

MISSING PAGE

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- March 24, Sunday.—Passion Sunday.
 „ 25, Monday.—The Annunciation of the Blessed Virgin Mary.
 „ 26, Tuesday.—Feast of the Most Precious Blood.
 „ 27, Wednesday.—St. Rupert, Bishop and Confessor.
 „ 28, Thursday.—St. Sixtus III., Pope and Confessor.
 „ 29, Friday.—The Seven Dolours of the Blessed Virgin Mary.
 „ 30, Saturday.—St. John Capistran, Confessor.

Feast of the Most Precious Blood.

This is one of the many feasts by which the Church endeavours to recall to our grateful remembrance the sufferings of Christ for our redemption.

St. Rupert, Bishop and Confessor.

St. Rupert, a Frenchman, illustrious for his noble birth, but still more so for his many virtues, was Bishop of Salzberg, in Bavaria, the inhabitants of which country he had converted to the true Faith. He died about the beginning of the seventh century.

St. Sixtus III., Pope and Confessor.

St. Sixtus succeeded Pope Celestine in 432. His pontificate lasted till 440. The meek and forgiving spirit of this Pope was shown by his many acts of kindness towards a Roman noble by whom he had been grievously slandered.

GRAINS OF GOLD

GOD UNDERSTANDS.

It is so sweet to know,

When we are tired, and when the hand of pain
Lies on our hearts, and when we look in vain
For human comfort, that the Heart Divine
Still understands these cares of yours and mine:

Not only understands; but day by day
Lives with us while we tread the earthly way;
Bears with us all our weariness, and feels
The shadow of the faintest cloud that steals
Across our sunshine, even learns again
The depth and bitterness of human pain.

There is no sorrow that He will not share,
No cross, no burden for our hearts to bear
Without His help, no care of our too small
To cast on Jesus: let us tell Him all—
Lay at His feet the story of our woes,
And in His sympathy find sweet repose.

In every relation of life our happiness is at the mercy of somebody. Husbands and wives, brothers and sisters, parents and children, co-workers in office or shop—all hold one another's peace and happiness to some extent in the hollow of their hands. In the midst of our triumphs, our joy or success, a small taunt, a sarcastic, wounding speech, transforms our cup of honey into gall.

Make the home the hearthstone of Catholic life. Let its atmosphere be Catholic with memorials of Catholic history and devotion, teaching art upon its walls, and Catholic books to familiarise the young minds with Catholic literature. Let the conversation turn sometimes to Catholic subjects, and that sympathetically—not in an offensive and carping spirit. And above all, let there be at least occasional prayer together. These things are all educative, while requiring but little effort, and they serve to raise up children who will not be ashamed of their home, who will love it wherever they go. It will make them good Catholics, honorable men and women, good citizens, and successful figures, both in public and private life.

The Storyteller

THE SECRET OF THE MOORISH MANUSCRIPT

(Concluded from last week.)

Don Jose now comprehended who his unknown antagonist was and he could not restrain an exclamation. The agent replied to it with some polite phrases of condolence, to which he added that Don Henriquez had been especially induced to decide on keeping the castle, in order to profit by the next autumnal hunt.

'Ah!' thought Don Jose, who was not in the sweetest of humors; 'I wish that I had had him wounded a little more seriously—just enough to deprive him of any hope of enjoying the hunt this autumn.'

And he added aloud, that such a motive would scarcely deter Don Henriquez from accepting certain propositions.

'The lands please him,' observed the notary, 'and I should say that they combine in themselves every advantage. First, an admirable situation—'

'I know it,' bluntly interrupted Don Jose.

'With forests, fields, gardens—'

'I have seen them,' again broke in the Doctor, whose covetousness was only excited tenfold by this description.

'Well and good,' resumed Perez, 'but what the gentleman has not seen, perhaps, is the interior of the castle since the embellishments completed therein by the late Count. First, there is a gallery of paintings by our best masters—'

'Paintings!' echoed Don Jose; 'I have always adored paintings, although I rather prefer statues—'

'The castle is peopled with them!'

'Is it possible?'

'To say nothing of a library—'

'There is a library!' exclaimed the Doctor.

'Of thirty thousand volumes.' Don Jose made a gesture of despair.

'And such a treasure will be lost!' he cried; 'that arsenal of science will remain in the hands of a numskull.'

The notary shrugged his shoulders.

'Er, well,' said he, lowering his voice, 'his lordship knows only that he is a young man of noble family, rich, and fond of pleasure—'

'I am sure of it,' interrupted Don Jose; 'he is a scamp.'

'And yet he has good in him—much good. He is only a little high-spirited, perhaps, and that has already drawn him into several affairs of honor.'

'Ah, that is the bent of his genius! A brawler, a duellist!' resumed the Doctor. 'I might have known as much.' And he added, in a lower tone: 'It would certainly be nothing more than justice to take away the means of his continuing in such a course, by depriving him of the hand that holds the sword. Yes, that would be justice!'

'Age will correct these ebullitions,' remarked Perez, 'and also, I hope, the prodigious temper of his lordship. Notwithstanding his wealth, he is always unprovided. He has already demanded all their arrears from his uncle's tenants.'

'And they have paid?'

'With much ado; because their last harvests were unfortunate.'

'But it is absolute cruelty!' exclaimed Don Jose, sincerely indignant. 'What! to press the poor people who have lost their all, when one has a princely fortune, a castle with pictures, statues, and a library of thirty thousand volumes! Why! such a man is a veritable scourge, and it is really to be desired, for the sake of humanity, that Spain should be rid of him.'

He was interrupted by the mingled sounds of footsteps and voices on the stairway, and by the appearance of a servant who plunged into the room all aghast.

'What is it?' asked the notary.

'A misfortune! a sad misfortune!' exclaimed the breathless domestic. 'Don Henriquez has been fighting.'

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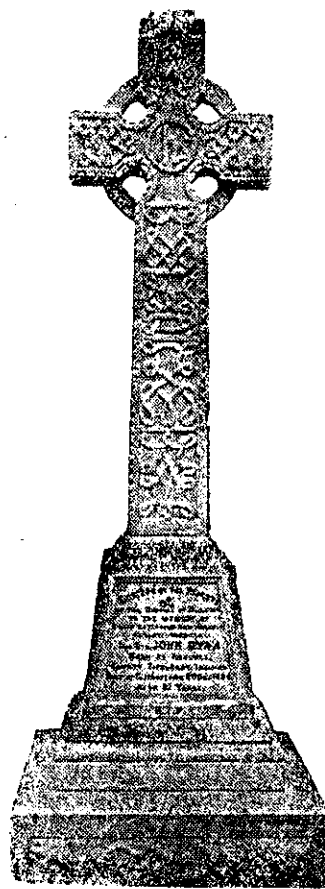
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'Again?'

'And he was wounded.'

'Dangerously?'

'No; but while pursuing his adversary, who had escaped on his horse, he received a fall which seriously aggravated his wound, and he swooned away in the road.'

'And he was found there?'

'Yes; that is to say, a waggoner, who was driving along the road without seeing him, recovered him from his fainting fit by crushing his right hand.'

'Good heavens!'

'They, however, lifted him up to lead him here.'

'He is safe, then?'

'Alas! just now, while passing under the scaffolding that the masons have erected in the courtyard, a stone fell upon him, inflicting a mortal wound.'

Don Jose started back like a man before whose eyes a flash of lightning suddenly passes. All that had happened was his work. He had first wished that the wound of Don Henriquez might be more serious, in order to render it impossible for him to attend the hunt; then he had desired the loss of his hand; then his death, for the good of humanity; and three successive accidents had immediately responded to his three wishes! Thus, after having tortured and maimed a fellow mortal, he had finally killed him. This thought pierced his heart like a dagger. He wished to drive it from him by crying that it was impossible; but that very moment the door opened, and four valets appeared, carrying the still and bloody corpse of their young master.

Don Jose could not support the horrid spectacle: a terrible convulsion shook his whole frame; everything around him faded away.

And he found himself upon his straw bed in the garret of the inn, in front of the window through which the rays of the morning sun were beginning to shine.

The first feeling of the Doctor was one of joy at having escaped from his horrible vision; then the remembrance of what had happened the evening previous flashed upon him, and he comprehended all.

The potion he had taken on the assurance of the Moorish doctor was one of those powerful narcotics which, by exalting our faculties during sleep, convert into dreams the habitual preoccupations of the mind; all that he had taken for reality was but a dream.

Don Jose was a long time buried in deep thought; then, again taking up the roll of parchments, which had remained lying at the head of his bed, he ran through it anew. Stopping at the sentence he had treated with such contempt the night before, he read it over and over again, and at length, shaking his head with a sagacious air:—

'This is a salutary lesson,' he said; 'and if I am wise, I shall profit by it. I thought that to be happy, it was sufficient to be able to do as one wished, without dreaming that the human will, when utterly unrestrained, passed quickly from pride to extravagance, from extravagance to tyranny, and from tyranny to cruelty. Alas! the Moorish doctor was right: "Our weakness is a barrier wisely interposed by Almighty God to the promptings of our folly."'

Don Jose (now become plain Jose) profited so well by this dream, that in the future he accepted most patiently his humble fortune, and died at a ripe old age, the second major-domo of the castle he had at one time hoped to possess.—*The Filipino Messenger.*

DISILLUSIONED

'What! You at Mass this morning? Didn't you go to the dance last night?'

'Go? Of course, I went; had a simply elegant time, too. I'm so sorry you were not there, girie.'

'I'm sorry you were there, Margaret. Isn't it cold this morning?'

'Bitter! I don't know how I got myself out of bed. Mamma will give me fits for getting up; she always expects me to stay in bed half a day after a dance. But I thought I must go to Mass anyway, even

if I did have to miss my First Friday Communion. But wasn't the sky glorious, Eleanor? Crossing the bridge, I looked up the river, and there was the faintest pink flush in the east, dashed with long, bright streaks, and the ice was the prettiest lavender, really lavender, reflected from the sky. And those pearly terraces and icicles at the waterfall are just beautiful. Why don't we get up early often, Eleanor, just to see the sunrise? It is so lovely.'

'Dear Margaret,' said her friend, tolerantly, 'you are a beauty worshipper. I was too cold to look right or left. I believe you would not hesitate to spend your last nickel for a hyacinth to feed your soul, even if your body was starving.'

'I doubt that,' rejoined the other, laughing. 'My thoughts are apt to soar no higher than the dinner-table when I am hungry. But I do love beauty,' she added solemnly, a wistfulness in her eye, 'and, Eleanor, last night it was simply divine—the lights, the holly and mistletoe, the green and white fuzzy decorations, the sweetest music coming from behind the palms—her voice had become meditative—and the last waltz—my heart felt somehow as it never did before. I think—I think, Eleanor, that heaven must be something like last night.'

'How foolish, Margaret, and not very reverent, either! Perhaps some who had no difficulty in getting cards for last night won't find it so easy to get a passport to heaven.'

'Judge not!' warned Margaret. 'How do you know what any of those people are at heart? Do you give no credit at all to Protestants?'

'I was not thinking of creed when I spoke,' replied Eleanor, quietly. 'You are not the only Catholic who was there last night. But you know as well as I do, Margaret, that the set you mingle with lately has a more elastic code than we are accustomed to. It's only reasonable to fear that you cannot long remain uncontaminated. And I think it very wrong of you to continue to encourage Mr. Barnes.'

'You are so narrow, Eleanor, so very narrow. Just because Philip Barnes is not of our faith you condemn him.'

'My opposition to him is not solely on the basis of religion, Margaret, although that should be reason enough. You know, as well as I do, the evils of mixed marriages. Even if he were a Protestant it would not be so bad; but he's a bragging atheist! And, leaving the question of religion out of it altogether, he does not compare with Dr. Daniels as a man.'

'Oh, do leave him out of the discussion, please!' cried Margaret, almost angrily. 'You will plead for Dr. Daniels. I told you that I should never marry him, never. I told him so, too; and when he answered that if ever I changed my mind all I have to do is send for him, I told Dr. Daniels that if ever I did humiliate myself to the degree of sending for him for any purpose whatever, why he could take advantage of it and marry me; but we both knew that I never would do that, and I never will!'

'Don't brag,' warned Eleanor. 'None of us know what we may do before we die.'

'Well, I'd die sooner than do that, you may be sure. But about last night, why, there was no harm in going, Eleanor dear. I had a perfectly dazzling time. Everything in the past is tame compared with the joy of last night!'

'Last night! Last night!' repeated Eleanor, smiling indulgently into her friend's bright face. 'Did anything extraordinary or wonderful happen last night, that it should make such an impression upon you? There was a searching, teasing glance in Eleanor's face.'

'Well—I—I—' she stammered.

'Never mind, dear,' soothed Eleanor. 'I can't help having my suspicions, but—you never can tell. However, let's forget about your affairs for a moment in the interest of my own. I've chosen to-day to tell you, because it is the First Friday that we've been so faithful to. I've decided to enter the convent, and will be leaving you in a few weeks.'

Margaret, in her surprise, stood stock still, while the wind blew her hair and veil and skirts into all kinds of tangles.

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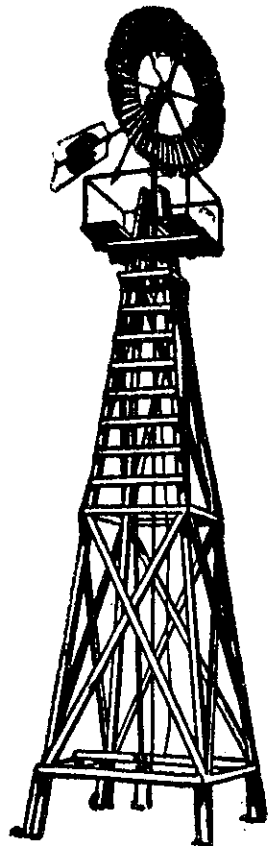
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'Eleanor Burke!' she exclaimed. 'The convent? So soon? Why, we're out of school only a couple of years.'

'Even so,' was Eleanor's calm answer. 'Why not?'

'I shall be desolate,' said Margaret, slowly.

'Oh, no,' replied Eleanor. 'There are many to supply my place. You have not been with me at all lately, yet you're not very desolate. But it's just as well; the weaning will be easier.'

Margaret felt the sting of her dear friend's reproach.

'I confess,' she answered, 'that I have neglected you since I have been going into society so much. But you must believe me, dear, for you know it is true, when I say that on one can ever take your exact place in relation to me.'

'I do believe that, Margaret, although circumstances have taken us different paths since schooldays; and now it seems to me our ways are to diverge even more.'

'More even than you think,' said Margaret pensively. 'In return for your confidence, here is mine—I am betrothed to Philip Barnes since last night.'

In spite of the balm Margaret Devon offered her conscience in regard to this engagement, the girl was much troubled; but she would not admit it, especially to Eleanor, who tried hard to swerve her from the marriage. Margaret knew that her missing that First Friday Communion was on account of Philip Barnes and the dance; she knew that she remained away from Holy Hour that evening because it would interfere with Mr. Barnes's plans, and these items bothered her intensely. 'But we are only just engaged,' she told herself. 'I should not be so mandatory about things at first. Every thing is sure to come out all right after a while.' But, somehow, whenever it was a question of a Church engagement or an appointment with Mr. Barnes, Mr. Barnes won, and Margaret kept postponing the time when she should make him understand that her attitude toward the Church and religious affairs must remain unchanged. It was so much easier to drift; and drift she did, just a wee bit farther away each time. Her mother's worldliness encouraged this course; Mr. Barnes was one of the season's 'catches,' and many a girl envied Margaret. The girl's father was too busy making money to notice much what she did; so there was no one to remonstrate but Eleanor, who regretted that she must leave her friend in such a crisis, but promised to pray for her faithfully.

One day, the following autumn, it surprised Margaret to receive a box of flowers, beautiful, soft white chrysanthemums, for Mr. Barnes had been out of town on business for some weeks. She found inside, however, a card bearing the name of Edward Daniels and the words: 'In memory of one other autumn day.' Then the date flashed upon her, and she recalled a happy event a few years back, a glorious tramp on the hills, into the woods, with her schoolboy lover, and his youthful, but earnest, declaration made that golden afternoon, whereby he told her of his hopes and ambitions, in all of which she was concerned, and of which she was the centre and inspiration, of his love, honor, loyalty, and devotion, which were all hers, and were to be hers for ever. It was only a boyish outburst, but the unwavering faith with which his manhood had kept the pledge endowed it with dignity and made his love sacred and his vows a holy trust.

Before Margaret realised it, she found herself rather longing for the old days and the good comradeship of Ned and Eleanor. But her thoughts were interrupted by the arrival of a telegram to the effect that Barnes would return that night. This put a different face upon things, and old times were forgotten. She smiled—a little sadly, though—at a contrast that stood out in her mind between the two men. How it would amuse Philip to know how near she had been to an alliance with Dr. Daniels! If he scoffed at her having a religious fanatic, as he called Eleanor, for a girl friend, how much more would he make fun of 'narrow-mindedness' and the 'childishness of religion's fairy tales' in a grown man! But, deep down in her heart,

she was ashamed of herself for being ashamed to defend Ned in Philip's presence; and she found herself wishing, although she hardly acknowledged it, that Philip was more of the type of Ned. Her consolation, blind as usual, was that she would convert Philip after their marriage, and then all would be well.

Rousing herself from reverie, Miss Devon made ready to go to an afternoon reception. She tried to tell herself that she was exceedingly happy because Philip was coming that night, but somehow the happiness was forced. Was it—it couldn't be—that they were not as enthusiastic about each other's companionship as they used to be? Did not this telegram prove that he was anxious to see her, and that he knew she must be impatiently waiting for his return? Margaret was loth to relinquish her illusion. During his absence she had taken the opportunity of making a few visits to the Blessed Sacrament. Was it the unwonted meditation that depressed her? Something did, like an evil omen, but she could not tell what.

A late-comer at the reception must have brought along a dainty morsel of gossip with her, for it was devoured eagerly and caused quite a commotion among the butterflies gathered; but it did not come Margaret's way. She caught glances levelled at her. Why were they staring? Or did she imagine it? Was her brooding making her sensitive? It became tiresome, and she went away alone. Out of that large group of 'friends' there was not one to whom she would dare unburden her soul's afflictions. When leaving the house a whisper reached her, 'I wonder if he will be all devotion now!' Was it meant for her? Had anything happened to Philip?

She hurried to her carriage, and on the way home solved the mystery unexpectedly. As the driver slackened to turn the busy corner of Main and North streets, Margaret heard newsboys calling out: 'Daily Press! All about the Devon Company failure!'

'I thought so!' came to her lips involuntarily, as she reflected upon some of her mother's recent extravagances. 'It has occurred to me several times that the cost of our living has been getting higher every day. This, then, must have been the cause of father's nervous irritability. Poor father! If he had only let me know! I am old enough now to share his burdens. Well, it could be worse, I suppose.'

Yes, it could be worse; and it was, decidedly; for, upon reaching the house she heard her mother storming at her father furiously, more anger than grief in her voice, upbraiding him for not looking to the security of his wife and daughter before the creditors got hold of things.

'Mother!' interposed Margaret. 'Don't you see father is ill?'

Mr. Devon's face was ashen and streaked with lines that his daughter had never noticed before; he seemed benumbed, making no answer to his wife's assault.

'What is the matter, father? Can't you speak?'

Margaret came close to his side anxiously, and just in time, for he fell heavily into the chair at his side.

'Now we have trouble indeed!' cried the girl, casting a reproachful eye at her mother. 'Send for a doctor! No—wait! Tell Robert to come to me—quick!'

Her mother obeyed automatically.

'Robert,' said the girl to the coachman, 'go find Dr. Daniels as quick as you can, and drive him here at once. If he isn't in his office, send another doctor immediately; but hunt the city until you do find him, and tell him particularly, Robert, that Miss Margaret—that I need him very much, and that he must come at once.'

Strangely enough, in the excitement of that night, Margaret never noticed that Philip Barnes did not come. Thinking of it next day, she concluded that it must be that he had not arrived. Then she remembered the words she told Robert to use in getting Dr. Daniels, and wondered why she had done such a thing, she who was betrothed to Philip Barnes. But little heed was given to the matter, for her father's serious illness made all other considerations subordinate.



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Things went on in the house as usual; there was no upsetting, and no one seemed to thrust before Mrs. Devon and Margaret any disagreeable financial matters. They did not think it all remarkable; the proper course for a bankrupt's wife and daughter was quite unknown to them, and they had yet to learn the etiquette of insolvency. It was not until long afterwards they understood that the important factor in smoothing out the rough road for them was the ever-present and ever-thoughtful Dr. Edward Daniels.

The meaning of Philip's remaining away began to dawn upon her when Mr. Devon's assured recovery gave Margaret a chance to think about it; then it was pride and not grief that made the truth sting, for those words came back to her, 'I wonder if he will be all devotion now!' Any feeling she ever had for him was indeed obliterated. Perhaps it had been nothing deeper than fascination, she admitted to herself, and her attitude toward Ned Daniels she refused to define. Finally, Barnes loomed upon the Devon horizon—by letter.

'Dear Miss Devon,' he wrote formally, 'I extend you my sympathy in your trouble, and am glad to hear that your father is recovering, due, no doubt, to the devoted attention of his medical adviser, Dr. Daniels. I have remained away, knowing how occupied you must be. You will, I think, agree with me that, owing to the present complex circumstances, our proposed marriage would better be indefinitely postponed.'

'Thank God,' was Margaret's comment, 'for delivering me from a coward.' And she sent an immediate answer to Philip Barnes, apprising him of her great relief at being so delivered, and giving it as her opinion that the fortunate awakening was probably the result of the never-ceasing prayers of her 'fanatic' friend, Sister Rose Mary.

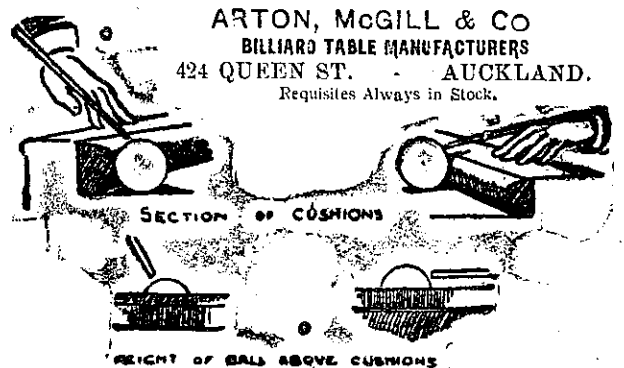
That dismal and seemingly interminable winter had at last passed, and spring saw the Devons fairly well settled in more modest apartments, Mr. Devon having been able to resume a little of his business.

'There really is no excuse for my calling any longer—professionally,' remarked Dr. Daniels to Margaret one sunny April morning.

She gazed out of the window at the newly budded trees to avoid his searching glance. 'But I'd like to drop in once in a while still, if you don't mind. You sent for me, you know, and, of course, I have not forgotten what you agreed that should mean. But I do not wish to take advantage of your doing such a thing simply because of the bewilderment of the moment.'

'It took just such a moment,' she replied slowly, turning full upon him her thoughtful face, which suffering had made much older, 'to flash a much-needed light upon my dull understanding. I do not know why I did it; I was engaged to Philip Barnes at the time. But when my moment of great need came I forgot his existence; it was you I felt the need of, and you I sent for.'

'And you can never know, Margaret, the joy your message brought me or how glad I was to come. For years I waited and prayed for it; I knew the call must come some day. Let's take a tramp through the hills this afternoon, it is so bright and warm. I want to tell you again some things you have forgotten; I want to remind you of the ambitions you inspired and show you how some of them have been attained. I want to plan again with you our beautiful life-dream, the golden dream that only you can make come true.—*Messenger of the Sacred Heart.*



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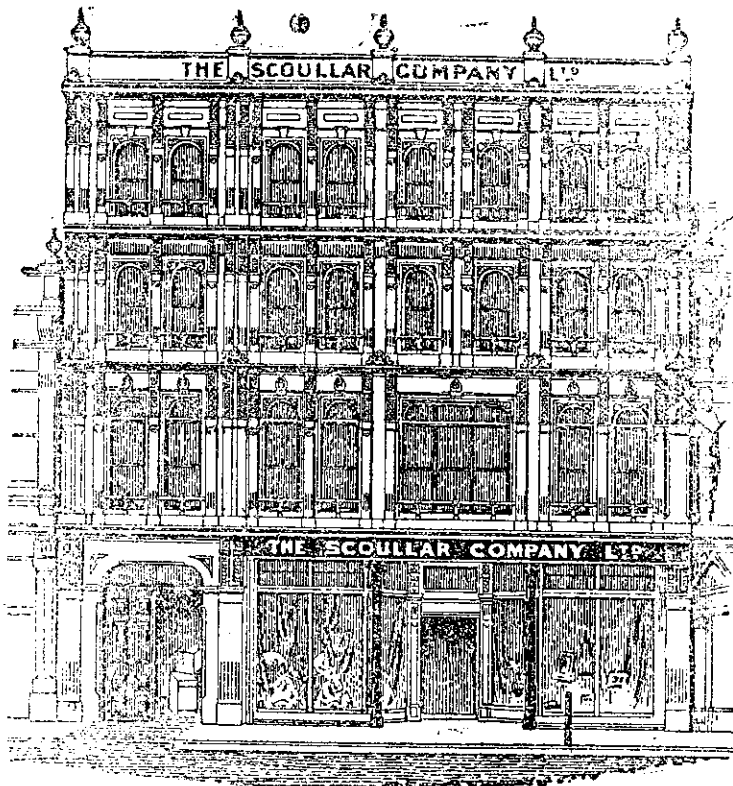
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TWENTY-FIVE YEARS' WORK IN CANTERBURY

In May next (says the *Lyttelton Times*) the Christchurch diocese of the Catholic Church will celebrate its twenty-fifth anniversary, and, by a happy coincidence, Bishop Grimes will celebrate the twenty-fifth anniversary of his episcopate. The event, of course, is an important one from a Church point of view, as it marks a notable advance in social, religious, and philanthropic work in this part of the Dominion; but there are many people of all denominations and in all classes of society who will regard it as a fitting opportunity for congratulating Bishop Grimes on the success of his efforts since he came to Christchurch, at a time when the city had hardly emerged from its days of small things. During the twenty-five years that have passed he has taken an active and zealous part in public life, and in many ways has shown that he has the welfare of the city and the whole community at heart. The history of his career as occupant of the see is largely bound up with the history of Christchurch, and it is a record of many achievements that have benefited the people.

Diocese of Christchurch Erected.

Prior to 1887 Christchurch was part of the Wellington diocese, but petitions had been sent to Rome asking the Holy Father to detach it from Wellington. The Holy See had decided to comply with the request of the petitioners, as the proposal was supported by the Most Rev. Dr. Redwood. According to rumor, indeed, as early as 1884, the present occupant of the see had been already appointed, when the Australian prelates, with the late Cardinal Moran at their head, requested the Pope to withhold the appointment until after the first Plenary, or National Council, to be held in Sydney in 1885. At that Council it was unanimously decided to petition the Apostolic See to erect an archdiocese or metropolitan see in New Zealand, and to create a new diocese, with Christchurch as its seat; and amongst the names submitted to the Holy Father was that of the present Bishop. On May 13, 1887, accordingly, Pope Leo XIII. raised the diocese of Wellington to the rank of a metropolitan see. He named Dr. Redwood its first Archbishop, and Dr. Grimes, then rector of St. Mary's, Paignton, in Devonshire, first Bishop of the diocese of Christchurch.

Cardinal Manning had consented to consecrate the new prelate, but was taken ill a few days before the function, and Cardinal Vaughan, then Bishop of Salford, took his place, and performed the ceremony in the beautiful church of the Marist Fathers, St. Ann's, London. The Bishop of Christchurch was the first bishop consecrated by Cardinal Vaughan. The co-consecrators, or assistant prelates, were the Bishop of Southwark (the Right Rev. Dr. Butt) and the Bishop of Emmaus (the Right Rev. Dr. Patterson), who also preached the consecration sermon. Among the laity present at the solemn and impressive function were Sir Charles Clifford, father of Sir George Clifford, the first Speaker of the House of Representatives, Mr. and Mrs. A. J. White, with several members of their family, and Mr. and Mrs. Martin Kennedy, who then resided in Greymouth. At a subsequent banquet Sir Charles Clifford gave a very interesting description of his early pioneer days in this country.

Arrival of Bishop Grimes in New Zealand.

It was impossible for the new Bishop to leave Europe until December in the same year. He reached Wellington at the end of January, 1888, and, accompanied by his Grace the Archbishop, the late Dean Ginaty, and several other priests, arrived at Lyttelton in time to offer up the Adorable Sacrifice of the Mass on Candlemas day, February 2. On the evening of the same day he came on to Christchurch by a special train, was met by an immense gathering of priests and people, and was installed by the Metropolitan, Archbishop Redwood. Amongst those who met him were the late Bishop

Harper, Dean Harper, Sir C. C. Bowen, Sir Westby Perceval, and Messrs. H. H. Loughnan, J. Barrett, G. O'Malley, M. Ryan, P. Henly, the late Mr. E. O'Connor, and other prominent residents. On his arrival in the city he found that the Catholic Church, now the Girls' Parochial School in Lower High street, was served by three zealous priests, who had to minister not only to all the Catholics of the city, but also to those in the outlying districts of Addington, Halswell, Hornby, Papanui, Woolston, Sumner, and New Brighton, besides visiting the two prisons, the mental hospital, and other institutions in the city.

After a short stay in Christchurch, Bishop Grimes began the visitation of his diocese, comprising the whole of Canterbury, Westland, and a portion of the province of Nelson, and the Chatham Islands, and since then he has visited the whole diocese eleven or twelve times, preaching and ministering in every church, convent and chapel within its boundaries. More than once, he has penetrated South Westland to Jackson's Bay, where, in 1901, he had a terrible experience on the *Jane Douglas*. With four priests, he was for nearly a week obliged to seek shelter in the old *Jane* at Open Bay Island. It was thought throughout New Zealand and Australia that the vessel, with all aboard, was lost. When Bishop Grimes at last landed and reached the post and telephone office he received many congratulatory messages and telegrams, amongst others from the King, who was then visiting New Zealand as the Duke of York; Lord Ranfurly, Mr. R. J. Seddon (then the Premier), and Sir Joseph Ward. Among the strange incidents in connection with that adventure was the fact that the Bishop was enabled to read his own obituary in a provincial journal sent to him by one of his priests. He had not been many years in the diocese before he saw the need of establishing another parish in Christchurch. He cut off a large part from the pro-cathedral parish and formed an independent one in Manchester street, now known as St. Mary's parish.

During the last quarter of a century great progress has been made in church and in school matters in the Catholic diocese, while the number of priests has doubled itself. There are now sixty churches, ten teaching Brothers of the Marist Order, six different Orders of nuns with 240 Sisters, nine boarding or high schools, and twenty-six primary schools, attended by over 3000 children. In addition, there is the institute known as Mount Magdala with an industrial and preservation school containing over 250 inmates: a home for the aged and infirm of both sexes, conducted by the Sisters of Nazareth, who attend to the wants of ninety aged persons, some of them blind, others paralysed or otherwise helpless, and nearly 100 orphans. A high school for boys has been opened recently on the Ferry road, and is known as St. Bede's Collegiate School; and a missionary residence, with four missionaries, has been established at Temuka.

Increase of Churches and Schools.

Since the erection of the diocese in 1887, new parishes have been established at Fairlie, Akaroa, Leeston, Darfield, Hawarden, and Christchurch North, and in addition to the magnificent cathedral in the city, churches have been built or enlarged at Manchester street, Timaru, Waimate, Waiau Downs, Makikihi, St. Andrews, Hakateramea, Fairlie, Albany, the Cave, the Hinds, Rakaia, Methven, Hornby, New Brighton, Woolston, Leeston, Darfield, Springfield, Coalgate, Rangiora, Hawarden, Cheviot, Hanmer, Waiau, Greymouth, Blackball, Rimu, Ahaura, Barrytown, Dunollie, Kanieri, and Waitangi. New schools have been erected or enlarged in Christchurch North, Christchurch South, Addington, Halswell, Lyttelton, Akaroa, Rangiora, Darfield, Leeston, Temuka, Timaru, Waimate, Kumara, Greymouth, Brunner, Dunollie, Hokitika, Kanieri, Ross, and Rimu. Presbyteries have been built, secured, or greatly enlarged in Christchurch, Lyttelton, Akaroa, Darfield, Hawarden, Leeston, Lincoln, Greymouth, Hokitika, Ross, Ahaura, Ashburton, Temuka, Timaru, and Waimate; new convents have been erected in Colombo street, Christchurch, Mount Magdala, Sydenham, Lyttelton, Akaroa, Rangiora, Darfield, Kumara, and Ross; Catholic Clubs have been opened in Christchurch,

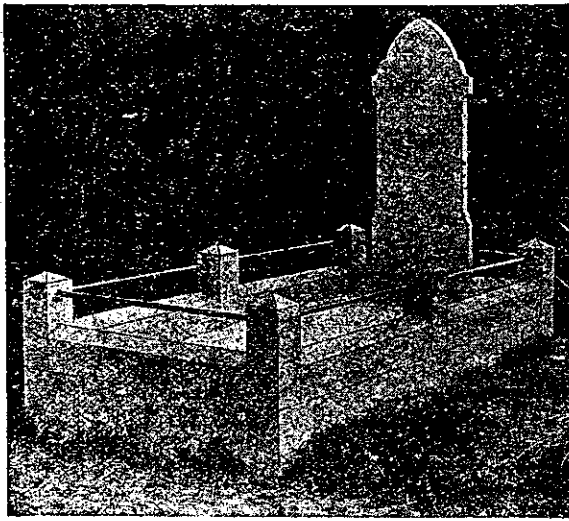
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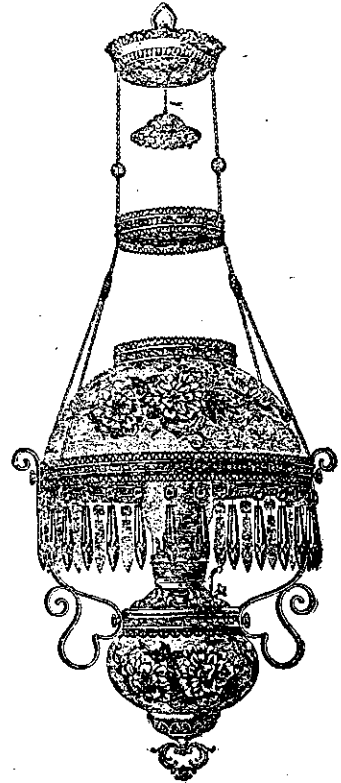
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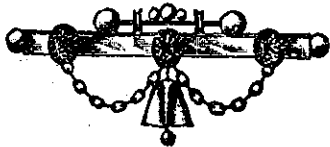
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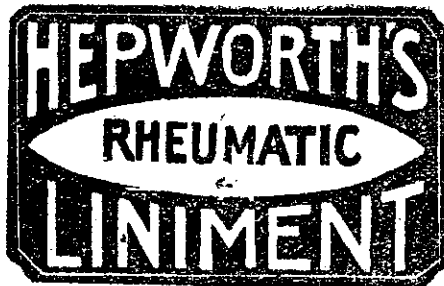
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Ashburton, Temuka, Timaru, Waimate, Greymouth, and Hokitika; and domestic chapels have been erected in the convents in Christchurch, Timaru, Temuka, Waimate, and at Mount Magdala. The expenditure for the erection or enlarging of these ecclesiastical or scholastic properties has reached large proportions. Without taking into account what is daily required for their upkeep, the church and scholastic properties in Christchurch alone have cost £170,000 since 1887.

The Bishop's First Visit to Westland.

His first visit to Westland was in May, 1888. For some time before there had been incessant rains on the Coast. The newspapers said that they hoped the new Bishop would have a little fine weather, otherwise he would have a poor opinion of their country. Mr. Hugh Cassidy drove him from Springfield to the Bealey, where he was warmly greeted by Mr. J. O'Malley and his family. He started the next morning about daybreak, and drove a little beyond the Otira, where he was met by crowds that came from the Coast to receive him. Dean Carew is the only survivor of the priests then on the Coast; and Dean Regnault was, on the occasion of the visit to Hokitika, transferred to Waimate, where he laboured for nearly twenty-five years. Dean Martin was then in charge of Hokitika. He, and the priests at Ross, Kumara, and Ahaura, with its eight churches, have since gone to their eternal reward. Bishop Grimes spent over six weeks in Westland. During the whole of that time he had splendid weather, which was called 'Bishop's weather,' and some good stories are told in regard to the coincidence of the Bishop's visits and the absence of rain on the wet West Coast. Among those of the laity who came out to welcome him on the Coast were Mr. Martin Kennedy, Mr. Felix Campbell, Messrs. Griffin, Sheedy, Mandl, and quite a number of non-Catholics. Everywhere he met with the most cordial and hospitable reception, and the miners used to make holiday during his visits.

Twenty-five Years' Progress.

Since he has been Bishop of Christchurch, it has been his duty to bless and open the splendid convent of the Good Shepherd at Mount Magdala, which has done good for the whole of the Dominion. He has also had the consolation of bringing the Sisters of Nazareth into Christchurch, where they are now favorably known by all members of the community. He has taken part in the election of three bishops, consecrated one, been co-consecrator for another, buried three, has ordained several priests, and professed many a religious. He opened the College of St. Bede twelve months ago last January, and has watched over its steady progress, and he has brought the Sisters of Mercy into Christchurch, where they are doing great work in regard to the education of the children.

The erection of the stately cathedral in Barbadoes street is an important event in the history of the Catholic Church and of the city. In this great work Bishop Grimes made many sacrifices and displayed untiring energy. In 1897, he went to Europe, where people thought that he was seeking enjoyment amongst the cities of the Old World. As a matter of fact, while he travelled through Italy, England, Ireland, France, and Belgium, he preached, lectured, and appealed to friends and acquaintances on behalf of the Cathedral that was to be. On his return journey, he spoke no fewer than nine times in one day in a New York church, and obtained there £100. He also appealed to several churches in Canada. He was so successful that he returned to Christchurch with £3000 as the nucleus of the Cathedral fund. Two years later, in 1899, it was unanimously decided at a representative meeting that a cathedral should be built, and that it should be on the site of the old pro-cathedral. Courage and confidence were given by the enthusiasm of the people. Some gave £1000 each, others a thousand guineas, others sums from £100 to £500. Very few in the diocese gave less than a guinea. Many gave the savings of a lifetime. Stories are told of the sacrifices that were made. On one occasion, the Bishop was approached by a man who said that he and his wife had decided to make some sacrifice for the work. His wife would go without a new bonnet she had promised herself, and would give the guinea to the fund, and he himself would gladly

follow her example, and give to the cathedral the sum he had set aside for a new suit of clothes, and others announced that they intended to give to the temple of the Almighty a large portion of the wealth He had bountifully bestowed upon them. During one of his visits to Westland he, with the late Archpriest Le Monant des Chesnais, preached a fortnight's mission in Greymouth. With Father Goggan, for a time, and later on two occasions, he gave missions with the late Dean Foley in Westland and Canterbury, going into even the remotest districts. Whenever the people wished to give them any remuneration for their services, they asked that it should be given to the Cathedral fund. It was not very long before the generosity shown accumulated a large sum, and preparations were made for laying the foundation-stone. It was laid by the venerable Archbishop Carr of Melbourne, who, with several other prelates, came specially for the occasion. His Grace also came for the solemn opening, which is regarded as an epoch-making event in the history of the diocese. The ceremony was unique in Australasia. There were eight Bishops present, besides his Excellency the Governor, Mr. R. J. Seddon (then Prime Minister), and Sir Joseph Ward (the present Prime Minister). Archbishop Carr was again present at the anniversary opening, and opened one of the beautiful side chapels. The Bishop of Ballarat preached a most appropriate sermon, and spoke in glowing terms of the beauties of the magnificent temple.

Visits to Rome.

Bishop Grimes had four audiences with the late Pope Leo XIII., whom he saw at least six times, once when he consecrated the present Cardinal Archbishop of Naples. His Holiness urged and encouraged the Bishop to undertake the great work of building the Cathedral. He had two audiences with Pius X. During his last audience he gave His Holiness a large rich album with photographic views of the Cathedral. His Holiness seemed to be enraptured with it. He gave a generous donation towards the Cathedral, promised an autograph letter thanking and congratulating all for the magnificent structure, and sent the Bishop a reliquary, and told the Bishop that he felt sure that with such a faithful, generous, noble-hearted people, the debt on the Cathedral would soon be a thing of the past. The letter was received and is treasured, and also the handsome reliquary and the chalice presented by Pope Leo XIII. Bishop Grimes has known four Cardinal-Archbishops of Westminster, his native archdiocese. He was confirmed by Cardinal Wiseman, and was well acquainted with his three successors—Cardinal Manning, Cardinal Vaughan, and the present Cardinal Bourne. He is on the best terms with the Catholic Hierarchy of Australia, especially Archbishop Carr, of Melbourne, who has always been graciously kind to the people of the Christchurch diocese. As stated before, Bishop Grimes has never refrained from taking a citizen's part in affairs that touch the welfare of the community. He has always felt that patriotism is imposed upon bishop and priest, as well as upon laymen, and that, in addition, it is their duty to inculcate a public spirit in the hearts of all who come under their charge. The interest taken in the approaching event is shown by the fact that the Bishop has already received hearty congratulations from Rome, England, Ireland, France, America, Australia, Tasmania, and the Pacific Islands, as well as from many parts of New Zealand.

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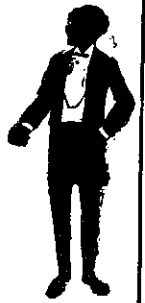
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THE POPE AND HIS CRITICS

THE MOTU PROPRIO

In writing this I do not set before me the useless task of seeking to slay the fallen (says M. O'R in the *Dublin Leader*). The Archbishop of Dublin has beaten flat to the ground those newest defenders of the civil liberty of Catholics in Ireland. It is a strange function they have assumed. Let us hope they will take the beating in a manner worthy of warriors.

I propose to consider the meaning of this *Motu Proprio*, which has so harrowed the consciences of certain politicians and journalists for the sake of the civil liberties of the Catholics of Ireland. The political conscience of those excellent folk seems to be subject to an intermittent fever of political scruple whenever an election appears on the horizon. The last epidemic came with the Decree *Ne Temere*, which, by the way, they usually pronounced badly. They were hardly convalescent, when the *Motu Proprio* brings on a relapse, and they are at high temperature again. And here also they show themselves unable to translate a very simple Latin phrase, which they quote from the Constitution *Apostolicae Sedis*. According to them, '*praeter canonicas dispositiones*' means '*without canonical dispensation*.' Yet, strangely enough, Mr. Campbell, M.P., translated it thus in a speech which he made at a meeting of the Irish Unionist Alliance in Dublin on January 4. He said that the Constitution *Apostolicae Sedis* excommunicated '*those who compelled, whether directly or indirectly, lay judges to summon ecclesiastical persons before lay tribunals without canonical dispensation*.' That section of the Constitution would apply to

All Catholics Everywhere,

if the Pope ordained it so. Yet there are many places to which it does not apply. How has that come about? In this way. Special Pontifical arrangements have been made with certain countries, in virtue of which it applies to those countries in various degrees, or not at all; they are called Concordats. Again, through custom it does not apply to some countries. It is custom that leaves it inapplicable to Germany; not because the Pope has granted a 'dispensation' to Germany, as the 'Amateur Canonists' say. No dispensation has been granted, because none was necessary. A country does not need a dispensation from a law which does not apply to it; just as a man aged seventy does not need a dispensation from the law of fasting, since that law does not apply to him. Some politicians in Germany raised a cry, such as their political counterparts raise in Ireland, in preparation for the next elections. The German Catholics knew that, owing to a contrary custom, the *Motu Proprio* did not apply to Germany; they asked the Roman authorities if it was so, and these declared that it was. But that declaration was not a dispensation. For a like reason, according to the evidence of Cardinal Cullen, as quoted by the Archbishop of Dublin, the *Motu Proprio* does not appear to apply to Ireland. It depends on a matter of fact—Has there been a custom which brought the *Privilegium Fori* into disuse in Ireland? This fact is unquestionable, at any rate—that no Catholic who thought he had a cause of complaint against a priest in Ireland has ever found any impediment in the way of his bringing that priest before a Civil Court. Let 'Amateur Canonists' repudiate expert opinion as they may, and try to stir up their friends to fury and to manufactured fear, the fact remains as I have just stated: not even an 'Amateur Canonist' can muddle it into doubt. Are those Catholics all excommunicated? If not, how have they escaped unless the law has fallen into disuse by the custom attested by Cardinal Cullen? In this one respect the *Motu Proprio* has made no change on the past; it leaves untouched whatever custom existed before it. But let us now suppose that the *Motu Proprio* does apply to Ireland.

In What Condition Would it Place Us?

1st. It does not apply to non-Catholics in any case. Those need have no fear of this awful *Motu Proprio*,

for it does not touch them, and cannot touch them, directly or indirectly. The *Ne Temere* might occasionally concern one of them indirectly; but the *Motu Proprio* does not touch them in any sense. Why, then, this concern and noise?

2nd. It concerns Catholics only; consequently I need make no remark on the words of Mr. Campbell, who spoke of it as 'this arrogant and insolent Decree.' I will only say that his manner of expression is not very elegant. Moreover, since he speaks thus of a solemn act of the Pope, one does not easily understand the process by which he has come to have that respect for the Archbishop of Dublin which he professes, or for Mr. Redmond and the Catholics of Ireland, lay and cleric, of whom he has made himself the advocate. According to him, the *Motu Proprio* strikes 'a deadly blow at the sanctity and security of property and civil rights.' Well, even though it applied to Ireland, it could apply to Catholics only; and he may leave to the Catholics of Ireland the duty of protecting their property, their civil rights, and rights more sacred still, as they have often had to protect them before—not from the Pope.

3rd. How, then, would the *Motu Proprio* affect Catholics, if it applied to Ireland? Mr. Campbell said that 'he did not require to go to any expert to tell him what that Decree meant.' Let us, then, take from his own words an illustration of how he understands its meaning without the aid of an expert. He says: 'The two law officers of the Crown in Ireland to-day are both high-minded gentlemen; they are both Roman Catholics. They might be called upon any day in the exercise of their duty to their sovereign to put the law in force against a Catholic priest. If they did so, ipso facto, they incurred excommunication.' I have only to refer the reader now to his own translation, bad as it is, which I have already quoted; anyone will at once see how he misrepresents the meaning of the Constitution. The excommunication is against '*those who compel lay judges to summon ecclesiastical persons before a lay tribunal*.' etc. Now, if we are to accept Mr. Campbell's interpretation, we must think that the judges are one and the same with *those who compel them*. Not an easy thing to think! Evidently, then, he did need an expert; and very badly. The truth is, the section '*Cogentes*' of the Constitution *Apostolicae Sedis*, and the recent *Motu Proprio*, do not apply to judges, or magistrates, or to such functionaries at all—were never meant to apply to them. They apply to *those who compel the judges*. Mr. Campbell was quite correct when he said that the Decree is 'perfectly plain: it speaks for itself.' It is equally plain that he, with great impropriety, misrepresents it. But I cannot expect him to assent to my interpretation, since he casts aside the Archbishop of Dublin. Perhaps, then, he will accept the interpretation of the Holy Office—the same authority whence emanated the Constitution *Apostolicae Sedis*. He will hardly refuse to think that the Pope, who is Prefect of the Holy Office, knows the meaning of his own words. Well, then, an Instruction was issued by the Holy Office on June 15, 1870, which declared that '*the excommunication did not affect subordinates, even though they be judges*.' The Holy Office also on January 23, 1886, declared that the excommunication '*affected only legislators and other such authorities*.'

4th. But that Letter of Instruction issued by the Holy Office in 1886 adds that in those places where the Decree applies, persons are bound to get permission from their bishop before they can bring an ecclesiastic before a Civil Court; which permission, the Holy Office adds, 'the bishop shall never refuse, in case he fails to reconcile the parties.' How, then, are

The Civil Rights of Catholics Interfered With?

An ecclesiastic owes another Catholic (priest or layman) £100, let us say, or these allege that he owes it. The *Motu Proprio* binds them to have recourse to their bishop in order to have the matter settled amicably. If the bishop does not succeed in settling it, he is not left free to give or to refuse his consent to their summoning the ecclesiastic before a Civil Court; the Holy Office says that 'he shall never refuse.' Even in those times and countries, when and where Ecclesiastical

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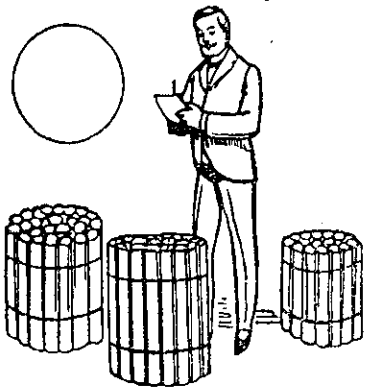
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Courts existed to try the Civil Cases of clerics, the purpose of the *Privilegium Fori* was not to grant to ecclesiastics immunity from the Civil Law of their country, but that in their civil cases they should be tried before an Ecclesiastical Court. The privilege was not as to the law of the land, but as to the Court which was to try them according to that law.

What the *Motu Proprio* orders is just what Catholic instinct moves every Catholic worthy of the name to do. Catholics in Ireland who know nothing about *Motu Proprio*, and who do not want to know, if they think they have a cause of complaint against a priest in the way of debt or otherwise, would make their complaint first to the bishop. If he failed to adjust matters, then they go to the Civil Courts; permission to do which, as the Holy Office lays down, the bishop 'shall never refuse.' Thus this awful *Motu Proprio* orders what all true Catholics, and many Protestants, would always do, and of their own accord, from a true sense of the fitness of things. Why, then, has this *Motu Proprio* been issued? The *Motu Proprio* itself makes its purpose quite clear to all who know enough to read and understand a few simple Latin sentences. It is because, in certain places, some nominal Catholics have, from sheer malignity, and without any cause, dragged priests, bishops, and even Cardinals, before civil tribunals where civil justice did not await the defendants. The purpose of the Pope is that if such persons persist in such a course they shall not do so under the name of Catholics; for he attaches the censure of excommunication to it, thus putting them outside the pale of the Church. And should not that very censure of excommunication persuade anyone of common sense that the *Motu Proprio* does not apply to non-Catholics? These are not within the pale of the Church; and how could one be put without it who has never been within it? One might as reasonably think that the rules for expulsion in an Orange Lodge applied to those who have never been members of that interesting confraternity.

5th. What this awful *Motu Proprio* ordains, then, is just what common sense, fraternal charity, and religious propriety would suggest to any man, or association of men, with refined feelings. And, in fact, something parallel exists in every society. Are there no rules of expulsion in the Carlton Club, in the Unionist Alliance, or in Orange Lodges? May a member of any of those societies do what he likes and still remain a member? Quite recently Mr. Edward Martyn was expelled from the Kildare Street Club. He will not, I hope, blame me for recalling the fact: that excommunication left his honor unsullied, and it need not weigh heavily on him. Unless I mistake, the Church of England has its Ecclesiastical Court for such purpose as the *Motu Proprio* was issued to meet. Anyone who opens Hallam's *Middle Ages* at that part of the 7th chapter in which he writes about Excommunication will find the following:—*The spiritual courts in England, whose jurisdiction is so multifarious, and in general so little of a religious nature, had till lately no means of compelling an appearance much less of enforcing a sentence, but by excommunication.* Hallam says in a note:—*By a recent statute, the 33 George 3rd, chap. 127, the writ, de excommunicato capiendo, as a process in contempt was abolished in England, but retained in Ireland.* I do not know English Law enough to say whether it is still retained in Ireland; but Mr. Campbell, or some other Canonist, can tell us. Of course, both in England and in Ireland they have rules for expulsion or excommunication. There are such rules in every society, union, or club in the country. There is a similar rule in the Scotch Presbyterian Church. The Wesleyans have a similar rule. But a rule more like the *Motu Proprio* than any of these is in

The Constitutions of Trinity College.

Mr. Campbell should know it, for I believe he represents that constituency in Parliament; perhaps was educated there. But it is in Latin—very easy Latin and easily understood; so I give the rule in the original. According to Letters Patent of 13 Charles I.—*Omnes lites domesticæ intra Collegium et cognoscantur et (si fieri potest) dijudicentur. Qui foras vero aliquem in*

jus vocaverit, sine Præpositi et majoris partis Sociorum Seniorum Consensu, Collegio Amoveatur. In English it reads:—*All domestic differences shall be examined and if possible decided within the College. He who brings another into Court without the consent of the Provost and the majority of the Senior Fellows shall be expelled from the College.*

That rule is so like the *Motu Proprio* in every particular, excommunication and all, that one would think the Pope based his Decree on this Trinity College rule, or had consulted the Provost. Would anyone ever think that, of all places in the world, the exact counterpart of this awful *Motu Proprio* should be found in Trinity College, the Mecca of Mr. Campbell? Yet, there it is, in the original Latin for those who can read it; in English for those who cannot. I do not suggest now that the people of Dublin hold meetings to protect the civil rights of the students, professors, and Fellows of Trinity from one another, and to protest against a rule of expulsion which, to use Mr. Campbell's words, 'aims a deadly blow at the sanctity and security of property.' Yet, it is very suggestive. For, I suppose the inmates of that institution sometimes contract debts; and it is, perhaps, possible that they may sometimes disport themselves more violently and lawlessly than elegantly behind those gates which guard that sanctuary of 'law and order.' But those institutions I have named have been born into privileges—the *privilegium fori* and others. They have enjoyed them so long and exclusively that men of position like Mr. Campbell can speak without shame, in a Catholic city and country, of a solemn act of the Pope which affects Catholics only, as 'an arrogant and insolent Decree.' They have been so long accustomed to think and speak as Mr. Campbell has spoken that they are either regardless or unconscious of their offensiveness. If the Catholics of Dublin held a meeting, and resolved that, 'Since the *Motu Proprio*, even though it applied to Ireland, affected Catholics only, they requested him and his friends to mind their own business,' I am inclined to think that Mr. Campbell would be surprised at their developed audacity, and would complain of it. Such has been the fruit of Protestant privilege in Ireland; they cannot reconcile themselves to the change which a century has made: they cannot, or will not, understand it. Hence, what is of Divine right in a Protestant, in the Pope or in a Papist is that sin 'which shall not be forgiven in this life, nor in the life to come.'

CATHOLIC JOURNALISM IN HOLLAND

According to the last decennial census the Catholic population of Holland has passed the two million mark; the exact figures given are 2,053,021. Compared with the census of 1899, this would indicate a gain of some 262,000. But for certain unsatisfactory economic conditions among the rural population of the South, the increase would have been still more gratifying.

In regard to the non-Catholic population (writes a contributor to *America*) the census reveals the same alarming increase of irreligion that is noticeable in other countries. The number of those unidentified with any Church organisation has risen from 115,000 to 291,000. The census also shows, that while among other denominations the percentage of women largely preponderates over that of the men, among Catholics the proportion of men and women is equal. The population of Holland, taken as a whole, is made up of Protestants 58 per cent., nondescripts, or unaffiliated with any Church 5 per cent., Jews 2 per cent., and Catholics 35 per cent.

Among the latter a steady and more remarkable religious progress has been observable for the last fifty years; not the least so in regard to the Catholic press. Of late years especially the activity displayed by Dutch Catholics in the field of journalism has been quite as prodigious as that of their Catholic kinsmen in neighboring Germany. The Catholic dailies in Holland at present are no fewer than sixteen in number, seconded by thirty-one bi-weekly and seventy-six weekly papers; to which should be added fifty-two monthly and quarterly publications of either a religious, scientific, or

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literary character. The dailies are published mostly in the great centres of population, and, whilst varying in size and importance, all are real live newspapers, giving the telegraphic news of the world, and the market reports of the day.

De Tyd (*The Times*) of Amsterdam, for many years the only and most influential daily, first appeared in the middle forties, and is the battle-scarred veteran of Dutch Catholic journalism. From the start it successfully opposed Protestant bigotry and intolerance, while later on it has been fighting steadily liberalism of the Continental stamp. The memory of many a hard-fought battle still clings to its venerable pages, and Catholics will never forget the debt they owe to this ably-edited and most valiant champion of Holy Church.

De Maashode, or *Messenger of the Meuse*, the great commercial river of Rotterdam, is the young giant Catholic daily of Holland, that has been displaying in recent years a nerve and enterprise such as would completely upset the stereotyped views current in this country of the Dutch character. To compete successfully with a long-established and powerful liberal rival, this enterprising journal publishes both a morning and an evening edition. Its telegraphic service and daily commercial reports of the markets of the world are so extensive and complete as to bring the paper in demand among bankers, brokers, and business houses of various kinds. The paper's policy is out-and-out Catholic; it stands for no mincing of religious principles; it is bold, brilliant, and aggressive: its latest journalistic triumph occurred last summer, when the *Maashode* was largely instrumental in ousting from office the liberal clique, that for years had been dominant in Rotterdam's municipal affairs.

Another leading Catholic daily is *Het Centrum* (*The Centre*), the paper founded and for many years edited by the late Monsignor Dr. Schaepman, the priest-orator-poet and statesman of modern Holland. He was a man of many parts, and to his wisdom and sagacity it is mainly owing that since 1888 Catholics and orthodox Protestants have joined forces for the

upholding of Christian principles of government against present-day liberalistic unbelief and socialistic disorder. Dr. Schaepman's motto was quite characteristic of the man: '*Credo Pugno*': I believe, therefore do I battle. He died in Rome in 1906. A grateful and admiring people have erected an enduring monument to the memory of this remarkable leader, whose name will go down in history as the Windthorst of The Netherlands. The above-named dailies may be called National newspapers, in the sense that their circulation extends over the entire country, and is not mainly confined to the section surrounding their centre of publication. Quite naturally there exists more or less rivalry between them; the friction at times crops out in print. But on the whole it is harmless and much of the same nature as the contention we read about in Scripture: as to which of them should be the greatest in the kingdom!

Most of the Catholic dailies issue illustrated Sunday papers, with pictorial representations of the principal current happenings at home and abroad, that contrast very favorably with our American 'abomination' known as the Sunday Supplement.

The field of Catholic journalism in Holland, as may be gathered from the foregoing sketch, is abundantly well supplied. However, numerous as they are and limited as their sphere of circulation is (among only two million souls, over an area slightly exceeding 12,000 square miles) the papers are well supported, and generally conducted on a sound paying basis. They skillfully manage to keep their columns well filled with live advertising matter. Consequently their readers hardly ever have any need of looking elsewhere for information they may require of this kind. Moreover, Catholics in Holland seem to be fully aware of the danger to their Faith that lurks in the pages of the secular and so-called neutral press; they seem conscious of the extreme folly of handing over their good money to aid and comfort their most dangerous foes, and that it is one of the most pressing of our present-day public duties to support and uphold the Catholic press.

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Current Topics

A Coming Jubilee

Both of the Christchurch dailies have published lengthy and most cordial articles in reference to the coming jubilee of his Lordship Bishop Grimes, and of the Catholic Diocese of Christchurch; and one of these we reproduce in this issue. From the other—that of the *Press*—we extract the following handsome and well-deserved personal tribute to his Lordship: 'The magnificent and beautiful Cathedral in Barbadoes street, Christchurch, will stand for very many years as a memorial of the energy and far-sightedness of Bishop Grimes and of his devoted people. All in the diocese know how very deeply interested Bishop Grimes has been in the erection of a tabernacle worthy of the diocese, and how indefatigably he has worked to see the project realised, and how strenuously he is still working to clear the debt off the structure. Beautiful and worthy though that memorial is, it is in the hearts of his devoted people that Bishop Grimes finds even a greater memorial. The bond between Bishop and people is very real, and the affection between them increases with the increasing years.'

A Sensible Pledge

Our Catholic papers, it may truly be said, have never failed or hesitated in their duty of condemning and denouncing objectionable plays and stage indecency generally; but it has not always been easy to indicate an immediately practicable method of effectively dealing with the evil. Some American Catholics, however, have hit upon a plan which is simple and easy of execution, and which gives promise of a substantial measure of practical success. Six hundred members of The Guild of Catholic Women, in the city of St. Paul, Minnesota, have signed the following promise:

'I pledge myself to remain away from all places of amusement where the standard of morality is not of the highest. It is not necessary that I take such a pledge, but I hope by so doing to influence others to do likewise; also to try to influence others to attend anything commendable.'

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It will be seen that this applies to shows of all kinds, as well as to the regular theatre. In most communities Catholics form a very fair proportion of the play-going public. The kind of play that will be given to the public resolves itself very largely into a question of supply and demand. The average theatrical manager puts on unsavory or suggestive plays, not because he himself likes them, but because he thinks the public like them. If he is hit in his most vulnerable part—the pocket—and taught that the better class of his patrons do not want and will not have such plays, he will change his tactics accordingly. *America* remarks that the foregoing pledge is one that deserves to be brought to the notice of members of the Society of the Children of Mary and kindred organisations everywhere. Our contemporary's suggestion is a good one. There is ample room for this new method of attack on stage demoralisation, and in combatting such a widespread evil we need to have every iron in the fire.

The Papal Decree on Suing the Clergy

We publish elsewhere in this issue, from the gifted pen of Dr. O'Riordan, Rector of the Irish College in Rome, and author of that invaluable work *Catholicity and Progress in Ireland*, a vigorous and trenchant article on the *Motu Proprio*, *Quantavis Diligentia*, issued by the Holy Father some few months ago. The object of this decree is to give an authoritative interpretation of an expression used in the decree *Apostolicae Sedis* and to secure that Catholic clergy shall not be brought into the civil courts by their own people until the Bishop shall have first an opportunity of arranging the dispute and doing what can be done to obviate what might be matter of scandal or disedification. It is based on the principle implied in St. Paul's words to the early Corinthians—'There is plainly a fault among

you, that you have law suits one with another'—and is a modification of a regulation which, under the name of the *privilegium fori*, has been for ages, and still is, the law of the Church, except where it has been abrogated by a contrary custom, acquiesced in by the ecclesiastical authorities, or by special concordats. The *Motu Proprio* visits with excommunication any Catholic—priest or layman—who sues and brings into court an ecclesiastic, without having first obtained permission from the ecclesiastical authorities. It affects Catholics only; and neither directly nor indirectly are non-Catholics concerned in the matter. The penalty provided is a purely spiritual one. If the dispute cannot be settled privately the Catholic complainant has only to ask permission of the bishop to take the matter into court, and the latter has no option but to grant it. Notwithstanding all this the anti-Home Rule faction—prominent among which have been Sir Edward Carson and Mr. Campbell, K.C., both members for Trinity College, Dublin—have attempted to make political capital out of the decree, and have brought it forward as a fresh illustration of the horrors that would be enacted if self-government were granted to Ireland. Mr. Campbell, who went hopelessly astray in his interpretation of the decree, called it 'a deadly blow at the sanctity and security of property, and civil rights.' As mentioned by Dr. O'Riordan, Archbishop Walsh, of Dublin, in a couple of learned contributions to the press, has 'beaten flat to the ground' these blundering critics of the decree; and Dr. O'Riordan himself, in the article to which we draw attention, continues and completes the pulverising process. The most effective portion of the article—from the purely dialectical point of view—is that in which the writer shows that in Trinity College, Dublin, the very College of which Mr. Campbell is a representative, there exists a precisely similar regulation, couched in an even more rigorous and stringent form.

Where 'Ne Temere' comes in

Here is a story in two chapters, with a very visible moral, and a story which has the unusual advantage of being unimpeachably true. It is about a minister, some couples, and the police; and the latter are the only characters that come in any way creditably out of the business. Chapter I.: 'A press despatch from Niagara Falls, Ont., dated Nov. 21, and printed in the daily papers throughout Canada tells us that the marriage of four eloping couples took place there on that day. All but one couple were married by Rev. A. E. Quinn, pastor of the Main Street Baptist Church. The most sensational elopement was that of a Syracuse couple. They came early, purchased a marriage license from Michigan Central Station Agent Jackson, who refused to divulge their names, and also refused to give the minister's name who performed the ceremony. Joseph Geiger, of North Collins, and Catherine Spangler were married by Mr. Quinn. Richard Silvester and Hester Munroe, of Buffalo, were an eloping couple also married by the Baptist minister. Sixty-year-old James Hubbard and Julia Plummer, fifty, both of Fulton, N.Y., had been schoolboy sweet-hearts but had become estranged after an elopement had been planned. When they made up a few days ago they decided to carry out their former plans and eloped to Niagara.'

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And here is Chapter II.: On the evening of the 22nd Nov., the following day, another despatch conveyed the intelligence that, 'on the 22nd word was received at Niagara Falls that warrants had been issued for the arrest of James Hubbard and Julia Plummer, a couple married yesterday by Rev. A. E. Quinn, pastor of the Main Street Baptist Church. The charge is bigamy. Hubbard left a wife and family in Fulton, N.Y., and Mrs. Plummer, with whom he eloped, left a husband and family in the same place. They came to Niagara and procured a marriage license from Station Agent Jackson, of the Michigan Central Railroad, and were directed by him to the home of Rev. Mr. Quinn.' The comment of the *North-West Review* (Winnipeg) on these occurrences has more than a local application: 'These facts as published in the daily newspapers are respect-

fully submitted to the earnest consideration of the Presbyterian assemblies, Methodist Conferences, ecumenical congresses, and all other busy bodies that seem willing to make marriage laws for the Catholic Church. Had the Baptist Church a marriage law like the *Ne Temere* to govern the conduct of this mercenary parson, it would have prevented him making such grave mistakes against the law of God, and afforded protection to the families of the persons now guilty of bigamy.' Certainly if other Churches adopted the same stringent provisions against clandestinity in marriage which the Catholic Church has enacted, it would put an end forever—at least so far as ministers are concerned—to this disgraceful 'married-while-you-wait' business.

Methodist Decline

At the Methodist Conference which has just concluded its sittings at Auckland—at which the usual resolution against *Ne Temere* was passed, and at which also a minister was officially praised as 'a courageous man' who had declared that it was left to 'the moral sense' of the individual to determine what parts of the Bible 'breathed an un-Christian spirit'—the President, in taking stock of the general spiritual condition of the Methodist body, was constrained to speak in a significantly minor key. 'It will be admitted, I think,' he remarked in his presidential address, 'by the most optimistic amongst us, that it is not altogether well with us as a denomination—that there are symptoms of weakness, aye, even of decline, which call for speedy arrest, if we are not to fall behind our own great past. We are prosperous in material things; we are, as the schedules show, multiplying sanctuaries; such funds as those for Home and Foreign Missions steadily improve; and for all this we are unfeignedly thankful. But there is another kind of prosperity which, it must be frankly owned, we are not enjoying to the full extent of our opportunities. Our testimony for Christ is not as virile, as convincing, nor as fruitful as we have a right to expect. There is a dearth of conversions. We are not gripping the consciences of men as we should. To be sure, we are able to report an increase in Church membership, but what is that increase, when spread over a connection like ours? How small, how inadequate, how disappointing! Nor does the attendance at public worship indicate a more hopeful state of affairs. As for the social means of grace, these have, to a large extent, fallen into disuse. There is a want of religious enthusiasm. There is a lack of general interest in spiritual things, and of readiness to lend a helping hand in seeking to save the lost—the very mission which Christ came to fulfil, and which He committed to His disciples. Fathers and brethren, while I do not dare to suggest that we as a Church have become spiritually bankrupt, I do suggest that it is quite time we searched out the causes, and sought with Divine assistance the remedy for our present lack of effectual vigour.'

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One, at least, of the causes is not far to seek, and the 'heresy hunt' made it abundantly manifest to all who have eyes to see. In a recently published volume, entitled *Non-Church-going: Its Reasons and Remedies*, Mr. Hector Macpherson, speaking with special reference to Scotland, places his finger unerringly on the weak spot in the Protestant ministry of to-day. 'The preachers of to-day,' he says, 'especially the younger generation, loosed from their moorings and bereft of compass, are sailing on unknown seas. In other words, they have no arresting message. They are no longer ambassadors. In the sphere of the supernatural they have speculative opinions, surmises, but no certainty. Consequently, modern sermons, as a rule, are ethical rather than theological, intellectual rather than doctrinal. . . . The hungry sheep look up and are not fed. . . . The Higher Criticism spells Moderatism, which again spells stagnation. . . . Let any impartial layman,' he continues, 'compare the fundamental points of the *Age of Reason* with the conclusions of the Higher Critics, and he will be astonished at the resemblance. In both there is the same denial of the infallibility of the Bible, the same insistence on its legendary and unhistorical character; the difference

being that while Paine bars his reasonings with irreverent ridicule, the Higher Critics, after undermining the authority of the Bible, still claim for it a spiritual value. . . . Before the churches can come within measurable distance of fulfilling their great mission they must have a definite message, resting upon and growing out of a definite creed?' The Presbyterian *Outlook*, commenting on the Methodists President's utterance quoted above, suggestively remarks that 'Some at least of the tendencies noted are not peculiar to Methodism.' Both at the Presbyterian Synod and at the Methodist Conference members went out of their way to attack the Catholic Church. Under the circumstances, a little less censure of other religious bodies and a little more attention to the state of their own fences would probably have been more profitable, and would certainly have been more becoming.

The Latest Development

The latest development of Socialism in the United States—and certainly the most dangerous and most significant—is a determined attempt to capture the public school system for 'the cause.' The attempt is being made along the three-fold lines of capturing first the teachers, then the teaching, and finally of utilising the buildings for Socialist propaganda. Regarding the first, Mr. B. S. Coler, ex-Controller of New York City, who has recently published some exceedingly valuable pamphlets on education, affirms that a large proportion of the high school students, from whose ranks the public school teachers are recruited are Socialists. On the authority of a high school teacher who has made careful investigations, he says that it will not be long before seven-tenths of the teaching force will be Socialistic. As regards the teaching, Mr. Coler—who, we need hardly say, is not a Catholic—truthfully describes the intimate connection between materialism, secular education, and 'scientific' Socialism when he says: 'I think the divorce of religious inspiration from education and the tendency of the public school system toward a material basis have given to the political movement just the philosophical foundation Marx and Engel and the other fathers of Socialism endeavored to create. The practical result of an education which deals only with natural phenomena is to leave the mind of youth impressed with the idea that there is nothing worth while beyond natural law: that science has exploded as superstition the idea of a personal, intelligent supernatural power to whom man is responsible for his acts.' And again, still more explicitly, he writes in the *New York Tribune*: 'I think it is true that the tendency of those in control—and you know that in New York the teaching force is not in control—of our system is all in the direction of Socialism, and that their whole movement is towards an interference, through the agency of the schools, with the functions of the family and the Church and the State.'

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As to the way in which the school buildings are being almost openly used as centres for Socialistic propaganda the following extract from the well-known Socialist organ, the *Appeal to Reason*—which circulates by the hundred even in our own Dominion—may be taken as conclusive evidence. 'Chicago,' it says, 'is using the schools for social centres. They are to be meeting places for the community. Lectures on all themes that concern the general welfare are to be delivered there. Dances and games for the young are to be held in this public plant. The schools are really to be of service to men. Kansas City is taking up the same question, and will adopt the social centre idea, in spite of the howling of such reactionary influences as the Santa Fe organ, the *Journal*. It is a right idea. The *Appeal* has been accused of never commending anything that is done. It is an error. It commends this, as it has commended many things in the past. But what influence is behind the new move for the use of the public schools? *Nothing but Socialism*. Before Chicago began that use as a non-political move, Milwaukee adopted it as a Socialist measure.' According to our well-informed contemporary *America*, the State support of Socialist lecture bureaus is the ultimate object of this

latest movement. Certain it is that if the public schools, upon which millions of public money have been expended, are to be turned into feeders for Socialism, it will not be many years before America will find itself completely dominated by the movement. The one method of warding off the impending trouble, and the one measure which will prevent the development of a similar state of things in other countries that could be named, is that indicated in the following sane utterance of Mr. Coler: 'I firmly believe that the complete secularisation of the schools is what has given power to Socialism here. I believe that as a people, no matter how many denominations there may be, we believe in God and democracy, and that only a prejudice whose genesis is rather political than religious, impels us to turn our children over to materialism and Socialism. I believe also it is time we put a stop to such a school system and devise one under which the creed of our fathers may be taught to the children.'

DIocese OF AUCKLAND

CATHOLIC MARRIAGE LAWS

A PASTORAL INSTRUCTION IN THREE PARTS

(Concluded 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.

III. RELIGION AND THE FAMILY.

By virtue of both her divine constitution and her divine purpose, a very comprehensive measure of teaching and legislative authority belongs to the Church. 'All things whatsoever,' Christ has commanded: so runs the charter of her teaching power. 'In relation to the matters Jesus did not command,' says Brownson, 'or concerning which he gave no commandment, infallibility is not claimed, and could not be established if it were. Nevertheless, from the nature of the case, the Church teaching must be the judge of what things Jesus has commanded her to teach, and, therefore, unquestionably the interpreter of her own powers. To assume to the contrary would be to deny her authority while seeming to admit it. If she alone has received authority to teach, she alone can say what she has authority to teach.'²⁷

The same remarks hold true regarding the ruling (or legislative and executive) authority of the Church. In purely civil matters, the Parliament of any independent country decides for itself regarding its own legitimate authority to make and execute laws. It assumes to be a competent judge in this matter, and acts accordingly, and it does not allow its competence, in these respects, to be challenged. Now, the Church

(as already shown) is, in the spiritual order, a complete society, a supreme, independent, ruling power, 'a perfect legislature appointed by God for a certain purpose, invested by him immediately with all the attributes of sovereignty in that order, and not deriving any part of its authority from any other source. . . . The Church is entitled on as strong grounds as the State—and even on stronger grounds—to decide on the extent of its legislative power, and to act according to its own decision.'²⁸ The Church determines the extent to which she can go in prescribing or prohibiting through her own legislation. She determines this, 'not, of course, arbitrarily—in the sense of its resting with her to fix for herself what she pleases—but in the sense of her being divinely invested with supreme authority to decide questions regarding her own power, either by formally pronouncing upon them, or by her action in framing and promulgating laws. That this is so, can be easily shown to any one who has otherwise correct notions about the Church.'²⁹

This power of legislating, and of interpreting her own legislative authority, has been constantly exercised by the Church from Apostolic days. The Apostles themselves made and executed laws for the Church's better governance. On one historic occasion, for instance, at the very dawn of Christian history, questions and doubts arose as to the obligation of the Jewish Law of circumcision. The Apostles and the 'ancients' met in council at Jerusalem, passed formal and decisive judgment in the negative, and accompanied it with these significant words: 'For it hath seemed good to the Holy Ghost and to us.'³⁰ The same corporate body of teachers still lives on in the Church of God, with the same living voice that it had at the Council of Jerusalem. The same Holy Ghost lives in the Church, to teach her 'all truths,' to abide with her 'for ever'; the same living Saviour is 'with her,' her light and joy and strength, even 'unto the consummation of the world.'

(E) THE CHURCH'S CONTINUITY.

The Church's teaching and ruling body is able to establish its corporate identity with that of the Apostles. She has all the qualities of a good and trustworthy witness of Christ's revelation. Her testimony is clear; her answers straightforward; her story is perfectly consistent throughout—she never falters; she does not contradict to-day what she said and taught yesterday or a thousand years ago. For nearly nineteen hundred years she has been in the witness-box, under cross-examination by friends and foes; her evidence has been sifted, compared, examined (so to speak) with microscopes. But no one has ever succeeded in showing that her evidence (that is, her teaching) has been inconsistent or contradictory from age to age, or in any detail incredible or contrary to the terms of the commission which Christ gave to His Church as His witness, teacher, interpreter, and ruler in things spiritual to the ends of the earth. 'During all ages, in season and out of season, she has declared herself to be the successor of the Apostolic body, the one witness and teacher appointed by our Lord, and has declared herself to be upheld and guided by His special Providence for this purpose. She tells us who she is, and what she is. Her limits and her organisation are patent to all the world; every one knows precisely the conditions of faith and obedience with which it is necessary to comply, if he would belong to her communion. . . . Who, for instance, would venture to assert that the present Roman Church is not the same body with the Roman Church at the Reformation? or that that Church was not plainly the same body which existed in the time of St. Gregory the Great? or of St. Leo the Great in the fifth century? or that he was not a ruler in direct succession from the Popes of the earliest centuries? No one—not even her bitterest enemy—has ever attempted to show when the present Roman Church began, at any later period than the times of the Apostles. Its continuity is at least as plain as that of the British Monarchy from the time of the Norman Conquest, or as that of any monarchy in

28. O'Reilly, 'The Relations of the Church to Society' (London, 1892, p. 68).

29. O'Reilly, op. cit., p. 67.

30. Acts, xv.

Europe, and has had far fewer breaks or difficulties in the line of succession than any of them.³¹

The Catholic Church is in immemorial possession (and must be deemed to be rightly in possession) as the one Church founded by Christ. Till a few hundred years ago she was accepted as such by the great majority of all who bore the Christian name. No Reformed denomination claims to be the one Church of God, the one witness, teacher, and ruler appointed by Christ in the spiritual domain. No separated Eastern Church advances such a claim. Nor can the separated faiths collectively—both of East and West—do so; for they are not one in doctrine, nor one in visible government, nor do they hold communion with each other. They, therefore, cannot form one visible or corporate body or society such as Christ founded to continue His work on earth. On the contrary, they are a great multitude of separate, independent, rival, and generally more or less mutually hostile organisations. And, in their separated state, they had their origin later than apostolic times. And—this is surely, in all the circumstances, significant: some of them acknowledge that the Roman Church is, in some sense at least, the Church established by the Redeemer, since they unite in calling her a 'branch'—and the chief 'branch'—of the Church of Christ.³²

(F) SUMMARY OF PART I.

We may summarise as follows the First Part of this Pastoral Instruction:—

1. The family is the unit, 'the primitive cell,' the nursery of society.

2. The unity, stability, and blessedness of the family depend upon duty—upon duty perceived as moral truth or moral law, and duty willed and carried out as morality or ordered conduct, conformable to right reason.

3. The family is the true school and centre of morality; and on the moral condition of the family depends, in a very great measure, that of the nation and of society at large.

4. The moral condition of the family is determined by the manner in which its individual members perform or neglect their respective duties or moral obligations—duties which commonly involve a high measure of patience, restraint, self-discipline, self-sacrifice.

5. The manner in which duty or moral obligation is discharged, and the moral law observed, in the family, depends chiefly upon the grounds or bases of duty or morality presented to the various members of the family. Such grounds or bases of morality supply the motives which appeal—strongly or feebly—to each member of the family to exercise, in the right direction, the moral freedom of his or her will. Without such freedom of the will, there can be no morality—no moral merit, and no moral blame.

6. The grounds or bases of duty (morality) are, broadly, of two kinds: (a) purely natural, material, and this-worldly; (b) supernatural, spiritual, other-worldly, religious: based upon belief in a Personal God Who created our human nature, in our dependence on Him, and in the duty of obedience to Him—of conforming our will to His Will, as manifested to us by reason and revelation.

7. The purely natural, material, and this-worldly bases of duty or morality represent, on the one hand, merely an optional sentiment or feeling, or, on the other hand, a calculating policy, motivated by expediency, etc. But such motives are not based on a moral law; they are not really obligatory. And where the motive of obligation is absent, action lacks an element which is essential to true morality. And history has consistently demonstrated the inadequacy of merely natural and material bases of morality.

31. Bagshawe, 'The Church,' pp. 48-9.

32. This entirely novel 'branch' theory as to the constitution of the Church arose in the nineteenth century, and was first advanced to justify the state of things created by Henry VIII. and the other English Reformers. No attempt is made to point out the tree in which these antagonistic 'branches' unite, or to show any visible bond of union among them. It is very difficult indeed to imagine how societies so differently organised, and with such contradictory beliefs, can be united as 'branches' of each other, and yet remain so hopelessly divided. The 'branch' theory is manifestly repugnant to the Scriptures, and is rejected both by the Catholic Church and the separated Greek faith.

8. The supernatural, spiritual, other-worldly, religious basis of duty or morality: The moral law has its ultimate obligation in the Will of God, Who fashioned our human nature. God and His moral law are knowable to reason. Reason enables man to recognise to a large extent the ideal to which his nature points. But (as experience testifies) the moral law, merely as revealed in reason, leaves much to be desired in the matter of motives of obedience. Hence, in God's Providence, the light of revelation has supplemented that of reason in teaching our race its duty. That revelation culminated in Christ, the final Teacher of duty, and in the Church (or complete spiritual society) which He established to continue His divine work among men 'until the consummation of the world.' Apart from religion, there is no *obligation*—therefore no duty, no moral law. Morality, in the accepted theistic sense of the term, is essentially dependent on the religious sanction. And (as we see by the example of such countries as France) the decline in, or rejection of, religion is invariably followed by corruption and moral decay.

9. The Church established by Christ (the One Holy Catholic and Apostolic Church) has, within her own spiritual domain (the domain of faith and morals) independent authority (a) to teach and (b) to rule the flock of Christ. From Him she holds a commission (a) to teach unerringly, and to require, under spiritual penalties, 'the obedience of the faith' to her doctrines. (b) She has, furthermore, authority to rule the flock of Christ—to administer the Divine law, to make laws of her own for the furtherance of the common good, and to require, under spiritual penalties, obedience both to the Divine law and to her own human (but divinely authorised) laws.

In the Second Part of this Pastoral Instruction we shall see in beneficent operation the principles and rights enunciated herein. We intend, God willing to set forth:

1. The Church's teaching on the great bond of domestic life, Christian marriage;

2. The Church's legislation for the better regulation, protection, and sanctification of marriage among her children—with special reference to the Decrees *Tametsi* and *Ne Temere*;

3. And, in the Third (and final) Part of this Instruction, we intend to deal in further detail with the *Ne Temere* decree, its critics, and their criticisms.

Given from our residence at Ponsonby, Sexagesima Sunday, in the year of Grace, 1912.

* HENRY WILLIAM,

Bishop of Auckland.

Ashburton

(From our own correspondent.)

March 16.

On Tuesday evening last a fairly large number of members of the Catholic Young Men's Club and their friends assembled in the clubrooms to hear an illustrated lecture on the 'West Coast Sounds,' delivered by Mr. F. K. Cooper. Mr. M. J. Burgess presided, and briefly introduced the lecturer. The scenes displayed on the screen were very good, and the accompanying descriptions bore testimony to the abilities of Mr. Cooper as a lecturer, the audience being kept interested from first to last. A well-deserved vote of thanks was tendered to Mr. Cooper on the motion of Rev. Father O'Hare, seconded by Mr. S. Madden.

St. Mary's Tennis Club tried conclusions with the St. Andrew's (Presbyterian) Club on Thursday last. St. Andrew's Club eventually proved the winners by a very small number of games.

Since the news of Monsignor Phelan's appointment as Prothonotary Apostolic was published, he has received congratulations from all parts of Australia. The ceremony of installation was definitely fixed to take place on St. Patrick's Day, and the Archbishop of Melbourne has been authorised by the Holy See to receive the profession of faith and oath of allegiance.

St. Patrick's Day Celebrations

DUNEDIN

On Sunday, the Feast of St. Patrick, Apostle of Ireland, there was Solemn High Mass at 11 o'clock in St. Patrick's Basilica, South Dunedin. His Lordship Bishop Verdon presided. Rev. Father Liston (Rector of Holy Cross College, Mosgiel) was celebrant, Rev. Father Collins (Holy Cross College) deacon, Rev. Father D. O'Neill subdeacon, and Rev. Father Delany master of ceremonies. Rev. Father Coffey, Adm., was present in the sanctuary.

The occasional sermon was preached by his Lordship the Bishop, who took for his text the words: 'I have chosen you, and have appointed you that you should go, and should bring forth fruit, and your fruit should remain' (John xv., 16). His Lordship said that they were assembled there to celebrate a festival which brings joy and gladness to millions of the Irish race scattered over the globe. It was St. Patrick's Day, and in the midst of their festive rejoicings it is a duty and a privilege to speak the praises of our glorious Apostle. We are all accustomed to speak of St. Patrick as the glorious Apostle of Ireland, and in pronouncing these words we pronounce his highest eulogy. For that one word, Apostle tells of sublime sanctity, of burning zeal, of unceasing labors, of nations converted, and proud men brought under the sweet yoke of Christ. An Apostle is one who is sent; chosen by God, he is sent by divinely constituted authority to bear the torch of faith to nations walking in the darkness of error. He is God's ambassador sent to bear the glad tidings of redemption. He is chosen to go 'out of his country, and from his kindred, and from his father's house'—to go and labor and gather abundantly of the fruits of his toil. 'You have not chosen me,' said our Divine Lord to His Apostles, 'but I have chosen you; and have appointed you that you should go and should bring forth fruit and your fruit should remain.' Now, if we glance, even briefly, at the life of St. Patrick, we shall not fail to recognise his claim to this glorious title of Apostle, for his indeed was a divine vocation. He was sent to preach the Gospel by Christ's vicegerent on earth. His life was resplendent with virtue; his labors were blessed with such success that before his death the whole Irish nation was converted to the faith. And the fruit of his labor remains. For he planted the faith so firmly among the Irish race that not all the storms of 1500 years have been able to uproot it. And at home and abroad—in Ireland and in England, in Australia and New Zealand, and wherever there is an Irish Catholic congregation to-day, their faith is as fresh and vigorous, as pure and untainted as was the faith of our forefathers which they received from St. Patrick so many hundreds of years ago.

St. Patrick was born about the year of our Lord 388. His parents were Christians, and he himself tells us that they were noble and wealthy. And, no doubt, the early years of his life gave promise of a bright and happy future, but soon the clouds of adversity gathered around him and darkened his path. When he was only 16 years of age he fell into the hands of a band of pirates who dragged him from his native land, and sold him as a slave to a petty prince in the north of Ireland. What a sad fate! To be torn from home and friends, and to be doomed to a dismal slavery in a foreign land! And yet, the very extreme of misery to which Patrick was then reduced was the source of innumerable blessings. In the happy home of his fathers Patrick was led away by worldly attractions. As he himself says, 'I was dragged into slavery with many others as we deserved, because we had forgotten God, and had despised His precepts and disobeyed our priests.' But, now, his misfortunes opened his mind to the light of faith. Deprived of human comfort he sought for heavenly consolation, and he found it in prayer. In the fervour of his conversion the hours of the day were not long enough for prayer; he prolonged his watchings far into the night, and often he anticipated the rising of the sun to offer his homage to his Maker.

A hundred times a day he was wont to pray, and almost as often in the night, and he cared little whether the sun shone upon him or the rain and hail fell upon him, or the sharp frost numbed his limbs, for he was sustained by the fire of Divine love, which burned within his breast. 'Before the dawn, I was roused to prayer,' he says, 'in snow and ice and rain, and I felt no injury from it, nor was there any slothfulness in me for the spirit was strong within me.' Thus passed six years of his life, years of hardship and apparent misery, but in reality years overflowing with heavenly joy and consolation, years during which the negligent youth was transformed into the fervent saint. At length the hour of deliverance came. He escaped from his place of bondage, and after many wanderings and a three days' voyage, he stood once more in his father's home; he saw himself surrounded by loving friends who, by their kind attention, endeavoured to console him for all the hardships which he had endured. Gladly would they have kept him with them. Temptingly they reminded him of the happiness he might enjoy in the bosom of his family. But God called him to something higher; He called him to be an Apostle, and Patrick renouncing all the pleasures of the world, renouncing the riches and honors which might be his, soon tore himself away from home and friends, and went forth to follow Christ. During the years of his slavery in Ireland, St. Patrick had observed the many noble qualities of the Irish, and it grieved him to think that such a people should be the slaves of Satan. Ireland had indeed been for him the land of bondage, and he had endured there all the horrors of slavery under a harsh master. But, like a true follower of Christ, he remembered injuries only to forgive them or to return good for evil, so he now formed the generous resolution of devoting his life to the work of converting the Irish nation. And God in His own mysterious way encouraged his resolution. In the solemn hours of the night, St. Patrick seemed to hear the voices of the Irish which were borne across the sea—voices of young and old calling for assistance. As he slumbered little children seemed to stretch forth their hands entreating him to come and save them. He tells us in his confessions that one night a man of venerable aspect appeared to him bearing large bundles of letters, one of which he gave him to read, 'And as I read aloud,' he says, 'I thought I heard the voices of those who were near the wood of Folclutha, on the Western Sea, crying out "We entreat the holy youth to come and dwell among us," and my heart was greatly touched that I could not read any more.' His heart was touched! Yes, his generous heart was touched with compassion when he thought of the noble race walking in the darkness of paganism. He would rescue them from destruction. His resolution was formed, and nothing that this world could offer or interpose would prevent him from coming to their assistance. Accordingly, in order that he might prepare for his mission, he went to Tours to seek advice from his venerable kinsman, St. Martin. Then he visited the most celebrated monasteries of Gaul and the isles of the Mediterranean. Finally, he put himself under the direction of St. Germanus, of Auxerres, and for some years he remained with that great and learned Bishop, drinking deep at the fountain of knowledge, and strengthening himself in the practice of every virtue.

Being at length convinced that the moment fixed by God for the commencement of his mission had arrived, he repaired to Rome. He was commissioned to preach the Gospel by St. Celestine, the successor of St. Peter, and having received episcopal consecration in the 44th year of his age, and in the year of our Lord 432, he set out for Ireland. See now the wonderful manner in which St. Patrick was prepared for his glorious mission. He was dragged as a slave into the land of our fathers, but he then learned the language and the character of the people amongst whom he afterwards labored with such success as an Apostle. By sufferings and sorrows his heart was purified from its attachment to earthly things. And in all his sufferings God watched over him with tender loving care, and sustained him in all his trials. Then at length God rescued him from slavery and inspired him with the holy desire of laboring for the conversion of the Irish race. He conducted him

to the schools of knowledge, and finally brought him to the feet of St. Peter's successor, there to receive the stamp of legitimate authorisation on his mission.

St. Patrick began his mission in Ireland at a place in Co. Wicklow, where St. Palladius the year before had vainly attempted to establish a Christian colony. However, he did not remain there long, but directing his course towards the north he visited Co. Down. Here his efforts were crowned with success, for having converted a native prince with all his family, a church was built, and a Christian congregation gathered together. St. Patrick spent a few months in the North of Ireland and then he resolved to attack paganism in its stronghold in Co. Meath, and to announce the word of God to a general assembly of the priests and nobles of the land. Kings and chieftains, and Druid bards and priests were assembled in Tara's Hall to celebrate a great national feast. According to the custom of the feast every fire in the county had been extinguished, and no fire could be lawfully kindled again until the sacred flame lighted according to Druidical rites should have blazed on Tara's Hill. Great then must have been the indignation of princes and priests when they beheld as if in defiance of their law, a bright flame ascending from a neighboring hill. It was St. Patrick's Paschal fire, for it was Easter Eve, and St. Patrick and some of his companions, having reached the hill of Slane, had kindled there the Paschal fire according to the rites of Holy Church. The bold offender was summoned into the royal presence. Patrick advanced with intrepid step and stood before the king. It was a solemn moment which was to decide the destiny of a nation. The Druid priests urged the monarch to take vengeance on the disturber of their rites. But there was something awe-inspiring in the appearance of St. Patrick, something that spoke of the protection of heaven. No hand was raised against him. Not one in that throng dared to offer violence. He boldly upbraided the Druids as deceivers of the people, and he showed how vain and false were all their teachings. Then he spoke of the mystery of the Blessed Trinity, and of the love of God for man. And as he unfolded the beautiful truths of our Holy Religion, the grace of God descended upon many in the throng, and proud warriors bowed down to receive the sweet yoke of Christ. So great was the effect of St. Patrick's preaching on that occasion that the queen and many of the nobles received the Faith, and the king authorised St. Patrick to preach the Gospel in his realm. With amazing rapidity the light of the Gospel now spread through the length and breadth of the land. Wherever St. Patrick went he was received as the envoy of God. As he approached the towns the people flocked out in crowds to meet him; when he entered the castles of the nobles parents offered their dearest children that he might consecrate them to the service of God. In vain the Druid priests did everything in their power to oppose his progress. Plots were laid against his life, but all in vain! God watched over his faithful servant, and preserved him in every danger. A few years passed away and St. Patrick appeared for the second time at an assembly of the nobles at Tara's Hall. But what a change had been effected during those years—Druidism had almost disappeared, and St. Patrick was now accompanied by many Bishops, who took their places amongst the noblest of the land. That assembly had been convened to reform the laws and customs of the country, and to remove every vestige of pagan superstition. For sixty years St. Patrick labored in Ireland. Seven times he visited every province in the land, and six times his visitation was performed on foot. He founded numerous churches. Ancient biographers tell us that he consecrated three hundred bishops, ordained three thousand priests, and established 700 monasteries and convents for holy monks and nuns. And now you may ask what was the secret of St. Patrick's success? He drew down the blessing of heaven on his labors by his extraordinary sanctity, by the fervor of his prayers, and by the activity of his zeal, which never allowed him to rest whilst any good remained to be done. We are told by St. Fiacre, a disciple of St. Patrick, that each night he recited 100 psalms. His bed was the hard rock, a stone was his pillow, and

rough sack cloth was his covering. Often, during the bitter cold of the winter season, he plunged into the half-frozen water, and remained there for long hours of the night, praying and praising God, sustained by the fire of Divine Love which burned within his breast. Add to all this his prodigious labors as he travelled on foot from place to place preaching, instructing, baptising and administering the other Sacraments, and withal long long lasts, and rigid abstinence from all kinds of flesh meat. Can we wonder that St. Patrick's words were efficacious, and that day after day he received additions to the fold.

At length the Lord called him to Himself. His angel admonished him to repair to the Monastery of Saul. It was there that he had dedicated his first church, and it was there also that he was to finish his glorious mission. There, surrounded by his faithful children, comforted by the rites of Holy Church, he gave up his pure soul to God. His last blessing was for the dear land he loved so well. His last fervent prayer to God was for that noble people amongst whom he had labored with such zeal. He prayed that religion might ever flourish in the land. He prayed that the Irish race would never, even to the last day, fall away from the faith which he had planted among them. Centuries have passed since then. Many fierce storms have swept over Ireland, but the faith that was planted by St. Patrick survives them all. Everything that human ingenuity could devise was tried against a faithful, noble people. Still they have kept the faith, and with God's help they will keep it to the end of time. Our poor noble people were persecuted, well nigh exterminated, but they have been sustained by the hand of God and they have risen up again with renewed vigor, strong in their faith, and strong in their hope. They were driven from home, and scattered over the four quarters of the globe, but in the wonderful designs of Providence, they have been the instruments employed to spread the faith in many lands. The storm that bursts over us in autumn strips the tender plants of their foliage and scatters destruction among the beautiful flowers, but the flowers bloom again in spring, and the plants and shrubs grow stronger and more beautiful than before. But the seeds scattered by the wind fall in the valley or on the hillside, and there they germinate, and what was once a desert waste is soon covered with plants and trees. And so it was with the Irish race. At home they were beaten down, crushed to the earth, but they have risen up with renewed growth and vigor. And if the storms which have swept over Ireland have driven the young and the brave from their homes, wherever they have gone they have carried their faith with them, they have established their Catholic congregations, and covered the land with their churches and schools. Yes, it has been the high destiny of the Irish race to spread the faith in many lands. His Lordship concluded his discourse by an earnest exhortation to the people to be true sons of St. Patrick.

Rev. Father Liston, Rector of Holy Cross College, Mosgiel, preached in St. Patrick's Basilica in the evening, on the life and missionary labors of St. Patrick, and on the faith of the Irish people.

At the 9 o'clock Mass in St. Joseph's Cathedral on Sunday, the Feast of St. Patrick, Rev. Father Coffey, Adm., preached on the life and labors of the Apostle of Ireland. He treated of his life as a captive, his escape from bondage, his preparation on the Continent for his missionary labors, his commission by Pope Celestine, and his long and successful work in Ireland, where, before he died, he had the consolation of seeing the whole nation—princes and people—converted to Christianity. St. Patrick's missionary success was without a parallel in the history of the Church. During his apostolate not only did he bring the whole nation into the fold, but he also consecrated Bishops, and ordained priests, built churches, and erected monasteries, which became famous seats of learning and piety and nurseries of faith for other nations.

HIBERNIAN SOCIETY.

The annual general Communion of the members of St. Joseph's branch of the H.A.C.B. Society took place at the 9 o'clock Mass on Sunday, the Feast of St. Patrick, at St. Patrick's Basilica, South Dunedin. The members in regalia, to the number of about 150, marched in procession from the schoolroom to the church, where they occupied the front seats, which were reserved for them. Rev. Father Delany, who was celebrant of the Mass, congratulated the members on the manifestation of their faith that morning by attending in such large numbers. He referred also to the good work which the society was doing, and strongly advised every young man in the parish to become a member.

After Mass the members assembled in the schoolroom for breakfast. Bro. G. Purton presided, having on his right his Lordship Bishop Verdon, Rev. Father Coffey (chaplain of the branch), and Bro. J. J. Marlow (District Deputy).

The president, on behalf of the members, extended a hearty welcome to his Lordship, who had ever shown a warm interest in the welfare and progress of the society.

The president, on behalf of the society, presented Bro. J. M. Casey with a gold cross, suitably inscribed, for introducing most new members during the past year, and Bro. Peter Casey with a pocket book for bringing the second largest number of new members.

Bros. J. M. and P. Casey suitably acknowledged the presentations.

His Lordship said it gave him very great pleasure to be present, and he congratulated the members on celebrating the Feast of their glorious Apostle, St. Patrick, by approaching the altar rails in such numbers that morning, and receiving our Divine Lord in Holy Communion. He had always encouraged and advised the young men to join the Hibernian Society. It was an admirable society, and had done and is doing very good work. The Bishop and priests of the Dominion take a very great interest in the society, and do all in their power to assist it. It was now in a very flourishing condition, but he trusted that it would be still more prosperous. They had a glorious name, which reminded them of what their forefathers had done for the faith in the midst of trials and troubles. They should try to imitate their forefathers, and be true to their Church and to their country. Again his Lordship congratulated the members on the success of the society in Dunedin, trusted it would continue to flourish, and expressed the hope that every young man in the parish would join it.

Rev. Father Coffey said that some of the members had been rather doubtful with regard to the success of the breakfast, but the numbers present showed that they had been mistaken. This was the first occasion in which the breakfast had been held in South Dunedin, and he desired to congratulate the members on its success. At present the membership of the branch was about 300, but there were sufficient young men in Dunedin to make it twice as large. If the young men were looked after and asked to join they would soon have a membership of 500 or 600. If everybody worked during the year like Brothers J. M. and P. Casey, the membership would not only be doubled but trebled. Last year the branch distributed in sick pay a sum of £327, and in funeral allowance £87. They had every reason to congratulate the society on the good work it was doing. He expressed his delight at seeing such a large number present at the Communion breakfast. He thanked the members of the branch for the assistance he had received since he took up the work of chaplain, and he assured them that the priests of Dunedin would always do their best to forward the interests of the society.

At the conclusion of the breakfast the members returned to the church to assist at the Solemn High Mass.

IRISH NATIONAL CONCERT.

The Irish National concert in connection with St. Patrick's Day was held on Monday evening in the Garrison Hall. In the early part of the day the weather

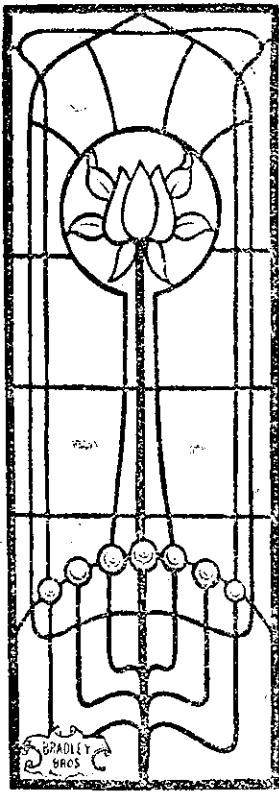
was very inclement, and fears were entertained that if there was not an improvement towards evening it would militate against the attendance. Fortunately, the rain ceased, and the weather was all that could be desired. The attendance was excellent, the hall being crowded in every part. A St. Patrick's Night concert always draws a large audience, but apart from that the organising committee, of which Rev. Father Coffey, Adm., was hon. treasurer, and Mr. E. W. Spain, hon. secretary, spared no pains in securing the services of some of the best local talent, and in arranging for a programme of items racy of the soil. Among those present were Rev. Father Coffey, Adm., a number of local and visiting clergy, Hon. J. B. Callan, M.L.C., and Hon. J. A. Millar, Minister of Railways. The Christian Brothers' Choir are always prime favorites with the public, and their contributions to any entertainment are always highly appreciated. On this occasion they gave the opening item, 'The dear little shamrock,' under the direction of Brother Cusack, in a manner which elicited warm applause. They also opened the second part of the programme with 'Come back to Erin,' which was highly appreciated. Mrs. R. Hudson gave a finished rendering of 'Kathleen Mavourneen,' for which she was enthusiastically recalled; her encore number being 'The ninepenny "fidil"'. In the second part of the programme Mrs. Hudson sang 'Ashore,' which was encored, but she contented herself with bowing her acknowledgments. Mrs. R. A. Power, who was accorded a very enthusiastic reception, sang with much feeling and expression 'Terence's farewell.' The inevitable recall followed, to which she responded with 'She is far from the land.' In the second part she gave the ever popular 'Killarney,' which was also encored, but she contented herself with acknowledging the appreciation of the audience. A delightful item was 'The last glimpse of Erin,' by Miss Daisy Hall, in whom the audience recognised a vocalist of no ordinary merit. To the enthusiastic recall which followed, she replied with an item in Gaelic. To the second part of the programme she contributed 'Green Isle of Erin,' for which she was also recalled. A similar compliment was paid Miss M. Burke for an artistically played violin solo. Mr. J. McGrath gave a splendid rendering of 'The memory of the dead,' and replied to an emphatic encore with 'The wearin' of the green.' Mr McGrath also contributed McCarthy's 'Countrymen awake,' and 'Maire' as an encore, both being warmly applauded. Mr. H. Poppelwell sang with much taste and feeling 'Molly Bawn,' and responded to an undeniable encore with 'The meeting of the waters.' Mr. J. Leech contributed two very acceptable items, 'Believe me, if all' and 'Macushla.' Well-merited encores followed in both instances. 'God Save the King' brought a most successful concert, both from an artistic and attendance point of view, to a conclusion. Mr. Vallis played the greater part of the accompaniments during the evening, Miss C. Hughes playing those for the Christian Brothers' Choir.

WELLINGTON

(From our own correspondent.)

March 16.

Beautiful weather favored the sports and picnic in connection with St. Patrick's Day. These, which were organised by the Hibernian Society and Catholic Club, were held to-day (Saturday) at Newtown Park, which is most suitable for the purpose. The proceedings commenced with the celebration of Masses at 9 o'clock at St. Mary of the Angels' and the Sacred Heart Basilica. St. Mary of the Angels', being the starting point of the procession, was crowded. Mass was celebrated by the Very Rev. Dean Regnault, S.M. (Provincial), who also addressed the congregation on the feast of St. Patrick. After the Mass the children attending the schools were taken charge of by the members of the ladies' branch of the H.A.C.B. Society, and marched in procession to the Mercer street tram siding, from whence they were conveyed by special trams to Newtown Park. The children's procession was a large one, about 1000 children taking part in it. The military procession was most



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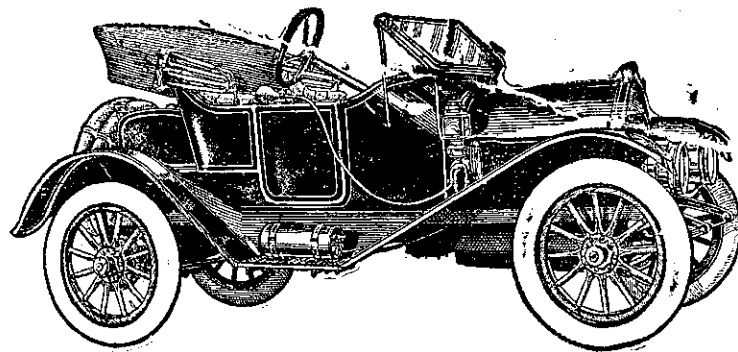
I wish to say before closing this letter that I am not an agent for Trench's Remedy, or for any other medicine or thing. I write in praise of the specific because of the inestimable blessing it has been to so many of my friends.

You may use my letter in any way you desire.

Very truly yours,
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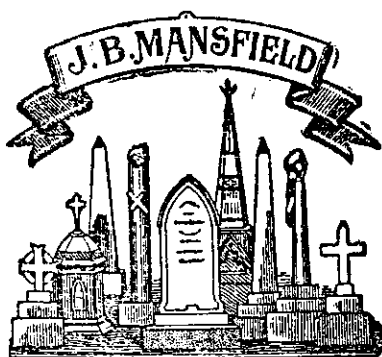


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successful, six Catholic cadet corps were represented—three senior and three junior. The 3 senior corps were the St. Patrick's College Cadets, St. Anne's, and St. Vincent's, and the three junior corps being the Marist Brothers (Te Aro and Thorndon) and the Catholic School (Petone). St. Anne's Cadets' Drum and Fife Band turned out under their conductor and instructor, Mr. F. L. Dean. The parade state was as follows:—St. Patrick's College, under Father Eccleton, 70; St. Anne's, Captain Martin, 50; St. Vincent's, Captain Dwan, 40; Marist Brothers' (Te Aro), Captain Whitaker, 120; Marist Brothers' (Thorndon), Captain McKenzie, 80; Petone, 40. Captain Martin, of St. Anne's, acted as marshal of the procession. The remainder of the procession consisted of the H.A.C.B. Society and Catholic Club, there being a large number (150) of members of the H.A.C.B. Society present in regalia. Jupp's Brass Band and the St. Anne's Drum and Fife Band enlivened the procession by the playing of purely Irish pieces. It goes without saying that the procession was the most successful item of the day's celebration. On arrival at the Park, sports were the order of the day after the children had been provided with refreshments. Over 400 entries were received for the children's events, which caused great excitement. Rev. Brothers Virgilius and Martin had a most strenuous day in controlling the events, and the thanks of the committee are due to them for the successful manner in which they carried out their duties.

An object of great interest in the procession was the Irish jaunting car kindly lent for the occasion by the Rev. Mother Mary Joseph Aubert. In it were seated the little Misses Reeves and Master Reeves, children of Mr. Reeves, of the *Evening Post*, dressed in national costume, and Bro. M. Bohan, P.P., the veteran Hibernian and founder of the H.A.C.B. Society in Wellington.

In the afternoon a large attendance of the public was present, including his Grace Archbishop Redwood, Right Hon. Sir Joseph Ward, Lady Ward, and Miss Eileen Ward, Sir James Carroll, Hon. Mr. Loughnan, Very Rev. Dean Regnault, Ven. Archdeacon Devoy, Very Rev. Father O'Shea, and all the local clergy. The committee, with the Rev. Father Hickson as chairman and Mr. H. McKeown as secretary, deserve every credit for the excellent arrangements.

CHRISTCHURCH

(From our own correspondent.)

The coincidence that St. Patrick's Day fell this year on a Sunday was the occasion of the festival being observed with a greater degree of religious fervor than would be possible under other circumstances. At the 7 o'clock Mass, the members of St. Patrick's branch of the H.A.C.B. Society approached the Holy Table in a body, wearing regalia. The Mass was celebrated by the Rev. Father O'Boyle (chaplain), who spoke briefly on the subject of the day's festival. His Lordship the Bishop was celebrant of the half-past nine o'clock Mass, which is essentially the children's Mass, and hymns to St. Patrick were very nicely sung by them. In addressing the congregation, his Lordship, in appropriate and eloquent terms, treated as far as time would permit, of the life, sacrifices, and marvellous labors of the great Apostle of Ireland. That the fostering of the national sentiment in the young is not a neglected duty was pleasingly observable in the fact that almost all the children—boys and girls—wore a 'bit of green' in common with their elders.

At eleven o'clock there was Solemn High Mass at which his Lordship the Bishop assisted. The Very Rev. Father Price, Adm., was celebrant, Rev. Dr. Kennedy deacon, and Rev. Father O'Boyle subdeacon. The sermon was preached by the Rev. Father Tigar, O.P. In the evening there were solemn Vespers, in the presence of the Bishop, sung by the Very Rev. Father Price, Adm., attended by the Rev. Dr. Kennedy and Rev. Father Hanrahan, the Rev. Father Tigar, O.P., being also in the sanctuary. A very fine panegyric on the Apostle of Ireland was preached by the Rev. Father O'Boyle to a large congregation. His Lordship the

Bishop presided at Pontifical Benediction of the Blessed Sacrament, the Rev. Fathers O'Boyle and Hanrahan being deacon and subdeacon respectively.

The social celebration of St. Patrick's Day was, as in past years, a grand national entertainment for the benefit of Nazareth House, given on Monday night. A very complete programme was presented, and contributed to by some of the best talent of the city, and Mrs. John Fraser (an Oamaru lady). In arranging the programme the committee were greatly indebted to Mr. R. A. Horne, manager of the Dresden, who was instrumental in securing the services of most of the artists, and helping in many ways towards the success of the entertainment. The following was the programme:—Part I.—Overture, Bunz's Theatre Royal Orchestra; statue drill, boys of Marist Brothers' School; song, 'The harp that once,' Miss Bessie Robinson; quartette, 'Oft in the stilly night,' Messrs Cookson, Vincent, March, and Millar; song, 'Killarney,' Mrs. W. Joll; song, 'She is far from the land,' Mr. A. L. Cropp; violin solo, Miss Irene Morris; drill, 'A select medley,' girls of Convent School, introducing Irish jig by Miss Rene Egan. Part II.—Overture, 'Irish selection,' Christchurch Banjo Band (conductor, Louis W. Bloy); song, 'Believe me if all those,' Miss Vera Humphries; song, 'The Irish emigrant,' Mr. R. D. Vincent; song, 'Last rose of summer,' Mrs. John Fraser; recitation, 'Paddy's courtship,' Miss Alice Saunders; song, 'The minstrel boy,' Mr. George March; quartette, 'Down in de cornfield,' Messrs Cookson, Vincent, March and Millar; chorus, 'Erin, beautiful Erin,' the company. Accompanist, Mr. A. J. W. Bunz.

(By telegraph, from our own correspondent.)

March 18.

The Theatre Royal was packed to overflowing. The sale of tickets was stopped early in the evening. His Lordship the Bishop and a large party of clergy were present. The Bishop, speaking from the stage, warmly thanked the performers and the whole of the theatre staff, who generously gave their services free.

AUCKLAND

(By telegraph from our own correspondent.)

March 18.

St. Patrick's Day was celebrated this year with unusual enthusiasm, the celebration ranking among the most successful held in Auckland. Up to Friday night rain poured incessantly, but Saturday morning was ushered in with a blue sky, and bracing southerly wind. The rendezvous was at the Cathedral, where the children from St. Benedict's, Ponsonby, Parnell, Remuera, Ellerslie, Otahuhu, Onehunga, Devonport, and Star of the Sea and Takapuna Orphanage gathered. The children assisted at the early Masses in their respective churches, and arrived at the Cathedral in time to move off in the procession to the music of two bands. In the procession was Mr. Allen Doone's jaunting car, in which was Mr. T. Buckley, a member of the company, who played the Irish pipes. Three thousand children took part, and the route was by Wyndham, Albert, Custom, and Queen streets, Karangahape road, over Grafton bridge, into the Domain, which was bathed in glorious sunshine. On arrival each parish contingent moved off to its respective tent, where the children were amply catered for. At one o'clock the enclosure was cleared for the sports, which were soon in full swing. Crowds now poured on to the ground, and by three o'clock 15,000 had assembled. The great attraction was unquestionably the Donaldson-Postle races—three distances—75, 150, and 200 yards. Postle won all three events. The first equalled the world's record, and the other two lowered the world's record. The vast crowd, which was roused to a great pitch of enthusiasm, rushed the ground, and bore Postle shoulder high. Races for both amateur and professionals took place, during which the exciting tug-of-war, for which seven teams entered, was held. The police team won. Then followed drill exercises by trained squads from the Catholic Schools, the Sacred Heart School being the winners. At the conclusion of the athletic events, the ground was cleared, and an exhibition was given by one thousand children

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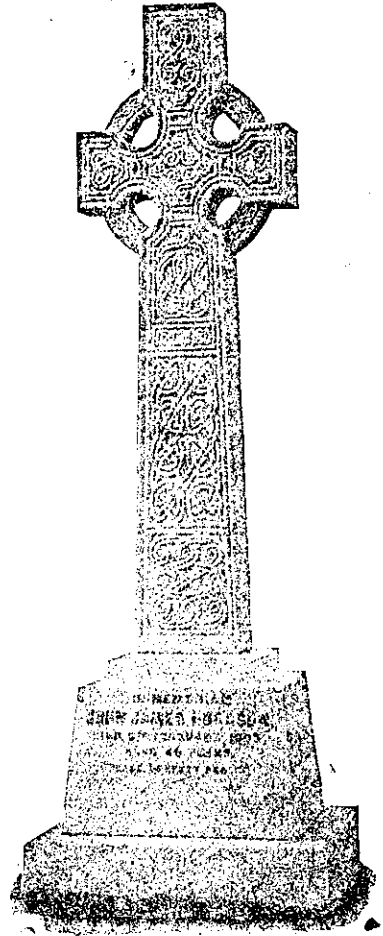
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from the combined Catholic schools. After several pretty movements, a huge living shamrock was formed, the stem, leaves, and branches being beautifully formed, the display evoking round after round of applause. Then the words 'New Zealand' were formed, and aroused renewed applause. Each squad showed different coloured small flags and the effect in the bright sun, when all these were held aloft, was striking and effective. The vast concourse was beside itself in evincing its enthusiastic approval. No display like it has ever been given here, and the Brothers and Sisters, and their pupils, are to be congratulated upon the magnificent results achieved.

Mr. Allen Doone, an old athlete, was interviewed by a local press man. He said: 'The meeting was the best managed affair of the kind he had seen. The administration pleased him as a showman, just as the events pleased him as an athlete. That was the way they ran things in America on the circus system, keeping the programme moving right along, and the public interested all the time. The children's display caught my eye. I have seen displays like that in America all my life, but I have never seen one quite so well done. I also took particular notice of the sobriety of the crowd. Why, I did not see one drunken man all day. Now, in America, at a show like that we would have the hurry-up waggon going all the time.'

The concert in the evening at the Town Hall was a triumphant success. The vast building was filled. The programme consisted of choruses by the children, quartettes, vocal and instrumental solos, and organ solos, all of which were excellently rendered and the performers were vociferously applauded.

His Lordship the Bishop at an interval ascended the stage and spoke in glowing terms of the great successes of the day, and of the concert that evening. He congratulated and thanked all who had worked so long and well to achieve what had been so well thought out and done, and he thanked the general public for their liberal patronage, and he felt sure the public had received and obtained good value for their money. He thanked all most heartily.

A pleasing feature of the concert was when the Bishop arrived he was announced by one of the officials, at which the grand organ pealed forth a march, the vast audience rising to its feet as the Bishop walked to his seat in front.

On Sunday night at the Cathedral Rev. Father Brennan preached an excellent panegyric of St. Patrick. He departed from the beaten track, and dealt with the subject in a manner quite original. Pontifical Benediction followed. The members of the local branch of the Hibernian Society attended in regalia, and formed a guard of honor outside for his Lordship. Nearly all the district officers were present.

Mr. Allen Doone, before leaving Auckland, was proposed as a life member of the local branch of the Hibernian Society.

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

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(By Telegraph from our own correspondent.)

A generous Australian friend of his Lordship the Bishop has made a cash payment of a thousand pounds to form a bursary, now valued at £40 per annum, in Manly or Springwood Colleges, for the free education of an ecclesiastical student for the diocese of Auckland. Young friends of the Bishop, who wish to remain unknown, have presented him with a splendidly equipped 30 horse-power motor car. This fine car has the very latest form of electric self-starter, remarkably brilliant electric lighting, an engine-driven air pump for inflating the tyres, and is altogether the most up-to-date car in or about Auckland. The Bishop has made several trips to the country in the car, and is delighted with it. It was supplied through the agents for New Zealand, Messrs. Dexter and Crozier, of Auckland, and his Lordship is greatly satisfied with his dealings with the notable firm.

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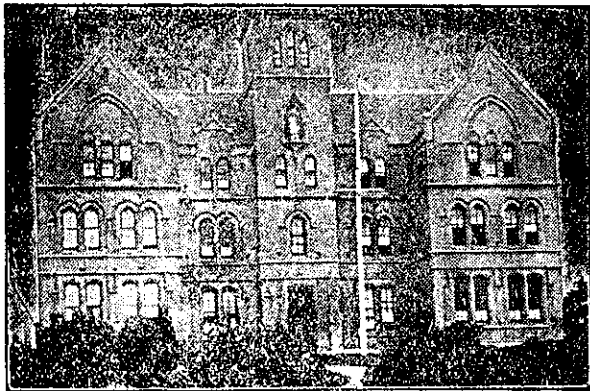
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The SISTERS OF THE GOOD SHEPHERD, Mount Magdala, Christchurch, beg to intimate to their friends and benefactors throughout the Dominion that the new Chapel will be solemnly dedicated on Sunday, March 24. His Lordship the Bishop of Christchurch will celebrate 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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The times of the excursion train and the fares from Dunedin to Teschemakers and back on Sunday, 24th instant, will be as follow:—Dunedin depart 10.15 a.m. (fares—first class 11/10, second class 5/11); Port Chalmers Upper 10.35 (10/6, 5/3), Seacliff 11.27 (7/10, 3/11), Waikouaiti 11.46 (6/8, 3/4), Palmerston 12.11 p.m. (5/-, 2/6), Hampden 12.45 (4/-, 2/-), Teschemakers arrive 1.15. Depart Teschemakers 5.43 p.m., Hampden 6.18, Palmerston 6.51, Waikouaiti 7.16, Seacliff 7.35, Port Chalmers 8.25, arrive Dunedin 8.45. The train will stop at Port Chalmers Upper, Seacliff, Waikouaiti, Palmerston, and Hampden each way.

Refreshment will be supplied on the grounds.

ANSWER TO CORRESPONDENT

PATRICK HARTNETT, St. Andrews.—We cannot very well answer your question without more particulars regarding the emblem in question. If you care to send us the star presented to your father, we will make every effort to obtain full information regarding it.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII, Pope.



THURSDAY, MARCH 21, 1912.

CATHOLIC EMANCIPATION: A STUDY IN METHODS

IT is eighty-three years ago this month since the Catholic Relief Bill—commonly known under the name of Catholic Emancipation—was introduced into the House of Commons; and a retrospective glance at the history of the agitation which was thus brought to such a satisfactory and successful issue will serve to bring out an interesting and instructive parallel. The Catholics of Great Britain and Ireland—like the Catholics of Australasia to-day—were the victims of a galling injustice, the only difference being that the Catholic disabilities of that day were infinitely more grievous than those which we have to contend against, and the seeming difficulties in the way of obtaining redress immeasurably greater. Up till 1828 neither of the English political parties had made—or had apparently even thought of making—Catholic Emancipation a part of its programme. No Government had ever made it a Government measure; and the leaders of the Ministry of the day—the Duke of Wellington and Sir Robert Peel—had expressed themselves as unalterably and irrevocably opposed to the proposal. The King—George IV.—was bitterly hostile, the most violent of his many obstinacies being his rooted aversion to the removal of the Catholic disabilities. Nevertheless, in the face of these apparently insuperable obstacles, the Catholic Association, founded by the immortal O'Connell, deliberately pitted itself against the Government—and won.

*

At the beginning of the nineteenth century the Catholics of Great Britain were ground to the very dust. They were excluded, not only from the franchise, but from the Bar, from colleges and universities, from office in the Civil Service, and from Commissions in the Army and Navy. In Ireland Catholics could vote, and in theory could elect a Catholic to the House of Commons, but the oaths which he was compelled to take repudiating and denouncing the Pope's supremacy, transubstantiation, the invocation of saints, etc., effec-

tually prevented him from taking his seat; and Catholic Peers were excluded from the House of Lords. On various occasions the House of Commons had declared, sometimes by resolution, sometimes by the second reading of a Bill, that—in an academic sort of way—it believed in the removal of Catholic Disabilities. But the House of Lords declined to allow anything to be done as long as Catholic Emancipation was not a Government measure; and there the matter ended. There was not the slightest prospect of any Ministry ever making the question a Government measure; for the Catholics in England in those days were neither numerous nor influential, and their emancipation was not considered in any sense a 'popular cry.' 'It is an error,' says Brodrick (*Political History of England*), 'to suppose that Catholic relief was ever a popular cry in this country, like retrenchment and reform. The feelings of the masses in Great Britain were never roused in regard to it. It would be too much to say that the controversy was merely academical, for it was keen enough to split up parties and produce dualism in Cabinets. But it was never a hustings question.' In 1823, an ardent supporter of Catholic Emancipation in England said, 'As for our Catholic question, it has gone to the devil.'

*

In Ireland, however, a very different feeling and spirit prevailed. Daniel O'Connell, with his Catholic Association, had appeared on the scene; and he not only made Catholic Emancipation 'a hustings question,' but he made it a question that must be answered. The Association was founded in 1823, its declared object being to win Emancipation 'by legal and constitutional means.' Just at first, progress was slow, but success came in time; and by 1825 a vast organisation had spread over the land. In each district, usually under the presidency of the clergy, there was a branch of the Catholic Association, where local grievances were ventilated, and subscriptions received and sent to Dublin to the central association, whence came advice in difficulties and speakers for local meetings. Of course, there was an outcry against the Irish leaders; and it was said that they not only alienated the friends of their cause in England, but that, but for their methods, Catholic Emancipation would already have been granted. That genial, liberal-minded, Church of England man, Sydney Smith, in his famous letter on the Catholic question in the *Fortnightly Review* (1827), dealt vigorously with this nonsense:—'The most common excuse of the *Great Shabby* is, that the Catholics are their own enemies—that the violence of Mr. O'Connell and Mr. Shiel have ruined their cause—that, but for these boisterous courses, the question would have been carried before this time. The answer to this nonsense and business is, that the very reverse is the fact. The mild and the long-suffering may suffer for ever in this world. If the Catholics had stood with their hands before them, simpering at the Earls of Liverpool, and the Lords Bathurst of the movement, they would not have been emancipated till the year of our Lord four thousand. As long as the patient will suffer, the cruel will kick.' The *Annual Register* for 1828 is fiercely hostile to emancipation, but its record of events and its comments are interesting, as throwing light on the way in which the situation was regarded in England. It tells us that O'Connell's Catholic Association 'waged war against the Duke of Wellington and his Ministry. Its orators lavished their contumely and abuse upon his grace without either taste or discretion; so far as their words could go they revolted all sound sense and good feeling. But their doings were things of much higher importance, and were carried through with an activity and perseverance which led to very alarming results.' From the politicians' point of view the most alarming of these results was the adoption of the anti-Government policy by the Association and its resolution 'to overthrow the Ministry, or any Ministry, which should refuse to grant unconditional Emancipation, by returning members pledged to oppose every measure of every Cabinet which would not adopt and carry through this one measure.' Henceforth, every Parliamentary candidate in Ireland was required 'to pledge himself to be an indiscriminate

opponent of the Ministry of the Duke of Wellington and Mr. Peel, until the Duke of Wellington and Mr. Peel should become Catholic Emancipators.'

*

How utterly remote and wildly improbable such a possibility must have seemed, may be gathered from the repeated and emphatic declarations against emancipation which had been made by Peel, whose support of Orangeism and out-and-out championship of the Protestant ascendancy in Ireland had led O'Connell to dub him 'Orange Peel.' Here are his utterances in Parliament, arranged in chronological order.

In 1813: 'I protest against the principle of this Bill, because it confers upon those who admit an external jurisdiction the right of legislating in all matters connected with the Church of England. . . . If the Protestants exceeded the Roman Catholics in number I should have much less objection. But it is impossible to consider that the Catholics so greatly preponderate without feeling alarm at the consequences of such unlimited concession.'

In 1817: 'Do you mean to give them that fair proportion of political power to which their numbers, wealth, talents, and education will entitle them? If you do, can you believe that they will, or can, remain contented with the limits which you assign to them?'

In 1823: 'With what variation from principle can I at any time be charged? From the earliest period of my political life—caring nothing for the opinion of my friends, caring nothing for the opinion of the people—I have uniformly and undeviatingly opposed the concessions to the Catholics. . . . For my own part, I protest that I would rather submit to eternal exclusion from office than consent to hold power by the compromise, or anything approaching to the compromise, of an opinion.'

In 1828: 'As the hon. baronet (Sir F. Burdett) has expressed a hope that the present Administration will take up this question next session, and introduce some measure for its settlement; lest any misconception should go abroad respecting my sentiments, I am anxious to say a word upon this point for myself, and for myself alone. . . . I refer the hon. baronet and the House to the declarations which I have repeatedly made respecting it, when, speaking as an individual member of the Government, as I am at liberty to do, I have explained my own sentiments on the question. To that declaration and to those opinions I still adhere, and I conceive that, in saying so, I have said enough to satisfy the House that my sentiments upon the question remain unaltered.'

*

So spoke the Tory Minister in June, 1828. In March, 1829, he introduced a Bill for the emancipation of the Catholics. What had brought about the change, and compelled him—and along with him the 'Iron Duke' himself—to strike his colors. It was the growing power of the Catholic Association, as manifested in the never-to-be-forgotten Clare election. Readers of Irish history are all familiar with the story—how on Vesey Fitzgerald seeking re-election for Clare on taking office in the Ministry in 1828 he was opposed by the Catholic Association, and O'Connell himself was nominated against him. In vain Fitzgerald declared, truly enough, that he had always been in favour of Catholic Emancipation. O'Connell, with characteristic vigor, showed in his speech at the hustings the futility of such mere lip service. 'The time is come when the system which has been pursued towards this country must be put a stop to. It will not do for the future to say "Sweet friend, I wish you well," but it must be shown by acts that they do wish us well. It is time that this system should be put an end to, and I am come here to put an end to it.' And put an end to it O'Connell did. He was returned by an overwhelming majority, amid scenes of unprecedented enthusiasm. The Clare election frightened the Government—the Catholic Association, every day becoming more powerful, was too strong for it. On March 5, 1829, Peel introduced the Catholic Relief Bill in the House of Commons, and spoke for four hours in advocacy of the measure. By April 10 it had passed all its stages in both Houses; and three days later, angrily and grudgingly, the King gave it his Royal assent.

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The bearing of this little excursion into history lies in the application of it; and the application our readers may very easily make for themselves. For the present our principal purpose is to draw attention to this historic agitation as a striking object-lesson in the value of organisation. Admitting that its complete and rapid success owed a great deal to the genius and personality of O'Connell, it is at the same time true that without the organisation O'Connell would have been helpless. Had the Catholics of Ireland hung back—had they pleaded that the time was not ripe for organisation—that their motives would be misunderstood—that it was bad tactics to embarrass their political friends in England—we know what would have happened. O'Connell and his little following would have been overwhelmed, the movement crushed, and the Catholics of Great Britain and Ireland would, perhaps, have still been under the yoke. Now, as then, there are wrongs which need to be righted; there are grave social and moral evils in our community against which Catholics desire to raise their collective voice and exert their collective influence; and for these purposes organisation is necessary. The Catholics of Australia, following the lead of their co-religionists in America, are everywhere establishing Catholic federations, which have already amply justified their existence; and the day cannot be far distant when New Zealand, too, must fall into line. On that subject we hope to have something to say on a future occasion. In the meantime we ask our readers to ponder the lessons taught by O'Connell and his Catholic Association; and we invite them, in the face of what their forefathers accomplished against such tremendous odds, to ask themselves if there is one single solitary reason why they should patiently, meekly, and supinely endure wrongs which have been truthfully described as 'tyranny, oppression, and plunder.'

Notes

The Unfermented Wine Question

Amongst the multifarious activities of the Women's Christian Temperance Union—at present holding its annual convention in Dunedin—there is apparently included an 'Unfermented Wine' propaganda, and an organised effort to influence the Churches to use no other wine for sacramental purposes. In Saturday's press reports of the proceedings of the convention we read that Mrs. Gaskin (Greymouth) presented her report on "Unfermented Wine," and stated that now most of the Nonconformist Churches used the unfermented wine at Communion. Literature had been distributed among the unions on this subject.

The Railway Hands and Sir Joseph Ward

There are numerous references in the current issue of the *N.Z. Railway Review* which go to show that Sir Joseph Ward is still gratefully remembered by the employees of the great department which he administered with such satisfaction to all concerned. The biennial conference of delegates from the A.S.R.S. was held in Wellington last month, and a proposal was made that a deputation should be appointed to wait on the Prime Minister. We extract the following from the report of the proceedings:—

'Mr. Hampton thought it would be futile to wait upon the ministry while things were in a state of transition. There was little use in waiting on a ministry that would probably be out of office in a few days.

'Mr. Puttick did not approve of this view of the question. They should not anticipate changes.

'Mr. Dash said they should not refuse to meet the Prime Minister. At this stage it would look like a slight on the best man they had had to deal with.

'Members: Hear! hear!'

*

At the annual meeting of the Canterbury Branch of the A.S.R.S. the following, amongst other resolutions, was adopted: 'We are extremely pleased to know that lower-paid men have received a minimum of 9s, and it goes to show that our executive did not work in

vain when fighting so hard to obtain it in October. They must feel gratified, and place confidence in Sir Joseph Ward for having kept his promise to them.'

In a discussion on the date of the next biennial conference of the A.S.R.S., Mr. M. J. Mack (General Secretary) remarked: 'The man who had done most for them lately was none other than Sir Joseph Ward.' Elsewhere in the pages of the *Review* a hope is expressed that Sir Joseph Ward might again take charge of the Department of Railways; and that, we have been assured, is the desire of the service generally.

DIOCESE OF DUNEDIN

The annual meeting of the Christian Brothers' Football Club will be held on Friday evening.

Very Rev. Dean O'Donnell, of Ashburton, who had been on an extended visit for the benefit of his health to his brother, Rev. Father O'Donnell, Queenstown, arrived in Dunedin during the week, on his way to Ashburton. Whilst here he was the guest of his Lordship the Bishop at the palace.

St. Patrick's Dominican Convent Boarding School, Teschemakers, will be blessed and opened on Sunday by his Lordship Bishop Verdon. A special train for Teschemakers will leave Dunedin on Sunday at 10.15 a.m., stopping at Port Chalmers, Scacliff, Waikouaiti, Palmerston, Hampden. The train will leave on the return journey at 5.43 p.m., and arrive in Dunedin at 8.45. The time of arrival at the various stations *en route* and fares are notified elsewhere in this issue.

The missions in the Gore parochial district having been concluded, the Rev. Father Lynch, C.S.S.R., returned to Wellington during the week. Rev. Father Hunt, C.S.S.R., is still in Queenstown district. Rev. Father Creagh, C.S.S.R., goes to Christchurch, where he will open a retreat for the members of the archconfraternity of the Blessed Sacrament on Sunday. Rev. Father Murray, C.S.S.R., will bring to a conclusion the mission in the Port Chalmers district on Sunday.

At the annual meeting of St. Joseph's Harriers, the report and balance sheet were adopted. The election of officers resulted as follows:—Patron, Rev. Father Coffey, Adm. (re-elected); president, the Hon. J. B. Callan, M.L.C. (re-elected); vice-presidents—Rev. Father Buckley, Mrs. M. Coughlan, Mrs. M. A. Jackson, and Dr. O'Neill (all re-elected); captain, Mr. James Swanson (re-elected); vice-captain, Mr. W. Butcher; committee—the captain, vice-captain, secretary and treasurer, Messrs. P. Gorman and D. O'Connell; delegate to Otago Centre N.Z.A.A.A., Mr. E. W. Spain; official timekeeper and starter, Mr. L. J. Coughlan; secretary and treasurer, Mr. J. A. McKenzie; hon. life members—Messrs. T. J. Hussey and J. B. Callan, jun.; hon. auditor, Mr. E. W. Spain. Six candidates were proposed for membership. April 20 was fixed as the date for the official opening of the club.

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

March 16.

His Grace the Archbishop administered the Sacrament of Confirmation to 25 girls and 10 men at Porirua on last Sunday. He also delivered a very instructive address.

A mission for the women of Thorndon parish was opened in the Basilica of the Sacred Heart on Sunday at the last Mass, when there was a crowded congregation. The mission is being conducted by the three Marist missionaries (Rev. Fathers O'Connell, Kimbell, and McCarthy), who recently returned from Tasmania. A mission for men will open on the 20th inst., to be followed by one at Northland.

Sunday's opening sermon was preached by the Rev. Father O'Connell. The decision to hold separate missions for the women has been fully justified, the Basilica each evening being crowded with women.

I regret to record the death of Mr. Brendan Quirk, chief clerk of the Experimental Farm's Division of the

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Agricultural Department, which occurred last night at his residence, Karori. He had been ailing for over a year. He leaves a wife (a daughter of the late Mr. John Maginnity) and three children.—R.I.P.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

March 18.

The Sisters of Mercy, of St. Joseph's Convent, Lyttelton, have received intimation that two of their number passed in part for Class C in the recent teachers' examinations.

On next Sunday evening the Rev. Father Creagh, C.S.S.R., will commence in the Cathedral a retreat for the Arch-Confraternity of the Blessed Sacrament, which is to be continued to the Sunday following—the first event of the kind yet conducted in this city as applying to lay parishioners.

Next Sunday promises to be an eventful day in the religious life of Catholicity in this city. At half-past ten the magnificent new church, just completed at Mount Magdala (which is to be blessed at an earlier hour), will be solemnly opened. There will be Pontifical High Mass in the presence of his Grace the Archbishop of Wellington. His Lordship Bishop Grimes will be celebrant. His dedication sermon is to be preached by Archbishop Redwood. In the afternoon at three o'clock the foundation stone of the splendid new church at Sumner, to be dedicated under the title of 'Our Lady Star of the Sea,' will be solemnly laid by his Lordship Bishop Grimes, and an address will be delivered by his Grace Archbishop Redwood. Large gatherings are expected at each important ceremonial.

EPISCOPAL JUBILEE OF BISHOP GRIMES

MOVEMENT FOR A DIOCESAN RECOGNITION

(From our own correspondent.)

A preliminary meeting was recently held in the Marist Brothers' Schoolrooms to promote a public testimonial in recognition of the episcopal jubilee of his Lordship the Bishop of Christchurch, which occurs this year. The Very Rev. Dean Hills, S.M., V.G., presided; the Very Rev. Father Price, Adm., was present, and an attendance of about twenty-five parishioners of the Cathedral and St. Mary's (Christchurch North).

The Very Rev. chairman spoke on the object of the meeting, trusting that whatever movement was decided upon would have the whole-hearted support not alone of those present, and those whom they represented, but of the entire diocese. We were assembled (he continued) not only to express but to tangibly show appreciation of our Bishop, and the remarkable growth of the diocese since its creation, and co-incident with his Lordship assuming episcopal jurisdiction as its first Bishop. He (the Dean) looked upon it as a distinct honor to be privileged to preside at an inaugural meeting for the purpose specified. He had been acquainted with his Lordship for forty years, thus long before Dr. Grimes had been raised to the episcopal rank, and had been amongst those present at his Lordship's consecration. One work alone of his Lordship's episcopate could be mentioned that would be an enduring monument of his ardent solicitude for religion and the spiritual welfare of his people, viz., the erection of the magnificent Cathedral. This we were all justifiably proud of, but probably few among us paused to reflect on the stupendousness of the task his Lordship had set himself, and accomplished, and the long years of patient toil and acute anxiety entailed thereby upon him.

At this stage, the Very Rev. Father Price and Mr. J. J. Wilson were appointed joint secretaries, and after the Very Rev. chairman had spoken on the nature of the proposed testimonial, the Very Rev. Father Price, Adm., accepted the position of treasurer. By way of furnishing information the Very Rev. Father Price explained that the movement would have the widest pos-

sible scope, as each parish in the diocese would be asked to follow the lead set by Christchurch, as the episcopal centre, and collect towards a common fund. The various parish priests were already in accord with the movement, and would form working committees in their respective districts. Some of the parishes were already at work in this connection.

Several of those present spoke in general terms favorable to the movement and the united arrangements outlined. In answer to a question the Very Rev. Father Price indicated that the date of the presentation of the testimonial would for preference be the patronal feast of the diocese and of his Lordship the Bishop, the feast of St. John the Baptist. All present, with power to add to their number, were by unanimous consent formed into a central general committee, and among other proposals adopted was that a circular letter be sent to all the diocesan parishes and signed by the Very Rev. chairman and joint secretaries. The Very Rev. Dean Hills intimated that he would convene a meeting of St. Mary's parishioners, and lay the proposals of the present meeting before them, and form a local committee. A meeting of the general committee will be held next Thursday evening.

Under the heading of 'A Notable Jubilee' the *Lyttelton Times* of last Monday commented editorially thus:—'The congratulations which Bishop Grimes is receiving in honor of the approaching jubilee of his own consecration to the episcopal office and of the creation of the diocese of Christchurch will be endorsed by very large numbers of citizens. During the twenty-four years that he has spent in the service of his Church in this country Bishop Grimes has won the love and reverence of every member of his large flock. As their counsellor and friend, sharing intimately with them their joys and sorrows, he has endeared himself to his people, and as their Bishop he has set them an example of zealous faith which could not have failed to command their admiration and respect. The record of the achievements of the diocese is a monument to his influence and his own unceasing effort. Only his immediate friends can know how lavishly the Bishop has spent himself in the great work he has accomplished, but no one can fail to realise that the progress of his Church in this diocese has depended to a very large extent upon his powers of organisation and his capacity for sheer hard work. We all know something of the part Dr. Grimes played in the building of his splendid cathedral and of his interest in the welfare of the weak and suffering. Nazareth House bears testimony to the extent of the field in which his activity has found scope. It has been his practice throughout his career in Christchurch to discharge the duty of a citizen both in fostering those organisations of the Church which are doing good among the whole community and in assisting in the educational, municipal, and charitable undertakings that are essential to the advancement of the city. Those who are privileged to come in contact with the Bishop only as a public-spirited citizen, as well as those who are bound to him by closer ties, will welcome the opportunity afforded by his jubilee for congratulating him upon a splendid past and wishing him many more honorable years of activity and happiness.'

Timaru

(From our own correspondent.)

March 18.

The Hibernians, to the number of over one hundred, in full regalia and led by their officers, approached the Holy Table in a body at the nine o'clock Mass yesterday morning. Very Rev. Dean Tubman celebrated Mass and gave a practical discourse on the Gospel of the day, making special reference to the fine display of Catholic manhood present.

HELD OVER

Owing to the pressure on our space this week, we have been obliged to hold over a number of reports.

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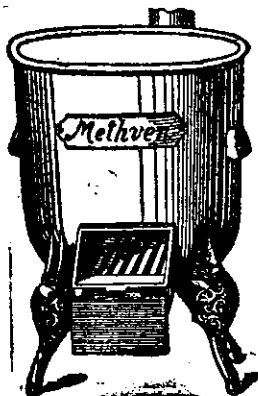
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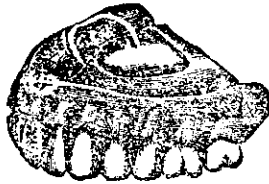
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Irish News

CORK—An Invitation

At a meeting of the Cork City branches of the United Irish League, Mr. Horgan, T.C., referred to the opposition to Mr. Churchill's meeting in Belfast, and said that if any section of Irish Nationalists had used language inciting to outrage as was indulged in by Unionists they would very soon find themselves in the dock with all the legal forces of the Crown against them. The chairman (Coroner Murphy) said that if the Unionists of Cork desired to call a meeting in the city, not a single Nationalist would raise a word or finger to prevent or molest any gentleman attending it. He took it on himself to say to Sir Edward Carson and the other Unionist leaders, that if they desired to go to Cork at any time in the immediate future, they would bind themselves solemnly not to molest him, and if necessary they would give him safe conduct through the streets, and see that the meeting was not disturbed. 'If,' he said, 'you authorise me to join issue and agree to that invitation, I will ask you to stand up, and so give your sanction.' The whole audience stood up.

DERRY—A Centenarian

At Maghera, Co. Derry, the death occurred recently of Bernard Bradley, the oldest resident in the district, and possibly the oldest in Ulster. The deceased gentleman had attained the great age of 110 years, and although for a short time previous to his death he had been confined to bed, he maintained his faculties to the end.

DUBLIN—Catholic Truth Society

The Very Rev. J. T. Murphy, C.S.Sp., presided at a meeting of the Catholic Truth Society in Dublin towards the end of January, at which it was reported that a gentleman had beaded a fund for the counteraction of rationalistic and Socialistic literature by a subscription of £50, and that in addition over £100 had been received towards the same end. A special committee, including Professor Magennis, Rev. D. McCaffrey, and Rev. T. A. Finlay, S.J., was appointed to devise means by which to deal with the matter.

Different Treatment

The following resolution was unanimously adopted at a meeting of the Parliamentary Committee of the Irish Trades Congress in Dublin:—'That this committee calls the attention of workers to the action of the Government in arresting a trades union organiser, Mr. P. T. Daly, in Wexford for alleged incitement to riot, whilst at the same time they allow members of the Privy Council, Justices of the Peace, etc., in Belfast, not only to incite to riot and murder, but to actually threaten civil war, without taking any action thereon, and owing to this and other occurrences during this dispute we demand a full investigation into the actions of the authorities in Wexford, and request the Chief Secretary to receive a deputation on the matter immediately.'

Death of Colonel Nolan

The death occurred on January 31, at a private hospital in Dublin, of Lieut.-Colonel Nolan, ex-M.P. The deceased was one of the old Home Rulers, whose allegiance to the cause of Nationality dates from long before the time of Parnell. He was born in 1838, and was educated at Stonyhurst and Trinity College. He entered the British army when he was still young, and served with distinction in the Abyssinian war, from 1867 to 1868, under Napier. During that time, while serving with his regiment, he acted as correspondent for the *Daily News*. His literary work was considered to be of high very merit, and one of the leading military men in Spain, Marshal Prim, declared that on reading his messages he could follow the intricacies of the campaign as well as if he himself had been on the spot. The deceased was created a Lieutenant-Colonel in 1881, in which year he retired. In 1872 he was first returned for County Galway as a Home Ruler by 2823 votes

against his Conservative opponent, but was unseated, on petition, by the notorious Judge Keogh. Colonel Nolan's victory was a great blow to the Clanricarde influence in County Galway. That family had held the representation of the constituency for generations in the hollow of its hand, and Major Trench was its nominee. The Marquis of Clanricarde of the time, father of the present notorious Lord Clanricarde, was so incensed with his tenants who voted for the Home Rule candidate that he promptly raised their rents. At the General Election of 1874, two years later, Colonel Nolan again easily won the county, and still again at the subsequent election of 1880. At the General Election of 1886 he was unopposed. At the election of 1892, as a Parnellite, he defeated the anti-Parnellite candidate, the late Dr. Tanner, in North Galway, by 2040 votes to 1651. Three years later he was defeated himself by Mr. Denis Kilbride, the anti-Parnellite candidate by 2590 votes to 2025. In 1900, however, after the Nationalist re-union, he was returned for North Galway unopposed, and remained member for that division till 1906, when he was beaten by Mr. Thomas Higgins by 2585 to 1064. Mr. Higgins, it will be remembered, did not live to learn of his triumph, for he died on the night of the polling. Colonel Nolan did not again go forward, and from that day dropped out of political life.

GALWAY—A Transatlantic Port

At the annual meeting of the Dublin Chamber of Commerce, Mr. Richard Kelly, B.L., advocated the claims of Galway as a Transatlantic port. You have only to look at a map (he said) to see the close and direct connection existing by rail between Galway and Dublin. Almost respectively due west and east, a straight line of rails joins them and a double line almost all the way bridges the 126½ intervening miles. Galway, on the west coast, is admirably suited geographically and topographically for a Transatlantic port. It has a fine, spacious, and relatively safe bay, the Arran Islands, 26 miles out, form a natural breakwater. It is free from fogs and excessive storms, and it lies almost directly opposite the Newfoundland port of St. Johns, and the only Canadian port of Halifax, only 2690 miles, 3½ days' voyage, dividing them, as against six days between Liverpool and New York. Even so far back as the later years of the eighteenth century, and into the beginning of the nineteenth, until the blight of the Union fell on the land, there was a more intimate connection between Galway and the American colonies, and later on the thirteen States, than between them and any English port, with the one exception of London, thereby recognising the importance and utility of Galway. In those far-off days a close commercial connection existed between Galway and the capital of the country, for Galway then supplied Dublin with all its wines, having sailing intercourse with Spain, and the Galway merchants had a store at Athboy for their supplies weekly to that city. Every glass of port and claret drank here in these convivial days came from Galway. Fifty years ago Galway again came to the front as a postal service station, and a line of steamers ran from it to Boston. But English trade jealousies soon destroyed that enterprise as before; ships which kept time soon mysteriously began to delay; one was unaccountably burned, and another struck on a reef, known to every schoolboy. All this was intended to discredit and destroy the service, and it too well succeeded. For the third time Galway relapsed into a condition of commercial stagnation and trade isolation, and that is, unhappily, its sad condition to-day. An opportunity now arises for changing that and for pushing not only Galway but Dublin and Ireland generally once again into the commercial forefront of the world's commerce.

KERRY—Anti-Consumption Crusade

The anti-consumption crusade has received a powerful impetus from the earnest speech of his Lordship the Bishop of Kerry, at the Women's National Health Association at Killarney. He strongly deprecated a policy of *laissez-faire* in a matter which is, after all,

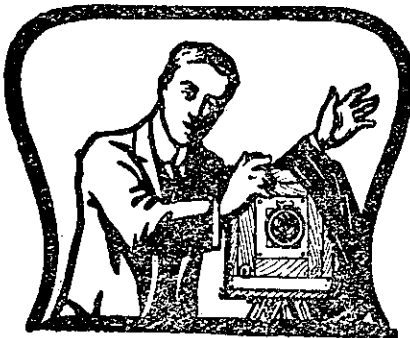
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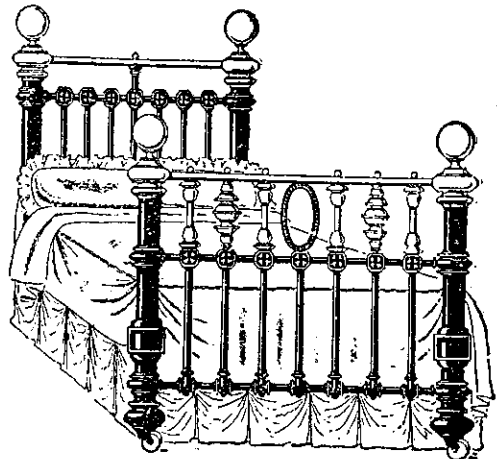
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becoming a national one, and very pertinently asked how it was, that while the loss of nine lives in a boating disaster some time back, aroused universal commiseration and sympathy, none troubled over the health statistics of Killarney when they registered fourteen deaths from consumption in one year. It is to be hoped the crusaders will prosecute their noble enterprise with greater ardor than ever after this episcopal encouragement.

LIMERICK—A Diocesan Chapter

His Holiness the Pope, it is stated, has decided to establish a Diocesan Chapter in the diocese of Limerick.

Lord Dunraven and 'Ulsteria'

In an interview with the special correspondent at Limerick of the *Daily Chronicle*, Lord Dunraven said: 'This business of Ulsteria is a very serious matter, though if it were not so serious it would be comical in the extreme. The attitude of these men is unreasonable, and therefore all the more dangerous. Argument is wasted on men in a panic. For this state of panic there is but one excuse, and it is a poor one. The capture of the official Nationalist Party by a political association from which Protestants are excluded has doubtless engendered fear of sectarian animosity and aroused sectarian antagonism. You know, of course, that there is no reason in the world to suppose that the Catholic majority would persecute the Protestant minority in the event of Home Rule. . . . And isn't it sad, their lack of humor? Deprived of that saving sense, they seem really incapable of seeing the extraordinary figure they cut. Ulster has, they say, ever been law-abiding and loyal—a statement comical in its inaccuracy to anyone knowing anything of the history of the province.' 'No, I confess,' he continued, 'that I do not see the end of things. Ulsteria appears to me a deep-seated malady affecting the reasons of its victims. You can't argue with such people, and the saving sense of humor certainly is unfortunately lacking. Well, what is to be done? We must wait till the Home Rule Bill is produced. Perhaps there will be something in its enactments to mollify the raw susceptibilities of the north-east corner. Saner moderate opinion is to be found there if it was allowed expression.'

WATERFORD—An Example for the North

At the quarterly meeting of the County Waterford Executive of the United Irish League, Mr. P. J. Power, M.P., said their opponents asserted continually that the first thing that would be done if Ireland had the management of her own affairs was to persecute Protestants. Everyone who knew Ireland knew that was a libel on the Irish people. He gave many instances of the toleration shown by the Catholics of Waterford city and county. For three times in succession a Protestant from the North of Ireland, in the person of the late Mr. Allingham, had been elected Mayor of the city. The county had elected three Protestant gentlemen to Parliament, namely, Mr. Villiers Stuart, Mr. Jasper Douglas Pyne, and Mr. Alfred Webb. These local instances would show people that this cry of religious persecution was false. They should hunt from political life anyone who endeavored to raise this wretched bogey of sectarianism. Mr. George Crowley, a Protestant, said the cry of intolerance was humbug. He had no fear of his Catholic fellow-countrymen, than whom he had no better friends. Comparisons are said to be odious, but one may fairly ask when will the Protestant Unionists of Belfast, Derry, and Portadown show similar toleration to that of Catholic Waterford?

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People We Hear About

Count Plunkett, K.C.H.S., F.S.A., has been elected President of the Royal Society of Antiquaries of Ireland, and the Right Rev. Dr. Donnelly, Bishop of Canea, and the Right Hon. M. F. Cox, M.D., P.C., are appointed Vice-presidents. The society has over a thousand members, and extends its work throughout Ireland. It is the principal agency for the study and protection of Irish antiquarian remains.

In a letter to the *Dublin Freeman's Journal*, Mr. D. L. Twomey, writing from Manila, Philippine Islands, regarding Persia, says: 'Mr. Shuster, the Treasurer-General and Administrator of the Finances of Persia, chose four Irishmen as his lieutenants to carry out his projects. One could easily pick up the roster of any school in Ireland and see such names in it as Patrick Joseph Fitzsimon, from Drogheda, now Paymaster-in-Chief of Persia; William J. O'Donovan, from Cashel, now Chief Engineer of Persia for Public Buildings, Highways, Means of Communication and Irrigation Works; John Francis Green, from Limerick, now Captain-General of the Constabulary and Customs Guards of Persia, and one time Captain in Roosevelt's famous Regiment of Rough Riders; and F. T. McCaskey, from near Dungannon, of sound '98 Presbyterian stock, Chief Supervisor of Persian Customs.'

With the January issue of the *Irish Monthly*, that sterling little magazine begins its fortieth year. The same editor (Rev. Matthew Russell, S.J.) that launched the tiny journal and so long since pushed out into the great sea is still at the helm. Forty years ago it was a venturesome task to lay the keel of a 'sixpenny magazine of miscellaneous literature, with an Irish accent and a Catholic tone and spirit,' and sail out among the mighty fleet of secular and anti-Catholic periodicals which covered the deep. The *Irish Monthly* was like a tiny speck on the great ocean. Fortunately (remarks *America*) the designer and the builder was also the captain who had tested every timber in his craft and knew every joint in the timber. It was he who assorted the cargo and trimmed the sails. Its destination, too, he had determined beforehand, and he had become familiar with the perils that lay in his pathway. The ocean's map was ever before him, and with an eye on the compass he steered fearlessly ahead.

The Right Hon. Lionel George Carroll Petre, 16th Baron Petre, is the representative of one of the most ancient families in England: he can trace an unbroken authentic descent for more than five hundred years (says *Mayfair*). The first member of the family to distinguish himself in a public capacity, and, indeed, to found the family fortunes, was the celebrated Sir William Petre, a very silent man, but a man renowned above most of his contemporaries for his vast scholarship and profound knowledge of statecraft. He was Secretary of State to four successive English sovereigns—Henry VIII., Edward VI., Mary, and Elizabeth. His son, Sir John Petre, who was M.P. for Essex, was, in 1603, raised to the peerage by James I. Since then the Lords Petre, who share with the ducal family of Norfolk the honor of being at the head of Catholic society in England, have on various occasions played leading roles in the history of their country. Lord Petre, who attained his majority a few weeks ago, was educated at Edgbaston, the great Catholic school founded by the late Cardinal Newman, and is now a lieutenant in the Coldstream Guards.

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PARENTAL OBLIGATIONS

THE TRAINING OF CHILDREN

Self-repression is rendered necessary by the passions of human nature, which everyone of us inherits at his birth. Our natural tendencies to pride, sensuality, sloth, temper, and other kinds of self-gratification, are called 'passions' (writes the Right Rev. Bishop Hedley in the *Ave Maria*). In themselves the passions are not sin, nor sinful; they become sinful only when the human will deliberately indulges them, yields to them, or puts occasions in their way. Luther and Calvin taught that human nature and its passions were formally and essentially sinful. This doctrine, which widely infects Protestantism at the present day, leads naturally to the idea that a man cannot help his sins; that it is no use to strive against your nature, seeing that you cannot get rid of it, and that if you only trust in Christ it does not matter much how you indulge yourself, provided you do not come into collision with human law nor with your neighbors. The Catholic teaching is that the passions are one thing, and the will another; and that, whatever a man may feel, there is never any sin except in so far as the will consents; whatever temptations may trouble his senses or his intelligence, moral guilt begins only when the rational human will freely yields to them, either in act or in desire. Hence every

Christian Has a Twofold Duty

with regard to the sinful propensities of nature—namely, resistance and mastery. He must resist; and, when his passions rise up against a grave precept of Almighty God, he must resist under pain of mortal sin. But he must go further; he must strive to obtain such a mastery over his passions that not only may the danger of mortal sin be far removed, but that even in lesser conflicts and in the ordinary occasions of life he may be able to rule them, and may keep himself entirely faithful to the grace of his Heavenly Father.

It must be further remarked that the passions, being seated in the bodily nature of man, may be made stronger and more violent by indulgence; and, on the other hand, may be weakened and even exterminated by systematic repression. We not unfrequently meet with men and women who have so indulged themselves in pride, covetousness, sensuality, and spiritual sloth, that they seem to be unable, when temptation offers, to help giving way. They will sometimes tell you that this is so. They must not, however, be believed; for they can always pray, at the very least, and so obtain the grace they require. On the other hand, the saints, and men and women who lead a spiritual life, are found to have so diminished, by self-discipline and God's grace, the violence of their natural propensities that they seem to be almost exempt from the weaknesses of human nature. But such persons are very rare.

We have no despotic power over our passions: they are independent of the rational will: they are the natural result of original sin, are excited by the presence of their objects, and follow laws of their own. All that we can do is to manage them, by turning their own nature and their own laws against themselves, as when one weakens the force of a metallic spring by keeping it under constant pressure.

Children, as there is no need to say, develop passions long before the age of fourteen. Until they attain the age of responsibility and the use of reason, there can be no sin in their acts of self-indulgence or in their display of passion; although those who have the care of them can not begin too early to teach them self-command and self-restraint. As for boys and girls over seven, it is quite possible for them, by deliberate pride, disobedience, sensuality, contempt, anger, and sloth, to become guilty of grave sin. The task of those who are responsible for the training of children, therefore, is to watch their evil propensities, and to give them all the help they can in resisting them and in mastering them. To fail in this duty is to expose the child to spiritual destruction. First of all, then, there are

Numbers of Children Ruined by Foolish Indulgence on the part of their parents and others. This is a marked characteristic of the present day, and is perhaps a reaction from the undue severity of two or three generations ago. It shows itself in unnecessary and excessive pampering, caressing, excusing, and admiring. Certainly a child ought, as far as possible, to be kept contented and happy. An atmosphere of severity, repression and hardship prevents a child's nature from expanding as it should, and leaves it stunted and distorted. But it should never be lost sight of that children are naturally vain, exacting, prone to envy, forward and lazy. Great discretion is, therefore, needed in praising or noticing them, in giving them what they clamor for, in regulating both the kind and the amount of their food, and in giving them their liberty. It is much easier for a parent to give them all they want and to let them do as they like. That is the way in which children are spoiled at the present day. And this hurtful indulgence of children does not always come from the wish to save trouble. It sometimes springs from a genuine affection for one's children, and a pride in them. Such love and gratification are entirely praiseworthy. But they should not be foolishly displayed. The dearest and the most charming children are the most easily spoiled; and many a parent is visited in after years by the results of his foolish indulgence, and has to lament the day when he allowed the bad seeds of vice and dissipation to take root, unchecked in the soul of his beloved child. Not only are parents bound to abstain from spoiling their children, but

They Are Bound Also to Correct Them,


—that is to say, when a child outwardly shows vanity, disobedience, greediness, or temper, the father or mother should administer a reproof, and, if necessary, punish him. By this, a child is both instructed in its moral duty—a matter which is more necessary than many people think—and impelled to take pains to repress bad propensities.

It is, however, just on the point of correction that so many parents do harm rather than good. Correction, to be of any use, should be both reasonable and opportune. But many parents correct in anger and temper; they say the wrong thing, and by their passion and excitement neutralise entirely their moral influence. Others, again, never cease from harassing the child with querulous complaints and petty scolding, until at length the child ceases to care or to notice. Correction should be considered, measured, and adapted to time and circumstance. Once made, the parent should see that it is attended to. Punishment, if needful, should inevitably follow. There can not be a doubt that, with children, the conviction, arising from experience, of the certainty of punishment is a powerful stimulus to the invaluable habit of self-restraint. But punishment, more than any form of correction, needs to be wise, considerate, and strictly moderate: for there is always the danger that punishment will stir up the child's rebellious passions, and harden it in wrongdoing instead of moving it to good resolution. This danger is always greatest when he who punishes is seen to be angry and unjust. There is much parental punishment that is merely parental temper. Such punishment works infinite harm, and is the cause of the moral ruin of multitudes of children. For the rest, the 'repressive' training of the young is chiefly concerned with the virtues of

Humility, Obedience, Patience, and Frugality.

We have already seen what is the meaning of humility, and how necessary it is for a follower of Jesus Christ to repress that troublesome and unquenchable 'self' which puts itself even in the place of God. It is not necessary to lecture children on the nature of humility: they best learn what it is at the feet of their Heavenly Father. But there is no more effective way of putting humility into practice, and of weakening the dangerous impulses of 'self,' than the exercise of obedience. By obedience the child learns the habit of repressing self-will, and of conforming its natural wilfulness to law and authority. One of the most distinguishing features of our modern civilisation is the prevalence of independence and self-assertion. The Gospel

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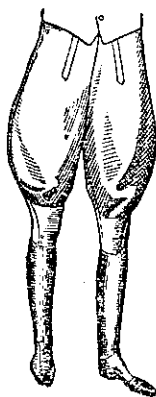
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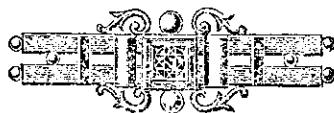
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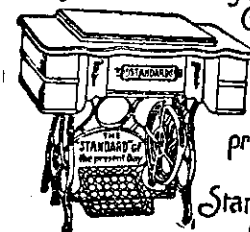
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of our Lord Jesus Christ requires men to obey both divine law and human law; both God's Commandments and the authority of those who have on earth the right to command. The Gospel teaches that such obedience should be a real obedience of the heart, grounded on Christian humility and on the genuine wish to obey.

It is not too much to say that, at the present day, obedience is practically a dead virtue. Such outward submission as there is—such as can not be helped if civilised and social life is to go on—is accorded without any love of that humility and obedience which Jesus Christ has taught, but rather with distaste and mental resistance, grudgingly and sparingly. Young men and young women are accustomed to question everything and criticise everything. This propensity is anti-Christian, and is perilous to eternal salvation. It can be counteracted only by Christian training in the practice of obedience and by Christian instruction in its spirit. What is required of parents is the reasonable and consistent exercise of authority. Children should be made to do what is right, just, and becoming. Caprice, selfishness, and despotism on the part of parents are as bad for the child as for the parents themselves. Children obey readily if they are treated kindly and reasonably, and they soon acquire the valuable habit of obedience. If, at the same time, the father or mother tries, at opportune moments, to explain to them the beauty and the preciousness of that humble spirit which sacrifices the evil self before the throne of God, and emulates afar off the sentiments of the Sacred Heart of Jesus, there a Christian character is formed which in future years will throw all its weight on the side of the Kingdom of God.

Children are not Naturally Rebellious,

but submissive; and a sensible father or mother should have little difficulty in forming them to the habit of obedience. There are, however, other impulses in which the germs of pride exist, and which must be carefully watched. As has been already said, they are vain and conceited, and these evil propensities should be repressed. 'Showing off' is innocent enough, but it contains the germ of deliberate pride. A wise parent will, therefore, keep the child out of occasions and temptations, and will inculcate the necessity and the value of good and spiritual intention in all that is done or said. When the child has to endure failure, reproof or ridicule—a thing which most children feel keenly—it should be encouraged to turn to the holy will of God, to accept the humiliation, and to offer it up in union with the humiliations which Jesus accepted for our sake. And, in a word, all pride or vanity, in talents, belongings or achievements, in looks or in dress, should be counteracted by turning the child's heart to the God who gives all these things, to whom alone belong glory and praise. Vanity in a child may be a small matter, and it would be a mistake to treat it as if it were serious; but as the powers develop and strengthen, it becomes more deliberate in act and more rooted as a habit. It must not, therefore, be permitted to have its own way.

The exercise of patience represses the evil passion of anger, teaches the habit of Christian resignation, and accustoms the child to govern its own desires. Anger, in children, is really very often a frenzy, a short madness. It is generally more a physical transport than a sin. But if uncorrected and unchecked it becomes dangerous, and is likely to spoil the character and wreck the soul. From earliest infancy it should be taken in hand. Fortunately, most children, when passion has evaporated, are more or less ashamed of the exhibition they have made of themselves. The parent should wait for this period of calm. It is no use engaging in a contest with a child when it is excited. Lead it away, put it in banishment, leave it in solitude, but do not inflame its passion by scolding. Sometimes the calm word or the mere look of a mother that it really respects will quickly soothe it. And then, at the right moment, the child must be taught to think of the Child Jesus in His meekness and patience, must be turned to contrition, and be prepared to be on its guard when the occasion shall happen again.

Another form of impatience is want of resignation in suffering or pain. With great kindness and sym-

pathy the suffering child should be led to accept the holy will of God, who wishes to use all pain to draw us nearer to Himself; and should be reminded of the Passion and Cross of Jesus Christ, who has suffered so much in order to sanctify our sufferings, and to make them precious for the gaining of heaven. Children must also be taught to be patient when they want anything. Such impulses are often mere greediness, and will probably disappear as years go on. But it is a good moral lesson for them to learn to be moderate in desire, to express themselves calmly and with consideration for others, and to put up with disappointments in a Christian spirit. All these lessons, inculcated with prudence and in the right season, go to form the true Christian of the years to come. Further, it is of great importance that

Children Should be Trained to Frugality.

Nothing spoils the character more irretrievably than the habit of self-indulgence. We have only to look at the world in which we live to see that men and women in these days worship ease and luxury, caress their bodies and their minds, and show irritation at everything that pricks or inconveniences them. This anti-Christian disposition is not confined to the rich or the well-to-do: the masses of our fellow-countrymen who obtain their livelihood by the work of their hands are quite as much bent upon self-gratification. Their idea of pleasure may be coarser and their enjoyments less refined, but they are none the less determined to enjoy themselves, and hence are quite as much degraded and spoiled in all spiritual respects. The Christian ideal is a sober, restrained and hard life—a life that is lived principally for the immortal soul and next for the mind and heart,—a life in which the body is taught to use food, drink and recreation not for their own sake, but only as means to the carrying out of those higher purposes for which our Heavenly Father has placed us in the world.

One great reason why this Christian idea of life is so little practised is that so few are taught it in their childhood. The pampering of children is carried to an excess which is really pitiable. Nature prescribes, in their case, the plainest of food, total abstinence from alcoholic drink, regular hours, and the absence of excitement. What too often happens is that parents, partly through mistaken affection, partly through ignorance, and partly through supineness and heedlessness, feed their children very much as they feed themselves, allow them to contract the fatal taste for drink, keep them out of bed, and take them to all kinds of unwholesome entertainments, or perhaps let them run wild in the streets. If a child is to grow up into a true follower of Christ, it must be habituated to moderation, regularity, temperance, and an abhorrence of a soft life. It must be taught to live by reason and not by impulse; to act on religious principle and not to be the slave of appetite; to despise luxury; to mortify itself in eating and drinking; and, in a word, to take the side of the Cross of Christ without hesitation or regret. No man who does not in a genuine sense take up the Cross can be called a follower of our Lord and Saviour.

Why are not children explicitly told of this law and gently encouraged to live by it? Unless they are told they do not realise it. They hear, as they grow up, the words of Christ read out, and they repeat forms of prayer. But they easily come to look upon all such language as dry formality: the more so, as the practice of their elders seems so utterly unaffected by either Gospel or prayer-book. What is wanted is that those responsible for children should translate the Gospel into language which they can understand; that they convince them that our Blessed Lord meant to lay down a practical command. But parents who do not live up to this command themselves can hardly, for mere shame, press it upon their children. And that is in reality one of the reasons why the Cross is so little preached to the child: and it is also a reason why so many parents have to dread the fate of those who give 'scandal to little ones.' (St. Matt., xviii., 6.) The fault is not on the part of the child. With all its natural propensities to evil, the child is seldom wanting

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in a certain ingenuous sincerity and generosity. Let the ideal be put before it, and there will never be much difficulty in its being taken up. But when boys and girls grow up without having caught a glimpse of the great law of the Cross, how can it be expected that we shall have a Christian generation? All parents and persons in charge of children are bound, in virtue of their office,

To Train Them, by Instruction and Management, in repressing such passions and impulses as have here been spoken of, and in acquiring the rudiments of a pious and moral life. In carrying out their duty, they should avail themselves of such help as they can get from priests, teachers, Sacraments, and school. It is true that a parent can never leave the training of a young child entirely to others. The child lives with the parent, and especially with the mother; and if their intercourse in life is altogether barren of good advice and opportune correction, nothing else can supply that deficiency. The well-to-do parent may hire governesses and servants; but, however able or devoted these may be, they are never near enough to a child's soul and heart to influence it with adequate depth and completeness. The poor mother may plead that she is ignorant and over-worked; but this duty does not require either learning or leisure, but only Christian feeling, and the saying and doing of the right thing at opportune moments.

All parents should make use of certain external assistance. In the first place, they should know that the passions of human nature can never be resisted or mastered without the aid of divine grace, which is given, as a rule, chiefly through the Sacraments. It is no small part of the parental office to see that children are prepared in good time and with adequate instruction for confession and Holy Communion, and to keep them up to a frequent participation of these Sacraments. It is too much the custom to leave all this to the priest and the school. But, however zealous the priest may be, and however efficient the instruction given in school, it is really the parents' responsibility, and there should be no mistake about this. As long as the Sacraments are treated as a department of school work, we shall have the children giving them up as soon as they leave the school. It can not be denied that it is better that children should be marched in companies to confession and Communion by their good and solicitous teachers than that they should never approach at all. But it would be far more to be wished that the Sacraments be a part of the family life. All parents who are worthy to have children should be anxious, by example and pious words, to impress upon them how necessary is God's holy grace to keep them good, and how ready and anxious is our Lord Jesus Christ to give them His grace in order to overcome themselves.

In concluding these words, let it be repeated that a parent, in order to make moral training effectual, must guard his child from any training or any influence that is evil. It must be kept from bad companions and bad books. This, it would seem, could best be done by keeping children, when not at school, as much as possible under the mother's own eye. Parents plead that children have nowhere to play except in the streets. There is much truth in this. But, all the same, the life of the streets makes moral training almost impossible, and that for two reasons—first, because children learn so much evil there; and, secondly, because these young frequenters of the streets become as it were strangers to their own families, and acquire a wild and irresponsible temperament which fits them for any and every kind of mischief.

We frankly confess that we do not know how this evil can be remedied. All that can be done is to palliate it by those means which our zealous clergy do their best to adopt, such as associations, sodalities, clubs, the Boys' Brigade, and similar institutions. When priests and good pious laymen draw our boys around them and interest them in salutary and useful occupations, the poor children are saved in great measure from the corruption of bad company. And when, in judicious moderation, such good work is en-

hanced by the presence of piety and religious feeling—above all, when the kindly priest can gather his boys around him in the name of the altar and the choir,—it is touching to see how the unspoiled nature of a child responds to spiritual light and warmth, and how the primitive propensities of nature are kept down and disappear. But for the moment we are addressing parents. There is no way of compelling them by law to train their children to be good, as there is to oblige them to feed and clothe them. But Almighty God holds them responsible for the soul as well as for the body; and we trust that, by God's grace, these words may reach their hearts and make them reflect how momentous their responsibility is.

POLITICAL CONDITIONS IN BELGIUM

When the Schollaert Ministry fell last June not a few of the Catholic leaders in Belgium were convinced that it was the death knell of the party. Woeste's opposition to the School Bill had shattered all their hopes. It was not till they saw the 80,000 voters gathered at the mass meeting in Louvain on August 27, that they began to regain their courage and to brace themselves for the communal elections in October. The results in that struggle (says a contributor to *America*) were not all that the most sanguine had expected. Many of their leaders were thrown out of the City Halls of the various localities, thanks to a coalition or fusion of all their opponents, but to have captured 16,000 out of 25,000 places was not by any means discouraging.

The opposition, however, were in great glee over their success, and they promised themselves to make short work of the de Broqueville Ministry. Indeed, one of the Socialist deputies boasted in *Le Peuple* that 'it would crumble at the first onset. Parliament would be dissolved and an appeal be made to the people in a general election.' As a matter of fact they had several formidable batteries trained against the Cabinet, which they were sure would be effective. There was first the charge against the Minister of War for not having protected the country at the time of the Morocco crisis. Then the Colonial Minister was to be assailed for the misdeeds of the missionaries of the Congo. The Minister of Finance was to be faced with a deficit in the revenues. The Minister of Railways was to be accused of hampering commerce by excessive railway rates. The Minister of Labor had trampled on the rights of the Syndicates; and the Minister of Agriculture was made responsible for the rise in the cost of living. That was enough they thought to upset a dozen ministries. But Parliament adjourned for the Christmas holidays, and the Opposition is still panting from its ineffectual assaults, but not a stone had been stirred in the ramparts of the Government.

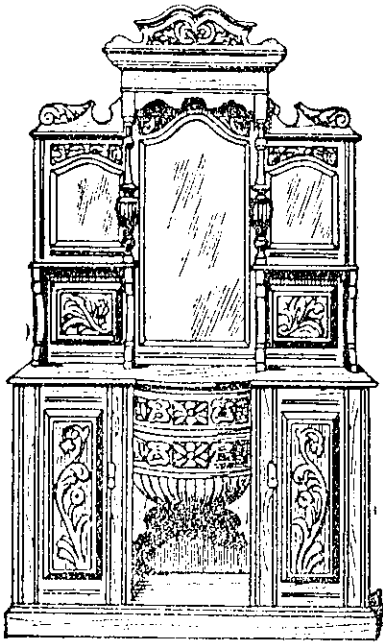
'What can you do,' said one of the Liberal leaders, 'with that de Broqueville Cabinet. It smiles at you and keeps its temper? De Broqueville is a splendid leader, and every member of the Ministry is in full sympathy with him. You cannot persuade the people that such men are a set of scoundrels and are leading the country to bankruptcy. They are shrewd politicians, and we Liberals have never learned the trick. As for the Socialists, they are mostly a stupid set, and in spite of all we do the people are convinced that they are governed by men of the most kindly disposition, who are thoroughly educated, clever, and devoted to their work.' At present, after the fray, the Opposition are reproaching the Catholics with having no programme. This charge is based upon the fact that the Catholic leaders are at odds on the question of suffrage. But it is pretty common opinion that sooner or later the party will adopt as a motto,

'Universe Suffrage Pure and Simple for both sexes.' With regard to a lack of programme, M. Helleput, the Minister of War, said the other day in a meeting at Antwerp: 'No programme! When the last working-man will live in his own house, when the last toiler in the fields will have his own bit of land; when the last woman will quit the factory and become again the angel guardian of her children and her home;

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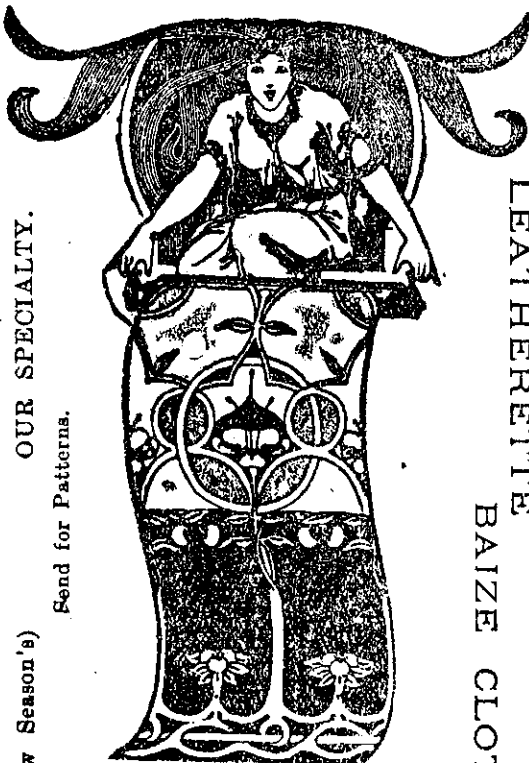
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What has been achieved in this respect can be seen by a comparative review of the relative strength of the Socialist and Christian forces. The following figures speak for themselves:

	Membership of Socialist Syndicates.	Membership of Christian Labor Unions.
1905	34,184	14,000
1906	42,491	20,231
1907	55,840	30,231
1908	67,418	39,517
1909	73,861	40,537
1910	68,984	49,478
1911	76,974	71,235

The report for the Catholic syndicates was made at the Congress of Courtrai, in 1911, by the Rev. Father Rutten, who is the chief mover in this work of uniting Christian workingmen; that of the Socialists is taken from the Socialist paper *Le Peuple*, and from the report of the Syndicate Commission of that party.

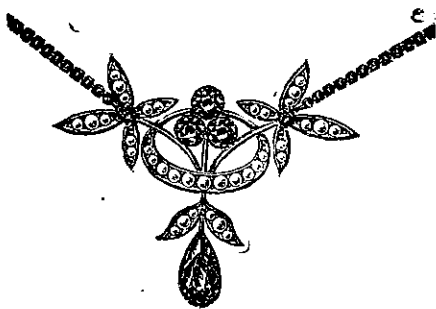
Of course, the Socialists tried to take the sting out of this report and pretend that these memberships exist only on paper. The answer to this charge is that the Christian Unions, unlike the Socialist Syndicates, have to transmit yearly reports to the Minister of Labor, with their accounts and lists of membership. These lists are printed, so that everyone can verify their exactness. That cannot be done for the Socialists. In Brussels alone the fees paid by the members of Christian Unions for the 5600 members ran up to 32,000 or 33,000 francs; and that means at most only one franc a month. In localities where there is no treasury against lock-outs and the like, the fees are still smaller. Moreover, there are many affiliated to the Socialist Syndicates who are only nominally Socialists. This is especially the case in Brussels, where almost all the trades have to have some connection with the *Maison du Peuple*, whether they like it or not. Finally, it is notorious that many of the Socialist Syndicates are little else than centres of political action and free thought. So that as a matter of fact there is no doubt that the Catholics of Belgium have good reason to face the future with the greatest confidence.

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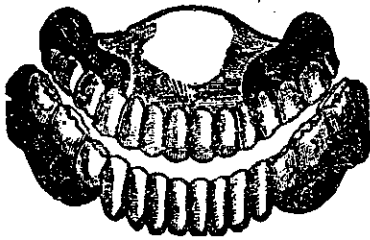
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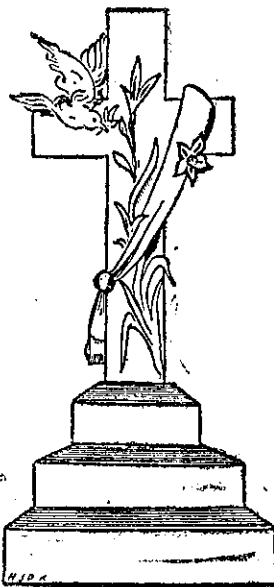
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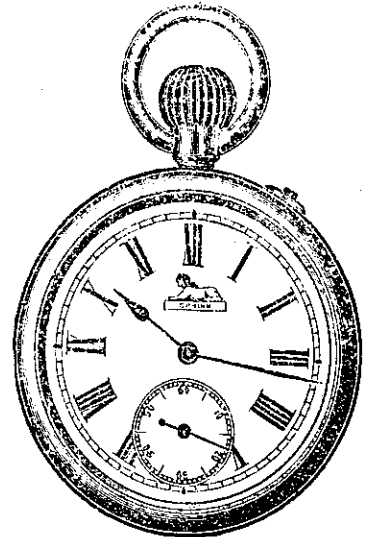
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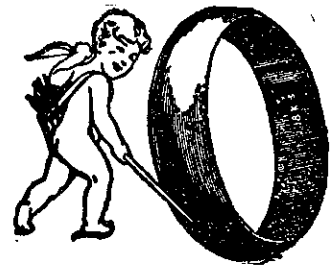
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A well-informed Dane says that in his opinion the success of the co-operative movement in Denmark is dependent on small holdings; and conversely, without co-operation, the small holdings would be impossible.

One hundred years ago wool was sold by the candle—that is, the bidding on each lot only lasted while an inch of candle burned—the last bid before the candle went out securing the wool.

During the past five years the number of poultry in the Dominion has increased by half a million head, and yet prices are as high as ever, and decent table-birds are at a premium.

If you will coil rope to the left twice and then take the end and pass it down through the coil and then coil it once to the right you will probably take the twist out.

Quick milking and clean milking largely increase both the quantity of milk and the percentage of butter-fat; while slow and slovenly work prematurely dries off the cow.

The ploughs are put in the soil at the Bathurst Experiment Farm as soon after the crop is off as possible; then a fodder crop is sown, the land is ploughed again during October and November, and lies in the fallow until the next April.

At Burnside last week there was a yarding of 120 head of fat cattle. Owing to the small yarding prices showed an advance of 10s on previous week's rates. Best bullocks brought up to £11, medium, £9 to £10 10s; best heifers up to £7 10s. There was a medium yarding (1871) of fat sheep of mixed quality. Owing to the yarding being smaller than usual, prices were slightly better. Quotations: Best wethers, 18s to 20s; medium, 16s 6d to 17s 6d; best ewes, to 16s; medium, 12s to 14s. There was only a medium yarding of fat lambs, 1043 being penned. At the beginning of the sale prices were slightly better, but after butchers' requirements were filled values receded, as export buyers were operating on reduced limits in sympathy with the London market. Quotations: Best lambs to 14s 6d; medium, 12s 6d to 13s 6d; unfinished, 9s to 11s. There was a short supply of pigs and a keen demand. Suckers brought from 9s to 15s; slips, to 33s; porkers, 40s to 50s; light baconers, 50s to 60s; heavy baconers, 60s to 80s.

There were fairly large entries of stock at Addington last week. Fat cattle were irregular of sale. Store sheep sold at late rates, and fat lambs were firmer by about 1s per head. Fat sheep sold at previous week's rates, and pigs were unchanged in value. The yarding of fat lambs totalled 4072. The quality of the lambs was good, average freezing lines selling at 12s 6d to 16s 6d for ordinary weights and 16s 9d to 18s for tegs. There was a good yarding of fat sheep, including some prime lines of wethers, for which there was a good demand for export. The range of prices was: Prime wethers, 17s to 20s 6d; extra, to 21s; others, 14s 9d to 16s 6d. Merino wethers 13s 3d; prime ewes, 13s to 17s 3d; extra to 18s 9d. There were 216 head of fat cattle penned. There was an irregular sale, but on the whole there was practically no change in prices except in the case of cows, which were easier. Steers made £7 10s to £11 12s 6d; extra, to £13 10s; heifers, £4 17s 6d to £10 15s. A medium entry of fat pigs met with a complete clearance, there being a good demand at late rates. Choppers sold at 70s to £5 10s; heavy baconers, 60s to 70s; lighter, 50s to 57s 6d; large porkers, 45s to 48s 6d, and smaller, 37s 6d to 42s 6d.

TREATMENT OF LAMPAS.

The South Australian Government veterinarians have strongly condemned the old-fashioned and cruel method of burning out lampas. Mr. J. S. Burns, of the West Australian Stock Department, is equally em-

phatic. He writes: 'Lampas in the horse is merely an inflammatory state of the gums, and is usually associated with the eruption of the teeth. At one time (the ignorant time) it was the fashion to burn the swollen gums with a hot iron, thinking that this was the best treatment, and blacksmiths were very fond of the operation. Fortunately, the barbarous and cruel practice is dying out. Whoever performs the operation nowadays deserves to get six months in gaol without the option. All that is needed in the case of 'lampas' is to lance the gums, and so relieve the congestion present. The point of a sharp, clean knife drawn across the gums until the parts bleed is all that is necessary. Afterwards keep the horse on soft feed for a few days.'

FODDER CROPS.

Among the tests with varieties of fodder crops carried out by the Department of Agriculture this season are the plots that have been sown upon the Canterbury Frozen Meat Company's property at Belfast. A party of farmers, at the invitation of the Canterbury Frozen Meat Company, inspected these plots recently. The twenty-seven varieties of mangels have all grown well (says the *Press*), but it was noticeable in the case of the mangels, as well as the silver beet, that a leaf borer has been industriously at work. The carrot crops have, like other roots, made vigorous growth both in tops and roots. The Soya beans do not appear likely to prove a useful crop, as they grow too slow in the climate experienced here, nor do their millets appear to possess any special feature. Kohl Rabi looked vigorous and healthy. Of the three varieties of maize grown, Early Red Hogan made by far the finest growth, and appears specially suitable for this district. Maize with rape has not done well, the rape having almost taken possession of the ground.

The crop that excited most interest was the French fodder plant Chou Moellier, or marrow cabbage, which has grown to a height of five feet. It was sown on October 7 in drills three feet apart, and a portion was stripped on February 29, the weight of leaves being equal to 30.14 tons per acre. The leaves are shooting again, and three or four crops may be obtained in the year, and the stalks may finally be fed to stock, as they do not contain fibre. Alongside the Chou Moellier is a plot of thousand-headed kale, which has grown nearly as high. It was also sown on October 7, and on February 1 the weight of crop was equal to 23.24 tons per acre. Part was fed off on February 1, carrying at the rate of 217 sheep per acre for 14 days. It is now coming away again. A crop adjoining is Buda Kale, which one might easily mistake for rape. It was also fed off the same time as the thousand-headed kale, but has regrown much more quickly, and is now ready for feeding again. Heavy crops of broad-leaved Essex and Giant Essex rape are also growing second crops, after carrying 115 lambs to half an acre for a fortnight. The former grew equal to 29½ tons, and the latter 38½ tons per acre. The last crop in the experiment was silver beet, which has grown a great weight of succulent feed, equal to 51.72 tons per acre.

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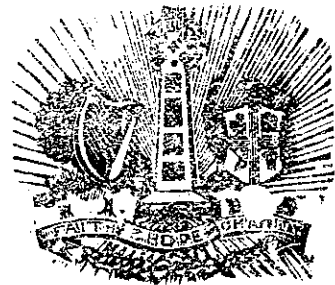
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SEDITION AND DISLOYALTY IN ULSTER

People in England who know little of the ways of Orange heroes are wondering why the Government allow men like Sir Edward Carson, K.C., M.P., and, I think, a Privy Councillor, to use language which, if it means anything, is hard to distinguish from seditious, and allow Captain Craig, M.P., who presumably holds the King's Commission, to talk of operations, in the event of Home Rule, which would bring him and his misguided victims into conflict with the troops. Just turn the tables for a moment and think (says a contributor to the *Catholic Times*) what would be said in England were Mr. John Redmond and Mr. Devlin to go about Ireland, urging the people to procure arms, to drill in the use of them, and proclaiming that, if Home Rule were *not* granted, the Nationalists would rise, would inaugurate a provisional Government in Dublin or Cork, would refuse to pay taxes, would ignore the English Parliament, and at need would march to Belfast and take the consequences! How many Englishmen would be calm and indifferent under that threat?

Why, then, do the Government take no notice of Sir Edward Carson and Captain Craig? Why does English public opinion decline to grow excited at the terrible talk of these two bold leaders of the Orange faction in the North of Ireland? Can it be that the talk is really helpful to the Government, as showing up and disclosing fully to Englishmen the meaning of the boasted loyalty of Orangemen? Certainly, it has been a great revelation. Many of us know now, as we never knew before, what Orange loyalty in Ulster is worth. We see in it no respect for King or Parliament or law, but a blind hatred of all-round justice and a selfish fear of loss of ascendancy. And so far the talk has helped the Government considerably; for it will be impossible any longer to pretend that his Majesty's faithful subjects are the Orangemen and the Protestants, and that Catholics and Nationalists are little better than rebels. Sir Edward Carson's campaign of seditious language has been a decided benefit to Home Rule in that respect.

Still, seditious language is never a matter of light moment. It is always serious. Perhaps, though it sounds paradoxical—in this case what is generally serious is only amusing. Ulster Orangemen have

A Prescriptive right to Talk Sedition and Disloyalty, and their past history proves that the more terrible their language the milder its meaning. Mr. MacVeagh gives a number of instances in his admirable little handbook, *Home Rule in a Nutshell*, of fiery speeches which had no effect then and have a great effect now, the effect of proving that Orange threats are mere bluster. He quotes one reverend gentleman as saying, at the time of the impending disestablishment of the Irish Protestant Church: 'If ever they dare to lay unholy hands upon the Church, 200,000 Orangemen will tell them it shall never be.' And he went on

to threaten that if the Queen gave her Royal Assent to the Bill her Crown would be kicked into the Boyne.

And not parsons only, but lawyers too, used language of sedition that serves as a model for the fiery oratory of Sir Edward Carson. Thus, Mr. MacVeagh tells us that Mr. Plunkett, K.C., M.P., speaking in Dublin on March 31, 1869, appealed to the people of England not to drive the Irish Tories to 'material and physical resistance,' and called the gods to witness that he and his friends were 'ready to seal their protest with their blood in martyrdom and battle.' Then, when the time came, he did nothing; he neither fought nor suffered; he took the first legal job offered him, and finally went to the House of Lords. And what such parsons and lawyers vented in 1869, their descendants are ranting in 1911. One says they will not be loyal in Ulster if it comes to tampering with their ancient rights. Another holds up the example of King James before King George, but very considerably begs the Orangemen to give the present King a chance before they come to any decision. A third boasts that he represents 70,000 fighting Ulstermen. And a fourth, a parson, says that in a very short time they will have taught their young men to resist Home Rule; he thought there was no hope for them except the hope of using arms. But, whoever would know how to estimate the value of Ulster oratory should read the specimens of it in Mr. MacVeagh's excellent little pamphlet. He will soon come to see that Ulster has always been going to fight, is now going to fight; but there will be no fighting. Ulster Orangemen like

Processions, and Banners, and Drums, and Oratory, and a whole skin. When Home Rule is given, they will try to get all they can out of it.

Still, amusing as the oratorical fireworks of Sir Edward Carson, Captain Craig, and others may be to those who know that it means nothing, it is none the less a pernicious and pestilent example. We here in England may be on the eve, for all we can see at this moment, of one of the fiercest and most determined struggles in the whole history of the conflict between labor and capital. Words may be uttered and deeds done which will call for an appeal to the law. And it will not pass notice should one measure be applied to educated men like these Irish leaders of the Orange faction and another to our own laboring classes, struggling perhaps amid the pangs of hunger for a fairer share in the profits of the produce of their own toil. For that reason, in spite of the fact that all this Ulster talk is bluster and bunkum, I think those who indulge in it should be shown, for the benefit of public opinion here in England, that there is not one rule for the Orange demagogue and another for the English democrat. It is an ill day for any State when it tolerates sedition and smiles at disrespect for law and order. A stroke of the pen would be enough to teach Sir Edward Carson and Captain Craig that rebellion, even as an empty threat, is not consistent with loyalty to the King and the Throne.

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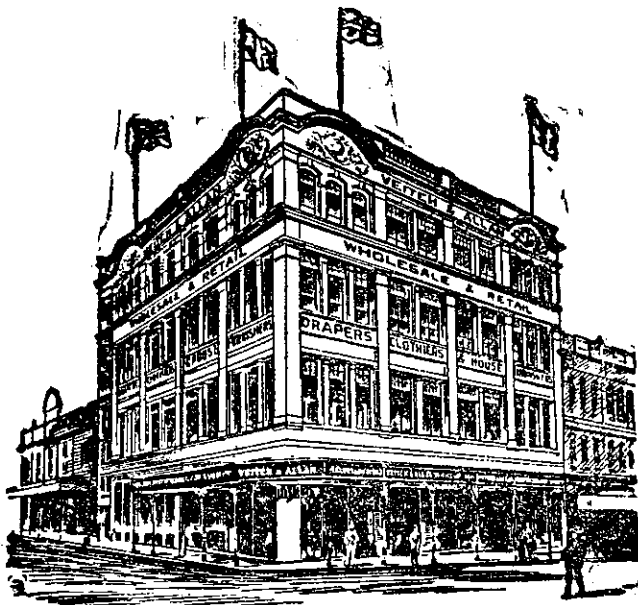
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CANADA

PROGRESS OF THE CHURCH.

Two hundred years ago (says the *Boston Pilot*) that portion of Canada then called New France, and comprising, to-day, lower Canada, with her naval provinces, had a population of 180,000, of which 17,000 were Catholics. Later statistics show that now the Dominion comprises over 2,500,000 Catholics, dispersed over the eight provinces of Quebec, Montreal, Ottawa, Toronto, Kingston, Halifax, St. Boniface, and Victoria. There are over 3500 priests, and thirty-three Bishops; in addition, three Apostolic Vicariates, which are under the immediate dependency of the Propaganda. The Sulpicians own two large parishes in the province of Montreal, a seminary, and a school of philosophy, with nearly a thousand students. The Brothers of the Christian Schools number 800, have sixty houses and schools, and teach over 30,000 pupils. Other Orders and congregations are firmly established in Canada, and enjoy entire liberty for their further development.

CEYLON

MARVELLOUS PROGRESS.

The sixtieth anniversary of the ordination to the priesthood of the Rev. Father Chounavel was celebrated recently in Colombo. The Archbishop of Colombo, speaking at the conclusion of Solemn High Mass in St. Lucia's Cathedral, said they rejoiced in looking back on the past, and noticing the marvellous progress Ceylon had made from a religious point of view during the last sixty years. In 1851—the epoch when Father Chounavel arrived in Ceylon as a newly ordained priest—there had been in Ceylon only 125,320 Catholics, 34 European missionaries, 149 churches, 31 schools with 725 children attending them, no native priest, no Brothers of the Christian schools, no lay brothers, no nuns, and no Catholic institutions. To-day there were 322,163 Catholics, 167 European missionaries, 66 native priests, 712 churches, 725 schools with 59,862 children, 122 Brothers, 512 nuns, and about 30 Catholic institutions. Father Chounavel had not only witnessed this astonishing development, but had taken an active and prominent part in it himself.

FRANCE

THE SECULARISED HOSPITALS.

Eight years ago, after the secularisation of the hospitals of Marseilles had been in force twelve months, the Municipal Council were obliged to increase the annual endowment of these establishments by 100,000 francs. Since then the subsidy, which was always insufficient, has been increased to 1,300,000 francs. Despite this increase of expenditure, there is a growing deficit, and to-day the Administrative Commission own that it is 1,344,437 francs, and declare that it is impossible to continue an administration which points to failure. This is not all. One of the administrators declares (says the *Universe*) that several tradesmen to whom the hospitals have been owing large sums for the past three years, will find it impossible to take any part in the next tender for provisions. The debt to these tradesmen amounts to nearly 700,000 francs. The expulsion of the Catholic Sisters of Charity has been a complete failure. We learn from other sources that the lay nurses do not show the same attention, kindness, and efficiency as the religious Sisters, and the sufferers are, of course, the patients, victims of the so-called anti-clerical, but really irreligious and bigoted Ministers.

THE LIQUIDATION SCANDALS.

From time to time a corner of the veil that conceals the acts of the liquidators of the property of the religious Orders in France is lifted, and the glimpses

thus obtained are sufficient to suggest that from beginning to end the liquidation has been a process of robbery and fraud. A report presented to the Commission of liquidation, over which M. Emile Combes presides, is a scathing exposure of the liquidators' proceedings. According to this document (says the *Catholic Times*), the Commission has not received up to the present any of the important papers concerning liquidations which were completed two years ago. It has had no accounts of the liquidation of the property of the Jesuits, Redemptorists, Benedictines, Brothers of the Christian Schools, and others. There has been plenty of time—two years—to prepare accounts, but they have not been sent in. Meanwhile, necessary witnesses are disappearing. The evidence with regard to the proceedings of the liquidators is, in a large measure, destroyed. The circumstances brought to light in the case of the liquidator Duez indicate the possibility of misappropriations, and the report leaves no room for doubt as to the unscrupulousness and rapacity of the agents employed by the Government to perform the work. Accounts have not been presented because the liquidators have misused their opportunities.

GERMANY

THE ELECTIONS AND THE CENTRE PARTY.

Now that the final ballots have been taken in the General Election in Germany, it is possible to view the complexion of the new Reichstag in actual numbers (remarks the *Catholic Weekly*). Among single parties the Socialists lead with 110 members as against 53 before—a sufficiently remarkable triumph for the Reds. Next comes the Catholic Centre, which has a strength of 93 in the new House, compared with 103 in the previous one. The Conservatives, Liberals, and Radicals are nearly equal with 42, 46, and 41 respectively, and various other groups between them complete the assembly with an aggregate of 65. It would be idle to underestimate the significance of the Socialist victories, though it may be remarked that these have probably been due in great part to sympathy with the anti-militarist policy rather than to pronouncedly Socialistic tendencies in economics.

ROME

RECEIVED BY THE HOLY FATHER.

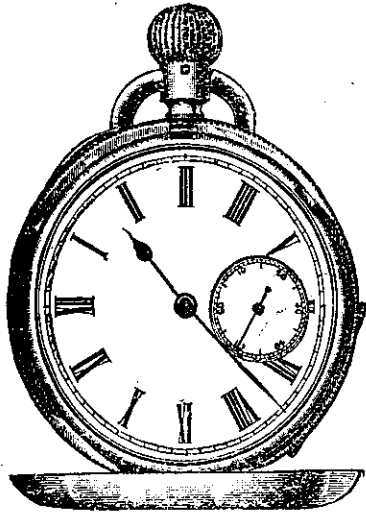
The Superior-General of the Irish Christian Brothers was on January 31 received in private audience by the Holy Father, who cordially congratulated him on the zealous and successful labors of the Brothers throughout the world. His Holiness sent them his blessing, and also blessed the unions of past pupils of the Christian Brothers.

GENERAL

ROYALTY IN MALTA.

The streets of Malta presented a most animated spectacle on January 25, when the Queen visited St. John's Cathedral. The Archbishop of Malta and the Dean and whole Chapter of the Cathedral, in full ecclesiastical robes, stood at the portico of the sacred edifice. As the Queen, looking fresh and gratified, attended by Lady Rundle, ascended the carpeted stairs, the Archbishop advanced to receive her Majesty, who shook hands with him and entered the Cathedral, preceded by a mace-bearer and followed by the Archbishop and Chapter, amid the acclamations of the people and the ringing of St. John's bells. The Queen was conducted over the entire edifice, including the crypt, containing the remains of the Grand Masters of the Order of Malta.

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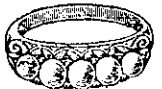
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ST. BENEDICT'S CATHOLIC CLUB, AUCKLAND

(From the club correspondent.)

The first round of the billiard tournament of 250 up was completed last evening. Much interest was shown by the members who did not take part in the tournament by the large attendance each evening. There were some close finishes, which speak for the way the handicappers (Messrs. R. Owens and J. Fay) did their work. The following are the results:—N. Early (55) beat E. Owens (60), 250—240; D. Slade (15) beat J. Lyons (60), 250—227; A. Early (90) beat J. Duggan (30), 250—179; E. Buckler (35) beat Ray Owens (60), 250—246; Reg. Owens (owes 10) beat M. Shaw (50), 250—192; H. Buckler (60) beat F. Fay (60), 250—222; J. Fay (40) beat G. Dwyer (25), 250—195.

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Domestic

BY MAUREEN.

Creamed Lobster.

Chop one pound of boiled lobster meat (canned will do) rather coarse; boil one quart of milk, and stir in a cupful of breadcrumbs, then add the lobster; season with salt, butter, and pepper, boil up once, and serve; add chopped onion if liked, but it is rich enough without.

Boiled Herrings.

Boil the fish whole, after cleaning and scaling, putting them on a drainer in the fish kettle, in boiling water, slightly acidulated with vinegar. Let it re-boil, after the fish is in, and simmer for fourteen minutes. Garnish with parsley. Serve with parsley or mustard sauce, or with oiled butter.

Pepper and Cheese Custards.

These custards should occupy about the same place on a menu as cheese pie, and they are just as quickly and easily made. Be careful in the baking, for a wheyed custard bespeaks either an ignorant or a careless cook. Remember that milk and eggs in combination should always be cooked at a low temperature. Scald one cupful of milk, add six tablespoonfuls of grated cheese, and stir until the cheese is melted, then add two eggs slightly beaten, and season with salt and pepper. Butter six individual moulds generously, and sprinkle with chopped red or green pepper, fill with custard, set in a panful of hot water, and cook until firm.

Fish Stew and Potato.

Required: One pound and a-half of mashed potato, one pound of cold fish, two or three eggs, three-quarters of a pint of thick white sauce, pepper and salt. Put on the eggs to boil hard. Take a china baking dish which can be sent to table, and round it make a three-inch-high wall of mashed potato. Brush this over with milk, and place in a steady oven to brown. Take some cold boiled fish, remove all skin and bone, and break it into nice flakes. Heat some thick white sauce, season it with cayenne and salt, place the fish in and heat all together. When the potato has browned, take up the fish carefully with a spoon and arrange in the centre of the dish; pour the white sauce over and ornament with chopped parsley, and round the edges of the fish put a garnish of slices of hard-boiled eggs and chopped parsley. Place the dish in the oven, so as to let all heat through, and serve very hot.

Lennox Rabbit.

Melt one tablespoonful of butter, add one cupful of milk, one teaspoonful salt, one-fourth teaspoonful pepper, and a few grains of cayenne. Beat six eggs slightly, add to the milk when heated, and cook the same as scrambled eggs. When nearly done, add one cream cheese worked until smooth. Serve on pieces of toast. Another variety of rabbit is found in the following recipe: Melt three tablespoonfuls of butter, and when melted, add two tablespoonfuls of flour. Pour on gradually three-fourths cupful of rich milk, and stir constantly until the mixture thickens; add three-fourths cupful of stewed and strained tomatoes to which one-eighth teaspoonful of soda has been added, then two cupfuls mild cheese finely cut and two eggs slightly beaten. Season with salt, mustard, and cayenne, and serve on toast.

Maureen

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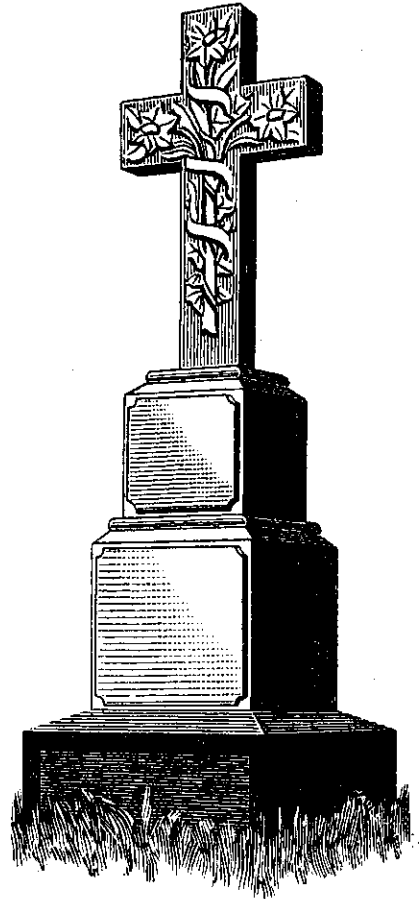
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New Process of Seasoning Wood.

The following item concerns a new process of seasoning wood by electricity in France: A large tank is filled with a solution containing 10 per cent. of borax and 5 per cent. of resin, with just a trace of carbonate of soda. In the bottom of the tank is a lead plate which is electrically connected to the positive pole of the dynamo. The timber to be treated is stacked on this plate, and when the tank has been filled another plate is superimposed and connected to the negative pole of the dynamo. When the current is switched on it passes through the stack of wood between the two plates, and in its passage it is said to drive out the sap in the timber and deposit borax and resin in its place, completely filling up all pores and interstices. When the process is completed the timber is removed and dried, after which it is ready for use. It is claimed that the timber submitted to this treatment, no matter how green it may be, becomes completely seasoned.

A Curious Experiment.

A curious but successful experiment is being made on a number of private lawns in Kent, England, and is about to be tried by a golf club in the neighborhood of Greenhithe. The idea is the novel one of substituting the guinea pig for the mowing machine and the weed killer. Around the lawn a low wire barrier is arranged, and into the inclosure are turned a number of guinea pigs; or better, a passage is made from their hutch to the lawn. The animals at once attack all the worst weeds—the plantains first, then the dandelions and daisies. These broad-leaved plants, which no mowing machine will touch, are killed by the persistent cutting of the guinea pigs' teeth. When they have finished the weeds, which are broad-leaved and succulent, they proceed to the grass. In a short time the lawn looks as if it had been cut by the closest machine. The persistent cutting of the leaves kills the weeds, which can stand almost any other treatment, but does no harm to the grass.

Simple Ideas.

The recent death of the exploiter of that least pleasant of inventions, barbed wire, impresses the world afresh with the value of a simple idea. Men have made millions out of flash-light thoughts. To stick a bit of rubber on the end of a pencil seems a poor inspiration. George Francis Train thought so little of it that he gave the notion away—to a man who patented it, and pocketed £30,000. Samuel Fox conceived the trivial device of making umbrella ribs hollow, and a bank account of £170,000 was disclosed by his will. The crude principle of metal boot-protectors turned out a gold mine. For the space of a generation the number manufactured was scarcely less than 150,000,000 per year. Paper collars are no longer a refuge for shabby gentility. But in the epoch when they had a 'rage' their inventor reaped a fortune. The telephone, the planing machine, the pneumatic tyre are among the simple ingenuities that caused millions sterling to change hands. The rollers that spread the ink for this paragraph were the birth of an accident. A hurried printer, in want of something to ink his type, used a piece of hard glue. His surprise at finding it worked so well was followed by experiments. A mixture of glue and molasses produced gelatine rollers of the right consistency—now used in every printing office in the world.

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Intercolonial

His Grace the Archbishop of Sydney opened and blessed a new presbytery at Chatswood on Sunday, March 3. The parish of Chatswood was created about two years ago, and when the present pastor (Rev. Father William Barry) took charge there was no residence for the clergy. The cost of the presbytery with the furnishing amounted to about £1650.

At the annual district meeting of the Hibernian Society of Tasmania it was reported that the membership stood at 666, and that the funds of the branches, omitting shillings and pence, totalled £3868. This, added to the district funds (£782), made a grand total of £4650. A special vote of thanks was passed to the Marist Fathers for the splendid services they had rendered the society in Tasmania.

The new convent for the Presentation Nuns, and the primary school to be conducted by them at Dandenong were blessed and opened on Sunday, March 3, by his Grace the Archbishop of Melbourne, who, in his address, referred to the good work performed by the daughters of Nano Nagle. The land, comprising two acres, and cottage, which will be used as the convent, were purchased at a cost of £1050, and the school brought the total cost up to about £1700.

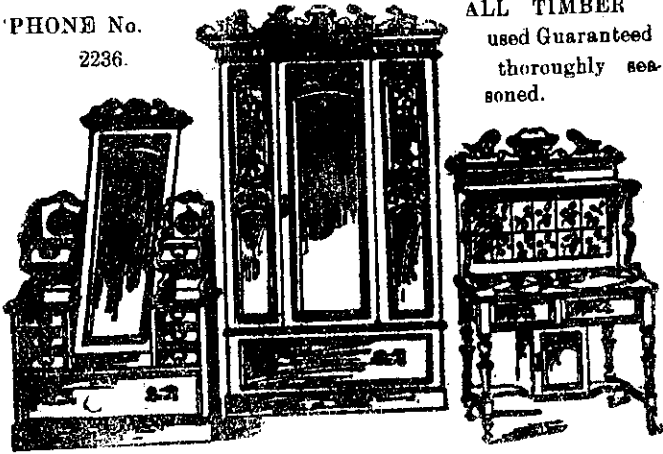
On Thursday, February 29 (remarks the Sydney *Freeman's Journal*) Mr. Frank Gavan Duffy, K.C., completed his 60th year. Throughout that period he has celebrated his birthday but 14 times, having been born on February 29, 1852—Leap Year. He has therefore had a birthday once every four years, except at the end of the century, when there was no Leap Year, and he had to wait eight years—from 1896 to 1904.

The plans for the extension of St. Mary's Cathedral are ready, and will shortly be submitted to the civic authorities for approval (says the *Catholic Press*). The plans are for the main frontage to face Cathedral street. Two towers will be erected to an elevation of 250 feet, which, it is said, will be the highest points in Sydney. The eastern and western walls will be carried up to the Cathedral street alignment. The Cardinal's hall, which stands on the site of the extensions, is to be pulled down, and it is expected that the work will be commenced very shortly. The immediate completion of the Cathedral is one of the results of the recent meeting of the Hierarchy of Australia, at which it was decided to finish the task which the late Cardinal Moran was so enthusiastically engaged in when he died.

The Right Rev. Monsignor O'Haran has resumed duty as Administrator of St. Mary's Cathedral (says the *Catholic Press*). Four of the priests who recently returned from a 12 months' holiday abroad have resumed charge of their former parishes: Rev. Father M. Rohan, P.P., of Balmain East; Rev. Father John O'Gorman, of Pyrmont; Rev. Father R. Collender, of Surry Hills; and Rev. Father P. Dowling, of Botany. Rev. Father M. Sherin, who administered the Botany parish during the absence of Father Dowling, has returned to St. Mary's Cathedral, in charge of St. Canice's district and as chaplain to the Archbishop. The Rev. Father F. McDermott, who had charge of Surry Hills during the absence of Father Collender, takes charge of Fern Hill. The Rev. Father T. J. King has been appointed Administrator of St. Benedict's, George street west, and the Rev. Father P. Briody has been appointed to the staff of the same parish. The Rev. Father Thomas Barry has left St. Patrick's College, Manly, for St. Columba's Missionary College, Springwood, where he takes charge of the philosophic course. The Rev. Father R. Darby has been transferred from St. Mary's Cathedral to Chatsworth as assistant to Rev. Father W. Barry, and the Rev. Father John Sherin, who recently returned from a trip to Europe, goes to Lewisham as assistant to Rev. Father Thomas Phelan.

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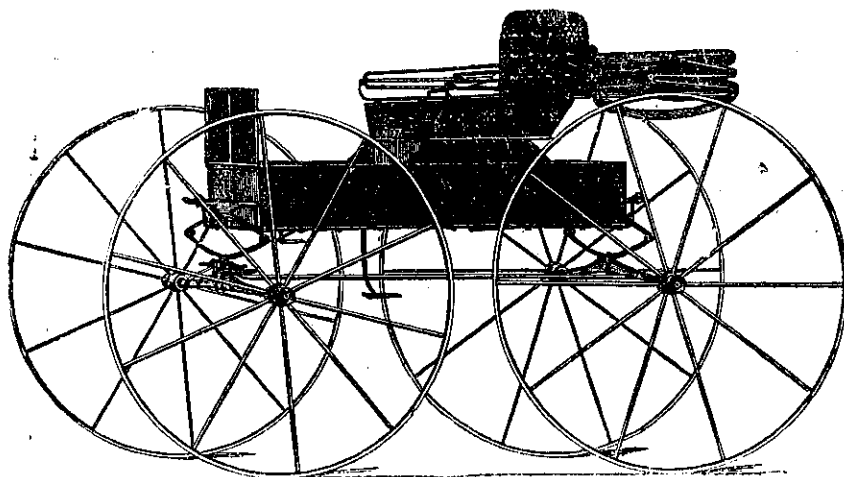
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The Family Circle

"SORRY"

It's easy to say words like these:
 'Excuse me, mother, if you please,'
 'I beg your pardon,' 'certainly—'
 O, they are easy as can be.
 There's just one word I cannot say,
 Although I try the hardest way;
 It's 'sorry,' and I do not see
 Why such a small word troubles me.
 At home they say it's 'cause I won't;
 O, they don't know, they really don't,
 How I feel sorry 'round my heart,
 How my throat aches and my eyes smart,
 I just can't make the words come through;
 If you were me, what would you do?

PAPA'S TRUE STORY

'O papa, papa, tell us a story!' cried little Mary and Emma, running up to her father, who had seated himself upon the porch and was about to read the evening paper.

'Tell us a true story,' said Emma, the little four-year-old, as she climbed up on her papa's knee.

Papa could not resist this appeal. So he laid down his paper, and began as follows:

'Once upon a time there lived a toad who had but three legs, having lost one of his hind-legs.'

'Was it shot off in war?' asked Emma.

'I do not know how he lost it,' said papa. 'He may have lost it in a battle with a snake. All I know is that in jumping over the ground he reminded one very much of a crippled soldier.'

'This old toad, being thus badly crippled, was put to many shifts in order to get his daily bread.'

'Toads don't eat bread, do they?' asked Mary.

'I mean flies, bugs, and such things,' said papa, 'which take the place of bread with toads.'

'He had to use his wits so much that he soon came to be very wise. He used to hide under a leaf or a bunch of grass; and, by bouncing on unwary flies, he was able to get quite a good living.'

'One day he hobbled into a garden, and squatted under a cabbage-leaf, hoping to catch a nice large bug for his dinner. But he was very tired and before long he was fast asleep. When he awoke, it was quite dark.'

'“O, dear!” said he; “I have overslept myself. How hungry I am! I wonder if I can find a bug in the dark.” So saying, he began to hop along, when down he went into a pool of muddy water. He sank to the bottom; but, by kicking lustily, soon got his head above water. Then he swam around, trying to find something to rest upon. At last he came upon a little hummock of earth in the middle of the pool, and there he sat waiting for morning. When morning came, the toad found that he was in a great square half full of water. It was a pit that had been dug by the gardener, in making an asparagus bed.'

'The poor toad had to sit there all of that day and the following night without a bite to eat. Early the next day he was delighted to see two little girls come into the garden.'

'“Now I shall be helped out,” thought he. “Those dear little girls will be my friends.”'

'They were both dressed in white jackets, with brown sashes, and had on their heads chip hats trimmed with brown.'

'O papa!' said Emma, 'that is just the way Mary and I dress!' Papa went on without making any reply.

'When the little girls came to the pit, the older one cried out, “O! look at that old toad sitting in the water!”'

'“Let us throw dirt at him,” said the smaller.'

'So both little girls threw dirt and sticks at the toad, which raised such waves around him that he was in danger of being washed off.'

'“O, dear,” said the toad; “who would have thought that those little girls would be so cruel?” Just then a big piece of dirt struck the poor toad upon the head, and laid him sprawling on his back in the water.'

'When the toad had recovered from the blow, and had crawled back to his resting-place, he noticed a man with a hoe on his shoulder approaching the pit. “O, dear!” said the toad, “here comes a great, rough man; now I shall certainly be killed.”'

'But the man put his hoe under the toad, lifted him carefully out of the pit, and laid him upon the dry grass.'

'“Well, I never!” said the toad. “Who would have thought it? One can't always judge by appearances.”'

Here Emma hung her head, and Mary giggled nervously.

'Do you know what little girls these were?' asked papa.

'I didn't know the toad felt so bad when I frew at him,' said Emma, the tears starting in her eyes.

'No,' said papa; 'but you will be more thoughtful the next time, I am sure.' This was papa's true story.

A DOG STORY

Some one has written a pretty tale about a dog which we are told is a true story. One day when the famous poet Whittier was celebrating his birthday, he was visited by a lady who was a fine singer. On being asked to sing, this lady seated herself at the piano, and began the beautiful song called 'Robin Adair.' While she was singing, Mr. Whittier's pet dog came into the room, and, seating himself by the lady's side, he listened with unusual attention to her song. When she had finished he came and put his paw very gently into her hand and licked her cheek. 'Robin has taken that song as a tribute to himself,' said Mr. Whittier, 'for his name is also "Robin Adair."' The dog having heard his own name in the song seemed to think that it was all for his benefit. From that moment during the lady's visit he was her devoted attendant. He kept at her side while she was indoors, and when she went away he carried her satchel in his mouth with every evidence of distress.

A REPROOF

A woman of great beauty called one day upon a friend, bringing with her her eleven-year-old daughter, who gives promise of becoming as great a beauty as her mother.

It chanced that the callers were shown into a room where the friend had been receiving a milliner, and there were several beautiful hats lying about. During the conversation the little girl amused herself by examining the milliner's creations. Of the number that she tried on, she seemed particularly pleased with a large black affair which set off her light hair charmingly. Turning to her mother, the little girl said:

'I look just like you now, mother, don't I?'

'Sh!' cautioned the mother, with uplifted finger. 'Don't be vain, dear.'

HOW JANE SETTLED IT

'Here comes mamma,' said Jane.

'O mamma! must I save some of my candy for Grace?'

'I think a good little sister would.'

'But Grace didn't give me any of hers yesterday.'

'Didn't she? And how did you like that?'

'I didn't like it at all. And I want to make her not like it too, because I think she was real mean.'

'Dear, dear! And is mamma to have two mean little girls, then?'

Janie looked at her mother and was quiet a minute, then she ran and threw her arms around her neck and said: 'No, no, mamma, dear! dear! You shall not have any mean little girls at all. I guess Grace forgot; and I'll go and give her some of my candy now, so she won't ever forget again!'

Her mother smiled. 'I think that is the way to make her remember,' she said. 'And I am so glad I am to have two kind little girls.'

HARD ON THE KNIGHT

Shortly after Sir Lawrence Alma-Tadema, R.A., was knighted, he and Lady Alma-Tadema gave an 'At home' at St. John's Wood. Everybody present was congratulating them, and one lady was very profuse. 'Oh, dear Sir Lawrence,' she said, 'I was awfully glad to hear of the honor you have received. I suppose now that you are knighted you will give up painting and live like a gentleman.'

THE CRICKET AND THE LION

One day the lion was out walking in the woods. As he was stepping near an old rotten log, he heard a tiny voice say: 'Oh, please don't step there. That's my house, and with one step more you will destroy it.'

The lion looked down and saw a little cricket sitting on a log. He roared: 'And it is you, weak little creature, that dares tell me where to step? Don't you know I am the king of beasts?'

'You may be the king of beasts, but I am the king of my house; and I don't want you to break it down, king or no king.'

The lion was amazed at such daring.

'Don't you know, you little weakling, that I could smash you and your little house and all your relatives with one blow of my paw?'

'I may be weak, but I have a cousin no bigger than I who can master you in a fight.'

'Oho! O, O!' laughed the lion. 'Well, little boaster, you have that cousin here to-morrow; and if he does not master me I'll crush you and your house and your cousin all together.'

The next day the lion came back to the same spot and roared: 'Now, boaster, bring on your valiant cousin!'

Pretty soon he heard a buzzing near his ear. Then he felt a stinging. 'O, O!' he cried. 'Get out of my ear!'

But the cricket's cousin, the mosquito, kept on singing and stinging. With every sting the lion roared louder and scratched his ear and jumped around. But the mosquito kept on singing and stinging. The cricket sat on the log and looked on. At last he said: 'Mr. Lion, are you satisfied to leave my house alone?'

'Yes, anything, anything,' roared the lion, 'if you will only get your cousin out of my ear!'

So the cricket called the mosquito off, and then the lion went away and never bothered them any more.

TOO MUCH FOR HIM

One day a teacher of mathematics went shopping with his wife. He tagged along listlessly from counter to counter until they came to the dress trimming department, and there he found something in his line. Said his wife to the saleswoman:

'How wide is that gold-spangled black crepe?'

'Three-eighths of a yard,' said the girl.

'How much is it a yard?'

'Three dollars.'

'Well,' said the professor's wife, 'how much of three-eighths wide material will it take to put four six-inch strips around a two and a three-quarter yard skirt, and how much will it cost?'

At the first mention of those figures the professor's head began to reel, and it reeled still more when his wife and girl got out pencils and paper and began to do their sum. Presently his wife said:

'Here, dear, you know all about mathematics. Help us solve this problem, won't you?'

But the professor said: 'Excuse me, I feel faint. I must get a little fresh air,' and ignominiously fled.

His wife came home with exactly the amount of material required, and the professor took her word for it that she didn't pay a penny too much.

A HUMOROUS SITUATION

One of the London musical societies recently witnessed a funny incident at a rehearsal. They were preparing for a competition a beautiful selection, the first words of which were, 'I am a pilgrim.' It so happened that the music divided the word 'pilgrim' and made a pause after the syllable. The effect was most amusing. The soprano sang in a high key 'I am a pil' and then stopped. The tenor acknowledged that he was a 'pil,' and when the bass came thundering in with a like declaration, 'I am a pil,' it was too much for the gravity of the singers, and they roared. No amount of practice could get them past the fatal pause without an outburst, and the piece had to be given up.

A SENSE OF HUMOR IN ANIMALS

The discovery of a sense of humor in dumb animals may owe much to the observer's imagination; but the following case seems to show plainly that an elephant can take a joke. An old showman was asked by the little daughter of a friend for a private view of the pachyderms attached to the show under his management. Accordingly, one morning the manager took the little girl to the elephant quarters. The child carried an armful of oranges for the beasts. When the two reached the entrance to the enclosure, the elephants scented the fruit, and thereupon set up such a trumpeting that the little girl, frightened, dropped the oranges. As he gathered up the oranges, the showman found that he had just thirteen. There were four elephants. Walking along the line, he gave one orange to each elephant. When he had given an orange to the fourth elephant he turned and was about to begin again from that end, when it suddenly occurred to him that if elephant number three were to see him give elephant number four two oranges in succession the beast might fancy himself slighted and cause trouble. There was nothing to do, therefore, but to return and to start anew at the other end of the line, as before. Thrice the showman went down the line, and then he had one orange left. Every elephant fixed a greedy gaze upon that orange. It would have been indiscreet to give it to any one of them. After a moment's reflection the showman decided that there was but one course to pursue. Accordingly, he held up the orange so that all the elephants might clearly see it; then calmly peeled and ate it himself. The showman asserts that the elephants nudged each other, and shook their ponderous sides, and otherwise gave evidence of their appreciation of the humor of the situation.

FAMILY FUN

A Match Puzzle.—You can win every time at the following match game, providing your opponent does not know the secret. 'A' says to 'B': 'Here are twenty-five matches. Now let us each take away, in rotation, not more than three at a time. You may begin. Whoever gets the last match loses.' 'All right,' says 'B'; 'I'll begin.' And now they take them away as follows:—

'B'	...	...	1	3	2	3	3	2
'A'	...	...	3	1	2	1	1	2

This makes twenty-four, so that the last match falls to 'B.' It will be seen that 'A' each time takes away a number of matches which, added to those taken by 'B,' makes four, and, as twenty-five is one in excess of a multiple of four, 'B' cannot help losing. But the latter does not know it, plays again, loses again and makes 'A' begin. 'A' begins:—

'A'	...	...	3	2	3	2	1	3
'B'	...	...	3	1	2	3	1	

This makes twenty-four, and 'B' loses. 'A' simply operates so that as soon as possible the number of matches from which 'B' has to take shows one in addition to a multiple of four, and from then on again takes away a number which, added to those taken by 'B,' makes four. Of course, the total number of matches is not restricted to twenty-five. It may be 29, 37, 73, 101, etc., but must always be one in excess of a multiple of four.