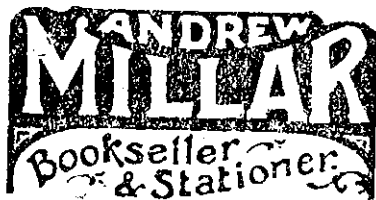
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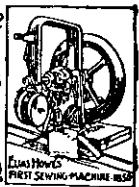
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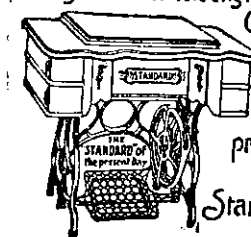
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elect of the new diocese of Mindando, in the Philippines. He was accompanied on the platform by General O'Donnell, Duke of Tetuan, a grandee of Spain, and Don Martos O'Neill. The Bishop read a paper on the Irish College, and speeches were afterwards made by Father Coleman, O.P., and Father O'Bryne, P.P.

General Communion of Children.

The most striking feature of Wednesday was the General Communion of the children, which took place in the Retiro Park. It was emphatically the children's day. The cultivated beauty of the site needed little in the way of decoration beyond the erection of the numerous altars necessary for the function. Around these were ranged some 25,000 children. It was a moving spectacle, and it was rendered all the more moving by the silence which reigned over all. Thus there was nothing to distract the little ones from the great act in which they were taking part. But great as was the concourse of children in the Retiro Park, there were other smaller gatherings in the churches, where Masses were simultaneously said on their behalf and where the altar rails were crowded time after time by long lines of children. In the Cathedral the Archbishop of Grenada delivered a thrilling address to the young communicants; there was a similar ceremony at San Millan and at Nuestra Señora de los Dolores, where none of the children were over eight years of age. In the private chapel of the Countess of Asalto the Papal Legate administered First Communion to two little girls and afterwards communicated the Countess in her own room, where she was confined to a bed of sickness.

It may here be mentioned that there was also a General Communion of women during the Congress organised by the women of Madrid in order to set an example of devotion and obedience to the directions of the Holy Father.

The Closing Meeting.

The *crescendo* of enthusiasm reached its height at the last of the mass meetings of the Congress, which was held on Wednesday at 4 o'clock in the afternoon. For the throne prepared in the choir of the church, San Francisco el Grande, showed that against all expectation, the King, who was at La Granja, was to attend. In the nave the representatives of the four military orders were drawn up. After the Papal Legate had taken his place in the chair, the Armenian Patriarch offered to the Congress the welcome of the East in a striking speech delivered in French.

Then was read a personal telegram from the Pope to Cardinal Aguirre, in which his Holiness said:

'I beg your Eminence to invite in my name the Congressists assembled at Madrid to offer to Jesus Christ in the Blessed Sacrament a special and fervent prayer as an act of reparation for the unfortunate Portuguese nation, which has deserved so well of the Catholic Church, and is so dear to me. I pray God to sustain and console the worthy and beloved Portuguese Bishops and their clergy and people, who are to-day persecuted and wounded in their belief and rights, and that heaven may not permit the Portuguese people to be despoiled of their ancient faith and their holy and glorious traditions.—Pius X. Pope.'

The principal speaker at the meeting was Monsignor Calpena, of the Chapel Royal, who said that all were there united in a kingdom which had charity for its standard and brotherhood for its weapon. Christ had achieved the unity which paganism had failed to compass, and he then proceeded to sketch the glories of the religious and national history of Spain, protesting finally that the country had no hostility against the Church or the religious Orders, but was, as ever, the land of faith and of the Eucharist. He sat down amidst a wonderful scene of enthusiasm.

Dr. Weber, Professor of Theology at Cassel, who was the next speaker, dealt with the practice of daily Communion. He was followed by Père Vaudon, who described the life and work of Mlle. Tamisia, and considered the origin and future of the Eucharistic Congress.

Then, suddenly about seven o'clock the strains of the Royal March were heard and the whole assembly

rose to welcome the King and Queen as they walked up the nave accompanied by the Cardinal Legate and the Nuncio-Apostolic, who had gone to the great doors to receive them. Their Majesties having taken their places, the Abbé Thellier de Poncheville pointed out that France and Spain were sister nations and explained the benefits to peace to be derived from international congresses. He was followed by the Bishop of Plotsk, who spoke in Latin.

The King's Speech.

At length the King rose amid the hushed expectation of the great gathering, and in a clear voice which penetrated every part of the building read a speech which contained a right royal profession of faith. Addressing the Cardinal Legate, his Majesty said:—

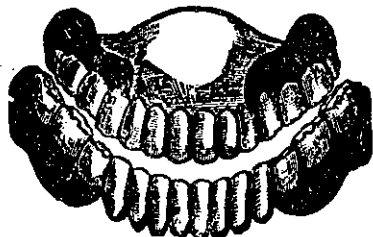
'Most Eminent Lord,—At the beginning of the labors of this Congress, I appointed the Infante Don Carlos as my representative and commissioned him to communicate to you the feelings which filled my heart and that of the Queen on this solemn occasion. Today, at the close of the Congress, we come in person to tell you of the great joy with which we have followed its labors, and how our believing hearts have been gladdened by seeing the multitudes of people who have gathered together, differing in their history, language, and customs, but all united like one flock in the burning crucible of love of the Eucharist—the sublime food of faith and love. And now, gentlemen, who have travelled to us from afar, we come to say that, as we welcomed you on your arrival and expressed our hope that your visit would be a pleasant one, so now we bid you farewell and thank you for your attendance in such numbers. In doing so we pray you, on returning home to your respective countries, not to forget our beloved Spain, to speak of her and describe her to your fellow-countrymen as she is and as you have seen her—a land of faith, of affability and hospitality—and not grim and dark as her enemies pretend. Our last word is to you, my Lord, the representative of the Roman Pontiff, the Universal Pastor of Catholic people. Tell his Holiness, the Queen and I hope and pray that he may live many years to be the tireless apostle of love for Christ in the Eucharist. Tell him, too, that in thus offering the witness of our filial and reverent affection, we beg the Apostolic Benediction for ourselves, for our family, for Spain, and for all the peoples who are here represented.'

This speech was the signal for a fresh outburst of enthusiasm from the whole assembly. The Cardinal Legate said a few words of thanks to the King and to all concerned in the Congress, and imparted the Apostolic Benediction as the Pope had directed. Then, for the last time was sung the Congress hymn. The meeting broke up and the Royal party, the Cardinal Legate, and the Bishops drove away amid repeated and resounding cheers.

The Great Procession.

The work of the Congress was now at an end, but there was still its crowning function to be performed—the public procession of the Blessed Sacrament, which is a feature of these International Congresses. And a worthy crown it was to what had gone before. Thursday was a perfect day. The sun shone down from a cloudless sky, and the streets had decked themselves in the richest holiday attire. Wherever the eye rested there was a wealth of color and a mass of spectators and worshippers who were representatives of all Spain, and included the representatives of Catholics from many parts of the world. At two o'clock in the afternoon the streets along the route were lined with soldiers, behind whom the people massed themselves, whilst the windows were crowded. The procession was organised in the Retiro Park, and its point of departure was from the neighboring Church of San Geronimo el Real, which stands close by the Picture Gallery. At half-past three the long line began to move upon its way.

First came a body of drummers in uniform, then the royal squires, the members of the Catholic Young Men's Society with their banners; the huntsmen of the royal houses in their picturesque liveries. These were followed by a long line of workmen, amongst whom the Valencians were especially notable with their banner



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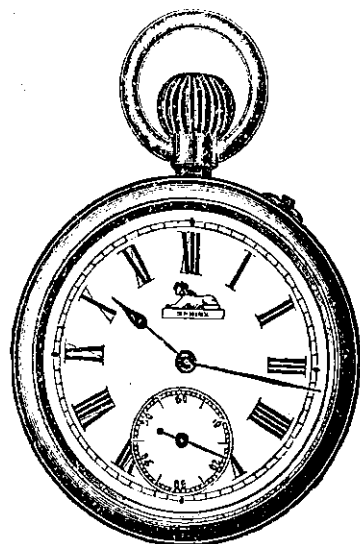
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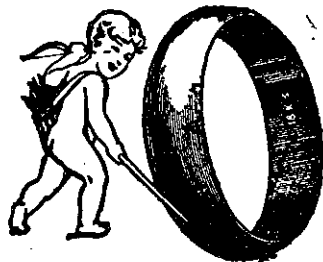
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of flowers and accompanied by the Marquis of Comillas. They were followed by workmen from Aragon in the dress of their province. With the men who followed the standard of the Virgin del Pilar were the former Ministers, Señor Maura and Señor Lacierva. The sailors of the Trans-Atlantic Company also formed a picturesque group. Next came soldiers and the representatives of the Corps Diplomatique. The representatives of the confraternities and of the parishes of Madrid were very numerous, and carried an amazing number of banners. Behind them passed the representatives of the great military orders, the Knights of the Holy Sepulchre of St. John of Jerusalem and of Calatrava and Santiago in their rich medieval uniforms. Next came the Seminarists and the clergy of all orders and ranks; it is estimated that the priests numbered at least 1000. They were followed by the Chamberlains of Cape and Sword, the Canons of the Cathedral, and the Bishops.

The Blessed Sacrament was borne in a magnificent *custode* of massive silver surrounded by an escort of soldiers upon a carriage. As it approached the word was passed along to the soldiers lining the route, and all bent the knee as the Holy Eucharist passed them. Behind the *custode* walked the Cardinal Legate, followed by a company of cuirassiers, and the Royal State carriage drawn by eight superbly caparisoned horses.

The Beauty of the Decorations in the streets almost baffles description. And the decorations were continuous. Following the example of private persons, the corporation and the great business houses had lavished a wealth of care and taste upon the suitable adornment of their buildings.

In the Plaza de Castellar before Guttierrez's splendid Fountain of Cybele a halt was called. An altar had been erected upon which the Cardinal Legate placed the Monstrance, whilst the Seises from Seville performed their wonderful dance to the accompaniment of their own chanting. After Benediction had been given, the procession moved on again till at last at half-past seven the Plaza in front of the Royal Palace, which had been adorned with rich tapestries, was reached. The King and Queen, Queen Christina, and the Royal Family, were in waiting at the entrance, and holding lighted tapers accompanied the Blessed Sacrament to the Throne Room, where a priest read the Consecration of Spain to the Holy Eucharist. The Cardinal Legate then proceeded with the Blessed Sacrament to the principal balcony, from which he gave Benediction to the kneeling crowds outside.

It was a great and impressive moment from the profound silence which reigned and the unmistakable devotion displayed by all, and so a fitting conclusion to an International Eucharistic Congress held in the Capital of Spain, the country of the Blessed Sacrament.

As to the number of the men who took part in the procession, it was estimated at between 50,000 and 60,000. The *Heraldo* of Madrid sets down the number at 100,000.

King Alfonso was so delighted and impressed with the Congress that he telegraphed to the Pope to express his satisfaction and to congratulate his Holiness upon the success of the demonstration, at the same time soliciting the Apostolic Benediction. In this connection it may be mentioned that Queen Victoria and the Infanta Luisa took part in the Exposition of the Blessed Sacrament which was held in the Church of the Escorial, and received Holy Communion at the hands of the Cardinal Legate. His Eminence also telegraphed to the Pope to acquaint him with the wonderful success of the Congress, and especially of the procession.

She didn't belong to the "Smart Set,"
But she turned night into day,
And smoked, while others were sleeping,
Cigarettes, I'm sorry to say.
She tried some Woods' Great Peppermint Cure,
Her asthma to forget.
And now she's a brand "New Woman,"
And an ardent Suffragette!"

THE KERRY TRAGEDY RECALLED

Under the above heading the *Irish Independent* of a recent date has the following:—

The death of Mrs. Mary Poff (nee Barrett), which has occurred at her residence, Castleisland, at the age of 98 years, recalls the tragedy enacted in Tralee Gaol on January 23, 1883—twenty-eight years ago—when her son, Sylvester Poff, and her nephew, James Barrett, were hanged for the murder of Thomas Browne, of Dromultin, a crime in which, to use their own dying



THE LATE MRS. POFF.

protestation on the scaffold, they 'had neither hand, act, or part.' Their innocence has since been placed beyond doubt. The martyr mother, who had to face the awful ordeal of having her son, then the father of a young and helpless family, and her nephew, hanged for a murder they knew nothing of, was a fine type of the respectable farmer's wife.' We may add that the deceased lady had many friends and acquaintances in various parts of the Dominion. The photograph which we reproduce is supplied to us by her son.

The Late James Boylan, Auckland

The funeral of the late Mr. James T. Boylan on July 8 was (writes a correspondent of the *Auckland Herald*) an incident having connection with Auckland's history which few of Auckland's present population can recollect. The late Mr. Boylan (who came of an old Irish family, dating back as far as the 12th century), after pursuing his studies at Trinity College, Dublin, came to Auckland in the year 1847. Shortly after arrival he was called upon to enrol in the militia force then organised, and had to take his part in common with others. In 1849 Mr. Boylan became a member of the original committee appointed to deal with the erection of St. Patrick's Cathedral, and was elected a member of the first Provincial Council, upon which Council he subsequently represented City West for many years. During his long residence in this city Mr. Boylan held many other civic positions, among them being those of inspector of Mental Hospitals, a member of the Hospital Board (of which Sir George Grey was a member at the same time), one of the Commissioners of the Albert Park, chairman of the Auckland Harbor Board in the early seventies, vice-president of the Auckland Savings Bank, inspector of abattoirs, and a member of the original committee of the



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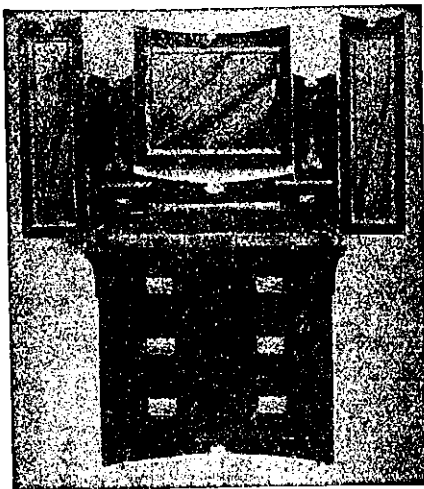
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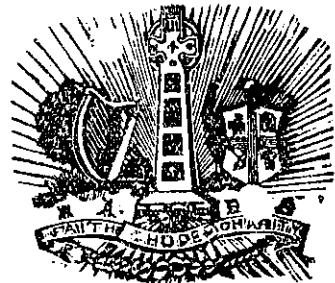
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old Auckland Mechanics' Institute, High street, the foundation of the later Provincial Library, whose collection of books formed the nucleus of the present Free Library.

After having watched the town develop from a straggling harborside village, whose foreshore lay about the position occupied now by Shortland street, into the busy and prosperous Auckland of to-day, Mr. Boylan retired to private life. In 1849 he was married in New South Wales, but was predeceased by his wife some twenty years ago.

The funeral was, by request, conducted privately at Symond street Catholic Cemetery on Saturday forenoon. Service was conducted in St. Benedict's Church by Rev. Father Carran, and at its conclusion the party of relatives and old friends crossed over to the cemetery. The bearers were Messrs. John Boylan (son), W. J. and T. F. Boylan, Mr. C. J. Tunks, and Captain A. F. Tunks (nephews), and Mr. Ivan Boylan (grand-nephew). Among old friends present were Sir G. Maurice O'Rorke and Mr. Fitzroy Peacock.—R.I.P.

THRIFT IN IRELAND

A SURVIVAL FROM RACK-RENTING DAYS

Though Ireland has been very poor, and is only now emerging, and although the Irish character (at any rate in the novel and on the stage) is associated with the reckless expenditure of borrowed money, there has always been (says 'F.W.H.' in London *Economist*) a remarkable amount of thrift. Even in the poorest districts and in the worst times money has somehow been saved; and these savings were usually hoarded as in France—hidden away in stockings, beds, cupboards, chests, or holes in the ground. Under rack-rents no tenant farmer dared to show any sign of comfort in his home or dress lest his rent should be raised; and this fact may account for the innumerable little hoards which have enabled three or four millions of Irishmen and Irishwomen

To Pay Their Passage Money

to America during the last sixty years. Nor is this system of hoarding by any means extinguished. Habits live long and die hard. To convert this idle money into productive capital is one of the most fruitful tasks of civilisation; but to accelerate the process successfully those responsible for the management of our finances (including the Post Office Savings Bank) should

remember that peasants and agricultural laborers are naturally and reasonably suspicious. It is better, they think, to keep a small bag of money in a place of safety than to run the risk of losing it altogether for the sake of interest. In Ireland the principal competitors with hoarding are the Post Office Savings Banks, and the ordinary banks, which take the money on deposit and pay 1 per cent., giving the depositor a deposit receipt on which he can borrow again at, say, 5 per cent.

Not very long ago the bank manager of a country branch in Leinster persuaded numbers of people to let him take their money and invest it for them, paying 5 and 6 per cent. It was an attractive proposition, and in a short time he had collected some £50,000. He seemed to be a paragon of honesty and industry. At last he asked the bank for a week's holiday, disappeared with the money, and has never been seen since. A neighbor, who had happily preferred to invest for himself, told me heart-rending stories of the small savings which had been lost to this rogue; but he also told me of a hoard of £10,000 or £12,000 which escaped, and was discovered in the house of an old man after his death. The hoard consisted

Chiefly of Bank Notes,

many of which had been so rotted by age as to be hardly decipherable.

At a small market town in the West I related this story to a popular and well-known priest, who at once capped it from his own experience. He was one day visiting an old lady in his parish, and she happened to say that she kept most of her money in the house—in fact, she thought she had about £9000 or £10,000—in soap boxes! The priest was horrified, and told her that she ought to invest it. 'What does that mean?' He explained what this strange process of investment meant. The old lady asked him if he would do what was necessary. He replied that for himself he had always spent any little money he had, but that Father P—, in a neighboring parish, was a shrewd man, and could arrange it for her. They found that the money was stowed away in boxes of all shapes and sizes upstairs. Copper had been used for ordinary day-to-day purchases; but there were great quantities of silver coins, all very dirty and unrecognisable. For a fortnight the old lady and her maid rubbed and cleaned the silver. Then they collected all the coin and notes (many of which were decaying), put them into a vehicle, and drove to the bank. So the hoard was at last invested and converted into useful capital.

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ENGLAND

THE BISHOP OF BIRMINGHAM.

Congratulations (says the *Universe*) are due to his Lordship Bishop Ilsley of Birmingham, who, during the last week in June, attained the golden jubilee of his priestly life. On June 29 his Lordship celebrated his Jubilee Mass in St. Chad's Cathedral, when the members of the Cathedral Chapter and a large number of the clergy of the diocese were present. The Bishop addressed a few words to the congregation expressive of his gratitude upon attaining such a stage in his life. A solemn 'Te Deum' was sung in conclusion. The public celebration of the Bishop's jubilee will not take place until later in the year. Bishop Ilsley was born at Stafford in 1838, and received a portion of his education at Sedgely Park School. In 1853 he went to Oscott College, and was ordained in 1861. He became Auxiliary-Bishop of Birmingham three years after he had been elected a member of the Cathedral Chapter in 1876. Bishop Ullathorne resigned the See of Birmingham in 1888, when Bishop Ilsley succeeded him. On the occasion of the ceremony in St. Chad's Cathedral, which inaugurated his jurisdiction, the Mayor of the city and the Councillors attended in their official capacities. The Episcopal silver jubilee of the Bishop was kept at the annual reunion held in the Town Hall in January, 1905, the Earl of Denbigh presiding.

THE MOTOR CHAPEL.

The motor chapel took up its position at Havershill, East Anglia, on Sunday, July 2 (writes a correspondent of the *Catholic Weekly*). Father Bernard Vaughan, who had preached in the morning at Saffron Walden to a closely packed congregation of Catholics, and non-Catholics, came over with Father H. Vaughan and Father Norgate in good time for the evening service. The little town of Havershill had been worked up to a pitch of intense excitement and indignation because Catholic missionaries were daring to invade this little preserve for Nonconformity in East Anglia. Not only had many indignation meetings been held by the anti-Popery agitators, but a body of Kensites had paraded the town and had inveighed against the iniquity of giving a hearing to Popish priests who had in their company a sort of arch-fiend in the person of Father Bernard Vaughan, a *Jesuit*. So fully had the town folk realised the danger to which they were being exposed by the advent of real Catholic priests that they did not think it safe to allow their Town Hall to be rented by them. Hence the Fathers hired the Corn Exchange. In opening the proceedings Father Bernard Vaughan rather took the wind out of the enemy's sails by declaring that he could not adequately express his thanks to the Havershill people, and more especially to the town authorities, for having, perhaps unwittingly, so splendidly heralded their coming. He quite understood their refusal to let their halls to a body of men whom they regarded not only as blasphemers, but as evil-doers and murderers. If it had been his misfortune to share their ignorance and prejudice—in a word, if he could be as utterly un-English as some of his countrymen in Suffolk—he too would have had to act as they had done. He did not blame; he rather pitied them. Father Vaughan, continuing, said that if they had all shared his faith, believing what he did, he would have had no mission in Havershill. Before condemning the Catholic Church and her teaching because of what they had heard uttered by paid assailants of everything Catholic, let them hear the other side, and let them come to a verdict condemning or acquitting the Church after they had summed up, judging her impartially.

FRANCE

REWARD OF SPOLIATION.

The plunderers of the French Church are not going, it seems, to have it all their own way (says the

Catholic Weekly). In spite of the braggadocio we heard about the expenditure on laicised schools and old-age pensions, the French Government are after all to be cheated out of their ill-gotten gains. Never was a more ironic *revanche* than the result of their contested millions. Not for nothing did the Religious authorities contest their assailed rights: the law demanded that a Government which posed as its protectors should abide by its decisions, and out of the forty millions once grasped by the spoilers, after legal expenses have been paid, there remains a sorry million and a half! And while 36,000 parish churches in France are facing the calls upon them on a stipend of less than one hundred a year, the lawyers are pocketing their fees. No one envies them such questionable gains, but the Government must feel it has lost the stake for which it hazarded so much.

ROME

THE FEAST OF SS. PETER AND PAUL.

At eight o'clock on the Vigil of the Feast of SS. Peter and Paul (writes the Rome correspondent of the *Catholic Times*) the Holy Father came down into the Patriarchal Vatican Basilica to pray at the tomb of the Apostles. After passing the 'Loggia,' the Ducal and Royal halls, and the stairs which lead into the Chapel of the Sacrament, his Holiness entered the Basilica, where he was received by the Vatican Chapter. After having paid his homage to the Blessed Sacrament, he went to the Altar of the Confession, where he stopped some time in prayer before the tomb of the Apostles, and, having kissed the foot of St. Peter's statue, returned to his apartments. The picture of the tenth Pius, with his care-worn looks and somewhat bent figure, kneeling before the tomb of the humble Fisherman of Galilee in the mystic light of the greatest basilica that the world has ever seen, with the last rays of the setting sun, as it went to rest behind Monte Mario, lighting up the magnificent pile, was of the most impressive character. The appearance of the hard-worked Pontiff, rapt in prayer, invoking the aid of the Prince of the Apostles to enable him the better to bear the great burden imposed upon him and to direct the storm-tossed Church into calmer waters on such an evening and in such a place, could not but move all present.

SPAIN

THE HOLY FATHER AND THE CONGRESS.

The Catholic press of the Continent (remarks the *Catholic Weekly*) publishes an interchange of telegrams between the King of Spain and the Holy Father concerning the recent Eucharistic Congress at Madrid. On his return to the palace of La Granja, King Alfonso hastened to wire to Pius X. manifesting the enthusiastic impressions he had derived from the Eucharistic triumph achieved at Madrid, congratulating the Pontiff upon the signal success of the celebration, and asking the Apostolic Blessing for himself and Spain. To this the Holy Father, through his Secretary of State, replied at some length, expressing the consolation he had derived from the splendid results of the Congress, and thanking the King for the solemn share he took in the proceedings, notably in delivering a public address in terms truly worthy of a Catholic Sovereign. The Pope also noticed the official homage paid by the Civil State to the Eucharist. In conclusion, the Holy Father observed that the events of the Congress proved beyond doubt the deeply-rooted Catholicism of the vast majority of Spaniards, in contradiction to what had been contended last year by those interested in de-Catholicising Spain.

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Very Good Lemonade.

To make good lemonade: Dissolve 3lbs of sugar in 3 pints of boiling water; add 4oz of citric acid and loz of soluble essence of lemon. Bottle and use when required. To use, put one tablespoonful of the syrup in a tumblerful of cold water.

Rhubarb Leaves.

Few people know that rhubarb leaves are as wholesome as turnip tops or spinach. They should be boiled in the usual way, and, like turnip tops, partaken of in moderation.

Swiss Eggs.

Butter eight china baking cases, put a small teaspoonful of grated cheese at the bottom of each one, and add a little seasoning. Break eight eggs carefully, keeping the yolks whole; drop one in each case, cover with a small teaspoonful of grated cheese, add a little seasoning; place a small piece of butter on the top, and bake until set. Serve hot.

Ermine Fur.

Ermine fur, so popular just now, may be cleaned at home very effectively. Moisten some bran slightly with warm water, use a piece of white flannel for rubbing purposes, and continue until the bran is dry. Then take a piece of fine white muslin, dip it in the same warmed bran, and rub again. Shake repeatedly to remove all dust, and put in a white muslin bag before covering with newspaper.

To Clarify Fat for Frying.

It is always advisable to have a nice bath of fat ready for deep frying, as so many appetising dishes may be prepared in this way. Get from 4lbs to 6lbs of fat scraps, cut it up into small pieces, put in a stew-pan, and cover with water; allow to boil till all the water evaporates and the fat is left, the skin and pieces rising to the top. The scum should be frequently removed, and when the water has all evaporated the bubbling will have ceased and the liquid becomes quite still. Allow this to cool, and strain into a clean bowl ready for frying. When using deep fat, the same bath may be used for fish or sweets without in any way affecting the fat, providing care is taken to strain each time after using.

Flannels.

Flannel well washed the first time will be soft and satisfactory for the whole time of its wear afterwards. Even a wrong method of washing will have far less effect upon it than upon new flannel, because it has settled into the form it will keep; the hairy edges on all the fibres have also settled themselves down, so to speak, and will with difficulty become entangled unless downright bad usage forces them to be so. Cold water rinsing will always cause shrinking and setting. The rinsing must always be done in softened, slightly lathered water, not in plain water. A little soap-jelly and borax must soften this final water. The garment must be hung up by the band. Even rightly washed flannel will felt in drying if hung the wrong way, so that the water drips against the nap. Drying in wind, or by hot fire is bad. New flannel once washed wrongly will never be satisfactory. Proper washing afterwards will not redeem the first faults, nor make the matted hairs come undone. It always remains hard and unyielding.

Maureen

THE IRISH ENVOYS IN AUSTRALIA

Since their arrival in Sydney, Messrs. Hazleton, M.P., W. A. Redmond, M.P., and J. T. Donovan have not had much time left to contemplate the 'golden' prospects of the future (says the *Freeman's Journal* of August 10). Visitors from all quarters invaded the Hotel Australia during the week, to clasp in welcome the hand of each envoy. Many were fortunate enough to interview them during the gap between the envoys' social calls; others waited in vain.

On August 3 the delegates, accompanied by Mr. Thomas Dalton, K.C.S.G. (Vice-Consul for Spain), visited St. Ignatius' College, Riverview. They were welcomed by the Very Rev. T. Gartlan, Rector, and made an inspection of the college. In the evening they were the guests of Mr. P. J. O'Donnell and the Misses O'Donnell at Darling Point. On Sunday they visited the Lewisham Hospital, where they were entertained at luncheon. Mr. Donovan remarked that they were very much impressed with the institution.

On Sunday, Messrs. W. A. Redmond and J. T. Donovan went to Kensington, and were interested spectators at the opening of additions to the new school-church. On Monday the envoys visited his Grace Archbishop Kelly at St. Benedict's, and also paid a visit to Monsignor O'Haran at St. Vincent's Private Hospital, where the Monsignor is now recuperating after a long illness.

The envoys will leave Sydney on Saturday, August 12, by the Adelaide Company's steamer *Innaminka*, and will arrive in Brisbane during the forenoon of the following Monday. The Queensland Government steam yacht *Lucinda* has been placed at the disposal of the Home Rule committee, and will convey a party down the river to meet the *Innaminka* and take off the envoys, who will be accorded a formal reception on board.

On arrival in Brisbane they will be driven to the Town Hall, where a civic reception will be held. The afternoon will be reserved for a rest and the envoys' private business. In the evening they will deliver addresses in the Exhibition Hall. Their itinerary in Queensland is being arranged.

A Press Association cable message from Brisbane states that the Irish envoys were welcomed on their arrival by the Attorney-General and a large Parliamentary party. Subsequently the Mayor tendered them a civic welcome in the Town Hall.

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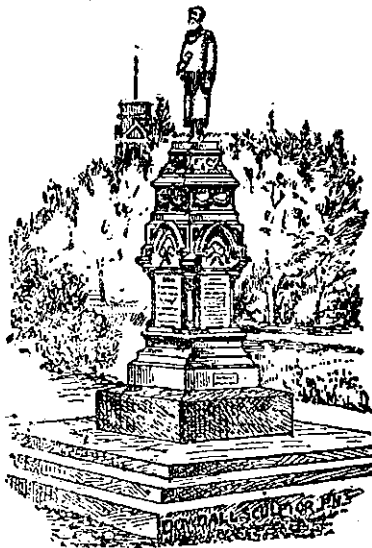
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Science Siftings

By 'Volr.'

A Big Undertaking.

Engineers announce that by July, 1915, the Keokuk dam, the largest in the world except the Assouan, will be completed, harnessing the Mississippi. When the waters, guided by engineering craft, pass through thirty turbines, they will generate 250,000 horse-power, enough to light every private and public lamp, run every street-car, and turn every factory wheel in practically every Mississippi Valley city from the Saint on the north to the Saint on the south. Keokuk will become one of the largest distributing centres in the entire world. Already contracts have been signed for the transmission of 60,000 horse-power to St. Louis, 175 miles south, to run the street-cars and light the streets of that city. Negotiations are under way to transmit the power north and south, east and west, from St. Paul to Memphis and from Chicago to Omaha.

Diamond Cleaving.

The art of the lapidary is one of the most delicate employments of mechanical force known. The practical diamond cutter learns many facts about precious stones which are sealed books even to mineralogists. For instance, it is the lapidaries who have found out that diamonds coming from different districts vary remarkably in their degrees of hardness. It appears that the hardest diamonds known come from New South Wales. An unfamiliar fact is that diamonds are made to assume approximately the required shape by slitting and cleaving and by 'bruting,' which is the rubbing of one diamond against another, before they are submitted to the polishing wheel. In cleaving, the diamond is cemented on the end of a wooden stick, and a steel blade is driven with a smart blow in the direction of the natural plane of cleavage. Diamonds that have been cut by the lapidary's wheel lack some of the brilliance possessed by those that have simply been cleaved.

'Khaki Color.'

This cotton stuff has been worn in India by British troops for many years. Its tint was a greenish brown, but it always faded when it was washed with soap. A business man from Manchester, while travelling in India, happened to fall into conversation with an English officer, who remarked carelessly that the first manufacturer who could produce a cotton drill that would not fade would make his fortune. The young Englishman never forgot this hint. He came home, found a skilful dyer, and with him began the search for an olive dye which, when used on cotton cloth, would not yield to soap or soda. They spent years in these experiments, all of which proved fruitless. One day they found among several scraps of dyed cloth one which retained its color under the most severe tests. The puzzling fact was that it had been cut from the same piece of cloth and subjected to the same processes as the other scraps, all of which faded. The two experimenters were greatly puzzled, and for months tried in vain to solve the riddle. The one little fragment of khaki was the only one which kept its color against all attacks. By chance one day they found that the dye in which this scrap had been dipped had remained for some time in a metal dish of a peculiar kind. The secret was found. The metal of the dish, in combination with the chemicals of the dye, had furnished the one thing needful. They tried the experiment with other pieces. The dye held, and their fortunes were made. It was not chance which gave them their success, but the indomitable patience and persistence which pursued the chance, and the intelligence which seized it.

Day after day our staff is engaged handling baggage, forwarding parcels, passing entries. Necessarily, they become very expert. When you employ us you get the benefit of these specialists and your work is done promptly, economically.—N.Z. EXPRESS CO., LTD.

Intercolonial

Sister Mary Joseph, the first nun to be received into the Ursuline Convent at Armidale, died there on August 3, aged 68 years.

The Rev. Mothers Gertrude and Stanislaus, visitors from New Zealand, spent last week at the Brigidine Convent, Coonamble (says the *Catholic Press* of August 10). It is thirteen years since the Rev. Mother Gertrude was last in Coonamble, and she is now in charge of the Brigidine Convent at Masterton.

The senior clergy of the archdiocese were summoned to 'Dara,' the archiepiscopal residence, Brisbane, on August 2, for the purpose of voting for the appointment of a Coadjutor-Bishop to assist Archbishop Dunne in his ever-increasing work (says the *Catholic Advocate*). His Grace Archbishop Dunne presided.

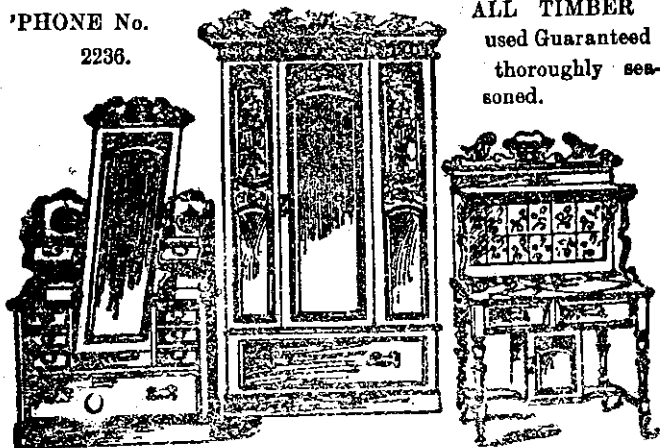
Mr. Eugene McCarthy, a member of the South Australian Corps of Veterans, died at Adelaide on Sunday, July 29, at the age of 77 years. He was a soldier of the Crimean and Abyssinian wars. He was born at Rathkeale, County Limerick, in July, 1834, and enlisted in March, 1852, in the 55th Foot, then stationed at Limerick. After coming to South Australia he was a warder for a time at Redruth, and recently resided at North Adelaide, where he was well known and liked. He was interred with military honors at West Terrace.

The H.A.C.B. Society of New South Wales sent the following message of appreciation and congratulation to his Excellency Lord Dudley on the eve of his departure from Australia:—'A special meeting of the executive of the H.A.C.B. Society in New South Wales, held on July 27, carried a resolution that they heartily endorse the sentiments expressed in your message to their Majesties King George and Queen Mary on their visit to Ireland, and highly appreciate your forethought in the matter. They avail themselves of the occasion of your departure from Australia to express their grateful recognition of your outspoken sympathy with the legitimate constitutional aspirations of the Irish race and the broad-minded and generous encouragement both yourself and Lady Dudley have shown to Catholic institutions throughout the Commonwealth during your able but all-too-brief term as Governor-General. In conclusion, in wishing for you every happiness in the future, they confidently look forward to a continuance of your great abilities to the service of the Empire.' Lord Dudley did not delay in acknowledging the complimentary resolution of the society, and wrote to Bro. P. O'Loughlin (district secretary), thanking the society for its message and the sentiment therein expressed.

The predecessor of the present Bishop of Ballarat (Right Rev. Dr. Higgins), the late Dr. Moore, by his tact and urbanity, won non-Catholic public men to his side, and the utmost *bon accord* was apparent on public occasions between all sections and classes (writes the Melbourne correspondent of the *Freeman's Journal*). Dr. Higgins has also succeeded in bringing about a similar happy state of things. On Sunday, July 30, a ceremony in connection with the recent extensive improvements at St. Patrick's Cathedral took place. The Bishop presided at High Mass, and among the invited guests were the Mayors and Councillors of Ballarat City and Ballarat East, together with official representatives of the hospital, orphanage, and benevolent asylum. There was a crowded general congregation. Rev. J. Ryan, S.J., who preached the occasional sermon, said he had been requested by the Bishop to thank the Mayors, Councillors, and other public men for their presence at the ceremonies that day. He was glad to find that a really good feeling would long continue. Father Ryan said he had also been requested by the Bishop to thank Mr. Thomas Loughlin, of 'Killarney,' Warrenheip, for his generosity, not only to the Church in Ballarat, but also to the Church throughout the Australian Commonwealth.

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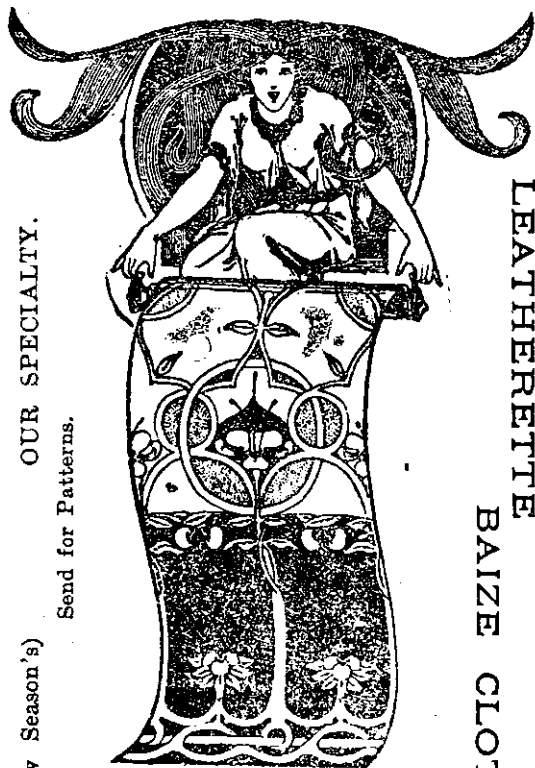
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The Family Circle

GRANDMOTHER'S SAMPLER

Here in the attic dim with dust,
Here, where the things once prized now rust,
Relics of war and relics of peace
Banished from sight by modern caprice,
I find in an old chest's overflow
My grandmother's sampler of long ago.

Time has made a century pass
Since she wrought it, a little lass,
To the sound of the solemn convent bell,
To the hymning notes of the organ's swell,
While the meek-eyed nun spoke softly slow
Of grandmother's sampler of long ago.

Not quite finished, this little piece;
Why did the tiny fingers cease?
Why did she quit her 'broidery task?
Why? indeed, we now vainly ask.
She's gone, but her handiwork's here to show
In grandmother's sampler of long ago.

Ah! but our mortal life is brief;
A little of laughter, a little of grief,
A little planning that comes to naught,
A few successes with trouble fraught,
And with many schemes that no end know,
Like grandmother's sampler of long ago.

Under the elm trees branching wide
She sleeps with her kindred side by side,
Where the birds sing sweet in the early day
Many a liltng fugitive liltng lay,
Incomplete as they flutter to and fro,
Like grandmother's sampler of long ago.

But beyond the land of the setting sun,
When care is over and toil is done,
The failures shall cease in the blessed light
And perpetual triumph shall conquer night,
While unfinished tasks shall be left below,
Like grandmother's sampler of long ago.

MANLY HUGH

'Now, you've done it!'

There was a sharp shattering of glass as the heavy ball struck the window.

With one accord the three boys who had been playing ball ran into the shelter of the little alley back of the big house.

'Won't she be mad!' whispered James Cochran, the biggest of the boys.

'You did it, Williams! You're the one to blame,' exclaimed another.

'My, but the old lady will be mad. She's cross if we even play outside her house, or sit on her fence, and now—oh, you'll catch it!'

'There she is now!' cried James, in a tone of suppressed excitement.

The boys peered cautiously from behind the shelter of the alley fence.

On the broad steps of the house stood an old lady. The boys could see that her face was white and her eyes flashing with anger as she scanned the empty street in every direction. Her lips moved rapidly as if she were talking to herself and scolding. She gazed hard in the direction of the alley, evidently suspecting that it hid the culprits. She took a step as if to go toward it.

Silently, and with one accord, the boys prepared to fly out the other end of the alley, when suddenly, to the astonishment of the other two, Hugh Williams stood still. His face flushed scarlet, but there was a determined look in his eyes.

'I say, fellows, it's a mean trick! Of course I didn't mean to, but it was my fault—and I'm going to tell her—'

The other two boys drew in their breath and looked at him speechless.

Slowly but steadily Hugh walked out of the alley and approached the irate old woman.

'I did it, ma'am,' he stammered. 'I didn't mean to—'

'Oh, of course not,' she said, angrily. 'They never do. But that doesn't restore to me my damaged property. I've told you boys, again and again, not to play ball on my corner, and now—'

She stopped, too deeply exasperated for words.

'I'm very sorry,' insisted Hugh, humbly, but manfully. 'Indeed I am. I'll give you all the money I have to pay for it—I've only a nickel now in my pocket, but I've two dollars in my bank at home. You can trust me, indeed you can, ma'am. I'll bring it to you—and if the window costs more than that I'll try to get the money—'

'Your father ought to pay for it,' exclaimed the old lady, softening a little.

'I have no father,' said the boy soberly. 'Father's dead.'

The woman's face changed. She stood still for a moment, looking intently at the boy standing before her.

'Come into the house,' she said suddenly.

Hugh hesitated for just a moment, then the watching boys saw him slowly follow the woman into the house.

'We'd better cut and run now. It's our chance,' suggested James.

'No, sir!' answered Fred emphatically. 'We don't know what she'll do, now she's got him in the house. She may send for an officer, as she's threatened to do if we boys trespassed again. I'm going to wait and see. I'm not going to desert him.'

With some reluctance James decided to stay too.

Silently and fearfully they waited. They tried to see into the big house, but the curtains at the windows shut out all views of the interior. They listened for the slightest sound, for the opening of the door. Anxiously they watched for the appearance of their companion. But the moments passed and still Hugh did not come.

'They say she's queer,' whispered James. 'Suppose she's crazy. Don't you think we ought to get help, or something?'

'Wait a while,' decided Fred.

As the moments passed their anxiety deepened. They became so nervous at last that they jumped at every footstep. They heartily wished themselves out of it, and declared earnestly that they would never again choose that particular corner for their ball games.

It was fully an hour when the door at last opened and Hugh appeared, but, instead of walking out in the custody of an officer or being driven out by a wrathful old woman, he was smiling in quite a friendly way and saying good-bye in his most polite manner to the old lady, who stood in the doorway, and—wonder of wonders—she was smiling, too, and looking at Hugh as if she liked him; and in Hugh's hand there was a large piece of plum cake.

The boys could scarcely believe their ears when they heard the old woman say, in kindly tones:

'Come again, my boy. And you may tell your mother that she may be proud that she has such an honest, straightforward son. You will always be a comfort to her, I am sure. For the past five years the boys have broken my windows and demolished my property, and you are the first in all that time who has been man enough to stand up and acknowledge that you did it. Come in and see me whenever you can. There will always be plum cake.'

She shut the door, and Hugh walked whistling happily to his companions, who slunk somewhat shamefacedly out of the alley.

'Here, fellows!' he said, dividing the piece of plum cake and giving a share to each. They murmured at taking it at first, but he insisted.

'What did she say when you got inside?' asked Fred curiously.

'Oh, I had the finest kind of a time. She's not cross at all. She told me living alone made her queer, but she's nice for all that—and, fellows, you ought to see all the interesting things she's got in there—a collection of rare stuffed birds, and a lot of old Indian relics. I say, fellows, they're great! You could spend a whole morning looking at them. Then she gave me plum cake and an orange, and made me promise to come again—and I'm going.'

'I guess it is better to own up, after all, when you've done wrong,' said Fred thoughtfully. 'That's what father always tells me.'

'Yes,' nodded Hugh. 'It wasn't only that she was so kind to me and I had such a good time, but—somehow—it makes you feel so much better inside.'

NOT MUCH TO HIS CREDIT

'So that's the oldest inhabitant—one hundred and four years old?' said a tourist to a villager with whom he had struck up a conversation. 'No wonder you're proud of him,' he continued, in complimentary sympathy. 'I dunno about being proud of him,' responded the native; 'he ain't done nothin' in this yer place 'cept grow old, and it's took him a sight o'time to do that.'

THE ASSISTANT'S PRESCRIPTION

The telephone bell rang in the consulting-room of a doctor who was an enthusiastic cyclist. In his absence his assistant answered it, and said the doctor was out. 'Will you tell him,' the voice asked, 'that Mrs. Newman has a gymkhana coming on, and wants to know if he can do anything for it?' 'I will tell him the moment he comes in,' the assistant answered. 'Meanwhile, put a bread poultice on it, and renew every two hours.'

TO FIGHT HIS BATTLES O'ER AGAIN

His dog was a fierce Airedale, which could whip, and had whipped, every other bow-wow in the neighborhood. Then he clipped his coat.

'Yes,' he said to a friend, 'the clipping was my own idea. I believe it made him look better, but it was very awkward for the dog.'

'How was that?' queried the friend.

'Oh, the other dogs didn't know him. He had to fight them all over again.'

A USEFUL HINT

A Berlin wine merchant was accused of selling a wine made of chemicals. He was brought to court, found guilty, and fined. After he had paid his fine, he approached the chemist whose testimony had convicted him. 'How did you know,' he said curiously, 'that my wine was manufactured?' 'Because it contained no bitartrate of potash,' said the chemist. 'In natural wines bitartrate of potash is always found.' 'Thanks,' said the vintner, in a tone of relief; 'it will be found in my wines hereafter.'

FAMILY FUN

The Apple Woman.—A poor apple woman, carrying a basket of apples, was met by three boys, the first of whom bought half of what she had, and then gave her back ten; the second bought a third of what remained, and gave her back 2; and the third bought half of what she had now left, and returned her 1; after which she found that she had 12 apples remaining. What number had she at first?—From the 12 remaining deduct 1, and 11 is the number she sold the last boy, which was half of what she had; her number, therefore, at that time was 22. From 22 deduct 2, and the remaining 20 was two-thirds of her prior stock, which was therefore 30. From 30 deduct 10, and the remainder 20 is half of her original stock; consequently she had at first 40 apples.

On the Land

A dairy farmer in the Forty-Mile Bush district, who last season milked eighteen cows on a small farm of approximately 50 acres, states that he netted an average of £13 2s 5d per cow for his milk returns.

The growing of peas for soil renovation purposes is advocated by Mr. A. B. Wood, agricultural chemist. 'Not only would the farmers find it profitable,' said Mr. Wood to a *Wairarapa Times* reporter, 'but the land would be left in a good condition, the farmer getting a free supply of nitrogen from the crop. I consider this one of the best means of regaining nitrogen from the atmosphere.'

Something like a record for a big sale of dairy stock was established the other day in Taranaki, when Mr. J. Stevenson's dairy herd of 166 head averaged £8 19s each under the hammer of Messrs. Gillies and Nalder. There were no special breeds, and Mr. Stevenson, who is a Kapuni farmer, is to be congratulated on the condition in which he marketed his stock. Mr. Stevenson has given up dairying for fattening.

There was a large yarding of 3790 sheep at Burnside sales last week. Prices on an average were less by about 1s per head than those ruling at the previous sale. Wethers made up to 29s per head, and ewes up to 27s 3d. There was a yarding of 163 head of cattle, and the quality was certainly superior to that of the cattle sent forward in the previous week. The market opened firmly, and closed with values showing an advance of 10s per head on those ruling at the previous sale, prices ranging up to £15. There was only a small yarding (609) of lambs, which sold at from 9s 6d to 15s. There was a very small yarding of both store and fat pigs. Suckers and slips were not in demand, but porkers and baconers sold very well. Suckers, 6s to 8s; slips, 9s 6d to 15s; stores, to 17s; porkers, 25s to 35s; light baconers, 37s 6d to 45s; heavy baconers, to 61s.

The original making of ensilage was nothing more than an imitation of the dog that digs in the ground to cover up and keep a bone or something else he wanted to keep and eat at a later date. But, while the silo in the ground serves a great deal better than none at all, it falls short of being as satisfactory as those built above ground. Of course the practical use of the silo is the keeping of forage in a succulent condition, and the most general adaptation is for the use of dairy cows. In this use of it the consumption of ensilage has increased very rapidly in the last ten years. The digestive nutrients in forage of any sort seems to be kept in a more satisfactory condition as ensilage than any other way, and a far greater quantity per acre can be got from the land, so that any farmer who keeps many cattle will be certain to find that the silo is very necessary on his farm.

At Addington last week there were moderate entries of stock and a fair attendance. Fat cattle and fat sheep were firm at the recent high rates. There was a moderate yarding of fat sheep, including a few pens of prime wethers. There was a keen demand for all classes, and the late high rates were firmly maintained. The range of prices was: Prime wethers, 23s to 29s; extra, to 32s; others, 17s to 22s 6d; ewes, 20s to 25s 6d; extra, to 27s 9d; others, 16s 9d to 19s 6d; hoggets, 12s 9d to 18s 11d; extra, to 27s. The entry of fat cattle totalled 329, there being a good proportion of prime steers, but a number of not well finished animals were also offered. There was a very good demand, and prices, if anything, were rather firmer. Steers made £7 5s to £11; extra, to £17; heifers, £5 5s to £12; cows, £5 to £10 7s 6d. There was a medium entry of pigs. The demand for fats was good, though prices were barely up to last week's rates. Choppers sold up to £3 14s; large baconers, £2 15s to £3 5s; smaller, 45s to 50s (equal to 4½d per lb); large porkers, £1 16s to £2; smaller, £1 10s to £1 14s (equal to 5d per lb). Store pigs sold very well, large sorts making £1 5s to £1 12s 6d; medium, 16s to 23s; smaller, 11s to 15s; weaners, 8s to 12s; sows in pig, to £2.

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