

MISSING PAGE

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- September 10, Sunday.—Fourteenth Sunday after Pentecost. The Holy Name of Mary.
- „ 11, Monday.—St. Nicholas of Tolentino, Confessor.
- „ 12, Tuesday.—St. Rose of Lima, Virgin.
- „ 13, Wednesday.—St. Sergius I., Pope and Confessor.
- „ 14, Thursday.—Exaltation of the Holy Cross.
- „ 15, Friday.—Octave of the Nativity of the Blessed Virgin Mary.
- „ 16, Saturday.—SS. Cornelius and Cyprian, Bishops and Martyrs.

SS. Cornelius and Cyprian, Bishops and Martyrs.

These two saints were contemporaries and friends. St. Cornelius was elected to succeed Pope Fabian in 251. During his pontificate the Church had to contend, not only with the persecution of Decius, but also with the internal disturbances excited by the heretic Novatian. In 252 St. Cornelius was banished to Civita Vecchia. Brought back to Rome in the same year, he there gained the crown of martyrdom.

St. Cyprian was verging on old age when converted from paganism. He was consecrated Bishop of Carthage in 248. During ten years he labored unceasingly to promote the spiritual interests of his flock. He was the author of several treatises on doctrinal and devotional subjects. He was martyred during the persecution of Valerian in 258.

Exaltation of the Holy Cross.

On this day we commemorate the recovery of the true Cross, which was left at Jerusalem by St. Helena, and which, having been carried off by the invading Persians, was regained by the Emperor Heraclius in 628.

St. Sergius I., Pope and Confessor.

St. Sergius, a Sicilian, showed his zeal for the propagation of the Faith by sending missionaries to the then uncivilised peoples of Germany. Notwithstanding the threats of the Greek Emperor, he constantly refused to sanction some disciplinary regulations which were opposed to the best interests of religion. He died in 701, after a pontificate extending over thirteen years.

GRAINS OF GOLD

THE STARS.

Ay, there ye shine, and there have shone,
Each rolling burningly alone,
In one eternal 'hour of prime,'
Through boundless space and countless time.
Ay, there ye shine! the golden dews
That pave the realms by seraphs trod,
There, through yon echoing vault diffuse
The song of choral worlds to God.

Ay, there ye roll—emblems sublime
Of Him whose Spirit o'er us moves,
Beyond the clouds of grief and crime,
Still shining on the world He loves.
Nor is no view to mortals given
That more divides the soul and sod,
Than yon proud heraldry of heaven—
Yon burning blazonry of God!

—Exchange.

God's pity is not as some sweet cordial poured in dainty drops from some golden phial; it is wide as the whole scope of Heaven; it is abundant as all the air.

Thousands that are capable of great sacrifices are yet not capable of the little ones which are all that are required of them. A multitude of successive small sacrifices may work more good in the world than many a large one.

The Storyteller

A HIDDEN INHERITANCE

To my grandniece, Helen Grandison, I bequeath all my personal jewels and ornaments, together with a sum of 1000 dollars to be paid to her, with the accruing interest, on her twenty-first birthday, or, in the event of her death, to her father, Hugh Grandison. To the aforesaid Hugh Grandison, my dear nephew and godson, I leave as a token of my sincere goodwill and affection, my old armchair. It is grown shabby as well as old, but with such deft and clever fingers as my nephew's wife possesses this defect may very easily be remedied. And to my dear friend and god-daughter, Elizabeth Graydon, I devise the residue of my property, including my household furniture and what money may lie to my credit in the Midland Counties Bank, after all my debts have been paid, and the above-mentioned charge has been provided for.'

So ran the provisions of old Miss Helen Grandison's will, read aloud in cold, formal tones by her lawyer on the morning after her funeral. Hugh Grandison could not conceal the fact that it came to him as a considerable shock. The first of it sounded all right, and, of course, it had been very nice of Aunt Helen to remember the baby and bequeath her the family jewels as well as a sum of money. But when mention was made of the absurd legacy to himself he found himself first redding up furiously at being made, as it were, the butt of a grim and cruel practical joke. Then he grew quickly as pale again, realising how much it meant to him now, with Cynthia ill, and heaven alone knew how many insistent and heavy calls to be made on him.

So Aunt Helen had never forgiven him after all! And Bessie Graydon, a comparative stranger, was to have everything, or nearly everything, while he, his eccentric aunt's own flesh and blood, was put off with a grotesque legacy of an old armchair! Had the matter not been so very serious for him just then, he could have almost laughed aloud. Yet at the back of this temptation to unseemly hilarity he had the feeling of being sorely wounded and hurt. For he had been really attached to, and fond of Aunt Helen, as he had a good right to be, seeing that she had taken the place of a mother to him since both of his parents died at an early age.

It had been a real sorrow to him, too, to disappoint his kindly guardian, after all, in her intentions with regard to his marriage. Aunt Helen had always been romantic and sentimental—a little whimsical, too, perhaps, despite her great kindness and goodness of heart. And it had caused her both grief and anger that at the last moment, as she considered, Hugh had failed to fall in with her wishes and marry Bessie Graydon, the orphaned daughter of an old sweetheart of hers with whom she had foolishly quarrelled as a girl and had repented it ever since.

Bessie was a nice girl, pretty and well-bred and sweet-voiced; she was also some half-a-dozen years older than Hugh, and as poor as a church mouse. Not that either of these considerations would have weighed in the least with Hugh could he have satisfied his aunt's most earnest desire and fallen in love with the girl. But that was impossible, seeing he had long ago given his heart to Cynthia Darley, the sweetest and dearest girl in all the world, for all that she was only a poor milliner, and a Catholic as well. That he was very much in love with her he had given abundant proof in the fact that he had married her—he an all but briefless young barrister with nothing but his brains and the goodwill of his one wealthy relative to depend on, and now he had offended that relative beyond recall. Not only had he married Cynthia, but he had at her entreaties become a Catholic beforehand, and thus planted another bitter sword-thrust in rigid Aunt Helen's heart.

Well, he had not regretted either step, nor was he likely to, though troubles great and small had dogged his footsteps ever since. He had expected to be poor,

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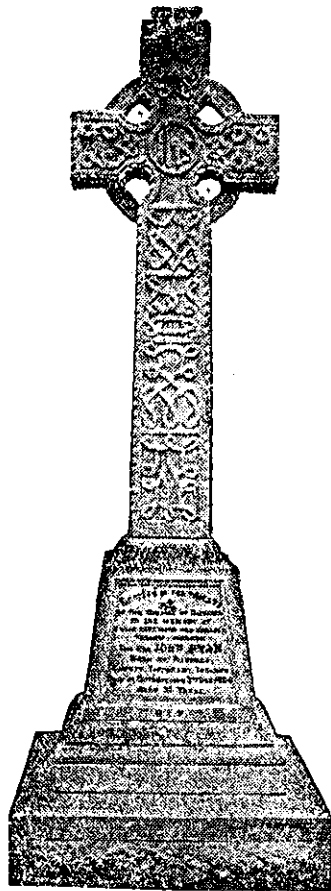
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but hardly dreamt that matters financial would turn out as badly as they did, or that the mere fact of his breaking away from the religion of his father and adopting the Catholic faith would have played such havoc with his erstwhile hopeful prospects as an advocate. And still he had been happy, so frankly, deliciously happy with his dear Cynthia that, despite their poverty, not for all the wealth of the world would he have wished himself free again. In his bachelorhood Hugh Grandison had been nominally a Protestant, in reality nothing; but since he adopted his new religion, new to him, but old and steadfast and great as Christianity itself, a strange, wonderful peace had grown up in his heart, for which he thanked his Maker every day and night of his life.

The memory of all this flashed through his mind as he sat in Aunt Helen's parlor on that dreary November day, a little stunned and shaken by what he had just listened to. If Cynthia had been only well and strong! But for a long time after her baby's birth she had been weak and ailing, and now that there was the prospect of another life coming to share their own, he felt not a little anxious in her regard. She needed careful watching and nursing, the best of medical attention and advice, strengthening tonics, change of air, good food, and sometimes he feared that, despite all his earnest adjurations, she was inclined to neglect herself in the latter respect, preferring to save the money for some household requisite or for some little 'surprise' for himself.

Dear Cynthia! dear girl! And all the while her cheeks grew thinner and paler, her eyes more big and wistful. If only he could take her away somewhere for a time, away from the cares of the house, from all the petty anxieties and pitiful economies, some haven of fresh air and good food and quiet, dreamless sleep where she might rest and grow strong! How much even a few of Aunt Helen's crisp banknotes might have done for them now. 'Oh, Aunt Helen,' he thought, miserably, 'you little knew how cruel you were going to be!'

His eyes rested with mingled fascination and dislike on the great old chair on the other side of the fireplace. There was no mistaking it, 'the old arm chair' in which his aunt had spent the greater part of her later enfeebled years. Even in his childhood, he remembered now, that same old chair had always fascinated him somehow, with its great high back and deep embrasure, and its four handsome legs of old black mahogany, revised in the shape of eagle's claws with the bird's hooked beak and glittering eyes above, and wide, richly carved wings spread out on either side. It was a handsome and no doubt valuable chair, despite its solid gloominess of aspect. But at that moment he felt he hated and abhorred it.

What would Cynthia say or think when it was carried home to her, their one at present available legacy and asset out of all that Aunt Helen had possessed? But, of course, he knew she would say nothing. She would be just as sweet, perhaps, only a little more loving and tender with him than before. And yet she must feel disappointed if only for his sake, poor girl. Though he never discussed his aunt's wealth or the matter of its likely disposal with her, she could not be without knowing he had expectations. Of course the matter of his marriage had caused disunion for a time, but ever since the birth of Baby Helen, whom they had named after her, Hugh had noticed a very great softening in his old aunt's attitude towards her recreant nephew.

This made his present disappointment only the keener; he shrank from going home to meet Cynthia's questioning gaze. And so it happened that when he did get back from his work a full hour later than usual, he found the hateful old armchair already arrived before him.

To his poignant embarrassment and regret Cynthia was frankly enraptured with it.

'What a beautiful old chair!' she cried. 'Did anyone ever see such handsome legs and wonderful carving?'

'And such lovely horse-hair covering,' Hugh said with a grim smile of sarcasm.

'Oh, that part of it can be easily remedied,' Cynthia nodded, unconsciously paraphrasing the words of Aunt Helen's will. 'Still, even as it stands, it's a beauty. I'm sure it is worth at least ten pounds, my dear.'

'If I thought it was,' said Hugh, in somewhat unnecessary savage tones, 'I'd sell it to-morrow.'

'I think I should rather keep it—especially as it was your aunt's favorite chair,' she began.

'I am very glad you like it so much,' he said bitterly, and letting his face fall in his hands, 'especially as it's about all of Aunt Helen's property we are every likely to possess.'

Cynthia's lids quivered a second, and the lines of her pretty mouth took a downward curve. She said nothing, however, but went over and laid a soft arm tenderly about her husband's shoulder.

'Is that why you are so cross?' she asked, stooping to plant a kiss on the top of his head just above the brows where his hair began latterly to show prematurely grey.

'Am I cross, dear?' he asked penitently. 'I am sorry. But you see—I was thinking chiefly of you.'

'I am all right, Hugh,' she said with well-feigned cheerfulness, though there was a perceptible tremor in her voice. 'The only thing I am sorry for, Hugh, if you had not married me this would not have happened.'

'You are not sorry, dear, that I married you, are you?' he asked in tones of exceeding tenderness. 'I am not, anyhow. And after all, why should I quarrel with Aunt Helen's disposition of her property? She warned me what would happen if I displeased her, and I went into the thing with eyes wide open. I chose the greater treasure of the two, and I am dearly thankful to possess her.' His arms went lovingly about her, and he laid his cheeks caressingly against hers.

'And still,' he went on, in half-regretful tones, 'I did hope Aunt Helen had forgiven me. I could see she was clearly taken with you from the first day you met, and she was immensely pleased to have baby called after her and to be asked to stand sponsor to her grand-niece. I felt sure there were tears in her eyes on the day of the christening, as she sat before the fire with baby in her lap.'

'If she had lived a little longer she might have altered her will again in your favor. Probably she hardly realised she was dying in the end. But anyhow'—with a half sigh—'we have each other and baby, and that is nearly everything. And we must only make the best of things—and of the old armchair!' she finished, with a wan smile.

That Cynthia intended to put the latter part of her intention into speedy practice was abundantly evident when Hugh returned a few evenings later and found her struggling with a hammer, some brass-headed nails, a length of pink ball-fringed gimp, and several yards of chintz adorned with an old-world pattern of roses and lilies and carnations.

'It's pretty, Hugh, isn't it?' she asked brightly, holding up the chintz for him to see. 'I thought the old-fashioned pattern would harmonise best with the carving. It cost twenty-five cents a yard, and I think it's the best I can do until later on, when we can afford to have it properly upholstered. That would mean a matter of several dollars, I expect, or perhaps more. The only thing that worries me about this chair,' she declared with a pucker between her brows, a little later after Hugh had duly admired the pattern and eaten his frugal dinner, 'is that it feels so hard and uncomfortable just here,' pointing to a spot high up in the back of the chair. 'One would think it was stuffed with brown paper, and I'm afraid it must have felt very hard and uncomfortable indeed for poor old Helen's head.'

'I hadn't noticed,' Hugh said, with indifference, the truth being that he felt such a spite against the same old chair that thus far he had consistently refused even to sit in it.

'There's something there, whatever it is, and I'm going to have it out,' Cynthia said with sudden determination, as with scissors and hammer she removed some of the brass-headed nails and dust-laden black gimp edging and drew back at length a portion of the

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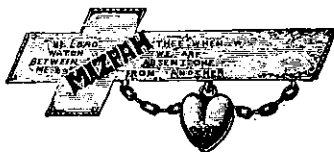
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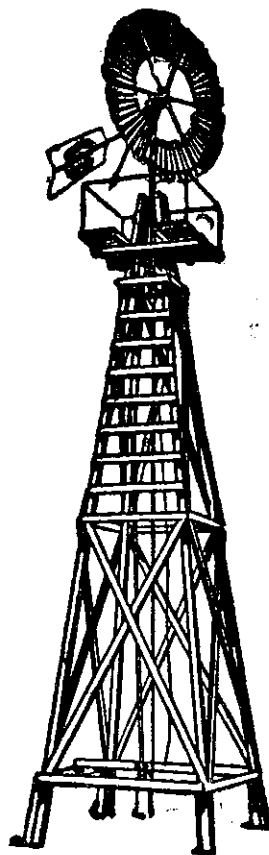
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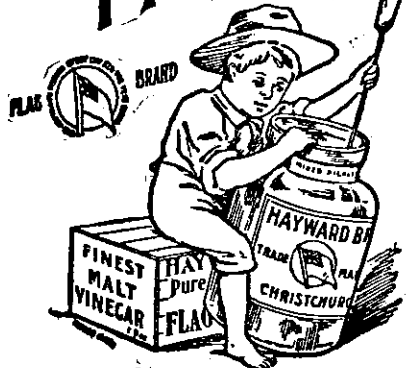
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horse-hair covering. Then she plunged one hand searchingly inside.

'I knew it was brown paper,' she said with some triumph, and she withdrew her hand a second later and held up something to Hugh's mildly inquiring gaze.

'Why, it looks like a parcel, something tied up with twine, and very carefully tied up, too,' she added, with suddenly-kindled interest. 'What on earth can it be, Hugh?'

'We'll very soon find out,' Hugh told her, taking out his penknife and quickly cutting the cord.

With fingers that trembled a little he undid the parcel, which apparently consisted at first sight of one piece of brown paper folded closely within another. But on opening the inner fold an exclamation of joy and surprise broke simultaneously from the two eager investigators. For there, wrapped closely together in the centre, lay a thick fold of treasury notes—500 dollars, and another 500, and yet another, and so on till their total reached the goodly sum of 50,000 dollars. It wasn't all of Aunt Helen's wealth, but it was undoubtedly the best part of it, and for a little while Hugh could hardly bring himself to believe in his own great luck.

'Good old Aunt Helen,' he said at last, a little huskily. It was so like her, Cynthia, to do this. You see, she was always so determined and so fond of priding herself on her own consistency. She would not go back on her word that she intended to disinherit me, and would leave me nothing in her will. And yet—one sees it clearly now, even the meaning of what she said about your clever fingers, and which at, God forgive me, I took to be an unworthy sneer at your profession as milliner. It is very evident that she badly wanted us to have the money all the same. God bless her tender heart!

'I'm so glad,' Cynthia said, and there was a sound of happy tears in her voice, 'so very glad, darling, that after all you had not to pay too dearly for me.'

'Too dearly!' Hugh repeated in tones of deepest tenderness, 'as though one could pay too dearly for you, my pearl of great price, my greatest treasure on earth, "whose price is far above rubies."'—*Catholic Telegraph*.

A SISTER'S SACRIFICE

This is a story of a mill girl who willingly sacrificed her own life's happiness in order to save her younger brothers and sisters from the body-wasting, mind-dwarfing, soul-crushing life of the mills—a soul tragedy common enough, God knows, among the humble heroines of the industrial world, but one rarely told in print.

Patrick Dolan and his wife, Catherine, were among the Irish pioneers who, driven by famine and England's cruel laws, flocked to the shores of America in the early 50's. Lacking a trade, Pat, like many another exile of Erin, went to work on the railroad with pick and shovel. Though wages were small, the plucky, hard-working Celt managed to build a little home of his own for his now growing family on the outskirts of the town. Here, until black sorrow came to darken his door, he lived far happier than many a king upon his throne.

At the opening of our story Mrs. Dolan was the mother of five children, Mary, Margery, Joseph, Nellie, and Francis, ranging in age from three to eighteen years. When Mary was ten years of age her mother's health began to fail, and in order to meet the increasing family expenses the eldest daughter was obliged to go to work in the mills. Eight long years of winding-room drudgery had sent the iron deeply into Mary's soul, and she determined to save the other children from a like experience if it were in her power to do so.

At eighteen Mary Dolan was a lovely girl, tall, fair, and graceful, with a lady-like dignity of deportment more befitting the drawing-room than the winding-room. So lofty was her sense of duty that she refused the offer of marriage tendered her by Phil Morgan, the man whom her heart had chosen. The day

on which the lovers parted was one of the very saddest in our heroine's life.

Phil had declared his love, and had begged Mary to share his heart and home. This crisis had been the point of her fears for weeks, but when it came she met it with a strength and calmness wholly to be unexpected in so sensitive a nature. There was the slightest tremor in her voice when she declined the offer of honorable marriage as she told Phil of the high resolve which had been forming in her mind for months.

Feeling that he had been unfairly dealt with, the rejected suitor was about to upbraid the girl for her seeming heartlessness, when the look of dumb agony in her eyes checked his reproaches. Shamed and humiliated, the abashed lover picked up Mary's frail and trembling hand, pressed it to his lips, and with a hoarse 'Good-bye, and God bless you, sweetheart,' turned and passed out of the gate and out of her life. Long, weary, heart-breaking years were to pass before the lovers met again, for within a week Phil Morgan was on his way to Southern California.

After the painful interview, Mary stole into the house and, reaching her room unperceived, threw herself across the bed and, burying her face in the pillow, gave full vent to the pent-up agony of her soul. No tongue or pen can describe the happiness of plighted love, and none can tell the cruel pain of parting that crushes the heart, blighting, perhaps forever, the hopes of a young life. Yet when, an hour later, Mary came down to assist in getting supper ready, no one detected the slightest change in her manner or bearing—no one save her mother.

The die once cast, Mary Dolan lost no time in vain regrets. Having taken up the cross, she would carry it even unto Calvary. Her first charge was Margery, now fifteen years of age, and soon to graduate from the parochial school. It was determined at a family council that Margery, after leaving the local school, should take a course at a business college, to save her from the drudgery of the mills. This meant that Mary must not only stand all day at the winding frame, but that at home also she must wash and iron, bake and scrub, and ply the needle far into the night making and mending, as her mother's failing strength left no other alternative. Little wonder that fine lines began to gather about Mary's tired eyes and gray streaks to appear among her bright brown tresses. Shortly after Margery's entrance into the business world Mrs. Dolan died. The death cast a gloom over the entire family, but it nearly prostrated the eldest daughter, Mary, her mother's ever faithful counsellor and guide. But in order to spare the others the poor girl was compelled to hide her grief until the lonely watches of the night. Then, when the household was wrapped in slumber, she would bury her face in the pillow and sob herself to sleep.

Now that the mother was gone, the whole responsibility of the home developed upon Mary, so that between her household duties and the winding-room she had little time to grieve over the past. Were it not for the consolation of her holy faith, I fear she would have broken down under the severe strain. But the weekly Confession and Communion, and the holy hour under the sanctuary lamp on Saturday evening, when the week, with its cares and sorrows, had passed, kept her soul pure and sweet.

Five long years had now passed away. Joseph was in a technical college studying electrical engineering; Nellie was in the highest class of the parochial school and showing a strong inclination for the religious life. Margery, a successful stenographer, had 'met her fate' in the office and was about to be married to the bookkeeper.

(To be concluded.)

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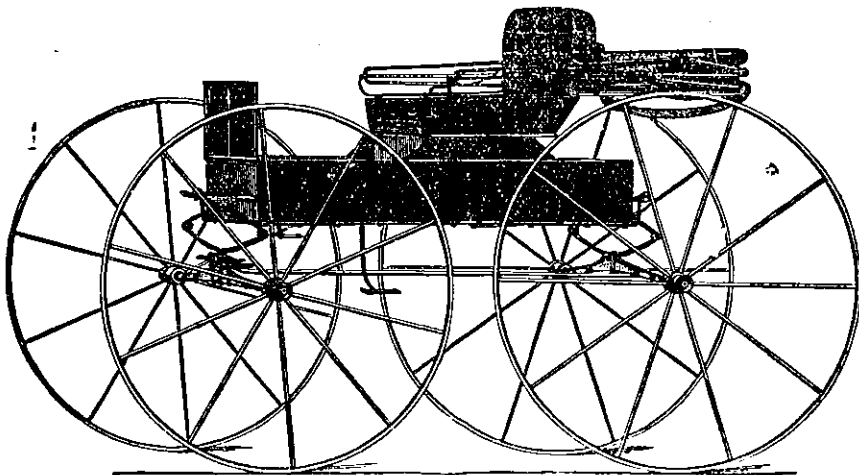
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GOD OR NO-GOD IN THE SCHOOLS ?

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.

As Bishop and Archbishop.—As Bishop of Exeter, Dr. Temple preferred Gladstone's Education Bill of 1870 'in its original form'—that is, in its more distinctively religious and denominational form. And in a speech at Exeter Hall in April, 1870, 'he thought for himself that the thing that was most worth fighting for was that religious instruction should be given by the teachers—that was in reality the distinction between a religious and a secular school.' When Bishop Temple left Exeter the Anglican religious schools in the diocese 'were stronger and more numerous than when he came to it'; and 'the force of his utterances' and his 'dogged pertinacity' in this matter brought home to clergy and laity the conviction 'that in maintaining Church schools they were not contending for a sectional cause, but were supporting religion itself.' In later years he came to 'modify his policy,' to 'change his details'; and this chiefly because of the difficulties of 'a religious settlement under the conditions of party Government; he protested indeed against the party handling of the education question from the very first, but the system was too strong for him, and he has been heard to sigh in old age because some of his earlier visions could not practically be realised. But he did not change in principle. If he seemed to change, it was because the position of the combatants had been reversed. . . . To the very last he held to the essentials of his early faith. Still to the very last he was true to the purpose which he had set before his own Grammar School at Exeter. . . . "We are bound to aim high. We are bound to think of the school, not as the place where the understanding is to be cultivated, but as a place where the principles on which the life shall be hereafter regulated are to be stamped upon the soul." All of which is sound Catholic doctrine. But neither as Education Office employee, nor as headmaster of Rugby, nor as Bishop of Exeter, nor as Bishop of London, nor as Archbishop of Canterbury, can Dr. Temple be cited as an 'authority' to 'fortify' the *Evening Post* in its advocacy of the absolute exclusion of religion from its immemorial and prescriptive place in the school-time preparation of children for the duties and responsibilities of life.

'A specific charge of misrepresentation is never to be passed over lightly.' So says the *Evening Post* of March 29, 1911 (p. 38 of this publication). Many, besides the present writer, will be curious to see how the *Evening Post* will deal with this proven and 'specific charge of misrepresentation'—which will be duly brought under its notice.

But (as pointed out on p. 32) even if 'Archbishop' Temple were proved to be the foe—as he was ever the friend—of religion in the schools, such a circumstance would not in the smallest degree affect the real issues of the present controversy. And these have been stated and re-stated with what the *Post* calls 'wearisome reiteration.' The *Post* has had no excuse for shirking them as it did.

III.—DR. PARKER MISQUOTED.

In its issue of March 16, 1911, the *Evening Post* said. 'Dr. Parker was not an atheist.' And then it professed to quote from him the extract which appears on

page 28 of this publication, and which will be found hereunder, with sundry garbled portions restored.

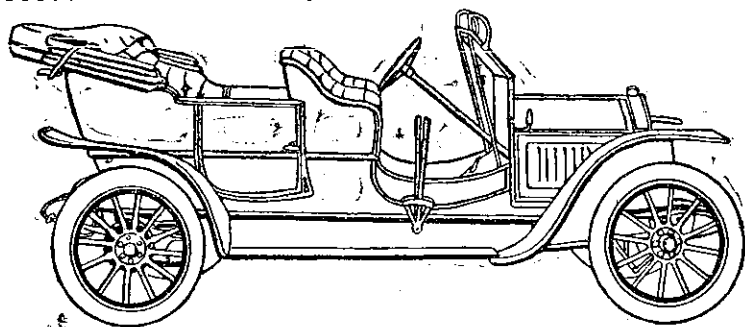
Here, once more, we have the two familiar and most regrettable controversial resorts of the *Evening Post*. (1) It plainly suggests to its readers that, somehow, I have made out Dr. Parker to be an atheist. Such an idea, of course, never entered into so much as a solitary cell of my brain. (2) The *Post* makes a great show of *denying what was never asserted by me*—of defending the honor of a clergyman whose honor I never dreamt of impeaching, of setting me wrong in order to reap the momentary controversial advantage of setting me right.

3. The *Post* cites Dr. Parker as an 'authority' whose quoted words furnish a 'philosophy of life' which fundamentally justifies the utter exclusion of religion from the schools, by legislative enactment, in New Zealand (pp. 28-29, 52). The true, plain, and obvious surface meaning of the words actually quoted (at second-hand) from the noted Nonconformist minister of the City Temple (London) is set forth on page 49; and this has not been, at any point, met or set aside by the *Post*. Having now the full text of Dr. Parker's statement before me, it will be worth while to fill in some of the matter which was suppressed therefrom, for the controversial purpose of making him appear to be the foe of religion in the school-training of the 'little ones' of Christ.

The *Post*, as usual, gave (p. 28) no reference to enable the present writer to test the textual and contextual accuracy of its alleged quotation from Dr. Parker. In the last sentences of its last article—when further comment in its columns was precluded—it admitted that it did not really quote from Dr. Parker, but (as I had already suspected) from its usual argumentative magazine, the 'valuable pamphlet' of Professor Mackenzie. In the pamphlet, the Parker extract is credited to the (London) *Times* of October 18, 1894. The Rev. Doctor's pronouncement (a letter to the Editor) really appeared in the *Times* of October 11, 1894. Dr. Parker said that his letter was written 'in view of the impending election' of members of the London School Board, which took place on November 22, 1894. A fierce whirl of excitement eddied around that election, on account of what was termed the 'School Board compromise.' Dr. Parker's view of the compromise is sufficiently expressed in the letter quoted hereunder. It likewise found a voice at a 'crowded meeting of Nonconformists' presided over by him in the City Temple in the previous June. He then declared that 'he objected to its (the Bible's) being read, let alone interpreted, *at the public expense.*' A resolution passed on the occasion protested 'against the sectarian and pernicious policy of the majority of the London School Board, who, under the guise of economy and religious education, have sought to destroy the compromise of 1871, to defeat the purpose of the Education Acts, and to discredit the School Board system in the interests of sacerdotal teaching.' But the compromise of 1871 did not include the utter legislative ejection of religion from the schools, as in the New Zealand system. Dr. Parker's letter of October 11, 1894—quoted in a small fragment (at second-hand) by the *Evening Post*—was headed 'Board Schools and Religion.' It is too long for full insertion here. Let it, therefore, suffice to reproduce a number of important passages (comprising by far the greater part of the letter) that were suppressed in the garbled extract published by the *Evening Post* (the underlinings throughout are mine):—

As a Nonconformist, I believe that no education can be complete which does not include thorough religious training; but I am a citizen as well as a Nonconformist, and, as a citizen, I deny that it is the business of the State to furnish a complete education. That is a distinction which I hold to be vital. . . . In such a matter as education it should be the business of the State not to see how far it can go, but how soon it can stop, and for one I venture to think that the State might very well stop when it has paid for a thorough knowledge of reading, writing, and arithmetic. Thus, *I would not exclude religion*; I simply would not include it. Why?

* Bishop Cleary's latest work, of which the above is an instalment, is procurable at all Catholic booksellers.



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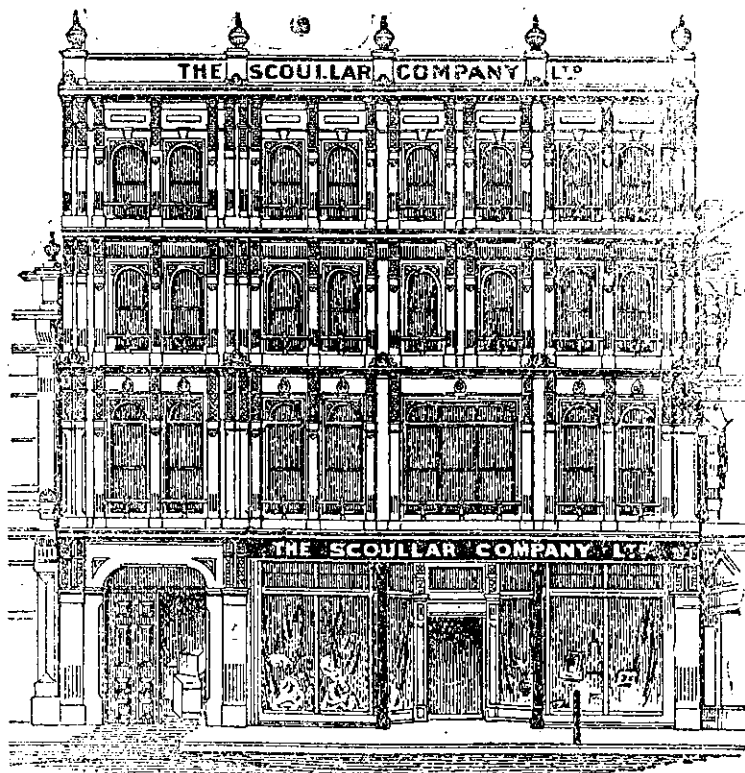
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TELEGRAMS—‘SLIGO, DUNEDIN.’

'My reason for not including religion in rate-supported schools is simply the old Nonconformist reason that religion is personal, sacred, varying in its aspects and claims according to varying convictions, and that to support it by rates and taxes, and thus by possible penalties, is to vex and offend its characteristic and essential spirit. The present condition of Biblical criticism brings its own difficulties into this controversy. We cannot shut our eyes to the fact that there is no Bible upon which all Christian parties are agreed. . . . To some the Bible is historical; to others it is ideal. Which Bible, then, or which view of the Bible, is to be recognised in schools sustained by the compulsory contributions of all classes of the community? Then are Board School children to grow up without a knowledge of religion? Certainly not. . . . Every branch of education belongs to every other branch. . . . One would suppose from some representations that the children were at school seven days a week, that they had no other home, that they were dependent upon the teacher for everything, and that if they did not hear of religion there they would positively never hear of it at all. I have said that I would not exclude religion. I would simply not include it IN MARKING OUT THE LINES OF BOARD SCHOOL TEACHING. To my own view the distinction is palpable. . . . But ought not the Bible to be read daily? Not compulsorily, not by tax or fine, not at the expense of unbelievers or disbelievers. I would rather the Bible were not included than that it was put in a false position. A Bible compulsorily read is not likely to be read or received in its own spirit.

'It appears to me that the straight-forward and consistent course for Nonconformists to adopt is to insist that literary education may be given by the State and that religious education must be given by the Churches. That would be an intelligible distribution of functions. . . . One of your correspondents anticipates the inquiry by the assurance that neither parsons nor Sunday School teachers can teach religion efficiently to children. How was the schoolmaster trained to teach it? What is the degree and quality of the religion which he teaches? Is it to teach religion to inform children of the exact distance in miles and furlongs from Dan to Beersheba? I hold that religion has to do with the mind, the conscience, the will, and all the elements that go to the formation and inspiration of character, and that only deeply spiritual teachers can convey to any scholar a right conception of its purpose and influence.

'Then why not compromise?'

'I cannot compromise, simply because I cannot consent to dishonor the Bible. I cannot accept the doctrine that the Bible might be regarded and read as a great Hebrew classic, without admitting that many other sacred books might be usefully read in the same way. . . . It is possible to compromise an opinion; it is disgraceful to compromise a conviction.

'The fact is, men are being tempted on every hand in the direction of compromise. This School Board compromise is only one aspect of a deadly truce. Cardinal Vaughan has set us all a useful example in this matter. He will not compromise with Anglicans or with Protestants. . . . He does not invite us to the Alps to talk matters over, and to see how far we can help one another to stitch the shroud in which we all can bury our distinctions and convictions. . . . Are we to compel such a man to pay taxes in support of our view of religion? Is he likely to compromise with us by regarding the Bible simply as a Hebrew classic? The School Board circular proposes a distinct and positive policy. Are the Nonconformists to be content with opposing to it a maimed and impotent negation? They are face to face with a great opportunity.'

Thus far Dr. Parker. The following are the chief planks of his policy, as disclosed by his letter to the *Times*:—

1. Religion is a necessary part of a complete education.
2. The State should not furnish the religious part of a complete education ('rate-aided school' are under discussion here).

3. 'Every branch of education belongs,' says Dr. Parker in this letter, 'to every other branch.' Religion should not be 'included' as part of the State programme of instruction in 'rate-aided schools.' But neither should religion be on any account 'excluded' from such schools (it is, of course, 'excluded' by law in New Zealand). In these 'rate-aided schools' there should be the following 'intelligible distribution of functions'; the State to furnish the 'literary education'; 'the Churches' to supply the 'religious education'—but by voluntary effort, and not at the charge of public funds. Part of that 'religious education' to consist of Bible-reading (under volunteer direction, as above)—the Bible not to be read compulsorily, nor as mere literature, nor at public cost. No religious instruction to be imparted in 'rate-aided schools' unless it is furnished by Church sources. Where they fail, the children in such schools are to depend, for religious education, on sources outside the schools—including the home, the Church, the Sunday school, the 'clergymen,' the 'Nonconformist ministers,' the 'Sunday school teachers, visitors, and lay preachers.'

Such is Dr. Parker's idea of 'so-called secular education' (as he terms it in his letter); and he describes as 'hardly worth notice' the 'cry' that it is 'atheistic.' The *Evening Post* must search elsewhere for evidence that Dr. Parker would approve complete exclusion of religion, by Act of Parliament, from the public schools of New Zealand. There was not the slightest need for the *Post* to pick its quotations, at second hand, from Professor Mackenzie's 'valuable pamphlet.' Morley's *Gladstone* and Temple's *Memoirs* are to be found in every decently stocked private library; and these, and the files of the *London Times*, could have been consulted by the *Post*, at any time, within a few minutes' walk of its front door. In all the circumstances it must be deemed a serious thing indeed for so prominent and reputable a journal as the *Post* to have misled its readers into the belief that the late Mr. Gladstone, 'Archbishop' Temple, and Dr. Parker were its 'authorities' and fellow-workers in de-Christianising the school-lives of Christian children.

But (as pointed out on page 32) even if these three noted English Protestants had really shared (and they did not) the educational views of the *Post*, such a circumstance would not in the smallest degree aid it in solving the heart-breaking riddles of our purely secular system, and all that it necessarily implies and involves. To these nagging riddles, Christian disputants on this theme must ever and evermore get back. All the other issues raised (for lack of better argument) by the *Post* constitute what Kipling happily terms mere 'by-lane warfare.' Much to the annoyance of the *Post*, I have kept the whole strategic territory of discussion occupied throughout. I have, nevertheless, not hesitated, on occasion, to follow up my coy and reluctant guerrillero opponent into his favorite shelters in the outlands and caves and hedgerows of discussion. Another time, perhaps, he may give battle along the Torres Vedras lines of the issues that really matter. And then (as the French say) we shall see—what we shall see.

(To be continued.)

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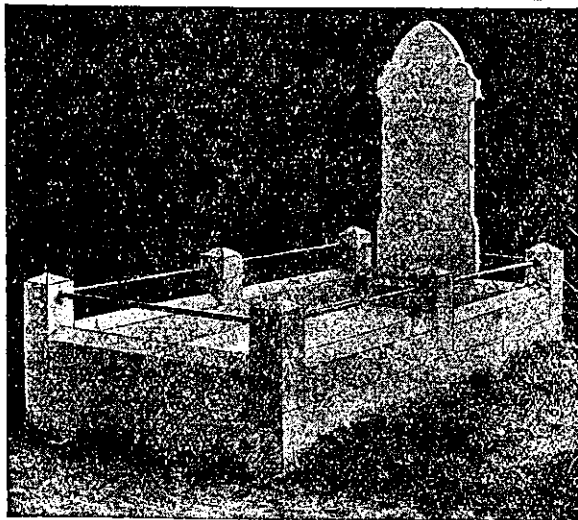
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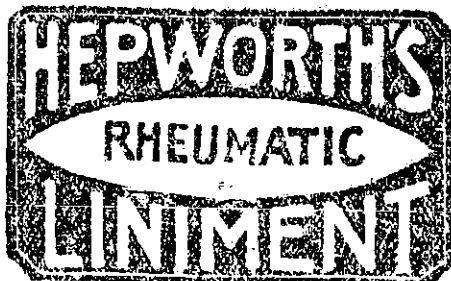
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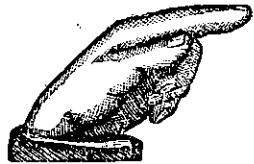
A real triumph in every sense of the word, a manifestation of faith such as no country has seen for centuries. The Archbishop of Montreal, before the day of the procession, declared that nothing could come up to the Congress of Montreal; but after the procession he was heard to declare that Spain could not find its equal in any country in the world. The enthusiastic faith in the Blessed Sacrament could not possibly be found elsewhere, for in no country could be seen royalty, court, army, navy, military, and religious Orders, and workmen of every class, all united in only one desire: to do their utmost to give honor and glory to Our Lord in the Blessed Sacrament. It was more a national than an international Congress, and it was well it was so at this moment, when the Liberal Government are working away at undermining the people and trying to pass all kinds of anti-Catholic and anti-clerical Bills, etc. But the King has seen for himself how essentially Catholic his subjects are; and he himself was heard to say that his one wish was to show them how he holds to the title of Catholic Majesty, and wishes to show himself in every way worthy of it. And so he did. As I do not know what the English papers say about the Congress, I will tell you all I have heard at the risk of your knowing some of the details already. The Queen Mother came to see us after, beaming with joy and emotion at all that has passed during this memorable week!

Well, to begin from the beginning. The Pope had named as Legate a Spanish Cardinal—the King had asked for a special Legate from Rome—but the telegrams crossed, and the Pope, without giving any other reason but that 'one was already named,' sent no other. The King accepted the thing splendidly, not showing a moment of self-love wounded, etc., and gave the Cardinal the same magnificent reception and palace as had been destined for the special Legate. The different sessions took place, and the King and Queen, after the opening one, went for a few days to their place at the Granja on account of her health, but one of his aides-de-camp sent him word that enthusiasm was wanting a little owing to their absence. On this the King sent for his motor-car and came back in great haste with Queen Victoria, so as to be present at the last session, where their presence was quite unexpected. He appeared on the scene, and, with his usual *à propos*, took out a speech from his pocket and began to read it, in the midst of a general acclamation and applause. From that moment it was a complete triumph. He afterwards gave a magnificent banquet to all the prelates, the Royal Family being present.

The Procession.

The great procession began at 3 o'clock in the afternoon, God protecting the heads of all from the broiling June sun by sending a cloudy afternoon, but no rain, which was just what everyone would have chosen had they been asked. The procession took three hours from the Cathedral to the Palace, so that when the cannon announced the Blessed Sacrament as coming out of the Cathedral, the first part of the procession had already arrived at the Palace gates. The whole length was lined by cavalry and infantry, so that when the Blessed Sacrament passed, each regiment in its turn presented arms, the infantry all to a man on their knees and their swords drawn, and the cavalry all bowing on their horses. It was something splendid, they say; not a single complaint was to be heard among them as to heat, etc., as often happens when they have to wait like that on other occasions. Before the procession started, no end of watering-carts were seen to pass through the streets followed by carts with the most magnificent flowers from Valencia, which were strewed on the way so as to make a carpet of flowers. Not a

house remained undecorated (except, of course, the Italian Embassy). All the ladies and women—even the foreigners—wore mantillas. Everyone—man and woman—wore medals and white bows as Congressists—80,000 in all—of whom more than 7000 were members of the Night Adoration, to which congregation men and boys of all classes of society belong. The workmen were headed by two or three grandees of Spain (the first peers of the realm); then came all the military orders of Calatrava, Alcantara, Santiago, and Montesa in full costume; 8000 priests in cassocks and holding lighted candles, followed by no end of religious and 86 bishops. Last came the Blessed Sacrament in a magnificent monstrance of massive silver, much too heavy and big to be carried far, and so it was set on a superb chariot wheeled by priests, and followed by the empty carriages of the Palace and peers. Half-way, near the Bank, a splendid altar was erected, with everything the most costly that could be lent; and when told that they could not be sure of returning these magnificent tapestries undamaged, the only answer was: 'And what greater honor for me even if they come to be burnt, for I lend them to the Blessed Sacrament.' One would think that the shop-people, etc., would have taken the opportunity to augment their prices. Nothing of the kind, however—all lent. All this time the King was waiting on the Palace balcony with the whole Royal Family, holding a plan in his hand, and watching with great interest the different parts of the procession take their assigned places in the immense square below the Palace called the Armoury. From time to time he telephoned to know where the Blessed Sacrament was and if all was going well. He would have loved to have been in the procession, but Canalejas would not hear of it, thinking that it might be an occasion for a bomb; he had not got the same faith as all those in the procession who, although warned about bombs, etc., held to going, knowing that if they died it would be in honoring the Blessed Sacrament. All kinds of anonymous messages and letters were thrust into their hands, especially in those of the bishops, saying: 'Take care; especially on the Palace staircase,' etc. But nothing happened, and the greatest order reigned, so much so that the King could not believe his eyes, knowing that Spanish people are not noted for their order in public manifestations. What most struck him was their respect and their demonstration of faith. At last the cannon announced the arrival of the Blessed Sacrament. Immediately the King in full uniform and the Queen in full court dress, followed by the rest of the Royal Family and suite, likewise in full dress with white mantillas, were seen to descend the Palace steps and arrive at the gates. When the Cardinal arrived with the Blessed Sacrament, immediately they put aside the cushions prepared for them, and with lighted candles in their hands went down on their knees in profound adoration, all the procession doing likewise. It appears it was a stupendous moment never to be forgotten. The King said afterwards he could hear nothing during those moments except the singing of the birds above their heads, so perfect was the silence of adoration. Then the King, followed by his suite, went up one staircase and the Queen and her suite by the other, and the Blessed Sacrament in the middle, the staircase being lined on either side by officers with swords bent to the ground, and to the sound of the music of the Royal March. Then Benediction was given from the balcony to that innumerable crowd, after which the Cardinal took the Blessed Sacrament into the Palace Chapel for the Reserve, followed by all the Court. When passing through the Throne Chamber he suddenly stopped, and taking the Sacred Host solemnly consecrated the country to the Sacred Heart in the Blessed Sacrament. The King was so touched at this ceremony that he begged in his enthusiasm that the Sacred Host be kept always in his palace, but, of course, the Bishop replied that to his great regret that could not be, as one cannot keep the Sacred Species but for a certain amount of time, but that he would divide It into as many particles as there were members of the Royal Family, and give It them in Communion in a week or so.



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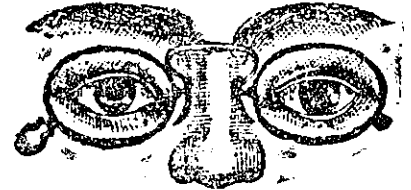


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Thus ended the procession. The King has received a special blessing from the Pope congratulating him on the faith of his subjects.

The Queen.

The next night there was a splendid procession in the Escorial, with Midnight Mass and procession of the Miraculous Host, which is kept there from the time of the war with Flanders, from where it was sent, after having been trodden upon on the battlefield, and the print of the nails remain from which blood oozes out. The Queen was so enthusiastic over the procession in Madrid that she begged her husband to let her go to the Escorial for the Midnight Mass. He consented on condition that the members of the Night Adoration (7000) would take her in their charge. Imagine their joy at this honor. She arrived quite by surprise, and it was most touching to see her walk up the aisle of this church between two immense lines of workmen of the Night Adoration. She went to Communion at 3 a.m., and everyone was delighted at her doing this, and still more so at seeing for themselves that she is such a good and fervent Catholic. They say she is an angel. I remember the Bishop of Nottingham saying how sweet and innocent she was, and she has remained so.

—London Tablet.

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CHRISTCHURCH CATHOLIC CLUB

(From the club correspondent.)

August 30.

For some few weeks club matters have been on the quiet side. Last evening the members entertained the Marist Brothers' Old Boys' Association at a smoke concert, the attendance of both club and association members being excellent. A really first-class programme of songs, recitations, etc., was given, those contributing being Messrs. Beveridge, Howker, Hollow, Joll, Newton, Hemus, Fotherill, Laurensen, McNamara, Healey, O'Connell, and Rowe. The singing certainly reached a high standard, and the same might also be said of the elocution. An item by Mr. Hemus entitled 'Lightning photography' was both interesting and instructive. Messrs. Beveridge and Rowe are to be complimented on the arrangement of the programme, which was easily the best put before club members this season. During the interval refreshments were served, and the president (Mr. J. R. Hayward) in an appropriate speech welcomed the members of the association, to which Mr. Corbett suitably replied.

The club's senior debating team have issued a challenge to the Lyttelton Literary and Debating Society for a return debate in the club rooms on September 7, and submitted three subjects. The Lyttelton society replied, and suggested another subject, which it transpired they had debated but a few evenings before, thus very materially giving themselves an advantage, as they wished to take the affirmative (the side with which they won). We were therefore asked to debate a subject at a few days' notice which they had already debated. Of course our team, through the president, took exception to their proposal. We have now given them a further subject, 'Should England adopt a preferential tariff?' which neither society has yet debated.



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Current Topics

Peary and the Pole

'Mr. Dooley' found it quite easy to believe both Cook and Peary, so long as they refrained from giving proofs. The difficulty of believing them *after* they have given the grounds on which their claim was based, appears to have presented itself to much more exalted characters than the philosopher of Archey Road. Peary's book, *The North Pole*, has been for some time past under review in the magazines; and the scientific papers are, perhaps, more sceptical than ever as to whether Peary really did reach the Pole. The following quotations, for example, from an editorial review in *Nature* of May 18 show sufficiently clearly the light in which that high authority views the question. 'In spite of the space available there are many omissions of the many things one would most like to know. . . . There is also little in this book to answer the criticism of those who have questioned Peary's actual attainment of the Pole. . . . Some adequate statement of the evidence that was laid before these distinguished authorities might have been given as one of the appendices, of which there are three. . . . The great increase in his pace after he parted from Captain Bartlett is not explained in the text. . . . It is not easy to follow the story of the last few days of the approach to the Pole. . . . A tabular statement of his marches would have been very useful. The numerous references to the observations taken and the fac-similes of some of the calculations are not convincing.' A New South Wales jokester, when exhibiting a carriage and pair at the Sydney Show early last year, announced that he had named the horses 'Cook' and 'Peary,' because 'they have the Pole between them.' And now—after all the controversy—we are left with the haunting suspicion that not even 'between them' have the enterprising claimants captured the elusive article.

Lying Trade Names

The Dublin Industrial Development Association has had a busy year—not the least fruitful department of its activity being that devoted to the exposure of the slim commercialists, in England and elsewhere, who try to 'commandeer' the market for Irish goods by the fraudulent use of Irish trade names. Every week of the year the Association has detected cross-Channel and other firms applying misleading labels and brands to their manufactures—misleading by reason of the fact that they bear Irish titles, emblems, and designs which are intended to deceive the public into the belief that the articles so branded were made in Ireland. Here are a few samples, which will give some idea of the 'charmin' variety' of Irish titles under which certain English goods have been masquerading during the year. English-made sheets were sold stamped with an outline map of Ireland, together with the word 'Killarney'; English cloth was put on the market as 'Highbury Donegal tweeds'; boxes of English-made hairpins were branded 'Shamrock'; brushes made in Bristol were labelled 'Irish'; cloths made in Leeds were offered variously as 'Connaught,' 'Shannon,' and 'Erin'; English-made cycle repair outfits were boomed under the fetching title 'Erin-go-bragh'; Sheffield-made razors were offered to the public as 'Faugh-a-ballagh'; sweets made in London were further sweetened by the title 'The Shamrock Mixture'; cloth made in Yorkshire was sold as 'Avoca' and 'Wicklow'; boots made in Northampton were branded 'Shamrock'; and so on. The result was that, not only were the general public deceived, but considerable quantities of imported manufactures were actually purchased in Ireland by persons who believed they were supporting Irish industries. The extent of the frauds may be gathered from the fact that during the past year the Association succeeded in procuring undertakings to discontinue this practice from twenty-six firms, or an average of one such undertaking per fortnight.

Modernism and Church-going

The leaders of Protestantism in England are making a brave attempt to explain and to face the black-looking problem of the churchless masses—the problem of the existence of whole portions of the population of England and Scotland who are as utterly pagan 'as the wildest savage roaming the forests of Africa.' Under the title of *Non-Church-going: its Reasons and Remedies*, a volume has just been published by Messrs. Oliphant, Anderson, and Ferrier, in which the views and testimonies of the following eminent and representative men are collated: Sir Oliver Lodge, the Rev. Prebendary Carlile, F. Herbert Stead, M.A., the Rev. Professor Stalker, D.D., William Ward, the Rev. Frank Ballard, D.D., J. Ramsay Macdonald, M.P., the Rev. J. Ernest Rattenbury, Hector Macpherson, the Rev. Thomas Martin, D.D., P. Whitwell Wilson, John W. Gulland, M.P., and the Right Hon. J. Compton-Rickett, M.P. The subject has only an indirect concern for Catholics; for while in large city populations, as e.g., in London, Liverpool, etc., there is a certain amount of leakage amongst Catholics as amongst others, on the whole Catholics have emerged splendidly out of every test of comparative attendance, and in particular, the lament so often heard in relation to Protestant churches—that the congregations are composed almost exclusively of women—has absolutely no application to the Catholic body. Interesting, however, the testimony of these witnesses certainly is; and in some cases distinctly significant.

In the Introduction to the volume, by Mr. W. Forbes Gray, we are told: 'It is difficult to over-estimate the gravity of the situation; an appalling number of people never enter a church; only 3 per cent. of working men are directly influenced by the Christian faith.' The reference here is, of course, to the non-Catholic population. The explanations given are many and various; but the two following utterances strike us as being particularly weighty and impressive. The criticism in question is directed not against the weaker kinds of sermonising but against modern Scottish sermons and the better type of modern English sermons, such as are delivered characteristically from the Non-conformist pulpits. 'The emphasis upon brotherhood,' says Sir J. Compton-Rickett, M.P., 'the ethical teaching which has displaced the theological, the translation of dogma into poetry and into parable, have taken the taste out of the sermon and robbed the message of its once absorbing interest. The preacher has now become the moralist who counsels, and not the prophet who once denounced, reasoned, and persuaded.' Mr. Hector Macpherson, speaking with special reference to Scotland, bears precisely similar testimony: 'The preachers of to-day,' he says, 'especially the younger generation, loosed from their moorings and bereft of compass, are sailing on unknown seas. In other words, they have no arresting message. They are no longer ambassadors. In the sphere of the supernatural they have speculative opinions, surmises, but no certainties. Consequently, modern sermons, as a rule, are ethical rather than theological, intellectual rather than doctrinal. They are conducive to a species of religious Moderatism with an instinctive aversion to Revivalism. Now, where the Pentecostal element is eliminated from sermons, the churches become lethargic. The hungry sheep look up and are not fed, and naturally seek fresh fields and pastures new. The Higher Criticism spells Moderatism, which again spells stagnation, and, as in the eighteenth century, decline of Church influence.' 'Let any impartial layman,' he continues, 'compare the fundamental points of the *Age of Reason* with the conclusions of the Higher Critics, and he will be astonished at the resemblance. In both there is the same denial of the infallibility of the Bible, the same insistence on its legendary and unhistorical character; the difference being that while Paine bars his reasonings with irreverent ridicule, the Higher Critics, after undermining the authority of the Bible, still claim for it a spiritual value. On such a platform it is impossible to deal with the hard-headed sceptical working man. . . . Before the churches can come within measurable distance of fulfilling their great mission they must

have a definite message, resting upon and growing out of a definite creed.' Expressed in Catholic phrasology, the criticism uttered by these two representatives amounts to saying that Modernism is obtaining such a hold on the non-Catholic Churches in England and Scotland as to have already left a large proportion of them with scarcely a vestige of definite, dogmatic message to mankind. Protestantism has no Pius X. to smother the heresy at a stroke; and wherever the Modernist mischief is allowed to ravage unchecked, it is the beginning of the end.

The Irish Party and the Education Question

The present Minister for Education in England (Mr. Runciman) appears to be unmistakably the square peg in the round hole. On all sides there are expressions of dissatisfaction, and in almost every direction there are calls for a Parliamentary Inquiry into the administration of his department. Apart from the general protest against his autocratic and unsympathetic attitude towards the just complaints and grievances of the local Education bodies he has given special ground of offence to Catholics and Anglicans by his manifest determination to destroy—by means of administrative regulations, not authorised by existing legislation—the denominational character of both Catholic and Anglican secondary schools. In the course of the debate on the Vote for Education, which took place in the House of Commons on July 13, two flagrant instances of this unfair treatment were given. As showing how the Board's regulations discriminated between undenominational and denominational schools, Mr. Leslie Scott mentioned first the case of the Catholic secondary school at Liscard, in Cheshire. In 1908 there were some six thousand Catholics in the district, and the school was needed by them. When the grant was applied for the Board of Education referred to the recent regulations and asked that the denominational part of the teaching should be dropped. Though the school asked for the assistance of the Government grant, its claims being supported by the Cheshire County Council, the Board of Education said that it could not give the grant. He submitted that there was no power to make these regulations, and that in any case it was open to the Board to rescind them. The second case referred to by Mr. Scott in which the right hon. gentleman had connived at a breach of the law related to the Wheelwrights' Grammar School, near Dewsbury. In 1888 it was converted from an elementary into a secondary school, the majority of the governors being members of the Church of England. In 1898 there was a further scheme, under which the majority of the governors did not belong to the Church of England, while under the 1902 Act the county council was directed to consider the educational needs of the district, and that it should not make any difference on religious grounds. The local education authority refused to give a grant as long as the school remained Church of England in its character. The Board of Education was written to by the governors of the schools, asking it to preserve its Church of England character. The Board, however, instead of calling upon the local education authority to do its duty in accordance with the Act, prepared a scheme changing the Church of England character of the school, which it had possessed for nearly two centuries, and turning it into an undenominational school.

*

It is satisfactory to note that one of the Irish members has spoken out very strongly against this official tyranny and injustice; and has given the Government a plain warning on behalf of the Irish Party. In the debate above referred to, Mr. Boland protested that 'under the Secondary Schools Regulations as they now existed not a single new secondary school for Catholics in this country could be recognised by the Board of Education. At the present moment there was only eleven of these schools for boys and thirty-nine for girls, and of these only three were recognised as pupil-teacher centres. Every education authority should have regard for the growth of a community, but under the regulations it was impossible to find a supply of elementary school teachers to man the schools. It was no solution

of the difficulty to be told that their children could go to Council or non-Catholic schools, for Catholics had made great sacrifices for the Catholic education of their children, as was shown by the fact that during the last nine years not a single one of their schools had been transferred to the Councils. They were not going to sit down quietly and see steps taken, not by statute but by the regulations of a Board over whom that House had really no control, to destroy the denominational system and to put an end to the growth of a community that was properly equipped with its schools. If the Board of Education crippled their development he could assure the right hon. gentleman that some day he would wake up to the fact that their community felt enormously strongly in the matter. Although in general legislation they on the Nationalist benches had always supported the Government in recent years they might be driven to very strong methods indeed to assert the right of Catholic children to have Catholic schools and Catholic teachers for their upbringing.' That has the right ring about it; and in the present state of parties in Parliament, the Nationalists are in a position to press their protest until the Government are forced to give it practical effect.

Protestants and Portuguese Persecution

When the Portuguese Republic was first launched, the action of the Revolutionaries was hailed in many, if not in most Protestant quarters with expressions of warm satisfaction and approval. According to Protestant papers, Portugal was 'shaking herself free from the yoke of Rome,' was 'bursting the fetters of priestcraft,' was at last 'throwing off mediævalism,' and was 'placing herself in line with all the progressive and enlightened nations of the day.' So long as the tyrannical and grossly unjust governmental persecution appeared to be directed exclusively against the Catholic Church, our Protestant friends viewed it with great equanimity—their attitude being suspiciously like that of the old-time publican who, on being asked if he was going to the funeral of a local teetotaler replied, 'No, I am not going to the funeral, but I approve of it.' Now the tiny handful of Protestants in Portugal—less than 5000 all told—are beginning to come in for their turn of persecution; and how loudly and lustily do they protest! According to Shakespeare

'The sense of death is most in apprehension,
And the poor beetle that we tread upon,
In corporal sufferance finds a pang as great
As when a giant dies.'

Portuguese Protestantism—as we have said—is almost microscopic in its dimensions; but apparently in its present 'sufferance' it 'finds a pang as great' as that of the whole Catholic body in the Republic.

*

Here is the story of its wrongs, and how it feels about them, as told in an article in the *June Missionary Record of the U.F. (Presbyterian) Church of Scotland*. 'A new law,' says the writer, 'G. M. R.', presumably one of the officials of the Protestant mission in Portugal, 'on the separation of Church and State in Portugal was promulgated on April 21. It is introduced with many fine words. To all it promises freedom of worship, religious equality, liberty of conscience, and so forth. First impressions suggest that an ideal measure is to follow. But the more it is examined the more clearly does it appear that, instead of promoting the cause of religion or improving the present situation, the new law seems intended to root out of the country the profession of Christianity altogether. The author of it, at all events, is reported to have declared at a public meeting in Oporto that he hoped in nine years Portugal would by means of it be de-Christianised. The law in question consists of some two hundred Articles, of which one can only give samples; and we naturally chose those which most closely affect our own Church interests in Lisbon and Madeira, in each of which we have a native Protestant congregation as well as a congregation of British people. Writing on April 24, the Rev. R. M. Lithgow enumerates some of the more salient features of the Separation Decree. "All ministers of any form of faith in Portugal must now get a license from

the Government before they can legally conduct Divine services, and a heavy fine is imposed for any infraction of this." "For every service at a funeral, too, a special license is required." "All services held in private houses at which twenty persons attend are held in the same category as those of public worship." "Schools carried on by religious bodies or committees are to be considered in the same way as places of worship, and similarly treated."

These provisions (comments the *Missionary Record* writer) are bad enough. But still more damaging are those which follow. Consider what it would mean in this country if all evening meetings were forbidden. Yet such prohibition is now part of the public law in Portugal. "All religious services must take place between sunrise and sunset, which," says Mr. Lithgow, "at once affects our own evening service, and all our Mission ones save that on Sunday morning." Again, "only the freewill offerings of the members attending any place of worship are available as means of its support, and all legacies bequeathed for religious purposes must be considered null and void." Besides, "all congregations meeting for Divine worship of any form in this country must choose an existing benevolent committee, wholly composed of Portuguese, to which they must give an account of their revenue and expenditure. This board will take one-third of the revenue received and devote it to some benevolent purpose of a public character—practically our poor rates; so that, instead of supporting the Church, the State is now to derive from it" the wherewithal to meet some of its own obligations.

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'But perhaps the most serious part,' continues the Presbyterian paper, 'is that which threatens the continued tenure of our Church buildings. "All edifices or churches which until now have been used for the public worship of any religion, and which do not belong to the State, are held inalienable without the consent of the Minister of Justice, and may at any time be expropriated for the public utility at their actual value, with reversion to the State of all future benefits, if up to the 1st of July next they continue to be applied to the purposes of public worship.' If in any degree one fails to conform to this obnoxious law in all its requirements, the remedy in the hands of the Republican Government is a simple one. Your Church buildings are annexed, and all facilities for religious services are lost. The question one naturally asks is, What can be done to protect the interests of our people in Portugal? The native Protestant pastors have sought redress, but have obtained none. Though the Republican leaders have hitherto spoken of them as their friends, they offer no suggestion for their relief. They speak as if the measure were aimed at the Roman Catholics, and add that the Protestant cause must be willing to suffer some hardships too.' Catholic writers have over and over again pointed out that the anti-clerical campaigns on the Continent are, without exception, directed not only against the Catholic Church but against every form of Christianity. After our Protestant brethren have had a little longer experience of the kind of treatment that is at present being meted out to them in Portugal they will, perhaps, begin to believe us.

Some time ago the Pacific Cable Board had decided to lay down a new cable between New Zealand and Australia. The scheme was prevented for the time being owing to disagreement in regard to the proportion of cost to be borne by the British Government, which had informed him that the question would be reconsidered before long, said Sir Joseph Ward at the annual social of the Wellington letter-carriers on Saturday night. He hoped that there would be a second cable laid from New Zealand to Sydney. Doubtless Bay would be abandoned, and the present cable would be brought over from the coast and carried through pipes to the Auckland Telegraph Office, resulting in the despatch of messages from Auckland to Sydney as readily as from Auckland to the Bluff. A similar arrangement would be made on the other side. Instead of the cable ending at La Perouse, it would be carried through a pipe to Sydney.

THE LATE CARDINAL MORAN

SOLEMN OBSEQUIES AND FUNERAL

The remains of the late Cardinal Moran were taken from the Palace, Manly, to St. Mary's Cathedral on Thursday afternoon. The sunlight had lost its brightness and merged into the dusk of the evening as the cortege approached the Cathedral. The Hibernian and Irish National Foresters formed a guard of honor from the footpath to the Cathedral. The coffin was met at the College street entrance of the Cathedral by their Lordships the Bishops of Goulburn and Armidale and about 200 priests and the students from St. Patrick's College. His Grace Archbishop Kelly, Right Rev. Mgr. O'Haran, and the President and Professors of St. Patrick's College accompanied the remains from Manly. When the coffin was placed on the catafalque the Vespers for the Dead were chanted. At 8 o'clock the lid of the coffin was removed, and the beloved features of the Cardinal were exposed. A steady stream of the sorrowing faithful filed before the catafalque for several hours, at the rate of 1500 an hour. The members of the Hibernian and St. Vincent de Paul Societies kept vigil during the night. On Friday morning there were Masses every half hour from half-past 5 to noon. On Friday night the members of the A.H.C. Guild and the Irish National Foresters kept watch. On Saturday morning a Pontifical Requiem High Mass was celebrated. Immense as are its structural proportions, and colossal as are its dimensions (says the *Freeman's Journal*) the Cathedral was far too small to accommodate the sorrowing hearts anxious to offer prayers and to have a last look at the mortal remains of their beloved Archbishop.

Ere the dawn of Saturday heralded another day of sorrow, hundreds of figures emerged out of the mist that enveloped Hyde Park. They joined streams of humanity from St. Mary's road and other streets, and entered the Cathedral at 5 o'clock to assist at the first Mass. The majority of them remained through the hours till 9 o'clock, when the Cathedral was cleared and the great doors were closed.

At first it was thought desirable that the remains of the Cardinal should be interred on Saturday, after the Pontifical Requiem Mass, and the Acting-Premier issued an 'extraordinary' *Gazette* proclamation on that information. In view, however, of the widely-expressed desire, it was later decided, with the unanimous consent of the Bishops, that there would be a procession on the following day (Sunday) from the Cathedral at 3 o'clock along King street, Elizabeth street, Liverpool street, down College street to St. Mary's Cathedral, where the interment would take place. Further, there was no funeral panegyric on Sunday, it having been decided to postpone that until the Month's Mind.

Pontifical Requiem High Mass.

An impressive procession entered the sanctuary shortly before 10 a.m. (the hour appointed for the commencement of the Solemn Dirge), the organist meanwhile playing the Dead March from 'Saul.' His Grace the Archbishop of Melbourne, their Lordships the Bishops of Sandhurst, Sale, and Ballarat, and the Very Rev. Dean Phelan, V.G., did not arrive in time for the Office. They entered the sanctuary at the commencement of the Requiem Mass.

The Bishops of the Province of Sydney present were:—Right Rev. Dr. Gallagher, Bishop of Goulburn; Right Rev. Dr. Dwyer, Bishop of Maitland; Right Rev. Dr. Dunne, Bishop of Bathurst; Right Rev. Dr. O'Connor, Bishop of Armidale. The members of the religious Orders were conspicuous by their religious habits—Redemptorists, Franciscans, Vincentians, Jesuits, Passionists, Marists, Sacred Heart, etc. The students of St. Patrick's College took part in the chanting.

The Office for the Dead having concluded, the celebrant of the Pontifical High Mass, his Grace the Archbishop of Sydney (Most Rev. Dr. Kelly), with his Grace the Archbishop of Melbourne, the Bishop of Sandhurst, the Bishop of Sale, the Bishop of Ballarat, entered the sanctuary. The music for the Mass was impressively chanted by the priests, choir, and the students from St. Patrick's College, Manly.

Some of Those Present.

A more distinguished and representative congregation had not been seen in St. Mary's Cathedral. His Excellency the Governor-General (Lord Denman) was represented by his private secretary, Captain Vernon, who, with the Lieutenant-Governor, Sir William Cullen, attended by Captain Verney, was accommodated with a seat in the sanctuary, as was also the Lord Mayor (Sir Allen Taylor), in his robes of office. Amongst others were the Acting Premier (Mr. W. A. Holman), Minister for Lands (Mr. F. Flowers), Minister for Agriculture (Mr. Trefle), Acting Treasurer (Mr. Carmichael), Mr. Justice O'Connor, Mr. Justice Higgins, Mr. Justice Street, Mr. Justice Gordon, Mr. Acting Justice Ferguson, Mr. Acting Justice Rich, Rev. Saumarez Smith (representing the Primate), Judge Heydon, Judge Edmunds, Brigadier-General Gordon, the President of the Legislative Council (Sir Francis Suttor), Dr. Nash, M.L.C.; Dr. A. L. Kenny, K.C.S.G.; Messrs. John Hughes, K.C.S.G., M.L.C.; P. J. Minahan, M.L.A., J. R. Dacey, M.L.A., W. A. Redmond, M.P., representing the Irish Parliamentary Party; Mr. Hugh Mahon, M.P.; the Consul for Spain, Mr. Dalton, K.C.S.G.; Mr. John Meagher, K.C.S.G., M.L.C.; Sir W. P. Manning.

The Archbishop's Discourse.

At the end of the Mass his Grace the Archbishop of Sydney, addressing the crowded congregation from the sanctuary steps, spoke in part as follows:—

Your Excellency, Honorable Ministers, my Lord Mayor, and honorable members of the laity, it becomes my duty to come before you to utter a few words, suggested, if not dictated, by this solemn occasion. These words are, 'Our Father, Who art in heaven, hallowed be Thy name, Thy will be done on earth as it is in Heaven.' We all join in this prayer, deprecating the least sentiment of a jarring nature. Catholic and non-Catholic by nature, most of us, by Christianity, look up to the same source of our being—'Our Father, Who art in Heaven'—and we recognise in what is before us here, the will of God. It is appointed to all men once to die. It is the will of God. We are stricken by it, and we say, 'Thy will be done on earth as it is in heaven.' We welcome to-day, and gratefully, his Excellency our State Governor, the representatives of other Governors, the Ministers of our State Government and of our Municipal Government, and many representatives of our Legislatures. We welcome the messages of condolence received from the absent—from all the organisations, religious organisations, economic organisations, literary and other organisations. We welcome them all; we are grateful for them all; but I do say in a special way we are thankful indeed to God's providence for having so disposed the hearts of our municipality as to accord us the privilege that the remains of our lost Cardinal should be interred within the precincts of this Cathedral, that was so dear to him, and is so dear to us all. Yes, to all, without exception, St. Mary's in Sydney is an object of affection and glory. If I abbreviate this expression of thanks, I do so, asking to be exonerated from any mistake, either by omission, misplacement, or otherwise. The Consular bodies, representing various nationalities, deserve all recognition at our hands. Thank God, that the goodwill of all concerned follows the remains of our lost Cardinal to their last resting place, and for this, they, from our hearts, receive our sincere thanks. This day week his Eminence was with us. Last Wednesday week we were gathered around him in Synod. Last Tuesday, the great Feast of the Assumption, which was to be signalised as the occasion for the First Communion of the children, his Eminence was, so to speak, in the height of his exultation; it was the exultation of the spirit. When he was a boy he was a delicate student. Through life he was not very robust. Careful attention, combined with simplicity of living, in diet, in dress, and otherwise, prolonged his years; but his frame was vulnerable. Why he died suddenly was that the heart at last became overpowered. There was no violence about the death of his Eminence; there was no breaking of doors. I speak as an eye-witness. He saw the light of Wednesday morning. He was rising—had risen—and was preparing to put on his day attire, when

illness came upon him, and he sank to the floor close beside his bed. Without pain, without ache, without a struggle his soul departed. We missed him, and after two hours we sought him in earnest, and we found him lying as one resting—the body in a natural position, the face natural, the limbs limp. He had not been dead for more than two hours. Who denies the fidelity of Cardinal Moran? Who does not feel his loss? It is as the extinguishing of a bright light. In Church matters, in the salvation of souls and the external welfare of the people, his zeal had no bounds. We know well that his heart beat warmly for Ireland, his motherland; for Australia, his adopted land; and that in loving Ireland and Australia he loved every single citizen at home and here; and, if possible, he had a more tender sentiment of regard and interest for those outside the fold than those within. It has been said, 'Woe to you when men bless you!'—mere men, acting on human motives, on political motives, on selfish motives. Woe to the priest who is blessed by mere men! We cannot serve God and Mammon. In serving God, we are serving our people. In leading our people to the observance of God's law we are promoting their best interests even on earth. There is no better patriot, because there is no better benefactor to his kind, than the man who fulfils his duty first to God, according to his conscience. . . . We have had a model pastor; Australia has had a model prelate; and we, members of the Catholic Hierarchy of Australia, members of the Catholic clergy of Australia, members of that laity of Australia—we, in the midst of our sore trial, must say, as Our Lord in Gethsemane, 'Father, Thy will be done.' May his spirit remain with us, and may he secure for us those blessings sought by him, worked for by him—the blessings of true enlightenment, the blessings of religion, and the blessings of sound self-control, which is the essence of Christian morality. We may never hope—we who were intimate with him—we may never hope to stand in that degree of humility in which he stood and worked. From his youth he was learned in Oriental matters as well as in Western matters. In his missionary life his works might be divided by ten, and yet surpass the ordinary works of the ordinary worker. He often said—he said it to us at the Synod—that we are only God's instruments, and that if there be fruits or results from our works, it is God Who gives the increase. Let him be our model in that respect. There was not an opportunity of administering the last Sacraments to him, but from that pulpit two years ago he called on his Master to come to him and take him away. You remember the words, 'Veni Domine Jesu' ('Come, Lord Jesus'), and he said: 'When God will have called me, let your prayers follow me, that He may waft my spirit into the realms of bliss.' His will was not accomplished until last Wednesday morning. Then his Master said, 'Come, faithful and prudent servant; come, laborer from the work-field. You have been faithful over a few things; I will set thee over many. Enter into the joy of the Lord.' Eternal rest grant to his soul, and let perpetual light shine upon him..

The Last Absolutions then closed the impressive solemnities. The prelates and clergy re-formed their ranks and proceeded to the sacristy, after a ceremony lasting three hours.

Throughout the afternoon and evening tens of thousands visited the Cathedral to view the remains. As a check it was found that at one given period the people passed the catafalque at the rate of 6000 an hour. Even these figures were exceeded by 2000 later on in the evening. During Friday it was estimated that 100,000 viewed the body of the Cardinal. Many stayed on, deep in prayer. It was 2 o'clock on Sunday morning ere the last of the public left the Cathedral, and the tired wardens had the opportunity to rest after their arduous and sorrowful duties. This fourth day of mourning passed into the ages that had gone before.

The Funeral Procession.

Two hundred and fifty thousand persons was a police estimate of the enormous crowd that witnessed the remarkable procession which preceded the final scene of the interment of the Cardinal's remains on Sunday. Other authorities gave figures extending to 300,000. Anyhow, Sydney never held such an aggregate

of human beings on any particular occasion. Early in the morning every possible point of vantage was taken possession of by eager spectators. From noon a steady stream of men, women, and children from the four points of the compass converged at Hyde Park.

The ordinary Masses were celebrated on Sunday in the Cathedral. The worshippers were allowed to pass before the catafalque and take a last look at their lost Cardinal. The Cathedral doors were closed after the last Mass. At noon his Grace the Archbishop, accompanied by his Grace the Archbishop of Melbourne, their Lordships Bishops Gallagher and O'Connor, Monsignor O'Haran, and Rev. Fathers Nulty and Darby entered the Cathedral. The coffin was screwed down. The mitre and crozier of the dead prelate were placed on the coffin, and Brothers Molloy and McNamara, of the H.A.B.C. Society, entered on the last watch.

At 3 o'clock the head of the procession marched off, headed by six mounted and four foot police. At College street it halted. In the meantime the members of the religious Orders had taken their places in the Cathedral. Representative public men followed. Twelve specially-selected pall-bearers marched on to the sanctuary. The candles surrounding the catafalque were lighted. The blaze of light threw a glow over the gathering.

Presently the muffled tolls of the bells commenced. The strains of the Dead March from 'Saul' then came, ever so softly from the great organ, as the head of the religious procession made its appearance from the sacristy. Preceded by cross-bearer and acolytes were the students from St. Patrick's College, followed by black-sashed altar boys. In order came the brown-robed Franciscans, the sombre gown of the Passionist, the Jesuits, the Marounites, Marists, Vincentians, Missionaries of the Sacred Heart, the Redemptorists, and the Fathers of the Divine Word. The secular priests were next. In all, fully 250 priests marched in the procession. The purple-robed Monsignori were followed by the Bishops of the Province and from Victoria, and lastly the Archbishops of Melbourne and Sydney. Twelve stalwart men raised the coffin and slowly and solemnly carried it to the waiting hearse. Sadly the muffled tolls from the Cathedral tower were repeated. The thousands who waited outside then knew that the remains of the Prince of the Church had begun their last earthly journey. In an hour the processionists, six abreast, moved out of the presbytery grounds in the following order:—Foresters, Hibernians, guilds, parish societies, pupils of schools, municipal representatives, consuls, naval and military representatives, State and Commonwealth parliamentarians, judges, Papal knights, clergy, and prelates.

The sublimity of the spectacle afforded during the procession was remarkable. It was an outpouring of public reverence, not only to the head of the Catholic Church, but to the personality of one of the grandest figures that has ever figured in Australian and Irish history. Through the dense mass of humanity the figures of the procession gradually moved onwards. Lost to sight from the Cathedral, as it passed by St. James', eyes instinctively turned towards Oxford street. At this point the crowd had blotted out every semblance of the road, and opinion was expressed that difficulty would be experienced when the head of the procession made its turn toward the Cathedral. Fears on that score were removed as the mounted police turned the corner of College street. The crowd rose to the occasion, and pressed back, flooding the footpaths and Hyde Park with humanity. Reaching the Cathedral the friendly society men fell back to the footpath, and thereby assisted the police in keeping the crowd back. Detachments from the warships marched ahead into the Cathedral and then formed into line. The Children of Mary turned to the right into the school grounds, and later the students, priests, and prelates marched to the vault now waiting to receive the body. The official representatives were taken to the reserved seats.

The Last Sad Rites.

Candles on the sanctuary had burned low in their sockets as the last of the procession entered the Cathedral. Above the heads of the people could be seen

the glistened crosses which preceded the coffin. Slowly the pall-bearers moved down the main aisle past the sanctuary, to the new altar dedicated to the Irish Saints, and erected by Mr. T. Dalton, as a memorial of his father. The solemn strains of Chopin's 'Marche Funebre,' played on the organ, filled the Cathedral. Slowly sinking in the west, the sun had lost its brightness. The closing of the evening cast a gloom within the Cathedral as the Archbishops, the Bishops, Monsignori, Diocesan Consultors, grouped round the vault. Therein could be seen the coffins of Archbishop Polding, Archdeacon McEncroe, Fathers Therry and Power. The remains of Archbishop Polding were originally interred in the Petersham cemetery, and those of the three priests in the old Devonshire street cemetery. They were removed and placed in the vault of St. Mary's Cathedral in the presence of an enormous gathering. A memorial to the pioneer Archbishop and the priests was erected at the corner of College street and St. Mary's road. It bears the following inscription: 'The venerable remains of Archbishop Polding, together with those of the three priests here commemorated, were translated to St. Mary's Cathedral vault, March 17, 1901. Very Rev. Daniel Power, Catholic chaplain, died March 14, 1830. Venerable John McEncroe, Archdeacon, died August 22, 1866, aged 73 years; Venerable John Therry, Archpriest, died May 25, 1863, aged 74. Blessed are the dead who die in the Lord.'

Suddenly lights penetrated the gloom as ready hands touched the electric button. The pall-bearers gently handled the coffin. Sobs were heard as they rested it on the casket containing the remains of the Venerable Archdeacon McEncroe, under which was the remains of the gentle and loving Archbishop Polding. The priests chanted the 'Benedictus' and the 'Pater Noster,' and his Grace the Archbishop concluded the ceremonies with a prayer.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

September 2.

Tenders are called for the erection of a Marist Brothers' School on a site in Hawkestone street, Thorndon. It is hoped to have the building completed by the end of the Christmas vacation.

The Marist Brothers' School boys football teams were again successful last Saturday, winning two games, one (A) against Te Aro by 3 goals to nil, the other (B) against Roseneath by default.

There was a large attendance at the meeting of the Women's Confraternity of the Sacred Heart at St. Joseph's Church, Buckle street, on Friday evening. The Rev. Father Venning addressed the members.

The Confraternity of the Holy Rosary at St. Anne's, Wellington South, which was only recently started, has grown rapidly, and has now over 700 members.

A very successful social in aid of the funds of St. Patrick's choir, Masterton, was held in the Drillshed, Masterton, on last Thursday evening, about 160 people being present.

Cable advice has been received that Mr. P. J. Monaghan, son of Mr. W. J. Monaghan, Karori, who has been studying medicine for the past eight years at Guy's Hospital, London, has now passed his final examination and is expected back in Wellington shortly.

Mr. E. C. Prendeville, a well-known member of the Poneke Football Club, who will shortly be leaving for Eketahuna, was entertained by the club last Saturday evening and presented with a souvenir by the members as a token of the esteem in which he is held.

The deepest sympathy is felt for Bro. M. J. Hodgins, P.P., of the Lower Hutt branch of the H.A.C.B. Society, on the death of his mother, Mrs. Margaret Hodgins, of Pahiatua. The interment took place this

morning, leaving SS. Peter and Paul's Church, Lower Hutt, for the cemetery, Karori.—R.I.P.

The Women's Confraternity of the Sacred Heart Society met on Friday evening at St. Anne's Church. There was a very large attendance of members who were solemnly consecrated to the Most Sacred Heart of Jesus by the Rev. Father G. Mahony, S.M., spiritual director of the confraternity.

A pleasant little 'social,' arranged by the ladies of the Dominion Stall at the forthcoming local Catholic bazaar, was held in St. James' Hall, Lower Hutt, last Friday evening. There were about 160 guests present, these including many from Wellington and Petone. Mr. Bridger and Mr. Bates were joint secretaries.

On Friday Mr. R. O'Connell, of Te Kuiti, was married to Miss Ellen Keaney. The Rev. Father Venning, S.M., celebrated the Nuptial Mass, and performed the marriage ceremony, after which a reception was held at the residence of Mrs. John McWilliam, sister of the bride.

A most successful social in aid of the St. Francis' Church, Island Bay, was held at the Tutanekai Hall, Berhampore, last Wednesday evening. There was a large attendance, among whom were the Ven. Arch-deacon Devoy, S.M., and the Rev. Fathers Mahony and Herring. The committee, with Mr. T. J. McCosker as secretary, are to be congratulated on the success of their efforts.

On Wednesday, at St. Mary of the Angels', Boulcott street, Miss Margaret A. Noon, second daughter of the late J. Noon, Wellington, was married to Mr. Patrick J. O'Neill, eldest son of Mr. M. O'Neill, Blenheim, by the Rev. Father Venning officiating. The bride was attended by Misses L. and Eily O'Neill as bridesmaids, the bridegroom being supported by his brother, Mr. J. W. O'Neill, as best man. Mr. and Mrs. O'Neill received many presents.

A very pretty wedding was celebrated at SS. Peter and Paul's, Lower Hutt, on Wednesday afternoon. The ceremony was performed by Very Rev. Father Lane, and the contracting parties were Miss Ivy France, second daughter of Mr. and Mrs. F. J. France, of Lower Hutt, and Mr. James Cottrill, only son of Mr. and Mrs. Joseph Cottrill, of Wellington. The bride was attended by her sister, Miss Rubi France. Mr. Charles France was best man. After the ceremony a reception was held at the residence of the bride's parents. The bridegroom's present to the bride was a diamond ring, and to the bridesmaid a ruby ring. The bride's present to the bridegroom was a gold Albert.

At the last meeting of the St. Patrick's branch of the H.A.C.B. Society the Very Rev. Dean Regnault, S.M. (Provincial), who has just returned from the South, addressed the members and complimented them on their progress, and on the successful financial result of St. Patrick's Day celebrations. He had, he said, already complimented them on the moral success of the celebrations, and he prophesied still greater successes in the future if the matter was taken up with the same enthusiasm as this year. He referred to the progress of the Christchurch branch, and to the efforts of the Rev. Fathers O'Connell, Kimbell, and McCarthy, the Marist missionaries, for the cause of Hibernianism in Tasmania. He concluded by assuring the members of his whole-souled support of the society, which was doing so much good all over the Dominion. The Rev. Father Venning, S.M. (chaplain), also addressed the members, and reminded them of the keen interest displayed by the Dean in Hibernian matters, and how fortunate the society was in having such an influential priest as one of their staunchest supporters. He trusted the members would evince the same interest, make the society a strong one, and a power for doing good.

I regret to record the death of several parishioners of Te Aro during the week. Mrs. Eliza Collins, relict of the late M. A. Collins, of Timaru, passed away at the residence of her daughter, Mrs. J. C. Quinlan, on August 27. The funeral took place on the 29th, after a Requiem Mass had been celebrated by the Rev. Father George Mahony, S.M. The remains were interred at Karori, Very Rev. Dean Regnault, S.M.

(Provincial), officiating at the graveside. The deceased, who was 72 years of age, leaves three sons and five daughters to mourn the loss of a loving mother. Mrs. Catherine Bergin died on August 28, at the residence of her daughter, Mrs. George Lambert, Queen street. The funeral took place on August 30. The Rev. Father Venning, S.M., officiated at St. Mary of the Angels' and at the cemetery, Karori. Mr. Matthew Moynihan, proprietor of the Clarendon Hotel, died after a long illness. He was buried at the Pahautanui cemetery, prior to which a Requiem Mass was celebrated by the Rev. Father J. Goggan, S.M., at St. Mary of the Angels', Boulcott street. The funeral service at the cemetery was conducted by the Rev. Father Walsh, of Lower Hutt.—R.I.P.

Hastings

(From our travelling correspondent.)

Not the least brilliant of the many victories scored during the past week at the Napier Competitions was that obtained by the Hastings Catholic Choir in the competition in sacred music. Nearly all the churches in Hawke's Bay were represented, and the decision of the judge (Dr. Bradshaw) was awaited with great interest, which was followed by the heartiest congratulations when it was announced that the choir, under the leadership of Mr. Hudston, had won by a substantial margin of points. This is the second time that the Hastings choir has occupied that enviable position (last year being its first time competing, when it also secured first place). The choir and its conductor are to be heartily congratulated on its success, which speaks volumes for their attention to practice and their knowledge of music.

Wanganui

(From our own correspondent.)

September 1.

At the usual weekly meeting of St. Mary's Conference of the St. Vincent de Paul Society, held on August 28, the opening of a Sunday school in the rapidly-growing suburb of Gonville was discussed. This will be the fourth class opened by the Wanganui Conference since its inception a little over twelve months ago, the others being at Castlecliff, Mosstown, and Fordell. The management of the Fordell class has now been taken over by St. Joseph's Conference, Aramoho.

A meeting of about fifty intending members of the H.A.C.B. Society was held in St. Mary's Hall on Sunday evening, Rev. Father Holley being in the chair. A working committee, consisting of Messrs. Power, Granville, Keogh, McLachlan, Gleeson, McTubbs, McWilliams, and Wilson (secretary), was formed, with the object of making a thorough canvass for members throughout the district. Over fifty names are on the roll, and the opening of the Wanganui branch is expected to take place in about a fortnight.

A meeting to consider the formation in Wanganui of a senior cadet corps, was held in St. Mary's Hall on Tuesday evening, August 29. There was a good attendance, including Rev. Father Moloney, Captain Bourke (Marist Brothers' Cadets), Lieutenant Cameron (Irish Rifles), Col.-Sergeant Roche (Irish Rifles), and Sergeant Lloyd (Irish Rifles). Captain Bourke briefly outlined the position of the Catholic youths under the new defence regulations, and Lieutenant Cameron and Col.-Sergeant Roche also spoke to the young men in encouraging terms.

Rev. Father Moloney, after thanking the young men for the good attendance, and Captain Bourke for his efforts in bringing the young men together, put the following motion to the meeting:—'That the Catholic young men of this parish form themselves into a senior cadet corps or portion thereof.' The motion was carried, and at the enrolment which took place afterwards, forty-five names were handed in.

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

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

September 4.

The annual collection in aid of the funds of the Cathedral Conference of the Society of St. Vincent de Paul will be made in the Cathedral on Sunday next. The Very Rev. Father Price, Adm., will make the occasional appeal at the 11 o'clock Mass.

There was Exposition of the Blessed Sacrament in the Cathedral on Sunday last from the 11 o'clock Mass. A fine discourse from the text, 'I know that my Redeemer liveth,' was given by the Rev. Father Leen to a crowded congregation. There was the usual procession in which the St. Augustine division of the Arch-Confraternity of the Blessed Sacrament took part, followed by Solemn Benediction.

Five Marist Brothers' Old Boys of Auckland are included in the inter-provincial Rugby Union representative team, three of whom played in the match against Canterbury on Saturday last, in which the local representatives were defeated by 6 points to 3. The visitors were met by members of the Christchurch Old Boys' Association, and suitably entertained in their rooms by the executive committee. Mr. F. Herring, an Auckland Marist Old Boy, is vice-captain of the visiting team.

From the Sydney *Daily Telegraph* I extract a few particulars of his Lordship Bishop Grimes' recent journeyings. Since he left here on July 12 'calls were made at Nukualofa, Haapai, and Vavau in the Tongan group, thence the Bishop voyaged to Apia, in Samoa, and subsequently to Levuka and Suva, in Fiji. While in Apia his Lordship paid a visit to ex-King Mataafa, whom he found in a cheerful and thriving condition. The sad news of the death of Cardinal Moran caused the Bishop great surprise and grief. Whilst in Sydney, where he reached on August 22—accompanied by the Rev. Dr. Kennedy, assistant priest of Christchurch Cathedral, and a former student of Manly Ecclesiastical College—the Bishop will be a guest of the Marist Fathers at St. Patrick's presbytery.'

In "Current Topics" in last Saturday's *Lyttelton Times*, the substance of an interview with the Bishop in Sydney is given from an exchange, as follows:— 'Bishop Grimes, who arrived in Sydney last week after visiting Fiji, was interviewed by a representative of the *Sun*, and sketched the impressions he had gathered during his stay in the Crown colony. His Lordship had not seen Fiji for seventeen years, and he found the study of the existing conditions intensely interesting. "Fiji will never be a white man's country," he declared, but he hastened to explain that he did not mean to imply that no progress had been made. "Everywhere," he said, "I saw evidence of advancement. The zeal of the Marist Fathers is beyond admiration. Isolated from all social intercourse, they live entirely among the natives, educating and clothing them, and instructing them in agriculture. In the building of churches and residences they are experts. They are their own architects, clerks of works and builders. The churches of Suva would not disgrace a modern city." The Bishop went on to speak of the prospects of the colony. He said that the Fijians would not work because work was almost unnecessary. Their wants were few, and the food they required was supplied in abundance by nature. They were content to potter about their little plots of land without attempting any hard work. His Lordship evidently was interested in the great influx of Indian coolies, who supply the labor that is required in the plantations. "The Christian teachers do not make much headway with them," he remarked. "They observe their own customs, manners, and religious rites. People like them as servants because they become very faithful to their employers and work all day long. They consider themselves well paid at £1 a month. But one and all realise that the coolie labor question is going to be a very big one to deal with in the future." Naturally his Lordship did not venture to suggest a solution of the problem, but he stated that a complaint, as to the truth of which he could not speak, was being made by selectors, who declared that they could not acquire land because it was being parcelled out to

Indian settlers. If the complaint is justified, the Administration will have soon to face a serious problem.'

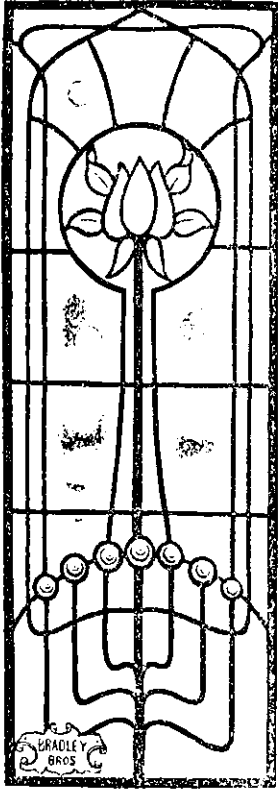
Temuka

On the eve of his departure from Temuka, Mr. Joseph Tangney, who with his brother, is starting business in Morven, was entertained at a complimentary social in the Drill Hall, Temuka on Tuesday night of last week, by the Catholic Young Men's Club, and the Catholic Ladies' Society. The hall was tastefully decorated. Supper was handed round by members of the Young Ladies' Society. Prior to this taking place the Rev. Father Fay, in a few appropriate remarks, said he had been asked by the Catholic Club and the Young Ladies' Society to acknowledge the worth of Mr. Tangney's services on behalf of the above clubs. It gave him great pleasure, before such a large gathering, to be able to give a tangible proof of the great esteem in which Mr. Tangney was held. It was not only by the members of the Catholic Club, of which he had been the energetic and painstaking secretary, but as a citizen, that his loss would be keenly felt. He had not known Mr. Tangney for long, but he (Mr. Tangney) was one of the first to welcome him (the speaker) on the Temuka railway station about 18 months ago. He had always found him possessed of firmness of character, a trait which was essential to the making of a good citizen. After wishing him all success for his future undertaking, he handed Mr. Tangney a gold watch, from the Catholic Club, bearing the following inscription:—'Presented to Joseph Tangney, from the Temuka Catholic Club, August 29, 1911.' Father Fay, then, on behalf of the Ladies' Society, presented Mr. Tangney with a gold locket. He expressed their gratitude to Mr. Tangney for the many acts of kindness rendered by him to the society. He was always untiring in his efforts to make a success of any work he took in hand. He again wished Mr. Tangney success.

Mr. Tangney said he could hardly find words to adequately express his feelings, or his appreciation of the kind words spoken by the Rev. Father Fay. As to anything he had done in connection with the Catholic Club and Young Ladies' Society, he had always found it a pleasure to help them, and he expected no other reward than to see the particular affairs he was engaged in a success. In conclusion, he thanked all those present for attending, and for their good wishes and handsome presents, which would always remind him of the many pleasant days he had spent amongst his old club mates, and last, but not least, amongst the ladies.

A pleasant little function took place in the Fire Brigade rooms a few nights ago, on the occasion of a send-off to Messrs. Tangney Bros. After justice had been done to the good things provided and several toasts had been duly honored, Mr. H. Lee made a presentation to Mr. Joseph Tangney of a handsome travelling rug. He said it was given with the esteem of all present, thus showing the good feeling that existed between him and his friends. Mr. Tangney, in responding, said he regretted his departure very much, and he thanked all for their kindly remarks and good wishes and for their handsome present. He was sure it would always remind him of the good times he had spent in Temuka. Mr. J. Tangney, in a few well-chosen words, thanked all present for the kind way they had spoken of him, and said he did not know what he had done to deserve it. He thanked them for their valuable present of a handsome watch.

At the beginning of the year Mr. McDonald, of the Coronation Tea Rooms, said he would give a dinner to the winners of the junior flag, and, the Athletic team proving the winners, he invited them along last Thursday evening. Athletics, in a true sportsmanlike spirit, invited the Temuka team, who were runners-up in the competition. About 50 sat down to a dinner provided by Mr. McDonald in his best style. During the evening medals were presented as follow: Best all-round forward (medal presented by Mr. Brosnan), Mr. A. Scott; best follower-up (medal presented by Mr. Trigance), Mr. R. Gillespie; most improved back (medal presented by Mr. Creevy), Mr. Geo. Spillane; two best backs (trophies presented by Mr. J. Tangney and Mr. W. Pearson), Messrs. Twomey and P. Sullivan.



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ELEVEN WERE CURED.**

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

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

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

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

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

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

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

You may use my letter in any way you desire.

Very truly yours,

WM. A. MORTON,

Registrar, L.D.S. University.

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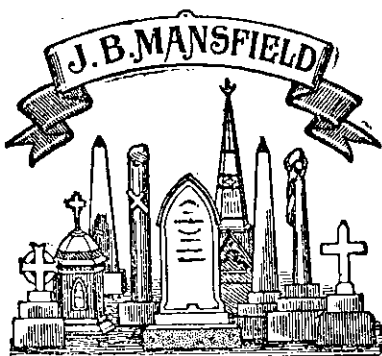
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Commercial

PRODUCE

WELLINGTON, September 4.

The High Commissioner cabled from London on September 2 (the quotations unless otherwise specified are the average market prices on spot):—

Mutton.—Market quiet; unfavorably affected by large arrivals and low prices of chilled beef. Canterbury, 3½d; North Island, 3½d.

Lamb.—Market steady; good demand for all lamb; stock moderate. Canterbury, 5½d; other than Canterbury, 5d.

Beef.—Market very dull. Supplies of American chilled beef are large, and selling at 3½d for hinds and 2½d for fores.

Butter.—Market quieter. The supplies that were not obtainable here on account of the strike are now available. Australian, 120s; Danish, 132s; Siberian, 116s.

Cheese.—Market firm at an advance. New Zealand, 66s. The supplies of New Zealand cheese are nearly exhausted. The cheese prospects for next season are encouraging.

Hemp.—The market continues dull. New Zealand good, fair, on spot, per ton £19 10s; fair grade, £19; fair current Manila, £20. The output from Manila for the week was 15,000 bales.

Messrs. Donald Reid and Co. report:—

Oats.—The quantity on offer is very limited, while for all sorts there is strong demand. Every lot sold under keen competition at a slight advance on late values. Prime milling, 2s 9d to 2s 9½d; good to best feed, 2s 8d to 2s 9d; inferior to medium, 2s 6d to 2s 7½d per bushel (sacks extra).

Wheat.—The market is strong, but in the absence of offerings little actual business is passing. Fowl wheat is scarce, and has good inquiry. Prime milling velvet, 3s 9½d to 3s 10d; Tuscan, etc., 3s 8½d to 3s 9d; medium, 3s 7½d to 3s 8d; best whole fowl wheat, 3s 6d to 3s 7d; medium, 3s 3d to 3s 5d; broken and damaged, 2s 9d to 3s 2d per bushel (sacks extra).

Potatoes.—Consignments are coming forward steadily, and values are somewhat easier. We submitted 10 trucks (southern-grown Up-to-Dates), which met fair competition, and sold at—for best, £2 15s to £2 17s 6d; medium, £2 10s to £2 12s 6d; inferior are worth £2 to £2 5s per ton (sacks included).

Chaff.—There is ready sale for prime oaten sheaf at quotations. A quantity of medium chaff is coming forward, which meets with little demand. Best oaten sheaf, £4 2s 6d to £4 5s; choice, to £4 7s 6d; medium to good, £3 15s to £4; light and discoloured, £3 5s to £3 12s 6d per ton (bags extra).

Messrs. Dalgety and Co. report as follows:

Oats.—Stocks in store are now almost exhausted, and very few are being offered by growers. There is a very keen demand for local consumption and shipment, and values remain firm at late quotations. Prime milling, 2s 8½d to 2s 9½d; good to best feed, 2s 7½d to 2s 9d; inferior to medium, 2s 5½d to 2s 7½d per bushel (sacks extra).

Wheat.—This market continues strong, with very light offerings. There is a strong demand for all descriptions at prices on a par with last week's rates. Prime velvet, 3s 9d to 3s 10d; prime Tuscan and velvet-ear, 3s 8½d to 3s 9d; medium, 3s 7d to 3s 8d; best whole

fowl wheat, 3s 5d to 3s 7d; inferior to medium, 3s 1d to 3s 5d per bushel (bags extra).

Potatoes.—This market is considerably weaker than last week. There is no local demand, and values have now receded to shippers' limits, at which price there is a fair inquiry. Choice up-to-dates, £2 10s to £2 12s 6d; good, £2 7s 6d to £2 10s; medium, £2 2s 6d to £2 7s 6d; inferior, £1 17s 6d to £2 2s 6d per ton (bags in).

Chaff remains as quoted last week, with a little better 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).

Messrs. Stronach, Morris, and Co. Ltd., report for week ending September 5, as follows:—

Oats.—There are very few offerings and prices are very firm. Quotations: Prime milling, 2s 9d to 2s 9½d; good to best feed, 2s 8d to 2s 9d; inferior to medium, 2s 6d to 2s 7½d per bushel (sacks extra).

Wheat.—There is very little business being done, owing to the small quantity offering. There is good inquiry for fowl wheat, which is very scarce. Quotations: Prime milling velvet, 3s 9½d to 3s 10d; red wheats, 3s 8½d to 3s 9d; medium to good, 3s 7½d to 3s 8d; best whole fowl wheat, 3s 6d to 3s 7d; medium, 3s 3d to 3s 5d; broken and damaged, 2s 9d to 3s 2d per bushel (sacks extra).

Chaff.—Large quantities are still coming forward, but prime quality is still selling at late quotations. Medium and inferior is neglected. Best oaten sheaf, £4 2s 6d to £4 5s; medium to good, £3 15s to £4; light and inferior, £3 5s to £3 12s 6d per ton (bags extra).

Potatoes.—Owing to the large arrivals prices are easier. Quotations: Prime up-to-dates, £2 10s to £2 15s; medium to good, £2 7s 6d to £2 10s; inferior, £2 to £2 5s per ton (sacks in).

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.

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

Rabbitskins.—We offered a very large catalogue at Monday's sale to a good attendance of buyers. Bidding was brisk, and prices were much on a par with last week's. Outgoing season's stuff was inclined to be easier. Quotations: Prime winter does, 21d to 22½d; bucks, 17½d to 18½d; second winter does, 16½d to 18½d; second winter bucks, 14d to 15½d; incoming winters, 15d to 16d; outgoing, 13d to 14½d; autumns, 11d to 14d; racks, 9½d to 10½d; light racks, 8d to 9d; small, 4d to 5d; fawns, 14d to 16½d; winter blacks, 22d to 26½d; horse hair, 18d to 19½d.

Sheepskins.—There was a very large attendance of buyers at to-day's sale, as the usual monthly wool catalogue was also offered. There was very little competition in spite of the large number present, and prices were inclined to come back. Quotations: Fine halfbred, 6½d to 7½d; medium, 6d to 6½d; best fine crossbred, 6d to 6½d; coarse crossbred, 5½d to 6½d; inferior skins, 3½d to 4½d; best lambskins, 5½d to 6½d; best merino, 5d to 6½d; pelts, 2d to 5d.

Hides.—We held our fortnightly sale on Friday, 1st inst., when we submitted a catalogue of 353. Prices taken all round were about on a par with last sale. Quotations: Prime stout heavy ox, 7½d to 8½d; good heavy, 7½d to 7½d; medium, 6½d to 6½d; light weight, 6½d to 6½d; stout heavy cow hides, 6½d to 6½d; medium and inferior cow and ox hides, 4½d to 5½d; cut, 5d to 6½d; calfskins, 7d to 9½d; yearlings, 5½d to 6½d.

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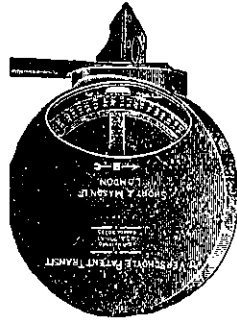
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- Saccharometers—7s. 6d. "
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CATHOLIC CLUBS

WELLINGTON.

The twenty-sixth half-yearly general meeting of the Wellington Catholic Club was held in St. Patrick's Hall on Thursday evening of last week. In the absence of the president of the club (Very Rev. Father O'Shea, V.G.), Mr. J. McGowan, vice-president, occupied the chair. The Rev. Father Venning was also present.

The half-yearly report and balance sheet were adopted. The report indicated that the affairs of the club were in an encouraging condition. There had been a remarkable increase in membership. The cricket branch had been successful in annexing the third-class championship. The finances of the club were also in a healthy state. After disbursing the sum of £75 19s 1d, a credit balance of £27 1s 6d was being carried forward to current account.

The election of officers for the ensuing half-year resulted as follows:—Patron, his Grace Archbishop Redwood; president, Very Rev. Father O'Shea; vice-presidents, Very Rev. Dean Regnault, Rev. Fathers Venning, Hickson, and Quinn, Rev. Brother Justin, and Messrs. M. Kennedy, M. O'Connor, C. P. Skerrett, A. H. Casey, and J. McGowan; hon. secretary, Mr. W. C. Thomas; hon. treasurer, Mr. J. G. Leydon; executive, Messrs. G. Dce, J. Webb, E. Dunne, B. Leydon, W. Tiller, J. McDonald, W. Keeney, G. Carroll, and W. Smith; auditors, Messrs. G. J. Moran and J. F. O'Leary.

It was decided to enter for the crystallate cup billiard competition, and Mr. B. Leydon was appointed to represent the club on the management committee.

The position in regard to the new Catholic Hall and Club was reviewed, and Messrs. J. W. Callaghan, R. Butcher, C. Gamble, F. McDonald, and M. O'Kane were elected as a committee to formulate a scheme to further the erection of the building.

Messrs. B. Leydon and J. McGowan were elected to the management committee of the St. Vincent Boys' Guild.

GORE.

There was a good attendance of members at the weekly meeting on August 28 of the Gore Catholic Club, over which Rev. Father Tobin presided. The secretary of the Invercargill Catholic Club wrote regarding the proposed football match, intimating that a team would be sent to Gore on Wednesday, September 6, if suitable. This was agreed to, and the secretary was instructed to make the necessary arrangements for the match. The business for the evening was a debate, 'Government versus Opposition.' Messrs. C. Carmody and T. Daly were the leaders for the respective sides, and Mr. Francis also spoke. Owing to the lateness of the hour and the number of speakers, it was decided to adjourn the debate until next Monday evening.

The following is the team to represent the Gore Catholic Men's Club in the match with the Invercargill Catholic Club on Wednesday:—Leon, Carmody, Low, Bushbridge, Keenan, F. O'Kane, Boswill, Green, Hoffman, W. O'Kane, Windle, A. O'Kane, Gibbons, Ferris, and Smith (captain); emergencies, Hanley, R. Ferris, and Sweeney.

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

(From the club correspondent.)

Our literary and debating branches continue to have good attendances at the weekly debates, and competition promises to be keen for the various trophies to be competed for at the end of the year. In the inter-club contests our representative team (Messrs. Dwyer, Nevin, and Carrol) defeated the Unitarian representatives on August 10 by a considerable margin. On August 24 the University team defeated our team

(Messrs. Dwyer, McKenna, and Carrol) by one point. The judge (Mr. T. U. Wells) remarked that this was the closest debate he had ever been called on to adjudicate on. Messrs. McDevitt, McKenna, Carrol, and Egan journeyed to Otahuhu on August 28 to debate the subject, 'Would national prohibition be beneficial to New Zealand?' with the Otahuhu club. On the motion being put to the audience they gave their verdict in favor of the Marist Brothers' Old Boys' team. It is satisfactory to observe the prominent position our football club is occupying in the club championship, being now in the satisfactory position of having to play off with the City Club for the cup. This is very gratifying, as at one stage our club appeared to be hopelessly out of the running. Much credit for this marked improvement is due to our captain and vice-captain—Messrs. F. Herring and J. Grace. Great interest was centred in the game M.B.O.B. v. University on August 26, which had a distinct bearing on the championship. Our boys, however, proved too superior, and won the game in the final stages by 8 points to nil, thus creating rather a great surprise for the public. Tries were scored by Herring and Curran, the latter's try being converted by Little. Messrs. Herring, J. O'Brien, and Barrett are to be congratulated on their inclusion in the Auckland touring team. This is the first year that Messrs. O'Brien and Barrett have been selected. Mr. Herring, however, is an old rep.

WEDDING BELLS

(From our Wanganui correspondent.)

MORTON—HEARN.

A wedding, which attracted considerable interest, took place in St. Mary's Church, Wanganui, on August 31, when Mr. John Selby Morton, second son of Mr. John Morton, of Turakina, was united in the bonds of Matrimony to Miss Mary Hearn, second daughter of the late Mr. N. Hearn, of 'Buenos Aires,' Moumahaki. The popularity of the bride and bridegroom was attested by the large number present at the ceremony. Nuptial Mass was celebrated by Rev. Father Holley, Rev. Fathers McKenna (Pahiatua) and Moloney being also present. The 'Wedding March' was played by the Rev. Father Moloney as the happy couple left the church. The bride was attired in white satin, with spangled net robe, cap and veil, and wore a wreath of orange blossoms. The bridesmaids were Misses Gertie Hearn, Minnie Kennedy, Gertie Cullinane, and Jean Cameron. Mr. J. Morton acted as best man, and Mr. James Todd was groomsman. Mr. Martin Hearn (brother of the bride) gave her away. After the ceremony a wedding breakfast was held at the Naumai Tea Rooms, the near relatives of the bride and bridegroom being present. The very many friends of Mr. and Mrs. Morton unite in wishing them a long and happy wedded life.

Sir Joseph Ward on Tuesday afternoon informed the House that the Hon. Mr. Fowlds had resigned his position in the Ministry, and that his resignation had been accepted by the Governor. He said he regretted the severance of an esteemed friend. Mr. Fowlds had been in the Ministry for five years, and on no occasion had a cross word taken place between any of them. He acknowledged the ability and great public spirit manifested by Mr. Fowlds. 'As friends we met, as friends we part, and friends we will always be,' concluded the Prime Minister.

The revenue of the Post and Telegraph Department of New Zealand, remarked Sir Joseph Ward at the letter carriers' social at Wellington on Saturday night, was the highest of any country in the world in proportion to population. It exceeded £1,000,000 last year—equal to £1 per head of the population. Ninety-six and a-half million letters were posted in New Zealand last year, and over 100,000,000 delivered. In addition to nearly 8,000,000 post-cards, 24,000,000 newspapers were delivered.

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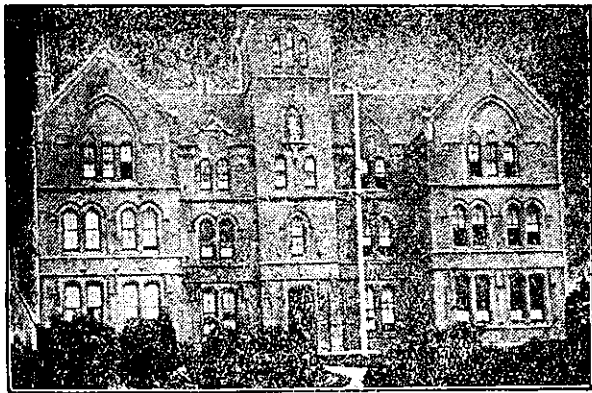
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THE RECTOR.

MARRIAGE

SILVER WEDDING.

FOLEY—HAWKESWOOD.—On September 8, 1886, at St. Patrick's Church, Palmerston North, by Rev. Father J. F. Patterson, Michael Foley, of Tralee, Kerry, now of Puniwhaka, Taranaki, to Mary Anne, eldest daughter of the late Richard S. Hawkeswood, of 57th Regiment, Auckland.

INFORMATION WANTED of a Family named EVANS, who emigrated to New Zealand about eighteen years ago from Deptford, Kent.—*Tablet Co.*

[A CARD.]

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, SEPTEMBER 7, 1911.

CATHOLIC SCHOOLS IN INDIA

SWEET are the uses of advertisement,' says the up-to-date aphorism; and presumably they are not the less sweet if, by any chance, the advertisement is obtained at the other fellow's expense. And this occasionally happens. It has always been a source of wonder to us how it is that our friends of the ultra-Protestant school never seem to realise that in bringing false testimony and railing accusations against the Catholic Church they are adopting a course which not only defeats its own object but which is almost certain, sooner or later, to bring into still clearer relief the merits and excellences of the very organisation which it is intended to decry. An unfounded charge or an exaggerated statement is put forward against the Church; or an alleged quotation from some widely respected authority

is made. Fairminded men to whom the true facts in relation to the specific charge are known, are revolted; and are moved not only to refute the calumny, but to put on record a positive tribute to the slandered Church. Or the alleged quotation is referred to the original authority; when it transpires that the citation is a distortion, both of the writer's words and of his sentiments, and that instead of blame he has words of praise and appreciation for the Church.

*

An excellent, and doubtless much appreciated advertisement of this sort has just been enjoyed by the Catholic educational institutions in India. It appears that, chagrined at the remarkable success and progress of Catholic educational work among the European and Eurasian population, and at the way in which it has completely outstripped all Protestant effort, a number of bigoted individuals have inaugurated what has been called an All-India Protestant Education movement—the object of which is, first, to discredit, and ultimately to destroy, the Catholic schools and colleges, which are to be superseded by highly-equipped up-to-date Protestant institutions. In furtherance of these objects numerous letters and articles have appeared in the papers of Bengal and Northern India; and—as giving tone and weight and standing to the movement—a lengthy article on the subject, by a Mr. H. P. Skipton, was published in the *Nineteenth Century* for May last. In the course of the article the writer made the following alleged quotation, and the following charges against the Catholic schools: 'The Roman Church in India is distinctly an alien Church, manned and directed by French, Belgian, Italian, and German clergy, with a sprinkling of Irish Roman Catholics, none of whom—and the last named unfortunately least of all—can be reckoned as our friends politically or otherwise. "The condition of things," writes Sir Andrew Fraser (late Lieutenant-Governor of India) in reference to this fact, "is only to be stated to show how serious it is. The children are not trained to represent Great Britain in its religion and special characteristics before the peoples of India." The part that the population thus trained will take in the day of trouble will depend on the direction they get from their spiritual pastors and masters, upon whom the fate of India might thus come to depend.'

*

The charges implied in the Skipton paragraph and in the alleged statement of Sir Andrew Fraser—which were at once refuted, effectively and in detail, by the *Catholic Herald of India*—elicited some emphatic protests and some interesting tributes to the Catholic Church from the Indian secular press. Thus the paper *Capital*, in its column 'Current Coin,' gives utterance to the following pungent criticism of the *Nineteenth Century* strictures, and of the All-India Protestant Education proposal. 'We can understand,' it says, 'the proposition that Roman Catholic schools in India are not the best places to train Protestant children whom their parents wish to grow up strong in the old hard belief that the Church of Rome is the Scarlet Woman and an abomination in the sight of the Lord. But what about the children of Roman Catholics, especially Irish Roman Catholics who, we presume, are Europeans and representatives of the British race. Would Sir Andrew have these youths forced into Protestant schools to acquire the characteristics of the Covenanter and the Puritan? We are inclined to think that our late Lieutenant-Governor is not a clear thinker nor a consistent upholder of fairplay. When he was in Bengal he had nothing but praise for the Roman Catholic schools, which he declared were training upright and useful citizens, and Domiciled youths can hardly be that without possessing some of the qualities of which the ordinary Englishman or Englishwoman is proud. The evangel of Sir Andrew Fraser and Mr. Arden Wood and others is to collect funds to supplement Sir Robert Laidlaw's gift of £50,000 to make the Protestant schools in India as efficient and morally good as the Roman Catholic schools. The latter will not benefit under Sir Robert Laidlaw's benefaction or the public subscriptions supplementing it; but we did not think that these sinews of war were to be used to crush the

Roman Catholic schools and proselytize the Domiciled Papists.' And the *Delhi Morning Post*, of June 8, was still more emphatic. 'We do not think,' it says, 'Mr. Skipton has exaggerated the situation; but we totally disagree with his contention that the education given to Christian boys and girls in Roman Catholic institutions is a political danger. In our opinion the striking contrast between the success of Roman Catholic educational work in this country with the comparative failure of the Protestant Church only shows the greater zeal and the more earnest energy of the Catholic priesthood. Mr. Skipton probably has little knowledge of the educational work of the great Roman Catholic institutions in Calcutta, Darjeeling, and Bombay; and if these institutions had not existed there would hardly have been any education worth the name among the domiciled community. We know as an absolute and incontrovertible fact that the education given in Roman Catholic schools and convents and colleges is, so far as other denominations are concerned, of a wholly non-sectarian character; and it is due to this reason, and also to the greater culture and polish obtainable in these institutions rather than in Anglican schools, that so many Hindus and Mahomedans are attracted to these institutions. St. Xavier's College in Calcutta, has, for instance, among its "alumni" men of the highest positions and character who are a living testimony to the character of the education imparted by the Jesuit Fathers; while the supremacy of that and other schools in all branches of sport is a conclusive proof that the special characteristics of Great Britain do not flourish the less in these admirable institutions than in those which are wholly controlled by English Protestants, who, probably, have not the same self-sacrificing love for their work as has been abundantly shown by the Jesuits and the Irish Brothers in India.' These are words of which—coming as they do from such an entirely disinterested and independent source—Catholic educators in India, and our co-religionists there generally, have very great reason to be proud.

*

In the meantime, the editor of the *Catholic Herald of India* (Father Neut, S.J.) had written to the late Lieutenant-Governor to ask whether in the sentence quoted by Mr. Skipton he (Sir Andrew Fraser) really meant to imply that the training imparted by the Catholic schools constituted a political danger. Sir Andrew Fraser's reply was most explicit and emphatic: 'From this passage,' he wrote, 'in its language and intention, I entirely dissent. Mr. Skipton, in quoting me, most distinctly, though no doubt unintentionally, misrepresents my views. I regard many of the foreign priests referred to as my friends, and consider that we owe them a great debt of gratitude for the work they have done in India; and I emphatically dissociate myself from the statement made about the Irish Roman Catholics, whom, though differing from me in religion, I recognise as my fellow countrymen, animated by the same patriotic and philanthropic interest in India which I hope I have in some measure myself.' 'I do not know,' he continued, 'where it is that Mr. Skipton has found the quotation which he gives. The first part of the quotation does certainly not apply to the Roman Catholic schools. The seriousness of the condition of things arises from the want of education, not from the existence of these schools. I can only recall one document in which I have referred to the work of the Roman Church in education in India.' He then proceeds to give the reference, portion of which is as follows: 'Apart from the Roman Catholics, no denomination of Christians has been able to command liberal pecuniary assistance from abroad for European and Eurasian schools. There are many well staffed and equipped Roman Catholic schools which contrast favourably with our older schools. Many children of our communions have been attracted to them; and they have done good work.' And before concluding, he repeatedly refers to the Catholic Church as 'the only section of the Christian Church which has hitherto made anything like a successful effort to deal with the question' (of education). Thus is an effective extinguisher administered to the unscrupulous Skipton.

The net result of the whole episode has been to give wide publicity to the attractiveness and flourishing condition of the Catholic schools, and to furnish a unique and magnificent advertisement to the value and success of Catholic educational work in India. Even the clerical promoters of the All-India, etc., movement, in their very zeal to decry Catholic schools, unwittingly and unintentionally assist in this advertisement. Thus, in a long article in the June number of the *Indian Church News*, the Rev. Joshua Brookes, Chaplain of Rawalpindi, laments: 'With priests and nuns as teachers, who accept no salaries, and aided by funds from Europe, they enter into an uneven competition with the Anglican Chaplain, who finds it ever more difficult to obtain efficient teachers for the very inadequate salaries that he is able to offer. Here in Rawalpindi, for instance, where once a station school flourished with 100 pupils, now it is reduced to less than 50; whilst the Roman Catholic school which was only opened in recent years is so prosperous that it can afford an omnibus to collect its pupils. The tuition moreover that the nuns give in music, painting, French, and needlework is a very great attraction to the parents of Protestant girls.' The appeal of the advocates of the Anglo-Indian Protestant Education scheme is for a sum of no less than £300,000. Towards this, £50,000 appears to have been given by Sir Robert Laidlaw; and some £20,000 has, we believe, been raised from other sources. The appeal may or may not be successful; but if its promoters have ordinary penetration and reasonable capacity for profiting by experience they will have learnt by this time the desirableness of dropping the policy of attacking other religious bodies, and, in particular, the wisdom of leaving the Catholic schools severely alone. For it is very evident that multiplied attack means only multiplied advertisement, and multiplied friends for the Indian Catholic schools.

Notes

The Scot's Weak Heart

Frugal North Briton (his first experience of a taxi): 'Here, man, stop! I ha'e a weak heart. I canna stand that hang't wee machine o' yours markin' up thae tuppences.'—*Punch*.

Religious Orders in Portugal

In the House of Commons the other day Mr. John Redmond asked the Secretary of State for Foreign Affairs if he would state what protection would be afforded by the British Government to the rights of British subjects holding property in Portugal who had complied with the terms of the decree issued by the provisional Government of Portugal. To which Sir E. Grey gave the following reply: 'The hon. member, no doubt, refers to the decree issued on the 31st December, 1910, by the Portuguese Government. This decree, of which a translation was published in the *London Gazette* of the 25th April last, pronounced the forfeiture to the State of the properties of religious associations in Portugal under certain conditions and laid down the procedure which must be followed by any claimants desiring to establish a rightful claim to the ownership of confiscated properties. His Majesty's Ministers at Lisbon formally reserved all rights that British subjects might possess in respect of the properties affected. On further representations from his Majesty's Government the Portuguese Government have given an assurance that any decision adverse to British claims may at an early stage of the proceedings be referred to arbitration at The Hague.'

Mr. Redmond's Disclaimer

Some of the New Zealand papers which criticised the Home Rule demand on the occasion of the envoys' recent visit, or extended only a lukewarm and half-hearted support to the movement, attempted to justify their attitude by references to certain statements regarding Separation alleged to have been made by Mr. Redmond in his American speeches. American news-

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papers are notoriously imaginative; and sweeping or sensational statements from such a source are always more or less suspect. It is, therefore, in no way matter for surprise to find Mr. Redmond giving an explicit disclaimer to these alleged separatist statements. The following letter (says the *Dublin Freeman's Journal*) has been sent to a Glasgow correspondent who wrote to Mr. John Redmond regarding an alleged quotation from a speech which he was supposed to have delivered in America:—

House of Commons,

July 6th, 1911.

Dear Sir,—I am directed by Mr. Redmond to acknowledge receipt of your letter of the 5th inst., and in reply have to state that the allegation that he, speaking at Buffalo, U.S.A., last year, said that 'what the Irish Party wanted was Separation,' is absolutely untrue. Mr. Redmond never made any such statement either at Buffalo or elsewhere.—Yours very truly,

T. J. HANNA.

Peter Campbell, 98 Stanley street,
Kinning Park, Glasgow.

A Hawera Protest

A Hawera parent, who has been proceeded against by the local Truant Inspector for not sending his boy to school, has sent a vigorous and indignant letter to the *Wanganui Chronicle* on the subject. In the course of the letter he gives the following as his grounds for not complying with the compulsory provisions of the Education Act:

'It is a "terminological inexactitude" to state that I refused to "send my boy to a school where military training is taught." The reasons given by me to the Truant Officer, for taking my boy from the Hawera State School, were numerous, among them being:—(a) His general education was not conducted on lines which I approve. He was kept too long in standards which he had obviously outgrown. In arithmetic, for instance, he was compelled to work for twelve months at rules which should be mastered in three months. (b) I strongly object to the absence of gymnastic training, and to the substitution thereof of military drill with dummy guns, even for children under the age of twelve years. It is immoral, from my point of view, to instruct infants, not to speak of grown-up boys, in militarism. The Hawera school is in danger at present of being turned into a military academy. (c) I object to the insanitary conditions existing at the school when my boy attended, the urinals and closets being so bad that some boys refused to enter them. My child contracted measles at the school. (d) I object to my child associating with boys who constantly use filthy language, and whose actions were in some cases unspeakable; and no power in New Zealand will compel me to tolerate such.'

Whatever may be thought of the first three grounds advanced, the sympathy and support of the whole community will go with the protester in the stand he takes in regard to the last count of his indictment.

*

The letter concludes with the following sarcastic outburst: "The Board instructed the Truant Officer to take action against the father." Does the Board think that I am incompetent to teach my child? I am a poet, journalist, author, artist, and musical and dramatic critic of twenty years' standing. I am author of the following books—*The Higher Teaching of Shakespeare*, *The Inwardness of Shakespeare*, *Lady Rosalind* (a novel), *Collected Verses, Flowers, Birds, and Children*, *Symbolistic Sonnets, Poems, Essays for Ireland, Imaginations in the Dust*, as well as innumerable essays on educational and literary subjects. University men throughout Europe have not been above learning from my books, and I have been elected a F.R.S.L., F.R. Hist. Society, and member of the Society of Arts—all London—on the merit of my creative literary work. Does the Education Board believe that I am not competent, or to be trusted, to see that my child is properly educated? Or, has the Board allowed itself to become a foolish tool in the hands of the headmaster of the Hawera School? My wife is a highly-educated

woman, and quite capable of imparting a satisfactory education. New Zealand is a truly remarkable country! Is there any other country in the world where the village tailor and the village piano-tuner are tolerated as dictators of educational policy?—Yours faithfully,

'LOUIS H. VICTORY.

'Regent Street, Hawera.'

THIS WEEK'S ISSUE

Catholic Schools and Colleges in India—a splendid advertisement. Page 1749.

Home Rule and Religious Intolerance—what leading Protestants have to say. Page 1759.

'God or No-God in the Schools'—glaring misrepresentations of Dr. Temple and Dr. Parker exposed. Page 1729.

The late Cardinal Moran—full description of the solemn obsequies and funeral. Page 1739.

Modernism in Protestant Churches—and its consequences. Page 1737.

John Redmond and Separation—an emphatic disclaimer. Page 1750.

TOPICS FOR DISCUSSION

DEBATE.

Would Germany be justified in going to war to enforce her demands in Morocco?

Would England be justified in entering upon war to resist German demands in Morocco?

Should all editorial and other newspaper articles be signed by the name of the writer?

DIOCESE OF DUNEDIN

The annual Peter's Pence collection will be taken up at St. Joseph's Cathedral on next Sunday.

The missions which are to be held throughout the diocese by the Redemptorist Fathers will be opened at Oamaru and Palmerston South on the first Sunday in October.

During the absence of his Lordship the Bishop from the Dominion all communications in connection with diocesan affairs should be sent to the Right Rev. Mgr. Mackay, V.G., Oamaru.

On Sunday there was Exposition of the Blessed Sacrament at St. Joseph's Cathedral from the last Mass until Vespers. In the evening there was the usual procession, followed by Benediction of the Blessed Sacrament.

His Lordship the Bishop left on Wednesday by the Ulmaroa for Sydney for the purpose of assisting at the Month's Mind of the late Cardinal Moran. His Lordship will return to New Zealand in time for the opening of the new church at Timaru, on Sunday, October 1.

The St. Patrick's Young Men's Club, South Dunedin, held their weekly meeting on Monday evening, there being a fair attendance of members. The programme consisted of impromptu speeches, the speakers being Messrs. Carr, McAllen, and Fitzgerald, who delivered excellent addresses.

The Christian Brothers' Old Boys Association held a social on Wednesday evening of last week in the Early Settlers' Hall. It proved a complete success, members being present from various parts of the province. There were over 300 persons present. The funds are to be devoted to the initiation of a scholarship fund for the Christian Brothers' School.

An Association football club has recently been established at Oamaru, and on Saturday the Christian Brothers' Club sent a mixed team to Oamaru in response to an invitation from the new club. In splendid weather, and in the presence of a large number of interested spectators, who were for the most part witnessing the Association game for the first time, a fast, exciting match was played, the visitors winning by the

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narrow margin of 2 goals to 1. The Christian Brothers' team were royally entertained by the members of the Oamaru Club.

There was a very large attendance of the members of St. Joseph's Men's Club in St. Joseph's Hall on Monday evening, when Mr. M. Rossbotham, who is leaving for South America, was entertained at a smoke concert. Mr. E. W. Spain, on behalf of the members of the club, presented Mr. Rossbotham with a gentleman's companion as a slight mark of the esteem in which he is held and in recognition of his valued services on behalf of the club. During his membership of the club Mr. Rossbotham was unsparing in his efforts to further its interests, and his marked ability as a speaker and writer went far with popularising the institution with the young men of the parish. The lectures which he delivered from time to time gave evidence of his wide and varied learning, and never failed to draw large audiences; while his keen sense of humor added further to his popularity. Apart from his work as a member of the club, Mr. Rossbotham's genial and unassuming manner won him the sincere affection of his fellow-members, and his departure was keenly felt by those who had the privilege of his friendship. During the evening songs were contributed by Messrs. H. Poppelwell, A. Graham, H. Moynihan, G. Hayden, and C. Hannagan. Mr. F. Heley played the accompaniments.

DIocese OF AUCKLAND

(By telegraph, from our own correspondent.)

September 4.

There was Exposition of the Blessed Sacrament in the Cathedral yesterday from the last Mass until Vespers. The usual procession took place in the evening.

Mrs. Catherine Mulkere, widow of the late Captain Mulkere, of the British Army, died at Onehunga on Friday, aged 75. Deceased was widely respected, and is survived by a grown-up family of sons and daughters. She was attended in her illness by the Right Rev. Mgr. O'Reilly. The funeral took place at St. Mary's Cemetery, Onehunga, yesterday, and was largely attended. Very Rev. Father Mahoney officiated.—R.I.P.

The Children of Mary, Devonport, held a successful social in the Masonic Hall, when there was only a moderate attendance, owing to the inclemency of the weather. Mesdames Hogan and Oxtan supervised the supper arrangements. Concert items were given by Misses Hogan, McCallum, Messrs. Kavanagh, O'Connor, and Master Molloy. The next social will be held in May, when it is hoped the parish priest, Rev. Father Furlong, will be present.

Palmerston North

(From our own correspondent.)

September 3.

The ladies of the congregation are unusually busy in preparing goods for the bazaar in November, and another social in aid of the stall funds is to be held in the Empire Hall towards the end of the month.

To-day being the first Sunday of the Month the women's branch of the Sacred Heart Sodality approached the Holy Table in large numbers at the 7.30 and 9 o'clock Masses. The 11 o'clock Mass was celebrated by Rev. Father Costello, who announced special sermons for each of the Sunday nights throughout the month. After Mass there was Exposition of the Blessed Sacrament until the evening devotions, when the usual procession took place.

A most successful smoke concert was held at Dustin's Rooms on Wednesday last under the auspices of the Friendly Societies' Council, the occasion being the presenting of the shield in the recent card tournament to the successful winners, the H.A.C.B. Society, who have won it now for the third time, and it therefore becomes their property. The Mayor (Mr. J. A.

Nash) in presenting it said it gave him much pleasure to have to perform the ceremony for the third time during his term of office. Bro. H. F. McLean (president) suitably replied. Several toasts were honored during the evening, which was very pleasantly spent.

Ashburton

(From our own correspondent.)

September 5.

Affairs in connection with the Catholic Young Men's Club have been very quiet of late. The programmes formulated by the council have repeatedly lapsed for want of attendance, and it is only too evident that some radical change will have to be made so as to bring the club back to its flourishing condition.

The annual meeting of the St. Mary's Tennis Club was held on Friday evening in the Catholic boys' school-room. There was a large attendance of members, and Mr. J. F. Pritchard—in the unavoidable absence of the president (Mr. S. Madden)—presided. The report and balance sheet were read, and the chairman, in moving their adoption, congratulated the club. During the evening the Rev. Father O'Hare addressed the members on various matters concerning the welfare of the club, and congratulated them on the success attained. He also promised to donate a handsome trophy, to be competed for by the ladies. The following officers were elected for the year:—Patron, Very Rev. Dean J. J. O'Donnell; president, Mr. S. Madden; vice-presidents, Rev. Father O'Hare, Messrs. W. J. Cunningham, M. J. Burgess, H. P. Madden, T. Buckley, T. Staunton, J. Farrell, D. McDonnell, T. Dowling, W. Soal, E. Langley, D. Fitzgerald, and J. McQuilkin; captain, Mr. J. F. Pritchard (re-elected); vice-captain, Mr. H. Walsh; treasurer, Mr. T. L. Brophy; hon. secretary, Mr. M. O'Brien; committee, Messrs. T. Berry, J. McCormick, E. Findlay, T. Pucell, A. and N. Fitzgerald; auditor, Mr. T. M. Brophy. Votes of thanks were accorded the president, captain, and retiring secretary, who briefly replied.

Timaru

(From our own correspondent.)

September 4.

Rev. Father Taylor, who was at one time stationed in Timaru, arrived here to-day to preach a retreat to the Convent boarders.

At the invitation of Mr. Kennedy, manager of Fullers' Pictures, about eight hundred Catholics viewed a cinematograph film depicting the funeral of the late Cardinal Moran.

The Children of Mary gave one of their successful euchre parties in the girls' school hall on Wednesday evening last. There was a good attendance, and the evening passed off most enjoyably. The prizes were won by Messrs. T. Lynch and B. Rennell, and Misses Fitzgerald and S. Kane. Some nicely played musical items were given by the Misses Venning, McGrath, and Dennehy, and Messrs. Clarkson, McKennah, and J. Quelch. The refreshments were on a liberal scale, and were much appreciated. Rev. Fathers Tubman, Smyth, and Murphy were present during the evening.

Invercargill

(From our own correspondent.)

September 4.

On Tuesday evening, August 29, at the Invercargill Catholic Club rooms the Very Rev. Dean Burke, V.F., delivered a most instructive and interesting lecture on the French Revolution to a very large audience. At the conclusion of the lecture a hearty vote of thanks was accorded the Dean, on the motion of Messrs P. Brogan and J. McNamara.

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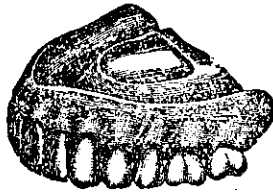
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Irish News

ARMAGH—Analyzing the Figures

Mr. William Moore, M.P., declared at Armagh on July 12 that if he and his friends gave the signal, 200,000 Orangemen would rise in arms and insist that their leaders should not be kept out of 'jobs' (says the *Irish Weekly*). Seeing this reported in the papers, one of the 'special correspondents' from London solemnly assured the readers of his English journal that '470,000 men took part in various Ulster demonstrations on July 12.' Before the numbers (in paper and ink) have grown to half a million, we must produce a few facts. The total population of Ulster three months ago was 1,578,572. These figures included 690,134 Catholics—all Nationalists, we understand. Other creeds—and no creed—numbered 888,438. A large percentage of these people are Nationalists or Liberals. Emigration has drained the youthful manhood out of Ulster as out of the other provinces. There are more women than men in the nine Northern counties. If the women, the old men, and the youths from a month to twenty years were taken from the Unionist population of Ulster, little more than 150,000 'able-bodied men' would remain; and all the able-bodied males of the province could not rally at one time to the slogan of Mr. Moore. The London gentleman's '470,000' have vanished.

CORK—Nursing Sisters in Fermoy

The new convent of the Nursing Sisters of the Little Company of Mary, at Fermoy, was opened on July 16 by the Bishop of Cloyne. His Lordship gave an address, in which he announced that the Holy Father had sent his Apostolic Blessing. Referring to the work of the Sisters, the Bishop said that their worth and work were well known, and was it not the bare truth to say that it would be difficult to overstate the value to both rich and poor of their beneficent mission? To a Catholic the presence of a Nursing Sister in the sick-room meant something in addition to skilled nursing. Many a time she had been an angel of healing, not merely of the body, but of the soul also.

DOWN—Lough Neagh Fisheries

On July 14 the House of Lords dismissed the appeal in the Lough Neagh eel-fishing case. This was the second occasion on which the case was argued before the Lords. On the first occasion it was understood that there was an equal division of opinion among their Lordships. The appellants were Richard Johnston and others, representing the fishermen on the Lough, and the respondents Edward Armstrong O'Neill and others, the lessees of the fishings. Mr. Justice Ross declared the plaintiffs entitled to the exclusive right of fishing for eels in the Lough, and granted an injunction against the appellants fishing in that portion of the Lough known as Toome Bay. The Lord Chancellor said this was a case in which what was virtually a paper title of great antiquity, unsupported by any satisfactory evidence of actual possession, and resting on documents which were open to serious criticism, was put forward in order to obtain the exclusive enjoyment of what had never been enjoyed under it before, and to displace an industry which, whether a public right could exist or not, had been carried on under the eye of all concerned from time immemorial. Lord Halsbury, who differed, declined to make the law suit any popular claim. Lord Ashbourne took a similar view, although he thought there might be some modification of the order of the Irish Courts. Lord Macnaghton was also against the appellants, and so was Lord Dunedin, while Lord Shaw and Lord Robson agreed with the Lord Chancellor.

DUBLIN—A Rush of Visitors

During the Royal sojourn in Dublin the Dublin United Tramways Company catered for over two million passengers. It was by far the biggest rush experienced in any similar period, and the number of passengers carried, as compared with a corresponding number of days in either King Edward's or Queen

Victoria's visit, showed an increase of about 50 per cent.

The Freedom of the City

On July 18 a special meeting of the Dublin City Council was held in the City Hall for the purpose of conferring the freedom of the City of Dublin upon Dr. Kuno Meyer and Very Rev. Peter Canon O'Leary, Castlelyons, County Cork, in recognition of their services to the Irish race and to the Irish language. On the motion of Mr. John T. Kelly, seconded by Mr. Cosgrave, the motion was unanimously adopted.

The Ancient Order of Hibernians

Speaking at the biennial convention of the Ancient Order of Hibernians in Dublin, Mr. J. Devlin, M.P., said that the progress made by this Order during the past twelve months was marvellous. It is a record (he said) without a parallel in the history of any similar Irish organisation. It constitutes the Order the greatest Irish organisation of its kind which has ever existed, whether in point of numerical strength, of unity, of efficiency, or of loyalty to common principles. I think that is a record of which any society might well be proud. What is most remarkable about it is that it has not been due to any extraordinary effort in the way of propaganda by the official staff. At the end of 1909 we had 646 divisions affiliated. We have now 755—an increase of 109 divisions in two years. The increase in membership in Ireland has been 7683; in Scotland, 3792; in England, 354; in Wales, 100; the total increase being 11,929. The South African division has increased by 50 members, and is one of the most promising of those affiliated. The figures with regard to some of the Irish counties are very interesting. The greatest increase of all has been 2141 in the County of Cork. Next to Cork comes Leitrim, with an increase of 1301, and then Dublin with 1232. Louth shows an increase of 762, and Monaghan an increase of 204. There can be no doubt that the more the principles of the Order are known the greater will be the anxiety for membership of it. On its merits it is bound to grow and flourish amongst Irishmen.

GALWAY—Re-opening of a Church

The solemn re-opening of St. Joseph's Church, Clifden, after considerable improvement, took place on Sunday, July 16, when a large congregation attended. The sacred edifice, which is now one of the prettiest in all Connemara, was built by the late Dean MacManus, and much improved by the late Canon Lynskey, and now the finishing touches have been given it by Monsignor McAlpine, the present pastor, who travelled through America recently, collecting funds for the purpose. His Grace the Most Rev. Dr. Healy, Archbishop of Tuam, presided at High Mass, which was celebrated by Rev. A. Eaton, the newly-appointed Dean of Maynooth. The Right Rev. Dr. Gilmartin, Bishop of Clonfert, preached an eloquent sermon. He congratulated the pastor and the people on the beauty of their church, and in the presence of the Metropolitan, who he hoped would long reign over them, and of the priests who had honored the occasion, he asked them to contribute according to their means to wipe off the debt on the sacred edifice. Referring to modern objections to elaborate church building, his Lordship said he would not argue the matter before people whose fathers, in times of poverty, built that church, and spurned the gold offered to them in exchange for their Faith.

Saved from Drowning

By the prompt and courageous action of Rev. Murtagh Farragher and his curate, three men were saved from drowning at Arran Isles. The canoe which they occupied overturned, and the crew got pinned beneath it. The two clergymen lost no time in coming to the rescue, and succeeded in righting the small craft and releasing the men from their perilous position.

KERRY—Thanks to the King

At a recent meeting of the Listowel Board of Guardians, Mrs. B. Foran, V.C., presiding, a vote of thanks was passed to his Majesty the King for his clemency in ordering the release of Edward and Daniel

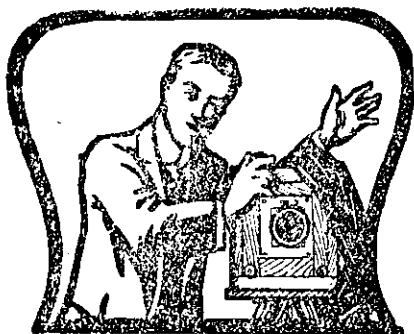
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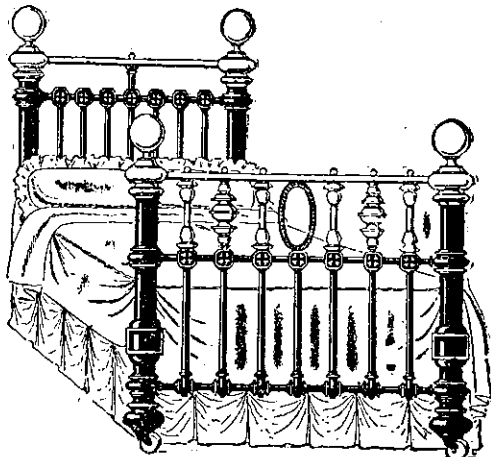


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Dowling, of Gunsborough, two brothers, who had been sentenced at the Cork Assizes two years ago to ten years' penal servitude for a shooting incident. Mrs. Foran also wished to include his Excellency the Lord Lieutenant and Lady Aberdeen, who, she said, was one of the world's greatest women, and who had, by her charming personality and natural goodness, captivated and won over the hearts of the Irish people. Other members spoke in a similar strain, and the vote was passed with acclamation.

KILKENNY—A Representative Peer

By the death of Lord Bellew in his 57th year a vacancy has been created in the representative peerage of Ireland, to which he was elected in 1904. He was one of the two Catholic members of the 28 Irish representative peers, the other being the Earl of Westmeath. The fact that both were Conservatives accounted for their election, a peer of Liberal opinions having no chance in recent years of being chosen. Lord Bellew is succeeded in the Irish title, which was created in 1848, by his brother, Major George Bryan, who served with the 10th Hussars through the Afghan and Nile campaigns and with the Yeomanry in the South African war. Born in 1857, he changed his name from Bellew to Bryan in 1881, when he succeeded to the estate of his uncle, Colonel George Bryan, M.P., at Jenkinstown, County Kilkenny. This was one of the estates saved to old Catholic families in Ireland (says a writer in the *Daily News*) through the friendly connivance of Protestant neighbors in the penal days.

LIMERICK—The Bishop's Jubilee

Reference was made to the silver jubilee of the Bishop of Limerick at the meeting of the Limerick District Asylum Board. Lord Emly paid a remarkable tribute to his Lordship, and proposed that the following message be sent to the Bishop. The proposition was adopted unanimously:—'That we, the committee of management of the Limerick Lunatic Asylum, desire at this our first meeting since the triennial elections to respectfully and lovingly congratulate your Lordship on the occasion of your silver jubilee. We pray that God may long spare you to us, your diocese, to your country, and to the Church. We solicit your prayers and ask your blessing on us and on our families.'

MAYO—Death of a Canon

The Very Rev. James Canon Stephens, P.P., V.F., of Ballinrobe, Mayo, died in a private hospital in Dublin about the middle of July, the sad news being received with great regret both in the capital and by the Canon's own people. The late Canon Stephens was appointed pastor of Ballinrobe in 1905, and the manner in which he discharged the duties of his sacred ministry won for him the affectionate regard of all who knew him. He was a strong supporter of the Irish Party, and a few months ago was present at a Nationalist meeting in Ballinrobe. The remains of the deceased clergyman were conveyed to Ballinrobe, where they were interred amid scenes of the keenest regret on the part of the people of the town and indeed of the whole County of Mayo.

WATERFORD—The Augustinian Order

In the Augustinian College, Dungarvan, recently, the Most Rev. Thomas Rodriguez, General of the Augustinian Order, was presented with an address on behalf of the Urban Council and townspeople. The reply, which expressed sympathy and love for the Irish people, was translated into English from Italian by Very Rev. Dr. Maurice McGrath, O.S.A.

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People We Hear About

Rev. Mother Janet Erskine Stuart, who was recently elected Superior General of the Sisters of the Sacred Heart, is a daughter of the Rev. and Hon. Andrew Stuart, and grand-daughter of the second Earl of Castle Stuart (male representative of the Royal Stuarts).

General Sir Thomas Kelly-Kenny believes more in the efficacy of actual experience and training than in all the military text-books ever written. Once it was hinted to Sir Thomas that his methods were not approved by the text-books. 'By all the laws of the text-books,' replied the bluff and hearty soldier, 'Moore should never have escaped from Corunna, and Wellington should have been crushed at Waterloo; Robert's march to Kandahar should have been impossible, and De Wet should have been finally defeated and captured in a month. Text-books are good in their way, but the man who is going to be led by them will never win campaigns.'

Sir Wilfrid Laurier is an early riser, practically a teetotaller, and is happier lurching on a bun and a glass of milk than on the most elaborate dainties. Sir Wilfrid Laurier's observation is so acute as to be almost uncanny. He never forgets a face or a voice. To the great delight of a page-boy, Sir Wilfrid recognised him as having been in a certain hotel when he last visited London. He speaks French like a cultured Parisian. Indeed, it was the first language he learned, not having tackled his native tongue till he was nearly twenty years old.

His Excellency, the O'Neill, who delivered an address at the Irish section of the Madrid Eucharistic Congress, is a lineal descendant of the O'Neills, Princes of Ulster (says the *Freeman's Journal*). His family settled in Portugal, in 1739, and attached themselves to the Portuguese Court. The present representative is Don Jorge O'Neill, who was born on February 15, 1848, and who married Maria Isabel Fernandes on July 14, 1872. His son, Hugh (called in honor of the dauntless Red Hugh O'Neill), born in 1874, is in the Portuguese Navy, and is attached to the suite of the exiled King Manuel. 'The O'Neill,' as he wishes to be styled, was made a Knight Grand Cross of the Order of St. Gregory the Great by Pope Leo XIII., and is also a Knight of Malta, and Comte de Tyrone.

An interesting story of King Alfonso comes from the village of Aravaca, near which the King's automobile recently met with a slight accident. The King got out while the chauffeur was making the repairs. Standing close by the royal party was a poorly-dressed woman who was nevertheless of distinguished appearance, and with her were two small children. The King, being anxious to maintain his incognito, began talking with the little group, saying that he thought he had met the woman before. 'Certainly, Sire,' she answered. 'Your Majesty knew me when as a child you came here with your august mother.' Pointing to a fine house in the neighborhood, the woman said that at the time to which she referred it was her property, but since then ill-fortune had overtaken her and the family were ruined. She was now gaining a livelihood by mending linen, which her little daughter carried to and from the capital every day. She concluded by declaring: 'My greatest sorrow is as to the education of my son.' The King was apparently touched by her story, for at this point he hastily said: 'Never mind; from to-day I will take care of your son's education.' Then he drove rapidly away.

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HOME RULE AND RELIGIOUS INTOLERANCE

THE OPINIONS OF LEADING PROTESTANTS

An instructive pamphlet has just been published by the Irish Press Agency. It is entitled 'Religious Intolerance under Home Rule,' and consists mainly of replies by Protestants, representative of every phase of Irish official, professional, and commercial life, to a query by Mr. McVeagh, M.P., as to their treatment in overwhelmingly Catholic districts in all parts of Ireland.

At every bye-election in Great Britain (says Mr. McVeagh), an army of speakers and canvassers, paid by the day on a generous scale, is imported from Ulster, and is employed on the ignoble work of slandering their own countrymen, and of painting lurid pictures of the intolerance which Protestants are likely to experience under Home Rule at the hands of a Catholic majority. It seemed to me, however, that the most effective method of reply would be to invite leading and representative non-Catholics in all parts of Ireland to state their views; and the replies to a circular letter are embodied in the following pages. The list might be indefinitely extended, but sufficient statements are herein set forth to demonstrate the absurdity of the suggestion. A large number of Protestant clergymen hold similar views, but are unwilling to publish them, as the members of their congregations are divided in opinion on the subject. Many heads of commercial houses have also written me that the publication of their opinions might injure their business amongst Unionist clients, and that they therefore prefer to remain silent. Neither have I embodied the opinions of members of the Government or of permanent officials: but it may not be amiss to set forth the fact that the Earl of Aberdeen, Lord Lieutenant of Ireland and ex-High Commissioner of the General Assembly of the Church of Scotland, sent the following telegram to Mr. J. M. Henderson, M.P., during the general election in December, 1910:—

The Lord Lieutenant and Some of His Predecessors.

'You are entirely at liberty to quote me as declaring to you that, after years of continuous residence in Ireland, watching affairs and meeting people of every class and creed, I am profoundly impressed as to the baselessness of alarm about the consequences of Home Rule. On Home Rule for Ireland I repeat and emphasise the opinion of my former telegrams, especially regarding apprehension of religious intolerance. Numerous Protestant ministers in Roman Catholic parts of Ireland support me in this view.'

Lord Aberdeen, in those and similar pronouncements, was in accord with one of the most single-minded, devoted, and capable men who ever held the position of Irish Viceroy, the late Earl Spencer, who, speaking at Chester in 1886, declared:—

'I have had some experience of Ireland, and yet I do not know any specific instance where there has been the exercise of religious intolerance on the part of the Roman Catholics against their Protestant countrymen. There has been, I deeply regret to say, constant signs of bitter religious animosity. But where has it been shown? Not in those provinces where the Roman Catholics greatly preponderate, but in Ulster, where more than one-half of the population belong to the Protestant faith.'

I may add that another distinguished nobleman who has filled the office of Lord Lieutenant of Ireland as well as other not less important offices of State, the Marquis of Crewe, writes me under date of June 12, 1911:—

'It is evident that a renewed attempt is to be made to alarm public opinion in England, Scotland, and Wales, by excited forecasts of the dangers and disabilities which Protestants may expect to undergo under a system of Home Rule in Ireland. In 1886 and 1893 the animosity between classes, largely agrarian in its origin, was far stronger than it is at present, and the line of cleavage roughly followed that of religious difference. But even in those years, as I well remember, it was evident that the possibilities of intolerance in a

self-governed Ireland were deliberately and grossly exaggerated, with a party motive. Now, when the various classes know each other better, and there is less occasion for friction, the attempt to excite religious discord will utterly fail, as I firmly believe. Even in the old days I often heard these melodramatic terrors ridiculed by sensible Unionists; and I cannot doubt that the number is now far greater of those who are willing to examine Home Rule on its merits, as a piece of political machinery, without endeavoring to raise a cloud of mistrust and prejudice.'

From North-West Ulster.

Here are excerpts from three letters written by prominent Protestants who reside in North-west Ulster. Mr. Edward Archdale, J.P., D.L., belongs to a family long connected with public affairs in Fermanagh and Tyrone. He says:—

'I have every reason to repudiate the idea that the grant of Self-Government to Ireland would result in the religious persecution of Protestants. There does not appear to be a grain of evidence in support of such a charge. I consider the publicly expressed fears and forebodings of many North of Ireland Protestants in this respect are quite unfounded. My experience of my Roman Catholic countrymen, after more than thirty years' continued residence in Ireland, the latter twelve of them as a landowner and large employer of labor, and observation of their action on public bodies, convinces me that the charge of favoring persecution of Protestants in any shape or form is a most unjust one. Some of the worthiest and most trustworthy men in my employment are Roman Catholics. They have always lived on the friendliest terms with my Protestant employees. No such thing as a religious quarrel has ever been heard of. A few years ago they subscribed, of their own wish, to a wedding present for the Rector of this parish. Neither from a political nor a religious standpoint have I any apprehension that Home Rule would result in the persecution of Protestants.'

Mr. Joseph Alexander, LL.D., Derry City, adds his testimony:—

'I see no reason to suppose that there will be any danger of intolerance under Home Rule, assuming that Home Rule was granted. Speaking for myself, as a Protestant, I may say that I have always lived on the very best terms with all my Catholic neighbors in this district, and I think all my friends could say the same. Some of my truest friends, and I might also say clients, have always been Catholics. So far as this part of the country is concerned, there is absolutely nothing in this cry of intolerance.'

And Mr. John Anderson, J.P., Clonelly, Co. Fermanagh, writes in the course of a long letter:—

'I am a Methodist, living in the Northern portion of County Fermanagh, almost on the border of County Donegal, and have an intimate knowledge of the conditions of life, religious and political, prevailing in both counties. It is with complete confidence I give expression to the opinion that the establishment of an Irish Parliament will not have, as one of its consequences, the religious persecution of Protestants. . . . As showing the spirit of fair play that prevails amongst the Roman Catholic population, I might mention that at the recent triennial election under the Local Government in a division of the County Donegal, where the Roman Catholics in proportion to Protestants are about three to one, they returned the son of a Protestant Rector as their representative in preference to a Roman Catholic, who contested the seat. There are many such instances. . . . I believe the establishment of an Irish Parliament to deal with Irish domestic affairs would tend to allay any religious animosity that may still exist, and would unite Irishmen of all religious creeds in the desire to promote the welfare of their native land, and repair the ruins of the Irish Nation, for the love of which Protestants and Catholics have alike in the past shed their blood.'

Views of Residents in Leinster and Munster.

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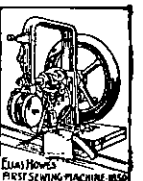
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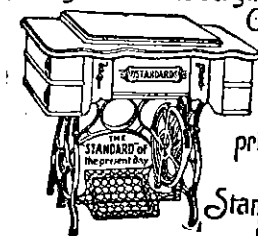
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West of Ireland, where the Protestants are in a small minority, and where they laugh at the fears of their co-religionists in Ulster. On the other hand, I could give several instances of intolerance occurring some years ago from the Protestants of the North that would be incredible in England. I am glad to know that much of this Protestant intolerance has passed away in Dublin, and many instances of the kindly feeling between Protestants and Catholics, outside a corner of Ulster, could be given by anyone living here. Even inside that 'corner of Ulster' kindly feelings prevail between thousands; and no other feelings would exist were it not for the efforts of the Moores and Craigs.'

Mr. R. M. Barrington, a leading County Wicklow agriculturist, writes:—

'I have no fear of religious intolerance under Home Rule, and have every confidence in the good sense of my Catholic neighbors and fellow-countrymen.'

And Mr. William H. Brown, a leading barrister, who practises in Dublin and lives at Blackrock, says:—

'Personally, I think there are no grounds for the assertion heard from so many Tory platforms—that Irish Protestants are in danger of persecution on account of their religion. Apart from a handful of fanatical enthusiasts who are found in all creeds and in all countries, and who ever confound sectarianism with religion, there are, I believe, no bodies or sections of Irishmen who do not respect and revere the purely religious beliefs of their neighbors, however much they may personally differ from them. I have lived in each of three Irish provinces, and have visited the fourth, but I have never met with an instance of persecution for his religion's sake. On the contrary, I have both read and known of many instances, in districts by no means Protestant, where Protestants have been treated not only with civility and respect, but have been regarded even with affection.'

Then Mr. Crofton, Professor of Pathology in the National University of Ireland, tells all who care to listen and reflect:—

'I have never noticed the slightest sign of religious intolerance on the part of Roman Catholics in Ireland—very much the contrary, in fact. I have spent all my college and university days amongst Catholics, and have never received anything but the greatest kindness and consideration from both professors and students; and now that I am one of the staff of University College my experience is just the same—invariable kindness and consideration, and readiness to help me in every way.'

Experience of a Dublin Man.

One of the oldest and most experienced of Dublin's public men is Mr. James Crozier, J.P., County Councillor, a gentleman who has played a large part in the life of the capital. And Mr. Crozier says:—

'So far from expecting any religious intolerance from my Roman Catholic fellow-countrymen, should the Home Rule Bill become law, my anticipations are in exactly the opposite direction. For the last 53 years I have lived amongst the people of the Arran Quay Ward, which contains the largest number of Catholic voters in the city. Though an Irish Protestant, I have been chosen by the electorate to represent them on practically every Public Board in Dublin, including, amongst others, those of the North and South Dublin Unions, the Richmond District Asylum, the Town Council, etc., and have been appointed by the last-named body, in which by far the great majority of the members are Roman Catholics, as one of the visiting justices of his Majesty's Prisons, as well as on the principal committees of the Corporation. I am pleased to number amongst the Roman Catholic clergy many personal friends, and am happy to say I have always enjoyed their confidence and support at any of the elections which I have contested. These actions on the part of my fellow-citizens who differ from me from a religious point of view, show no spirit of intolerance, and I am quite certain that in the future the Protestants of this city will enjoy from their Roman Catholic fellow-citizens the same tolerance and confidence that has always been shown them in the past.'

Here is testimony from Castlelyons, Cork. Mr. R. Ginn, a merchant, writes:—

'Few have had more opportunities of testing Catholic toleration than I have had. Coming here 25 years ago, a stranger and a Northern Protestant, I started business on a small scale, and, thanks to the patronage of my Catholic neighbors, I have succeeded beyond my expectations. I have not the least doubt that if Home Rule was granted to-morrow it would not make the slightest change in my dealings with my Roman Catholic neighbors, as, if they wanted to injure me, there was nothing to prevent them doing so for the past 25 years. The parish priest is one of my best customers.'

Clergymen and Others Given Testimony.

Mr. William Abraham, Nationalist member for over a quarter of a century:—

'My personal experience speaks for itself. Living in the city of Limerick, where my co-religionists are in an insignificant minority, I was elected year after year by my Catholic fellow-citizens as chairman of the Board of Guardians, and afterwards as M.P. for West Limerick. In 1910, at the request of my Parliamentary colleagues, I stood as a candidate for the Harbor Division of the Irish metropolis. My opponent was a Catholic Nationalist, but the question of religion was never raised, and I was elected by a majority of 2613.'

Lieut.-Colonel Boulger, Cork:—

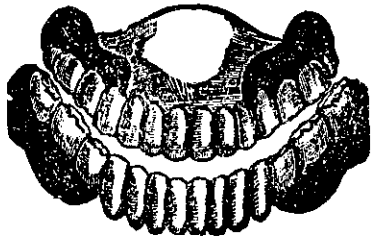
'I am a Cork Presbyterian, and for the last eleven years have been living in the immediate neighborhood of this metropolis of Munster, and where the Roman Catholics outnumber the Protestants (according to the 1911 census) by 15 or 16 to 1, and yet during all this time, have never heard the faintest whisper of religious intolerance, to say nothing of persecution; and I would be amongst the strongest opponents of Home Rule if I thought its advent in any way threatened such a disastrous state of affairs. On the contrary, I look forward with confidence in the continuance of the present amicable relations between the rival religions, and to many other blessings and advantages which the granting of Home Rule will carry in its train.'

Sir Charles H. Brett, a prominent Belfast solicitor:—'I have not, and have never had, the slightest fear of religious intolerance under Home Rule.'

Rev. J. M. Hamilton, D.D., M.A., ex-Moderator of the General Assembly of the Presbyterian Church in Ireland.—'I have lived in Dublin for nearly 50 years. I have always received the utmost courtesy and kindness from my Roman Catholic neighbors, and I have no fear of persecution in the future, no matter what the political changes may be.'

Rev. William MacKeown, Presbyterian minister, Scots Church, Cork.—'It is now nineteen years since I came to live in Cork, and during that time I have never experienced, and have never known, an uncivil or unfriendly act done by a Roman Catholic to a Protestant on account of his Protestantism. It was my privilege when I first undertook ministerial duty in this city, to live for seven years, as a paying guest, in a Roman Catholic home, where I made many acquaintances, both priests and people, and formed many friendships, that exist to this day.'

Rev. W. J. Nelson, formerly Rector of Bannow, County Wexford, and Rector of Stratford, County Wicklow.—'As an English parson who served for thirteen years and a half in Ireland, I am glad to have an opportunity of bearing testimony to the unfailing courtesy and kindness I always received from my Roman Catholic neighbors. I went to Ireland in 1895, feeling that Home Rule would mean danger and difficulty for the Protestant minority. My experience as chaplain of Ballyfin, Queen's County; rector of Stratford-on-Slaney, County Wicklow, and rector of Bannow, County Wexford, has led me to see that I had taken quite a mistaken view of the situation. Never once did I find any trace of intolerance on the part of the Roman Catholic clergy and people towards the lonely and isolated churchfolk in the South of Ireland. On the



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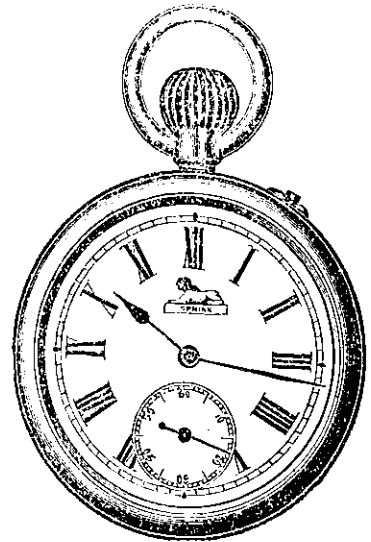
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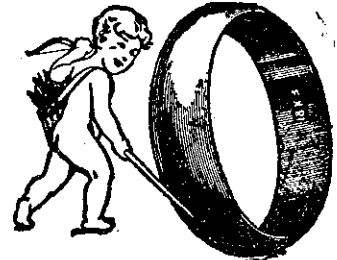
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contrary, they were treated with every consideration, and actually encouraged to attend their own services.'

Right Hon. Lord Pirrie, K.C., P.C., chairman of the world-famed firm of Harland and Wolff, Ltd., shipbuilders, Belfast.—'It is with the utmost confidence that I give expression to my opinion that there is no fear that the impending inauguration of an Irish Legislature will have, as one of its results, the religious persecution of Protestants. . . . On the other hand, I confess with shame that in the past the spirit of religious intolerance has been, and is even now, although in lesser degree, prevalent amongst a portion of the Protestant population of Ulster.'

Rev. R. Herbert Sewell, B.A. (Congregational Church, Liverpool).—'I was born, and spent all my earlier years, in the city of Londonderry, where my father was a Protestant clergyman, and ever since have been in the habit of paying frequent visits to all parts of Ireland. As a result, I have come to the conclusion that no people in the world have so deep a reverence for all varieties of religious faith as have the Catholics of Ireland. Their devotion to their own is shown by their endurance and constancy in times of cruel persecution; their respect for that of others by a readiness, very wonderful in the light of history, to elect Protestants to posts of power and emolument, in Parliament, and in the local governing bodies. My experience is that, whatever religious intolerance there is in Ireland must be looked for in the districts where the Catholic is in a hopeless minority, and at the hands of those misguided, so-called Protestants who have been led by interested parties into looking on the Catholic as a natural enemy. For their own purposes, the landlords fostered the feeling, knowing that a union of Catholic and Protestant would be fatal to agrarian despotism.'

Many other letters appear, mainly from Protestant clergymen who have been ministering in the South of Ireland.

THE CHURCH IN GERMANY

From the advance bulletins of the population statistics of the German Empire the growth and progress of Catholicity in the Kaiser's vast domain make a splendid showing (says the *Indiana Catholic*). Newspapers of all views in Germany are making comment on the figures. Mr. Robert Berry, an American journalist and magazine writer, has been analysing the figures of the religious denominations in Germany coming down to the latest information at hand. He has been right on the scene. He is not a Catholic, but a Protestant. Treating what he calls 'the battlefield of the creeds in Germany,' Mr. Berry writes:—'The progress made by the Catholic Church in Germany in the last four decades is

Unparalleled in the Annals of Christianity.'

The increase in the number of Catholics in the German State since 1870 he places at 77 per cent. Ever since the Reformation, Germany, he says, has been divided into two great camps—Protestant and Catholic. By the Imperial Constitution, complete freedom of conscience and absolute toleration are assured to all Germans; but in the carrying out of that condition, a considerable difference is made between the sects, Jews and Dissenters being made to suffer many disadvantages. For the rank of officer in the active army or navy, for example, Hebrews are not eligible. In the case of sects not in union with the Lutheran Church, only civil marriage is recognised as valid; their baptismal rite is not officially recognised, and they are deprived of burial in consecrated ground.

Religion has undoubtedly exercised an immense influence on the life and development of the Empire. After the French war, in all probability, in consequence of the general mourning, Germany for a period seemed to be overflowing with religious fervor. The movement for Sunday observance became powerful, and, helped by the demands of the workers, a weekly day of rest is now compulsory. Nevertheless (says Mr. Berry),

there has developed a feeling of indifference and a wholesale desertion of the State Church and the sects, especially by the working classes.

The religion of the State is Lutheran, or evangelical, which numbers about 50 per cent.; then comes the Catholic, numbering about 36 per cent. of the nation. Remarkable evidence of the activity of the Catholics in the States now forming the German Federation is shown by the fact that during 40 years it has increased 77 per cent. The number of establishments belonging to Catholic brotherhoods and sisterhoods increased in the same period from about 1000 to 5200; the number of persons residing in these places rose from less than 10,000 to nearly 60,000. To judge by the increase in numbers the Catholic Church appeals more to the sympathies of the people than does the Protestant. At any rate, the priest is nearly always

More Popular than the State Pastor.

Perhaps the thrifty manner of life of the Catholic priest appeals directly to the peasants, for the Catholic Church finds the majority of its adherents in the agricultural districts. The priest lives among them very modestly on his small guaranteed stipend, and takes an interest in everything that happens in his parish. In many cases, he is himself a son of the soil. He has to pass through a training that is probably more severe than that of the Protestant pastor, and is always under a stricter discipline. His education is obtained at one of the universities that possess a Catholic theological faculty, of which there are eight, namely—Munich, Strasburg, Bonn, Breslau, Munster, Tubingen, Wurtzberg, and Freiburg. When he concludes he is usually dispensed from active military service, and begins his cure with about 400 dollars annually; after five years, about 500 dollars, and by different gradations to 800 dollars after twenty-five years' service.

This is raised by collection if possible; in the case of poor parishes it is raised by means of a Church Tax raised pro rata on the income-tax of Catholic parishioners. The Prussian Governments grants nearly 900,000 dollars yearly to the Catholic Church to assist in the payment of stipends.

Indifferentism, concludes Mr. Berry, is by long odds far more rife in the Protestant than in the Catholic Church, and defections from church attendance are more frequent.

Messrs. Dwan Bros., Willis street, Wellington, report having sold Mrs. Buick's interest in the lease, goodwill, etc., of the Shepherd's Arms Hotel, Tinakori road, Wellington; Mr. T. J. Gayne's interest in the lease of the Phoenix Hotel, Rangitikei Line, Palmerston North; Mr. Martin Ryan's interest in the Grand Hotel, Westport; Mr. Robert McAlpine's interest in the lease of the Teddington Hotel, Canterbury; Mr. A. G. Havill's interest in the lease of the Family Hotel, Rangitikei Line, Palmerston North; Mr. V. Jorgenson's interest in the lease, etc., of the Puketapu Hotel, Hawke's Bay; Mr. J. Gryll's interest in the lease and furniture of the Empire Hotel, Hawera; also the valuation of the contents of the Masonic Hotel, Woodville, on behalf of Mr. Penfold, late of Southbridge, Canterbury; also a farm of 626 acres on the Waitara River, to Mr. Alfred Bishop, late of the Pahautanui Hotel. The same firm also report (through their Sydney office) having sold Mr. Landy's interest in the Tuggerah Lakes Hotel, Sydney, N.S.W.; the Club Hotel, Cambletown, Sydney; the Royal Exhibition Hotel, Sydney; the Masonic Hotel, Petersham, Sydney.

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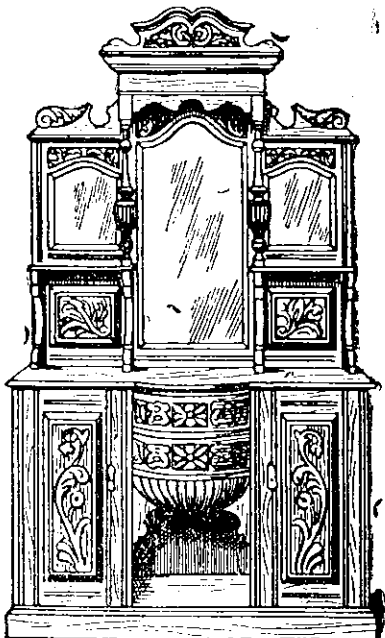
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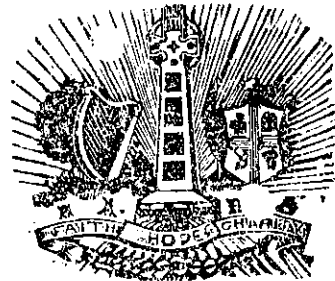
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Napier

(From our own correspondent.)

September 1.

A Solemn Requiem Mass was celebrated here last Monday for the repose of the soul of the late Mr. E. O'Connor, of Christchurch. Rev. Father O'Connor was celebrant, Rev. Father McDonnell deacon, and Rev. Father Tymons subdeacon. The music of the Mass was sung by the students from the Meeanee Seminary. Very Rev. Dean Smyth was present in the sanctuary.

The Napier Competitions for this year are again a thing of the past. The Catholic community was well represented on the prize list. The Sacred Heart Choir (Hastings) secured first place in the choir competition. Mr. F. O'Connor was placed second in the vocal duet, and with Misses Taylor and Robinson tied for second in the vocal trio. Miss Strangeman, a convent pupil, received a first in both the senior and intermediate violin tests. The Marist Brothers' boys were represented by Masters J. Madigan (1) and A. McGrath (3) in the vocal solo. In the drawing-room entertainment Mr. F. O'Connor's party were successful in securing the much-coveted prize. The party and programme were as follow:—Messrs. F. O'Connor and O. Avison (duet), Mrs. Taylor (vocal solo), Mr. Avison (monologue), Misses M. Taylor and Robinson and Messrs. O'Connor and Avison (quartet), Miss R. Taylor (pianist), and Mr. J. W. Coe (ventriloquial sketch and also a lightning sketch in colors). The judge made particular mention of Mr. Coe's two items. A rough balance sheet of the receipts and expenditure of the competitions shows a clear profit of £100.

Waihi

(From our own correspondent.)

September 1.

The second meeting of the recently-formed Waihi Catholic Social Reform and Debating Club was held last night in St. Joseph's schoolroom, when there was a very large attendance. The programme for the evening was a lecture by the Very Rev. Dean Hackett on the 'Vatican.' The Dean spent six years in Rome, and

his lecture was an intellectual treat. It was illustrated by magnificent lantern views, and as each picture was screened a most instructive explanation was given of it. The views included exterior and interior photographs of the Vatican and gardens, and many reproductions of the famous paintings of Michael Angelo and Raphael. At the conclusion of the address a hearty vote of thanks to the rev. lecturer, moved by the president (Mr. Sullivan), was carried by acclamation. Dean Hackett said he hoped shortly to have a similar club established at Karangahake.

The Trinity College musical examination was conducted by Mr. Charles Schilsky at the Convent, Te Aroha, and the three pupils presented by the Sisters of Mercy, Waihi, gained marks of distinction, which results are highly gratifying. The following is a list of the candidates and their respective marks:—Junior grade honors: Eva Dunn, 83; Eunice McLaughlin, 81. Preparatory grade: Maureen Keane, 88.

HAWERA CATHOLIC CLUB

(From our own correspondent.)

August 31.

A Catholic club has been formed here which promises to be a success. The following are the officers:—Patron and spiritual director, Very Rev. P. J. Power; president, Mr. B. McCarthy; vice-presidents, Messrs. Donnelly, Bunting, G. H. Ryan, Cullinan, W. Mahoney, J. Bartlett, P. O'Dea, and M. J. O'Donnell; acting secretary, Mr. A. Searle; treasurer, Mr. P. Donnelly; executive, Messrs. A. Cameron (chairman), Dowley, Griffiths, Adams, K. Mahoney, Shanahan, H. Ranch, E. Bretherton, and W. Ranch; musical director, Mr. J. Higham. Owing chiefly to the generosity of Very Rev. Father Power in allowing the club the use of a very suitable room free of charge, and also a considerable library, the subscription will be very small—viz., 5s per half-year for adults, and 2s 6d for members under 16 years of age. Father Power also donated several English papers (Catholic). These will be much appreciated by members. The opening will take the form of a supper to be held on September 8.

IRISH LITERATURE

Men and women of Irish blood all around the world will take delight in this remarkable work in which, for the first time, the literary genius of the Irish race is adequately represented. "Looking at the work as a whole," said the late Archbishop Ryan, "the thinking man must say: 'The makers have done a great work never done before, too long postponed, and at last done well.'" "Sighing," sang Thomas Moore, "we look through the waves of time, for the long-faded glories they cover." The scholarship and patriotism of the editors of this superb cabinet of Irish Literature reveal what these "glories" were, and the reader can now fully understand what gave the Green Isle its historic reputation as the "Island of Saints and Scholars."

Keen regret there must always be for the death of beauty and the eclipse of national glory—for the passing away of that old Ireland of Scholarship, Genius, and Chivalry—for the Bard and the Red Branch Knight who rode away together into the mists so long ago. But there is every indication of a magnificent renaissance of the Irish race. The long tenacious fight for legislative independence is almost over, and the coming of the new era in politics is marked by a passionate revival of the Gaelic spirit in literature.

The old poets, the old romances, legends, myths, the chivalric and beautiful fairy lore of Ireland, are being studied and retold by Irish scholars, poets, and story writers. And not alone by those of Irish birth, for the scholarship of Europe is enlisted in the work of bringing "The long-faded glories" of the Celtic genius once again to the light. The result of the careful investigation of Irish literary products from the earliest times is now first made accessible in these ten handsome volumes, beautifully illustrated, bound, and printed. Every Irishman somehow feels that he is the heir to the treasures of a glorious national literature. He is right, and this new work reveals to him what those treasures are, so long obscured by the waves of Time. Much of the old literature has gone irrecoverably, but happily, as these ten volumes show, enough still remains to introduce anew to the world the unique and beautiful literature of Ireland.

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The Catholic World

ENGLAND

CARDINAL MANNING AND THE WORKER.

At a temperance demonstration in London in connection with the anniversary of Cardinal Manning's birth, Mr. William Willis read the following tribute from Mr. John Burns, who was unavoidably absent: 'For many years I had the pleasure of the friendship of Cardinal Manning in labor, temperance, housing, and social problems. We often talked, occasionally differed, but always were the best of friends. His greatest work for the poor was in the field of temperance, and it is to him, with others of his time, much of the present and increasing sobriety of the London poor is due. In Manning Labor often had a champion and the poor always a wise and devoted friend. To enjoy his friendship was a pleasure and to cooperate with him was one of the pleasant privileges of social service for the community whom he so nobly served. Working men, for whom he had a great affection, show a grateful appreciation of his services by revering his memory and advancing the temperance cause for which he performed such signal service.'

DEATH OF A CONVERT.

Canon Reginald Tuke, who died on July 15, at Dover, was born on August 27, 1839, at Dulwich, Surrey. He received a considerable part of his education at King's College, London, and subsequently studied for the Anglican ministry, being at that time a member of the Church of England. Later he became curate of the Anglican Church of St. Mary the Virgin, Soho, but in 1868 was received into the Catholic fold. After a course of theological studies in Rome he returned to England, and on March 12, 1870, was raised to the priesthood at St. Thomas' Seminary, Hammer-smith.

ITALY

THE HOLY FATHER'S GENEROSITY.

Even that part of the Roman press which is avowedly hostile to everything pertaining to the Holy See has joined in the chorus of praise to his Holiness Pius X. for the generosity and prudence shown by him in restoring to something like civilised life the districts of Sicily and Calabria (says a Rome correspondent). The entire sum expended by the Pope in succouring the stricken cities and towns amounts to over eight million francs, that is, about one million more than the total of the subscriptions sent to him. Of that sum the Holy Father expended 2,220,450 francs on the erection of churches; 1,297,142 on educational institutions; 130,350 on convents and monasteries; 700,160 on working-men's and students' associations; alms to those in urgent need amount to 65,652. This totals nearly four millions. For the education of orphans, for aid to families whom the earthquake has left in poverty, and for assistance to poor students the Pope has invested the other four million francs.

PORTUGAL

A CRITICAL SITUATION.

The situation in Portugal (says the *Catholic Times*) could not be more critical. Capitalists have left or are leaving the country. For some months past they have been disposing of their properties. Commercial business is at a standstill, merchants not knowing from one day to another when civil war will break out. The Provisional Government has created serious economic difficulties. In every quarter there is misery and an absence of tranquility amongst the people. All feel that they are living in a reign of terror. Delation is the order of the day, and any one who is in good relations with the Government can get rid of persons

against whom he has a grudge by denouncing them as conspirators against the Republic. In the pages of the official journals information supplied by spies figures largely. Some of the public institutions are closed because they are declared by the Government newspapers to be nests of conspirators, and in the Constituent Assembly accusations are preferred against Government functionaries by members of the Extreme Left. Arrests are made from day to day, amongst the prisoners being priests and people of nearly every class. The state of chaos that now prevails can hardly last much longer.

RUSSIA

CONVERSIONS TO THE CATHOLIC CHURCH.

When the Orthodox Russian clergy begin to treat in a spirit of tolerance those Russians who manifest a desire to offer their spiritual allegiance to the Roman See there will be in Russia very large accessions to the ranks of the Catholics who acknowledge the supremacy of the Holy Father. Even now, despite the difficulties placed in the way, conversions (says the *Catholic Times*) are numerous. Since the promulgation of the Ukase granting freedom of worship, four hundred thousand members of the Orthodox body have joined the Catholic Church. At present not a week passes in which the question of conversions is not discussed by the Orthodox Consistory at Minsk. Even the chief Procurator of the Holy Synod has admitted that the Orthodox Church is not holding its own against the Roman See. The *Wiedomosti*, of St. Petersburg, reproaches the Orthodox clergy with having failed to prevent the conversions. They have, it says, been wanting in activity and have not sufficiently instructed their flocks. When their parishioners left churches empty and accepted the Catholic faith, the pastors appeared to be indifferent. The *Wiedomosti* urges that they should be more zealous, and that they should without delay set about erecting more churches. But it is unlikely that the adoption of the suggestions would stop the progress of the Catholic Church in Russia. The Russians understand well enough what are the Orthodox claims, and their religious attitude will not be much affected by the building of new churches.

SCOTLAND

ST. ANDREWS UNIVERSITY.

The Holy Father has appointed the Right Rev. Monsignor Fraser, Rector of the Scots' College, Rome, to be his representative at the celebrations in honor of the 500th anniversary of the founding of St. Andrews University. These celebrations take place from September 12 to 15.

A NOTABLE SILVER JUBILEE.

On July 12 Solemn High Mass was said in the Abbey, Fort Augustus, in celebration of the silver jubilee of the Sub-Prior, Dom Oswald Hunter-Blair. As a theologian Dom Oswald Hunter-Blair has contributed much that will live to literature. Many congratulatory messages reached him on his jubilee, the laity joining with the clergy in the good wishes.

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Domestic

BY MAUREEN.

Washing Cane-Seated Chairs.

Many housewives do not appear to know that the oftener their cane-seated chairs are washed the longer they will last. Take the chair out into the open air, turn it upside down, and wash the seat thoroughly with hot water and soap, allowing the moisture to soak well into the cane. Leave the chair in the open until it is quite dry, when it will be found almost as springy and taut as the day on which it was bought.

How to Treat Polished Furniture.

Cleanse all polished furniture with vinegar freely diluted with water; then, when all dirt has been removed, apply the following polish with a rag, and rub briskly till you see your hand reflected as in a looking glass. One gill of sweet oil, one gill of vinegar, half gill methylated spirits. This extremely simple operation, performed once a week, will gradually produce a polish that is unrivalled. Boiling water even may be poured over it with impunity. It is not readily scratched, and the wood, having the pores filled with the application, becomes very hard.

Home-Made Mouse-Trap.

The home-made mouse-trap that often succeeds in catching more mice than a couple of the regular traps has been used by many housewives. Take a stone crock or a yellow mixing bowl, fill it with water and tie across the top, preserve jar fashion, with stout brown paper in which when tightly stretched you cut with a sharp knife a cross cut. Stand this crock on a shelf. Sprinkle near the cross cut bits of cheese or bacon. The mouse will scent the goodies, will climb up on the crock or bowl after them and will slip through the cut in the brown paper and drown in the water in the crock. The stiff points of the paper will immediately spring back in position and be ready for more victims.

Sprains.

Sprains require prompt and thorough attention. They sometimes give rise to permanent injury. Soak the affected part in hot water for twenty to thirty minutes. The water should be maintained at as high a temperature as is possible by the addition of very hot water at frequent intervals. The duration of a hot foot bath should be ten to twenty minutes, after which an elastic bandage should be applied to the affected joint in such a way as to prevent swelling on the outside of the bandage. The foot should be elevated for a few hours, until the tendency to inflammation has subsided. After the first twenty-four hours, very gentle rubbing of the limb may be employed. The rubbing movement should be in a direction from the injured part, towards the heart.

A Strong Cement.

A cement which will adhere perfectly to glazed surfaces, repair broken minerals, or, in fact, stick to anything, is made by taking two ounces of clear gum arabic, one and a-half ounce of fine starch, one half ounce of white sugar. Pulverise the gum arabic, and dissolve it in as much water as the laundress would use for the quantity of starch indicated. Dissolve the starch and sugar in the gum solution. Then cook the mixture in a vessel suspended in boiling water until the starch becomes clear. The cement should be as thick as tar, and be kept so. It can be kept from spoiling by dropping in a lump of gum camphor or a little oil of cloves.

Maureen

MOUNTAIN KING ASTHMA POWDER.

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The Church and the Home

One of the last public appearances of the late Cardinal Moran was at Chatswood on the Sunday before his death, when his Eminence blessed the foundation stone of a new presbytery. In the course of an address on the occasion, his Eminence said that the Christian Home should be a sort of vestibule of heaven to those who reside in it, and it was the desire of Holy Church to so sanctify it, that if the angels came from heaven to earth they would find it a resting place worthy of Paradise itself.

Take the blessings which Holy Church imparted to the married state. At the present day divorce was rife in many countries of the world, but Holy Church set herself against breaking this holy bond of matrimony. He had been informed that in the United States, during the past ten years, over one million divorces had been granted. What a vast number of persons had been compromised by divorce. Not only the husbands and wives, but the children and immediate relatives were affected by dissolved marriages, and a stain inflicted upon them by the terrible disease of divorce. It was a terrible disease and one that should be combated. Holy Church had remained inflexible by not giving her sanction to it, and would sacrifice everything rather than imperil in any single case the inviolability of the bond. Holy Church again commanded respect to the laws of the land. On her banner was an inscription that the laws of the land must be obeyed.

Continuing, his Eminence said that nowadays there seemed to be some who set aside the Ten Commandments, and who thought that they did not belong to the present day. The Church decreed that the Ten Commandments must be obeyed. His Eminence also alluded to the Church being the great safeguard to its children in their own temporal state. He referred to the many difficulties between Labor and Capital. It was the duty of Holy Church to preach equity, assuring to labor its rights and to maintain the position of the employer along the paths of duty and responsibility. In many ways also the Church was engaged in relieving suffering, in preparing refuges for the fallen, establishing numerous hospitals for the sick and distressed, and asylums for orphans and foundlings and the aged and poor, and bringing to the suffering all the consolations that religion and science could impart.

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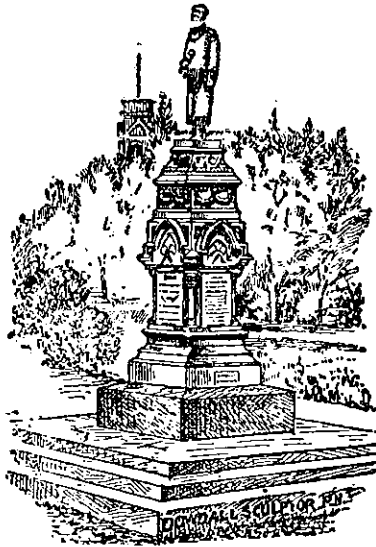
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Science Siftings

BY 'VOLV.'

The Longest Bridge.

It is at Sangong, China, and is called the Lion Bridge. It extends $5\frac{1}{2}$ miles over an arm of the Yellow Sea, and is supported by three hundred huge stone arches. The roadway is seven feet above the water, and is enclosed in an iron network.

An Arctic Coal Mine.

According to *La Nature* the most northerly coal mine is that of the Arctic Coal Company (an American concern) at Advent Bay, on the east coast of Spitzbergen. The coal crops out at the surface of the ground several hundred feet above sea level, and is brought down to the harbor by a funicular railway. The company has about 150 men at work, chiefly Norwegians, who remain on the spot all the year, although Advent Bay is blocked by ice and inaccessible to vessels for eight months—viz., from November to June. About 6000 tons were taken out last year, but the maximum output has not yet been reached. The chief market for this coal is Norway, which has no coal mines of its own.

Making 'Battle Relics.'

A careful observer who has visited many of the world's great battlefields declares that the greater part of the mementoes, of which there seems to be an inexhaustible supply, are wholly spurious; but so well are they simulated that the average visitor is content. Pieces of shell are made by casting hollow spheres and cracking them with a sledge. The fragments are then treated to a bath of diluted nitric acid and allowed to corrode by long burial beneath the soil. Such trifles as single bullets and minié balls are made with the greatest ease in an ordinary mould. They are dented with a small hammer and given the requisite discoloration by remaining for a few days in a bucket of lime. The more elaborate relics, such as sword belts, spurs, pieces of harness, bayonets, canteens, and so on, are turned out by individual workmen, who make a good profit out of the business.

A New Zealand Airship.

In response to communications from the naval authorities, Mr. Joseph Taylor, mining engineer of Nelson, has been on a visit to Wellington, and laid before Captain Gansit, of H.M.S. Challenger and the Naval Engineer, the plans relating to his invention of a 'Universal Combination Airship,' and of its several modifications, the patent rights of which have just been secured. Mr. Taylor has also explained his plans and designs to the New Zealand Defence Department, in order to induce the Defence authorities to initiate experiments preparatory to undertaking practical construction of one or more of his three new types of airship. By means of his inventions (says a Press Association message), Mr. Taylor claims to have solved the problem of aerial navigation for general commercial purposes, his leading ideas having been to secure carrying capacity, stability, safety, and comfort, partly by combining all proved advantages in connection with aerial craft and partly by the introduction of several fundamentally new features. The invention is said to embody in one homogeneous machine all the proved principles in connection with balloons, aeroplanes, gyroscopes, motor cars, etc. It is expected to possess a carrying capacity of several tons for passengers and cargo after allowing for its own weight. For purposes of defence Mr. Taylor claims it will supersede all existing types of aerial craft. The vital principle of the invention is a matter of a combination of lifting screws driven by powerful motors.

Intercolonial

The late Mr. Allen McLean, at one time member of the Legislative Assembly (Vic.), and of the Federal House of Representatives, left an estate estimated at £53,000, comprising almost equal amounts of realty and personality. Testator bequeathed £50 each to the Gippsland Hospital, Sale, and Bairnsdale District Hospital, the Catholic Convent at Maffra, the Carmelite Catholic Church, Middle Park, and the Old Colonists' Association. The remainder of the estate was left to his family and relatives.

The Rev. Father Shaw, who proposes to establish an experimental wireless station at King Island, had an interview with the Postmaster-General. No objection (says the *Sydney Freeman's Journal*) was raised to the application of Father Shaw for an experimental license, and formal permission would be granted in due course. The license would be similar to others granted under the regulations, and the licensee would not have any permit to enter into a commercial project for the transmission of messages by wireless telegraphy.

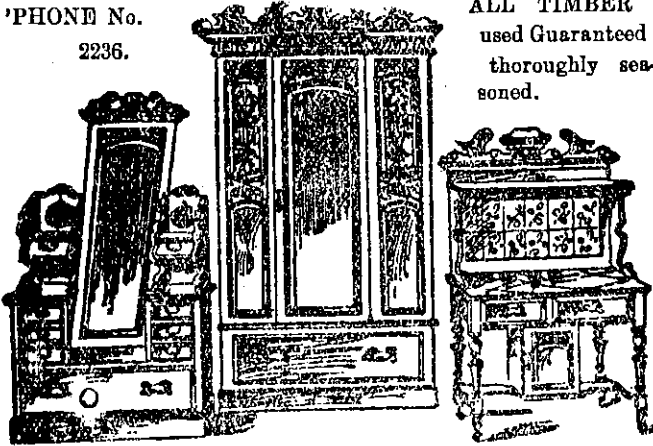
Mr. Norbert Keenan, the member for Kalgoorlie in the Legislative Assembly of W.A., who is coming in for a good deal of notice at the present time, is the son of Sir Patrick Keenan, of Dublin (says the *Advocate*). The ex-Attorney-General, who has recently returned from a trip to Ireland, was Mayor of Kalgoorlie during the opening of the Goldfields water scheme.

A new marble altar, the gift of Thomas Loughlin, K.S.G., was blessed and unveiled a few Sundays ago at the Church of the Immaculate Conception, St. Arnaud (Ballarat). The altar, which is a beautiful work of art, was executed by Fratelli Agrone, an Italian sculptor of fame, and the cost, including erection, amounted to £700. After thanking a number who had given donations towards the furnishing, the Rev. Father Doyle referred in pleasing terms to the characteristic generosity of Mr. Loughlin, who, in addition to donating the altar, had also given £250 towards the building fund of the church, as well as presenting him (Father Doyle) with the handsome vestments he was wearing. The beautiful cope he wore at Benediction and the chalice at Mass that day were also his gifts.

No more appropriate last resting-place could be found for the remains of the Cardinal than under the roof of his own Cathedral, and in front of the handsome marble altar dedicated to St. Patrick and Irish saints (remarks the *Freeman's Journal*). The altar was erected by Mr. T. J. Dalton, K.C.S.G. (Vice-Consul for Spain), as a memorial to his late father, the Hon. Thomas Dalton, M.L.C. The altar, which is beautiful in design, was imported from Italy, where it had been manufactured to Mr. Dalton's order. The door of the tabernacle is composed of pure gold, and the carving generally of the memorial is of the most artistic description. The altar is situated in the eastern side of the Cathedral.

His Lordship Bishop Grimes, of Christchurch, accompanied by his private secretary (Rev. Dr. Kennedy), arrived by the Levuka on August 22 (says the *Sydney Freeman's Journal*). His Lordship left Lyttelton on July 12 on a visit to Nukualofa, Haapai, and Vavau, in the Tongan Group. He then went on to Apia, in Samoa, and subsequently to Levuka and Suva. The Bishop had visited Fiji 17 years before, and noticed vast progress in the work of the Marist Brothers in the establishment of churches and schools. Bishop Olier, of Tongoa, who is well known in Sydney, was, unfortunately, in very indifferent health. While at Apia, the Bishop paid a visit to the ex-King Mataafa, whom he found in a cheerful and thriving condition. News of the Cardinal's death was received by wireless telegraph aboard the Levuka while on the way to Sydney, and, of course, caused his Lordship great grief and surprise. Dr. Grimes will remain in Sydney for a fortnight, and during that time will be the guest of the Marist Fathers at St. Patrick's presbytery.

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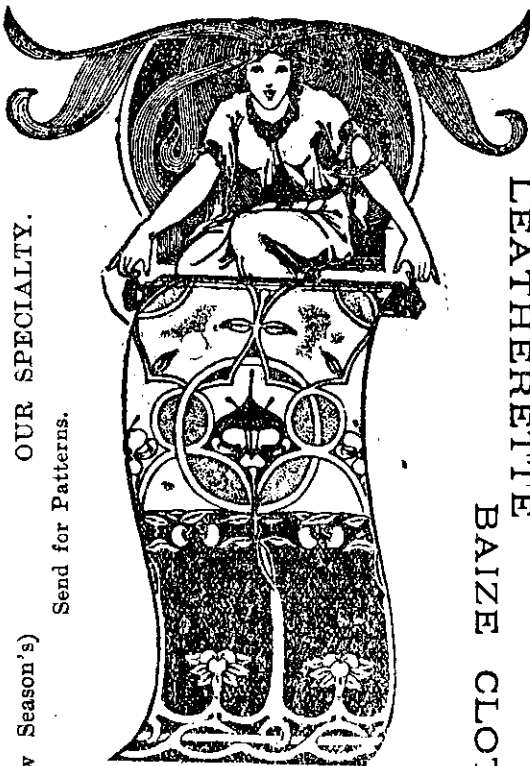
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The Family Circle

MY SHADOW

I have a little shadow that goes in and out with me,
And what can be the use of him is more than I can
see;

He is very, very like me from the heels up to the head,
And I see him jump before me when I jump into my
bed.

The funniest thing about him is the way he likes
to grow—

Not at all like proper children, which is always very
slow;

For he sometimes shoots up taller like an india rubber
ball,

And he sometimes gets so little that there's none of
him at all.

He hasn't got a notion of how children ought to play,
And can only make a fool of me in every sort of way;
He stays so close beside me, he's a coward you can see,
I'd think shame to stick to nursie as that shadow sticks
to me.

One morning very early, before the sun was up,
I rose and found the shining dew on every buttercup;
But my lazy little shadow, like an arrant sleepy-head,
Had stayed at home behind me and was fast asleep in
bed.

—Robert Louis Stevenson.

TWO SCHOLARS

In the course of an article on ideas in child-training, H. Addington Bruce in the *American Magazine* tells the story of Lord Kelvin and his father, James Thomson, an Irish farm laborer, who had fitted himself for college without the help of either skilled teachers or good text-books, and had graduated with honors from the University of Glasgow. At the time of this boy's birth the elder Thomson was professor of mathematics in a Belfast school. Looking back over the long years of effort it had cost him to prepare for college—he had been nearly twenty-six when he graduated—and feeling keenly the lack of education in his own childhood, James Thomson determined that from the first his boy should receive the care and attention which he had had to do without. Furthermore, he felt that if he only began the child's education soon enough, and persisted in it vigorously and systematically, he would be able to fit him for the work of later years more effectively than school-bred children are fitted.

Literally as well as figuratively he took his son to himself. He made a constant companion of him, even slept with him. He lavished on him a rich Celtic heart full of paternal love. As soon as the little fellow was able to speak he began to teach him his letters. He never wearied of talking with him, always sensibly, always about subjects in which he believed it would be well for the boy to become interested. History, geography, Latin, mathematics—these were matters to which he turned his thoughts before he had reached the age of six. Then, having meanwhile been called from Belfast to Glasgow to occupy the chair of professor of mathematics in his old university, he encouraged his son to attend his lectures and the lectures of other professors, his wish being to discover to which department of knowledge his interest chiefly inclined.

Soon it appeared that the study of science, and particularly of physics, made the strongest appeal to the lecture-goer. He frequently attempted, in a juvenile way, to repeat for his father's benefit the scientific demonstrations he had witnessed in the classroom. Before he was ten he constructed for himself electrical machines and Leyden jars, with which he enthusiastically administered shocks to his playmates. A few months later—to be exact, when he was ten

years and three months old—he was admitted as a regular student in the university. In his first year he was twice a prize-winner, an exploit which he repeated in his second year, while in his third and fourth he headed the prize list, graduating with the highest honors and a special medal for an essay on 'The Figure of the Earth.'

His future? It is written large in the annals of British science. For it was this same William Thomson who, at the advanced age of nearly eighty-four, died three years ago as Lord Kelvin of Largs, one of the foremost scientists of two centuries.

HOW DOGS WERE NAMED

It is probable that few persons know whence the bulldog obtained his name. He is called a 'bull' for the reason that formerly his services were employed in the driving of cattle. The dog was trained to meet the rushes of the bull by the simple expedient of seizing its charge by its most sensitive part, the nose. The spaniel, formerly one of the most popular species of dogs, gets its name from Spain, from which country the first breeds were sent to England, where for a long time they were called 'Spanish dogs.' Some have thought that the fox terrier derived its name from the fox, by reason of his pointed, fox-like muzzle, but as a matter of fact the dog was not so named on account of any fancied resemblance to Reynard. On the contrary, the fox terrier is so named because, in the days when it was much larger in size and of greater strength than now, it was employed by English sportsmen to draw and kill the fox, being sent down into Reynard's burrow for that purpose. Many of the species of hounds so popular to-day are survivors of the time when most hunting dogs were taught to 'hound' game. Then dogs, selected by reason of their superior speed and powers of endurance, were chosen to accompany the hunting parties. Hounds were divided into two classes—those best qualified to follow the game by scent, and those capable of sighting the quarry a long distance away. All, however, were expected to unite in the running down of the quarry. And so it happens that, in the Teutonic languages, the name of 'hound' or 'hund,' as the Germans have it, was originally used to designate all species of dogs, but came in time to be applied to hunting dogs only. In later times there came a differentiation with respect to greyhounds, bloodhounds, deerhounds, etc. An interesting case in point is that of the German dachshund, which means 'badgerhound.' The first dogs of this species were employed in the drawing of badgers.

AWFULLY SCARED

A lawyer tells a story of an accident at a railway crossing at night, in which a farmer's cart was struck and demolished and the farmer injured.

'I was counsel for the railway,' says the lawyer, 'and I won the case for the defence mainly on account of the testimony of an old colored man, who was stationed at the crossing. When asked if he had swung his lantern as a warning, the old man swore positively—'

'I surely did.'

'After I had won the case I called on the old negro,' says the lawyer, 'and complimented him upon his testimony. He said:

'Thanke, Marse Jawn, I got along all right; but I was awfully scared, 'cause I was afraid dat lawyer man was goin' ter ask me was my lantern lit. De oil done give out befo' de accident.'

FOR BETTER HEALTH

Teasing baby to make it laugh is a crying shame.
When you don't know what to eat—eat nothing.
Dark living rooms speedily plant candles at your
head.

Many eyes have been closed prematurely by 'eye-openers.'

Don't permit your palate to get your stomach into trouble.

Taking in fresh air is healthier than putting on fresh airs.

When you give health for money you exchange wealth for trash.

Have thought for the capacity of the baby's stomach; it is not built or operated to suit the mistaken notions of fond but ignorant mothers.

OPEN THE DOORS

A bright, intellectual mother told me how she had grieved over the fact that her only son seemed to positively dislike reading in any form. One day, after she had been urging him to read a new book which she had purchased for him, the boy said earnestly, 'Mother, I'll read it if you will start it for me. I can't bear to start on a new book by myself. I feel just as I do when I have to walk up to a house and ring the bell. If some one I know opens the door and makes me feel welcome I'm all right, but I couldn't walk in alone. Won't you open the door of this book?' My friend said that she sat down with her boy and read the first three chapters aloud, and after his interest had been aroused he plunged into it with his whole heart, and could hardly lay it down until he had finished it. After that the mother always read aloud the first chapter of a new book, and she had no further complaint to make of her boy's dislike for reading, but even now, when he is a great boy, a graduate of the high school, he likes best to read new books with his mother. I tell this little incident because I have heard other mothers lamenting the fact that their children do not care to read, no matter how much good literature is purchased. Perhaps other children have this same feeling of timidity about entering the realms of history or fiction; and what a privilege it is for mothers to be able to open the doors which will lead their children into the paths of all that is purest and best in literature! The time spent in giving a child a taste for good reading is well spent, so never be too busy to open the door to new books.

SING A SONG OF SIXPENCE

'Sing a Song of Sixpence' was sung by boys and girls as long ago as the time of James I. of England, 1603. The 'four and twenty blackbirds baked in a pie' are the twenty-four hours of the day. When 'the pie was cut'—that is, when the day opens—the birds begin to sing. So you see the simple rhymes were intended merely to illustrate a natural phenomenon.

A THING OVERLOOKED

It is the fashion of the day to attribute all splendid results to genius and culture. But genius and culture are not enough. The quality of simple manhood, and the universal human traits which form the bond of union between man and man—which form the basis of society, of the family, of government, of friendship—are quite overlooked; and the credit is given to some special faculty or to a brilliant and lucky hit.

FAMILY FUN

To Find a Number Thought of.—This is an arithmetical puzzle which, to those who are unacquainted with it, seems very surprising; but, when explained, it is very simple. There are various methods, of which the following is an example:—Ask a person to think of any number under 10; when he says he has done so, request him to multiply it by 3, add 1, multiply by 3, add to this the number thought of. Let him inform you what is the number produced; it will end with 3. Strike off the 3, and inform him that he thought of the remaining number.

On the Land

The Departmental report on afforestation states that during the year the operations were very satisfactory. In the four nurseries 8,951,045 trees were raised from seed, and 7,588,285 trees were sent to the plantations. The acreage under plantations was increased by 2600 acres, making a total of 16,310 acres planted since the commencement of operations. The stock of trees in the nurseries at March 31, 1911, was 21,786,740, and of this number about nine million were to be transferred to the plantations during the winter.

At Burnside last week there was a large yarding (195) of fat cattle. The sale started with prices if anything a little better than those ruling at the previous sale, and although it was anticipated that, owing to the large yarding, prices would be easier towards the end of the sale, the market was firm throughout. Quotations: Best bullocks, £12 to £13 10s; extra, to £14 17s 6d; medium, £10 10s to £11 15s; best heifers, £8 to £9; extra, to £11 17s 6d. There was a yarding of 4086 fat sheep, composed chiefly of prime wethers, with a few pens of medium quality ewes. Prices for really prime heavy wethers were about 1s per head above previous week's prices, while medium and unfinished sorts were close on 1s easier. Quotations: Prime wethers, 22s to 24s; extra, to 26s; medium, 18s 6d to 20s 6d; light, 12s 9d to 16s 6d. Owing to the small yarding of pigs, competition was keen throughout, and consequently prices were better than those ruling at the previous sale.

The subdivision of land is still proceeding within a radius of some miles of Hawera. Here is an instance (says the *Taranaki News*). One farm was originally 313 acres, but it has been recently cut up, and is now carrying four separate families. This also shows the rapid tendency towards closer settlement in that portion of the Dominion. The prices resulting in the subdivision averaged £61 15s per acre. One piece of 50 acres, with nothing on it but a live fence and no subdivisions, changed hands at £60 per acre. The absence of all improvements furnishes a correct view of the value which buyers and settlers placed upon the actual soil, which is said to be one of the finest pieces of land in Taranaki. It is reckoned that the 50 acres will carry 40 cows, and of the 50 acres probably five will be broken up each year for cultivation.

At Addington there was a fairly large yarding of stock and a good attendance of buyers. There was no change in the values of fat cattle. Store sheep were irregular, hoggets being easier. Fat sheep showed an easier tendency, many wethers being down from 2s to 3s per head. Fat pigs were much dearer. There were 240 head of cattle penned of fair average quality. Notwithstanding the yarding being smaller than of late, the demand was not keen, and a number of lots were passed over. Steers made £7 17s 6d to £11; extra, to £14 5s; heifers, £5 15s to £10 17s 6d. The entry of fat sheep was large. At the opening of the sale prices showed a decline on late rates, heavy sheep being easier by 2s to 3s per head. The market became a little firmer towards the close, but prices generally were 1s to 2s below previous week's rates. The range of prices was: Prime wethers, 22s to 27s 6d; others, 16s 3d to 21s 6d; prime ewes, 18s to 23s; extra, to 24s 6d; others, 13s to 17s 6d. The yarding of store sheep was of a mixed character. Hoggets formed the larger proportion, the balance being chiefly ewes. For two-tooth ewes on offer there was a good demand at firm rates, but other classes were dull of sale. There was a small entry of fat pigs, and prices showed a sharp rise. The sale was one of the best held for some time. Choppers made up to £5 15s; heavy baconers, 60s to 70s; and lighter, 50s to 57s 6d (equal to 5½d, and in some cases up to 6d per lb).

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

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