

MISSING PAGE

MISSING PAGE

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- March 3, Sunday.—Second Sunday in Lent.
 „ 4, Monday, St. Lucius I., Pope and Martyr.
 „ 5, Tuesday.—St. Casimir, King.
 „ 6, Wednesday.—St. Fridolin, Abbot.
 „ 7, Thursday.—St. Thomas of Aquin, Confessor and Doctor.
 „ 8, Friday.—St. Cataldus, Bishop and Confessor.
 „ 9, Saturday.—St. Frances of Rome, Widow.

St. Lucius I., Pope and Martyr.

The pontificate of St. Lucius, who was a native of Rome, lasted only a few months. Immediately after his accession, A.D. 252, he was sent into banishment by the Emperor Gallus. It is uncertain whether he died a martyr's death or received this title on account of his many sufferings for the Faith.

St. Thomas of Aquin, Confessor and Doctor.

St. Thomas, son of the Count of Aquino, was born in 1126, and received his early education at the famous Abbey of Monte Cassino. At the age of seventeen, in spite of the opposition of his family, he entered the Order of St. Dominic. By his piety and extraordinary talents, he became the glory, not merely of his Order, but of the whole Catholic world. His great humility caused him to refuse the dignities offered to him by more than one Pope. He died in 1274, whilst on his way to attend the Council of Lyons, to which he had been summoned by Gregory X. All Catholic schools were placed under his special patronage by the late Pope Leo XIII.

GRAINS OF GOLD

OUR LADY OF GOOD COUNSEL.

O, thou, who art by anxious fears perplexed,
 Draw near to her who vigil keeps for thee,
 And say with heart by doubting oft time vexed,
 'Dear Lady of Good Counsel, pray for me.'

Then wilt thou find the guidance long desired:
 Then wilt thou know the joy that others share;
 Then wilt thou sing with fervor, love-inspired,
 The praise of her who holds thee in her care.

No stranger she to faults of sinful man,
 Since for them all her Son paid cruel price:
 And waits she not, as but a mother can,
 To bless each life, with help and good advice?

Oh guardian sweet, while words indeed are weak
 To voice the love my heart bears unto thee,
 Still, when thy name my lips no more can speak,
 Dear Lady of Good Counsel, pray for me!
 —'Amadeus,' in *Donohoe's Magazine*.

Make the best of everything; think the best of everybody; hope the best for yourself. By so doing you will be lifting yourself and those about you to a higher plane of living.

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

A wise man may be provoked, but he cannot be angered. He will allow nothing to take up a dwelling in his bosom that he know will plant a thorn there. The fool cherishes this enemy to his own destruction.

Few of us find opportunity to do great things or to attain great perfection. We are so cumbered with cares, we are so sure the world will go to smash if we let go for a minute, that we forget to strive after little things.

The Storyteller

GILMAN'S SECOND THOUGHT

'It seems a pity, does it not, Nicholas? Do you think he will find it easy to get another position?'

Young Mrs. Gilman put the question deprecatingly. She was a timid young woman, not of the modern type, content, as a rule, to be a mild echo of her powerful husband. But on a nice point of magnanimity or justice she had been known to put in a plea, and on such occasions Nicholas Gilman had been forced to acknowledge to himself, though never to her, that she was in the right. He was strong on the limitations of women; his wife's acquiescence in the superiority of his sex had been to him one of her chief attractions. The modern, self-assertive woman he regarded as an abnormal product of a restless age—a phase that was bound to pass.

He shot an uneasy glance across the breakfast table; his wife met it with a gentle invincibility that disquieted him further.

'I do think it a great pity,' she said, more firmly. 'And—pardon me, Nicholas—but do you think it is quite fair?'

'That will do, Hilda, my dear!' he answered loftily. 'You mind your domestic concerns, Leave the affairs of the office to me. Women don't understand business.'

But the sting of the protest remained with him as he set out for the city. There had been tears in Hilda's eyes. It had been no easy matter for her to attempt to criticise his action, she who believed in him so implicitly. He had been a fool to talk to her of business. Women were governed by weak sentiment. 'Fair?' She had asked him, was it quite fair? Now, if there was one thing more than another he prided himself upon it was on maintaining the tradition of the Gilmans, who had always been noted as a business firm for fair dealing. It was really too much for his own wife to insinuate that he should act unfairly.

'It's quite fair—quite fair,' he assured himself. 'We need new blood. We've got to forge ahead. A young master has a freer hand with young clerks.'

He stepped into the subway station. A young girl was standing opposite him in the elevator. She reminded him of Hilda—the same gentle blue eyes and dull brown hair—but she was thinner, paler; not a girl with a prosperous husband to provide for her as Hilda had.

Her costume was neat, but inadequate for a winter's day—only a thin blue serge. Hilda had a seal coat. He was going to buy her a set of sables for a New Year gift.

The elevator stopped. He hurried through the crowd to get into a train. In the train the same girl sat opposite him. She was carrying a roll of music, with a name in gilt letters on the leather, 'Hilda Bennett!' 'Hilda!'—his wife's name. 'Bennett!' Surely she could not be— But, no; it was a common enough name.

He took a pocketbook from his pocket. Looking over some papers and making notes, glancing across involuntarily at the girl, he saw she was gazing out at the weird, shifting shadows of the tunnel. Were there tears in her eyes?

Mr. Gilman left the train at Times square. At the head of the stairs he felt a hand on his arm. Turning quickly, he saw the girl.

'I beg your pardon!' she said breathlessly; 'but this is yours, is it not? You left it on the seat.'

It was his pocketbook. He took it from her with some chagrin. A most unwarrantable lapse of memory for a correct business man! Nicholas Gilman felt an unwonted sense of confusion. Why, a woman could have done nothing more stupid! He thanked the girl warmly; she had done him a good turn. A search for the book would have meant a serious loss of time. Times square is always such a busy place. They stepped out into it, and the girl vanished.

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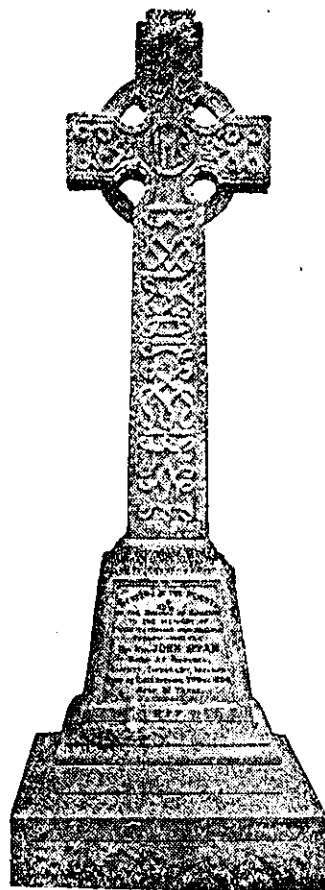
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Nicholas Gilman raised his head now and then to glance through the window that commanded the outer office. He could see Bennett's long figure bending over the desk, his thin, clerkly fingers guiding his pen. He was giving the best of loyal service to Gilman and Son, giving it to the son as unstintedly as he had given it to the father. And yet he was quite aware that the present head of the firm thought him antiquated, and had it in his mind to set him aside for a younger man.

'Fair? Why should it not be fair?' Mr. Gilman argued with himself.

'I am quite justified in making a change. We need new blood. Bennett has, of course, saved money, and I shall deal justly by him.'

It was distinctly disquieting that Hilda's appeals should intrude themselves into his office. And, as if that were not enough, there came to him on a back-wash of memory some sentences he had once heard in a sermon. Every one of them was a home thrust.

The world is suffering to-day because we are trying to score off one another, trying to grab the good things of earth for ourselves, instead of making them a means of blessing to our kind. Suppose, instead of saying: 'I repent of my sin against God,' we omit the general statement and say, 'I repent of trying to entrap my neighbor into a deal which would have been a gain to me and a loss to him; I repent of having been a bully to those in my power; I repent of having been hard upon the weak, when I might have been helpful and considerate.'

The words, in their simple directness, had found their way straight to the sense of right and justice that was strong in Nicholas Gilman. He did not need to plead guilty to the arraignment then. But now, 'I repent of having been hard upon the weak when I might have been helpful and considerate.' What was it Hilda had said? 'Do you think it is quite fair?'

It is not a pleasant experience, though a salutary one, to be one's own judge and jury. Nicholas started up, putting aside his work. He would divert his thoughts by the purchase of Hilda's sables, his surprise gift.

Bennett raised his head from the ledgers as he passed through the outer office. He left some directions with him. He could always be trusted in the absence of the head of the firm. How was it he had never noticed till then how very blue Bennett's eyes were? They were like Hilda's, and the eyes of the girl in the Subway—a fine, dreamy blue, with a kind of a back-thought in them. After all, how little he knew of Bennett's life outside the office! He had never been a success as a city man. An honest fellow, but not pushing enough.

Mr. Gilman took his way to a furrier's in Thirty-fourth street. He was a careful man, but he was not niggardly in his expenditure on his young wife. It was his rule to deal in the best shops, and never haggle over prices nor pick up bargains at cheap sales, as women loved to do. The sables he chose were handsome enough to gladden the heart of any woman. They would be to Mrs. Gilman's friends the outward and visible sign of the prosperity of Gilman and Son.

The fog was beginning to lift. A wintry sun hung over the city, a ball of murky red. The shops were thronged with buyers of New Year gifts. The great city was bidding its farewell to the old year, with its gain and loss, its sin and sacrifice, its silent victories of love divine and human, going forth hopefully to meet the New Year with what it might bring. Instead of the holly and mistletoe, the flower girls' baskets were filled with the pale snowdrops of the opening year.

Coming out of the furrier's, Mr. Gilman almost collided with the girl who had restored his pocketbook. He walked a few steps with her.

'You are a student of music?' he asked, glancing at her roll.

'I am a teacher,' she answered. 'I come to town daily, but the family in which I teach is going to Paris. I am looking out for another tuition.'

'You find it easy to secure a new position?'

She smiled, a little ruefully.

'There are a great many music teachers. I did

not think there were so many till I joined the ranks. It is not so easy when one falls out to get in again.'

'No doubt—no doubt,' he said hastily. 'Are your parents living?'

'My mother has been an invalid for years. My father'—her voice took a more cheerful note—'is in the city.'

'Ah! In business for himself?'

He felt that his curiosity was unjustifiable, but the girl did not seem to resent it, and her eyes were so like Hilda's.

'Oh, no! He is head clerk in Gilman and Sons; he has been such a long time there that mother and I tell him he is as good as one of the firm.'

She spoke with as much pride as if she had said that he was a member of the Cabinet.

Then she bade him good day. He saw her going into a Sixth avenue car. Only a few more hours remained of the old year—a year of achievement for Gilman and Son. The old firm had made strides under its new head.

I have nothing to blame myself with,' said Nicholas Gilman to himself. 'My father started business on square lines; I am carrying it on in the same way. The name of Gilman stands for straight dealing and one hundred cents to the dollar. I have never entrapped a neighbor into a deal, nor been a bully to those in my power, but, "hard upon the weak—helpful and considerate?" Hilda had said; "Do you think it is quite fair?"'

He looked into the outer office, where Bennett was still bending over the ledgers.

'Times are changed since my father's day. We've got to forge ahead or get knocked out of the race. A young master should have young men under him; the old are too cautious. They hold on by outworn methods.'

He paced his office from end to end, one hand behind his back.

'Strange that I should meet that daughter of Bennett's. Nice little girl! A music teacher? Could he not do better than that for her? The wife an invalid! Well, his salary is not extravagant. My father did not give large salaries.'

A fine mist of snowflakes was clouding the windows; the New Year would come in in bridal white. He went to the fireplace, seizing the poker and stirring the coal to a blaze. It was a well-appointed room, furnished with all the modern accessories. He had improved upon the ideas of Gilman senior, who had started the life in a modest way with no luxurious appliances.

Gilman Son leaned back in his easy chair of crimson morocco, and stared into the amber heart of the flame. The insistent message of the preacher still rang in his ear with Hilda's question. He rose and rang the office bell.

'Tell Mr. Bennett to step inside,' he said to the lad who answered it.

The head clerk came in—a tall man of spare frame and a manner of grave dignity. Nicholas Gilman unconsciously resented that manner of Bennett's; it made him feel like a small boy in the clerk's stately presence.

There was the shadow of the coming trouble in the man's eyes. He grasped the back of a chair; the knuckles of his thin fingers stood out white with the strength of the pressure.

'I know why you have sent for me, sir,' he said quietly. 'You have given me a hint of what I might expect. I was looking for it with the end of the old year. I cannot deny that it will be a grief to me to leave Gilman's. I have, perhaps foolishly, grown to feel myself part and parcel of the concern. But it is not as it used to be in your father's time. Age and experience are at a discount; it is the day of the young man, the old must step aside—not that I count myself an old man.' He smiled uncertainly. 'I have a decade of work in me yet, I hope. I shall never cease to associate myself, in interest, at least, with the future of Gilman and Son.'

Mr. Gilman looked at him, admiring the calm reserve of the man, his self-restraint. He was in the grip of strong emotion, but he gave no sign, except

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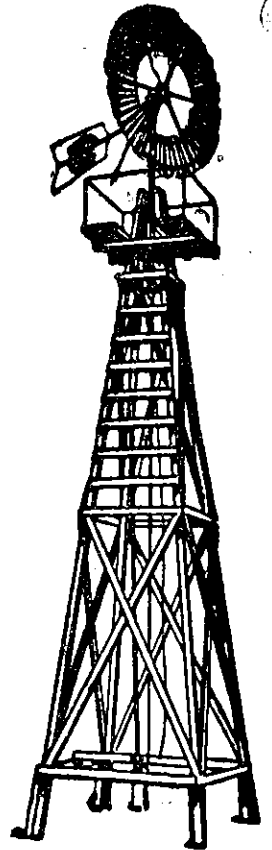
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for the nervous tension of his fingers on the back of the chair.

'You have a wife and family, Bennett, have you not?' he asked.

'One daughter, sir.'

'Your daughter teaches music? I met her to-day in the Subway—in fact she did me a good turn, restoring my pocketbook, which I had stupidly left behind me on the seat. She hurried after me with it.'

Bennett smiled.

'Yes,' he said, 'Hilda would think it no trouble to do anyone a good turn. She did not know you, of course, sir?'

'No. But she told me her father was head clerk in Gilman's. She seemed to be proud of it—indeed, she said her mother and she counted him as almost one of the firm.'

The clerk's pale face flushed crimson.

'That's only their joke, sir,' he said hastily—'the tender way that women have of setting too high a value on their own folk.'

'Her mother is an invalid, she tells me.'

The clerk bowed again.

'Spinal disease,' he said heavily. 'We have had the best advice—Dr. James Harley—but it is hopeless. All they can do is to alleviate pain.'

'Ah! Dr. Harley? That belongs to expense. His fees are large.'

Surprise and a little resentment grew in the grave eyes of the clerk. Surely it was cruel to preface a dismissal by reminding a man of his burdens!

'No doubt the fees are large,' he agreed dryly; 'but love grudges no cost.'

A struggle was going on in the mind of Nicholas Gilman. For the first time in his practical business existence he was being urged by what he would have called rash impulse. But it was the way God had been leading him all that day.

'Look here, Bennett'—he started up, pacing the room from end to end; then he stopped short in front of his clerk—'I've been thinking this over, and—and I don't see how Gilman's is going to get on without you. We need a man of your sort as a'—he was on the point of saying a backweight, but he changed the word for a more gracious one—a balance. Gilman's has been advancing steadily. You have had a large share in building up the business. It is just that you should reap the harvest of your faithful work. Suppose we start the New Year on better terms? I shall add another 250 dollars to your salary in the meantime. You are worth far more.'

It seemed at first as if the sudden reaction of relief had stunned the man.

'It's—it's not the salary—it's the place!' he faltered at last. 'Thank God! Thank God—and you!'

Nicholas Gilman turned his head aside. His eyes were wet.

A box arrived from the furrier's that New Year's Eve at Mr. Gilman's villa. He set it aside till New Year morning, when he opened it, displaying his purchase. He put the furs round his wife's shoulders: the warm brown of the sables caressed her white neck; her blue eyes looked their gratitude into his. She turned to the mirror, her cheeks pink with pleasure. Then sudden, tender-hearted thoughts brought a sense of inequalities to mar her joy.

'Nicholas,' she said timidly, 'you broke it to Mr. Bennett, did you not? How did he take it? Was—was he much upset?'

'Yes, I broke it to him,' he smiled. 'He was not at all upset. Indeed, he took it splendidly—went home in the best of spirits for the New Year.'

'In the best of spirits?' Her face cleared. 'Then he has something else in view?'

'No, he needs nothing else. The fact is, Hilda, I changed my mind. I thought I would give you the news along with your furs. Bennett is staying on at Gilman's, and I have raised his salary 250 dollars. I'm all business, and, well, I shouldn't wonder but this is a good stroke of business, for Bennett is as steady as a rock, and has the interests of the place at heart as no stranger could have. Mind you, Hilda, I was not swayed by weak sentiments.'

Mrs. Gilman flung her arms round his neck like a schoolgirl.

'Oh, Nicholas!' she cried, 'How glad I am! Now I can really enjoy wearing those lovely furs!'

HOW HAWLEY GOT HIS START

The Superintendent of Bridges of the Transcontinental Railroad sat in his office looking over some reports that had just come in from the Eastern Division. A smile of satisfaction beamed upon his countenance as he wrote his signature across each sheet of paper and handed them to the clerk to mail to the General Superintendent of the road.

A report of the Western Division was now wanting, and as it would be a week before the men could get in from the Eastern Division, he thought of asking one of the assistants to undertake the work. Accordingly, he called one of the clerks:

'Is Hawley around this morning?' He knew Hawley was there, for he had the reputation of being the most prompt man on the Superintendent's force.

'Yes,' replied the clerk.

'Tell him I want to see him.' Hawley appeared. He was tall and about twenty-eight years old.

'Well, Hawley, I want you to make a report on the Western Division. Get ready to take the 9.45. You'll find your men, Jackson and Murray, waiting for you at the crossing.' Hawley turned to go when the chief, as he was known, called after him.

Just one minute. I forgot to tell you that I would like to have that report by Monday. I am going to Chicago to-morrow to talk over affairs with President McLane. He will return with me and I want a complete report of both divisions ready to hand to him. That's all.'

Hawley stepped out of the private office, made hurried preparations and started for the crossing. This was the first real responsible commission he had received during his six years with the company. He knew the exact spot of every bridge and trestle on the two divisions and almost every beam on each. It was his skill with the ruler and pen that had kept him in the office so long, but being of a quiet disposition and of an observant nature he had made the most of his time. He met his two men at the crossing where they caught a work train. At the first bridge they had to leave the train and use a handcar for the rest of their work. Hawley took notes and everything went satisfactorily the first three days. The fourth day found them with only two more bridges to inspect. The first was reported all right, but the second was twenty miles distant, and it would require rapid movement in order to reach it before evening. A wreck train going out to the Tower switch took them part of the way. On arrival they found that the measuring gauge had been left in the train. Hawley sent the two men back to get it.

The bridge was in a bad condition. Only last year some beams had been put in to add to its strength; but the bridge was too old, a new one was needed. Hawley had mentioned this fact to the Superintendent once or twice, but as it was not a big span and from appearances looked entirely safe, he had let the matter slip his mind. This bridge spanned a little creek that formed a kind of outlet for the river when it became very high, and in the summer time was usually dried up. Now it was a rushing stream.

Early April had come, the dreaded season of the ice-floe. The moving of the ice in the river had not yet begun, but was expected at any time. If it began to move, the bridge would go down, for the choked river would pile its overflow into the little stream and the combined force of a train and the ice against its sides would be too great a strain. With anxiety Hawley viewed the situation. He waited an hour for his companions to return. It was growing dark. Suddenly, he heard a dull thud; it was the ice-floe. Even if his men were here to help him, he could not now save the bridge. It would last at least twelve hours, but would eventually fall.

Hawley knew that the 'Flyer' was due at the next station in one hour and that the only chance of saving



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the hundreds of lives on that train was to turn it down the gravel pit switch which was six miles up the track. With the aid of the hand car and his sinewy arms he succeeded in reaching the switch just ten minutes before the train hove into sight. He threw open the switch and ran up the track attempting to flag the oncoming train, but it thundered down the incline at top notch speed and passed him like a shot. Hawley feared it would not take the turn and with anxious eyes watched the lights in the darkness.

The engineer, Jones, an experienced man, at once felt that something had happened when the great monster took the sudden leap, but the speed was too great to stop instantly. About half a mile on he brought the puffing locomotive to a standstill and went back to investigate. He examined his engine and the ground and found that he was on the gravel pit switch. He thought some one had blundered.

Hawley breathed a sigh of relief when he saw the red lights disappear around the curve, and went back to the bridge. There the men awaited him and were puzzled at his frightened looks. He said nothing to them about the incident and they asked no questions, for they knew Hawley to be a peculiar man, who spoke few unnecessary words. Silently they packed their things and travelled back to the station. There they rested for the night and took the morning train to Summerville.

On Monday morning Hawley handed his reports to the Superintendent, who looked them over, pronounced them well done, and dismissed him. That same morning a message was received at the office that the bridge over Wildcat Creek had gone down, but that the 'Flyer' was safe. Jones explained that some one had opened the switch leading to the gravel pit, but could not discover who did it. Superintendent Roberts summoned Jackson and Murray to his office and enquired if they knew anything about the affair.

'Some mysterious hand has saved you, Jones, and the hundreds of people on your train. Jackson and Murray say that they didn't open the switch, and I don't see who else could have done it.'

'Murray then told how he had seen Hawley coming from that direction and that he seemed much excited.

'Say, Murray, tell Hawley I'd like to see him.' A moment later Hawley entered.

'Hawley, did you open the gravel pit switch Saturday night to let the "Flyer" through?' asked the chief with a frown.

'Yes,' answered Hawley.

'Jones, there's your man. Hawley, I always thought that you'd make good, but I feared to trust you because of your inexperience. Step into that room, President Lane wants to see you.' Hawley walked into the room.

'Hawley, I wish we had more men like-you,' said the President, shaking his hand. 'Mr. Hawley, we want you to take charge of Mr. Robert's business as Superintendent of Bridges on this line; he is going to the East with me.—*Notre Dame Scholastic.*

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II.

TONGA, SAMOA, AND THE FIJIAN GROUP.

By **RIGHT REV. JOHN J. GRIMES, S.M., D.D.**,
Bishop of Christchurch.

In a former pamphlet which, on the invitation of Father Norris, the energetic secretary of the A.C.T.S., I wrote on the Marist Missions in New Caledonia, the New Hebrides, and the Solomon Islands, I promised a second part on Tonga, Samoa, and the Fijian Group.

I now hasten to redeem my promise, and I propose to begin with Tonga, which, as I have already said, I had the advantage to visit twice, the last time being during the month of August, 1911.

THE TONGAN GROUP.

The Tongan, also known as the Friendly Islands, are situated between 15 and 23.30 S. lat. and 173.177 W. long., and consist of about 100 islands or islets. They are under the protection of Great Britain, though nominally ruled by their own king, George. The climate is said by some to be one of the best in the Pacific, and is supposed to be a perfect sanatorium for throat, chest, rheumatic, and neuralgic troubles. Others maintain that the climate is enervating, because of the heavy dews and frequent changes of temperature.

The group was discovered in 1643 by Tasman, and called the Friendly Islands by Captain Cook, who visited it thrice, the last time being in 1777. The natives now call it Tonga, after the name of its chief island. Within an area barely exceeding 400 square miles there are about 150 islands, broken into three groups, viz., the Tonga to the south, Habai or Ulapai in the centre, and Vavau in the north. In this last group there are active volcanoes, and earthquakes are of frequent occurrence. Though of coral limestone, the surface of the soil is covered with a deep, rich mould, mixed towards the sea with sand, and having a substratum of red or blue clay, and is very productive.

The largest island is Tonga, or Tonga-Tabou (sacred Tonga). It is 21 by 12 miles, and contains the capital, Nukualof.

The vegetation is similar to that of Fiji, but more definitely Indo-Malayan in character. Ferns and fern trees abound, whilst four kinds of palms, and all the usual fruit trees and cultivated plants of the Pacific are to be found in the group. The only indigenous animals are a small rat and a few curious species of bats. Land and water birds are numerous. Amongst the reptiles and insects are snakes and small lizards, ants, beetles, and mosquitoes; turtle and sea-snakes are common.

The population consists of 38,000. The Catholics number about 8500. Intellectually, the Tongans are the most advanced of the Polynesian race. Formerly very warlike, they exercised great influence over distant neighbors, especially in Fiji; and they carried their conquests as far as Nieu, or Savage Island, fully 200 miles to the east.

Formerly there were two sovereigns ruling at the same time, the higher called 'Chief of Tonga' (Tui Tonga). He was the heavenly king, and was worshipped as a god. The earthly, or real ruler, and the chief officers of the State, were members of the Toubou family, from which the wife of the Tui Tonga was always chosen, whose descendants, through the female line, had, under the title of 'tamaha,' special honors and privileges. Below these were the Fiki, or chiefs, and next to them the class called Matabule. These were the hereditary counsellors and companions of the chiefs. Their duty was to convey to the people the decisions formed at their assemblies, to direct the national ceremonies, and guard the popular traditions. During the prolonged civil wars in the early part of

* Reprint of A.C.T. Society's pamphlet.

the century, the institution of Tui Tonga lapsed, and various chiefs became independent; but they were gradually subdued, and the whole group united by King George. He commuted for a money payment the service due from the common people to their chiefs, whom he assembled in a sort of parliament. A poll-tax of four dollars is levied and strictly enforced.

The Tongans are a proud, lively, inquisitive race, courteous to strangers, fond of etiquette, brave, attached to their children, seldom practising infanticide, and cannibalism only in exceptional cases. The women are treated kindly, and do only lighter work. The men say: 'We do not want manly, but womanly, women for our wives.' Though agriculture is the chief industry, they are bold and skilful sailors and fishermen. Other trades, such as boat and house-building, carving, cooking, net and mat-making, are hereditary. Their houses are slightly built, and, like those in Samoa, open on all sides, but the surrounding ground and roads are laid out with care and taste.

Present State of Religion.

The Tongans are professedly Christians; the prevailing form is Wesleyanism. It is divided into that of the Government and that of the Free Church, called Mr. Barker's. The adherents of this form make every effort to prevent the natives from joining our Holy Faith. In spite of all this there are many model Catholic communities in the group. Their spiritual wants are attended to by 20 Marist Fathers and 4 native priests, 2 lay Brothers, 51 nuns, and 53 catechists. The Vicariate has 16 central stations, with 17 churches and several chapels; two colleges for native boys, and two high schools for girls. In each of the central stations, and in all of the secondary districts, there are primary schools, taught by 53 native school masters, who are most carefully trained by the zealous missionaries.

When I last visited Tonga, the Vicar-Apostolic was Bishop Olier, who has since been called to his eternal reward. Always an energetic missionary, he had a thorough command of the language, and was greatly esteemed by the king, to whom he introduced us 17 years ago.

Nukualofa, the capital of Tonga, is the largest and most important place in the group. It is the residence of the king, and possesses two fine Catholic churches, the principal of which is the Cathedral, a splendid edifice, visible for miles out at sea; a grand college for young men, under the direction of the Fathers, who are justly proud of the instrumental band belonging to the students.

On our arrival, which was wholly unexpected, we met the Pro-Vicar and Procurator of the Missions, Father Blanc, who took us to his beautiful church and convent, dedicated to St. Anthony of Padua. After partaking of a frugal repast in his presbytery, the good Father drove us along the sea shore to Maofaga, the residence of the Bishop and several of his missionaries. Amongst these was a venerable Father named Guitta, then in his 84th year, and who is in the missions for the past 50 years. He seemed still full of vigor and zeal. Another Father, Bellwald, is Director of the college. A quarter of a century ago he was with me in Devonshire. Here we had our first kava. This is the name of a beverage made from the root of a shrub named the 'Piper Methysticum' or 'angona.' The making and drinking of kava is always a ceremonious proceeding. On the occasion of my first visit to the South Sea Islands the root was prepared by 'chewing.' A number of young girls, with perfect teeth, were selected for this ceremony. Now, I am glad to say, stones or graters are used instead of human teeth. A big circular bowl, with several legs, cut solid out of the heart of a great forest tree, and curiously enamelled inside with a beautiful greyish-blue, from the action of the kava, is placed in the centre of a group of dusky maidens, who sit cross-legged on the ground, whilst one pounds the root between two stones. Having finished, the pounder says to the greatest chief present: 'This is the kava I have pounded.' 'It is enough,' answers the chief. Water is then poured into the bowl over the kava, which is strained with a fibrous

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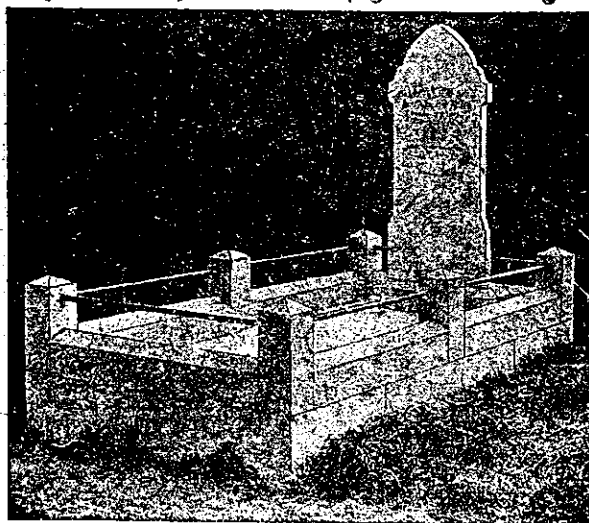


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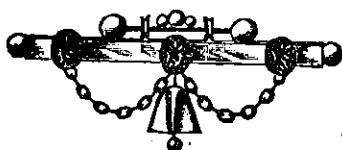


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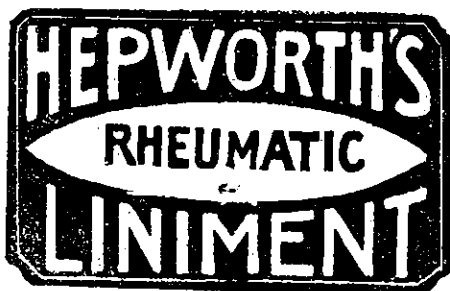
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sort of hibiscus-bark by one of the maidens. In the meantime the praises of kava are sung by those gathered around. The fibre is dipped into the bowl and squeezed into a cocoanut shell, which is then presented to the guests according to their rank. The name of the person to whom it is presented is called out, and the owner answers by clapping his or her hands. It is deemed an act of discourtesy if the contents of the cup are not finished at one draught. It is doubtless an acquired taste. Some say that it tastes at first like a mixture of ginger and soap-suds, seasoned with pepper. After a time one acquires a liking for it, as it is a cooling and refreshing drink, a stimulating tonic, and a splendid thirst quencher. The leading medical experts of Europe pronounce it a good, wholesome beverage for a tropical climate. I have often been asked what effect it produces on the system. My answer is, that excessive drinking paralyses the lower limbs, but it does not affect the head, though over-indulgence is said to produce blindness. It is the champagne of the Pacific Islands. A bowl well enamelled by the action of the kava on the wood is always greatly prized and costly.

The next morning was Sunday, and we celebrated the Holy Sacrifice very early in the handsome Cathedral of the Immaculate Conception, erected by the late Bishop. About 16 miles from Nukualofa is a place called the Haamunga. It consists of three immense stones, one laid across the top of the others, which stand upright. The arch thus formed is about 25 feet high. The upper stone is smoothed and shaped, and lies in two large sockets cut to receive it in the tops of the uprights. No one knows the origin of this strange monument.

One of the most wondrous sights in the island is that of a grove of about 30 large trees covered with flying foxes. These strange beings are about the size of a cat, with furry bodies and heads like those of foxes. They are to be seen all day long hanging downwards in thousands. No sooner does the sun set than they rise in an immense black cloud, and fly over the island, devastating many a plantation. They go unmolested, for they are tabu (sacred), and the Tongans believe that were they or the trees destroyed, the kingdom of Tonga would fall. The chief officer of the good ship Atua, which took us from Auckland to Tonga, invited Dr. Kennedy and me to go in the ship's launch to a celebrated spot called Kolonga, about the same distance as the Haamunga from Nukualofa. As soon as we landed, a few natives gathered around us and spoke to us in Tongan. Not being endowed with the gift of tongues, we could only suppose that they wanted to know whether we were of the true faith. Mustering up courage, I made use of the little I knew, and said 'Io Epicopo Katoliko.' At once they came and kissed my ring, and led us to a beautiful new church, which was to be blessed and opened in a few days, on the feast of St. Anne. They begged me to stop and take the place of their beloved Bishop, now, alas! dangerously ill. I made them understand how sorry I was that I could not comply with their request, as our boat was to sail in two days' time. They then brought us to the residence of a Catholic chief, where kava was served with the usual ceremonial. In the meantime a native female teacher came in and interpreted their speeches of welcome, and our reply. I told them that their beloved Bishop was anxious that we should visit the mission of Mua-Mua. The native schoolmaster volunteered to drive us, and the good people thoughtfully sent a rider before us to announce the coming of the Epicopo Catholico. Instead of hurrying on before, he kept beside our driver, with whom he chatted as we passed through miles of cocoanut groves and several native villages. We spent nearly three hours on the journey. To all our inquiries as to the distance and the time we might expect to arrive, our driver answered 'Yes!' 'Is it far off?' 'Yes.' 'Shall we soon be there?' 'Yes.' 'Have we many more villages to pass?' 'Yes.' 'Is this the last one?' 'Yes.' At length, as we came in sight of our destination, our horseman hastened on and announced our coming. Being Sunday afternoon, most of the Catholics were gathered round the church and presbytery. The head of the mission,

Father Thomas, hastened to meet us. Seeing me, he cried out, 'Is it possible? Why, it is Bishop Grimes, who ordained me twenty-four years ago in France!' You may imagine the reception we received from him, from his reverend colleague and faithful flock, who number about 1100 strong. On our arrival, the 'lallis' (native wooden bells) were sounded. All gathered around us, men, women, and children. A kava (called by the Tongans 'ava') was served in the usual ceremonious manner, whilst speeches were delivered and replied to. We went to the church, built like all the rest of coral stone. I gave Benediction of the Most Blessed Sacrament, while the native band, under the skilful direction of the Fathers, played, and most tastefully too, several pieces of Gregorian music, the whole congregation singing in perfect unison and devotion. The missionaries and their flock afterwards accompanied us to one of the most historic spots in all the islands. So sacred is it that, were the king to ride or drive to it, he would immediately descend from the carriage or horses, out of respect for the remains of his ancestors. It is known as the

'Langis,' or 'The Graves of the Tui-Tonga.'

They are very remarkable, suggesting, as they do, the command of mechanical appliances which the Tongans, as known to modern history, never possessed. There are two 'langis' at Mua Mua, the larger one being about 2000 feet square. Each consists of a double terrace of large coral limestone blocks, some of which measure as much as 20ft x 5ft x 4ft, enclosing a raised oblong space, which is overgrown with bushes and weeds. The terraces are covered in places by the roots of huge forest trees, a mute testimony to their great age. No one knows how old they are, or by what race they were constructed—they remain one of the many unsolved problems in the history of the Pacific races.

The entire population of Mua Mua accompanied us to the water's edge with the two devoted missionaries, Father Thomas and Father Benezeth, at their head. They bade us a most touching farewell, having given us evidence that they are truly a model flock with model pastors. We returned to Nukualofa on the mission boat, skilfully manned by seven natives. On our way we saw the giant Avava, Captain Cook's tree. It is of colossal size and great beauty. It stands upon a great height, says Miss Grimshaw, overlooking one of the most exquisite views in the Friendly Islands—a land-locked lagoon fringed with lofty palm trees and blue as the sapphire-colored flowers of the island convolvulus. It was from the roots of this huge projecting tree that Captain Cook, on the occasion of his visit in 1777, addressed the assembled natives of the island, offering them presents, and assuring them of his friendship.

Before leaving Nukualofa one of the missionaries accompanied us to the royal palace, where I had my second audience with his Majesty King George of Tonga. He is over six feet in height, and so stout that he cannot weigh much less than twenty stone. He has a broad, intelligent, good-humored face, with black, languid eyes, and manners which are both genial and engaging. I am told that he has a good knowledge of English, which he speaks fairly well, reads the English newspapers, and conducts his own correspondence with the help of a typewriter, and that he can write shorthand with facility. He received us most graciously, and expressed his deep regret at the illness of his friend Bishop Olier, adding that he remembered my previous visit when I came with Archbishop Redwood seventeen years ago, and Bishop, then Father, Olier. Our next visit was to Hapaai, in Lifuka. The church there was the house in which King George was born, and lived several years. His father, whom we visited, gave it to the Catholic mission, of which it is now a most suitable and handsomely-built church. The missionaries assure us that Hapaai is one of the most difficult and ungrateful missions in the group. There, as in not a few other places, the natives are made to swear on the Bible that they will never embrace Catholicity. Notwithstanding these difficulties, there are some faithful Catholics, and the Fathers, who are good musicians,

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have succeeded in forming a splendid orchestra, which discoursed some excellent music, to the delight of the officers, crew, and passengers of the Atua, which bore us to the islands. In the name of the captain and passengers, I said a few words, congratulating and thanking the Father and his band for the pleasant surprise they had given us all.

Not far from the roadstead is the place where, in 1906, the British privateer Port au Prince was captured by the Tongans, most of the crew being slain. One, William Mariner, was spared and adopted by a great chief, and stayed four years among the natives. He escaped to England, and, in collaboration with Dr. Martin, wrote one of the most fascinating books of travel, *Mariner's Tonga*.

Another of the most interesting of these interesting missions is Vavau, situated on a lofty island, richly wooded, and approached by a long, winding bay nearly four miles in length, and of the utmost beauty. Here we were welcomed by the good missionaries, Fathers Mace and Dugherry, and I gave solemn Benediction in the midst of excellent congregational singing, which would do credit to any choir in Australasia. Afterwards the native children gave a fine entertainment in the mission grounds. The boys made a most interesting display of dancing with two sticks in the hands. These they manipulated in a wonderfully dexterous way. The girls danced by themselves, whilst reciting verses, improvising them as they proceeded, in the midst of movements the most graceful.

About two miles from Vavau is a most interesting place, called the 'Swallow's Cave.' It is about 50 feet high, and the water within is 100 feet deep, whilst immediately outside lie depths of an indigo blue over 1000 feet. Speaking of this marvellous cave, the author of *Three Nations* says:—'The pillared walls, of an exquisite pale green, are all a-shimmer with dancing lights, from the liquid pavement of living sapphire and emerald that spreads below. Coral reefs can be seen, gleaming like silver, a hundred feet beneath the keel of the advancing boat; and through the crystal waters the eye can follow numberless strange caves and archways, stretching down to depths unknown. In one part of the cave there is a rock which sounds like a church bell when struck with an oar. Further on, one sees a strangely beautiful inner cave, like the shrine of an ancient temple. In the centre rises a "natural altar" of white coral rock, and through a rift in the dark roof, far above, a spear of blinding sunlight strikes down across rock and altar into the unfathomed depths below.'

Tonga.

Although there is a Marist Father and a native priest at the island of Niua Taputapu, we were not able to land there, but we saw a strange sight within two miles thereof. We saw two Tongans swim from the shore, holding the mail in the air, and receiving in a kerosene tin the ship's mail (the Atua), and a leg of mutton in a box. This is given them each time, with a few shillings, for their trouble.

The most flourishing centres of Catholicity in the Tongan group are Wallis, whose king and all his subjects are most fervent Catholics, and the island of Futuna, which was wholly converted shortly after the martyrdom, in 1841, of its heroic apostle, Blessed Peter Mary Louis Chanel, the Proto-Martyr of Oceania.

Writing soon after the martyrdom, a missionary said: 'A living faith, an ardent charity, extreme delicacy of conscience, and an insatiable avidity for the Word of God are the virtues which we see flourishing here. Their ardor in the exercises of piety is solely the effect of grace.' Twenty years later, the Bishop made a visitation of Futuna, and he writes: 'The general state of religion is, thank God, more satisfactory than ever. Paganism is forgotten; Christian customs have been adopted; the benefits of civilisation, without its vices, are progressing slowly and steadily.' Speaking of Wallis, he says that he presided at a spiritual retreat, during which 1800 natives, which number included every adult on the island without a single exception, received Holy Communion. One who visited Futuna says it presented to him all the features of the

Early Church. Those who formerly were ferocious cannibals are now humble and reverent in their faith; like the Apostle St. Paul, the wolf has become a lamb. The Fathers have not to urge the faithful to penitential exercises, but rather to restrain their ardor, such is their desire for penance and austerities. Under a rough appearance and rude outline they preserve innocence and meekness to a wonderful degree.

The same may be said of Wallis, where neither prisons nor police are required. The great Nestor of the missionaries, Bishop Bataillon, spent the last years of his life in the island of Wallis. When dying, he had himself carried before the altar in the Church of St. Joseph, and there solemnly received the last rites of Holy Church. His faithful followers have adopted the same religious practice. When at all possible, they have themselves carried before the altar, that they may receive the last Sacraments.

In the island of Wallis there are four Marist Fathers and two native priests, and several native nuns, one of whom is the king's sister, who travelled with us through the islands last July.

Fortuna has five priests and several native Sisters.

(To be concluded.)

Otahuhu

(From our own correspondent.)

February 19.

A large number of the Children of Mary assembled in the convent schoolroom on Sunday evening for the purpose of presenting a beautiful silver crucifix to Miss Elsie May Rogers, the late president of the society, on the occasion of her approaching marriage. Very Rev. Father Buckley, in making the presentation, referred in very feeling terms to the work done by Miss Rogers both for the Sodality of the Children of Mary and for Church matters generally. He referred especially to her work as organist, in which position she worked well and continuously for close on seven years. Miss Rogers briefly responded.

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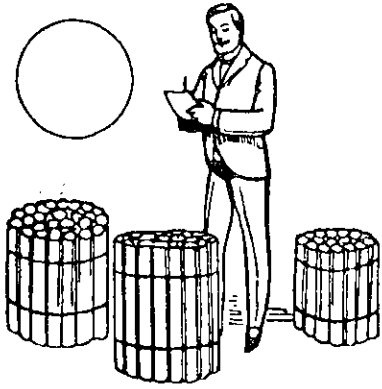
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'THE EDUCATION OF CATHOLIC GIRLS'

AN APPRECIATION

(For the *N.Z. Tablet*, by M.H.)

'The duty is twofold, to God and to His children.' This is the statement of the educational problem by a typical Catholic educator, Rev. Mother Janet Erskine Stuart, Superior-General of the Religious of the Sacred Heart, in her recent book on the subject. The method she advocates is the training of teachers who love knowledge and children; for, as she points out, a deficiency in either of these qualifications detracts from the value of the teacher. This central idea is developed in fourteen chapters, which are devoted to the question in its different aspects. Perhaps the most striking of these chapters are the two devoted to character, for it is here that the authoress shows herself to possess what is claimed for her in the Archbishop of Westminster's preface—'a long and intimate acquaintance of the work of which she writes.' Indeed, her summary of the types of character to be met with in a large girls' school is like the legendary crystal ball of ancient magic. As the reader advances, shadowy and long-forgotten shapes appear in his mind, which presently resolve themselves into the lineaments of old schoolfellows, 'in their habit as they lived,' so clear and true to life are the character sketches of the authoress. Her intimate grasp of the child's point of view is almost startling in its fidelity; suggesting as it does the presence of a familiar spirit, aged precisely eleven, whose whisperings ensure a youthful outlook on life. Many examples of this almost uncanny faculty might be given, but one must suffice. Speaking of recitations suitable for children, and in particular, of 'We Are Seven,' Mother Stuart says: 'Children can be taught to say it, even with feeling, but their own genuine impression of it seems to be that the little girl was rather weak in intellect for eight years old, or a little perverse.' And as an example of her understanding of children of a larger growth, take this: 'What is most persuasive of all is a whole-hearted love for real truth and beauty in those who teach them. Their own glow of enthusiasm is caught, light from light, and taste from taste; and ideal from ideal; warning may be lost sight of, but this is living spirit and will last—the keenness which shows forth a settled conviction that life is worth living.'

A characteristic portion of the book is the chapter on Catholic Philosophy, which, since the foundation of the Society of the Sacred Heart, has held an honored place in its schools. Her plea for the inclusion of this subject is simple. 'The connection between reason and faith being once established, the fear of permanent disagreement between the two, which causes so much panic and disturbance of mind, is set at rest.' It is in this chapter that a typically Catholic habit of thought is displayed: Mother Stuart is so concerned as to the training of the 'average mind,' she is so thoughtful for mediocrity. Herein she shows herself a true daughter of that great Church which is a Mother to the least, as well as to the greatest minds among her children. Non-Catholic religion acknowledges that its highest and purest truths are only for the great minds which can penetrate to them through the dangerous mazes of private judgment; and non-Catholic education is apt to lay the same stress upon the advancement of the exceptionally gifted scholar. But to the Catholic teacher, the most mediocre mind among her pupils is the receptacle for the full Catholic revelation, and it must be cared for accordingly.

Despite the Catholic tone of the book, however, it must be something of a surprise to Protestant readers to find Mother Stuart deprecating the concealment of abuses, past or present, within the Church. Her wise advice, both as to the teaching of history and religion, is to give children 'nothing to unlearn,' and that 'the least insincerity in the presentment of truth brings its own punishment.' But it is not only in the question of religion that such liberality is shown. The different chapters are prefaced by quotations from the literature of every age and country. Elizabethan essayists, Angli-

can clergymen, French and German classics, American authors, and British poets of the present generation are all pressed into the service to provide texts for these conventual homilies; and the metaphors include such alien illustrations as the modern methods of warfare, with their technical differences from those of the last century.

The book is the product of the spare moments of a busy life; moments snatched with difficulty from a life-work of teaching and governing; it is not the finished work of a leisured authoress. For these reasons it possesses no studied graces of style, being for the most part a practical discussion of practical questions. But here and there come beautiful thoughts which will linger long in the mind of the reader. For example: 'Vigilance over children is no insult to their honor; it is rather the right of their royalty, for they are of the blood royal of Christianity, and deserve the guard of honor which for the sake of their royalty does not lose sight of them.' 'Nature-study brings the minds of children to the place where many ways meet; to the confines of science, for they want to know the reasons of things; to the confines of art, for what they can understand they will strive to interpret and express; to the confines of worship, for a child's soul, hushed in wonder, is very near to God.' 'It is wanting in courtesy, it is almost uncouth for us to grow up without any knowledge of the language of Holy Church.' 'Even if we read (to children) something that is beyond them, they have listened to the cadences, they have heard the song without the words, the words will come to them later.'

As to the question of the higher education of women, and their position in the world; her treatment is almost that of a Catholic Ruskin. Mother Stuart's phrase, 'Divine right of queens—true queen of the borderland between both worlds,' enshrines the same idea as Ruskin's famous essay 'Of Queen's Gardens.' But it is when they both descend to practical matters that the distinctive Catholic and womanly touch is seen. Ruskin's cut-and-dried relegation of woman to a purely domestic career is apt to raise an unreasoning irritability in the breast of a woman reader. But Mother Stuart, while holding opinions almost identical with those of Ruskin, speaks of domesticities from the practical standpoint of experience. She is able to point out the influence of material duties in healing and calming the mind, and saving it from 'nerves,' and with a particularly graceful touch of spirituality, she establishes a likeness between the rough life of the colonies, and the first foundations of Benedictines in the early ages of European civilisation. It is in connection with this subject that she employs one of her happiest phrases, descriptive of the work of lay Sisters in a religious house: 'The jubilant onset of their company in some laborious work is like an anthem rising to God, bearing witness to the happiness of labor where it is part of His service.'

Indeed, in spite of the modern, up-to-date, and keenly practical outlook of the book, the most casual reader cannot miss the spiritual note which pervades it, and gives the distinctive tone to its ideals. It is a work which bears about it the fragrance of that which is the secret strength of Religion in their educational labors—'an Upper Room to which they can withdraw and build up again in prayer and intercourse with one another their ideals of life and duty.'

A Masterton apiarist has forwarded 400 hives of bees to the Taranaki district. These are reported to be doing fairly well, although the weather has been against honey-making. The consignor has still 1200 hives in the Wairarapa, and these have yielded a good crop of honey this season.

Messrs. Marsden and Chamberlain, late of the American Dental Parlors, as manager and extractor respectively, have now started practising their profession on their own account, over Mr. McKenzie's Pharmacy, Manners street, Wellington. Clients may rest assured of receiving the best and most skilful treatment at moderate charges....

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- - - On the coming Birthday.

Sad Drowning Fatality

The people of Singleton and the adjacent towns (says the *Sydney Catholic Press*) were much affected on Sunday, February 11, when it became known that Father James Kelly, assistant to Monsignor Meagher, V.G., had met his death by drowning in Glennie's Creek, while on his way to celebrate the 10 o'clock Mass at the little Church of SS. Mary and John in that locality.

Father Kelly left the presbytery at Singleton shortly after 7 o'clock, and, if all had gone well, he should have reached his destination shortly after 9. About a quarter past that hour he was seen by the railway gate-keeper at Dulwich, after which he was never seen alive again. It seems that the creek had considerably swollen during the night, owing to the late rains, and became uncrossable. This fact was known to the residents, and one of them sent a boy to warn the priest that the stream was dangerous, but Father Kelly would appear to have reached the creek earlier than the messenger, who, when he got to the spot, saw no signs of the priest or his trap. The parishioners who had gathered at the church did not know what to make of the non-appearance of Father Kelly, and after waiting some time past the appointed hour returned to their homes.

The first discovery that anything was wrong was made by a couple of fishermen, who came upon the horse and sulky on the opposite side of the crossing and about 300 yards lower down. At this point the stream winds very much, and when the horse and vehicle were found, the sulky was in a capsized position. The animal, which was still alive, had its forelegs on the bank, and its hind legs over the shafts of the vehicle. As there was no trace of the missing priest, it was only too painfully evident that a dreadful accident had befallen

him. Monsignor Meagher, who was communicated with, motored to the scene of the fatality, and remained until night-fall, when the search for the body was abandoned until the following morning, when the creek would be lower. Though the water was running strongly many people entered it, swimming and diving, in the hope of finding the remains. On Monday morning, about 8 o'clock, the body was recovered a hundred yards from where the horse was found.

The late Father Kelly was an Australian, and was 28 years of age. He studied for the priesthood at St. Patrick's Ecclesiastical College, Manly, and with his brother, Father John Kelly, now stationed at Dungog, was ordained in St. John's Cathedral, Maitland, on Sunday, December 8, 1910, by Bishop Dwyer.

About two years ago, or perhaps a little more, a swarm of bees made their home in the railway station at Onehunga. They entered through a tiny aperture under the troughing at the corner immediately over the verandah inside the station, and, descending, lodged finally between the studs and lining of the public waiting room. They were allowed to remain undisturbed until Mr. Westbrook, Government bee expert, visited the station and removed them. Six pounds of good honey was the reward received by the authorities for allowing the bees to remain for such a lengthy period.

Messrs Herbert Bros., designers and experts in stained and leaded glass, Auckland, beg to draw the attention of the clergy and others interested to their advertisement appearing in this issue. Having secured the services of a skilled English artist and designer, they desire to point out that they devote the whole of their energies to the trade. Messrs Herbert Bros. guarantee all work, whilst charging prices as low as is consistent with good results, and cordially invite inspection....

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Current Topics

A Pathetic Appeal

Many are the stories told of the ludicrous mistakes made by natives in India—and particularly those employed in the Government service—in writing and speaking English. Some of the natives, of course, speak and write it well, but there are also many clerks on small pay who not only know little of it, but do not know how little they know. 'A Bengali clerk,' wrote the Director-General in a recent magazine article, 'who had been transferred, at his own request, from my office to another Government office in Calcutta, was anxious to return, and wrote to me personally on the subject. Although not a Christian himself, he was evidently acquainted with the familiar lines of Bonar's hymn:

"I was a wandering sheep,
I did not love the fold";

and this is how he applied them to his own case: "It is true I have wandered from the fold—i.e., the Director-General's office—but I trust that your Honor will be merciful and receive back an old sheep."

*

But as a specimen of Indian 'English' this 'pales its ineffectual fires' before the following pathetic appeal, which is a true copy of an application sent to the head of a certain department in India:—"Most Honored Sir,—Understanding that there are several hands wanted in your honor's Department, I beg to offer you my hand. As to my adjustments I appeared for the Matric Examination at Ooty; but failed, the reason for which I shall describe. To begin with, my writing was illegible, this was due to climatic reason, for I having come from a warm in a cold climate found my fingers stiff and very disobedient to my wishes. Further, I had received a great shock to my mental system in the shape of the death of my only fond brother. Besides, most honored Sir, I beg to state that I am in very uncomfortable circumstances being the soul means of support of my fond brother's seven issues consisting of three adults and four adultresses, the latter being the bane of my existence owing to my having to support two of my own wives as well as their issues of which by God's misfortune the feminine gender predominate. If by wonderful good fortune these few humble lines meet with your benign kindness and favorable turn of mind, I the poor mortal shall ever pray for the long life and prosperity of yourself as well as your honor's posthumous olive branches."

Industrial 'Agreements' and the N.Z.F.L.

A short time ago we referred at some length to the 'Away-with-Arbitration' movement which is being inaugurated by the N.Z. Federation of Labor, and to the distinctly revolutionary spirit which animates that organisation. That our description of the aims and methods of the Federation was an under-statement rather than an over-statement of the position may be clearly seen from an article contributed by one of its recognised leaders, Mr. P. H. Hickey, to the current issue of the *Maoriland Worker*. The article has an unmistakable though unexpressed reference to the recent Tramways Union dispute, in respect to which some members of the Union had apparently some qualms of conscience about striking, because to do so would be a clear breach of the written and ratified agreement under which they were working. Here are the 'principles' laid down on the subject by this Federation leader, and published in a prominent position in the official organ. 'The Federation,' writes Mr. Hickey, 'has grown and become a power which is feared by Capitalism and time-servers alike, because of its straightness, because of its uncompromising attitude, and because of the revolutionary tendencies of its membership. Are we to desert those principles now? Are we to swerve from those teachings which have made us what we are? . . . Of late there has been much talk of 'agreements,' 'industrial peace,' 'loyalty to employers,' and such-like phrases. Don't listen to them! Don't believe them!

There can be no industrial peace in New Zealand whilst the capitalist system lasts. There can be no talk of 'loyalty' between workers and employers. The only loyalty which exists is the loyalty observed by the robbed whilst the blunderbuss of the robber is at his head. Recognise that every agreement entered into is *not binding upon you for a single instant*. No, not if it were signed by a thousand officials and ratified by a dozen courts! The agreement is not sacred. Only a fool would regard it as such. *The moment an opportunity occurs to better your condition break your agreement. Break it whenever it will pay you to do so.*

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'We profess,' he continues, 'to be Industrial Unionists! Industrial Unionism means, if it means anything, the organisation of the workers in such a way that they can make common cause if necessary; the mass of the organised workers facing Capitalism, demanding with one voice some measure of justice. Can that be done if we "loyally abide" by agreements? Industrial Unionism teaches the existence of the class struggle. Can there be any "industrial peace" whilst that struggle continues? If we are to be hobbled by "agreements," our motto, "An injury to one is the concern of all," becomes a mockery. Your fight is our fight; at least, it would be, but there is our agreement, don't-cher-know! We must "loyally abide" by that, comrade, in the interests of "industrial peace."' Out upon us for hypocrites and traitors to our class if we be fooled by those catch cries which have damned working-class activities in the past. . . . Let us teach our comrades the truth. Let us tell them that in the war between the despoiled and the despoilers to talk of 'sacred rights' is a sacrilege, and of 'industrial peace' a lie. Success lies in maintaining our uncompromising attitude. Failure—and more—confronts us unless we insist upon our original policy. Are we Industrialists? Are we Revolutionists? If we are, let us act accordingly. If necessary, let us toss every agreement to hell.' Utterances such as these amply justify his Grace Archbishop Redwood's earnest exhortation to Catholic trade unionists to work steadily and energetically along the lines of social reform, but to hold studiously aloof from the doctrines and methods of the revolutionary.

The Confession of Faith and the Marriage Question

Although the *Ne Temere* discussion was closed down by the Editor of the *Otago Daily Times*, the Rev. R. Wood claimed that an injustice had been done to the Presbyterian Church in the references that had been made to the *Confession of Faith*, and asked for space for a further letter in explanation, which was granted. The following reply appeared in the *Otago Daily Times* of Wednesday:—"Sir,—When an Editor, after granting his columns for a controversy extending over more than three months, closes down on the disputants, it is a gentle hint that, for the time being, he has had enough of them. Under the circumstances I would not have taken any notice of your Waikari correspondent's further letter were it not for the suggestions which it makes, first, that I have used 'faked quotations' and uttered 'spurious literary coin' relative to the circumstances attending the Timaru Presbytery overture of 1883, and secondly, and much more important, that I have misstated or misrepresented the doctrine of the *Confession of Faith* regarding marriage with a deceased wife's sister. I will confine myself to these two purely personal references, and will dispose of them in as brief a compass as possible. The defence and vindication of my own Church—which was the alone occasion of my incidental references to Presbyterian marriage legislation—having been completed, I am not concerned to even so much as seem to be engaged in criticising, much less in attacking, any other Church; and, having justified and substantiated the two or three quotations which your correspondent has impugned, I do not propose to trouble you further on the subject.

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1. Your correspondent quotes as follows from my last letter of December 7:—"In that year (1883), however, as the result of an overture from the Timaru

Presbytery, and out of regard to the scruples of "those office-bearers and members who had entered into the prohibited relationship or contemplated doing so," the Northern Presbyterian Church—as it was commonly called—decided not to adhere to what it had hitherto laid down as "the law of God" on the subject, but to "leave the whole matter an open question." I may point out, in passing, that the words above quoted are nowhere expressed to be the words of the overture or of the Assembly's deliverance. They were put within inverted commas solely and merely because they are not my own words but a quotation. I did not at the time indicate the source of the quotation, having a suspicion that sooner or later your correspondent would level against them his customary denunciation and abuse, to his ultimate discomfiture and confusion. What I anticipated has come to pass. Your correspondent delivers himself of the following characteristic comments on the passage: "In the foregoing there are two quotations. . . . Now, with regard to the first quotations, I have to say that it is an absolute misrepresentation. . . . As regards the second quotation I have the same remark to make. It is an absolute misrepresentation. . . . I have known of this misrepresentation from the beginning of this controversy. . . . Such is my first point. I have convicted the editor of the *Tablet* of using false literary coin. It lies with him to explain where he got the coins if he did not make them." I "explain" with all the pleasure in the world. What your correspondent calls these "false literary coins" were obtained from a New Zealand Presbyterian minister, a fellow-member with Mr. Wood in the recent Assembly, and a brother "stalwart," whose no-Pope zeal is almost equal to that of the Rev. Mr. Wood himself. They are taken *literatim et verbatim* from the *History of the New Zealand Presbyterian Church* by the Rev. John Dickson, M.A., at present—if I am not mistaken—Presbyterian minister at Picton. Here is the first passage in full as it appears on page 289 of the 1899 edition of the work. Under the heading "Marriage With a Deceased Wife's Sister," Mr. Dickson writes: "In 1883 attention was called to the anomalies of the case by an overture of the Timaru Presbytery, and relief asked for those office-bearers who had signed the *Confession of Faith* and had conscientious scruples in regard to the strong position that document had taken up on the question, and for those office-bearers and members who had entered into the prohibited relationship, or contemplated doing so." That disposes of the first quotation. The second is given on page 288 of the same volume, and I again cite the passage in full. "In New Zealand," says Mr. Dickson, "the Presbyterian Church found itself peculiarly situated. As the outcome of 'progressive legislation' in vogue, marriage with a deceased wife's sister had been conceded by the legislature. The question arose, ought this Church to come into collision with the law of the land, or place its *imprimatur* on the change effected, or leave the whole matter an open question. It adopted the latter course." Mr. Dickson's book was honored by being made the subject of a special resolution of the General Assembly, which "very earnestly and cordially commended it to the members of the Church." Amongst other attractive features calculated to give it undying fame, the book contains a portrait and sketch of the Rev. Mr. Wood himself! Yet your correspondent now, for controversial purposes, accuses it of perpetrating "absolute misrepresentations" and of disseminating "false literary coin." I leave the Rev. Mr. Wood to fight it out with the Rev. Mr. Dickson, and with the Assembly which "very earnestly and cordially commended" the work. I suggest that the least the Waikari minister can do is to withhold his portrait from all future editions, and thus figuratively and literally withdraw his "countenance" from the publication.

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'2. Still relative to the action of the Northern Presbyterian Church in 1883, your correspondent quotes further from one of my letters as follows:—"In 1883, as I mentioned in my last letter, the northern Presbyterian Church decided to abrogate the 'law of God' as stated in the Westminster Confession, and to do that

which the Confession says no law of man can ever do—namely, to make marriage with a deceased wife's sister perfectly lawful and honorable." "These few lines," says your correspondent, "are full of misstatements"; but he takes good care not to attempt to specify the misstatements. I affirm, on the contrary, that they are an absolutely correct statement of the practical effect of the action of the Northern Church. The *Confession of Faith* had declared that such marriages were "incestuous" and could never "be made lawful by any law of man or consent of parties, so as those persons may live together as man and wife." After 1883, by the action of the Assembly, these marriages were made freely permissible, according to the conscience of the individual, and the parties were entitled to live together as man and wife without the slightest ecclesiastical stigma attaching to such unions. In other words, the old law was no longer binding, and marriages were made lawful which the Westminster enactment declared could never "be made lawful by any law of man." That I am not in the slightest degree misrepresenting the position will be made clear by a quotation from one of the most devoted and widely-respected pioneer ministers of the Presbyterian Church of Otago—the late Rev. William Bannerman. In a pamphlet on Marriage with a Deceased Wife's Sister, referring to a proposal that the Otago Church should fall into line with the Northern Presbyterian Church on the subject, Mr. Bannerman says: "I ask my brethren in the ministry and in the eldership seriously to consider their responsibility in assenting to a resolution . . . which causes our Church to present the spectacle of permitting to be done freely and lawfully what her standards, in harmony with God's own Word, declare to be high wickedness in His sight. If Marriage with a Deceased Wife's Sister is to be permitted by our Church, as the resolution of Synod permits, let the Church's present doctrine be erased from its standards and its prescribed procedure relative to the sin of incest be removed from its Book of Practice." I am not, in the present discussion, at all concerned with the question as to whether the latter or the former attitude of the Presbyterian Church on this subject is the right attitude. My whole point has all along been that that Church has claimed the right to say that certain marriages were "incestuous" and unlawful, and has afterwards claimed the right to say that they were perfectly valid and permissible—and that point is beyond dispute.

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'3. Your correspondent does not absolutely deny—because he cannot deny—that the *Confession of Faith* condemns marriage with a deceased wife's sister as 'incestuous' and unlawful, but he endeavors, by a process of verbal juggling which no sane and serious controversialist would be guilty of, to throw doubt upon my statement to that effect. In this matter your readers need not take the statement either of the Rev. Robert Wood or of the Editor of the *Tablet*, but may freely judge for themselves. Here is the complete section on the subject, exactly as it stands in the *Confession of Faith*: "Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word, nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties so as those persons may live together as man and wife. The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own." I challenge the Rev. Robert Wood to dispute the correctness of this quotation. The man who would attempt to deny that this section condemns—amongst other marriages—marriage with a deceased wife's sister as 'incestuous,' and declares that such unions can never "be made lawful by any law of man," would deny the multiplication table.

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'Readers who are familiar with Mr. Wood's methods of word-twisting and misrepresentation will not require to be told that there is no real contradiction whatever between Dr. Cleary's account of Catholic doctrine regarding marriage with a deceased wife's sister and my own, and that my statement, as it stands, is absolutely correct. Nor need I dwell on the mis-

representation and exaggeration which characterise his references to my statements regarding the practical bearing of the *Confession of Faith* enactment when and where it was faithfully administered. The vital point is that the Presbyterian Church claimed the right to condemn certain marriages as "incestuous" and absolutely unlawful, and now claims the right to freely permit such marriages to its members—and this Mr. Wood himself now admits. "The Presbyterian Church of New Zealand and elsewhere," he says, "has abandoned the generalisation of the *Confession* that affinity is equal to consanguinity in the matter of prohibited degrees of marriage." For the rest, it need only be said that my remarks as to the practical working of the *Confession of Faith* provision obviously referred to the times and countries in which it was, or is, in active operation; and in these cases there is no escape from the consequences I have indicated. The Westminster enactment distinctly lays it down that certain marriages can never "be made lawful by any law of man or consent of parties, so as those persons may live together as man and wife." If a man who had married his deceased wife's sister and had qualms of conscience about his marriage came to a Presbyterian minister when and where the *Confession of Faith* provision was in active force, the minister could only give one answer: "Your marriage is unlawful and can never be made lawful by any law of man; you cannot live together as man and wife." In the circumstances named, a minister who spoke otherwise would be disloyal to the standards of his Church, disloyal to his ordination vows, by which he bound himself to maintain those standards, and disloyal to what he believed to be the Word of God.

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'I do not labor the point because, as I have said, my own Church having been defended and vindicated, I have not the faintest inclination to have anything whatever to say regarding other Churches. I have all along disclaimed the slightest intention of reflecting on the Presbyterian Church either past or present. It is not I who have used such expressions as "infamous," "intolerant," "fiendish," "morally monstrous," etc. On the contrary, I have admitted that the Presbyterian Church was entirely within its rights in formulating its own marriage regulations for its members; and in the very letter to which your correspondent specially refers I speak of it as "entitled to the respect always due to a Church which is loyal to its convictions." What I have attacked is the absurd inconsistency of a Presbyterian minister, whose own Church has made such high claims in respect to marriage legislation, going out of his way to publicly, violently, and vehemently denounce other Churches for making precisely similar claims. And that is a spectacle which still presents itself as supremely ridiculous.—I am, etc.,

'EDITOR N.Z. TABLET.

'February 24.'

Ashburton

(From our own correspondent.)

The members of the Catholic Young Men's Club and the St. Mary's Ladies' Club were entertained on the evening of Shrove Tuesday at an 'At Home,' on the invitation of Rev. Father O'Hare, the gathering taking place in the boys' school. There was a large attendance, and Mr. M. J. Burgess (president of the Catholic Young Men's Club) occupied the chair. The usual procedure in connection with these functions was carried out under the direction of Messrs. M. J. Moriarty and J. Lennon. The competitions, which were keenly competed for, were won by Mrs. A. Fitzgerald (musical chairs) and Miss M. Cooper (nail driving). Mr. S. Madden kindly donated the prizes. The musical programme was contributed to by Misses C. Madden, Berry, T. Hicks, S. Madden M. Soal, K. Nealon, E. Tracey, Messrs. W. Cunningham, E. McSherry, J. J. Moriarty (*Tablet* representative), J. Lennon, and M. J. Moriarty. Refreshments were handed round during the evening and much appreciated. A hearty vote of thanks was accorded the Rev. Father O'Hare, after which the gathering terminated

LENTEN PASTORALS

DIOCESE OF CHRISTCHURCH

(Concluded.)

JOHN JOSEPH

BY THE GRACE OF GOD AND FAVOR OF THE
APOSTOLIC SEE.

BISHOP OF CHRISTCHURCH

TO THE CLERGY, SECULAR AND REGULAR
AND FAITHFUL OF THE SAID DIOCESE,
HEALTH AND BENEDICTION IN THE
LORD.

DEARLY BELOVED BRETHREN AND CHILDREN IN JESUS
CHRIST:

To uproot from the human heart devotion towards her who had conquered him, Satan, in the earliest days of the Church goads on Arius and Nestorius to draw from the faith of the people the dogma of the Divine Maternity. But he only succeeds in making the Mother of God proclaimed and praised in the glowing acclamations of the East. Later on Photius, stirred by the demon of revolt, breaks with the Apostolic See, attacks the dogma of the Holy Ghost, so closely allied to that of the Immaculate Virgin, His temple, and His Spouse, yet he fails to prevent the many regions he drags into his unnatural schism from preserving the most solemn and popular devotion towards this glorious Virgin. Mahomet finds a novel fanaticism in hatred of Christianity, impiously blasphemes the Divinity of the Son of Mary, outrages the dignity of woman, and lays the axe to the root of every moral and social virtue. Yet his brutal hand is forced to inscribe in his Koran this delicate expression of the faith of the infidel, 'The angel said to Mary, God hath chosen thee. He hath made thee "Free from all stain." He hath chosen thee from among the women of the universe.'—Koran C., III., V., 27.

Luther, unhappy Luther, blinded by the enemy of mankind, snatches half Europe from the one true fold, vows everlasting hatred, scorn and destruction to the honor of the Saints, nay, to the sensible worship of God himself, and lo! with the same hand wherewith he consigned to the flames the just sentence of his condemnation, he pens this astounding commentary on Mary's prophecy, commentary which is, perhaps, its most striking fulfilment, 'The Blessed Virgin meant to proclaim that her worship should last from generation to generation, so that there should never be a time which should not resound her praises. This is what she declares by the words "Behold from henceforth all generations," that is, from this moment is to begin that course of uninterrupted praise which shall last for all ages.' As to the words blessed, it is worthy of remark, continues Luther, that the Greek 'Makarai' has a wider signification than 'call blessed,' for it means 'make blessed or beatify.' So that we should honor Mary not only with the lips and voice, by genuflections, salutations, the erecting of statues, temples, and edifices, since the impious themselves do all this. But we must honor her really and truly with our whole heart and from the very depths of our soul. This worship dates back to the moment when the heart of Mary, considering its own lowliness and Divine grace, began to experience within itself this holy transport of joy. In the presence of God, and from the bottom of our heart, let us then salute Mary in thought and word:—O Blessed Virgin! Thus to bless and beatify her, is truly to honor and venerate her.—Super. Div. Cant. Com. I., v., p. 85.

Is it possible, dearly beloved in Christ, that words of such burning eloquence should flow from the lips and pen of so great a heresiarch? Ah! who does not see therein a renewal of the prodigy of the Prophet of old forced by the Spirit of God to bless Israel, which he had set out to curse, because as he declared, 'He could

not change the word of the Lord to utter anything but what the Lord should say?' In like manner the word of God, as declared by Mary, cannot be changed, and we must believe that the same Divine power which inspired this prophecy, inspires too its fulfilment, animating from age to age the Church's widespread devotion to Mary. And thou, O unhappy Luther! had not the demon of pride and the lust of thy passions corrupted thy noble heart, and turned thee from true devotion to Mary, devotion which thy pen so eloquently portrays, Ah! thou wouldst not now have to answer at the judgment seat of God for the countless souls thou hast dragged after thee in thy sad fall! Hadst thou imitated the humility of that glorious Queen, those fair lands, whose boast it was heretofore to be the 'Dowry of Mary,' those lands which long shared with the neighboring but more faithful isle the proud title of 'Isle of Saints,' would not, alas! have so long been seated in the regions of the valley of the shadow of death! But God be praised! in these our days, so justly called the 'age of Mary,' her glorious prophecy is there too being marvellously fulfilled. There, too, Mary's sweet name is fondly cherished in the hearts of thousands long strangers to her powerful intercession. There, too, Churches are everywhere springing up under Mary's invocation. Cloisters and schools there, too, arise where her glories are daily taught and sung. Confraternities and religious Orders there work under the patronage of their beloved Queen, whose holy name they unceasingly bless and invoke! And so shall it be till the end of time, and for all eternity, for it is written 'All generations shall call me blessed.'

In acting thus they are but returning to what their Catholic forefathers did in fulfilling Mary's glorious prophecy. In the middle ages a special Mass in honor of our Blessed Lady was daily celebrated in the Cathedral and in the principal churches of England. No matter how small the church it had an altar dedicated to the Mother of God. Everywhere statues, often of the most precious gold or silver, or marbles the most costly, were erected in her honor. Towards evening the *Salve Regina* was solemnly chanted in the churches as a tribute of love and veneration. Devotion to the Blessed Virgin pervaded not only the religious but the social life of the country. The Knights of the Garter were specially devoted to her, and on her festival days they wore her emblems. The public seals bore her effigy, and the Church bells her beautiful name. Richard the Second is said to have consecrated the kingdom of Great Britain to Blessed Mary in 1302. We know from Wilkins' *Concilia*, tom. 3, p. 246, that in 1309, Thomas Arundel, Archbishop of Canterbury, shows that England's love for Mary springs out of her belief in Christianity. 'England,' he writes, 'from the earliest ages, was tenderly devout to the Blessed Virgin. The contemplation of the great mystery of the Incarnation, has drawn all Christian nations to venerate her from whom came the beginnings of our Redemption. But we English, being the servants of her special inheritance and her "own Dowry," as we are commonly called, ought to surpass others in the fervour of our praises and devotion.'

During the reign of Henry IV. the Archbishop of Canterbury prescribed that the *Angelus* should be recited not only at daybreak, as in France, but also at night, because, as he said, we, in England being the servants of her special inheritance, and 'her own Dowry,' ought to surpass all other nations in the honor paid to our heavenly Queen. Her statues may be seen to this very day over the entrance of the famous colleges of Oxford and Winchester. Thousands and thousands of pilgrims went from all parts to the far-famed shrines of Walsingham, Glastonbury, Lincoln, Coventry, and Penrith, and elsewhere. The sumptuous sanctuaries of our Lady were covered with the *ex votos* in acknowledgment of the signal favours received through her powerful intercession. The sacred vessels and magnificent gold and silken vestments and other treasures that had accumulated in the course of ages were of priceless value. They were among the objects sacrilegiously seized by the so-called reformers when they profaned these sanctuaries in the sixteenth century. From the

Cathedral of Lincoln alone they plundered two hundred pounds weight of gold and three hundred and fifty of silver, not to mention the rich pearls, gems, and diamonds of every description.

St. Hugh's biographer tells us that this holy man endowed the Cathedral of Lincoln with gold and silver lamps, and a revenue sufficient to provide for the splendid luminary of this great shrine, in order 'that the lustre of the tapers wherewith the Cathedral was illuminated during the offices of night, might vie with that of the rays of the sun with which it was lit during the day.'

Not a few of the early Anglican Bishops loved to extol the greatness of the Mother of God. 'How worthily,' says Bishop Hall, 'is she honored of men, whom the Angel proclaimed Beloved of God! O Blessed Virgin! he cannot bless thee, he cannot extol thee too much, that deifies thee not. That which the Angel said of thee thou hast prophesied of thyself, we believe the Angel and thee. "All generations shall call thee Blessed by the fruit of whose womb all generations are blessed."'

'The Blessed Virgin Mother,' says Bishop Jolly, 'is undoubtedly the most highly exalted and honored of all creatures. . . All generations according, as her Divine Canticle foretold, do call her Blessed. And certainly the highest honor that can be paid to a creature is due to her.'

'She was full of grace,' says Bishop Jeremy Taylor, and God poured on her a full measure of honor. She had not set one step towards her marriage, and possibly had set herself back from it by a vow of chastity and holy celibate. And as there was no sin in the Conception, so neither was there in the production. For there was nothing in this but the sanctification of a Virgin's womb, that Gate not having been opened by which the curse always entered.

One of the greatest treasures the glorious Apostle St. Patrick bequeathed to the children of faithful Ireland is its remarkable devotion to the Immaculate Mother of God. It has there passed into a proverb that the most striking honor that can be paid to St. Brigid is to say that she is the Mary of Ireland.

We might bring forth more and no less palpable proofs of the universal honor paid the Mother of God in the realisation of her prophecy. But what we have already said should satisfy the most sceptical. Besides, it were far more profitable for us to dwell, though very briefly, upon some of the practical lessons to be drawn from what we have hitherto said. We have seen a few of the Scriptural and historical warrants for our devotion towards her whom God and His Church would have us love and revere. We have seen, too, that Mary's voice was the instrument of the first act of redeeming grace. Her voice was as the welcome sentence of pardon. St. John the Baptist, Christ's Precursor, and the apostle of penance, was thereby sanctified in his mother's womb; sanctified, it is true, through the merits of Jesus Christ but Mary was the appointed channel through which these merits flowed upon Elizabeth and her holy child. Mary's visit was a day of unspeakable mercy and bliss for the house of Zachary. Thus it always is. For wherever Mary goes she brings with her the richest streams of grace, for she ever brings with her her Divine Son. Whenever Jesus visits us by His grace, Mary visits us by her love, obtaining for us that very grace by her charitable intercession. Thus she is ever our true mother, ever united with her Divine Son in the operations of His grace. In the mystery revealed to us in the uttering of the prophecy 'Henceforth all generations shall call me blessed, for He that is mighty hath done great things to me and holy is His name,' Mary teaches us admirable lessons of obedience to the Divine will, holy faith, zeal, above all, unbounded humility and love. And as she is our model, so, too, is she our advocate and help, comforting our faltering faith, strengthening our drooping hope, and increasing our love. Has not the Mother of God often visited us in the silence of retreat, in prayer, in our daily trials and sufferings? Often perhaps, after some sad fall she has raised us from the mire, cheered and consoled us, whilst nestling us to her maternal breast, she lovingly led us back to her Divine Son. What a

comfort to know and feel that Mary is not only the 'Help of Christians,' the 'Comfortress of the Afflicted,' the 'Health of the Weak,' but the sure refuge, yea, the loving Mother of repenting sinners! Alas! we are all poor sinners, doomed by our very fallen nature to failings, to sorrows, sufferings, and afflictions. Far away from our true home and country, banished children in this valley of tears, we have all our share of woe. As long as it may please God to leave us in this land of exile, we shall meet with many a trial, many a bitter pang will still stir our hearts. Let us not lose courage. Let us look up to heaven and invoke Mary, who is no less our mother than the Mother of God. As heretofore, she will obtain for us heaven's choicest gifts and graces.

But there is one above all for which we must daily pray. One without which all else were as nought. It is the crowning gift of perseverance. Now the greatest saints and sages affirm that one of the surest signs of perseverance is devotion to Mary. Mary is the mother of all, but more especially of those who place their eternal salvation in her hands, and of those who strive no less to imitate than to admire her glorious virtues. If we have a true, childlike devotion to Mary, we need not fear though the raging billows of the stormiest sea of life rise up on all sides around us, Mary will help us to triumph over all. She will shorten our stay in Purgatory, especially if we are now devout to the poor suffering souls so dear to her. Filled with faith and love and gratitude, let us promise our dear Lady to unite with all generations in blessing and praising her for the great things He that is mighty hath done unto her.

Whilst gladly proclaiming her Son Christ Jesus to be our God, our Redeemer, our Master, and our All, let us praise and thank Him for the marvels He has wrought in regard to His own beloved Mother Mary, making her the very masterpiece of His Almighty hands. Let us acknowledge ourselves happy in being amongst those who love to fulfil Mary's divinely inspired prophecy. Thrice happy indeed are we knowing that from the heights of the Cross Jesus hath bequeathed to us His own beloved Mother Mary to be our Mother also. Taking up the beautiful words of the Liturgy, let us salute our beloved Mother: Hail Holy Queen, our life, our sweetness, and our hope! Poor banished children of Eve, we lift up to thee our suppliant hands, weeping and mourning in this valley of tears. We beseech thee to turn towards us thine eyes of mercy, to guard, guide, and protect us through life. Be at our side during our last struggle with the powers of darkness; soften for us the fearful flames of Purgatory. Leave us not till we enter that land of bliss, where it shall be our delight, dearest Mother, to praise and bless thee whilst adoring thy Divine Son through all eternity.

A visit which, acting under medical advice, we made last winter to the South Sea Islands, was a source of great gratification and no little edification to ourselves, whilst, we have reason to believe, it afforded real consolation to the venerable Vicars Apostolic and those of their zealous missionaries and faithful flock whom it was our privilege to meet.

A few months ago one of the handsomest churches in our diocese, and in the whole Dominion, was solemnly blessed and opened in the parish of Timaru. Not a few of the clergy and many of the faithful gathered together on that memorable occasion. It was truly a red letter day for the district to see our venerable Metropolitan, their Lordships the Bishops of Dunedin and Auckland, enhancing by their presence and eloquence the grandeur of the stately functions. Most cordially do we congratulate the devoted pastor of that model parish, his zealous assistant priests, and faithful people for their piety and generosity in erecting so noble an edifice to the glory of the Most High. In the middle of December we had the consolation to bless and open a beautiful church at New Brighton, and shortly before a small but suitable one at the Hinds in the parish of Ashburton. Thanks to the zeal and devotedness of Dean Carew and the Sisters of Mercy, Greymouth, a new church and school have been erected in one of the outlying districts of that important parish. The late

Mrs. A. J. White has left us a substantial sum towards the erection of a church in Sumner. The plans have been prepared, and we hope very shortly to lay the foundation of what will be one of the most beautiful churches in the diocese. The Sisters of the Good Shepherd at Mount Magdala are erecting a large and most handsome temple to be used for an oratory in the midst of their grounds. It will be a magnificent structure second to none in New Zealand. These devoted nuns have, with the whole of our diocese, experienced an irreparable loss in the death of our late Vicar-General, Dean Ginaty. The noble work so heroically done by the Good Shepherd nuns and Sisters of Nazareth calls for our continual grateful admiration and practical sympathy.

During the course of the past year, whilst making our usual visitation in Canterbury, we made a personal appeal in all the churches in behalf of the Cathedral debt. We are deeply grateful to the priests and communities and faithful, who, by their generous co-operation, helped us to lessen this burden. Last year the Cathedral debt stood at a little over £10,000. You will be glad to know that it is now reduced to £8600.

On the 13th of May, in the year 1887, the Holy See erected Christchurch into a separate diocese, appointing Us, in spite of our unworthiness, to be its first Bishop. Hence this year is the jubilee of the diocese. In view of this great event, our Holy Father the Pope has been graciously pleased to honor us by naming us as one of the Assistant Bishops at his Pontifical Throne. We appreciate the honor as one conferred on the diocese, far more than upon ourselves. May we not ask your fervent prayers that the blessings of heaven may be more abundantly showered down upon all confided to our Episcopal charge during this jubilee year?

DIOCESE OF AUCKLAND

CATHOLIC MARRIAGE LAWS

A PASTORAL INSTRUCTION IN THREE PARTS

(Continued from last week.)

PART I.—Things more or less Fundamental.

- I. The Family in Relation to Society.
- II. The Family: Duty in the Home. Grounds of such Duty—(1) As furnished by pagan Greece and Rome; (2) as furnished by 'modern' Philosophies; (3) 'parasitic' Morality; (4) grounds of Duty in the Home, as furnished by Religion.
- III. Religion and the Family—(1) The Church: her Mission and Authority in regard to the Family and Society. (A) Why the Church was founded. (B) The Church's Teaching Authority. (C) The Church's Authority: Legislative, Judicial, Executive. (D) The Church's Independence in the Exercise of her Authority. (E) The Church's Continuity. (F) Summary of Part I.

HENRY WILLIAM, by the Grace of God and the favor of the Holy Apostolic See, Bishop of Auckland: To the Clergy, Secular and Regular, and to the Laity, of the said Diocese, Health and Blessing in the Lord.

II. THE FAMILY: DUTY IN THE HOME.

It was said in the olden days of Greece: 'The Athenians know what is right, the Spartans do it.' The essence of duty consists in doing, not merely in knowing. When Matthew Arnold described right-doing, or good conduct, as 'nineteen-twentieths of life,' he merely gave a mathematical turn to the Redeemer's words: 'He that doth the will of My Father, Who is in heaven, he shall enter into the kingdom of heaven.'

Man, as a being endowed with reason, with free-will, and with the senses (which he has in common with the animal world), is ruled in accordance with his

nature. His reason seeks after truth—has truth for its object. His free-will has for its object that which is apprehended as good. Pure evil as such, misery as such, he cannot desire. When reason aims at real truth (and not at falsehood mistaken for truth); when the will is controlled by real good (and not by merely apparent good); when the senses (by which are here meant the animal instincts and cravings) act in due subjection to right reason: then we have duty, moral order, true harmony and equilibrium, in human life. Reason is the guide, pointing out the way. But the will rules—it decides whether it shall or shall not follow. The exercise of free-will does not mean arbitrary choosing in the absence of all motive, as by mere, blind, determining impulse. Man, as a rational being, is (as stated) ever attracted by what is apprehended as good. That good 'presents itself in many forms and under many aspects—the pleasant, the prudent, the right, the noble, the beautiful—and in reflective or deliberative action we can choose among these.' Within the region covered by liberty—especially when some act is recognised as good or evil—there is more or less of a consideration and balancing of motives inducing action—followed by free choice. What adequate motive can be assigned why the individual members of a family should knowingly and freely perform the manifold (and often difficult) duties towards each other which are necessary for the domestic well-being?

1. GROUNDS OF DUTY: AS FURNISHED BY PAGAN GREECE AND ROME.

Pagan Rome based domestic and social duty chiefly on law and force; pagan Greece mainly on intellectual culture. The Roman ground of duty was cold, lifeless, uninspiring; it created a monstrous paternal authority over life and death in the household; it provided a marriage without stability, without guarantee, without honor; it degraded woman to the position of a puppet, a servant or slave; it led to the exposure and slaying of countless children. Even for good, that pagan basis of morality was effective only when backed by material force. It proved itself of its nature incapable of resisting the spreading domestic degeneracy which finally led to the decline and fall of the mightiest empire of ancient times. Greek culture trained the head; it left the will and the moral conscience—the centre of duty—unmoved; of its nature, it offered no barrier to debasing sensuality or 'cultivated' abominations—an external conventionalism or aestheticism merely flimflam

'The ulcerous place,
Whiles rank corruption, mining all within,'

deeply infected the domestic life of the people and dragged the nation into dishonor and decay.

2. GROUNDS OF DUTY: AS FURNISHED BY 'MODERN' PHILOSOPHIES.

Not less lifeless and ineffective are the grounds of domestic and social duty and sacrifice presented to us by the many shifting (and often mutually contradictory) systems sometimes collectively known as 'modern' philosophy. These systems embrace every form of irreligious error, down to the hard materialism which looks upon man as merely a highly developed chimpanzee or Barbary ape, and human society as simply a piece of fortuitous mechanism in a mechanical and purposeless world. In the words of St. Augustine, such philosophies 'have their beginning and their end in this world, and seek after nothing save what can be seen here.'¹ These false philosophies offer no higher incentive to duty and self-sacrifice, in domestic and social life, than passion, or a self-centred instinct, or expediency, or passing sentiment, or the pressure of physical force or of social conventions and adjustments, or the attractions of pleasure, or the repulsions of pain, or some or other form of utilitarianism.² Such motives merely represent, on the one hand, an optional sentiment or feeling, or, on the other, a calculating policy, on the part

of one who is assumed to be a law unto himself. Such motives of conduct can result only in an exaggerated individualism, and in consequent disorders such as prevailed when 'there was no king in Israel,' and 'everyone did that which seemed right to himself.'³ Such motives are, moreover, foreign to the very idea of morality—which means 'duty' or 'obligation' that 'ought to' be fulfilled. 'Duty' is that which is 'due to' some person; 'obligation'⁴ means being 'found' or 'tied' to some person; 'ought' is what is owed to some person—such person, in each case, having the 'right' to impose His will upon us, and to Whom we, in turn, owe the 'duty' of obedience. For, obviously, we can have no 'ought' or 'duty' (that is, a debt) to a mere thing; nor can a mere thing 'tie' or 'bind' our will to itself (that is, create an 'obligation' on our part towards it). There can be no debt or obligation except to a definite person, for a definite cause, and in a definite way. The substitutes offered to the family by modern anti-Christian philosophies for a binding moral code are reducible to a merely optional sentiment or impulse or self-interest.

By reflection and analysis the human reason is able to discover that this Person is God, that His Divine Mind is the source of duty as a moral truth, as it is of all truth; that He must will us to act in conformity with right reason; that this Will of His is law in our regard. And within us we feel, in the impulse of conscience,⁵ the Divine Will commanding this moral truth (or good order in conduct) to be observed—thus conforming our human wills with that right reason which is also the expression of the Divine Will. 'Duty is thus, in its origin, the voice of the Eternal. . . . Duty divorced from religion, and not based on God, loses all its force to sway the heart and mould the whole conduct of man. If not rooted in God, it dwindles, at best, into a cold, lifeless branch of human law, held up only by brute force. As experience shows, duty reared, not on the fluctuating reason or varying opinions of men, but on the transcendence and independence of God, can alone sustain moral effort in the mass of mankind. Duty that does not strike root in the divine element of religion deals only with outward acts, leaving untouched the whole field of motive, which we all feel to be the very soul of duty. . . . Hence, nearly all nations have sought in religion for the sanction of the duties imposed on their citizens. However false or visionary, yet what appeared to them as the 'high will of heaven,' seemed the only solid foundation on which to raise their laws and base the duty of the people called upon to observe them.'⁶

'Philosophy,' says Balfour, 'has never yet touched the mass of men except through religion.'⁷ Without religion there remains no adequate motive or inspiration for the right ordering of human life in the family or in the State. Without religious training there can be no true moral training. So great a statesman and patriot as Washington emphasised this in his 'Farewell.' 'Reason and experience,' said he, 'both forbid us to expect that morality can prevail to the exclusion of religion. A whole volume could not trace all their connections with private and public felicity.' 'Modern' philosophies, and the social and economic schemes based upon them, aim, at best, at restricting the results of that selfishness which is so ingrained in our fallen human nature; religion tends towards the elimination of selfishness itself, and thus strikes at the root of most—and the worst—of the evils which, through the family, have ever afflicted human communities. As regards the abstract and impersonal motives of duty advanced by

3. Judges, xxi., 24.

4. From the Latin 'obligare,' to bind or tie together—in this connection by the bond of a moral claim or precept, which can have a relation to a person only.

5. Conscience is a practical judgment which passes a verdict on an act, before we perform it, as to whether such act is right or wrong. Under the name, 'an act,' are included a thought (which is an internal act), speaking, and an omission, which, in moral matters, is equivalent to an act. Conscience itself, as a practical judgment, is, strictly speaking, itself an act (of the mind), and lasts only while it is being produced. But it is also, and not without reason, spoken of as a permanent thing, as its judgments are formed by a permanent faculty, and belong to a special department of the understanding.

6. 'Duty,' by Rev. William Graham (p. 7).

7. In his lecture, 'Decadence' (Cambridge University Press, 1908, p. 53).

1. 'De Civitate Dei,' l. 15, c. 17.

2. By far the best popular exposition of this subject known to us is 'Why Should I be Moral?' A Discussion on the Basis of Ethics, by Rev. Ernest A. Hull, S.J. (London: Sands and Co.), obtainable from all Catholic booksellers. It should be in all Catholic schools and parish libraries.

sundry 'modern' philosophers: they are, indeed, feeble and imperfect, with little power of appeal to ordinary human minds and wills, especially in times of temptation—little influence against the inherent selfishness of our frail nature and its proneness to act under the stimulus of impulse and passion. 'Faith in a Personal God,' as someone has remarked, 'may be said to be hard to acquire; faith in an abstraction is vastly harder to brace the will.'

The broad Waikato cannot rise above its source. And to what high motive for the daily holocaust of domestic duty, and for the daily conquest of our natural love of ease, can we expect a hard materialistic philosophy to rise?—a philosophy which, for instance, looks upon human progress as the mere mechanical outcome of the play of tooth and claw and cunning in an incessant fight for self, self, self? What higher aim for the individual and the family could such a view of life offer than a selfish struggle, in which the strongest, the most cunning, and the most unprincipled would survive? If there were no element in duty but what is human and this-worldly, then duty would be based, on the one hand, on brute force (for the maintenance of public order), or, on the other hand, it would degenerate into unrestricted license to do what to each may seem advantageous. Why should a man aspire if the future were a blank, with no object beyond this life of sense worthy of his aspirations? Why curb passions or limit impulses, if his origin and destiny were the same as that of the goat, the ape, or the orang-outang?

There is no need to criticise in detail these philosophic systems (many of them mutually destructive) that have been built up apart from, and in opposition to, God and His Holy Gospel. Not one of them makes unselfish devotion, renunciation, self-sacrifice in the family and social circle a matter of real obligation. They can never touch the hearts of the mass of men or give a moral uplift to their lives. They are incapable of providing morality with a sound basis. 'They can give no satisfactory answer to those who ask why they are obliged to live, to toil, to be upright, to make sacrifices, to restrain their appetites, to devote themselves to the service of others, and to pursue with all their strength a lofty moral ideal.' 'They have,' says Garriguet in *The Social Value of the Gospel* (pp. 207-8), 'deceived the hopes reposed in them; they have led to a bankruptcy which even such men as MM. Buisson, Fournière, Séailles, and Deherme do not dream of disputing. These men, who are counted among our adversaries, do not conceal their alarm as to a deficiency, the dangerous consequences of which they understand better than anyone. "Without God," says M. G. Deherme, "we have not been able to invent an effectual moral code. . . . We find our hearts to-day emptied by philosophic criticism. All that has so far been offered to us as independent, scientific, rational, or positivist morality, is but a parody and a distortion of religious morality.'" Another atheistic French author and official, M. Payot, writing some time ago in the 'Volume' on 'the moral crisis which has disorganised French thought,' says: 'The men who ought to throw light on the road, throw light on nothing; they are themselves in the dark. . . . They have given up Catholicism, and but a short time is needed to see that they have put nothing in its place, and that their life is guided by their former habits

8. 'Le Morale Sociale,' p. 207. Despite the universality of the moral ideas and convictions of mankind, despite the testimony of consciousness to our moral freedom, free-will is denied by some 'modern' philosophers. It is so denied by some who hold the theory that human beings are mere pieces of soulless mechanism in a purposeless world. The outcome of such a theory may be gathered from the following extract from a book by Robert Blatchford, in the concluding chapters of which the author writes with much feeling on the failures of the methods devised for dealing with criminals. In the twelfth chapter of 'Not Guilty,' p. 203, he writes: 'A tramp has murdered a child on the highway, has robbed her of a few coppers, and has thrown her body into a ditch. Do you mean to say that tramp could not help doing that? Do you mean to say that he is not to blame? Do you mean to say he is not to be punished? Yes; I say all these things; and if all these things are not true, this book is not worth the paper it is printed on.' (Quoted by de Tonzelmann, p. 122).

Like so many other disbelievers in free-will, Mr. Blatchford, in his writings, denies and (directly or by necessary implication) also asserts free-will in a very curious way. Without free-will there cannot, of course, be any such thing as moral merit or demerit—that is, there can be no moral right or wrong

of feelings and thought.' 'We can,' says Benedict Malon, 'count on our fingers the men whom philosophy has ennobled. Four pages would contain the history of the aristocracy grouped under this title. The remainder, given up to its dreams, fears, or avarice, have rushed pell-mell through the dangerous valleys of instinct and delirium. They have endeavoured to find a justification for their actions and beliefs in the bewilderment of their brains and in the impulses of their hearts.'⁸ Even so sturdy a Rationalist as Renan, in *The Future of Science* (p. xviii.), deplored, as a 'serious thing,' his inability 'to perceive a means of providing humanity in the future' with an acceptable 'catechism,' except on the condition of returning to religious faith. 'Hence,' adds he, 'it is possible that the ruin of idealistic beliefs may be fated to follow hard upon the ruin of supernatural beliefs, and that the real abasement of the morality of humanity will date from the day it has seen the reality of things.' (By 'the reality of things' is here meant nature and life as seen through the medium of the irrational system that claims the name of Rationalism).

(To be continued next week.)

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

February 25.

Mr. C. J. Pfaff, hon. secretary of the West Coasters' Association, was presented at the Hotel Cecil last Thursday night with a gold medal and a set of gold sleeve links as an appreciation of his services. Mr. Pfaff is a prominent member of the Catholic Club.

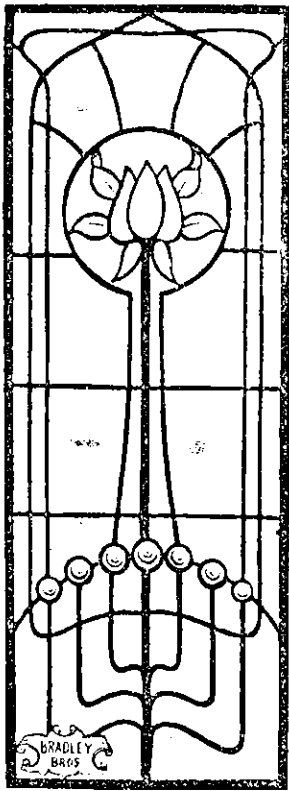
The Marist Missionary Fathers (Rev. Fathers O'Connell, Kimbell, and McCarthy) will conduct a mission at the Sacred Heart Basilica, Thorndon, commencing on Sunday, March 10. The first fortnight will be devoted to the women, and the men will be attended to for the following fortnight.

During the Wellington season of the Henry Irving Company the management offered prizes amongst school children for the best studies in 'Hamlet.' There were over three hundred entries. In class A (students under 16), the second prize of one guinea was won by Miss Zillah Lucas, a pupil of the Sisters of Mercy Convent High School, Sussex Square. Miss Lucas is only twelve years of age.

It is pleasing to record the successes of our young men at examinations. At the last University examination for the first section of the LL.B. degree, Mr. John A. Scott, of the Department of Agriculture, was successful in passing with four subjects to his credit. Mr. Scott is an ex-pupil of the Marist Brothers, having received his primary tuition in the Boulcott street school, and finishing off at the Sacred Heart College, Auckland. Another successful entrant was Mr. Paul Verschaffelt, of the Lands Department, who passed in five subjects. Both Messrs. Scott and Verschaffelt are prominent members of the H.A.C.B. Society.

The St. Patrick's Day celebration committee have been successful in securing the services of Miss Adelaide Bruce, who was one of the star singers at the St. Patrick's night concert in Sydney last year. The committee is endeavoring to keep up the popularity of the St. Patrick's night concerts, and with such singers as Mr. W. Farquhar Young, Misses Adelaide Bruce, Teresa McEnroe, and Agnes Segrief, and others, it will be in a position to present a programme that will satisfy the most critical.

The Allen Doone Company opened here on Saturday night last and attracted a very large audience, when the piece 'Sweet County Kerry' was played. This was continued during the week, each evening attracting large audiences. The company received flattering press notices in the local press on the excellence of the acting and staging. To-night 'A Romance In Ireland' will be staged, and, judging by the first piece, a successful week's run is anticipated. Monday night was a vice-regal command night, his Excellency Lord Islington and suite being present.



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

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

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

You may use my letter in any way you desire.

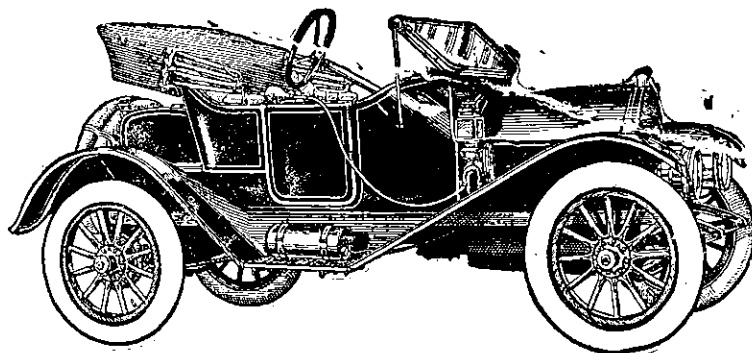
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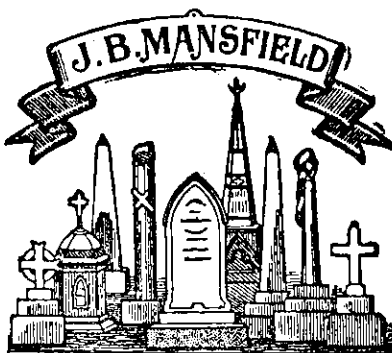


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In connection with the bazaar which the Wellington South parishioners intend holding at Easter, a large and enthusiastic meeting of ladies, presided over by the Ven. Archdeacon Devoy, S.M., was held in St. Anne's schoolroom on last Tuesday evening. Stalls were allotted to the following:—Mesdames Segrief, Gamble, Riddler, and Wylie. The Children of Mary will take charge of the refreshment booth. The next meeting will be held on Monday, March 4, to make final arrangements.

Miss Annie O'Leary, the winner of the 100 Yards New Zealand Ladies' Swimming Championship, is only sixteen years of age, and in addition to her victory at Christchurch has won the Wairarapa Club's Ladies' Championship three years in succession. When she took up swimming first, about three years ago, Miss O'Leary showed at once that she was a swimmer above the ordinary by carrying off the school championship and most of the open events in the carnival at the Dixon street baths. Last year Miss O'Leary went to the Wellington Carnival, and added to her laurels by annexing the 50 Yards Championship in New Zealand record time, 36sec.—a remarkable performance for a girl of fifteen.

The Most Rev. Dr. Kelly (Archbishop of Sydney), accompanied by the Right Rev. Dr. Dwyer (Bishop of Maitland, and the Very Rev. H. McDermott (President of St. Patrick's Ecclesiastical Seminary, Manly), who have been touring the South Island, arrived here on Thursday morning, and left for Sydney by the Manukau yesterday. The distinguished prelates during their short sojourn in Wellington were the guests of his Grace Archbishop Redwood, whilst the Very Rev. Father McDermott was the guest of the Redemptorist Fathers at Mt. St. Gerard. On Thursday a number of the local clergy were invited to meet the distinguished visitors at lunch at his Grace the Archbishop's residence, after which the visitors were shown round the various Catholic institutions.

Captain Rodgers, one of the oldest nautical identities in New Zealand, died at his son's residence, Upper Hutt, last evening, aged 81. He was a native of Ireland and went to sea as a boy. For very many years he was Government pilot at Hokitika in the old digging days, and he had a most fruitful memory of those stirring days to draw upon. From Hokitika he was transferred to the Wairau Bar as pilot, and there he was stationed for twenty years, until he retired from active life a few years ago.—R.I.P.

Milton

The twelfth Autumn Show of the Bruce Horticultural Society was held in the Coronation Hall on Wednesday of last week. The total number of entries was a record in the history of the society, viz., 530. That St. Joseph's School, under the kindly guidance of the Rev. Father Howard, held its own is shown by the following prize list:—Three flowering begonias, varieties (2 entries)—St. Joseph's School, 1. Roses, twelve varieties, to be competed for by non-prize-takers in roses (2 entries)—St. Joseph's School, 1. Three blooms hollyhock varieties (4 entries)—St. Joseph's School, 1. Gladioli, not more than 12 varieties—St. Joseph's School, 1. Collections of Shirley poppies (2 entries)—St. Joseph's School, 2. School children competitions.—Gent's buttonhole—Mary Wilson, 2. Under 13 (33 entries)—Nellie Anderson. Decorated basket—children 15 years and over (2 entries)—Mary Wilson, 1; under 15 years, Gertrude Hand, 1; under 13 years (10 entries), Kate Walsh, 1 and 3, Olga Pearce, 2. The competitors return warmest thanks to Rev. Mother Prioress of St. Dominic's Priory, Dunedin, who kindly supplied them with handsome baskets for floral decoration.

ANSWER TO CORRESPONDENT

A. J. S., Okura.—The lines 'Leave it to Him,' show an excellent spirit, and the first and last stanzas are not without literary merit, but the other two verses are not quite up to publication standard. Why not send the lines direct to your friend?

AUSTRALIAN CATHOLIC FEDERATION, MELBOURNE

At the last meeting of the provisional committee of the Australian Catholic Federation (writes the general secretary) very favorable reports were received from members with regard to the formation of parish councils (which consist of two members representing each society attached to the church and six members of the parish nominated by the parish priest). It is just two months since the inaugural meeting of the Federation was held, and now we see daily springing into existence parish councils both in the metropolis and country, manifesting great zeal and enthusiasm; in fact so marked is the Catholic activity toward this great cause that the committee hope to see within a few weeks the formation of the diocesan councils, and the Catholics of Victoria moving as a highly-trained battalion. The education sub-committee is now endeavoring to obtain from the Education Department information as to the scholarships promised to non-State school children. It was resolved by the committee that letters be forwarded to the heads of teaching Orders soliciting their prayers, and asking them to become centres of activity in removing the disabilities that affect the Catholics of Victoria in regard to education. The committee is seeking from all quarters very important information and statistics which, when available and put before a fair-minded public, will greatly strengthen their case.

The president informed the meeting that information regarding the Federation had been solicited from members of the Hierarchy in New Zealand, also from well known societies in West Australia and New South Wales. The following resolution was carried unanimously, and is being forwarded to the Catholic press of Australasia:—'The provisional committee of the Catholic Federation in Victoria beg to urge their brother Catholics of Australasia to aid them in making the Federation a united movement throughout the Commonwealth and New Zealand. In thus helping on a universal union of all Catholic societies, and indeed of all men and women who retain the ancient faith of Christendom, they will be promoting the common interests of the faithful and gaining irresistible strength against the coming day when all fair-minded citizens shall be willing to do justice to us. They venture to think that the cause of union, which has met with such success in Victoria, will not fail to commend itself to Catholics in other States. The committee especially beg the help of the Catholic press in advocating this grand effort for union throughout Australasia.'

THIS WEEK'S ISSUE

Catholics and the Public Service—Sir Joseph Ward vindicates his administration. Page 33.

The *Confession of Faith* and the Marriage Question—Presbyterian marriage legislation, present and past. Page 21.

The Marist Missions in the Pacific—facts and figures about the Tongan Group. Page 11.

Lenten Pastorals—the Bishop of Christchurch, page 23; the Bishop of Auckland, page 25.

'The Education of Catholic Girls'—an interesting review of an interesting and valuable book. Page 17.

Mr. P. H. Hickey on Industrial Agreements—what the *Maoriland Worker* gives its readers. Page 21.

Home of Compassion, Wellington—opening of the Jubilee Ward by his Excellency the Governor. Page 43.

The Home Rule Cause—Mr. Winston Churchill's noble plea for peace. Page 45.

Presentation to the Rev. Father Tigar, O.P., Thames. Page 51.

A farm in the Woodville district, which was sold a few years ago at £6 10s an acre, changed hands last week at the high price of £41 10s per acre.

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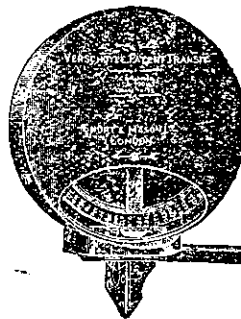
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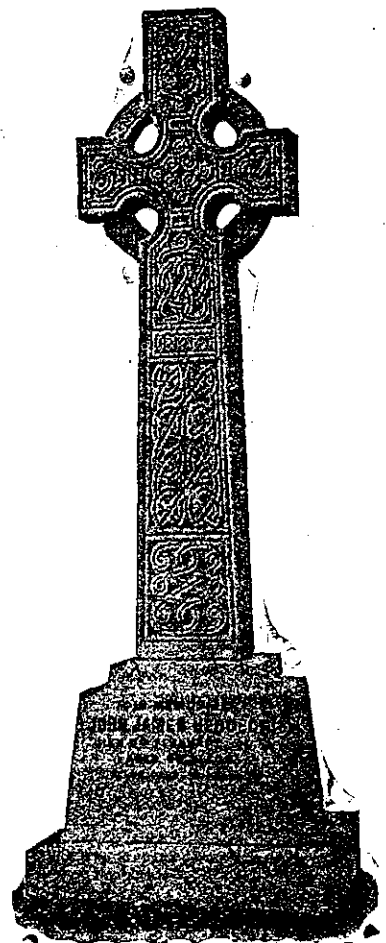
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PRODUCE

Wellington, February 26.—The High Commissioner cabled from London on February 24 (the quotations, unless otherwise specified, are the average market prices on spot):—

Mutton.—Market quiet; prices slightly weaker. A fair demand continues. The output is satisfactory. North Island, 3½d to 4½d (according to quality).

Lamb.—Market dull, owing to poor demand. There are sufficient supplies to last for present requirements. Canterbury, 5½d; North Island (freely offered), average 5½d for best quality and 4½d for secondary; Australian, 4½d; River Plate, 4½d.

Beef.—Market quiet; small business doing. Chilled hinds, 4½d; fores 3d.

Butter.—Market quiet but firm. A feeling of apprehension prevails, however, on account of the strike that is threatening the coal trade. The average price for the week for choicest New Zealand was 132s; Australian, 128s; Danish, 138s; Siberian, 129s; Argentine, 127s.

Cheese.—Market quiet but steady, and prices firm and unchanged. New Zealand white 52s, colored 71s 6d.

Hemp.—Market quiet but steady. There are very few offers from the Dominion. Prices are more or less nominal at about the quotations already given. New Zealand, good fair grade, spot, £21 5s; fair grade, £20 5s; forward shipment, New Zealand, good fair, £21 10s; fair grade, £20 10s; fair current Manila, spot, £21 15s; forward shipment, fair current Manila, £21 10s.

Messrs. Donald Reid and Co. report:—

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

Oats.—Stocks of last season's oats are now nearly exhausted. Any lots offering are being taken chiefly for local use. There is fair inquiry for new oats, but so far only a few samples from the north have come to hand. Prime milling, 2s 4d; good to best feed, 2s 2d to 2s 3d; inferior to medium, 1s 10d to 2s 1d per bushel (sacks extra).

Wheat.—No new wheat has yet been threshed south of Dunedin, and millers are not as yet disposed to operate freely in northern lines. A few sales of prime old wheat for mixing purposes have been made, but most of last season's wheat on offer is bought for fowl feed. Prime milling velvet, 3s 10½d to 3s 11d; Tuscan, etc., 3s 10d to 3s 10½d; best fowl wheat, 3s 9d to 3s 10d; medium, 3s 5d to 3s 8d; broken and damaged, 3s to 3s 4d per bushel (sacks extra).

Potatoes.—Heavier consignments are now arriving. Buyers have strong preference for freshly picked lots, which sell at £3 7s 6d to £3 10s; medium, £3 to £3 5s per ton (sacks included).

Chaff.—The supply coming forward during the past week has been more moderate. The demand is almost entirely for prime oaten sheaf, which sells at £3 10s to £3 12s 6d; choice, to £3 15s; medium to good, £3 to £3 7s 6d; inferior, light, and discolored, £2 5s to £2 15s per ton (bags extra).

Messrs. Dalgety and Co. report as follows:—

We held our weekly auction sale of grain and produce at our stores on Monday, when we offered a medium catalogue to the usual attendance of buyers. Prices ruled as under:—

Oats.—There is nothing fresh to report. Owing to the wet season, there are no new oats coming forward, and stocks of old oats are very small. Prime milling, 2s 4d to 2s 4½d; good to best feed, 2s 3d to 2s 4d; inferior to medium, 2s to 2s 2½d per bushel (bags extra).

Wheat.—Business passing is of a very limited and so far there are no new samples. Owing to the good nature. The bulk of last season's wheat is now all sold,

reports on the London market, wheat is firm here. Prime velvet, 3s 10½d to 3s 11d; velvet ear and Tuscan, 3s 9d to 3s 10d; best whole fowl feed, 3s 8d to 3s 9d; inferior to medium, 3s 3d to 3s 7d per bushel (bags extra).

Chaff.—Supplies of oaten sheaf have slackened considerably, and at to-day's sale it was mostly medium quality which was offered. There is a very good demand for prime oaten sheaf, but medium quality is hard to sell. Prime oaten sheaf chaff, £3 10s to £3 12s 6d; medium to good, £3 to £3 7s 6d; inferior to medium, £2 to £2 15s per ton (bags extra).

Stronach, Morris and Co., Ltd., report for week ended February 27, as follows:—

Oats.—No new samples are coming to hand, and stocks of old oats are nearly exhausted. There is good inquiry. Quotations: Prime milling, 2s 4d; good to best feed, 2s 2d to 2s 3d; inferior to medium, 1s 10d to 2s 1d per bushel (sacks extra).

Wheat.—There are no samples of new season's grain coming to hand and there are no sales taking place in old wheat, except for mixing purposes. Fowl wheat is in good demand. Quotations: Prime milling velvet, 3s 10d to 3s 11d; Tuscan, 3s 10d to 3s 10½d; best fowl wheat, 3s 9d to 3s 10d; medium, 3s 5d to 3s 8d; broken and damaged, 3s to 3s 3d per bushel (sacks extra).

Chaff.—Smaller consignments are coming to hand and prices remain firm. The demand is only for prime quality. Quotations: Prime oaten chaff, £3 10s to £3 12s 6d; medium to good, £3 to £3 7s 6d; light and inferior, £2 5s to £2 15s per ton (bags extra).

Potatoes.—New potatoes are coming to hand freely and prices rule from £3 to £3 10s, according to quality.

WOO

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.

Stronach, Morris and Co. report as follow:—

Rabbitskins.—We held our sale on Monday, 26th inst., when we offered a very large catalogue. All the buyers were present and competition was very keen, prices ruling about the same as at last sale. Prime winter does brought from 19d to 22d; 2nd winters, 15d to 16d½; bucks, 12d to 13½d; racks, 9½d to 10½d; light racks, 8d to 8½d; spring does, 8d to 9½d; outgoing does, to 16½d; autumn, to 14½d; hawk torn, 6½d to 9d; horsehair, 19d.

Sheepskins.—We offered a very large catalogue at our sale to-day. Bidding was not very brisk and buyers were not keen. Prices, however, are much the same as at last sale. Quotations: Best halfbred, 7½d to 7¾d; medium to good, 6¾d to 7d; inferior, 5½d to 6½d; best fine crossbred, 6¾d to 7d; medium to good, 6d to 6½d; best coarse crossbred, 6½d to 6¾d; medium to good, 5½d to 5¾d; inferior, 3½d to 4d; best pelts, 4½d to 5½d; medium to good, 3d to 4d; inferior, 1d to 2d; best lambskins, 5½d to 6½d; medium, to 5½d; best merino, 6½d to 6¾d; medium to good, 5d to 6d.

Hides.—Our next hide sale will be held on Thursday, the 29th inst.

The debate on the No-Confidence motion proposed by Mr. Massey was resumed in the House of Representatives on Tuesday afternoon, and was brought to a conclusion just before midnight, when the Government was saved from defeat by the casting vote of the Speaker.

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GILT MEDALLION PENDANTS, with Photo. of St. Patrick
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 or Gentlemen.

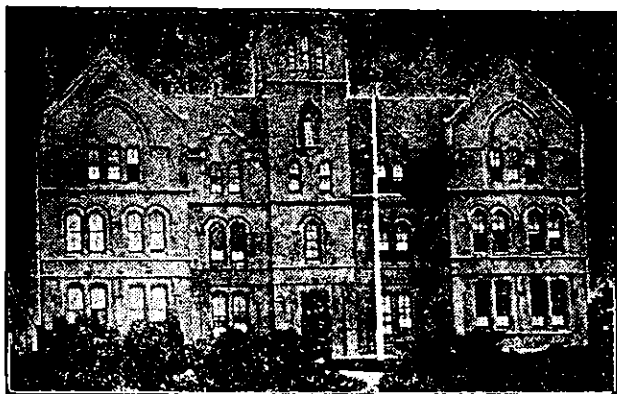
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Also a HANDSOME DOUBLE HORSESHOE BADGE OR
 BROOCH. Gilt metal, with inlaid enamel, and words
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Benziger's Catholic Home Annual, 1912, post free,
 1s 3d. The Catholic Diary, 1912, pocket edition, post
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 Sacred Heart Statue (20 inches), hand painted, with
 coloured lamp oil, and wicks complete, in cardboard
 box, 12s 6d; carriage 2s 6d extra. Altar Charts,
 Benedictionals, Cards for Altar Servers, and Prayers
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 piled, and can now be procurable in boards, 3d; leather, 1s 3d; leather
 with Epistles and Gospels of Sundays and Feasts, 1s 6d; and beautifully
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 Joseph Carr, D.D., Archbishop of Melbourne; price 8s; postage, 1s 2d
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 tions issued during the year. Life members, £3 3s.

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 Knowles; price, 3/9, post free. The Story of Burke and
 Wills: Sketches and Essays.—By Rev. M. Watson,
 S.J.; price 2/9, post free. The Catholic Confessional:
 What It Really Is!—By Rev. A. McKeon; price, 9d,
 post free. Michael Dwyer, the Insurgent Captain.—By
 J. T. Campion; price, 9, post free. Easy Catechetics
 for the First School Year.—By Rev. A. Verban;
 price, 3/2, post free.

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 PROVINCIAL ECCLESIASTICAL SEMINARY
 OF NEW ZEALAND,
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IN conformity with arrangements made at the First Provincial
 Synod, held in Wellington in 1899, this Seminary has been
 established for the Education of Students from all parts of New
 Zealand who aspire to the Ecclesiastical State.

Students twelve years of age and upwards will be admitted.

Candidates for admission are required to present satisfactory
 testimonials from the parochial clergy, and from the superiors of
 schools or colleges where they may have studied.

The Pension is £35 a year, payable half-yearly in advance. It
 provides for Board and Lodging, Tuition, School Books, Furniture,
 Bedding and House Linen.

The Extra Charges are: Washing, £1 10s a year, and Medicine
 and Medical Attendance if required.

Students will provide their own wearing apparel, including the
 Soutane, as well as Surplice for assistance in Choir.

The Seminary is under the patronage and direction of the Arch-
 bishop and Bishops of New Zealand, and under the immediate
 personal supervision of the Right Rev. Bishop of Dunedin.

Donations towards the establishment of Bursaries for the Free
 Education of Ecclesiastical Students will be thankfully received.

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 tions for Degrees at the University.

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And a Company of 36 English and American Artists in
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"A ROMANCE IN IRELAND,"

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His Majesty's Theatre, Auckland—Saturday, March 4
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Full particulars in local papers.

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THE SISTERS OF THE GOOD SHEPHERD,
 MOUNT MAGDALA, CHRISTCHURCH.

beg to intimate to their friends and benefactors through-
 out the Dominion that the New Chapel will be
 solemnly dedicated on Sunday, March 24.

His Lordship the Bishop of Christchurch will cele-
 brate Pontifical High Mass at 10.30 a.m. His Grace
 the Archbishop of Wellington will preach the occasional
 sermon.

[A CARD.]

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HOURS—10 to 12 a.m., and 6.30 to 7.30 p.m.

Sunday—1.30 to 2 p.m.

TELEPHONE 802.

MARRIAGES

McGREAL—ROGERS.—On February 13, 1912, at St.
 Joseph's Church, Otahuhu, by the Rev. Father
 Buckley, John, son of Michael McGreal, of
 Weymouth, Manurewa, to Elsie May, only daughter
 of Thomas Rogers, of Otahuhu.

SILVER WEDDING.

THORN—HICKEY.—On February 22, 1887, at
 Wanganui, by the Rev. Father Kirk (late Dean
 Kirk), William, son of William Thorn, Dunedin,
 to Annie Hickey, daughter of Michael Hickey,
 parish of Newmarket-on-Fergus, Co. Clare, Ireland,
 niece of Mrs. Butler, Musselburgh, Dunedin.

LUSK AND MORIARTY

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GRAND OPENING CEREMONY

ST. PATRICK'S DOMINICAN CONVENT
 BOARDING SCHOOL,

TESCHEMAKERS, MAHENO,

will be Solemnly Blessed and Opened by his Lordship
 the Right Rev. Dr. Verdon, Bishop of Dunedin, on
 Sunday, March 24, 1912.

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 con-
 tinue to promote the cause of Religion and Justice by the
 ways of Truth and Peace.

April 4, 1900.

LEO XIII, Pope.



THURSDAY, FEBRUARY 29, 1912.

CATHOLICS AND THE PUBLIC SERVICE



HE late Cardinal Newman once said that
 'to touch politics is to touch pitch.' It is,
 at best, an evil game. But a general elec-
 tion becomes worse than a visitation of the
 bubonic plague when partisans on any side
 call in to their aid the red devil of sectarian
 strife and bitterness. And this is what
 appears to have been done in all directions
 in the recent general appeal to the electors.

We have already referred to the campaign of organised
 bigotry which was carried out with such virulence
 against the Premier personally in his own electorate;
 and in his speech in the No-Confidence debate Sir Joseph
 Ward gave instances of the way in which the sectarian
 spirit had been appealed to throughout the country to
 prejudice the Government and their candidates. It
 had been pointed out, he said, that certain men should
 not be supported because they held certain religious
 beliefs. If it was not the man himself who was said to
 be a Catholic, then it was his wife or his children.
 In Auckland a report had been sedulously circulated to
 the effect that Sir John Findlay had been received,
 or was about to be received, into the Catholic Church.
 In his own case, a circular letter issued by Archbishop
 Redwood during the election had been immediately
 attributed to him (Sir Joseph Ward), though he had
 never discussed politics with Archbishop Redwood.

And of course the old parrot-cry about stuffing
 the Public Service with Catholics was raised; and in
 his speech on the No-Confidence motion Sir Joseph took
 occasion to effectively dispose of this well-worn fiction.
 He had been accused, he said, of stuffing the Public
 Service with men of his own religion. He had asked
 the heads of the Post Office Department and the Rail-
 ways, of which he had been head for 20 years and nine
 years respectively, to get a statement for him on this
 matter. He had never in the control of the departments
 stopped a man's appointment or promotion or interfered
 with him on account of his religion, and in 99 cases

out of 100 he never knew his religion. He then read a letter from the head of the Post Office, who stated that those permanently employed on the staff numbered 4800, of whom 742 were Catholics. The proportion of those over 17 years old in the Post, Telegraph, and Telephone Service was 15.79 per cent., and of those 15 years or over was 16.19 per cent. There were 230 telegraph message boys under 15 years, of whom 20 were Catholics. Mr. Ronayne, General Manager of the Railways, wrote that the Railway Department did not make any inquiry into the religion of applicants for admission to its service. There were inquiries only as to age and education, and a medical examination had to be undergone. There were 125,000 in the service, and probably it would be found that Catholics did not exceed 15 per cent. of them. The department had steadfastly set its face against any discrimination on religious grounds.

*

If Sir Joseph had obtained from his departmental heads a detailed statement as to the number of Catholics in the higher posts of emolument in the Public Service of the Dominion his reply to the sectarian-mongers would have been still more complete and crushing. Some few years ago the *N.Z. Tablet* made it its business to inquire into this alleged disproportion of Catholic in the Public Service, and the results for the Dunedin district may be taken as fairly representative of the rest of the country. Here is how they panned out, taking the inquiry only into the two departments over which Sir Joseph Ward had control. In the Dunedin Money Order Office, Telegraph Office, and Exchange there were 246 employees, and in the suburban offices 12—total, 258. This includes the whole permanent staff—the Money Order and mail-room employees, and the letter-carriers and messengers in the Post Office; and, in the Telegraph Office, the exchange hands, operators, messengers, and linemen. Of these, at most 28—that is not one in seven, but less than one in nine—were Catholics. And in the list of Catholics were included several who are 'doubtful.' But there was worse than that. *Only one* of all these 258 public servants occupied a position above that of the rank and file! Moreover: there were in the Dunedin Postal District—which extends from Clinton on the south to Palmerston on the north and Cromwell on the west—exactly 50 Money Order and Savings Banks offices. Catholics had charge of *only two* of these offices; that is to say, instead of one in seven, the proportion was *one in twenty-five!* And in the whole Dunedin Postal District, *only three* Catholics out of some 350 employees of the Post and Telegraph Department—or about one in 120—held a position above the rank and file. About the same time a statement was published, and was uncontradicted, that only some 35 Catholic hands in about 430—or less than one in twelve—were employed in the Government Workshops at Hillside. An inquiry into the railway staff at Dunedin (goods, station, and casual) failed to discover more than eleven Catholics in 234 employees—or *one in twenty-one!* And all, or almost all, of these were grinding away among the hard-wrought, ill-paid rank and file, where their proportion of the public shekels was, perhaps, not equal to £1 in £30. Here was 'stuffing' indeed, but it was not done with Catholics, nor in the interest of Catholics.

*

In Australia, as in New Zealand, whenever this cry has been brought to the test of figures and of hard prosaic fact the result has always been to show that, so far from being unduly favored, Catholics are not receiving anything like their fair share of representation in respect to either quantity or quality of Public Service appointments. Some nine years ago the cry was raised in New South Wales by two clergymen belonging to the Orange fraternity, the Revs. Rutledge and Dill Macky, and the Sydney *Telegraph* delivered itself of some ponderous articles in reference to their charges. Eventually the question was brought up in Parliament, and the Government was called upon to furnish an official return disclosing the true state of affairs regarding this matter. The Government statist was accordingly instructed to prepare a return showing the exact

position of the various denominations with respect to the number of appointments held by them in the Public Service departments of the State. The return, which was published in the press, gave the bigots the most crushing blow they had received for many a day. The official figures were as follows, and they speak for themselves:—

DENOMINATIONS.	Proportion of each Denomination to total Population.	Proportion of Employees belonging to the several Denominations.	Number of each Denomination actually employed.	Number of each Denomination that would be employed if each Denomination were represented by the actual proportion of the total population.
Church of England ...	46.58	47.38	14,547	14,476
Roman Catholic ...	25.96	23.49	7,212	8,066
Methodist ...	10.29	9.87	3,031	3,198
Presbyterian ...	9.91	12.58	3,863	3,080
Baptist ...	1.24	1.13	346	385
Congregationalist ...	1.86	2.69	825	578
Lutheran ...	.55	.20	61	171
Church of Christ ...	.26	.25	78	81
Salvation Army ...	.72	.30	91	224
Unitarian ...	.06	.17	51	19
Other Christians ...	.05	.68	208	233
Jews ...	.48	.14	42	149
Other non-Christians ...	.60	.09	27	186
Freethinker, Agnostic ...	.26	.37	115	81
Indefinite ...	.01	.02	6	3
No Denomination ...	.34	.58	127	106
No Religion ...	.13	.06	20	40
Object to State and Unspecified ...	...	...	378	...
Totals ...	100.00	100.00	31,078	31,078

These figures show that, on the basis of population, the Church of England had 71 more than its share in the Service; the Congregationalists, who were a mere fraction of the population, had 247 more than their due proportion; the Presbyterians, to which body the Rev. Dill Macky himself belongs, had no less than 783 more than their share; whilst the Catholics, who were supposed to dominate the Service, had actually 854 less than they were entitled to.

*

Since the exposure made by the *N.Z. Tablet* the bigots and political agitators have not been able to raise this cry so openly and loudly as before, but they have not, unfortunately, had the good sense and common decency to abandon it. They have raised the cry in a quiet underground sort of way, which is just as effective for their purpose, and which is, from the Catholic point of view, even more difficult to meet. Sir Joseph Ward did well to bring the matter up on the floor of the House and drag it into the full light of discussion and investigation. Catholics, at least, have no reason to be fact-shy in regard to this question. Already there are indications that the present Parliament will not last its full term; and at very short notice another general election may be upon us. It is the duty of the Government to see to it that the facts regarding the position of Catholics in the Public Service are fully elicited and widely made known, so as to cut the ground from under the feet of the bigots when a fresh appeal to the electors is made.

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Notes

Catholic Generosity

In making an appeal for funds for the new Presbyterian Ladies' College, proposed to be erected at Havelock North, the *Outlook* in a recent issue remarks: 'We note that the *Tablet*, the Roman Catholic organ, in the same number in which in an editorial it deals with our articles, advertises a new convent school a few miles from Oamaru—a high-class ladies' college, situated in grounds of 100 acres in extent, gifted by some devout son or daughter of that Church. We feel humiliated.'

The Church's Strength

When the Holy Father is being attacked and abused on every hand it is well for Catholics to have their thoughts directed towards the evidence of the Church's increased and increasing strength. In the teeth of opposition and persecution she thrives and prospers. Writing of the Church at the opening of the New Year, *America* says: 'In appearance she was never so weak, but in reality she was never so powerful as she is to-day. From the solitude of the Vatican, to which her recreant children have consigned her, she rules the hierarchy of every nation, selects her princes and prelates from kingdoms and empires and republics with absolute unconcern for the statesmen or rulers of the nations, and her least word is listened to and obeyed with reverence and love at the uttermost ends of the earth, as never before in the history of the world.'

Catholic Educational Successes

One after another Dunedin Catholic candidates are receiving intimation of their success in passing the teachers' degree examinations for which they sat in November last. At South Dunedin, Miss K. Langford, a student of St. Philomena's College, has passed the first section of the B.A. degree, and has since entered the Convent of Our Lady of Mercy, South Dunedin. At St. Dominic's Convent, three of the Sisters have passed the first section of the B.A. degree, three have passed for the teachers' C certificate, three for D certificate, and four for partial D. One Sister has passed the final of the B.A. degree. Very notable also is the record achieved by Holy Cross College, Mosgiel, the whole of the students, three in number, who sat for the first section of the B.A. degree, having been successful. This is the first occasion on which students from the Mosgiel seminary have been entered for the B.A. examination; and as the staff had to get their pupils through as extra-mural candidates, without the benefit of attendance at a single one of the University class lectures, the success of the students at their first attempt reflects the greatest credit on Holy Cross.

Catholics in the Honors List

The New Year Honor List (remarks the *Edinburgh Catholic Herald*) contains some prominent Catholic and Irish names. Mr. T. L. O'Shaughnessy, the Recorder of Dublin, who has been made a Privy Councillor (and will hereafter be designated Right Honorable in consequence), adds another to the now numerous list of Irish Privy Councillors created by the present Government, no doubt as a preliminary to the passing of Home Rule. Sir Michael Murphy, Bart., will be the second of the Murphy clan in Ireland to hold such a distinction, there being already a Sir James Murphy, Bart., Chairman of the Bank of Ireland, and, like the newer baronet, a big figure in the Irish shipping industry. Mr. S. R. Keightley, who has been made a Knight, is one of the best known of Irish Home Rulers. He has fought South Antrim as a Parliamentary candidate, but his greatest distinctions lie in his writings. He may be fairly described as the Crockett of Ireland, most of his novels dealing with the fiercely-fought struggles of '98 and earlier. In Dr. Windle, President of the University College, Cork, the Catholic Knightage of Ireland receives notable addition. Dr. Windle is a

man of recognised eminence in scientific circles, and a writer whose works have done much to stem the flood of Haeckelism. Already his merits have been recognised by the Pope, who made him a K.S.G. Of all the Birthday Honors his Knighthood is that which Catholics will most generally and cordially acclaim. Sir Bertram is a conyert, the son of a Staffordshire parson, and was Dean of the Medical Faculty in Birmingham University before leaving England to give the lustre of his name to the college which perches so proudly by the pleasant waters of the River Lee.

DIocese OF DUNEDIN

Rev. Father Creagh, C.S.S.R., opened a retreat for the students at Holy Cross College, Mosgiel, on Tuesday.

The annual collection for the Seminary Fund was made at St. Joseph's Cathedral on Sunday, and will be continued on next Sunday.

St. Patrick's Dominican Convent Boarding School, Teschemakers, Maheno, will be solemnly blessed and opened by his Lordship Bishop Verdon on Sunday, March 24.

The Rev. D. O'Connell, of Holy Cross College, Mosgiel, will be ordained to the priesthood for the diocese of Dunedin at the nine o'clock Mass on Sunday at St. Joseph's Cathedral.

Rev. Father Murray, C.S.S.R., is engaged this week in giving a mission in Riversdale, Rev. Father Hunt, C.S.S.R., is conducting a mission in the Queenstown parochial district, and Rev. Father Lynch, C.S.S.R., in Gore.

At the Teachers' examinations held in January Miss K. Langford, a student of St. Philomena's College, South Dunedin, obtained her Class C certificate. Miss Langford has since entered the Convent of Our Lady of Mercy at South Dunedin.

In connection with Mr. H. B. Irving's season at His Majesty's Theatre a novel plan of attraction was a competition. The management offered £3 3s as first prize and £2 2s as second prize to students over 16 years of age, for the best composition on 'Hamlet, Ideas and Reflections.' School children under 16 years competed for a prize of £2 2s (1) and £1 1s (2), the subject being 'What I know of Hamlet.' Three hundred and forty-six papers were sent in. The highest prize of £3 3s was won by Miss Honora McAuliffe, ex-pupil St. Dominic's College. Miss Renetta Rings, a pupil of the same college, secured the second prize in the school children's section of the competition. The manager expressed in eulogistic terms his appreciation of the special excellence of Miss Renetta Rings' essay.

ST. DOMINIC'S PRIORY AND COLLEGE.

Information has been cabled that Mary Hilda McKay, of St. Dominic's Priory, has passed the B.A. degree.

At the last session examination of the Otago University M. McCarthy passed the first section of the B.A. degree, with Latin, first class; French, first class; English (exempted student).

M. Quilter passed the first section of the B.A. degree, with Latin, first class; French, first class; mathematics, first class.

A. McCarthy passed first section of the B.A. degree, with French, second class; English (exempted student).

At the recent teachers' examinations the following were the successes in St. Dominic's Priory and College.

Class C.—Passed, Anne McCarthy, Jane Roche, Catherine White.

Class D.—Passed, Mary Butler, Mary Connolly, Mary Wall.

Class D—Partial pass, Annie Coffey, Imelda Gafaney, Mary Hynes, Irene Moran.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

February 26.

The Rev. Father Daull, S.M.A., has been placed in temporary charge of the parish of Lincoln.

In the obituary notice of the late Mr. T. Ryan appearing in last week's *Tablet* an excusable printer's error occurred, 'Wellington' being substituted for 'Dallington,' a suburb of Christchurch.

The Right Rev. Monsignor O'Haran, of Sydney and the Rev. Father Devane, of the diocese of Bathurst, were visitors at the episcopal residence on last Thursday whilst passing through on their return to Australia.

The Rev. Father Tigar, O.P., Diocesan Missionary of Auckland, is at present a guest at the episcopal residence, and at Vespers in the Cathedral on Sunday preached a particularly impressive and instructive discourse.

There was a successful opening of St. Bede's Collegiate School for the present scholastic year. All last year's pupils resumed their studies, and others entered, the attendance roll now numbering upwards of thirty. Arrangements are now being made with the authorities of Lancaster Park for the use of the grounds with the view of forming cricket, football, and other sports sections for the boys.

The second cricket match of the primary schools series was played on last Saturday, when the Marist Brothers' team met West Christchurch. The game was very keenly contested, the fielding on both sides being excellent. Batting first, West Christchurch scored 33 in their first innings, J. Flood bowling 8 for 15 and R. Murfitt 2 for 10 runs. The Marist Brothers' team made 50 for 5 wickets (H. Murfitt 29 not out), Flood 9, thus winning by 5 wickets and 17 runs. Matthews, who batted 45 minutes for 1 run, showed admirable defence, Murfitt doing the scoring.

His Lordship the Bishop made an episcopal visitation of St. Mary's parish, Christchurch North, on Sunday last. The Bishop celebrated Mass at half-past nine, and preached at the eleven o'clock Mass. In response to an appeal for contributions to the Cathedral fund satisfactory collections were made at all the Masses. In the afternoon his Lordship administered the Sacrament of Confirmation to over 100 candidates, of whom 20 were adults, principally converts. He addressed the crowded congregation both before and after administering Confirmation, directing his discourses more particularly to the candidates, the whole ceremony being most impressive and devotional.

His Grace Archbishop Kelly, the Right Rev. Bishop Dwyer, and Very Rev. Father McDermott arrived in Christchurch on last Tuesday evening, being accompanied from Timaru by his Lordship Bishop Grimes and the Very Rev. Father Price, Adm., who had journeyed thus far to meet them. Very shortly after their arrival in Christchurch the distinguished visitors entered the Cathedral, where was assembled a very large congregation representing for the most part the members of both sections of the arch-confraternity of the Blessed Sacrament to participate in the impressive ceremony of consecration. In a brief and appropriate address his Lordship Bishop Grimes welcomed his Grace the Archbishop, the Bishop of Maitland, and Father McDermott, remarking on the fortuitous circumstance that his Grace, who preached the occasional sermon at the dedication of the Cathedral, was present on the occasion of the first consecration of members of the arch-confraternity, formed to honor the Blessed Sacrament, the dedicatory title borne by the Cathedral. The fact was more than a coincidence, continued his Lordship, it was providential. His Grace the Archbishop then addressed the congregation at some length, and subsequently officiated at the consecration ceremony, and gave Pontifical Benediction of the Blessed Sacrament. Next morning (Ash Wednesday) his Grace blessed and distributed the ashes at 9 o'clock, the Bishop of Maitland celebrating Mass at 7 o'clock. During the morning the distinguished visitors went out to Mount Magdala,

and were greatly pleased with the handsome new church just erected by the Good Shepherd community. Afterwards visits were made to Nazareth House, the Convent of the Sacred Heart, and schools of the Sisters of the Missions, the boys' school, St. Mary's, Christchurch North, and the institutions of the Sisters of Mercy.

DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

February 26.

The annual district meeting of the Hibernian Society takes place on next Wednesday evening.

Rev. Father Keenan, who has been visiting his relatives here, preached a fine sermon last evening at the Cathedral. He leaves for Sydney this evening.

His Lordship the Bishop is at present making a visitation of the remote parts of the diocese, and is expected back in town in about a fortnight.

Signor Borzoni arrived here at the end of last week, and this evening commenced his marshalling and drilling of the large body of performers for the magnificent display at the big bazaar and gala in the Town Hall at Easter time, the proceeds of which are to be devoted to the reduction of the Cathedral debt.

A Solemn Requiem High Mass was celebrated in the Cathedral on last Friday morning for the repose of the soul of the late Bishop Lenihan, the anniversary of whose death occurred on the 21st inst. The high altar and sanctuary were draped in mourning. Rev. Father Wright was celebrant, Rev. Father Skinner deacon, Rev. Father Doyle subdeacon, and Rev. Father Holbrook, Adm., master of ceremonies. In the unavoidable absence of his Lordship the Bishop, Right Rev. Mgr. Gillan, V.G., presided, and there were also present: Ven. Archdeacon Brodie, Very Rev. Father Buckley, Rev. Fathers Keenan (New South Wales), Tormey, Murphy, Golden, Forde, Clarke, and O'Dougherty. The solemn Gregorian music was rendered by the orphan children, and Mr. Harry Hiscocks presided at the organ.

February 25.

Rev. Father O'Connell, Superior of the Marist Missionaries, arrived from Sydney last Sunday. Father O'Connell is now the guest of the Right Rev. Mgr. Gillan, and intends visiting Christchurch next week.

WEDDING BELLS

McGREAL—ROGERS.

In St. Joseph's Church, Otahuhu, on Tuesday, February 13, Mr. John McGreal, son of Mr. Michael McGreal, of Manurewa, and Miss Elsie May Rogers, only daughter of Mr. Thomas Rogers, of Otahuhu, were united in the bonds of Matrimony by Very Rev. Father Buckley, who celebrated the Nuptial Mass. The bride was given away by her father, Miss G. Thompson and Miss M. O'Connell (cousin of the bridegroom) being bridesmaids, while the bridegroom was attended by his brother, Mr. M. McGreal, as best man, and Mr. G. Rogers (brother of the bride) as groomsman. Miss M. McEvoy, who presided at the organ, played the 'Wedding March' as the bride entered and the bridal party left the church. The bride was beautifully attired in ivory white charmeuse satin, veiled in ninon and trimmed with silk lace, and wore the usual veil and wreath of orange blossoms. The bridegroom's present to the bride was a gold pendant, set with garnets and pearls, and to each of the bridesmaids a gold brooch of similar design. After the ceremony a large number of guests gathered in the Masonic Hall, where the wedding breakfast was laid. Very Rev. Father Buckley, in proposing the toast of the bride and bridegroom, referred in complimentary terms to the good qualities of both, and to the services of Miss Rogers as choir organist, which position she successfully filled for several years. The happy couple left by the afternoon boat for Gisborne, where the honeymoon is being spent, taking with them the best wishes of a large circle of friends.

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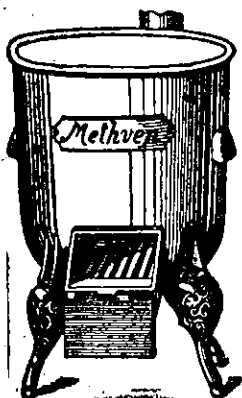
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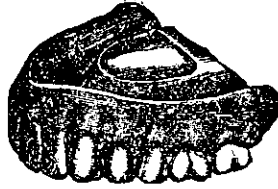
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Irish News

ANTRIM—An Eminent Ulster Historian

With deep and sincere regret we announce the death of Dr. Thomas Fitzpatrick, the eminent Ulster historian, at the age of sixty-seven (says the *Belfast Irish Weekly*). It is no exaggeration to say that by the death of Thomas Fitzpatrick, LL.D., this country has lost one of its ablest sons, most thorough patriots, and most erudite historians. Dr. Fitzpatrick was an Ulsterman born, his native place being Gargory, in the parish of Lower Drumgooland, Co. Down. The date of his birth was October 28, 1844. His earlier years were devoted to the cause of education; and amongst the appointments held by him was a Professorship in St. Malachy's College, Belfast, between the years 1880 and 1885. In the year 1884 he secured the degree of LL.D. Since then he labored extensively in that domain of Irish history which he made peculiarly his own.

CORK—Death of a Distinguished Priest

The news of the death, wholly unexpected, of the Very Rev. Canon O'Mahony, P.P., Kilmurry, Co. Cork, which occurred on January 4, at his residence there, came as a great shock to the people of the City and County of Cork, and his demise was much regretted elsewhere throughout the province of Munster, where he was well known and very highly respected. He officiated as usual on New Year's Day, when he was apparently in his usual robust health, but the end came suddenly a few days later. The late Canon O'Mahony was a churchman of considerable eminence, his papers on various subjects read before Maynooth Union from time to time furnishing proof of his scholarly powers, and amongst his brethren in the Church he was looked upon as an authority on theological, educational, historical, and archaeological matters. Always a keen politician, he was ever a loyal supporter of the Irish Parliamentary Party. He was also a great advocate of the Gaelic League, and his services on the Cork Co. Council Technical Education Committee called forth the thanks of the organisation all over the country. His mastery of the Irish language was one of his many accomplishments. Resolutions of regret concerning his death have been passed by numerous public bodies in the south.

DERRY—White Gloves for the Judge

'It is very creditable to a city with a population of 40,000, and I hope it may long continue,' Judge Overend remarked at the Derry Quarter Sessions, when presented with white gloves by Mr. Bible, High Sheriff, as a symbol of the absence of crime in the district.

DUBLIN—Trading on the Ignorance of his Audience

Mr. J. H. M. Campbell, M.P., a leading Irish Unionist, in a recent speech at Coleraine, told his Orange audience that, in spite of what Archbishop Walsh had written on the matter, the recent Papal *Motu Proprio* was applicable to Ireland. The Archbishop, in a letter to the *Freeman*, says he finds it hard to believe that Mr. Campbell placed himself in such a ludicrous position, which 'would be nothing else than trading on the ignorance of his Coleraine audience to represent himself to them as qualified to instruct them upon points of Canon Law—a law as to which he is . . . obviously incapable of imparting information to anyone.'

FERMANAGH—The Reverse of the Picture

Rev. Bernard Maguire, formerly president of the Irish College, Salamanca, delivered an instructive lecture recently in Enniskillen, in the course of which he said:—Wherever Catholics had had an opportunity of boycotting their Protestant neighbors with impunity, so far from doing so, they had been generous towards them, and numbers of Protestants who had been in a position to observe the facts repudiated the charge of intolerance against Catholics. In the north-east corner of Ulster it was just the reverse in regard to Catholics. There was not a single Catholic employee under the Ballymoney Rural Council, Antrim District

Council, Antrim Town Commissioners, Portrush Town Commissioners, Cookstown Urban Council, Aughnacloy Town Commissioners, Coleraine District Council, or Bangor Urban Council. Out of £11,000 disbursed by the Belfast Harbor Board in salaries, Catholics receive the munificent sum of £200.

A Generous Tribute

At a meeting of the Fermanagh Co. Council, the Earl of Erne referred to the late Mr. J. Jordan, ex-M.P., whom he had known since 1869 as a generous opponent—'a hard hitter but very fair,' a man who never used his position to take an undue advantage, and in private life one of the most genial men his Lordship had ever met. Viscount Corry spoke as to Mr. Jordan's 'great abilities and his great devotion to public duty.'

LIMERICK—A Bright and Cheerful City

In acknowledging the presentation of a pair of white gloves at Limerick Quarter Sessions for the city, Judge Law Smith said that coming down from the dreary north he always looked forward to Limerick for something bright and cheerful, and on this occasion he found the High Sheriff there to present him with white gloves.

LEITRIM—An Example of Tolerance

Dr. Rutland, of Mohill, who is in politics a Unionist, was elected by the Mohill Board of Guardians as medical officer for the Rowan district, against Dr. Florence O'Reilly, of Bailieboro', Co. Cavan. A large crowd of Nationalists in the board-room and outside it cheered loudly when the result was made known.

LOUTH—Drogheda Peaceful and Orderly

Judge Green, at Drogheda, was presented with white gloves. The Judge said the people of the town and district had reason to feel proud of living in a locality which was an example to other places because of its peaceful and orderly condition.

MAYO—Consecration of a Bishop

The town of Ballina was brilliantly decorated on Sunday, January 7, in honor of the consecration of the Most Rev. Dr. Naughton as Bishop of the diocese of Killala. The town was thronged with people, who came from all the surrounding districts, and from Dublin, many special trains being run for the occasion. The ceremony took place in the Cathedral, the consecrating prelate being his Grace Archbishop Healy, there being also present the Most Rev. Dr. Morrisroe and the Most Rev. Dr. Gilmartin. The sermon on the occasion was preached by the Right Rev. Mgr. Mannix, President of Maynooth College. His Lordship afterwards gave a reception in St. Muredach's College, where a number of addresses were presented, including addresses from the priests of the diocese, the staff, and students of St. Muredach's College, the Mayo County Council, Ballina District Council, the National teachers of the diocese, Ballina Urban Council, and many other public bodies throughout the diocese, and one came from his Lordship's Maynooth class-fellows. Dr. Naughton said he was informed that several gentlemen of other creeds desired to be associated with the presentation of the addresses, and that their names appeared on the lists as generous subscribers. 'I value much,' he said, 'the spirit which inspired them to pay me this compliment, and I trust that the happy and cordial relations between Catholics and other religious communities in the town may long continue.' A banquet was subsequently held.

The Selection of Bishops

The Most Rev. Dr. Healy, speaking at the banquet in Ballina which followed the consecration of the Most Rev. Dr. Naughton as Bishop of Killala, said it was a great pleasure to him, as well as an act of duty, to come there to take a leading part with his venerable colleagues in the consecration of the new Bishop. There was not in the Church, he said, any system of selecting a Bishop better than the system they had in Ireland. Every parish priest represented himself and his parish and had a voice in selecting the candidates for the honor, and the names of the candidates so selected had to go before all the Bishops of the province, who had no

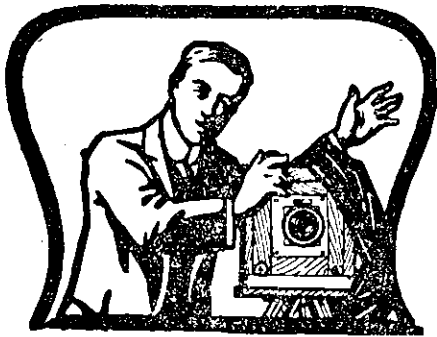
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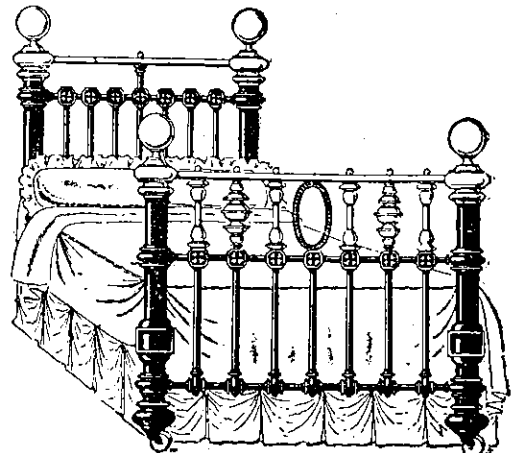
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interest in the matter except in the spiritual aspect, and reported accordingly to the Holy See. The result was that they had in Ireland as fine a body of Bishops as was to be found anywhere. Continuing, Dr. Healy said on his own behalf and that of his colleagues, that when they came to Ballina to consecrate Dr. Naughton they did a good day's work, for his Grace believed they consecrated a prelate whose personal virtues, zeal, and learning and energy would uphold the ancient honor of the See of St. Muredach, which was also that of St. Patrick.

GENERAL

The Co-operative Movement

At a Conference of Co-operative Societies of Sligo, Roscommon, Leitrim, and Longford, a resolution was passed, on the motion of Rev. T. A. Finlay, S.J., protesting against the majority of the Council of Agriculture in refusing to recommend the Development Commissioners to grant a subsidy to the I.A.O.S., as has been done in the cases of similar societies in England and Scotland. Father Kinlay, in criticising the action of the Department, which, he said, to all intents and purposes was Mr. T. W. Russell, pointed out how the Co-operative movement had spread from Ireland to other countries, and the benefits it conferred on Irish farmers.

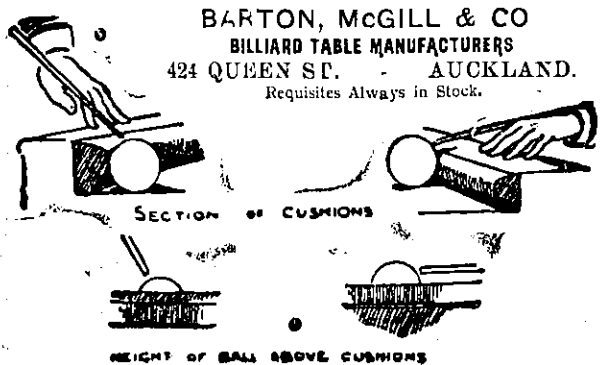
Playing at Treason

In a scathing article on 'Playing at Treason' the *Manchester Guardian* says Sir Edward Carson is under the delusion that a public man can first spend half a lifetime in preaching to other people the absolute duty of submitting to a kind of Government they hate, then turn round and scout the idea of submitting to a Government that he himself hates—and yet keep his character as a public man.

The Question of Agricultural Credit

The following have been appointed by the Vice-President of the Department of Agriculture to inquire into and report on the question of agricultural credit in Ireland, viz., Mr. George Murnaghan, J.P., chairman (formerly M.P. for Mid-Tyrone and chairman of the Irish Poor Law Commission); Mr. R. K. Knox, LL.D. (late chairman of the Northern Banking Co.); Mr. C. F. Bastable, M.A., LL.D., Professor of Political Economy and Regius Professor of Laws, Dublin University; Right Hon. W. F. Bailey, C.B., one of the Estates Commissioners; Rev. T. A. Finlay, M.A., Vice-President of the Irish Agricultural Organisation Society, and Professor of Economics in the National University of Ireland; Sir Robert Anderson, J.P., (of the firm of Messrs. Anderson and Macauley, Belfast); Mr. W. MacMorrough Kavanagh, D.L. (formerly M.P. for Carlow); Mr. T. P. Gill, Secretary of the Department. Mr. H. G. Smith, M.A., LL.D., has been appointed secretary to the committee.

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People We Hear About

A cable message received on Friday announced the resignation of the Catholic President of the Legislative Council of Newfoundland, Sir Edward D'Alton Shea, after having occupied the position for a quarter of a century. The veteran politician, who retires at the age of 92, was Colonial Secretary of Newfoundland from 1874 to 1886, when he was appointed to the position from which he now retires. He is chairman of the Newfoundland Savings Bank, and was knighted in 1902. He has been for 57 years a member of the Upper House.

Judge Bodkin, who is equally well known as a writer of sensational fiction and an Irish politician of considerable vivacity and resource, is about to publish another novel. 'Matt,' as his Honor was familiarly known in his journalist days, took an active part in the stirring press life of Dublin twenty years ago. He was associated for a time with Mr. William O'Brien in the production of *United Ireland*. Other times, other manners. The rebel journalist of those days is now a County Court Judge of these, peaceably dispensing the King's justice to the peasants of Munster, and filling in his spare time with the production of 'shilling shockers.'

Messrs. John and Alexander Chisholm, two Scots Catholics, were recently recipients of the King's Police Medal. Their records are as follow (says the *Edinburgh Catholic Herald*):—Mr. John Chisholm is the late Deputy-Chief Constable, Edinburgh Police—32 years' service, distinguished by exceptional ability and merit, and by success in the discharge of the duties attaching to his responsible position. Mr. Alexander Chisholm, Inspector, Inverness-shire Constabulary—31 years' service, distinguished by merit and by success in dealing with outbreaks of public disorder. He has also rendered special service on the occasion of a Royal visit.

Mr. John J. Clancy, who has sat for North County Dublin since 1885, is not the only Irish member, as has been stated, who has continuously represented the same constituency since its formation in that year. The names of four Irish members come to hand. These are Mr. John Dillon, East Mayo; Mr. T. J. Condon, East Tipperary; Mr. P. J. Power, East Waterford; and Mr. James Gilhooly, West Cork. Mr. T. P. O'Connor is another Nationalist member who has continuously represented the same constituency—the Scotland Division of Liverpool—since 1885. Mr. O'Connor, by the way, is now 'the father' of the Nationalist Party, in the sense that he is the only member of the original Irish Party that elected Parnell in 1880 who has been continuously in Parliament ever since. Mr. John Dillon and Mr. James J. O'Kelly, who are still in Parliament, also voted for Parnell in 1880, but there has been a break in their Parliamentary service.

Miss Miriam Alexander, an Irish lady, has been unanimously selected by the adjudicators as the winner of the 250 guineas prize for the best novel in the competition organised by Mr. Andrew Melrose, publisher, of Covent Garden. The adjudicators were Messrs. A. C. Benson, W. J. Locke, and A. E. W. Mason, three well-known literary men, and the prize-winning novel is *The House of Lisronan*, an Irish story of the eighteenth century. Mr. Melrose speaks with enthusiasm both of Miss Alexander and her story. 'This is Miss Alexander's first novel,' he explained. 'She is a charming-looking young Irishwoman, who lives with her parents in County Dublin. She has written short stories in Irish papers, but this is her first attempt at a long novel. *The House of Lisronan*, he added, 'will certainly be one of the novels of the year. The three adjudicators never even met to talk it over. Each one wrote to me, and each of them selected Miss Alexander's novel as being far in advance of any of the others.'

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HOME OF COMPASSION, WELLINGTON

OPENING OF THE JUBILEE WARD

(From our own correspondent.)

February 24.

Included in those present at the opening of the Jubilee Ward at the Home of Compassion on Monday afternoon by his Excellency Lord Islington, were Archbishop Redwood, Lady Ward and Miss Ward, Messrs. T. G. McCarthy, and H. S. Wardell.

Lord Islington was formally welcomed by his Grace Archbishop Redwood.

His Excellency expressed the pleasure it gave him to take part in such an interesting ceremony. He regretted that owing to an outbreak of illness in that part, the main building could not be thrown open to visitors. It was a matter for regret, as no doubt it prevented a larger gathering of people from showing to the Rev. Mother Aubert and her colleagues the deep interest in the work done in connection with the home. In outlining the jubilee movement that resulted in the new wing, his Excellency said that the sum of money collected was something like £2300, but the amount actually at disposal was something under £1800. That amount had been absorbed in the erection of this admirable building. The money was raised willingly by people of all ages and all creeds, to enable this splendid and wonderful work that had been done in this town and in New Zealand for practically fifty years to continue. The money was given to the Rev. Mother to do with as she thought fit. With that wonderful indifference to personal position that had always characterised Mother Aubert's life, she immediately devoted her mind to the allocation of this money to some public purpose in connection with the home and its work. All present would agree that the new hall would be a great addition to the future needs of the institution. From now onwards the hall would be devoted to practical and kindergarten work for children, and the various forms of recreation and education which were part and parcel of the work for children. His Excellency asked permission to dwell for a few moments on a summary of the splendid work that had been carried out by the Rev. Mother and the Sisters in connection with the Home of Compassion. Stressing the need for its maintenance, his Excellency pointed out the five branches of the institution. There were the incurables, who certainly demanded full sympathy, compassion, and careful nurture. The next might be called the children's hospital branch—children being admitted and receiving full medical attention and care when otherwise they would have no hope of this owing to a lack of accommodation in the general hospital. Mention was made of the large new ward at the general hospital. This, when completed, would materially relieve the pressure in this branch of the home. Then there was the Convalescent Home, which took children who had left the general hospital incompletely recovered in health. Under the influence of good food and close attention they were here restored completely to their former health. There was another branch of particular value known as the 'Temporaries'—which enabled children of parents of the industrial class who were unable to give full and proper attention to receive that attention at the home. This was an inestimable boon to many poor families in the city of Wellington. Another branch was devoted to foundlings. Since 1905 sixty-eight children had been admitted to this part of the home, where, rescued from a cruel and unmerited fate, they would grow up in the full enjoyment of life, and in time be of service to the State.

All must agree, added his Excellency, as to the splendid work being carried on in the home. It was charitable in the highest sense, and was carried out on practical lines. His Excellency eulogised the intimate knowledge and sympathy of Mother Aubert and the Sisters in this work of upliftment. It was in a true sense economic and of great value to the State, and had the effect in preventing in many instances what

might be described as nothing more nor less than human waste. They could not afford to allow derelicts in their midst to accumulate and multiply. His Excellency suggested that the home might in future assist in providing some amelioration of the lack of domestic help. Small children on attaining a certain age were to be taught various sorts of domestic arts. Not only was this institution altruistic in its practice and methods, but he would venture to say—and it was what appealed to him particularly—it was conducted with a true sympathy and true understanding of human frailty. Mother Aubert provided for the children that protection and encouragement they were, of all people, most in need. By means of this home they were enabled to resist the temptations of the world and overcome the frailties to which, after all, we were all in a greater or less degree prone.

In conclusion, his Excellency congratulated Mother Aubert and the Sisters on their disinterested and unostentatious work. He then formally declared the hall open.

His Grace the Archbishop suitably responded on behalf of Rev. Mother Mary.

The new wing is 60ft by 30 ft, with 10ft verandahs along each side, and is set in a large playground enclosed by an 8ft iron fence. It has been built for the use of the children as a day ward, and with the playground will provide ample room for exercise in all conditions of weather. The building which has been erected by the Rev. Mother Aubert has, at the request of her friends, been named the 'Jubilee Ward,' to commemorate her fifty years' residence and work in New Zealand.

WELLINGTON CATHOLIC CLUB NOTES

(From the club correspondent.)

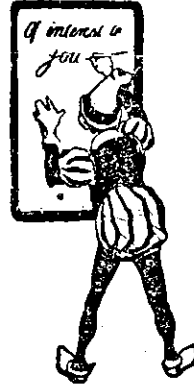
February 23.

On Wednesday, February 7, the club's dramatic branch produced a three-act comedy, entitled 'The Barrister,' in the Concert Chamber of the Town Hall. The seating accommodation of the hall was taxed to its utmost capacity, there being over 500 people present. The comedy was well received by an appreciative audience. The part of the Barrister was well interpreted by Mr. Frank Eller. His acting was of a very high standard for an amateur. The delineation of Tom Price by Mr. W. B. Keany was a feature of the evening. He bids fair to become one of the leading amateurs of the city. Mr. Carl Pfaff in the part of Major Drayton was well received by the audience. The following characters were also ably sustained:—Mrs. Maxwell, by Miss M. Sullivan; Kitty Drayton, Miss Hilda Meyer; Jane, Miss M. O'Connor; Ellen Faire, Miss S. Boyle; Miss Foster, Miss M. Griffin; the waiter, Mr. L. A. Burns; Capt. Walker, Mr. Chas. McErelean; Jenkins, Mr. Lambert; Jack Rodderick, Mr. J. Webb. The comedy was produced under the stage management of Mr. Carl Pfaff.

The Tennis Club held a most enjoyable day's outing at Belmont. It was largely attended by the members and their friends.

A bulletin issued by the Commonwealth Statistician gives the total population of Australia (last April census) as 4,455,005, of whom 2,313,035 were males and 2,141,970 females. New South Wales headed the list, with a population of 1,646,734; Victoria being next, with 1,315,551; then Queensland, with 605,813; South Australia, with 408,558; Western Australia, with 282,114; and Tasmania last, with 191,211.

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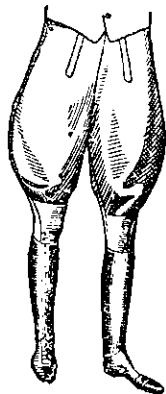
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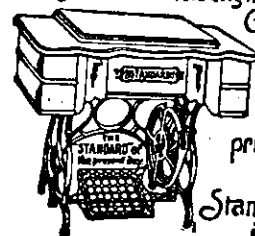
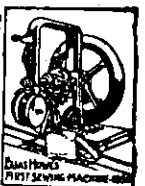
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A NOBLE PLEA FOR PEACE

The following is the introduction which Mr. Winston Churchill has contributed to a new edition of *Home Rule in a Nutshell* by Mr. Jeremiah McVeagh, M.P.:

'The facts and arguments collected in this brief epitome deserve the attention of fair-minded and patriotic Englishmen. They represent in a temperate and compendious form the appeal of an Irishman for the grant of an Irish Parliament, and thus express once more what has been the persistent and consistent desire of the great majority of the Irish people ever since the Act of Union, more than a hundred years ago.

'We in Great Britain, however, are called upon to examine this appeal from a British and from an Imperial point of view. *Its sincerity is beyond dispute.* We should naturally wish to accede to it. But can we wisely and safely do so? How will Irish Home Rule affect the unity of the British Empire and the integrity of the United Kingdom? How will it touch the fortunes of the British race? Will it strengthen Great Britain in the modern world? Is it on the true lines of Imperial development? Will it make us more secure from dangers, and better able to overcome them in the hour of need?

'If the answers to these questions are unfavorable, the British people might well be forced in these stern and unrestful times to return a negative answer. But if they are favorable, what a sorry part will a man have played who out of carelessness, prejudice, or partisanship is guilty of obstructing a settlement earnestly desired by the Irish people, and politic and necessary in itself!

'It is because we believe that the answers to these questions will be found to be extremely reassuring to all who examine the Home Rule question with sincerity, that we confidently anticipate a good and enduring arrangement. The House of Commons is overwhelmed with unsifted business. Home Rule will relieve it. The British Party system is not sufficiently representative of the local and provincial life of the nation.

Home Rule All Round

will, by opening other roads to political distinction, notably enrich it. *New and vivifying pulses will begin to beat,* and the new nerve centres of a higher organism will spring into being. The two greatest modern States with whom we have to compete—the German Empire and the American Union—are to-day administered respectively through 23 and 46 separate but subordinate Parliaments. And this is the only way by which the whole strength of a twentieth century community can be effectually applied to government and progress.

'It is idle to argue that "centralisation" is right, or that "devolution" is right. These terms are purely relative. Neither is exclusive. Either separately would be wrong. *The truth resides in a harmonious combination of the two.* The movement of the modern world is not towards the concentration of millions of individuals upon a single centre, but the consolidation around that centre, not of individuals, but of other perfectly formed subsidiary centres. This is the true type and model alike of the great modern nation and of the extended Empire, in which both Devolution and Centralisation must proceed simultaneously or successively to a harmonious balance.

The balance of divided functions described above is noticed in industrial economics as the division and combination of labor. It is the essence of every effective military organisation. Even a unit so small as a cavalry squadron conforms to it; although here all training seeks to procure the maximum of cohesion for a single attacking line, yet each troop is within its proper scope autonomous and self-contained, and each drills and dresses by its own centre guide and troop leader. It is only after this first indispensable stage has been established that the superior grouping is attempted; and it is only because the first stage has been attained that the larger formation becomes possible.

'Who has not heard of the glories of the Union Brigade at Waterloo? How often has its fame been proclaimed as an example of Unionism! Yet, there never was a body which was more essentially

Federal in its Character.

Each of its three regiments—the Royals, the Inniskillings, and the Greys—was organised separately, under its own officers, with its own interior economy, and with its own traditions, *upon a national basis;* and then, and not till then, combined together. It is not intended to press this analogy too far. But to what a nondescript and unwieldy mob would a general have reduced that noble brigade who had sought to eliminate the principle of nationality, and to melt the three component regiments into one single mass of red-coated cavalry soldiers! To march with the movement of the ever-growing world, to stand the strain of an ever tenser competition, it is vitally necessary that we, like our most formidable rivals, should know how to combine the fullest expression of the national and local aspirations and activities with the strongest framework of Imperial unity. We can do it if we try; and we can do it now. As the latest century unfolds the world to our eyes, the larger syntheses are revealed. We see the four consolidations of the human family which, measured in terms of energy and force, realised or latent, are in the ascendant—the Russian Power, the Yellow races, the Teutonic Alliance, and the English-speaking peoples. *There is no solution of a political question which would give more unaffected pleasure than the grant of Home Rule through all the Self-Governing Dominions of the British Empire.* We must not, as Lord Salisbury in his last speech reminded us, expect that the vast developments which the mind foresees will take place within the compass of our own short lives. But still it must always be a guiding star of British statesmanship, not only to federate that Empire, but to draw nearer in bonds of friendship and association to the people of the United States. We have seen even in the last fifteen years very great and good changes take place, altering sensibly the point of view from which the two nations regard each other. The reconciliation of the English and the Irish peoples is all that is needed to still the last voices of antiquated hostility. The road to the unity of the English-speaking races, with all that that carries with it, is, no doubt, a long one, and we cannot see the end of it. But it is an open road, and an Irish Parliament, loyal to the Crown, and free to make the best of the Emerald Isle, is assuredly the first milestone upon it.'

DIOCESAN LADIES OF CHARITY

ST. PATRICK'S CONFRATERNITY, GREYMOUTH

The first year's operations of St. Patrick's Confraternity of the Christchurch Diocesan Ladies of Charity terminated on November 14, and the result of the members' endeavours for the temporal and spiritual betterment of those in whom they have taken a whole-hearted interest has proved very satisfactory. The annual meeting of the confraternity, which owes its existence to the efforts of the Very Rev. Dean Regnault, S.M. (Provincial), was held recently, the delay being accounted for by the intervening holidays and other causes. The confraternity now consists of fourteen active, and eighteen honorary members, and the present officers are:—President, Miss M. Heffernan; vice-president and treasurer, Miss C. Fogarty; secretary, Mrs. E. McDonnell.

A general summary shows:—Number of meetings, 24; average attendance, 10; visits to hospital, 40; other visits, 22; parcels of clothing sent out, 26; Sunday school (catechism and hymns) had been taught at Blaketown on 35 Sundays to a class averaging 22 pupils. One young girl was instructed in Cobden by a member of the society, and five children were baptised.

Balance sheet.—Receipts—Collections at meeting, £5 12s 10d; hon. members' subscriptions, £4 10s; offerings, £1 13s 11d; box collections, 2s; total, £11 18s 9d. Expenditure—Stationery, 3s 6d; forms for

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Sunday school, 4s 9d; catechisms, 3s; assistance to poor, £1 10s; groceries, £1; hymn book, 6s; balance in bank, £8 11s 6d.

During the holidays the Confraternity entertained the children attending the Blaketown Sunday school at a picnic on the beach. During the afternoon the party adjourned to Mrs. Cusack's residence, where afternoon tea was served, and the children presented with prizes by Rev. Father Finnerty, S.M. Each child received a small gift. Two special prizes for attendance were gained by Cora Allison and Ivy Thompson. Before returning home the children presented Mrs. Cusack with an address and gold brooch in acknowledgment of her kindness in placing her residence every Sunday at the disposal of the society for the use of the catechism class.

The Ladies of Charity express sincere gratitude to the Very Rev. Dean Carew, S.M., for the kindly interest and encouragement manifested towards their confraternity and charitable work in St. Patrick's parish, and also to the Rev. Father Finnerty, S.M., spiritual director, for much thoughtful help which is greatly appreciated by the members.

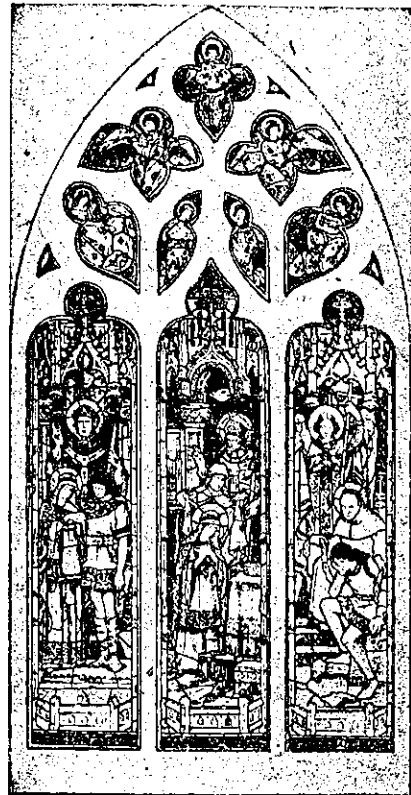
The Irish Envoys

Messrs Richard Hazleton, M.P., W. A. Redmond, M.P., and J. T. Donovan, the Irish Envoys, arrived in Launceston on February 10, and were met by the members of the local reception committees. They reached Hobart by the express the same evening, and were received by the Mayor, the Aldermen, representative citizens, and members of the Federal and State Parliaments. The envoys began their Tasmanian campaign with a great meeting at the King's Hall, Hobart, when there was a generous response to the appeal for funds to assist the Irish Parliamentary Party in the coming fight for Home Rule. On the following evening they spoke at Port Cygnet. The programme for the remainder of the tour consisted of addresses at the various centres:—Geeveston, New Norfolk, Launceston, Westbury, Deloraine, Devonport, Latrobe, Ulverston, Forest, Wynward, Burnie, Waratah, Zeehan, Queens-town, concluding at Gormanstown on March 4. They will open the campaign in New South Wales on March 7 with a meeting in Sydney, and on completing the tour of New South Wales will proceed to West Australia some time in May.

Mr. Richard Hazleton, M.P., visited Port Arthur on Sunday, February 11, at the invitation of the United Irish League of Tasmania, and inspected the cottage occupied by Smith O'Brien when a prisoner on parole at the penal settlement. About 50 people were present. Mr. Hazleton, at the cottage, gave an address on the aims and objects of the Home Rule Party; contrasting the present methods of the Party with those

of the Young Ireland Party in 1848, when in despair their leaders advocated physical force. Subsequently he inspected the old penal settlement where the prison buildings are now roofless and falling into complete ruin.

The South Australian elections on February 10 resulted in the defeat of the Labor Cabinet led by Mr. Verran. Parties, however, are rather evenly balanced. The metropolitan constituencies polled heavily for Labor, Mr. W. J. Denny (Attorney-General) heading the poll for Adelaide with the splendid total of 12,418 votes.



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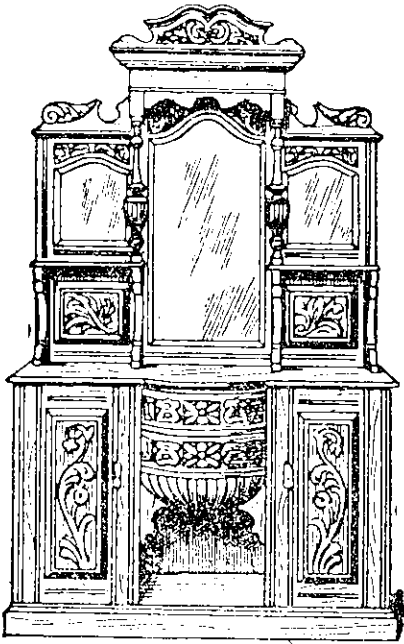
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Mrs. Newett, R. Takle.

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Mr. Allen Doone in Wellington

Mr. Allen Doone was accorded a welcome to Wellington on Friday week by a hastily-summoned gathering of members of the Hibernian Society, who wished to do honor to their player-countryman.

Mr. J. J. L. Burke (president of St. Patrick's branch of the H.A.C.B. Society) welcomed the visitor on behalf of those present, and expressed his pleasure at being able to meet so distinguished an exponent of Irish character.

Mr. J. E. Fitzgerald also welcomed the visitor, and hoped that his tour would be pleasant and profitable.

Mr. E. J. Fitzgibbon, LL.B., after remarking that Mr. Doone's face betrayed his country, said there was a need for the portrayal on the stage of Irishmen as they really were, as the Irish had been long enough caricatured on the stage. The sons and daughters of Irish parents who had settled in this country had the same strong love for the Old Country as their forefathers, and they appreciated any actor who faithfully reflected the personal characteristics of the real Irish. Mr. Doone would find here a public that could appreciate a good actor, and he hoped his stay in New Zealand would be pleasant and prosperous.

Mr. Doone, in thanking those present for the honor done him, said he would be brief, as he knew they were all business men and could not spare a great deal of time. He had been an Irish comedian since boyhood, and though there were other lines in which he might have done equally well, he loved to play Irish parts. His people had been strongly set against the old style of stage Irishman, and he had endeavored to the best of his ability to keep clear of him. Some of the newspapers had said that his plays were old-fashioned, but that, perhaps, was a virtue, as they

always seemed pleasing to Irish playgoers, and it was he himself who had sacrificed much of the so-called comedy to keep them sweet, clean, and wholesome. He was delighted with the reception which had been accorded to him in New Zealand, and hoped to come back next year.

There is not a moment in the day or night when we might not be meriting by a silent aspiration, even a smile, a pleasant word, a trifling act of forethought for others. How much we may do or may leave undone for Our Lord!

Rev. Father Hennessy, from the Ecclesiastical College at Manly, has been transferred to Burrwoa (says the *Freeman's Journal*). Rev. Father Lynch, of Grenfell, has been transferred to Cootamundra, the Rev. Father Gahn goes from Cootamundra to Wagga. Very Rev. Father Harrington has arrived back at Quirindi after a twelve months' trip across the seas.

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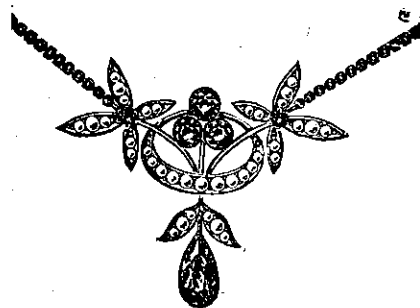
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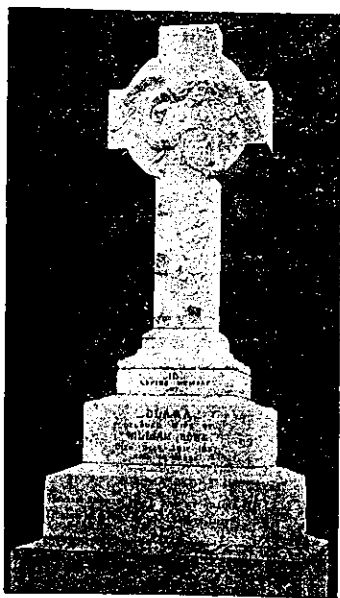
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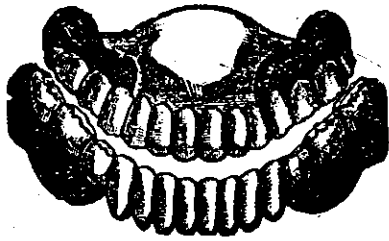
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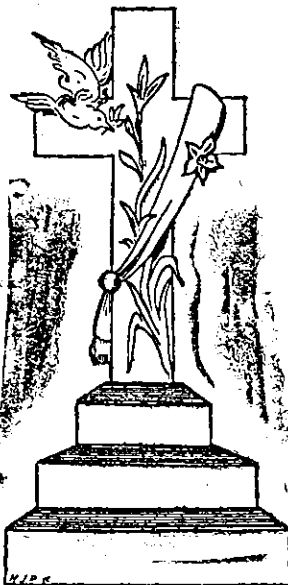
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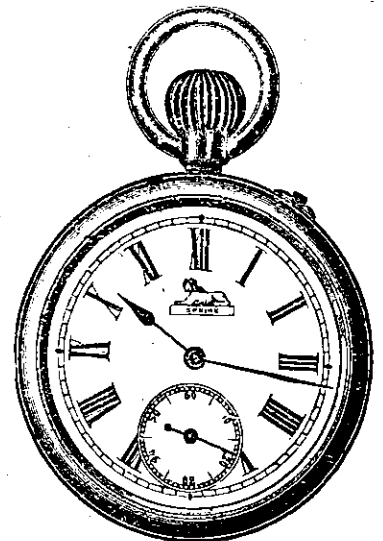
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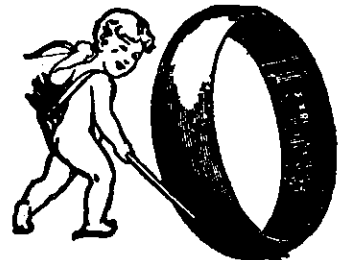
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PRESENTATION TO REV. FATHER TIGAR, O. P. THAMES

(From our own correspondent.)

The news of the Rev. Father Tigar's appointment as Diocesan Missionary for Auckland and his coming departure from the parish of Thames, where he has labored so zealously for the last three years, was received by both parishioners and numerous friends with a mixture of sadness and joy—sadness because he had completely woven himself into the affections of the people—joy because they realised that he was returning to the work to which he has consecrated his life. During his short residence here Father Tigar performed his duties with ability and success; and now he is no longer among us we are better able to measure the full extent and value of his achievements. The constant desire of his heart was to get into sympathetic touch with the people, not only those living in the near vicinity of the church, but the Catholics scattered about in little groups over an extensive area. Consequently Father Tigar did a considerable amount of riding and driving, sometimes penetrating into the backblocks, at other times traversing the rugged slopes of the neighboring and distant hills, always in search of neglectful souls. Mining and gum-diggers' camps received his visitations. The settlers on the Hauraki Plains were visited periodically. Testimonies of Father Tigar's zeal and enthusiasm for the spread of the Faith are the two new churches—one at Hikutaia, the other at Puriri. They are two practical reminders of Father Tigar's successful administration. In other ways, too, he has left the stamp of his priestly zeal. Improvements were effected to the presbytery, the schools were put on a securer footing, and the St. Francis' choir has been reorganised. He had always manifested a keen interest in the Catholic Club, and was ready to assist the executive in every possible way.

A strong committee of ladies and gentlemen of the parish was formed, and it was decided to entertain Father Tigar at a farewell social, and present him with a chalice and a purse of sovereigns as tangible expressions of the parishioners' affection and goodwill. The Miners' Union Hall was filled by a large and enthusiastic audience on the night of the gathering. The musical programme provided was an excellent one in every respect, and was as follows:—Pianoforte solo, 'Moonmoths,' Miss Crean; songs, 'The Toreador' and 'Little maid of Malabar,' Mr. Collins; song, 'Queen of Angels,' Mrs. Read; comic songs, Mr. Warner; duet, 'Calm as the waves,' Misses Twohill and McPike; songs, 'The song that reached my heart,' 'Queen of the earth,' and 'Courage,' Mr. J. Armstrong; songs, 'The curfew' and 'Thora,' Mr. Galloway; humorous recitation, Miss Mellett; song, 'Down the vale,' Mr. Petersen; song, 'Warrior bold,' Mr. Bongard; character sketch, 'The Dublin housemaid,' Miss E. Kelly; whistling duets, 'The last rose of summer' and 'Alice, where art thou?' Mr. Halligan.

After the musical portion of the programme had been gone through, the business part began. The thanks of the committee responsible for the arrangements were tendered to the large audience by Mr. C. O'Brien in a few well-chosen words.

The Mayor, Mr. H. Lowe (who with his councillors was present), in a neat little speech, referred to the high respect in which the departing priest, Father Tigar, was held not only by members of his parish but by the general public of Thames, who respect and appreciate those who minister for the spiritual welfare of the people. Father Tigar had always been a splendid citizen and his advice was always of great use. He referred to his own personal acquaintance with the rev. gentleman and mentioned a few incidents in which the kindness and consideration of his friend for the feeble and strong had been impressed strongly on him. He expressed the hope that Father Tigar would long be spared to continue the good labors which he had commenced in Thames.

The presentation of the handsome silver chalice suitably inscribed was then made by Mr. G. Hanson,

who eulogised Father Tigar's excellent labors in the Master's vineyard.

Rev. Mr. Milne and Dr. Lapraik in happy little speeches touched on the fine traits in Father Tigar's character, and spoke of the way in which he carried out his duties as a priest, a citizen, and a man.

Father Tigar, who was deeply affected, thanked the people for their generous gifts, and also the Mayor, councillors, and his friends for their kind words. He said he regretted leaving the people who had become endeared to him. He said that every time he touched the chalice the people of Thames would rise before his mind, and referred to the support accorded him during his work by his people in the parish and others outside. He deeply appreciated the good-heartedness and solicitude of all he had come in contact with, and felt the sorrow of parting with them keenly. The work of a missionary was his life's work, but he would endeavor to return and visit his fold. Father Tigar, with his usual generosity, having accepted the purse of sovereigns, donated the money to the improvement and up-keep of the local Catholic schools. On the conclusion of the rev. gentleman's speech, the Mayor called for three cheers for Father Tigar, which was responded to with vigor. Cheers were also given for the Mayor and councillors, and thus an evening which will leave pleasant recollections was brought to an end.

Mass was celebrated on Sunday at Hikutaia in the Church of St. James and St. John by the Rev. Father Tigar, O.P. There was a large congregation. The children of the district, some twenty in number, who had been in preparation for some time past, received their First Holy Communion. At the conclusion of Mass the parishioners of Hikutaia and Puriri presented Father Tigar with an address and a purse of sovereigns. Mr. M. O. Ellis, in making the presentation, expressed regret at losing Father Tigar, who had accomplished great things since coming to the district, he having erected the Hikutaia church and also one at Puriri. Reference was also made to Father Tigar's zeal in getting the children of the parish together and instructing them in their religion. Father Tigar feelingly thanked the people for their kind address, and intimated his intention of handing the money over towards extinguishing the debt on the church.

Kerrytown

(From an occasional correspondent.)

Prior to the departure of the Rev. Father Fay, the Kerrytown branch of the Children of Mary, of which Sodality the Rev. Father was spiritual director, assembled to express their deep sorrow at his departure and to give him some little recognition of their gratitude and esteem. The presentation took the form of a pretty Limerick lace surplice and an artistically illuminated address in book form and bound in leather. The members of the Temuka branch of the Children of Mary were present at the function. The Rev. Father replied in a very feeling address, expressing his gratitude for their kind sentiments and for their earnest co-operation with him in establishing the sodality, and he assured them he would be always interested in the progress of the sodality.

The address was as follows:—

'Rev. and Dear Father,—We, the Children of Mary of Kerrytown, learn with the deepest regret that owing to the call of your superiors you are compelled to sever your connection with us after such a brief but happy time. We cannot permit you to leave us without recording our appreciation of the unflagging zeal you have displayed in establishing and promoting our interests. Of your various successful undertakings none stands forth more prominently than our flourishing sodality. You deemed no labor too great for our spiritual welfare, and in you we found an unfailing guide, a self-sacrificing friend, one whose place it will be difficult to fill. In conclusion, dear Rev. Father, we beg you to accept this address as a mark of our esteem and loving regard, and our most fervent prayer is that God may shower down upon you His choicest graces and

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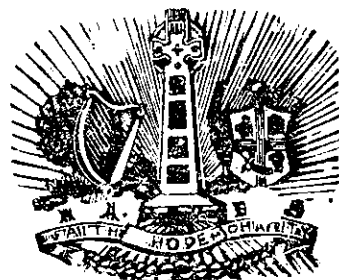
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blessings, and that your future may be brightened with every happiness.—Lucy O'Driscoll (president), Nora Brosnahan (vice-president), Deborah Brosnahan (secretary), E. Coughlan (treasurer).'

Barrytown

The re-opening of the Catholic church at Barrytown on Sunday, February 18 (says the *Greymouth Star*), was made the occasion of a visit to that charming seaside hamlet by a large number of townspeople. The drive from the Ten-Mile Bluff to Barrytown is perhaps the most charming on the West Coast, despite the fact that Otira and South Westland have been lauded up to the skies as the most magnificent spots in New Zealand. The Barrytown road will stand comparison with either Otira or South Westland, the Ten and Fourteen-Mile Bluffs being well worth the trouble experienced in getting there.

With the arrival of the Greymouth contingent, Barrytown presented an appearance altogether different from what it has enjoyed for many a day, and when the time had arrived for the opening of the new Catholic church the building was crowded.

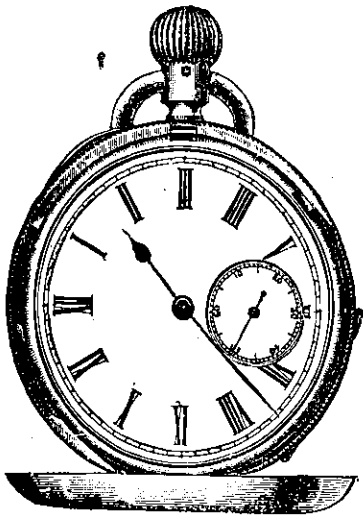
The ceremony was performed by Rev. Father Finnerty, to whose zeal and energy the people of Barrytown are indebted for such a fine church.

Several members of St. Patrick's choir also journeyed out to assist at the ceremony and rendered music appropriate to the occasion.

The Rev. Father preached an eloquent sermon, taking as his text the commission of Our Blessed Lord to the Prince of the Apostles in founding the Church. He dealt with the history of the Catholic Church since its foundation right down to the present day.

A collection, which will go a long way to reducing the debt, was taken up at the conclusion of the sermon. The Rev. Father in his concluding remarks returned his sincere thanks to everyone who had so liberally responded to his appeal for funds, and he congratulated the people of Barrytown on being the possessors of such a fine church.

His Grace the Archbishop of Hobart in opening a garden fete on February 10 in connection with St. George's Church, Carlton, said everyone fully realised the great importance of the Catholic schools. If the children were not thoroughly instructed in their religion, that religion would not stand, because the strength of the Church depended almost entirely on the depth of religious training instilled into the rising generation in its youth. In the early days people were wont to remark that after the first generation had passed away—the generation which had brought the grand traditions of their faith and loyalty from the old countries—there was a grave likelihood that the native-born Australian would lose the old spirit, and become indifferent to the interests of Catholic education. Time had dispelled those fears, and to-day colleges and schools, in which thorough training is given, stand as lasting monuments to the faith and devotion of the people of Australia. Statements have been made that the Catholic people did not wish to disturb the State by educating their children in their own schools, and that it was wholly the work of the Bishops and priests. The hearty practical assistance given by the Catholic people spoke for itself, and gave the surest proof that the interest in the Catholic school question is as near to their hearts as it is to the clergy.



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ENGLAND

WESTMINSTER AND SOUTHWARK.

In view of the rumor that the diocese of Southwark is to be amalgamated with the archdiocese of Westminster, the following particulars will be of interest:—The number of Catholics in the archdiocese of Westminster is estimated at 250,000, who are ministered to by 360 secular and 180 regular priests—a total of 540 clergy. There are 282 churches and chapels, and the convents total 161. Educational establishments of various kinds and grades number 187. There are 28 charitable institutions such as reformatory and industrial schools and orphanages for poor children, and other homes and refuges number 21. In addition there are six hospitals. The school children on the books for 1910-11 numbered 36,902. Southwark diocese has 588 secular and regular clergy and a population of 120,000 Catholics. The churches and chapels number 368, and of convents (including seven convents of exiles) there are 142. There are 188 schools attended by 25,971 children. The charitable establishments of the diocese number 38.

A GRIEVANCE.

The Protestant Alliance has got a new grievance (says the *Glasgow Observer*). Apparently Cardinal Bourne, when he visited Malta, had placed at his disposal by the Admiralty Superintendent there a torpedo boat to convey him to the island of Gozo, and the Protestant Alliance has complained to the First Lord of the Admiralty that such courtesy should be extended to a Cardinal. The Maltese are a Catholic people. Malta is not a big place, but it is a Catholic country, and when Great Britain took it over the transfer was accompanied by certain conditions guaranteeing the continuance of certain privileges which the Maltese previously enjoyed. No doubt this is one of them—that any Catholic ecclesiastic of the first eminence visiting Malta should be received with official courtesy.

A CATHOLIC TRADE UNION.

Writing with reference to the trouble in connection with the Lancashire cotton-weavers' lock-out the *Catholic Times* says: A large proportion of the locked-out operatives are of the Catholic Faith, and among the many intricate questions Sir George Askwith has been called upon to consider in the great cotton lockout has been the case of the Nelson and District Catholic Weavers' Federation. Finding their Trade Union hopelessly permeated with Socialism, the Catholic weavers of Nelson formed a trade union of their own some years ago, under the name of the Nelson and District Catholic Weavers' Federation, with a membership of 200. It has been a most gratifying success, and their substantial financial standing (the Federation, it is stated, is at present worth over £1000) leaves them amply prepared for any emergency. Owing to the strong attitude taken by certain Trade Union officials in rigorously banning all who are not members of the Weavers' Association as 'non-unionists,' a serious position was created for the Catholic weavers of the town. It was this point that Sir George was asked to decide, the Catholic weavers asserting, through their officials, that their society is a trade union in the strictest sense of the word. Their association is being administered on similar lines to the regular association, and they maintain they are trade unionists to the backbone, and have a right to be regarded as such. They state they pay their contributions, support their leaders, and are in every way carrying out the ideals and aims of the movement.

MALTA

RECEPTION OF CARDINAL BOURNE.

The whole of the Catholics of Malta gave the Cardinal-Archbishop of Westminster an enthusiastic recep-

tion on the occasion of his visit to the island. The *Malta Daily Chronicle*, in announcing his arrival, wrote: 'We scarcely know how to welcome becomingly his Eminence Cardinal Bourne to this island, so Catholic in all respects and so loyal to the King. In the name of all the people, in the name of all within our shores, we express gladness, gratitude, and the sense of distinction felt in having an English Prince of the Church within our shores.' The warmth of feeling thus conveyed was evident in the reception of his Eminence by the Archbishop of Malta, in the meeting with the Chapter, and in the welcome given by the entire population. His Eminence made good use of his time on the island, and more than once expressed the deep pleasure which the visit gave him and his gratitude for the cordiality of his reception by the Archbishop, the clergy, and the laity. The prospect of the holding of the Eucharistic Congress in Malta next year, which was discussed in the island during his Eminence's visit, is regarded with much interest. People who are well acquainted with Malta say it would be a very suitable place for the Congress.

PORTUGAL

FIRM ATTITUDE OF THE BISHOPS.

It is needless to say that the news of the measures taken against members of the Portuguese Episcopate has caused great pain to the Holy See (writes a Rome correspondent). On the other hand, much satisfaction is felt at the firm attitude of the Bishops and the tone of the protest which they addressed to the President of the Republic on learning that a decree expelling the Bishop of Guarda had been issued and before the decision for the expulsion of the Patriarch of Lisbon was known. The Bishops make their protest as successors of the Apostles, as prelates entrusted by the Holy See with most sacred duties, and as Portuguese citizens. They respect the civil power, but they feel bound at the same time, they say, to uphold and defend the rights of the Church.

ROME

NEW YEAR CONGRATULATIONS.

Numerous congratulations from the crowned heads of Europe were received by the Holy Father for the New Year. Telegrams were received by the Sovereign Pontiff from the aged Emperor of Austria, from the Kaiser, and from their Majesties King Alfonso of Spain, Albert of Belgium, Frederic Augustus of Saxony, Haakon of Norway, Manoel of Portugal, and Nicholas of Montenegro, and the Queen-Mother, Christina, while messages were not wanting from the Regent of Bavaria, Prince Leopold, the Archduke Francis of Austria-Este, the Count of Caserta, and the Duke of Orleans. To this list may also be added the name of the Sultan of Turkey, so that it must be admitted that it is a representative one as regards united homage to the Head of the Church.

GENERAL

APPOINTED LADY SUPERIOR.

Sister Mary Berchmans (Miss Mary Margaret Dolan), younger sister of Mr. B. J. Dolan, barrister and solicitor, of Messrs. Dolan and Ferguson, Napier, has been appointed Lady Superior of Ursulines at Georgetown, Demerara.

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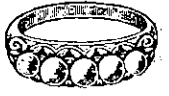
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Devonport

(From an occasional correspondent.)

About forty guests assembled at Mrs. Dale's residence to give her a surprise party in return for the one given by her a few weeks previously. Songs were rendered by Misses Colman, N. Whittaker, Hogan, McCallam, and Boylan, and Messrs. Crossetto and Dale. Songs and recitations were given by Messrs. Bush, Shea, and others, whilst Misses R. and A. Whittaker played a duet. Miss Annie Oxton, in a short address, presented Rev. Father Golden with a farewell gift from the Children of Mary.

Rev. Father Golden in responding said:—'I thank you most kindly for your gift, and must say that you have taken me entirely by surprise. My only regret at leaving you is that I have not done more to merit this, but it is only at parting that I realise I should have done more. During my sojourn with you I must say that I have been most edified with the conduct and good example shown by the Children of Mary. I have also to thank and congratulate your president (Miss Fogarty) on the way she has directed your welfare, both spiritual and temporal. She has shown herself to be in every way gifted for her responsibility, and I hereby thank her and the Children of Mary for their gift, and trust God will bless you and help you to live up to the standard of a true Child of Mary.

After a few more hours of enjoyment, Mr. Bush thanked the hostess, and asked the guests to give three cheers and join in the singing of 'Auld lang syne.'

Most of us have had moments of thinking that the work that has been given us to do is beneath us. But if the work in itself be commonplace, all the more reason why we should devote our thoughts to the task of dignifying it. There can be beauty and worth in every life. If we bear in mind that we are to render service, 'As unto the Lord, and not unto men,' there is no danger that the service will not be dignified.

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Domestic

BY MAUREEN.

To Keep a Cake.

A sound apple placed in a cake-box will keep the cake moist for quite a long time. The apple should be renewed as soon as it begins to wither.

A Preserving Hint.

When making jam, marmalade, or anything of the kind, first of all butter the bottom of the preserving pan and the contents will neither burn nor boil over.

To Clean Varnish.

An excellent and easy way of cleaning varnished paint or enamel—white or colored—is to apply a weak solution of vinegar and water with a wash leather. This removes all stains and marks.

To Clean White Kid.

To clean white kid evening shoes and gloves, put the articles on and rub gently with a piece of soft, white india-rubber, and they will become clean in a short time. It is also an excellent way to clean colored kid belts, gloves, etc.

To Wash a Tiled Grate.

When washing a tiled grate be quite sure that the grate is cold, as otherwise the tiles will crack. They should be wiped over with a damp cloth that has been wrung out in warm water to which a spoonful of paraffin has been added.

Don'ts For Delicate Children.

Don't let delicate children get into the habit of staying up late. Such children need plenty of sleep and rest, and much more urgently than strong children. Don't let a child feel it is delicate. Don't talk of its delicacy in its presence. Nothing is more lamentable than for a child to become a hypochondriac. Don't forget that delicate children need to have their feet kept warm and dry. Don't let delicate children take cold baths in autumn and winter. They have not vitality enough to get a quick reaction after the bath. Don't forget that tonics sometimes upset the stomach and digestion. It is much better to rely on fresh air and good food than on tonics if a child needs strengthening. Don't neglect the teeth of a delicate child. Delicacy is very often caused by the retention in the mouth of decayed teeth.

The Uses of Borax.

In the household, borax is one of the most useful articles, and should always be kept handy. Particularly useful is it when it is necessary to keep meat, fish, or other things fresh for any length of time. Water is rendered softer for washing by having a small quantity of borax dissolved in it. For washing animals, borax should be mixed in the water. It will destroy any parasites in the skin, besides rendering the animals' coats soft and glossy. Its medicinal qualities are proved by its efficacy in relieving sore throats. Two ounces of powdered borax mixed with a pennyworth of rock camphor, and dissolved in a quart of boiling water, make a splendid hair wash. Borax in the garden is a valuable agent. If dissolved in hot water in the proportion of a pennyworth to a pint of water and allowed to cool, it will kill green-fly on roses and other plants, and when applied to apple trees suffering with blight will prove most effective.

Maureen

Portraits Are Our Forte

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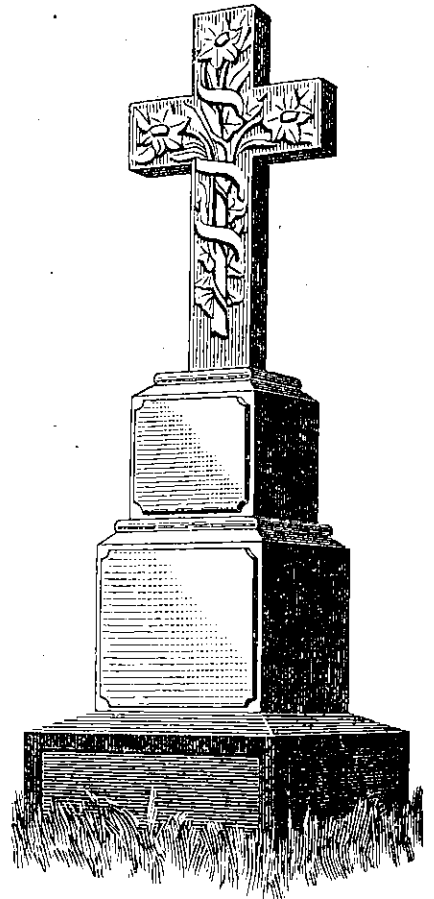
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A Sanctuary for Wild Animals.

The Yellowstone Park, in America, which is in size almost equal to a large English shire, is most distinguished not for its hot springs and other inanimate wonders, but for its animals. The Park seems, indeed, to deserve its Persian name of Paradise, because the humanity of man has made the wild beasts no longer his enemies, but his friends. The wild black bear of the forest, and also the grizzly, gather round your hotel, and in some cases will even take food from your hands. Deer, whose instinct is to flee on the approach of the stranger, are as tame as the common domestic cow, while the park's famous herd of buffaloes take no more notice of spectators than they do of their keepers.

Jubilee of Telegraphs.

It is sixty years ago since electric telegraphy was applied to the transmission of messages, and the telegraph departments and cable and telegraph companies have united to celebrate the occasion by the preparation and publication of statistics to show the unprecedented growth of the telegraph business within that short time (says the *London Universe*). The number of telegraph messages sent last year in all parts of the world totalled 300 millions, and the total amount paid was 11½ million pounds sterling, averaging ninepence per message. There are 130,000 telegraph offices all over the world, furnished with 160,000 instruments. The greater number of telegrams were sent from England, and numbered 194 messages for every hundred persons of the population. Germany has only fifth place on the list. France comes next to England with 152 telegrams to every 100 persons, Denmark next with 118 per 100, Belgium with 104, while Germany had only 91 telegrams per hundred of its population, or half the number in England.

Oriental Rugs.

For ages reaching far back into the mists of antiquity, weaving has been the work of women, though the modern factory of the west has brought about changes in this respect. 'In the unchanging east weaving is, with few exceptions, women's work. In the interior of Asiatic Turkey and in Persia the patriarchal system still exists and the sons bring their wives home to live. I have known as many as thirty-five persons to live in one dwelling (writes Mrs. Eliza Dunn in her book, *Rugs In Their Native Land*). The mother-in-law is queen of the household, and every morning assigns to each woman and girl her task for the day. Methods of working as well as patterns are traditional, according to the same author, and some designs are peculiar to special families or tribes and become so familiar that the older workers produce them from memory. The art of tying in the yarn has to be learned very slowly. The younger children are allowed to tie in only one solid color on the plain background, but when a girl becomes fairly expert she is allowed to make a whole rug, and traces of individuality may be looked for in her weaving. The two classes of rug, Turkish and Persian, are distinguished by the kind of knot in which they are tied, the Ghiordes, or Turkish, the Senna, or Persian knot. The number of knots to the square inch is one of the tests of value of a modern rug, and the fact that more can be tied to the square inch in a Persian than in a Turkish rug accounts for the greater fineness and consequently greater costliness of the former.

Those unfortunates who suffer such torture and misery with Blind, Bleeding, or External Piles, should use Baxter's Pile Ointment, which is an invaluable remedy for the speedy and effectual cure of this distressing complaint. One application gives relief. Price, 2/6, post free, from Baxter's Pharmacy, Stafford street, Timaru....

Intercolonial

His Grace the Archbishop of Melbourne blessed and opened St. Stanislaus' Church, Toorak, on Sunday, February 11. The total cost of the church and furnishing was £1700, and the collection taken up at the ceremony amounted to £500.

Right Rev. Mgr. McGuire, who was recently appointed Vicar-General of the diocese of Lismore, was on February 11 entertained at a social evening by the people of Kempsey prior to leaving for Lismore, where he is to be administrator of St. Carthage's Cathedral, in place of the Ven. Archdeacon Quinn, who has been transferred to Murwillumbah.

Mr. A. C. Burke, manager of the *Catholic Press*, and Mrs. Burke, leave Sydney early in April for a European holiday. Mrs. Burke intends studying singing for twelve months under M. Bouhy in Paris. A meeting (says the *Catholic Press*) was held at the Catholic Club to arrange for a farewell to Mr. Burke, who has been managing the *Catholic Press* since its foundation. Right Rev. Mgr. O'Brien was in the chair. It was decided to present Mr. Burke with a purse of sovereigns, and £50 was subscribed in the room.

The Marist Fathers who, for the past twelve months, were engaged almost continuously in giving missions and retreats in Tasmania, have just concluded their labors (says the *Monitor* of February 9). On yesterday Fathers O'Connell and McCarthy left for Melbourne, en route for Sydney, whence they are to sail for New Zealand. Father Kimbell left last week. They are to give a mission in the Cathedral, Wellington, in March, and in May they are due for a mission in Sydney.

Very Rev. Father Keogh, who has been Superior of the Jesuit community at Sevenhills, Adelaide, for the past six years, has been transferred to Sydney. Very Rev. J. F. O'Brien, S.J., of St. Aloysius' College, North Sydney, succeeds Father Keogh as Superior at Sevenhills. A very successful social function was held at St. Aloysius' College, Sevenhills, Adelaide, on January 30 (says the *Southern Cross*), when the Very Rev. Father Keogh, S.J., the retiring Superior, was presented by the inhabitants of Sevenhills and surrounding districts with a travelling rug and walking stick, on the eve of his departure for Sydney.

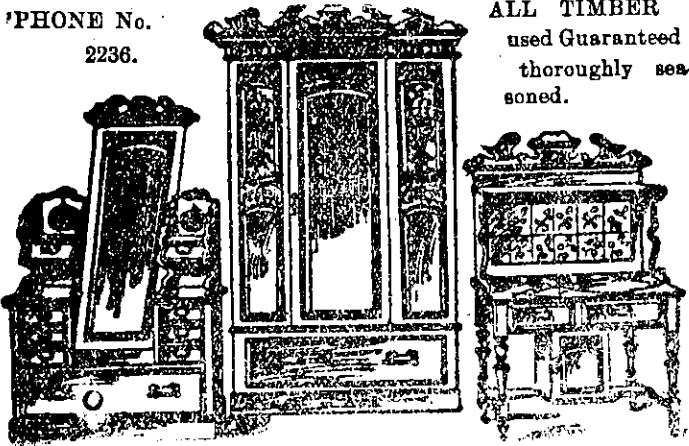
His Grace the Archbishop of Melbourne, in the course of an address at the blessing and opening of a new church at Toorak a few Sundays ago, referred to the circulation of dangerous books. He was glad that a movement was on foot—which promised to be universal—to put down bad literature, which was so injurious to the morality of the people. He was pleased to find that the movement for its suppression was receiving such widespread support from all denominations. For such an objective as that there could be no question as to the advantage of the various denominations coming together for material help and support.

Rev. F. D. McAuliffe, of Cessnock (Maitland), who intends taking a trip to Ireland, mainly for the purpose of seeing his aged mother, was farewelled by the parishioners and citizens of Cessnock at St. Joseph's Hall recently. The popularity of Father McAuliffe was indicated by the large attendance. The large hall was packed to the doors, and the assemblage was representative of all classes and creeds from all parts of the district. Father McAuliffe was presented with an illuminated address and purse of sovereigns by the citizens, and with a gold watch and chain on behalf of the ladies. In addition to the purse, which contained £200, Father McAuliffe received £100 from other parts of the parish.

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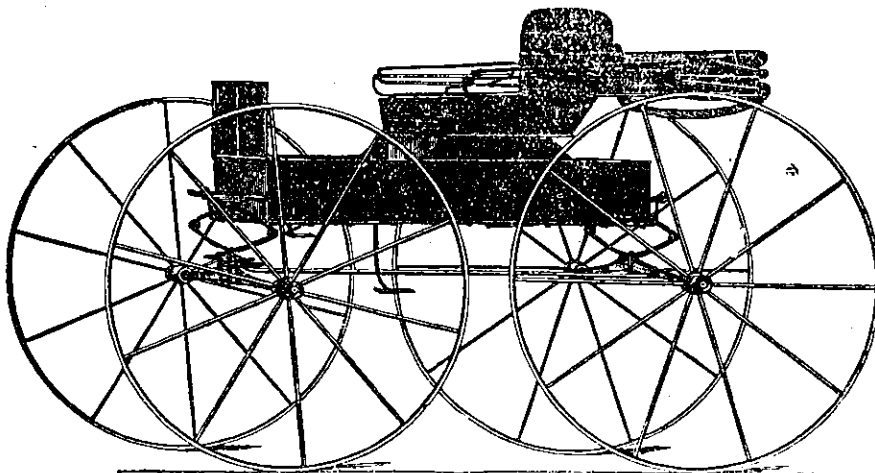
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THE DOLL'S FUNERAL

When my dolly died, when my dolly died,
I sat on the step and I cried, and I cried;
And I couldn't eat any jam and bread,
'Cause it didn't seem right when my dolly was dead.
And Bridget was sorry as she could be,
For she patted my head, and 'Oh,' said she,
'To think that the pretty has gone and died!'—
Then I broke out afresh, and I cried and cried.

And all the dollies from all around
Came to see my doll put under the ground;
There were Lucy Lee and Mary Clack
Brought their dolls over all dressed in black.
And Emmeline Hope and Sarah Lou
Came over and brought their dollies, too.
And all the time I cried and cried,
'Cause it hurt me so when my dolly died.

We dressed her up in a new white gown,
With ribbons and laces all around,
And made her a coffin in a box
Where my brother keeps his spelling blocks.
We dug her grave in the violet bed,
And planted violets at her head;
But all the time I cried and cried,
Because 'twas right when my doll had died.

And then we had more jam and bread,
But I didn't eat, 'cause my doll was dead.
But I tied some crapo on my dollhouse door,
And then I cried and cried some more.
I couldn't be happy, don't you see,
Because the funeral belonged to me,
And then the others went home, and then
I went out and dug up my doll again.

THE LITTLE FELLOW

The first faint glimmer of dawn streaking the eastern sky cast a weird light upon the deserted wreck far out at sea; and with its coming the merciless gale abated.

Down on the beach stood a group of fisher-folk, all of the village who were not busy tending the survivors of the wreck.

The men and boys had just beached the boats in which they had hazarded their lives and were discussing the wreck and the dangers through which they had just passed.

An hour before the little merchant ship Sea Gull had signalled frantically for help, struck on the sharp rocks just outside the choppy bay.

The water ran high and the fierce booming of the heavy surf might well have struck terror to the bravest heart; but the sturdy fishermen had put out and manned a boat at once. After an eternity of labor and danger, they had reached the ship's side.

They found the Sea Gull filling in from below fast and the remnant of her crew huddled together on deck.

Among the half dozen passengers were a lady and her little son, a child of five years, who clung to his mother, with wide open eyes in which there was no trace of tears.

Even when the rough fisher lads had landed him in safety and placed him in bed, the distressed, hurt look remained, and his baby lips kept forming some indistinguishable word.

The good doctor sat by the rough little cot for a long time while the big boys stood shyly by.

'He has evidently struck his head and been knocked almost unconscious,' said he in a worried way. 'Who or what is Prince?'

'His dog,' said the lady anxiously. 'He was devoted to poor Prince, who must be at the bottom of the sea by this time!'

The doctor shook his head.

'The only remedy in the world that will keep the little fellow from going into a raging fever is a sight of that dog Prince,' said he. 'And that, of course, is quite impossible.' And he followed the mother from the little room.

The two six-foot fisher lads who had heard the doctor's words looked at each other.

One of them beckoned quietly, and soon they were both at the foot of the staircase. Down the steps floated the pathetic babbling of the little fellow.

Every other word was Prince, 'Prince want to talk with Teddy?' 'Prince want to play ball with Teddy?' 'Teddy want Prince!'

Jack Harding, who, though only 19, was one of the finest steersmen on the coast, turned to his mate. 'I'm goin' out to look for Prince,' he said. 'Are you comin', Jim?'

'Yep,' said Jim vigorously. 'Tis to save the kid's life, Jack, I'll go!'

The two ran to the beach. Their strong young arms had soon pushed off a boat.

The sea was choppy and the wind dead against them. More than once the plucky pair secretly thought that they must put back to shore.

But the memory of the strange, white little face and the pleading lips of the 'little fellow,' as they called him, put new strength and resolution into them.

After a hard three-quarters of an hour's pull, they reached the wreck.

They were surprised at how much deeper the Sea Gull had settled down into the water. They manoeuvred until Jack caught a rope which was capable of supporting his weight.

With the agility of a cat he hoisted himself up.

He paused halfway.

'If there's a mite o' danger, you get out of there, Jim Morris. Do you hear me?'

'Aye, aye!' laughed Jim. 'That's likely,' he added to himself. 'That's likely—that I'd pull off and leave Jack to drown!'

After a hard climb, Jack reached the deck. Suddenly he stood still. Far below sounded the deep muffled bark of a dog. Cautiously the boy crept along the deck, until he had gained the hatch. Most of the ladder was gone. He peered down through the darkness, and the barks turned to whines of excited joy.

There, half floating about on a board, was a beautiful collie.

Jack breathed a sigh of relief when he saw that the dog was a pup and not so enormously heavy. With cautious steps he picked his precarious way down the broken ladder for several steps.

Then, gripping the ladder with one hand, he reached out with the other and succeeded in getting a hold on the board and finally on the dog.

The intelligent beast aided him by every means in its power, but, nevertheless, a mighty effort was needed before the lad succeeded in drawing himself and the dog out of the hatchway.

A short pause for rest, and he got his prize safely into the boat. This time the wind was in their favor, and the pull home seemed not half so long. As soon as the boat had been beached they ran to the cottage where lay the sick lad.

An ominous quiet had settled over the place. Folks spoke in whispers and walked on tiptoe. The doctor was pacing the floor, while above all sounded the plaintive, insistent cry of the sick little fellow. Jack and Jim raced up the stairway, heedless of the warning cries of the watchers, and burst into the open doorway.

Jack stopped and lifted the dog high in his arms for the little fellow to see. There was a frantic whine of perfect happiness from the bedraggled dog, a low cry of bliss from the flushed little figure on the bed and next moment the two were an indistinguishable one.

The two boys, unashamed, openly wiped their eyes, then shamefacedly tried to back out of the room as people crowded about to congratulate them.

But here the doctor interposed, ordering everyone out of the room.

'The child is dropping off to sleep,' he said gladly,

waving them downstairs. Sure enough the chestnut head was drooping lower and lower, and finally boy and dog, exhausted, slept quietly. As a result of that day's good deed Jack is very much higher up in the world than he would otherwise have been. The 'little fellow's' father was a very rich man, who insisted upon doing something for the brave lads who had saved the life of his only son.

So to-day Jack is captain of his own shop and Jim is chief mate.

And the greatest treat even yet anybody can bestow upon the 'little fellow'—who, by the way, has grown very big—is to be allowed to go for a cruise with Jack and Jim and Prince.

ORIGIN OF A THIMBLE

The modern thimble dates from 1684, when the goldsmith Nicholas Benschoten, of Amsterdam, sent one as a birthday present to a lady friend with the dedication: 'To Myfrouw van Rensclaer this little object which I have invented and executed as a protective covering for her industrious fingers.' The invention proved such a success that all who saw it tried to obtain similar ones, and the goldsmith had enough to do to supply them. An Englishman named John Lotting took one specimen home with him, and copied it by thousands. At first thimbles were rather costly, and only well-to-do people could afford them; but afterward, when made of lead and other common metals by machinery, they became very cheap. Their use was a great relief to all who had much sewing to do, and blessings were invoked on the inventor.

The Dutch *fingerhat* (finger-hood) became in England the 'thumb-bell' from its bell-like shape. It was originally worn on the thumb to parry the thrust of the needle pointing through the stuff, and not, as at present, to impel it. All the world over the thimble is a symbol of industry. The gift of one to a little girl is taken as a hint that she should learn to sew, or that some article of her clothing needs mending. A paper of needles presented with the thimble, of course, makes the hint more pointed. It is lost when a pin-cushion is given.

Fashion in thimbles is very luxurious in the East. Wealthy Chinese ladies have thimbles carved out of mother-of-pearl, and sometimes the top is a single precious stone. Thimbles with an agate or onyx mounted in gold are often seen, as well as thimbles encrusted with rubies. The Queen of Siam is possessed of a lotus bud, with her name exquisitely worked in tiny diamonds round the margin.—*Ave Maria*.

THE PROOF READER'S OVERSIGHT

The proof reader is blamed too much but the one who overlooked this substitution of a 'c' for an 'o' deserved all he got.

This item is the reason why the newspaper lost a friend.

'Mr. Brown, who underwent an operation for appendicitis several days ago, is progressing rapidly towards recovery. This will be good news to his many friends who hope to see him cut again soon.'

FAMILY FUN

To Find a Word in Book.—Here is a very interesting method of learning, without being told, the page and line where a certain word appears: Open a book at random and select a word within the first ten lines and within the tenth word from the end of the line. Mark the word. Now double the number of pages and multiply the sum by five. Then add twenty. Then add the number of the line you have selected. Then add five. Then multiply the sum by ten. Then add the number of the word. From this subtract 250, and the remainder will indicate in the units column the number of the word, in the tens column the number of the line and the remaining figures the number of the page.

On the Land

Bone manures act best on light, free soils, and decompose slowly on heavy land.

A paddock of oats near Oamaru is expected to yield, when threshed, from 80 to 100 bushels to the acre.

In the Wairarapa several sheep farmers are this year growing maize with either rape or kale as food for sheep. It is said that these crops will prove more profitable than rape alone, or soft turnips for autumn and early winter feed, and there will be less risk of loss from blight. Dwarf maize, which is a splendid fodder for cows, is also coming into use as a sheep feed in the same district.

Instead of being angry with the young horses because they manifest fear of some things, remember how wonderful it is that horses accommodate themselves to most of man's artificial environs without any question. A few soothing words and pats, leading the youngster past fearsome objects, will soon make him bold as a lion and additionally valuable. Never strike him when he is distracted with fear.

The Feilding *Star* is responsible for the statement that Mr. A. McCandlish, of Rongotea, had a crop of eight acres of Algerian oats, which yielded 75 bushels per acre. This is said to be the best crop the Rongotea district has grown. In the previous year rape was grown in the paddock, and the sheep which fed it off helped to manure the ground. No artificial manures were used, but Mr. McCandlish ploughed the land twice—three inches deep in August, before sowing. He credits the cultivation with the splendid result.

At the Burnside sale last week 200 head of fat cattle were yarded, comprising some good quality bullocks. The yarding was beyond local requirements, and in consequence prices were lower from 15s to £1 on last week's prices. Quotations: Best bullocks, from £10 to £11 5s; extra good, £13 12s 6d; medium, £8 10s to £9; best cows and heifers, £8 to £9. The fat sheep penned numbered 2494. The sale was very dull, and in consequence prices were lower from 1s to 1s 6d per head on previous week's prices. Quotations: Best wethers, from 17s 6d to 18s; extra, to 20s; medium, from 15s to 16s; ewes, from 14s 6d to 15s 6d, one pen extra good, 20s. There was a medium yarding (1281) of fat lambs. The freezing buyers were operating, and prices were higher from 9d to 1s per head. Quotations: Good, 14s to 15s; extra, to 16s 3d; inferior, 11s to 12s 6d.

At the Addington market last week the best store ewes and lambs sold well, other sorts being a shade easier. Fat lambs were very firm, and fat sheep were easier. Fat cattle showed little change, and fat pigs sold well as did store and dairy cattle. The yarding of fat sheep was small. The demand was not so keen, and prices for all but prime wethers and ewes were easier, inferior sheep showing a decline of fully 1s per head, and towards the close of the sale were difficult to dispose of. There were 164 head of fat cattle penned, and the quality showed an improvement upon late yardings. There was a better tone in the market, though prices showed no quotable change and were equal to 24s to 27s per 100lb. There was an entry of 6866 fat lambs. There was good competition on the part of the export buyers. Tegs made 17s to 18s 6d, ordinary weights, 14s 6d to 16s 10d, and lighter, 12s 4d to 14s. There was a medium entry of pigs, which met with good competition. Choppers made 60s to 80s, extra to £5 15s, large baconers 76s to 80s, extra to 94s 6d, and lighter sorts 65s to 68s.

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