

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- May 5, Sunday.—Fourth Sunday after Easter. Octave of the Patronage of St. Joseph.
- „ 6, Monday.—St. John at the Latin Gate.
- „ 7, Tuesday.—St. Benedict II., Pope and Confessor.
- „ 8, Wednesday.—Apparition of St. Michael, Archangel.
- „ 9, Thursday.—St. Gregory Nazianzen, Bishop, Confessor, and Doctor.
- „ 10, Friday.—St. Comgall, Abbot.
- „ 11, Saturday.—St. Alexander I., Pope and Martyr.

St. John at the Latin Gate.

In this feast the Church commemorates the miraculous deliverance of St. John the Evangelist, when, having been cast, by order of the Emperor Domitian, into a caldron of boiling oil, he emerged uninjured. This miracle happened in Rome in the year 95, near the gate of the city through which passed the road to Latium.

St. Benedict II., Pope and Confessor.

St. Benedict, a Roman by birth, was elected Pope on the death of Leo II., in 683. 'He did not,' says Alban Butler, 'complete eleven months in the pontificate, but filled this short term with good works.'

Apparition of St. Michael, Archangel.

The feast which we keep to-day was instituted by the Church to commemorate a famous apparition of St. Michael on Mount Gargano, in the kingdom of Naples. This was the origin of a noted pilgrimage, and gave occasion to the erection of a magnificent church in honor of the great Archangel.

GRAINS OF GOLD

O LITTLE LAMP.

O little lamp that glows before the shrine
Of Christ the Lord, here in the chapel dim,
I would the tireless constancy were mine
Wherewith your radiance serves and honors Him.

O little lamp! your steadfast worship shames
My hours of deep discouragement and doubt,
When fitfully with love my heart upflames,
And then in dark forgetfulness goes out.

—Exchange.

Where there is no faith in man, there can be no faith in God.

When you hear one person trying to belittle another you may be fairly sure that the other is the superior individual.

All controversy between the Church and the world is rapidly resolving itself into this: Is God to be placed in the foreground of His universe, or is man? The Church strenuously affirms the former; the world, the latter.

The shortest sentence in the Gospel, 'Jesus wept,' is one of the most beautiful, in that Christ's tears showed the tenderness of the Man. No man is completely a man unless he has the tenderness of heart of a woman. The highest type of heroism is to withhold the blow, which is the instinctive way of resenting an insult, and to forgive an enemy.—Cardinal Gibbons.

As a pastor of souls I have before me the wreck of men, women, and children, homes and all the sanctities of domestic life. I see prosperity turned into temptations; the wages of industry not only wasted, but as they increase making the plague more deadly. If by denying myself in this which I am free to renounce, I shall help or encourage even one soul who has fallen through intoxication, to rise up and break his bonds, then I will gladly abstain as long as I live.—Cardinal Manning.

'STAND FAST IN THE FAITH'

(A Weekly Instruction specially written for the N.Z. Tablet by 'GHIMEL'.)

THE RESURRECTION OF THE BODY

'Christ's Resurrection is the cause and model of ours' (St. Thomas). The last article on this subject showed that men owe to their Saviour's bodily resurrection the bringing to life of their bodies: the present article is intended to explain how His resurrection is the model of theirs.

But first it is well worth while to find out what Our Lord taught on the subject of the resurrection. While the greatest philosophers of ancient and modern times feel their spirit hesitate and their hearts quail, whenever they try to solve the great question of life after death, Our Lord confidently assures men of an eternal life for soul and body. It is no exaggeration to say that His teaching is simply saturated with this sublime and consoling truth. Here are a few examples taken, almost at random, from His discourses. He began His public teaching with the Sermon on the Mount, and there, in a series of Beatitudes or Blessings, the poor in spirit and the persecuted are promised the kingdom of heaven, the mourners are assured of comfort, the clean of heart are to see God—here certainly is an unmistakable proclamation of another and more just world. When Martha, in accordance with prevailing Jewish ideas, spoke hopefully of the future resurrection of her brother, Lazarus, Our Lord confirmed that belief: 'I am the resurrection and the life; he that believeth in Me, although he be dead, shall live; and everyone that liveth and believeth in Me, shall not die for ever' (St. John xi. 25-26). In His last discourse to the Jews, He described the gathering together of the nations at the last day, to be followed by the welcome to an eternal life of joy or the banishment to an eternal life of misery (St. Matt. xxv.). The last moments of the repentant thief are brightened by the promise of Paradise, and Our Lord's own final breath trembles away upon the words, so triumphant in hope: 'Father, into Thy hands I commend My Spirit.' So much for a future life in general. When there was question of the resurrection of the body, Our Lord confirmed Jewish belief (St. John v. 28; vi. 39; xi. 25; St. Luke xiv. 14) and expressly defended it against the Sadducees on the authority of the Old Testament: 'And concerning the resurrection of the dead, have you not read that which was spoken by God, saying to you: "I am the God of Abraham, and the God of Isaac, and the God of Jacob" (Exod. iii. 6). He is not the God of the dead, but of the living' (St. Matt. xxii., 31). Thus does this Divine Teacher make known to us a truth, which human philosophy by itself can only dimly discern, but which when once revealed is recognised by the human mind as most fitting.

Christ's Resurrection the Model of Ours.—On this point we, with St. Paul, have 'hope in God that there shall be a resurrection of the just and the unjust' (Acts xxiv., 15), but when it comes to a question of 'how do the dead rise again, and with what manner of body shall they come' (1 Cor. xv., 35), our faith is very vague and shadowy, because faith cannot outrun revelation, and revelation here is vague and shadowy (Rickaby). At the same time theologians, following up some hints thrown out by St. Paul, come to these conclusions about the risen bodies of the just.

(1) Christ 'will reform the body of our lowliness, made like to the body of His glory,' or as the passage runs in the original Greek, 'who will fashion anew (i.e. transform) the body of our humiliation, (making it) configured to the body of His glory' (Philippians iii., 21). While it is wrong to think it a misfortune for the soul to be in the body at all—for after all each human soul is made by an all-wise Creator for the particular body it inhabits—yet, 'the recurring necessities of the body, its liability to decay, the strength of animal appetites founded on the bodily structure, all these are humiliations to the intellectual soul, still more to the Christian soul' (Rickaby). These animal necessi-

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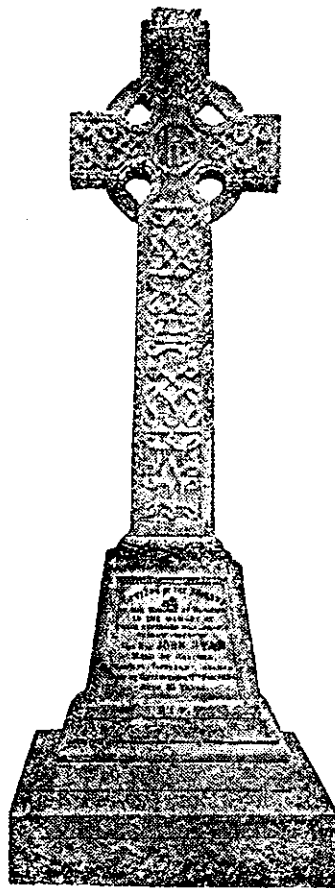
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They will not trouble the risen body, which will be worked, or energised, by the spirit.

(2) More particularly, the risen bodies of the just, like Christ's risen body, will be endowed with four principal qualities:—(a) *Impassibility, including incorruptibility and immortality.* Christ Himself rising from the dead 'dieth now no more; death has no more dominion over Him' (Romans vi., 9) so, too, 'they that shall be accounted worthy of that world, and of the resurrection from the dead . . . neither can they die any more' (St. Luke xx., 35-36). The body 'is sown in corruption, it shall rise in incorruption' (1 Cor. xv., 42), that is to say, man is begotten and, as it were, planted in this world, in corruption, a creature corruptible; he shall rise incorruptible, for the physical frailty and perishableness of his mortal frame will have passed away. (b) *Brightness.* The body 'is sown in dishonor, it shall rise in glory' (1 Cor. xv., 43). That is to say, 'it will be entirely subject to the soul, God's power so disposing, not in being only, but in all its actions, experiences, motions, and bodily qualities. As then the soul in the enjoyment of the vision of God will be replenished with a spiritual brightness, so by an overflow from soul to body, the body itself, in its way, will be clad in a halo and glory of brightness' (St. Thomas). (c) *Agility.* 'It is sown in weakness; it shall rise in power' (1 Cor. xv., 43). In our present state, we experience weakness in the body, in as much as it proves incapable of satisfying the soul in the movements and actions the soul commands; but in the world to come, the body will absolutely obey the beck of the spirit in its every command to move; it will be agile, that is, endowed with the power of moving from place to place, so as to be immediately anywhere the soul wishes. In this respect it will be like Christ's risen body, which appeared and disappeared at His will, and ascended into heaven at His good pleasure. (d) *Spirituality or Subtlety.* 'It is sown a natural body, it shall rise a spiritual body' (1 Cor. xv., 44). 'The risen bodies,' explains Father Kickaby, 'are not transformed into spirit, but subjected to the perfect control of the spirit that animates them. Whereas in mortal man the soul can go only as far as the body will go, in the resurrection the body will go as far as the soul will go, to the utmost limits of its spiritual and quasi-angelic capacity.' Man's soul will breathe its own spiritual energy direct into his body, with the result that the life of the risen body will be more spiritual than animal.

The Storyteller

FATE AND MARITTOZZI

I.

Caterina sat under the shadow of the Cathedral at Frascati selling maritozzi. In case you should not know what maritozzi are, I must explain. Personally, I have never felt tempted, since I ate my first, to squander my substance on them, but in Frascati they sell like—well, like hot cakes, although they are only cold, hard, dry, uninteresting brown buns.

Caterina was looking distractingly pretty and very cross—or shall we call it worried? As for the colour of her face, and the size of her mouth, I beg you not to ask me to describe them. I have no time. I have to write on more important matters—Fate and maritozzi.

But I will tell you why she was looking so cross—or rather worried. It was because she wanted Peppino Baldi. She wanted him very badly, and the tiresome part of it was that when she did not want him—and she had never wanted him before—he was always to be found playing about the streets in company with other idle, happy young scamps of his own age—which was nine or ten—picking quarrels or shamelessly begging for soldi from every visitor who came off the train, and taking the said soldi very faithfully to Caterina's stall to buy maritozzi.

Often when she had had a good day, and there were only one or two maritozzi left on her stall, Caterina would give him one, if he passed by, as he always did, with a yearning eye and no soldi. But this morning she had to wait an eternity before he appeared, in answer to urgent messages sent by every boy who passed, to tell him to hurry up and see what she wanted.

'What is it, Signorina Caterina?' he asked, with an eye on the stall.

'I want you to take a letter to Francesco Trento. He is at work on the vines at the Villa Mondragone. I know it is a long way, but if you will go, you will have as many maritozzi as you can eat.'

'I'll go,' said Peppino, licking his lips.

'How many do you think you can eat?' she asked.

Now this was a most delicate and trying question. He thought he could eat a dozen, but he also thought it was impossible to say so.

'Could you eat four?' she asked.

'I could,' he answered, firmly.

'Then, there are six for you. Now, you understand, don't you? Give this to Francesco himself—to no one else, mind, and see if he says anything, and then come back at once and tell me.'

She smiled kindly after Peppino as he trotted off. She was fond of children; indeed, she was nothing but a child herself—she was eighteen last birthday—although she was engaged to be married—one day. The astute reader will have guessed that Francesco was the man, and, if he has not already guessed the contents of the letter, I can tell him. Caterina was tired of Francesco; she was angry with him, and she had written to tell him that she would never marry him—no, not if he asked her on his knees. The cause of this, as she never dreamed of hiding, was his meanness. She was a vain young person, very fond of finery, and she had asked him to buy her a black satin scarf lined with white, which she had set her heart on. She was not at all fond of wearing black as a rule, for she considered it a dismal and unbecoming color, but all the foreign ladies who came to spend a day or a week at Frascati and stopped to buy maritozzi as they came from visiting the Cathedral wore black scarves lined with white, and if they wore them, they must be fashionable, and if they were fashionable, Caterina desired to have one, and she told Francesco so. She also told him the price—twenty-five francs—and indicated the shop, where they were to be bought. It is to be believed that he merely said that he had no money, and that he had given her the flowered silk scarf she wore over her head only a fortnight ago. Caterina was mad with disappointment. She wanted that scarf, and she meant to have it. She spent all her money on dress, and expected Francesco to spend most of his on presents. He was older than his little 'fidanzata,' a silent, sober man, madly in love, unable to refuse her anything when she turned up her face, and crinkled up her eyes, and told him, in a baby's voice, she would die if she did not get what she wanted. And now, for the first time, he had refused, absolutely, to buy what she wanted! She had cried all night, afterwards, and had got up at four in the morning to write to him. She had been in a fever of impatience to send Peppino with the letter, and to see what the answer would be. Of course, there would be an answer. Perhaps Francesco would say she might have a dozen scarves, if only she would marry him. Perhaps—

A soft patter by her side disturbed her dreams. She started, and there was Sister Elizabeth, talking very fast and looking very cross—that is to say, worried.

Caterina could scarcely understand what it was all about, for Sister Elizabeth was a French-woman, and her Italian was the delight of the community. As far as Caterina could gather, Reverend Mother had sent Sister Elizabeth to find some one to nurse in the hospital; and, although she had been to each of the five women whose names had been given her, she found them all either out, or busy, 'or too lazy,' finished the little Sister, decidedly.

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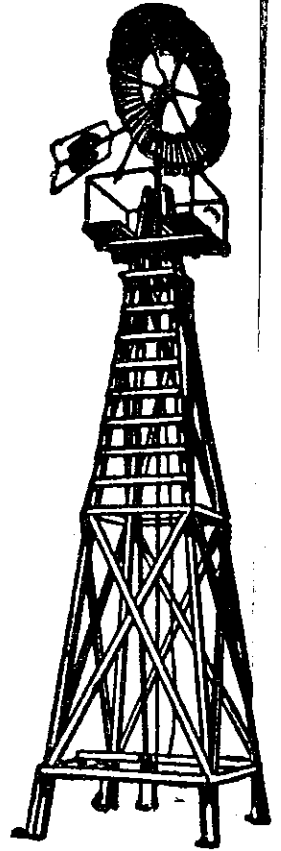
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'I suppose you would not come?' she asked.

'Why, of course not. I cannot leave the stall. Besides, I don't care much about nursing,' she added, frankly.

'Well, it's really very tiresome. I must find somebody. We are full up, and now there is a man brought in last night, and no one in the accident ward to nurse him.'

The 'accident ward' was a spacious apartment, about twelve feet square, where any of the villagers who happened to break a limb, or scald themselves, or otherwise get into trouble, were nursed. The 'hospital' consisted of two small buildings, severely separated, one for women, and one for men, where about forty old folk found a home. Each of the buildings had, besides, a few rooms set apart for the sick. There was the 'accident ward,' the 'consumption ward' (a trifle larger), and one or two others. The Sisters spoke with pride of their 'wards' when they showed visitors round the 'hospital.'

'An accident?' asked Caterina, brightening. (How is it that the misfortunes of others are always so interesting?).

'Yes, poor man. He was at work on the new wing at the Capuccini, and he fell off a ladder and broke his leg. The Brothers brought him down last night, and the doctor set his leg.'

'What sort of man is he, old or young?' asked Caterina.

'Well, I'm afraid I didn't notice,' said the Sister, simply. 'Middle-aged, I should think.'

(Caterina thought she would not be a nun; no, not for all the gold in Egypt!)

'Well, cheer up, Sister, I'll come and help you. Just wait till I tell Ninetta (that's my sister) to mind the stall, and then I'll come along.'

She was very tired of sitting there, doing nothing but think, think, think, about Francesco. Considering that she did not care two pins for him, it was foolish to waste time thinking like that. But then there was the scarf—she had not quite despaired of it yet.

Half-an-hour later she appeared at the convent, leaving Ninetta in her place behind the stall, with strict orders to send Peppino on to her as soon as he returned.

When she arrived at the convent, Sister Elizabeth, with a very bright color, was talking to the Reverend Mother.

'I can't think how you could be so silly, Sister Elizabeth,' said the latter, when she heard who was coming to nurse the sick man.

'Is it becoming, is it possible, for a young girl of eighteen to be put in charge of that man? He must not be left, the doctor says. How can I leave that child with him?'

'But he is so ill, I thought we must find someone. Of course when he is better—but perhaps he won't get better for ever so long,' said Sister Elizabeth, in quite a hopeful tone.

'I am surprised at you, Sister,' said the Reverend Mother, severely. She was very cross. I am afraid I cannot call it worried this time, for she was more than cross—she was in a very bad temper.

'I thought you knew better, Sister Elizabeth,' she said.

'Yes, Mother,' said Sister Elizabeth, quite crushed by this time, and unable to find another reply.

At this point, Caterina arrived, and Reverend Mother, greeting her without enthusiasm, said she hoped she would make herself useful, and help with the old women.

'Old women; why, I thought I was to look after a man who had broken his leg!'

'No!' said Reverend Mother, firmly. 'You are not experienced enough.'

'Experienced! Didn't my own father break his leg last summer, and I had to nurse him because you couldn't find room for him here? And didn't I nurse him all right? If you don't want me I'll go. I'm not going to wait on old women.'

The Reverend Mother cast an 'I told you so'

glance at Sister Elizabeth, who was busy looking out of the window.

'Nonsense, Caterina,' she replied. 'Of course, you will stay. I will give you two francs a day, and you will have your dinner here. Go and find Sister Lucy, and tell her you have come to take her place and say she is to come to me.'

'Oh, very well, Mother,' said Caterina, rather wearily. 'Anything was better than doing nothing! Anything to make the time pass.'

She found Sister Lucy in St. Ann's, trying to coax a very cross old woman to drink a cup of milk. (St. Ann was the patron of the woman's quarters, while St. Joachim fulfilled similar duties in connection with the men's side).

'Such mean ways!' the old woman was saying. 'Never a bit of meat, when there's others not half so ill as me getting fat on chicken, and anything they like to ask for. All I can say is that it is most unfair!'

Sister Lucy only smiled.

'Here, dear, drink this nice milk. You know you shall have meat the first minute the doctor gives permission. Come, be good, and drink it up nicely!'

'Ay, be good, be good,' said another old woman, sarcastically. 'I'd thank you to be good, Sister Lucy, and let us have a little more liberty. Why am I ill? Because I never have a bit of exercise, kept under lock and key, and never allowed outside the gates!'

'Why, Marietta, you know you have the whole garden to walk in all day long, if you like,' said the Sister, brightly. 'We are afraid to let them go out alone; they always come back the worse for drink. Besides, they are so old, poor dears, it is not safe. But they love to grumble, poor old things,' she whispered to Caterina.

'Well, I hope they won't grumble at me,' said Caterina. 'I've come to take your place, Sister, and Reverend Mother wants you, please.'

An old woman sat near the window, smiling sweetly, and twisting and untwisting a piece of cotton round her finger.

'After consideration—no!' she repeated, monotonously.

'Oh,' cried Caterina. 'I can't be left with her, Sister. I wouldn't for anything! I'm afraid of her.'

'Why, she is quite harmless. She wouldn't harm a fly. She will be as good as gold, won't you, dear?'

'After consideration—no!' said the poor creature, without lifting her head.

'Well,' said the Sister, laughing. 'I will take her into the workroom. Sister Rosa is mending the table-cloths. She will keep an eye on her.'

Caterina watched her lead the old woman from the room, coaxing her with kind words.

'Well, how anyone can give up everything to go and take care of lunatics for the rest of their natural existence, I can't think. I call it sheer folly.'

(Quite right, Caterina. It is folly—the folly of the Cross.)

II.

Caterina spent a dull morning, listening to their grumbles and wondering what time Peppino would be back. At twelve o'clock a little Sister appeared with a message, but not from Peppino.

'Reverend Mother says, please, that you are to go up to the accident ward, while Sister Lucy goes to meditation.'

Caterina roused herself from calculating the distance to the Villa Mondragone, and the time it would take the laziest boy to get there and back. So they could not get on without her in that accident ward after all, she thought with a smile!

She ran upstairs and pushed open the door of that spacious apartment. A big form, with a blue-white face, and a spreading broom-like beard, lay on the bed.

'I must leave you now, dear, for a little while. You are quite comfortable, aren't you?' asked Sister Lucy, gently, of her patient.

(The Sisters, in their simplicity, had the habit of calling everyone who was seriously ill, 'dear.' I have

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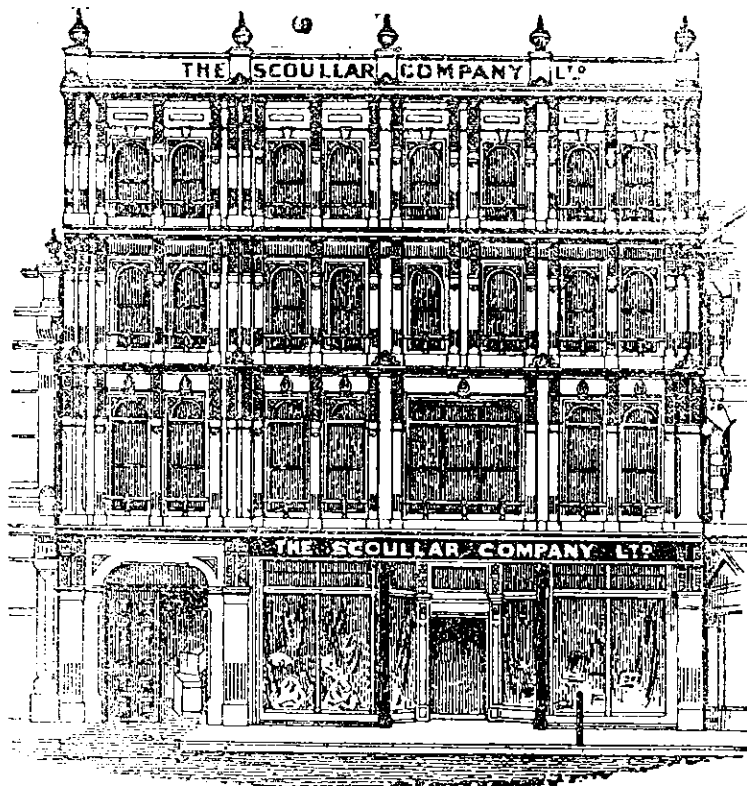
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known a mitred abbot who was nursed by them, and who told me that the term of affection served him as a temperature chart. When his temperature was dangerously high, he was addressed as 'dear'; when it became normal he was 'your lordship'!

Apparently, there was no answer to Sister Lucy's question.

'He has just drunk some milk. There is nothing for you to do but to see he doesn't talk too much. He is rather feverish, poor dear,' murmured the Sister, as she left the room.

Caterina sat down, feeling rather frightened. The man lay staring at her in silence until she thought she must scream. Forgetting Sister Lucy's instructions, she plunged into conversation.

'Where do you come from? You are a foreigner, aren't you?' she asked.

'Yes, I come from Subiaco way,' he answered, still gazing at her.

'Well, what are you staring at?' she asked, tossing her head.

She was used to being stared at by her admirers, but this man's steady gaze was not so flattering.

'I've seen you before, but I can't remember where. Do you ever go up to the Capuccini.'

'Of course. I go to confession every fortnight to Fra Bernardino,' said Caterina, crossly, as if he ought to have known this interesting fact.

Silence again.

'Don't lie there staring. Talk about something. Tell me your name.'

'Angelo Formaggio.'

'How funny! Fancy being called 'cheese.' I wouldn't be called that for anything,' cried Caterina, giggling.

The way in which she tossed back her head, opened her mouth, and showed her splendid, even white teeth, awoke the man's memory.

'I know where I saw you. It was at the Villa Mondragone, this spring,' he said, slowly.

'Oh, were you there? Do you know Francesco Trento?' she asked, blushing vividly.

The man did not reply. He lay looking at her for a moment, and then he said in a cold voice: 'Oh, so you are Signorina Caterina, are you? I've often wanted to have a word with you.'

'Oh! what about?' asked Caterina, opening her eyes.

The man smiled for the first time, and Caterina thought it was a very disagreeable smile.

'I've often wanted to ask you if you knew what he lived on.'

Caterina jumped up.

'Now, you know, you are getting feverish, and the Sister said you were not to talk,' she said in a frightened voice.

'Then I will not tell you what Francesco said about you last Saturday night. Very well, then, Signorina, we will not talk.'

'Oh, but I want to know what he said,' cried Caterina eagerly, sitting down again.

'I met him coming back from work. It was pay-day, you know, only he does not get paid so much as we bricklayers, because ours is skilled labor—'

'I know all about that. Tell me what he said about me,' said Caterina, impatiently.

'You must not hurry a sick man, Signorina, he might get feverish, you know,' he said, with another malicious smile.

'Oh, do get on,' said Caterina, crossly.

'Well, we met a few comrades, and they proposed a little festa at the Tratoria del Sole, such as we often have when pay-day comes round. Well, Francesco said he would not come, for he had no money to spend on eating and drinking. The comrades thought he was a mean sort of fellow—'

'So he is, dreadfully mean!' interrupted Caterina, eagerly.

The man looked at her. There was such contempt in his eyes that she trembled. He really was a most disagreeable, strange man, and she wished with all her heart that Sister Lucy would finish her meditation, and come back.

'You greedy, selfish child!' said the man. 'Do you know what Francisco lives on, while you are flaunting in your finery? A few figs, a little spring water, is all he can afford. A plate of macaroni once a week is all he can afford, because his pretty Caterina must have her pretty ornaments to suit her pretty face. Why, the man starves himself. I suppose you think him a dull fellow because he doesn't smoke or drink, or waste his time sitting over a cup of coffee with the rest of us?'

Fortunately, he did not wait for an answer, for that was exactly what Caterina did think.

'I question whether he ever has enough to eat,' the man went on.

'Francesco not have enough to eat!' cried Caterina. Her childish heart was very vain, but very warm. 'Not have enough to eat!' Her eyes filled with tears.

'He went almost without food for a week to buy you that flowered scarf.'

'Oh, no, I don't believe it. Don't say such dreadful things,' she said.

'I haven't told you what he said last Saturday, yet, have I?'

'What was it? Something horrid, I suppose?'

'Well, I told him he looked as if a good meal would do him good, and he only answered, "Don't bother about me, old friend. You don't know what it is to love the most beautiful girl—"

'Beautiful! He said I was beautiful?' cried Caterina. 'And you say he goes without his meals?'

Then she burst into tears.

At this unlucky moment Sister Lucy must needs finish her meditation and come back.

'Dio!' she exclaimed. 'What are you doing, Caterina? What do you mean, upsetting the patient like this? Please go away at once. Oh, and there's a little boy with his mother asking for you.'

So Peppino had come back? Why had she sent him? How could she dream that Francesco starved himself, and said she was beautiful. But it was too late now!

Peppino and Peppino's mother were in the garden talking to Sister Elizabeth. Peppino presented an appearance which it would not be polite to describe in detail. He had evidently been severely knocked about; the intelligent reader can guess what he looked like.

Sister Elizabeth gently wiped his streaming face.

'Come with me, dear, and let me bind up that poor hand,' she said kindly.

'Sending a child of that age that way alone,' continued the woman, who had evidently been enjoying a lengthy and spirited monologue.

'What is the matter?' asked Caterina in dismay.

'What is the matter? What did you think would be the matter? What do you mean sending him all that way—'

'I gave him six maritozzi for going,' said Caterina quickly.

'Yes, upsetting his stomach with unwholesome food! Unwholesome maritozzi, unwholesome! You might know those boys would never let him go by with them in his hand!'

'Those boys! Who?'

'Why, that Antonio and that sister of his, and all that crew. They met the poor child, and when he wouldn't give them some they knocked him down and sat on him while they ate the lot. And here's the poor child half dead, and all your fault.'

'Oh, no, Signora, it's not quite so bad as that, is it Peppino? Besides, you know, Signora, he might have given them one, I think, especially as they are so unwholesome, and would upset his stomach,' said Sister Elizabeth, rather maliciously.

'You know nothing about it, Sister. How can you; you're only a foreigner,' replied the woman majestically.

'But, Peppino, where is the letter?' asked Caterina, in a tone of acute anxiety.

'She tore it up into little bits while they sat on me,' moaned the messenger.

Caterina's face cleared as if by magic.

'Dio sia benedetto!' she cried. 'Dear Peppino,



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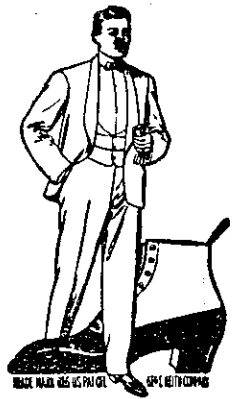
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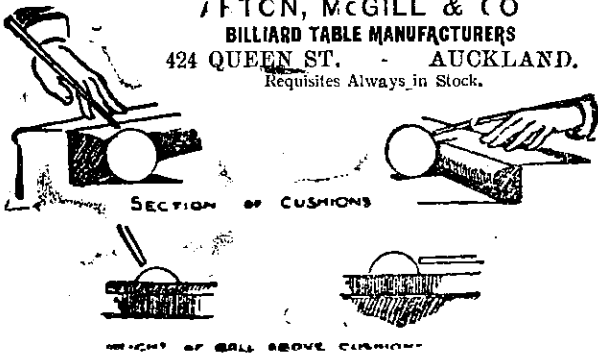


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don't cry any more. I'm not a bit angry about it. I think you were very brave, and to-morrow I will give you some more maritozzi—if your mother will let you eat such unwholesome things,' she added, with an indignant glance at that worthy, who was suddenly seized with a fit of deafness.

Fra Bernardino, coming to visit the sick man, smiled kindly at the group as he passed, and stopped to console the wounded warrior.

'Well, my child, when is the wedding to be?' he asked Caterina.

'Very soon now, padre,' she replied smiling.—*Irish Rosary.*

CATHOLIC CLUBS

ST. CANICE'S CLUB, WESTPORT.

(From the club correspondent.)

April 19.

The annual meeting of St. Canice's Club was held in the club rooms on Sunday afternoon, the president (Mr. F. O'Gorman) occupying the chair. The annual report showed that the work of the year, with the exception of the debating branch, had been disappointing. The meeting, however, was the most enthusiastic that has been held for some time, several members who did good work during the first year of the club's existence taking a keen interest in the proceedings. A progressive programme has been arranged for the coming year, and if the executive are successful in carrying it out the position of the club at the end of the year should be a very sound one. Musical and elocutionary competitions will again be carried out by the club, and preliminary arrangements are being made for the holding of a bazaar in aid of the club's funds next Christmas.

The visit of the Marist Brothers' Old Boys concert company from Auckland, who are expected to arrive here on Thursday, May 9, is being keenly looked forward to, and the committee in charge of this matter are giving very close attention to their work. The election of officers resulted as follows:—Patron, Ven. Archbishop Walshe; spiritual director, Rev. Father McMena-

min; president, Mr. F. O'Gorman (re-elected); secretary, Mr. J. Radford (re-elected); vice-presidents—Messrs. J. Matthews (senior), T. Q. O'Brien, and J. Hansby; executive—Messrs. M. Hennessey, J. Spillane, F. Calnon, P. Hughes, E. Spillane, J. Carmine, L. Carmine.

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Messrs. Dwan Bros., Willis street, Wellington, report having sold Mr. George C. McKay's interest in the Grand Hotel, Hastings; Mrs. C. Beauchamp's interest in the Tramway Hotel, Adelaide road, Wellington; Mr. Hilton's interest in the Paekakariki Hotel; Mr. J. Coffey's interest in the Waipara Hotel, Canterbury; Mr. E. Crabtree's interest in the Junction Hotel, Norsewood; Mr. Lutz's interest in the lease of the Royal Hotel, Greymouth; the freehold and furniture of the Telegraph Hotel, Otaki, for £2500; the Tenui Hotel, East Coast; A. Butterfield's interest in the Wimbledon Hotel; Mrs. Cusack's interest in the Masonic Hotel, Waitara; Mr. C. W. Merrylees's interest in the Mangatera Hotel, Dannevirke; Mrs. McIntyre's interest in the Star Hotel, Addington; also Mr. F. W. Wright's interest in the freehold of the Duvauchelle's Bay Hotel, Canterbury.

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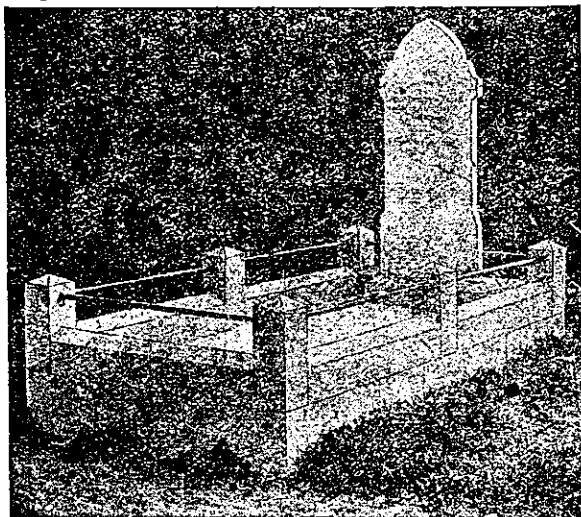
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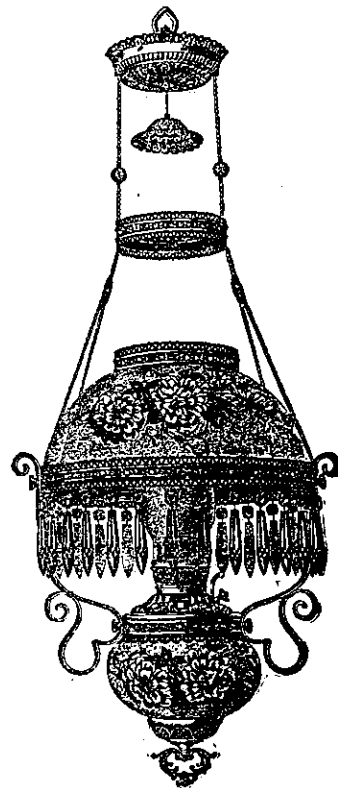
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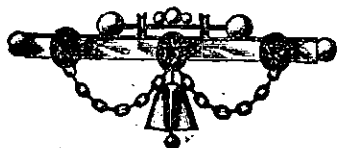
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LIBEL ON THE BISHOP OF CLOYNE

A COMPLETE VINDICATION

In the Court of Session at Edinburgh on March 8, before Lord Hunter and a jury, evidence was laid in the action against the proprietors of the *Dundee Courier* newspaper by Bishop Browne, Catholic diocese of Cloyne; Rev. Thomas Madigan, Castletownroche, Cork; Rev. Cornelius Corbett, Newmarket, Cork; Rev. Denis O'Connor, Queenstown, Cork; Rev. John O'Donoghue, Queenstown; Rev. David Kent, Queenstown; and Rev. Wm. Francis Browne, Queenstown. Plaintiffs, who were sole persons who exercised religious authority on behalf of the Catholic Church in Queenstown in 1909, sued for damages in respect of alleged slander, the Bishop for £2000, and others for £500 each. Defendants denied having slandered plaintiffs. The statements complained of appeared in an article entitled 'Sinister Sidelights on Home Rule,' published in August last, 'By One Who Has Lived in Ireland,' and from it the following is an extract:—

'Religion makes all the difference in everything in Ireland. This incident will show what it can do, and has done. Two years ago, in Queenstown, County Cork, instructions were issued by the Roman Catholic religious authorities that all Protestant shop assistants were to be discharged. One shopkeeper, a Roman Catholic, refused to discharge an assistant he had had for a number of years. The consequence was that his shop was proclaimed, and in three months he had to close and clear out, his stock being sold for next to nothing. He and his family left for Britain, where, as he said, he would employ an atheist if he liked.'

The question submitted to the jury was whether the statements falsely and calumniously charged the plaintiffs with abusing their religious influence over the Catholic laity to procure the indiscriminate dismissal of all Protestant shop assistants in employment of Catholics in Queenstown and with ruining the business of a Catholic shopkeeper who had refused to discharge a Protestant employee.

Mr. T. B. Morison, K.C., who appeared with Mr. Alexander Ure, K.C., the Lord Advocate, for the plaintiffs, said in his opening statement to the jury that there was not a syllable of truth in the statements complained of. It was an absolute fabrication and a concoction of lies involving a serious and grave accusation against the plaintiffs.

The Bishop's Evidence.

His Lordship Dr. Browne, examined by the Lord Advocate, said he had been prominently associated for many years with both Protestants and Catholics on public boards in Queenstown and Cork. The article complained of was reproduced in the *Cork Examiner*, and he read it there. He regarded it as a serious slander on himself and his clergy. It imputed to him and them very shameful, dishonorable, uncharitable, and unjust conduct for which there was not one shred of foundation. The imputations did him most serious injury. He held his honor dear as a citizen, and with all humility he asked the jury to believe that he was prominently and widely known throughout Ireland. He had for twenty years been associated with the National College in Dublin, and was president for nine years. The articles brought him before the public as a shameful, double-dealing hypocrite, with one face for the public and on other occasions with a black heart that would stab a man because he was a Protestant. He held that to be a shocking thing to be laid to his charge as a public man, but it was infinitely graver against him as a Bishop; for was there anyone to whom his professional reputation was so essential as to a teacher of religion?

Cross-examined by Mr. C. D. Murray, K.C., the Bishop said he certainly did not regard the article as having merely a political significance.

Counsel asked the Bishop if he regarded it as a meritorious thing to advance the temporal interests of those who professed his faith.

Witness.—By lawful means, certainly.

Counsel.—And, if possible, that employment should be given to those who professed the Catholic Faith in preference to Protestants, other things being equal?

Witness.—I don't put them in competition. I only ask for fair play and no favor. I have assisted Protestants into employment against Catholics.

Counsel.—When you thought the Protestant was better suited for the post?

Witness.—Yes.

Questioned concerning his claim for £2000 as damages, the Bishop said that, of course, his pocket had not been hurt, but his honor and reputation were dearer to him than his pocket. The article injured him in the eyes of Protestants with whom he associated; in the eyes of his own people, who would be scandalised if he had been guilty of such conduct; and in the minds of the clergy and his own brother-Bishops, who would look at him with amazement, that he should be accused of such a crime. He desired to vindicate his character, and to properly punish by damages the man who did all he could to ruin his character. It was reparation he wanted, and if he could repair his character without money, the defendant could keep his money, but he could not.

The Rev. Thomas Madigan, another of the plaintiffs, was the next witness. He said he was in Queenstown when the alleged libel was published, and he regarded it as an atrocious charge against his character, imputing base and dishonorable conduct.

Evidence to a similar effect was given by the other plaintiffs.

Mr. A. H. Allan, Queenstown, solicitor to the Bishop, said that no communication reached him from the *Dundee Courier*, stating that the article did not refer to his clients. Cross-examined.—In your letter to the *Courier* you refer to the article as being abominable—the article 'Sinister Sidelights on Home Rule.' At the time did you regard it as having a political meaning?—I was more concerned in the part of it that referred to my clients. I may tell you that I myself am a Unionist and a Protestant. Further questioned, witness said he did not trouble much about the political bearing of the article. The impression that he formed at the time was that it was done for political and trade purposes.

Apart from the evidence given by Mr. Stephen Gwynn and Captain Donelan, Protestant members of the Irish Party, the following Protestant witnesses were examined:—

Mr. Richard Jones, J.P., Phibsboro', and a member of the Diocesan Synod of the Church of Ireland, said he was personally acquainted with the Bishop of Cloyne. He read the extract from the *Dundee Courier* in the *Freeman's Journal*. The article referred to the Roman Catholic religious authorities. He took these to be the Bishop and clergy. He considered the article brought a grave and serious charge against the clergy. Witness could not believe the charge against the Bishop. It was very specific, however, but some members of his own board said to him that there could not be smoke without some fire.

Mr. George Lord, Queenstown, said he was a Protestant, and a member of the Urban District Council in Queenstown. He considered the article as referring to the Bishop and clergy. He didn't believe the article, for he knew the plaintiffs. Witness was in Belfast, his native place, recently, where he had many friends, and his friends asked him about the charge.

Mr. Robert G. Parkhill said he was manager of a large store in Cork. He was a Protestant, and a native of Belfast. He saw the article in the *Cork Examiner*, and thought that it applied to the Bishop and priests of Queenstown. He looked on the charge as a gross libel. It could only mean that a mandate had gone forth from the Bishop and priests that Protestant employees should be dismissed from Catholic houses, and if they were not dismissed that the shop should be boycotted.

Mr. Charles Cummins, organiser of the Pembroke Technical School, said he was a Protestant and a native of Queenstown. He read the article, and applied it more to the Bishop than the clergy of Queenstown. The charge he considered to be as serious a charge as could be made against a clergyman.

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A Fabrication from Beginning to End.

Mr. Ure, K.C., the Lord Advocate, senior counsel for the plaintiffs, in his address to the jury, said that, as an example of debased and disreputable journalism, this case had been, as far as his experience went, without parallel. It enjoyed a unique and unenviable pre-eminence. Sometimes the columns of a newspaper were found to contain a slanderous and false article which had found its way there by pure mishap or inadvertence. The error was in such a case followed by a handsome apology, and full amends for the injury done. Sometimes also newspapers were the victims of misrepresentation and deception, for the business of a daily newspaper was conducted under such conditions that it was impossible to avoid mischance of that kind. Whenever that occurred a respectable newspaper offered an apology and made amends. At other times, some hot-headed political partisan, swept off its feet for the moment by some cause of political animosity, overstepped the clearly defined lines which existed between criticism of men's public character and conduct and attacks upon their private conduct, but whenever the gust had passed away, and the temperature had gone down, a handsome apology was usually offered. This case, however, stood in marked contrast and distinction to those he had figured. The one defence that could have stood for the charges was that they were true, and that defence was open to the *Dundee Courier*. It was a complete defence if it could have been stated, but that defence was never put forward. There was not a shred of foundation for the charges. It was a fabrication from beginning to end. It was a lying charge against the plaintiffs, deliberately circulated. Neither the Bishop nor his clergy would be worthy to retain their sacred calling if there was a vestige of truth in the charges. They would be despised and viewed with hatred and contempt by every man of right feeling if the statements were true. This, continued the Lord Advocate, was not a case in which the Bishop and clergy were eager for money, but there was no other course open to them for the vindication of their character. No apology or expression of regret was offered, and therefore it was a case for substantial damages. As to the motives of the writer of the article, they had nothing to do there with politics or creed. Political intent did not entitle a man to make a shameless and infamous attack upon other men's private characters. Those in public life were often subjected to very unmanly, cruel, and often unfair criticism. That was inevitable, but the law should protect them against attacks upon their private character. Freedom of speech and freedom of the press were very justly treasured as amongst our most priceless possessions; but if freedom was allowed to degenerate into license, then freedom was destroyed, and public life would be no longer as it was now, and pure and healthy public discussion and men of refined and sensitive feeling would shrink from playing their part in public, and the field would be left open exclusively to those of coarser fibre, which would be an unspeakable misfortune. In this case the jury had an opportunity of marking their sense of the grievous wrong done to the character of innocent men.

The Defence.

Mr. Murray, K.C., for the defendants, followed. He contended the keynote of the article complained of was not to be found in any slander against this or that clergyman in Ireland. The keynote was politics, and nothing but politics, and they were bound to look at the intent with which the article was written. It was quite true he had not attempted to plead the truth of the supposed charges. That was because nobody in his senses would have dreamt of such foolishness. Nobody dreamt of maintaining that these gentlemen had been guilty of ruining the business of a shop-keeper in Queenstown. In the article the charge was made not against the clergy, but against the community of Queenstown. With regard to the injury to character, he thought plaintiffs were in a simple dilemma. The people who knew the pursuers did not believe a word of the alleged charges. The people who did not know them had not the remotest notion to whom the charges referred.

The Judge's Charge.

Lord Hunter, in his charge to the jury, stated that so far as the law was concerned politics were no excuse for slander. It would be a very unfortunate thing indeed for the public life of this country if either individuals or newspapers were entitled with impunity thus to make defamatory and slanderous statements against the character of private individuals. On the question of damages he instructed the jury that the law recognised that there might be loss which justified substantial damages, apart altogether from loss of money. If an odious charge was made and it was proved to be false, the jury was bound to award substantial damages not by way of recompense, but as a solatium for annoyance and to mark disapprobation of the unwarrantable character of the slander. At the same time he warned the jury against giving excessive damages.

The jury found unanimously for the plaintiffs, and awarded Bishop Browne £200 and each of the others £50.



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THE INTOLERANCE CRY

IRISH CATHOLICS VINDICATED

Mr. Swift MacNeill, M.P., delivered recently in the Inns of Court Hotel, Holborn, at a meeting of the Metropolitan branch of the United Irish League, London, an interesting lecture entitled 'Irish Catholics and Religious Intolerance.' Mr. S. M. Woods, J.P., an Ulster Protestant, took the chair, and there was a very large attendance. In the course of his lecture Mr. MacNeill said:—It may not be out of place if I state a few incidents in my own experience which demonstrate thoroughly the entire absence from the hearts and thoughts of the Irish Catholic people of anything approaching sectarian rancor or religious intolerance. Every one is aware that the statue of King William III. in College Green, Dublin, was for many a generation the outward and visible symbol of Protestant ascendancy. From the time of the Revolution till the beginning of the nineteenth century, November 4, which was the birthday of William III., was celebrated in Dublin with the greatest pomp. The Lord Lieutenant held a Court, and, followed by the Lord Chancellor, the Judges, the Lord Mayor, and a large train of the nobility and gentry, he paraded in state round the statue of William III. At the drawingroom the ladies appeared decorated with orange ribbons, and orange cockades were worn by the soldiers. Round this statue in days gone by many a fierce party riot raged, and on several occasions this statue was disfigured, and King William on horseback subjected to serious injuries and indignities. So far have all these ideas of bitterness in relation to the statue vanished that the Corporation of Dublin, a mainly Catholic body, regarding it as an old historic relic of a bygone period, have had King William repaired and remounted, and placed on a base made with stones from the old city walls of Dublin. Sir William Harcourt, when Leader of the House of Commons in June, 1895, referred to this action of the Dublin Corporation in terms of the very highest commendation. The Catholics of that Corporation, in their treatment of this statue, were, I think, following, albeit unconsciously, the traditions of the Catholic Corporation of Dublin who, in the reign of Queen Mary, rented seventy-four houses in Dublin and invited over English Protestant merchants from Bristol, and, when Mary's persecution ceased, sent them and their families back safely to their homes. Since the Disestablishment of the Irish Protestant Church the Bishops of that Church are elected by the free will and choice of the clergy and laity. A Rev. Dr. Chester, the Protestant Rector of Birr, was elected Bishop of Killaloe. He was greatly liked by the people, both Protestants and Catholics, in his parish. On his return home after his election to the Bishopric

A Large Crowd of Catholics

met him at the station, received him enthusiastically, took the horses from his carriage, and brought him home in triumphant procession to his rectory. When a Dr. Gregg, a Protestant Bishop of Cork, was made the Protestant Lord Primate, he was presented with an address of congratulation by the Catholic Lord Mayor and Corporation of Cork. The late Lord Plunket, the Protestant Archbishop of Dublin, was a prime favorite with the Catholic people of Dublin. On his death Dublin went into public mourning, and his funeral was a demonstration of the grief for his loss and the great affection and respect in which he was held by his Catholic fellow-countrymen. A Dr. Reeves, a celebrated Celtic scholar, was Protestant Dean of Armagh. Community of tastes and studies brought about a very close and cordial friendship between Dr. McGettigan, the Catholic Lord Primate and Archbishop of Armagh, and its Protestant Dean. The Dean was made Bishop of Down. When the tidings of his death reached the city of Armagh, the bell of the Catholic Cathedral was tolled before the tolling of the bell of the Protestant Cathedral began. Only a few months ago my sister and I attended the funeral of a very dear friend, the Protestant Rector of Kingstown, near Dublin, which

is mainly a Catholic locality. All the shops were closed, and the air of sadness throughout the town spoke unmistakably of a great personal sorrow to its inhabitants. During the service in the Protestant church, which was conducted by the Protestant Archbishop of Dublin, a passing bell was being tolled, and many thought it was the bell of the Protestant church and wondered at its tolling during the service. The passing bell, however, was the bell of the Catholic church, which was being tolled in token of the sorrow of the priests and people for one whom they regarded as a close personal friend. The idea of religious intolerance on the part of Irish Catholics is utterly baseless; and that it should be entertained is a grievous injustice to a people who are too strongly imbued with Christian feelings and principles to be uncharitable to others. The great volume of evidence collected so skilfully and laboriously by my gifted friend, Mr. Jeremiah MacVeagh, M.P., proves conclusively that the Protestant minorities in the large Catholic districts of Ireland have been uniformly treated with

The Greatest Kindness and Consideration

by their Catholic fellow-countrymen, and are living on the best of terms with their Catholic neighbors. The fear of religious intolerance is, in the rare instances in which it is an actual or not an affected apprehension, grounded on the recollection of the treatment accorded in Penal days by State Protestantism when in the ascendant to Catholics who were reduced to hewers of wood and drawers of water; made serfs in their own land, robbed of their heritage, deprived of education, of the franchise, of admission to the learned professions, of the acquisition of landed property only because they were Catholics. That Penal system in Ireland was the result of a selfish policy of the privileged classes who then ruled not merely Ireland, but Great Britain, to secure their own ill-got power by sowing dissensions between different classes in the community. Archbishop Boulter, a Protestant Archbishop of Armagh, who for nearly twenty years was the virtual ruler of Ireland, used to say, 'When Catholic and Protestant unite, good-bye to the English interests'—meaning the corrupt interests of Englishmen who jobbed themselves and their relatives into sinecure places charged on the Irish revenue. Lord Chancellor Plunket accused the Irish Government of his time of halloing Catholic against Protestant, and Protestant against Catholic, in Ireland, with the object of the common subjugation of both. Religious intolerance is, in the words of Mr. Jeremiah MacVeagh, to be found only in the North-east corner of Ulster, where the Irish Tories and Orangemen predominate. It was this intolerance which inspired the opposition to the removal from the Statute Book of the Accession Declaration, known as the King's Blasphemy. It should not be forgotten that Mr. Walter Long, who is now succeeded in the leadership of the Ulster Orange Party by Sir Edward Carson, incurred the disapprobation of his followers because he was in favor of the abolition of this insulting declaration which his Majesty the King has been relieved from the pain of making. Mr. Long was given to understand that a visit he had intended to make to Belfast would be unwelcome in certain quarters—probably as unwelcome as the visit of Mr. Winston Churchill must have been in the same quarters. We may search in vain for any evidence, however slight, of religious intolerance in Ireland where Catholics are in power, but to the least observant a generous recognition of merit in their Protestant fellow-countrymen, and a hearty desire to place them in positions of trust and emolument if their talents fit them for such positions, and if they are in sympathy with

Irish National Aspirations,

are plainly unmistakable, palpable. Parnell, the Protestant historian, in his *Historical Apology for the Irish Catholics*, writes:—'The Irish Roman Catholic bigots! The Irish Roman Catholics are the only sect that ever resumed power without exercising vengeance.' Let us glance at the methods of civil and religious toleration as exercised by the persons who would keep Home Rule from Ireland on the ground that their own civil and religious liberty would be endangered. In Belfast, which has a Nationalist population of 95,000, and in

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which there are at least four thousand Protestant Nationalists, the Corporation pays £68,723 a year in salaries of which sum only £765 is paid in salaries to Catholics. In Londonderry £6663 is paid in salaries to Protestant employees and only £169 to Catholics, who form the majority of the population. The men who are accusing Catholics of bigotry are only imputing to Catholics their own base and unworthy feelings. I will ask in vain for a passage from any speech or writing by a Roman Catholic in the whole course of the Irish controversy since the Union in which there is the faintest approach in bigotry to the sentiments expressed by Dr. Marcus Beresford, the son of a Protestant Bishop of Kilmore and then Lord Primate of Ireland from 1862 till 1886 at a salary of £15,000 per annum. This divine uttered these words at a great Protestant meeting which, said the report, 'were received with loud cheering which continued for several minutes':

'We shall drive from our glebe lands the Popish rebel and the Popish distiller and we shall plant good and faithful Protestants in their place. I trust that

every good and faithful minister of his God would sooner have potatoes and salt surrounded with Protestants than to live like princes surrounded with Papists.'

Is it any wonder that Mr. Lecky, strong Unionist as he was, felt constrained to say that 'the bigotries of the Orange faction are the bye-word of Christendom.' Is it any wonder that the Lord Londonderry proclamation against the exercise of freedom of speech in Belfast has revealed Orangeism in its true colors and has converted into Home Rulers such disgusted Unionists as Sir Frederick Pollock and Professor Jenks.

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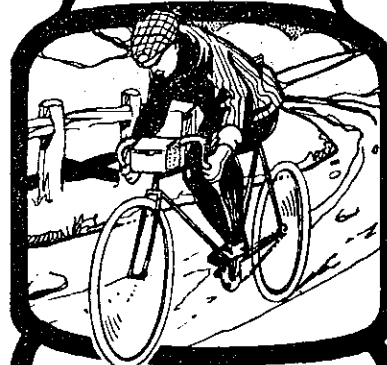
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Current Topics

How 'Ulster' 'Fights'

In company with many of our contemporaries we made merry over the notion that Ulster would fight, either on the occasion of Mr. Winston Churchill's recent meeting at Belfast—prior to which our Orange brethren were painting the papers red with their threats of what would happen if the meeting was persisted in—or even upon the establishment of Home Rule. We declared that all this tall talk was mere bluff, and that 'Ulster' had not the slightest intention of fighting. We now learn that we were wrong: 'Ulster' had said it would fight, and it kept its word. The Dublin *Leader* thus describes how the great fight came off on the night of the day on which Mr. Winston Churchill spoke in Belfast: 'The net result in the way of disturbance at Belfast after all was that a gang of Unionist (Orange) ruffians made an attack on—an hospital! Shortly after 10 o'clock at night a mob of Unionist miscreants attacked the Mater Infirmorum Hospital. A regular fusillade of rivets and large stones were thrown at the hospital. All honor to the brave! How intrepid and fearless these Belfast Unionist hearts were as they fired rivets, not knowing but that at any moment a dying man, or a sick woman, might get up and fling, say, a square of soap at them. And then there was the gallant attack of one hundred girl Unionists on two Catholic fellow workers in a mill.' This display of 'Ulster's' valor was given after the Home Rule meeting—which it had threatened to fight against and prevent—was all over. Sir Edward Carson is right. 'Ulster' will fight—so long as it has nothing more formidable to face than squares of soap.

The Waihi Protest

Some time ago we chronicled how Waihi Catholics asserted themselves in connection with platform attacks on Christianity that were being made in the district by certain political candidates; and once again they have come forward in defence and vindication of the faith. We gave a brief telegraphic summary of the facts in our issue of April 18, telling how one of the leading Socialist lecturers, Mr. R. F. Way, came to Waihi to 'reply' to the Ven. Archdeacon Brodie's recent lecture on Ferrer; how the Archdeacon and many of his Catholic workers attended: how at the close of the lecture the Archdeacon demanded to be heard, mounted the platform, and literally 'riddled' the lecturer—pointing out (what the latter admitted) that he had not seen any note or report of the Archdeacon's lecture, and making him look very small over his ignorance and misrepresentations of Catholic doctrine; and how the Archdeacon finally declared, amidst great applause, that unless an apology were forthcoming for the way in which the Miners' Union platform had been used to attack the Catholic faith, he would advise Catholic members to withdraw from membership, and would form a Christian Workers' Union with the same industrial objects as the present organisation.

Since our summary appeared Archdeacon Brodie has been interviewed by one of the Auckland dailies, and we take the following further particulars from his statement to the Auckland pressman. After indicating the general lines on which he had replied to the rebash of McCabe's book which constituted the staple of the Socialist lecturer's address, the Archdeacon continued: 'In making these statements to the meeting assembled on Sunday night I received an excellent hearing. I told them that I resented and felt keenly the attacks made that evening by the Socialist party against the beliefs of all religious sections of the community. I challenged anyone to prove that I personally had attacked anyone's convictions, Socialist or otherwise, during my eleven years' residence in Waihi. I reminded the meeting that . . . these insults had been uttered from the platform of the Miners' Union Hall, of which many Christian members were part owners. Yet it was being used on such occasions as these for

the purposes of directly insulting the religious beliefs of many members. In conclusion, I said that unless some explanation or apology were given, I was determined to bring about the formation of a Christian Workers' Union in which the members would be banded together for the uplifting of the worker, and in which the members would be perfectly free from attacks of such a description as had been heard that evening. There the matter rests,' concluded the Archdeacon, 'and if the explanation or apology I have asked for is not forthcoming, I shall not hesitate to act on the lines which I indicated at Sunday evening's meeting.'

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Archdeacon Brodie is fully entitled to the congratulations which have been extended to him by the Auckland Hibernians, by St. Benedict's Club, and by several southern papers, of whose comments the subject of them has probably never heard. It is to be noted that from first to last of the episode Archdeacon Brodie has acted, and is acting, purely on the defensive. If the Miners' Union will see to it that speakers on its platform confine themselves to advocating measures for the economic and industrial betterment of the working classes and refrain from dragging religion into their addresses, Catholics will be the last to raise any factious opposition. But when a Socialist lecturer, who has been granted the use of a hall, free of charge, by a Union containing a large number of Christian members, takes advantage of the hospitality extended to him to indulge in wanton vituperation and abuse of the Christian religion, Christians would be flabby and spineless indeed if they did not make protest. It may be added that the lecturer on this particular occasion has addressed a communication to the Auckland *Star*, as a sort of explanation and defence; but the letter is a very limp production, and is manifestly the work of one who has not yet recovered from the surprise packet he received.

Catholics and Welsh Church Disestablishment

Saturday's cables inform us that the Bill for the Disestablishment of the Church of England in Wales has passed its first reading in the House of Commons; and Mr. Lloyd George appears to have indulged in some plain speaking on the occasion. 'He aroused the anger of the Opposition,' says the cable, 'by stating that two-thirds of the Church's property at the Reformation went to laymen to bribe them to sell their faith, and those enjoying the endowments to-day called him a thief because he had tried to take back a half-penny in the £.' The Bill contains a provision that the Church will be permitted to retain any endowments conferred since the 'reformation,' but that endowments conferred before that time will be withdrawn and devoted to secular national purposes. According to the cable, sixty-eight Nationalists voted for the Bill, presumably on the broad ground of supporting the Government.

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There is room for difference of opinion as to the natural and proper attitude to be taken by Catholics on the question. There is, on the one hand, the view that to support the use of public money and endowments for the purposes of the Establishment is nothing less than encouraging heresy; and on the other hand, there is the view, voiced by the London *Tablet*, that 'to apply the money as it has been applied for three hundred years for the maintenance of Anglican clergymen is at least closer to the wishes of the (Catholic) donors than would be its use for the support of rural art galleries or provincial museums or any other purely secular purpose.' In this connection it is interesting to recall the view and policy adopted by the late Cardinal Manning, as expressed in a manifesto issued to the Catholic electors at the time of the Disestablishment campaign in 1885. 'If the Catholic Church,' wrote his Eminence, 'could to-morrow extinguish the Establishment by gathering the millions of the people into its fold by its spiritual and pastoral action, every Catholic would desire that this work of grace might be accomplished before sunset; but to join in a political agitation, in union with multitudes animated by all

kinds of animosities against Christianity, and with men, many of whom believe nothing of the truths of revelation, is in itself a revolutionary action, directly tending to destroy what remains of Christian belief among the people, and that, too, while we are absolutely incapable, by the paucity of our numbers and the narrowness of our material resources, to take up, at this time, the work of tending and folding the people of this land. If the use of the Established Churches of this country be regarded in no other light than as elementary catechetical schools—and they are, indeed, a great deal more—which have sustained and are sustaining a large measure, though sadly mutilated, of our Christian traditions, nevertheless, even as catechetical schools, together with the large system of Christian education maintained by them, they ought not to be hindered in their action by revolutionary measures, much less ought they to be rudely destroyed. Cranmer, Ridley, and Knox mutilated the Christian tradition of England three hundred years ago; it is not for the Catholics of England to mutilate it still further now.

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That, it must be admitted, is a generous attitude to take. In regard to the endowments question, we think we could suggest a simple and fair solution, if only a statesman could be found with sufficient courage to father our proposal. We would suggest that the endowments clause should read thus: 'The Church of England will be permitted to retain any endowments conferred since the "reformation," but all endowments conferred before that time shall be withdrawn and handed over to the Church from which they were wrongfully taken away.' Even the intrepid Chancellor himself would not be bold enough to submit such a proposal to a British House of Commons; but it would be an absolutely just proposition all the same.

The 'Encyclopædia Britannica'

Now that this publication is being boomed in New Zealand, and the public, by means of spacious advertisements and circular letters, are being bombarded with invitations to purchase, it may be opportune to remind our readers of the criticisms on the *Britannica* which were published in our columns some six months ago, in respect to its treatment of religious, and particularly of Catholic subjects. Outside of its handling of these particular subjects, we have nothing to say. In regard to subjects into which religious or personal bias does not enter, it goes without saying that such a colossal publication must contain a vast mine of invaluable information. But with Catholics who are not compelled by their avocation to possess such works of reference the religious question will be the paramount one; and, as we have already shown, the treatment of Catholic subjects—except in the relatively few cases in which they have been placed in Catholic hands—is biased, inaccurate, unscholarly, and offensive. To the quotations already given it will suffice, for our present purpose, to add the following few further specimens of the ignorance and unfairness shown, and the unnecessarily insulting language used, where Catholic matters are concerned:

"The water must in ritual washings run off in order to carry away the miasma or unseen demon of disease; and, accordingly, in baptism the early Christians used living or running water." "In all religions, and especially in the Brahmanic and Christian, the cathartic virtue of water is enhanced by the introduction into it by means of suitable prayers and incantations of a divine or magical power." (Conybeare, "Ab-lution, I., 66).

"He [Luther] professed to rest all upon Scripture, yet accepted from the Babylon of Rome a baptism neither scriptural nor primitive" (Idem, "Anabaptist," I., 904).

"Of equal importance was their [the Concordats'] work in freeing Austria from the control of the Church, which checked the intellectual life of the people" (Phillips, "Austria-Hungary," III., 28).

"Their [the Greek Cynics'] zeal for renunciation often extended not to pleasures, marriage, and property alone, but to cleanliness, knowledge, and good manners

as well, and in this respect also they were the fore-runners of later monks' (Conybeare, "Asceticism," II., 719).

"The baals are not to be regarded necessarily as local variations of one and the same god, like the many Virgins or Madonnas of Catholic lands' (Robinson and Arthur, "Baal," III., 88).

"The treasures of classical history and poetry were at the mercy of monks, too lazy or too ignorant to use, or even to preserve them" (Hueffer, "Boccaccio," IV., 103).

"Fish were supposed to be born in the water without sexual connection, and on the basis of this old physiological fallacy the Cathars equally with the Catholics framed their rule of fasting" (Conybeare, "Cathars," V., 516).

"Though the people of Geneva had cast off the obedience of Rome, it was largely a political revolt against the Duke of Savoy, and they were still (says Beza) 'but very imperfectly enlightened in divine knowledge; they had yet hardly emerged from the filth of the papacy'" (Alexander and Grieve, "Calvin," V., 73).

"But on the accession of Henry IV., the king who knew his worth, and was confident that although he was a Catholic he might rely on his fidelity" ("Castel-nau, Michel de," V., 473, article unsigned).

"One can readily understand the popularity of the Crusades, when one reflects that they permitted men to get to the other world by fighting hard on earth, and allowed them to gain the fruits of asceticism by the ways of hedonism" (Barker, "Crusades," VII., 524, 525).

"A mock mass was begun, during which the lections were read *cum farsia*, obscene songs were sung and dances performed, cakes and sausages eaten at the altar, and cards and dice played upon it . . . etc." ("Fools, Feast of," X., 616, article unsigned).

"The Church shared the universal belief that holiness or the holy spirit is quasi-material and capable of being held in suspense in water, just as sin is a half material infliction, absorbed and carried away by it" (Conybeare, "Holy Water," XIII., 623).

In the article on 'Mary,' we are told regarding the Blessed Virgin: 'Of her parentage nothing is recorded in any extant document of the first century. . . . She became the mother of Jesus Christ and afterwards had other children.' These quotations speak for themselves; and no amount of white-washing can explain them away.

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Here, as elsewhere, the name of the Cambridge University is paraded in the forefront of the advertisements and circular letters; and the statement is expressly made that the work 'was issued last year by the University of Cambridge.' As a matter of fact, it was published by the Syndics or Committee of the University Press; and was in no sense the work of the University as a body. Against the misrepresentation involved in the unqualified statement just quoted, seven members of the University Senate have made a formal protest, portion of which we reproduce: 'It (the publication of the *Britannica*) has been represented as the direct act of the University in its corporate capacity. Statements have been put forward that the University has undertaken the publication as part of a definite educational policy, and the prefatory note prefixed to the first volume, and dated from Cambridge, suggests to anyone, who is not acquainted with the facts, that the University is responsible for the preparation and production of the work. We believe that the reputation of the University has been injured by the representations which have been made, that this reputation has suffered and is suffering by the methods taken to advertise the work, and on these grounds we enter our protest.' It is significant that when the time for a fresh election of Syndics came round, not one of the Syndics concerned in the publication of the *Britannica* was nominated for re-election.

Home Rule and the Fiscal Question

The cables tell us that the Irish Convention, sitting in Dublin, have accepted the Home Rule Bill 'amid

the greatest enthusiasm and the unfurling of the green flag of Ireland.' Mr. Redmond told the Convention, with perfect truth, that 'the Bill was the greatest and most satisfactory one that had ever been offered them,' and added that they would be a nation of fools not to accept the measure. On this point as to the wisdom or otherwise of accepting the present Bill, Mr. Redmond is the best judge within the Empire; because he, of all Irishmen, has the best opportunity of knowing what are the practical possibilities of the case. In the last resort—within certain limits—Irishmen must accept what they can get; and in view of the fact that the present Bill is an immense advance on any of its predecessors, they would, as Mr. Redmond says, be a nation of fools not to accept the measure. A general acceptance of the Bill, however, does not necessarily imply approval of all the details, nor an endorsement of the Bill as the best of all possible bills; and it would seem to be the plain duty of Irishmen to say out quite clearly what they want and why they want it, even if, for the present, they have to be content with something less than their full demand. Mr. Redmond, we are told, 'insisted that the Bill's finance was far better than either of its predecessors.' That is perfectly true; but we still hold that the financial proposals fall materially short of the ideal, and of what Ireland is fairly and reasonably entitled to ask.

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Confirmation of this view comes to us from many quarters. 'The report of the General Council of the Irish County Councils,' according to a Press Association message, 'says that the financial clauses of the Home Rule Bill are unsatisfactory, and need drastic amendment. The minimum demand must include Ireland's retention of all her taxes, subject to a 9 per cent. contribution to Great Britain, and the Irish Parliament must control all the Irish services.' The Convention itself, while generally accepting the scheme, 'decided to leave the question of the amendment of the Bill in the hands of a party of three'; and from Mr. Redmond's references to finance, it may be safely inferred that the fiscal proposals will be one of the first features of the Bill to engage the attention of the amending committee. But perhaps the most weighty corroboration of the view that complete fiscal autonomy ought to be aimed at and pressed for in any Home Rule scheme that might be submitted, is furnished by Mr. Erskine Childers, author of that magnificent work, *The Framework of Home Rule*, and one of the greatest, if not the very greatest, authority of the day on the subject of Irish finance. In a very fine lecture—the report of which is just to hand—delivered at a meeting of the Young Ireland Branch of the United Irish League held at Dublin on March 2, Mr. Childers stands out strongly for the ideal of a self-supporting Ireland. He is quite familiar with the considerations that are urged in favor of compromise; and he states them quite fairly and frankly. 'Are we,' he asks, 'to abandon or to revive the old ideal of a self-supporting Ireland? Of course, there are ways—and very easy and tempting ways—of evading the question, of avoiding a straight answer, yes or no. It is quite possible to say 'we will assume responsibility for most of Irish expenditure, but not for all. Some of it has been forced upon us by Great Britain, and it is properly a British liability which Great Britain should continue to discharge.' Or it is possible, leaving that point nebulous, to say "some costly services, such as the Police, the Land Commission, and even a part of Old Age Pensions will diminish with time. Any assistance we receive towards them will be terminable, and will mean no loss of self-respect, or any serious financial embarrassment in the future.' Both of those arguments were heard of in 1893, but then they were academic, because Ireland, with or without British assistance, was a solvent State. Or, borrowing a plea from modern Unionism, "let us accept money from Great Britain, but regard it as a productive investment which will eventually raise our revenue-producing capacity, and so enable us, in the far future, to restore our solvency.' Again, putting solvency completely into the background, we can say 'We have been beggared in the past by

Great Britain. It is only just and right that she should make restitution.' We can adopt any one of these plausible theories, we can make any combination or permutation of them we please, or incorporating all of them in one confused patchwork without any regard to consistency or principle, we can say, "Ireland is poor, England is rich. Let us get all we can out of England now and for all time.'"

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While not denying a certain plausibility in these considerations, Mr. Childers uncompromisingly brushes them aside when it comes to the practical issue. 'Now I am far from saying that there may not be an honest difference of opinion on the central issue. What I want to urge to-night is, that Irishmen, sweeping away all sophistries, pretences, and prevarications, should come to a clear decision, and I for my part exhort them, whatever the contravention of abstract justice, and whatever the temporary embarrassment, with clear vision and firm will, unequivocally to re-endorse the old principle that Ireland should pay her own way.' Mr. Childers insists on the ideal of a self-supporting Ireland, because responsibility for expenditure necessarily carries with it responsibility for taxation—in other words, it necessarily involves complete fiscal control; for to say that Ireland must live within her income but to place the sources of that income outside her control would be manifestly absurd. And the arguments for fiscal autonomy Mr. Childers thus effectively summarises: 'You all know what fiscal autonomy means. Customs and Excise—in other words, indirect taxation—form more than 70 per cent. of Irish revenue as now raised. To exclude them from Irish control would be not only to expose Ireland to great danger of some tariff framed in future to suit British interests, but what is more important, to cripple the power of Irish statesmen to make that thorough financial and administrative organisation which the idea of a self-supporting Ireland—to say nothing of the ordinary dictates of wise social policy—demand. This is at bottom a very simple matter, and for my part I admit that I see little hope of any sound compromise. With the unanimous conclusions of the Royal Commission of 1894-6 before them, still unassailed and unassailable, it is amazing that any Government planning a Home Rule scheme should seek to retain Ireland, to the extent of three-quarters of her revenue, under the same fiscal system as before. The question of "over taxation" we may leave out of account. In whatever terms the consequences be expressed, the central fact established by the Commission, and never since seriously questioned, was that Ireland and Great Britain were not and never had been fit subjects for the same fiscal system. Judged by every conceivable test, they were different organisms, different in movement of population, in wealth, standard of living, habits, rates of wages, industrial distribution, agrarian distribution—in all the essential points which dictate the scale, range, and character of taxation. These differences are just as great now, and in some respects greater than before. . . . The profound difference between the two islands formed the basis of the unanimous Report of the Royal Commission. There were only two remedies, the first—a fallacious remedy—to spend more on Ireland, so as to compensate for unjust and unsuitable taxation; the other, proposed by Lords Welby and Farrar, to give Ireland Home Rule with fiscal autonomy. The first was adopted, and has led to the present unwholesome and intolerable situation. The second still remains the right and only remedy.' It seems probable that Ireland may have to accept, for the present, something short of the scheme so ably sketched by Mr. Childers; but it may be hoped, at least, that the present settlement will contain within itself the principles that may ultimately develop to such an ideal.

The deposits in the Post Office Savings Bank during the March quarter amounted to £3,117,464 and withdrawals to £2,921,674. For the corresponding quarter of last year the deposits totalled £3,004,486 and the withdrawals £2,680,985.

DEATH OF MR. JUSTIN MCCARTHY

EMINENT NOVELIST, JOURNALIST AND HISTORIAN

A cable message received on Friday announced the death of Mr. Justin McCarthy, the eminent Irish historian, journalist, and novelist, who passed away in his 82nd year. Mr. McCarthy was born near Cork on November 22, 1830. His father was not in affluent circumstances, but was a man of culture with gifts which the struggle for daily bread as a magistrate's clerk prevented him from cultivating to the stage which might have brought him distinction. It had been the father's desire that on leaving school the boy should study law. But the hopes were soon destroyed. His father died, and at seventeen, young Justin was called upon to be the support of the family. Something had to be done, and a friend came to his assistance in the person of John Francis Maguire of the *Cork Examiner*, who tendered him a position as reporter. There were good influences to help the lad in his first struggle and of those was the friendship of the great Father Mathew, the Apostle of Temperance, from whom he had taken the pledge when quite young. A friendship, too, was started with Thomas Crosbie, a colleague on the staff of the *Cork Examiner*, who afterwards became its editor, and with him Justin read the ancient classics, the Italian poets, and the great masters of English literature. It was these studies that turned his thoughts in the direction of a literary career. A few poems in his paper gained him the notice of a Dublin editor.

The Irish famine, then at its height, furnished young McCarthy with the opportunity for a precocious exercise of his talents in descriptive writing in the *Cork Examiner*, and gave him his first insight into the Irish problem, which was to occupy so much of his maturer years. As a special correspondent he travelled in the stricken districts, and often saw the hinged coffin do its double and treble duty in filling nameless graves. He must have heard the bells of Cork ringing a joyous peal when an American frigate put into the harbor with food supplies sent over sea from Irishmen who had made their homes away from Ireland. Justin McCarthy attended the Clonmel State trial to chronicle the death sentences passed on Smith O'Brien and Thomas Francis Meagher. With the revival of the project of armed rebellion which followed the trial, McCarthy did not sympathise. Its patriotic motives he understood—to convince England of the vitality and depth of Irish national feeling,—but he seems to have taken up, even from boyhood, a constitutional point of view in regard to Irish agitation, and to have cherished from his earliest reflective moments that abiding belief in the English sense of justice which remained with him to the end.

In 1860 he went to London, and he got an appointment on a Radical paper which was waging an uphill fight under the able editorship of Samuel Lucas, a brother-in-law of the great John Bright. Meanwhile an article on *Voltaire's Romances and Their Moral* gained him the notice and encouragement of John Stuart Mill, the economist and philosopher, and on the death of Samuel Lucas he succeeded to the editorial chair. Besides the morning issue an evening edition of the paper was also published, in which appeared a series of literary articles by men who have since made names in the world of journalism and literature—William Black and Richard Whiting, the novelists, Edmond Yates, and Archibald Forbes, the famous war correspondent. Mr. McCarthy also came to know Tennyson, Carlyle, and Browning. It was at this time, too, that he entered upon a new field of literary labor—that of novel-writing. For some time he had been at work upon one of somewhat serious import; but a friendly publisher advised him to make his first appeal to the public with what it wanted—a sensational story. After this he resumed work on his first attempt, the child of his own fancy, which made a gratifying success as *My Enemy's Daughter*. Then came another change. John Bright's acceptance of office in a Liberal Cabinet

necessitated a severance of his relations with the *Morning Star*, and when this bond was snapped, Mr. McCarthy felt that his chief reason for holding on to so laborious a position as its editorship was gone. He, therefore, retired, and paid a long visit to his brother Francis, in the United States, where he would probably have taken up his permanent residence and become an American citizen, but for his desire to help forward by every means in his power the cause of his native country, which had at that time come to what seemed might turn out to be the crisis of her fate. Mr. McCarthy stayed two years in the States, with a brief visit paid to London in 1870. He became attached to the *New York Independent*, wrote leading articles for the *Tribune* under Horace Greeley, and accepted a commission from Harper and Brothers for a hundred short stories to appear in *Harpers Monthly*—a commission which he 'worked off' during his travels up and down the country.

During a visit to England in 1870 he had entered the service of the *Daily News* as a leader writer, and in the following year he felt that he was now in a position to assist the organisation which had been formed in Ireland for Home Rule under the leadership of that brilliant barrister, Isaac Butt. His circle of acquaintance quickly enlarged and soon came to embrace most of the men and women who were famous in art, literature, and politics. His house in Gower street brought him a neighbour in the person of Charles Stewart Parnell, then a handsome young man of a winning and most attractive personality, magnetic even, whose influence turned him more and more in the direction of a distinctly political career. Meanwhile an invitation to stand for the constituency of County Longford was accepted, and Mr. McCarthy entered the House of Commons in the following year in the party then dominated by the growing influence of Parnell who entered upon the policy of obstruction by which he forced the country to recognise the claims of Ireland.

The next 20 years of his life were pretty evenly divided between politics and literature. He had just begun his *History of Our Own Times* when he was elected for Longford, and the publishers who had projected the history became alarmed lest his association with Irish politics should prejudice the commercial chances of the enterprise. So they offered him compensation to release them from an agreement into which Messrs. Chatto and Windus were only too pleased to enter, and he went steadily on with his history, which became an immediate popular success, was translated into several Continental languages, and ran through almost as many editions in America as in Great Britain.

Shortly after his entrance into Parliament Isaac Butt died and was succeeded in the chairmanship of the party for a short time by William Shaw. Then Parnell was elected chairman and leader and Mr. McCarthy was elected the first vice-chairman in order that in the possible absence of the leader there might be one invested with authority to carry on the work in his name.

When Lord Salisbury went out of office in 1885 Mr. McCarthy was invited to contest the constituency of Derry which was regarded as the blue ribbon of the Nationalist Party. He was defeated by the narrow majority of twenty-nine, but his old constituency of Longford again sent him to Parliament. After the general election of 1892 Mr. McCarthy returned to the House as leader of the party with seventy-two supporters, whilst a compact and able body of nine were true to Mr. Parnell. It was a melancholy and even painful victory for a moderate man like Mr. McCarthy, who only accepted the position thrust upon him as a temporary expedient. As soon as possible he resigned in favor of Mr. John Dillon, and devoted himself as far as his Parliamentary duties would allow to his literary work. In 1897 he brought out the fifth volume of his *History of Our Own Times*, but soon after was struck down by a long illness which brought his eventful Parliamentary career to a close.

He has been a capable and prolific writer. In addition to his constant output of articles for the papers he has given us the *History of Our Own Times*, a *History of the Four Georges*, the *Reign of Queen Anne*,

lives of Pope Leo XIII., Mr. Gladstone, Sir Robert Peel, some volumes of memoirs, and several works of fiction.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

April 27.

A most successful euchre party, in aid of the funds of the Hibernian Pipe Band, was held at the Burlington Tea Rooms on last Wednesday evening. Mr. C. J. McErlean had charge of arrangements.

Mr. D. J. O'Keefe, who was for some time conductor of St. Anne's Choir, Newtown, has been studying music for the last year in London. He is returning to New Zealand *via* the United States.

The Ven. Archdeacon Devoy, to show his appreciation of the successful work performed by the ladies and gentlemen connected with the bazaar, entertained them on last Thursday evening at St. Anne's Hall.

Miss Gertrude Herbert was married to Mr. William Alfred Baldwin at St. Mary of the Angels' on Wednesday last. The Rev. Father Venning, S.M., celebrated the Nuptial Mass, and also officiated at the marriage ceremony.

On Wednesday morning Miss Mabel Gertrude Waters, of Waitangi House, Boulcott street, was married at St. Mary of the Angels' to Mr. James Gooch, of Takaka, Nelson. The Rev. Father Joseph Herring, S.M., celebrated the Nuptial Mass and officiated at the marriage ceremony.

At the last meeting of the Hibernian Society (St. Patrick's branch) the following resolution was carried: This branch of the H.A.C.B. Society congratulates the Ven. Archdeacon Brodie on his courageous and timely protest at Waihi on Sunday week last against the attacks on the Catholic Church and its doctrines and practices by a Socialist lecturer, and assures him of its heartiest felicitations on the success which attended his efforts.

A general meeting of Catholics was held on Wednesday evening, Colonel Collins, C.M.G., presiding, to hear the committee's report with reference to the proposal regarding the silver jubilee of his Grace Archbishop Redwood. The meeting approved of the suggestion of the committee to hold a conversazione in the Town Hall, and to present his Grace with an address and a purse of sovereigns. Messrs. D. J. Kenny, L. Dwan, H. O'Leary, and P. D. Hoskins were appointed a musical sub-committee.

A general quarterly meeting of the Ladies' Particular Council of the St. Vincent de Paul Society was held at St. Anne's Hall, Wellington South on last Wednesday afternoon, Mrs. Sullivan (president) occupied the chair. There were also present the Rev. Fathers Hurley and Venning, and a large number of ladies. Interesting reports were received from the various conferences of the circumscription, and the question of still furthering the good work of the society by undertaking the visitation of new Catholic families arriving in each parish, and of extending a welcome to the Catholic women and girls arriving from the Old Country was favourably discussed.

Mr. J. E. Butler, an old St. Patrick's College boy, who has been practising as a dentist in this city for some years, has decided to commence the practice of his profession at Tauranga. The members of the St. Patrick's College Old Boys' Association met at the Grand Hotel to bid him good-bye. Mr. M. J. Crombie presided, and in eulogistic terms referred to Mr. Butler's conspicuous service to the St. Patrick's College Old Boys' Association as a member of the committee. He had been foremost in his endeavours to promote its welfare, and he had not only won the esteem of the Old Boys, but of his fellow-citizens generally, and had brought undoubted distinction to his *alma mater*. Voicing the opinion of those present, Mr. Crombie trusted that Mr. Butler would have a very prosperous

career in Tauranga. The present to Mr. Butler consisted of a solid silver cigarette case suitably engraved.

The general quarterly meeting of the Particular Council of St. Vincent de Paul Society was held on last Sunday afternoon at the Guildford Terrace School-room. There was a fair attendance of members, over which the president (Bro. Martin Kennedy, K.S.G.) presided. Amongst those present were the Very Rev. Father O'Shea, V.G., Rev. Fathers Venning, McCarthy, Eccleton, and Joseph Herring. The reports read from the various conferences of the circumscription disclosed good and steady work. St. Mary's (Wanganui) was particularly interesting, and St. Canice's (Westport), St. Mary's (Foxton), Aramoho, Levin, and Petone, all showed excellent work. Bro. Kennedy reviewed the work of the last three months at the various conferences, which he considered very satisfactory. Very Rev. Father O'Shea congratulated the society on its excellent work. Rev. Father McCarthy, of the Marist Missionary Fathers, stated that in Tasmania, during the course of their missions, they succeeded in establishing 25 conferences of the society. Rev. Father Venning spoke on the need of making the quarterly meetings more interesting by introducing for discussion various works which could be undertaken by the society, and eliminating a lot of the detail work which at present takes up a lot of valuable time. He exhorted the members to continue the good work of the society. Rev. Father Eccleton, of St. Patrick's College, also spoke and referred to the interest taken by the Rector (Very Rev. Dr. Kennedy) in the work of the society. There was established in the college a conference of boys, who, he hoped, would join the various conferences on leaving the college. The president, before declaring the meeting closed, said that many valuable suggestions were put forward by the various speakers which would receive the serious consideration of the council.

There was a good gathering of old boys of St. Patrick's College at the Grand Hotel on Wednesday evening to bid farewell to Mr. S. J. Moran, LL.B., who is leaving Wellington to join the legal firm of Pownall, Lavery, and Moran, of Masterton. In presenting Mr. Moran with a silver cigarette case, Mr. M. J. Crombie (chairman of the Old Boys' Association) referred to the faithful services of Mr. Moran as a member of the committee, and as chairman of the executive in years past. Mr. W. E. Butler, in supporting Mr. Crombie's remarks, spoke of the sincerity of Mr. Moran in the association's work. Mr. Moran was always a quiet and unobtrusive worker, who did not care about the limelight, but would battle for the dignity of the association even if the battle had to be waged before the whole world. In replying, Mr. Moran thanked the old boys for having attended in such numbers. In the association he had formed some of the firmest and, he hoped, the most lasting companionships of his life. He wished the association that prosperity to which its objects entitled it. Mr. Moran was also entertained at a dinner by the Capitol Lacrosse Club on Thursday evening. Mr. A. C. Jantke, who presided, proposed the health of the guest in a very neat and happy speech. He stated that Mr. Moran had been one of the founders of the game of lacrosse in Wellington, and had proved his worth both as a player and a committee man. The toast was supported by Mr. Forbes (secretary of the Wellington Association), Mr. McGovern (secretary of the N.Z. Association), Mr. Renkin (captain of the Capitol Lacrosse Club), and Mr. A. Montgomery (secretary of the Capitol Club). Mr. Montgomery handed Mr. Moran a travelling rug as a memento from lacrosse players in Wellington. In thanking the members of the club, Mr. Moran referred to the good work done by Mr. Proud, and trusted that the future of the game in Wellington would be as bright as its skill merited. The meeting concluded with cheers for Mr. Moran.

Wanganui

(From our own correspondent.)

April 18.

Although the Hibernian Society here has been only in existence six months, it has made good progress.

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 are open all day Wednesday—late night Friday—close 1 p.m. Saturday.

On March 12 the branch held its second quarterly meeting, when the membership was reported to be about 56. The sick and funeral fund has a credit balance of £34 16s 6d, and other funds are likewise well up to the standard. The officers are:—Chaplain, Very Rev. Dean Holley; president, Bro. A. McWilliams; vice-president, Bro. P. Keogh; treasurer, Bro. W. McTubbs; secretary, Bro. W. B. Setter; warden, Bro. F. Bourke; guardian, Bro. M. D. Kenny; sick visitors, Bros. F. Bourke and J. G. O'Brien.

The Marist Brothers' Junior Cadets, under Captain F. Bourke, attended a church parade on Sunday.

The members of the St. Vincent de Paul Society are at present taking the census of the Catholics of the city and suburbs.

The building formerly used as the Marist Brothers' School, and later on as the convent, is being removed to a site behind the Villa Maria. It is the intention to use the building for meeting and socials.

Last Sunday the members of the St. Vincent de Paul Society, to the number of 26, approached the Holy Table in a body. Very Rev. Dean Holley congratulated the members, and said they gave a good example to the congregation.

After Vespers on Sunday night a very large meeting of the parishioners was held, to consider the best means of assisting the Sisters of St. Joseph in the furnishing of the new convent. It was decided to hold a euchre party and social in the new Druids' Hall on Thursday, May 30. Mr. J. E. Miles was appointed secretary.

April 22.

His many friends will regret to hear that Mr. F. D. Gaffaney has been laid up for the last fortnight through an injury to one of his eyes.

Feeling reference to the loss of the Titanic was made by Very Rev. Dean Holley at St. Mary's on Sunday. Such a disaster (said the Dean) must forcibly bring before our minds the feebleness of the works of man when compared with the works of nature. At the conclusion of Mass, the congregation remained standing as a mark of respect while the organist (Mrs. Lloyd) played the 'Dead march' in 'Saul.'

Lower Hutt

(From our Wellington correspondent.)

The King George Theatre, Lower Hutt, was throughout the week the scene of a big bazaar and carnival, the proceeds to go towards the erection of a new convent at Lower Hutt. The bazaar was opened last Monday evening by the Hon. J. Colvin, in the unavoidable absence of the Prime Minister. Mr. Colvin was introduced by Mr. T. A. Peterkin, who gave all a hearty welcome. Mr. Colvin said he was very pleased to have the opportunity of opening the bazaar, and he congratulated the workers on the well-filled and tastefully decorated stalls.

Very Rev. Father Lane thanked the Minister for his attendance. He stated that it was proposed to proceed with the erection of the convent at an early date.

The following were the stallholders:—Hibernian stall: Mesdames Connolly and Neazor, Misses Cleary and Bowden. Dominion stall: Mesdames Underich, Brook, Linch, Moburg, and McMenamim, Misses Twomey (3) and Moroney. Bran tub stall: Mrs. Patheron and Misses Hickey (2), Patheron (2), and Duignan. Coronation stall (including refreshments): Mesdames Sullivan, Exton, and Mithen, Misses Sullivan, Exton, Mithen, and O'Dare. Ascot race: Mr. W. B. Bridger. Birds: Mr. Keogh. Gramophone: Miss O'Shea.

Each evening a first class programme was presented. The committee being fortunate in securing the services of Highland pipers and dancers, winners at the recent Palmerston North competition. The principal dancers in the national dances were the Misses M. and L. Reid and Miss O'Leary. The sword dance by Miss L. Reid was greatly appreciated. Excellent business has been reported by the stallholders, and in spite of the inclement weather, there were large attendances each

evening. The stalls, which were prettily arranged by Messrs. Hodgins, Casey, and Hayes, were much admired.

Very Rev. Father Lane and his hard-working and energetic committee are deserving of the highest commendation for the excellent arrangements.

DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

April 29.

His Lordship the Bishop returned last evening from Sydney, and was met on arrival by the Ven. Archdeacon Brodie.

Very Rev. Father O'Connell and Rev. Fathers Goggan and Hyland left last Wednesday for Suva. Rev. Father Hyland addressed the members of the Holy Family Confraternity on last Tuesday evening.

It was announced at the last meeting of the Holy Family Confraternity that the Marist Missionary Fathers would give a mission in the Cathedral, commencing on the last Sunday of October, and concluding on the third Sunday of November.

The friends in this city and throughout the Dominion, of Mr. Little, well known in Hibernian and St. Vincent de Paul circles, will hear with sincere regret that his wife is very seriously ill. Her sister was stricken with illness last Saturday from which she died, and Mrs. Little was immediately and similarly stricken. Her brother died about three months ago.

The foundation stone of a new church at Tuakau was laid on Saturday afternoon by the Ven. Archdeacon Brodie, assisted by Rev. Father Kehoe (parish priest) and Rev. Father Holbrook. The church will be built of concrete. The main portion now being erected will be 60 feet by 30 feet. Archdeacon Brodie delivered a very impressive address from the text, 'Thou art Peter and upon this rock,' etc. There was a large gathering of people from the surrounding country present at the ceremony. The Catholics of the district are showing much enthusiasm in the undertaking, and before very long Tuakau will have a pretty and commodious church.

At the annual meeting of the Society for the Protection of Women and Children and Prevention of Cruelty to Animals, Ven. Archdeacon Brodie represented his Lordship the Bishop, and said, in the course of a eulogy of what had been done, he wished to see country branches initiated, and added that if Mr. Fowlds (as president) made an organising tour he would find so many ready sympathisers in the country, that the scheme would be found feasible. He offered to undertake the work of organising a branch in Waihi. He commended the introduction of competitive essays on humanitarian subjects, as tending in the direction desired, and thought that the movement might be extended by endeavouring, through the offices of the editor of the *School Journal*, to have the winning essays publicly read in the schools.

Te Awamutu

His Lordship Bishop Cleary will visit Te Awamutu, on Saturday, May 11, and will open a new church at Pirongia on the following day. The new edifice will seat upwards of 100 persons, and is being erected to the plans of Mr. J. W. Warren, of Hamilton. The building will cost £400, which amount it is expected will be entirely paid by the opening day. Contributions to the church fund have been very generous, Mr. D. O'Shea donating no less than £150.

A meeting of the Catholic presbytery committee of the Te Awamutu parish, was held after the 11 o'clock Mass on Sunday, April 14, all the districts being represented by the following delegates: Messrs. McGovern, D. Maroney, Cavahagn, D. O'Shea, Rice, De Cox, P. O'Sullivan, Ryan, Captain Hope-Johnstone, and the Rev. Father Lynch. The committee decided to erect the presbytery in Te Awamutu in concrete and to call for tenders immediately. The plans, which have

been drawn by Mr. J. W. Warren, of Hamilton, received the hearty approval of the committee. The presbytery will be erected on a site near the church, in the main street, and with the church will add greatly to the importance of that part of the town.

DIocese OF CHRIStCHURCH

(From our own correspondent.)

April 26.

His Lordship Bishop Grimes was re-elected a vice-president of the St. John Ambulance Association at its annual meeting last week.

Mr. and Mrs. J. R. Hayward were guests at a 'social evening' given by the Christchurch Catholic Club in their rooms on last Friday evening. Advantage was taken of the occasion to wish a safe and pleasant voyage to England to Mr. and Mrs. Hayward, who are leaving by the Remuera this week on a six months' trip.

The net result of the Easter fair, promoted by the Catholics of Leeston, is given at nearly £400. The profits accruing from the Easter fair carried out by the Addington congregation are, it is pleasing to relate, much in excess of the amount previously mentioned, it having proved necessary to extend the enterprise over an additional evening.

The devotion of the Forty Hours' Adoration was commenced at Nazareth House on Sunday last (feast of the Patronage of St. Joseph) at the Mass, celebrated at 7 a.m. by the Rev. Father Graham, S.M., M.A. In the evening an instructive and impressive discourse was preached by the Rev. Father Hoare, S.M., to the community and inmates, who make quite a considerable congregation. Perpetual adoration was maintained during the time of Exposition of the Blessed Sacrament.

The community of Nazareth House has just been re-inforced by the arrival of two additional Sisters of Nazareth from the mother house at Hammersmith, London. One, Sister Gabriel, is from the parish of Hawarden. She, with two others, went from the diocese of Christchurch with a vocation for the religious life. Another of these young New Zealand Sisters of Nazareth, who has already made her profession, is now in one of the houses of the Order in Ireland.

Preparatory to the approaching winter season, the Christchurch Benevolent Association, which is composed of representatives of all the charitable Church workers of the city, met last week. The Rev. Dr. Kennedy is a member of the committee, and Mrs. Daly of the Cathedral Confraternity of Ladies of Charity, and Miss L. Johnson, of St. Mary's Confraternity of Ladies of Charity (who was previously a member), were added thereto. From the association, which is primarily of use in preventing over-lapping in the distribution of relief, the Mayoral Coal and Blanket Committee are selected. Nurse Walls has long been a Catholic representative on this committee, and also Miss Johnson.

There was a large attendance at the quarterly general meeting of the Society of St. Vincent de Paul, under the Particular Council of Christchurch, which was held on last Monday evening in the meeting room of the Cathedral Conference. The Rev. Dr. Kennedy, in the unavoidable absence of the Very Rev. Father Price (spiritual director), presided, and spoke at length on subjects of interest and instruction to members of the society. Excellent reports, covering a wide range of charitable activity, were received from the various conferences. Correspondence received dealt principally with the formation of boys' guilds, and as a secretary for this particular branch of the society's work is now appointed, some good results are hopefully anticipated.

Oamaru

(From our own correspondent.)

April 29.

The annual meeting of St. Patrick's Club was called for the 28th inst., but has been unavoidably postponed until May 5.

Miss Knight, of Auckland, has arrived in Oamaru, and taken charge of the entertainment part of the Empire Carnival, which will include some pretty and novel dances, marches, etc.

A very enjoyable function took place in St. Patrick's Hall on Friday night last, when Miss May Molloy held a 'gift evening' in aid of her stall at the forthcoming carnival. The hall was prettily decorated with flowers, and over fifty young people were present. Progressive euchre filled in a pleasant hour, prizes being won by Miss Eileen O'Donnell and Mr. D. Wright, and consolations by Miss Crowley and Mr. Spiers. A great variety of useful and beautiful gifts were received, and altogether a very happy evening was spent. After a dainty supper, a musical programme was gone through. Among those present were Right Rev. Mgr. Mackay, V.G., and Rev. Fathers Farthing and Lynch. The whole of the arrangements were carried out by Miss Molloy, assisted by Miss C. Rowlands.

ST. PATRICK'S COLLEGE, WELLINGTON

The authorities of St. Patrick's College, Wellington, have purchased from Mr. Charles Hawkins 100 acres at Terrace End, Palmerston North, including the fork between the junction of the Main Trunk and Hawke's Bay railways, for a site for St. Patrick's College. Thirty acres are within the borough of Palmerston, and seventy just outside it. It is situated on high land, admirably adapted for purposes of large playing grounds and farm. It is understood the institution will include an agricultural, dairying, and fruit-growing college, and be one of the largest institutions of the Dominion.

It is not intended to sell, as stated in a Press Association message, the present college and site in Wellington. When the institution at Palmerston North is opened the existing institution will be used as a collegiate high school for day pupils and also as a hostelry for any pupils coming from the country who wish to attend lectures at Victoria College.

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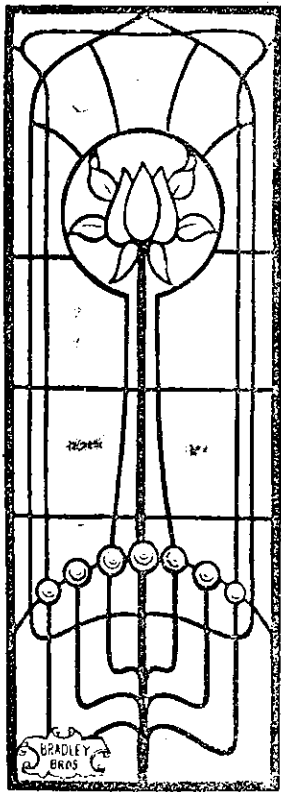
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A SPLENDID RECORD.

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 ELEVEN WERE CURED.**

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

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

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

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

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

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

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

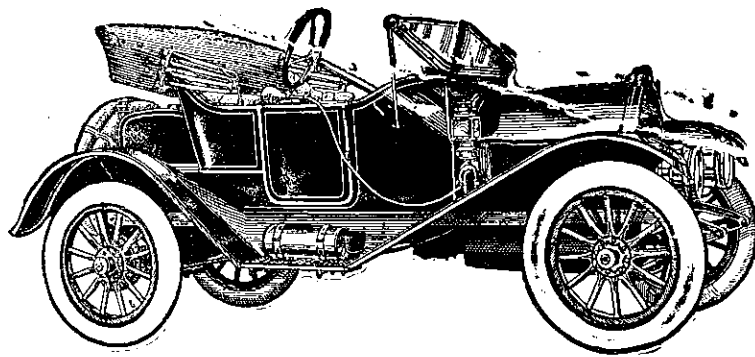
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WM. A. MORTON,
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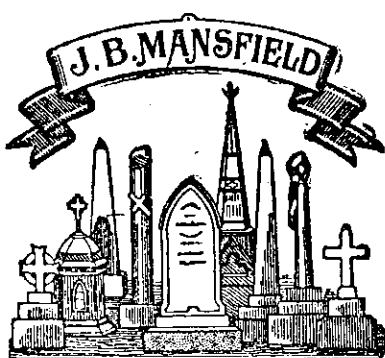
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Commercial

PRODUCE

Wellington, April 29.—The High Commissioner cabled from London on the 27th inst. (the quotations, unless otherwise specified, are the average market prices on spot):—

Mutton.—Market quiet; prices slightly weaker. Nominal quotations: Canterbury, 4½d; North Island—light-weight 3¾d, heavy-weight 3½d.

Lamb.—There is a firm demand for all lamb. Canterbury, 5½d; other than Canterbury, 5½d.

Beef.—Market firm. The stocks of New Zealand beef on hand are light. New Zealand hinds, 4½d; fores, 3½d.

Butter.—Market dull and unsettled. Lower prices are encouraging business. The average prices for the week were: Choicest New Zealand butter, 109/-; Australian, 105/-; Argentine, 105/-; Danish, 119/-; Siberian, 107/-.

Cheese.—Market slightly weaker; less demand. The average price for the week for choicest New Zealand cheese was 70/-.

Hemp.—Market quiet and steady. New Zealand quotations unchanged for all positions. Good fair, £21 10s to £21 15s; fair grade, £20. The market is firmer for Manila. Fair current Manila on spot is quoted at £21 15s; forward for the week, 24,000 bales.

Wool.—Market remains firm.

Messrs. Donald Reid and Co. report:—

Oats.—There is strong demand for prime Gartons and sparrowbills at quotations. Discoloured lines, if sound, are also readily saleable. Prime milling, 2/2½; good to best feed, 2/1½ to 2/2; inferior to medium, 1/11 to 2/- per bushel (sacks extra).

Wheat.—Prime milling lines are in better demand, and any lines of this class are readily placed at improved values. Fowl wheat is offering more freely, and meets a fair shipping demand. Prime milling, 3/10 to 3/11; Tuscan, etc., 3/9 to 3/10; medium, 3/6 to 3/8; best whole fowl wheat, 3/4 to 3/6; medium, 3/1 to 3/3; broken and damaged, 2/9 to 3/- per bushel (sacks extra).

Potatoes.—The demand for shipment continues fairly strong, and sales are being at £5 to £5 2s 6d at country stations. Locally there is ready sale for prime lots at £5 5s to £5 7s 6d, while at our sale one specially choice lot realised £5 13s per ton (sacks included).

Messrs. Dalgety and Co. report as follows:—

Oats.—During the past week a large quantity of oats has changed hands, although towards the end of last week offerings from the country were lighter, and all bright heavy samples were readily placed at an advance on late ruling rates. Prime milling, 2/2 to 2/2½; good to best feed, 2/1 to 2/2; inferior and medium, 1/11 to 2/- per bushel (sacks extra).

Wheat.—A good demand exists for all lines of wheat fit for milling purposes. At prices fully up to late ruling rates, good whole fowl wheat meets with ready sale, while inferior samples are hard to quit. Prime milling velvet, 3/10 to 3/11; Tuscan and red wheats, 3/9 to 3/10; medium milling, 3/7 to 3/8; best whole fowl wheat, 3/5 to 3/6; broken and damaged, 2/6 to 3/- per bushel (sacks extra).

Potatoes.—The market is moderately supplied. Prime Up-to-Dates meet with a ready sale at prices fully up to last week's prices, while stale, inferior, and diseased lots are hard to quit. Choice, £5 7s 6d; good, £5 to £5 5s; inferior, diseased, and scabby, £3 to £3 10s.

Messrs. Stronach, Morris, and Co., Ltd., report for week ended Tuesday, April 30, as follows:—

Oats.—There is good demand for prime Gartons and Sparrowbills. Large numbers have changed hands during the last week at slightly increased rates. There

is also good demand for B grade. Quotations: Prime milling, 2/2 to 2/2½; good to best feed, 2/1½ to 2/2; inferior to medium, 1/11 to 2/- per bushel (sacks extra).

Wheat.—There is good inquiry from millers for prime lines, and the wheat offered is mostly of medium quality. There is good inquiry for fowl wheat. Quotations: Prime milling, 3/10 to 3/11; red wheats, 3/9 to 3/10; medium, 3/6 to 3/8; best whole fowl wheat, 3/4 to 3/6; medium, 3/1 to 3/3; broken and damaged, 3/- to 3/6 per bushel (sacks extra).

Chaff.—The market is flooded with medium and inferior lots, which are very hard to sell. There is good demand for prime quality. Quotations: Prime oaten sheaf, £3 10s to £3 15s; medium to good, £3 to £3 10s; light and discoloured, £2 5s to £2 15s per ton (sacks extra).

Potatoes.—There is good demand for shipments, and sales have been made from £5 to £5 2s 6d on trucks country stations. Prime lines are worth £5 7s 6d to £5 10s per ton (sacks in).

WOOL

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

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

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

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

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

Prompt returns. No commission.

Stronach, Morris and Co. report as follow:—

Rabbitskins.—We held our fortnightly sale on Monday, 29th inst., when we offered an exceptionally large catalogue. There was a large attendance of buyers, and we cleared every lot under very keen competition. New season's skins are now coming to hand, and we anticipate a very good market. Quotations: Winter bucks and does, none forward; early winters, 16d to 17d; autumns and incoming, 16d to 16½d; early autumns, 12d to 14d; racks, 10d to 11d; light racks, 9½d to 10½d; spring bucks, 9d to 12d; spring does, 8½d to 9d; milky does, 7d to 7½d; hawk torn, 8d to 8½d; small, 4½d to 5¾d; catskins, 4d to 6d; horse hair, 12d to 18¾d; hare skins, to 7½d.

Sheepskins.—We held our fortnightly sale to-day, when we offered a medium catalogue. As the monthly wool sale was held to-day there was a very large attendance of buyers and bidding was very brisk. Prices were fully up to last week's high rates. Quotations: Best halfbred, 7¾d to 8d; medium, 6¾d to 7¼d; inferior, 6½d to 6¾d; best fine crossbred, 7d to 7½d; best crossbred, 7d to 7¾d; medium, 6¼d to 6½; inferior, 5½d to 6d; dead halfbred, 6d to 6¾d; dead crossbred, 5½d to 6d; best halfbred pelts, 6½d to 7½d; medium, 5¾d to 6¼d; best crossbred pelts, 6d to 6¾d; medium, 5¼d to 5¾d; inferior, 3d to 4½d; best merino, 6½d to 7¾d; medium to good, 5½d to 6¼d; best lambskins, 6¾d to 7¾d.

Hides.—At our sale on Thursday last we offered a medium size catalogue. Competition was hardly so keen as at last sale, and medium weight hides showed a drop of about ¾d per lb. All stout heavy hides were eagerly competed for. Calfskins sold at about last sale's rates. Quotations: Prime stout heavy ox hides, to 8¾d; heavy weight do, 7d to 7¼d; medium weight, 6½d to 7d; light weight, 6½d to 6¾d; inferior, 5d to 6d; heavy weight cow hides, 6½d to 6¾d; medium and light weight, 6d to 6¾d; inferior, 3½d to 5d; yearlings, to 6¾d; calfskins, to 10½d.

Tallow and Fat.—Very small consignments are coming to hand and prices rule much the same as at last report. There is good inquiry.

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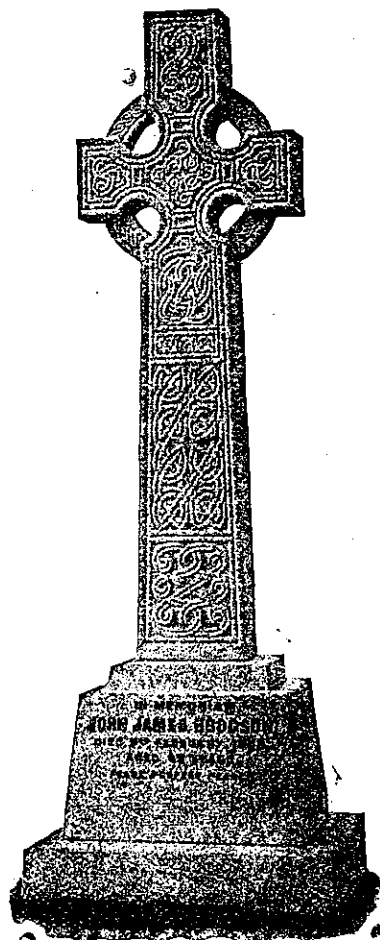
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ITEMS OF SPORT

(From our Correspondents and Elsewhere.)

GENERAL.

Mr. Douglas, who captained the English cricket team in four of the recent Test matches, in an interview published by the *Pall Mall Gazette*, attributes the team's success in its Australian tour to good-fellowship and good cricket. He considered the Australian batting below expectations, but said there were splendid possibilities among the younger players. Australia's bowling, he added, was very weak.

Arthur Postle, the world-famous Queensland sprinter, is now at home at Memerambi, near Kingaroy, and will remain there for a few days making preparation for his coming tour of England. Postle proposes to travel via Durban and Capetown. Immediately after his arrival in Sydney Postle called at the *Referee* office. He reported most hospitable treatment at Auckland, Te Kuiti, and Waihi, and that he had thoroughly enjoyed his New Zealand trip. His coming tour of England will be his last, and on his return he will settle down for good.

Donaldson, at the Richmond City Reserve, Melbourne, on April 15, attacked the records for 75, 100, and 120 yards, and though the previous bests still stand good, the world's champion, under the circumstances, put up highly meritorious performances in covering the distances respectively in 8sec., 10sec., and 12 4-5sec. Donaldson was stale from travelling, and the running track was rather uphill and sodden, whilst there was a slight head wind.

The curtain was rung down on Ireland's international Rugby campaign for the season on March 9, when, on the finely-equipped Show Grounds at Balmoral, Belfast, the pick of Ireland and Wales met to decide supremacy for the ensuing twelve months. The game is one of a long series between the two countries, which, commencing on that now far-away afternoon in 1882, when, at Dublin, Wales defeated Ireland by 2 goals and 2 tries to nil, extends, with one or two breaks, down to the present time. Through that period Wales can lay claim to the major portion of the honors, for in the 26 matches played the Principality has emerged victorious on no fewer than 16 occasions, while just half this number has seen the Hibernians successful, while one has been left drawn. On this occasion Ireland won by 12 points to 5.

CHRISTCHURCH.

The second week's matches in the Canterbury Rugby Union's competitions were played on Saturday, when the grounds were in fine order, and the weather conditions were excellent. The following are the results:—Old Boys (3) drew with Albion (3); Merivale (16) beat Linwood (0); Sydenham (27) beat Canterbury College (8); Christchurch (13) beat Marists (3).

The Marist Brothers' Old Boys' Association (writes our Christchurch correspondent) placed four teams on the football field for last Saturday's round of contests. The seniors (playing one man short) met Christchurch, the junior flag contestants also met Christchurch, and the president's cup team Linwood A, suffering defeat in each game. The Marist Brothers' fourth grade met and defeated Linwood at Linwood Park in the fourth class competition by 18 points to nil. Tries were scored by McCormack (2), Davidson (2), Kouri, and Evans.

DUNEDIN.

In the second grade Association football at Montecillo Christian Brothers defeated High School Old Boys by 3 goals to 2. For the winners Deans, Hayes, and Salmon scored, while Randell, Salmon, and Brennan were the best players for that side.

The Association season opened on Saturday for first and second grade teams. The Christian Brothers met Northern on Culling Park, and defeated them by 2 goals to 1. Northern won the toss. A number of likely openings went unavailed of early in the game.

Bayles accepted a centre from Chambers (right winger), and opened the scoring for Northern. A centre by Tom Laffey found Higgins handy, the latter cutting in and equalising with a fine shot. Almost immediately Higgins successfully essayed a long shot, which took the opposition by surprise. Christian Brothers 2, Northern 1. The remainder of the game showed no alteration in the scoring.

The members of the St. Joseph's Harrier Club held their weekly run from the St. Clair Baths. There was a very satisfactory attendance. On account of the wind, paper was dispensed with. The pack, under Captain J. Swanson, struck around the second beach and up the track towards the castle, where the course was directed towards the caves. Here a turn was made to the right, over some ideal cross-country, till the cattle yards were reached. From these the Main South road was followed to Lookout Point, following the road to Mr. Sidey's residence, where a change was made to the adjoining paddocks in the direction of the golf links, passing through Corstorphine on to the Cliffs road, which was followed till home was reached.

The Rugby season in Dunedin opened on Saturday. The grounds were heavy, and there was some rain during the afternoon. Kaikorai created a surprise by beating Alhambra by 17 points to 4, and Dunedin by drawing with Zingari-Richmond, the score being 6 all.

This year the number of teams entered in the various grades of the Rugby football in Dunedin shows a falling off as compared with last year. Last season there were 50 teams playing football in and around Dunedin, but during the present season there will be only 44, or a decrease of six. In the First Grade the figures remain unchanged, there being still 10 teams in this competition, but in the lower grades there is a slight falling away. The following shows the number of teams entered this year, last year's figures being given in brackets:—First Grade, 10 (10); Second Grade, 11 (13); Third Grade, 10 (11); Fourth Grade, 6 (8); Fifth Grade, 7 (8).

WELLINGTON.

(From our own correspondent.)

The Marist Brothers' Old Boys' Rugby football team, organised by the members of the Catholic Club this season, takes the field to-morrow afternoon against the Old Boys (Wellington College). It will be interesting to record the names of the members of the first team to play in Wellington bearing the title of their *alma mater*—Marist Brothers' Old Boys. The team is comprised of the following:—Messrs. Hopkins, McKeowen, McGrath, Ryan, Anderson, Box, Cudehy, Bryant, Gould, Cotter, Finnegan, Devine, Monaghan, McArdle, Eller, and Alley. The team this year is entered for the third-class championship, and if they show the same adaptability for football as they do for cricket a successful season is anticipated.

St. Patrick's College are also competing for the third-class championship, and will take the field to-morrow against Oriental.

In Association football, which opened last Saturday, four teams from the Marist Brothers' Schools competed—namely, a team each for the third, fifth, sixth A, and sixth B championships. The third division team defeated the Newtown Congregationalists by 1 goal to nil, Carruthers and Turner doing good work for the winners. The fifth division team drew with St. David's. The sixth A division team easily defeated Seatoun by 4 goals to nil, Mahoney (2) and Hickey (2) scoring for the winners. The sixth B division team were defeated by 3 goals to 1 by the Swifts.

According to a press message the senior Rugby championship matches were continued in Wellington on Saturday. The weather was dull and threatening, but the rain held off. The grounds were in fair playing order. A stiff northerly wind blew and affected play somewhat. All the games were well contested. The following are the results: Athletic (9) beat Ponoko (3); Oriental (9) beat St. James (5); Petone (20) beat Southern (9); Wellington (6) drew with Victoria College (6); Melrose (34) beat Old Boys (5).

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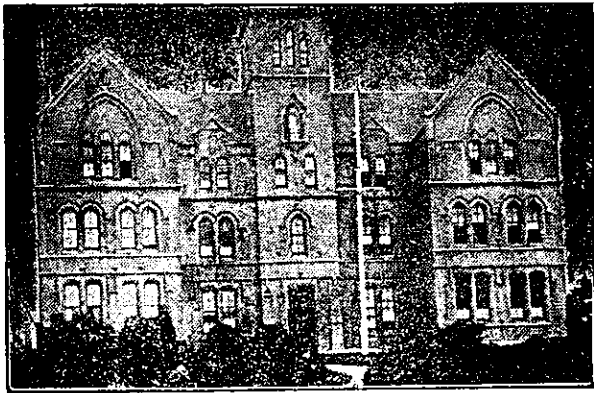
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DEATHS

FITZGERALD.—On April 20, 1912, at his late residence, 'Daragh Farm,' Levels Plains, William, beloved husband of Bessie Fitzgerald; aged 74 years (result of an accident); deeply regretted.—R.I.P.

HEFFERNAN.—On April 26, at his residence, South Dunedin Hotel, King Edward street, Thomas, beloved husband of Margaret Heffernan; aged 73 years. Deeply regretted.—R.I.P.

HOARE.—On April 10, 1912, at her late residence, Temuka, Mary, relict of the late Denis Hoare, late of Kerrytown, and mother of Rev. Father Hoare, S.M., Christchurch; deeply regretted.—R.I.P.

KEANE.—On April 16, 1912, at Timaru, Daniel, the beloved husband of Johanna Keane, Waimate; aged 64 years.—R.I.P.

MURPHY.—On April 12, 1912, at her late residence, Pleasant Point, Martha, the beloved wife of Patrick Murphy; aged 31 years; deeply regretted.—R.I.P.

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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, MAY 2, 1912.

'SEX HYGIENE' FOR SCHOOL CHILDREN



NE of the latest, and, we feel bound to add, one of the least commendable developments of the eugenics movement is an agitation which aims at inducing the Government authorities, in the countries in which the agitation is on foot, to make provision for detailed and systematic instruction on sexual matters of the children in the public schools. The agitation is making considerable headway; and 'sex hygiene'—as this comprehensive sexual instruction is somewhat euphemistically called—is, so to speak, in the air. In America the subject bulks largely in books and magazines, and in current literature generally. Not only so, but the State governments have in many cases taken the matter up, and are issuing pamphlets on sexual matters which are officially distributed as being suitable reading for children of fourteen. In South Australia a deputation has just waited on the Minister of Education with a request that instruction on sexual subjects should be given in the State schools; and the Director of Education in Victoria has been similarly approached. In New Zealand, also, the question is a live one. In January last the Educational Institute, after some debate, declared in favor of the appointment of lecturers on sex hygiene for the State schools; and the subject was discussed the other day at some length, and with much good sense, by a Church of England conference at Auckland. At the present time a more or less accredited lecturer on sexual subjects is filling engagements at various of our public schools and colleges; and this is his fourth tour of the Dominion on this particular mission.

*

Although all rightly constituted minds feel a natural reticence in speaking on matters that are by their nature of so essentially private a character, and one instinctively shrinks from facing the task of dealing with such subjects, nevertheless sober reason tells us that at some stage or other, and in some way or other, children should be taught at least the chief facts of the sexual life. The objection to making such a subject a part of the regular programme of school work is that under such a method it is impossible to discriminate between the children who are, and the children who are not, ripe for such instruction. The physical development, like the mental development, of children varies greatly; and it is impossible to lay down any particular age as a fixed point at which sexual instruction becomes desirable and safe. The danger is that in initiating youth in this wholesale and more or less indiscriminate way into the facts of sex, numbers of children who are in a state of baptismal innocence on the whole subject will have their curiosity stimulated and their thoughts unnecessarily and prematurely directed into undesirable channels. The innocence of a child is surely a sacred thing; and, up to a certain point, its ignorance and in-

experience will prove a better safeguard to its purity than all the dangerous learning which the lectures and pamphlets on sex hygiene undertake to supply. A further objection to the State lecture or State pamphlet method of imparting sexual instruction to the young is that for the most part it does not place the subject on a definitely religious basis. The arguments advanced, and the sanctions invoked, for leading a virtuous life are almost exclusively physiological. It is one of the common-places of human experience that growth in knowledge is not necessarily accompanied by growth in virtue, and that mere mental enlightenment does not, of itself, result in moral uplifting. Unless the subject can be treated, all the way through, from a religious, even more than from a physical stand-point, sexual instruction to the young is in danger of doing more harm than good. There is a tendency, also, on the part of school lecturers to overdo the physiological argument, and to terrorise children to a degree that may be harmful. The following paragraph, from the *N.Z. Times* of a recent date, will illustrate our point. It is headed 'A Strange Incident,' and runs thus: 'An incident of which the Wellington College Governors might take some notice occurred yesterday afternoon. Mr. R. H. W. Bligh, described as a white cross lecturer, was giving a demonstration illustrated with physiological diagrams, when six of the boys were overcome with fainting fits. One, it is said, took upwards of an hour to recover.' The official explanation of the occurrence was that the boys were overcome by the heat, but the explanation is not convincing.

*

The general view of Catholic writers and authorities is that the work of instructing the young on such subjects is appropriately left to parents and spiritual advisers. Parents, in particular, have an unmistakable duty in the matter. 'To leave our young men and women absolutely ignorant on this point,' says a recent Catholic work, 'when they stand in need of education in every other domain, or to dismiss them with a few meaningless phrases when the question is broached, is to run the grave danger of leaving them without knowledge and without direction on a most dangerous path. . . . What is the result of your studied secrecy? The imparting of the needed information is left to the apostles of the flesh, who, with a thousand voices, on the street, in many a school, and even in the home, are ever striving to reach the ears of the young.' That the subject is a most difficult and delicate one, must be admitted; but this can hardly be accepted as a justification for a do-nothing attitude. To parents who recognise their obligation, but who are in perplexity as to when and how the requisite information should be imparted, we cordially recommend the volume on *Marriage and Parenthood: the Catholic Ideal*, by Father Thomas J. Gerrard, price 5s. In reviewing the book some time ago we singled out for special praise the chapter on 'Sexual Instruction for the Young'; and on re-reading this portion we are more pleased with it than ever. Another work which has received warm encomiums from competent authorities is the volume quoted from above—*Die Erziehung Zur Keuschheit*—published by two professors of theology at the Catholic University of Innsbruck, Austria. It has not yet appeared in English dress, but is certain to be translated in the near future. If there be a genuine willingness to discharge this admittedly delicate duty, parents will find the necessary instruction easily available.

TOPICS FOR DISCUSSION

DEBATE.

Is the Home Rule Bill a reasonable satisfaction of Irish aspirations and ideals?

Are the financial proposals of Mr. Asquith's scheme adequate and satisfactory?

Should women have the right of voting for members of the Irish Parliament?

ESSAY.

Ireland a Nation.

History of the Home Rule Movement.

Some Home Rule Leaders: Butt, Gladstone, Parnell, Redmond.

Notes

'The All India Education League'

We have received from the *Catholic Herald of India* a pamphlet, prepared by the Editor, giving a full, true, and particular account of the more or less anti-Catholic movement which is making a general appeal throughout the Empire for the creation of a 'Fund for the Improvement of European Schools in India.' Father Neut, S.J., has done his work well; and the pamphlet will be of distinct service should the sponsors of this high-sounding but by no means disinterested movement extend their canvass to New Zealand.

Hibernians to the Fore

We have often pointed out the desirableness of Catholic theatre-goers making definite protest against anti-Catholic or objectionable shows; and we have suggested that, when occasion arose, the Hibernian Society might fittingly act the part of a vigilance committee, and make their influence felt. We are glad to learn that two or three days ago the Wellington Hibernians made a very effective and successful move in this direction. At one of the many picture theatres of that city, as we are informed by our correspondent, a film was being shown bearing the title of 'A Florentine Drama.' The 'plot' was something as follows:—The nephew of a cardinal becomes infatuated with a girl who is not approved of by the cardinal. The latter has some other girl in view for his nephew; and he is determined to prevent the unfavorable marriage. For this purpose he uses his influence with the authorities to issue to him a bogus death warrant, with which he threatens the girl, declaring that, if she persists in receiving the attentions of his nephew, he will forthwith put it into execution. He is defied in the regular true lovers' style. The union is planned secretly, and the couple are in the act of being married when discovery is made, and both are put into prison. The girl repents; and under coercion from the cardinal retires into a convent. Her lover makes a sensational escape from gaol; ascertains where the girl is; disguises himself as a monk, and is thereby permitted—in the picture—to enter the bed-chamber of the girl; and both are left alone. He holds his face averted; and the girl rises from her bed to ascertain the reason of the monk's visit, whereupon he turns his face upon her and she instantly recognises him. An escape is planned; but whilst in the act of escaping, they are both shot dead.

*

The whole business is stupid to a degree; but the most objectionable feature of the film was of course the bed-chamber scene, in which the monk was admitted by one of the nuns without the least question as to his identity or mission. The film was on view from Monday until Wednesday, when it was seen by a prominent Hibernian—Mr. J. W. Callaghan—who at once mooted the idea of a Catholic protest. A deputation, consisting of Messrs. T. Dwan, J.P., E. J. Fitzgibbon, LL.B., W. Perry, J. W. Callaghan, J. J. L. Burke, P. D. Hoskins, P. J. McGovern, Leo Leydon, and M. O'Kane, accompanied by a representative of the press, waited on the manager; and Messrs. J. W. Callaghan, T. Dwan, and W. Perry placed before him the objections both from a religious and a moral standpoint to such a picture. The manager expressed his sincere regret for the incident; issued instructions to have the film immediately withdrawn; and gave an assurance that never while he was in charge of a picture theatre would such an offence be repeated. The special value of such a protest is that it not only puts a stop to the particular offence complained of, but acts also as a warning to other managers; and the deputation took care to secure this result by having a suitable paragraph inserted in the Wellington press. Heartly congratulations to Bro. Callaghan and his friends! They have set a splendid example, and have established a precedent which will, we hope, be widely followed.

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DIOCESE OF DUNEDIN

The annual meeting of St. Joseph's Men's Club, which was called for last Monday, has been postponed until next Monday evening.

There was a fair attendance at the euchre party held in St. Joseph's Hall on Friday evening in aid of the funds of St. Joseph's Harriers.

The Defence authorities notify that additional instructors have been appointed to the permanent staff as area non-commissioned officers. The following, among others, have been appointed for the Otago District:—T. P. Laffey, W. A. Gustafson, A. McCormack.

Mr. T. P. Laffey, who has been for many years connected with the staff of the Christian Brothers' School, and who has been appointed to a position in the Military Department, was presented on Tuesday by the pupils of the school with a handsome souvenir and a substantial purse of sovereigns, as a mark of their appreciation of the interest he has at all times taken in them and the old school.

Rev. Brother Cusack, of the Christian Brothers, who has been in Dunedin for the past fourteen years, received notice last week of his transfer to Gympie, Queensland. Whilst here Brother Cusack showed himself to be a zealous and successful teacher, and was very popular with parents and pupils. He took a very keen interest in the musical training of the pupils, and the school choir attained a very high state of efficiency under his conductorship. Brother Cusack left for Sydney *via* Wellington by the Moeraki on Wednesday afternoon.

On Sunday, the feast of the Patronage of St. Joseph, there was Solemn High Mass at St. Joseph's Cathedral at 11 o'clock. Rev. Father Collins (Holy Cross College) was celebrant, Rev. Father Morkane (Holy Cross College) deacon, Rev. Father Corcoran subdeacon, and Rev. Father Coffey, Adm., master of ceremonies. The sermon on the day's festival was preached by Rev. Father Coffey. The music was Gounod's No. 3 Mass, which was exceptionally well sung by the choir, under Mr. Vallis, Miss Callan presiding at the organ. The motet sung as an Offertory was Santley's 'Joseph Fili David.' The Proper of the Mass of St. Joseph was chanted by male voices. At Vespers Rev. Father Morkane preached on the Holy Family.

Palmerston North

(From our own correspondent.)

Mr. Nash, who for the past three years was elected unopposed as Mayor, has been returned for the fifth time in succession, beating his opponent, Mr. F. J. Nathan by over 1300 votes.

On Sunday, the feast of the Patronage of St. Joseph, there was Solemn High Mass in St. Patrick's Church at 11 o'clock. The choir, under the conductorship of Mr. Tabor, sang the music in a very finished manner.

About thirty boys and girls made their First Communion at the 9 o'clock Mass on Sunday. They were afterwards entertained at breakfast in the schoolroom by the good Sisters. At the evening devotions the Rev. Father Costello preached the second of a series of sermons on some of the 'stumbling blocks' which prevent non-Catholics from coming into the Church.

On Sunday evening, April 21, St. Patrick's Church was crowded, when Rev. Father Costello delivered a most instructive discourse on the *Ne Temere* decree. In his introductory remarks he dealt with the question from a historical point of view, and gave various instances of how the Pope had stepped in and preserved inviolate the marriage bond from the wealthy tyrants, who, in defiance of all their promises, had sought to break the bond of marriage. It would thus be seen, said Father Costello, that the Catholic Church had always considered Matrimony as a sacred obligation—a sacrament—and she had always upheld the command of her Divine Master 'That those who are bound together by

God let no man put asunder.' A glaring instance was the action of King Henry VIII., who, because the Pope would not sanction the divorce of the Queen for Anne Boleyn, the Catholic Church was practically disestablished on the question, and much suffering caused, but still the Pope held firm. Continuing, the rev. preacher showed how the decrees were not new rules. In all ages and times the Catholic Church counselled the faithful not to intermarry with those outside their Church. That most ancient of races, the Jews, steadily observed this rule. This in no way interfered with those of any other religious persuasion. It was simply done in the interests of Catholics themselves, and indeed the decree had received the sanction of many eminent Protestant divines. The preacher paid a tribute to the honor of many non-Catholic men who lived in peace and in no way interfered with the religion of their wives and families, and concluded an impressive discourse by an eloquent appeal to his flock to stand fast to the teachings of the Church.

Taradale

(From our own correspondent.)

Last Sunday at both Masses in St. Mary's, Very Rev. Dean Grogan published the result of the Catholic bazaar held recently in Taradale. The bazaar was opened by Mr. J. V. Brown, M.P., Mayor of Napier. After a few introductory remarks by Dean Grogan on the faithful perseverance of the ladies in their efforts for this important event, and the kindness of his Worship the Mayor, who came from Wellington that day specially for this occasion, Dean Grogan introduced Mr. Brown to the large audience.

Having thanked Dean Grogan for his kindly welcome and for his friendly remarks, Mr. Brown congratulated the stallholders and friends on the handsome and artistic display he saw before him. He had no doubt but the financial result would redound to the credit of the whole community. Having declared the bazaar open, Mr. Brown paid a friendly visit to each stall, after which his pockets felt considerably lighter.

The stalls were five in number, in the following order:—The Taradale stall was presided over by Mesdames Jeffares and Reid, aided by a goodly number of assistants. This stall brought in the handsome sum of £115 12s. No. 2, Home Rule stall, was in charge of Misses O'Riley (2), Comisky, and Hawkins (2), aided by a number of willing young friends, who counted on the premier place at the end of the fair, for on this stall was one of the most exquisite folding and painted mirrors ever before exhibited in this province. The painting on this beautiful mirror, which was much admired, was the work of the Sisters of the Napier Convent. On this stall also were many exquisite works of art. The receipts of the Home Rule stall were £145 11s 11d. No. 3, art stall, was in charge of Misses B. Murnane and Frances Johnston, assisted by a bevy of young ladies. To say they did as good work in preparation as during the bazaar, is but doing them scant justice. This stall brought in £130. No. 4, Waiohie stall, under the management of Mesdames Moynihan and P. Neagle, with Mrs. Henrite. This was the most successful of all. It was literally loaded with works of art. This stall topped the list with the magnificent sum of £153 11s 11d. The last stall was called the Haeremai, or refreshment stall, ably managed by Misses A. Jeffares and T. Lawton. They were ably assisted by a number of lady friends, who made the work a pleasure. This stall realised the handsome sum of £127 5s, which was not bad for a refreshment stall. The total proceeds amounted to £671 19s 1d, less expenses (£39), which leaves a net balance of £648 5s.

A very pretty marriage took place here on last Wednesday, the contracting parties being Mr. Michael Gleeson, of Waikanae, Manawatu, and Miss Mary Catherine Kilkenny, of Whararangi, Puketapu. After the ceremony, which was performed by Very Rev. Dean Grogan, the wedding party drove to Mr. Kilkenny's residence, where the wedding breakfast was laid. Dean Grogan, in his usual happy style, proposed the toast of the 'Bride and bridegroom,' after which the other customary toasts were also duly honored. Mr. and Mrs.

Gleeson left by the afternoon train for their new home, taking with them the best wishes of a large number of friends.

OBITUARY

MR. THOMAS HEFFERNAN, SOUTH DUNEDIN.

A highly respected resident of South Dunedin, in the person of Mr. Thomas Heffernan, passed away at his residence, King Edward street, on Friday last at the age of 73 years. The deceased was born at Faulmore, Mayo, and was a witness of many stirring scenes in his native county. In common with many others, he left by the ship *Young America* in 1860, the year of many evictions in Mayo, for Melbourne. The gold discoveries brought him to Dunedin, and subsequently to the West Coast. He spent a few years contracting in Auckland, and then came to Dunedin. He completed several contracts on the Green Island and Mosgiel Main roads, and in 1874 made his permanent home in South Dunedin. He was one of the first councillors in the old Flat district, and could give many interesting reminiscences of the old days, when it was not an uncommon thing to feed residents through the windows from a boat after a very heavy rain. For the last 30 years he had the license of the South Dunedin Hotel. The deceased leaves a wife, four sons, and five daughters to mourn their loss. The funeral on Sunday afternoon was largely attended. The interment took place in the Catholic portion of the Southern Cemetery, Rev. D. O'Neill officiating at the graveside.—R.I.P.

MR. WILLIAM FITZGERALD, LEVELS PLAINS.

Very sincere regret was felt throughout South Canterbury when it became known that Mr. William Fitzgerald, of 'Daragh Farm,' had met his death through an accident on Saturday, April 20, whilst returning from Timaru. The deceased, with his wife and daughter were on their way home in a trap, when within a short distance of their homestead the horse shied and stumbled, and Mr. Fitzgerald was thrown out on the road. A messenger was immediately sent to Temuka for a priest and doctor, and in the meantime Mr. Fitzgerald was taken to his home. Rev. Father Henry, on arrival, administered Extreme Unction, and soon after Mr. Fitzgerald passed away. The deceased was highly esteemed by all who knew him, and deservedly so, for a more lovable, or more sympathetic man it would be difficult to find. He was most charitable, and gave generously to every deserving cause. The late Mr. Fitzgerald was born in 1838, at Daragh Farm, parish of Cullen, near Millstreet, County of Cork. In 1860, in company with his brother, Mr. John Fitzgerald, he went to England, and worked in the Woolwich Arsenal until September, 1862, when they left for New Zealand. The ship came direct to the Timaru roadstead, but the Fitzgerald Brothers did not land. They went on to Lyttelton, where they landed and met their brother Michael, who had arrived some time before them. In 1865, the late Mr. Fitzgerald, in company with his brother Michael, proceeded to the West Coast rush, but being unskilled in gold-mining, did no good, and after a time returned to Christchurch. In the meantime, Mr. John Fitzgerald, who wisely remained behind, had gone to South Canterbury and had prospered, having acquired a piece of land at Arowhenua. In 1868, the late Mr. Fitzgerald joined his brother John at Arowhenua, and henceforth both worked together farming, contract ploughing, fencing, cropping, and so on. In 1882, the late Mr. Fitzgerald married Miss Irwin, sister of Mrs. Spillane, of Temuka, and went to live on the farm where he died, leaving a widow with six sons and three daughters to mourn their loss, and who have the sincere sympathy of a large circle of friends in their bereavement. Never in the whole history of Temuka has there been witnessed so large a funeral cortege as that which followed the remains to the Temuka Cemetery. A Requiem Mass was celebrated at 8 o'clock that morning, subsequently when the body arrived at the church the first part of the burial service was read by the Rev. Father

Kerley, S.M., assisted by Very Rev. Dean Tubman, S.M. Timaru. The burial service at the graveside was conducted by the Rev. Father Kerley, S.M. There were present at the funeral people from all parts of the Dominion, who thus showed their respect to the memory of one of the best of men, the kindest of fathers, and the most considerate of husbands.—R.I.P.

Interprovincial

The fame of New Zealand butter is spreading to distant places. Lately Taranaki factories have been receiving numerous inquiries from firms in America and South Africa for supplies of butter, but so great is the demand that dairy companies cannot supply half the quantity inquired for.

The Minister of Railways (says a telegram from Auckland) informed a reporter that it had been decided to erect two new buildings as additions to the Newmarket Railway Workshops to cope with the increased work in hand. Mr. Myers said he intended to make inspections of the other workshops so that he might become conversant with the general work that is being carried on in the railway centres.

Cabled information has just been received by the Prime Minister (the Hon. T. Mackenzie) that the shipment of apples by the Kaipara from New Zealand, consisting of 5000 cases, has arrived in London in excellent condition. This will be good news for the exporters and growers of fruit in New Zealand. This is the third shipment which the Government has 'fathered,' so to speak. In the past a bonus of 1d per lb was offered, but in this instance a new plan was tried. The Government offered the officers of the Kaipara a bonus of £50 if the fruit arrived in good condition. The only comment that is necessary is that it did. In referring to the matter the Prime Minister said that at the present time there were orders in New Zealand for 20,000 cases of apples for the Argentine, and the prospective buyers were prepared to pay higher rates than those ruling for Tasmanian fruit. If this order could be completed it would mean a great deal for the growing fruit trade of New Zealand, because no cold storage was required on the trip to the Argentine. Mr. Mackenzie states that he is carefully watching the South American fruit market, and that he is in touch with some men there who can place our fruit on good terms with consumers. As a result of these inquiries and orders a new development in the Government fruit farms is foreshadowed.

THIS WEEK'S ISSUE

'Sex hygiene' for school children—the latest thing in eugenics. Page 33.

The Home Rule Bill—more about the fiscal question. Page 22.

The Holy Father and the Christian Brothers—the Superior-General received in audience. Page 47.

An objectionable picture—and how the Wellington Hibernians stopped it. Page 34.

The *Encyclopedia Britannica*—a gentle reminder. Page 22.

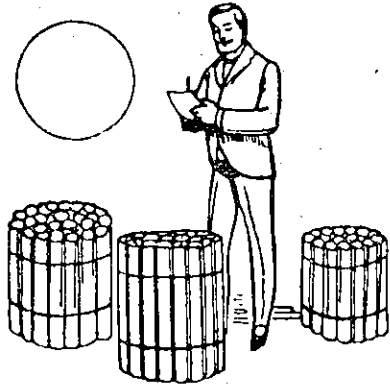
How 'Ulster' fights—a great battle! Page 21.

A Bishop libelled—and a complete vindication. Page 13.

The Irish National University—some facts about its working. Page 43.

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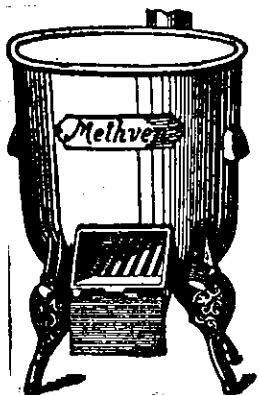
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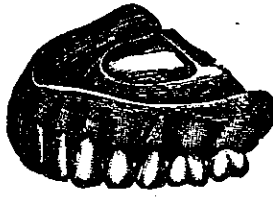
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Irish News

GENERAL.

Our Home exchanges report the death of the Rev. Father Kennedy, of Fermoy, one of the best known priests in the South of Ireland.

Mr. Redmond has received cablegrams from the Archbishops of Sydney and Melbourne and the Bishops in New South Wales, Victoria, Queensland, and New Zealand approving of Home Rule.

The Middleton Guardians have awarded a pension of £70 a year to Mrs. M. Sullivan, school teacher in the Workhouse, who has filled that position for 37 years. It is stated that this is the highest pension that has been paid to a school teacher in Ireland.

On the occasion of his visit to Fermanagh on Assize business, Mr. Justice Dodd was presented with white gloves. This was, his Lordship said, the first time that so gratifying an incident had happened to him.

At recently opened exhibition of the Royal Hibernian Academy in Dublin, was to be seen an admirable portrait of Dr. O'Dwyer, Bishop of Limerick, by the talented Franciscan artist, Father Ephrem Hickey, who has already made his mark as a portrait painter of no mean standing.

The report of the General Council of the Irish County Councils says that the financial clauses of the Home Rule Bill are unsatisfactory, and need drastic amendment. The minimum demand must include Ireland's retention of all her taxes, subject to a 9 per cent. contribution to Great Britain, and the Irish Parliament must control all the Irish services.

Mr. Martin Kennedy, K.S.G., Wellington, chairman of the Bank of New Zealand, sent the following cablegram to Mr. John Redmond, president of the Convention of all Ireland which was held in Dublin to consider the Home Rule Bill:—'New Zealand Home Rulers send congratulations on the splendid outcome of your work. Ireland's great heart can forgive past oppressions, and she will be enabled through the Bill to accept her rightful place in the great Empire to which we are proud to belong.'

The death has just occurred in Galway, at the age of eighty years, of Mr. P. Perrin Skerrett, the last of his name in the city. He had for a long time been a collector of Harbor dues, and retired with an honorarium of £300. The Tribes of Galway, which were of ancient lineage, with associations in many European countries, are thus given in rhyme:—

Athy, Blake, Bodkin, Dean, Darcy, Lynch,
Joyce, Kirwan, Morris, Martin, Skerrett, Ffrench.

IRISH NATIONAL CONVENTION.

Mr. J. E. Redmond presided at the National Convention held in Dublin last week. He said the Bill was the greatest and most satisfactory one that had ever been offered them. It implied the disappearance of Dublin Castle, with all its evil and blood-stained traditions. They would be a nation of fools not to accept the Bill. He was aware that safeguards against religious ascendancy were unnecessary, but as long as anyone in Ireland had honest doubts concerning this he was ready to accept them. The Bill gave Ireland immediate control of ninth-tenths of the Irish services, and eventually the whole. He insisted that the Bill's finance was far better than either of its predecessors. He moved the acceptance of the Bill. The Lord Mayor of Cork seconded the motion, which was carried, amid the greatest enthusiasm and the unfurling of the green flag of Ireland simultaneously.

Three thousand delegates attended the Convention. Mr. Redmond declared that the passionate desire to do justice to the Irish minority had won his approval of the principle of a nominated Senate. He hoped it would include representatives of science, art, and literature. Mr. Gladstone had a great reception. The Conference decided to leave the question of the amendment of the Bill in the hands of a party of three.

FURTHER TESTIMONY TO CATHOLIC TOLERANCE.

At a recent meeting of the North Sligo Executive of the U.I.L., Mr. William Fraser, the vice-president, who occupied the chair, and who is an Irish Protestant Home Ruler, made an important and significant statement with regard to the question of how Protestants are likely to fare under Home Rule in Ireland. In his speech, Mr. Fraser said:—'He differed from the members in creed—he was a Protestant—but Nationalist in politics. 'Now, as to this question of bigotry that we hear so much about,' proceeded the chairman, 'well, I have my own opinion about that. There is not a Protestant in Sligo, so far as I know, who is one bit afraid of Home Rule. Twenty years ago a great number of ignorant Protestants were frightened that if Home Rule were granted Ireland they would be hunted out of the country. That bigotry was preached from the landlord source for the benefit of the landlords themselves, and to work up class against class. There is bigotry preached in Belfast, and, I need not tell you, there is an object in that, but when Home Rule comes, and it must come within the next two years, that will gradually fizzle out and die a natural death. Things then will fall back to their normal condition both Protestants and Catholics will live in peace, happiness, and prosperity, just as they do in America or any other free country. You have again and again elected me, a Protestant, as your vice-president, and I shall again and again use my every endeavor in furtherance of the National cause.'

METHODISTS AND HOME RULE.

Speaking at a meeting of the Dublin and Counties Liberal Association on March 7, Mr. Robert Morgan, J.P., a prominent citizen, said he wished to mention a matter which would secure great publicity next week, and of which a good deal of political capital would be made by the Tory press. That was the proposed so-called 'demonstration of the Methodist Church in Ireland,' to be held in Belfast, against Home Rule. Now, what were the facts? The special body that represented the Methodist Conference throughout the year at the recent meeting in Dublin determined that no public demonstration of the views of the Methodist Church in Ireland on the subject of Home Rule should be made, and that it should keep aloof from all political complications; but a section of ministers and laymen in the extreme North of Ireland had resolved on their own account to make this proposed demonstration. He was surprised to see that the list of speakers appointed for the various meetings included scarcely any minister or layman of any official importance in connection with the Methodist Church. The only minister among them who could at all be called a prominent man happened to be an Englishman; and not a single speaker, either minister or layman, had been secured to represent the Southern part of Ireland. He had reason to know that a very great change had come over the minds of the Methodist Church in Ireland, both ministers and laymen, as regards the attitude which the Church ought to take toward Home Rule.

A DOUBLED SUBSCRIPTION.

At a public meeting held in Killarney for the purpose of starting the Home Rule Fund, the Rev. M. Fuller, Adm., presiding, a letter was read from the Right Rev. Dr. Mangan, Bishop of Kerry, enclosing a double subscription of £10. In the course of his remarks his Lordship said: 'A few days ago the London Times in a leading article asserted that the Catholic body in Ireland were indifferent regarding the success of the proposed Home Rule Bill. It, moreover, indulged in the cheap sneer that the people of Ireland were not prepared to contribute even twopence a head to its advancement. It seems to me that I know something more than the London Times of the feelings of the people on this subject, and I most unhesitatingly say that they are as keen and enthusiastic to-day on the Home Rule question as at any period since its inception. If the Times or any Unionist disbelieves or doubts the truth of this assertion I challenge

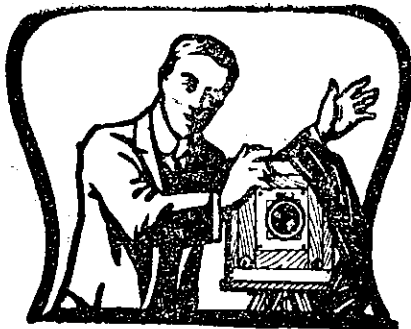
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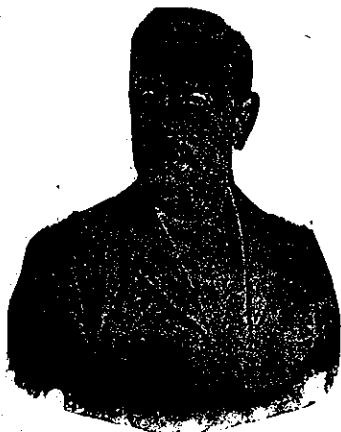
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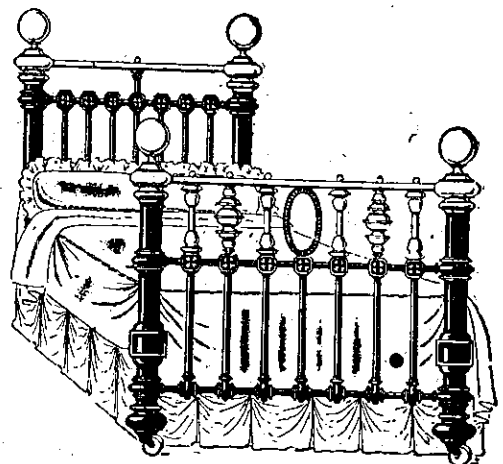
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them to start, whenever the opportunity occurs, a Unionist candidate for any of the four Parliamentary divisions of Kerry, and I can assure them their candidates will not receive one hundred out of every thousand votes. We must show by our generosity in response to this appeal on behalf of Home Rule that we are not unmindful at this crucial time in our history of the sacrifices endured and the victories won by those who have gone before us.'

THE PROGRESS OF THE WEST.

Mr. T. W. Russell, M.P., delivered a lecture on 'Irish Agriculture' recently in London, in the course of which he said they had now in Ireland a system of agricultural education, and he recently had to chide a Cabinet Minister for robbing his hen roost of an officer of his Department. The reply was, 'If we want a scientific agriculturist, Ireland is now the first place we turn to.' Mr. Russell went on to emphasise the importance of the smaller agricultural industries. He referred at some length to the provision of laborers' cottages, on which seven millions had been spent. What the laborer wanted was some addition to what he got for his labor. Poultry was the great resource, and the Department were also providing bee-keeping. Then there was nothing to hinder the Irish farmer from adding two million pounds sterling to the produce of the soil by potatoes, if he would only box and sprout his potatoes before planting them. The Department had calculated that such an increase was possible, and the people were already doing it on a large scale. As to tobacco-growing, he paid a tribute to the ability, persistency, and success of Mr. Wm. Redmond's work in that direction. The question was—Could tobacco be grown without bonus or protection? and the Department had asked for a grant of £7,500 a year for ten years, in order to extend the development of tobacco-growing, and to find out definitely whether it was possible to make it a commercial success. They were extremely likely to get that grant, and so to solve the problem. Though not a smoker, he had been extremely glad to help Mr. Redmond in his efforts, and would continue to do so, mainly because tobacco-growing was an industry which employed a large number of boys and girls at the very time when they were apt to go away from Ireland. Continuing, Mr. Russell spoke of the warm interest he had always taken in the West of Ireland. He first visited that area more than thirty-five years ago, and was appalled by the misery and wretchedness of the people. To-day, one would not recognise the country nor the people as the same. It repaid all the trouble, sorrow, and cost of the land war. He did not hear Mr. William O'Brien speak often upon the question, but he knew Mr. O'Brien's views, and that he was constantly charging the Government with having shut down the Land Acts and stopped land purchase. It was a curious fact that Mr. O'Brien never referred to this western area. That was where every Land Act had been born. All the land legislation had been produced out of the woe and wretchedness of that part of the country and out of the sufferings of its people. Now, at last, they had got the Land Acts working in reality in the West. Estates worth six millions sterling had been arranged to be sold by the Congested Districts Board since Mr. Birrell's Act of 1909. Before that—under all the Acts—there was not a million pounds sterling sold there altogether. He thought that when people talked about shutting down the Land Acts they should give the facts. He was giving them official facts. The West had been transformed; it had been a big job, and it would be a big job still before it was finished; but they saw the people of the West with their heads up, erect and confident, and a grand glint of sunshine in front of them, from the political standpoint.

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People We Hear About

Mr. Algar Labouchere Thorold, nephew of the late Mr. Henry Labouchere, is to be his uncle's biographer. Mr. Thorold is a Catholic, a convert, being the only son of the late Protestant Bishop of Winchester, who married Mr. Labouchere's sister. Like his uncle, Mr. Thorold lives in Florence.

The reports recently published indicating that the health of Sir Wilfrid Laurier had broken down are declared this week to be quite unfounded. The great Canadian statesman is 71 years of age, but says he never felt better in his life, and so far from being depressed by his recent political defeat, he is keen for conflict again.

The Right Rev. Thomas Alphonsus O'Callaghan, O.P., the venerable Bishop of Cork, is now 72 years of age and was born in Cork. He entered the Dominican Novitiate and studied under the famous, Father Tom Burke. He also spent some time in Rome, and 27 years ago was consecrated Coadjutor-Bishop of his native city. He succeeded the late Bishop Delaney in 1886.

This year (says the *Louisiana Record*) Cardinal Gibbons is in his 78th year; Cardinal Farley, in his 70th; Bishop Hogan, in his 83rd; Bishop Foley, in his 79th; Bishop Janssen, in his 77th; Bishop Chatard, in his 78th; Archbishop Ireland, in his 74th; Bishop Richter, in his 74th; Bishop Trobec, in his 74th; Bishop John J. Keane, in his 73rd; Archbishop Spalding, in his 72nd; Bishop Gabriels, in his 74th; Bishop Byrne, in his 71st; Bishop McGoldrick, in his 71st; Bishop Northop, in his 70th; Archbishop Riordan, in his 71st; Bishop Scannell, in his 70th; Bishop Maes, in his 66th; Bishop Ryan, in his 63rd, and Bishop O'Donoghue, in his 64th.

Mr. Jeremiah MacVeagh, M.P., the popular representative of South Down, and one of the wittiest and most versatile members of the Irish Party, has a delicious sense of humor, and lets a story lose nothing in the telling, even though it be against himself. Though he had long been inured to platform speaking, his first public lecture was apparently somewhat of a trial to him. He was particularly anxious as to the impression he had made, and was surprised that the friend who afterwards accompanied him to the hotel was making no reference to the event of the evening. At last 'Jerry' blurted out, 'What do you think of my lecture?' 'Oh, the lecture,' mused his friend. 'Well, there were only three things wrong with it. In the first place, you read it; in the second place, you read it badly; and in the third place, there wasn't a thing in it worth reading at all!'

General Sir Thomas Kelly-Kenny, who celebrated his 72nd birthday recently, is a native of Co. Clare, and entered the Army as an ensign in the 2nd Foot in 1858. Since then he has seen active service in many parts of the world, and during the last South African War took a prominent part in bringing about the surrender of General Cronje at Paardeberg. He was then placed in command of Orange River Colony, and on his return to England was appointed Adjutant-General of the Forces. In 1906 he accompanied Prince Arthur of Connaught's mission to Japan to confer the Garter on the Mikado, and has taken a prominent part in many other Court functions. Sir Thomas, who retired in 1907, is now Colonel of the Royal West Surrey Regiment, and has many honors and decorations, including the Grand Cordon of the Red Eagle and the Grand Cross of the Rising Sun, conferred by the Mikado.

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THE IRISH NATIONAL UNIVERSITY

SOME FACTS ABOUT ITS WORKING

The agitation to establish a system of higher education in Ireland suitable to Catholic-Nationalists lasted over sixty years—being formulated many years before the modern Home Rule movement (writes W. G. Fallon in the *Edinburgh Catholic Herald*). A remarkable feature of the University agitation was the interest the mass of the Irish people displayed in it from the time the 'demand' was included in the programme of the national movement proper. For, previous to that date, the failure of Cardinal Newman's great scheme had led to a general collapse of interest.

It is, therefore, by no means difficult to believe that the policy and career of the new Irish University is receiving a larger measure of public attention than is usually bestowed on universities. Certainly, Trinity College never received this encouragement in all its long career. Although the beautiful buildings in College Green compel attention, to the Irishman Trinity is to-day a featureless institution. This may be regrettable, nevertheless it is a fact. If one comparison is permissible, it has been observed that the *quality* of the 'National' student is undoubtedly better than that of the undergraduate of Trinity. This is especially noticeable in the case of the medical and practical faculties.

The professors of the National University have also come into the limelight. They can be seen on the public platform as well as in the lecture halls, and several are engaging their talents in solving the many-sided problem of how to rebuild their country. They acknowledge their responsibility. That, added to the fact that the National is an institution governed by the Irish people themselves makes it an object of tender regard, for an institution so governed is unique in Ireland. Not for 107 years had the Irish people the experience of controlling anything tangible. For them, therefore, the establishment of a native-controlled university is regarded as a pleasant augury, and a preparation for the responsibilities that are to come.

If I may venture another observation before describing a few of the more interesting aspects of the Irish University, I would say this: The Irish people shall always remember that it was the Liberals, not the Tories, who introduced and carried the University Bill. Year in, year out, Mr. Balfour used to express a wish for the solution of this problem, but just as freely expressed his intention of leaving it alone. Yet there were not wanting calculating counsellors who advised the Irish people to rely on the Tories, the so-called friends of Irish religious equality and to avoid the anti-Catholic Nonconformists. Throughout these vicissitudes the outstanding fact remains that a year and a-half after their resumption of office saw the anti-religious Liberal Government introduce and carry a Bill setting up an Irish University, with the Catholic Archbishop of Dublin as Chancellor.

Facts and Figures.

The National University consists of three constituent colleges (with an affiliated college), viz., the new college to be established in Dublin, the college at Cork, and the college at Galway. The great ecclesiastical Seminary of Maynooth is the affiliated college. The colleges at Cork and Galway are the old Queen's Colleges of the late Royal University. The old Queen's College of Belfast is now the Queen's University—an institution separate and distinct from the National University, though founded by the same Act of Parliament. Now, while the branches at Cork and Galway are fairly well housed, the University and College at Dublin are obliged to content themselves for the time being with the buildings which were associated with the late Royal, and with those over which the Jesuit Fathers presided during the older regime. By the Universities Act a sum of £150,000 has been allocated for the erection of a building in Dublin. Cork has also been granted £14,000, and Galway £6000 for a like purpose. (The Belfast University has been

allowed £60,000.) It is likely that the site of the late Royal, round Earlsfort Terrace and Stephen's Green South, will be selected for the new buildings. With this object in view Lord Iveagh has generously presented the Senate with a portion of his own grounds. Designs for the new buildings are about to be invited from architects.

With regard to the subsidies, the Dublin College has £32,000 per annum (the administration of the University proper costs nearly £12,000); the college at Cork, £20,000; and University College, Galway, £12,000. (The Belfast University has £18,000 per annum.) These sums are much below those of Trinity College. More than that, the Archbishop of Dublin pointed out that the £82,000 was not all a fresh grant, for it includes old grants to the extent of £35,103. Thus, the combined income of the two new universities is £46,897 (new), plus £35,103 (old)—making a total of £82,000, as detailed above.

The Authorities.

A word as to the governing bodies. The Senate is the chief authority. It consists of the Chancellor (the Archbishop of Dublin), the Vice-Chancellor (Sir C. Nixon, M.D.), the Pro-Vice-Chancellors (A. Anderson, President of Galway College; B. Windle, President of Cork College; and D. Coffey, President of Dublin College), and thirty-three others drawn mostly from the professions—the medical element slightly predominating. The remaining authorities are the general Board of Studies, the Faculties, and Convocation. Each of the constituent colleges has a Governing Body, an Academic Council, a Registrar, a Bursar, and a Librarian.

In addition to the funds conferred by Act of Parliament the National is beginning to receive practical support from the country at large.

Endowments and Compulsory Irish.

Large private endowments go to supplement the Parliamentary incomes of all the older Universities. In this respect therefore the new National will be handicapped for some years. The Belfast University already enjoys a considerable income accruing from the private endowments of the old Queen's College. Under the regime of the late Royal the colleges at Cork and Galway also enjoyed a few private endowments. Like Belfast, they have retained these. But the late University College of Dublin, being merely a makeshift institution, worked at a loss by the Jesuit Fathers, failed to attract the support of University benefactors. The leading college of the National was obliged therefore to set out on its new career with nothing supporting the Parliamentary grant except the O'Curry Prize Medal! But a new departure has been made. The Irish County Councils were empowered to strike a rate for the purpose of creating county scholarships tenable at any of the colleges recognised by the National University. The Councils are now founding these scholarships, and already thirty-three such scholarships are tenable at the Dublin College, and a lesser number at Galway and Cork. The Corporation of Dublin is also about to establish twenty-four scholarships. But both Corporation and County Councils refused to endow any until the University Senate agreed to make the Irish language a compulsory subject for entrance examinations after 1913. Even pending that date students who are not acquainted with Irish are obliged to attend a course of lectures on that subject and acquit themselves to the satisfaction of the Professors of Irish.

Some Interesting Features.

Each year the University offers for competition amongst graduates three travelling studentships, tenable for three years and each of the annual value of £200. The condition is that the student shall apply himself to research work outside Ireland. In 1911 the groups were: (a) natural science, (b) chemistry, and (c) the Irish language.

The University has eight faculties—viz.: Arts, philosophy, and sociology, Celtic studies, science, law, medicine, engineering, and architecture, and commerce.

With regard to the faculty of law. Previous to the establishment of the National University a Catholic

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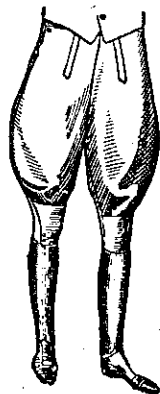
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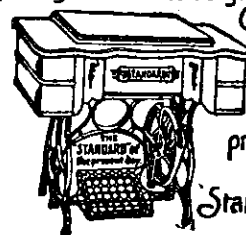
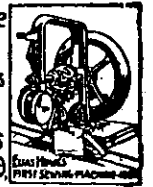
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was obliged to spend one year at the law school of Trinity before proceeding to the King's Inns. Now, however, thanks chiefly to the efforts of Chief Baron Palles and Mr. Justice Barton (a Protestant), a Catholic student can become a barrister independently of Trinity.

As to Dublin College, the sections of the faculties that present most interest are:—(1) Educational science, its psychology, theory and history; (2) politics, a science of lively interest and having for its exponent the Rev. Professor Cronin; (3) agriculture, a subject of vast importance to Ireland. It includes veterinary hygiene, horticulture, forestry, and economic science as applied to agriculture; (4) public health; (5) Celtic archaeology and early Irish history—two subjects about which the Irish people possess only the most rudimentary knowledge at present; (6) accountancy, banking, and finance; (7) commerce is in charge of Professor Oldham, who has earned quite a national reputation already. But perhaps the lectures which attract the largest measure of attention are those on (8) The National Economics of Ireland, of which Mr. T. Kettle, ex-M.P., is the professor. For a University chair the subject is altogether new. Further, it was absolutely needed. The professor introduces to the lecture-room those aspects of the Irish question which, from the nature of the case, could only be disconnectedly mentioned from Nationalist platforms. In fact, outside Nationalist platforms, the National Economics of Ireland received no consideration at all. The course treats of agriculture, land tenure, the textile industry, brewing, distilling, shipbuilding, transit, trade, Free Trade, capital, labor, and public economics. It also includes the economic history of Ireland as well as current economic legislation from year to year.

A Real University.

Asked for an opinion on the outstanding feature or the most promising aspect of the National University,

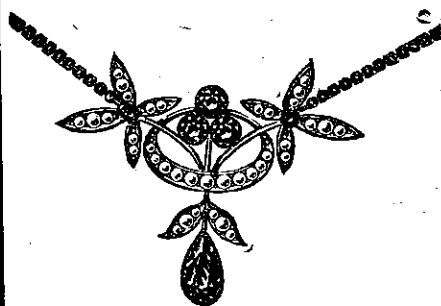
I could not answer off-hand. The days of universities may be numbered. But in Ireland there is room for a democratic, a Catholic, and a National University such as the Irish people now possess. One can appreciate a long withheld advantage. Perhaps then the outstanding feature of the new university is the fact that the mass of the Irish people are following its career with almost a personal regard. With few exceptions the professors may be described as brilliant; all are interesting. Although the students are less demonstrative than they were some years ago, under the late Royal, their Nationalism goes unquestioned. The medical faculty, as a result of its connection with the famous Cecilia Street School, continues to be one of the brightest stars. Societies flourish: the University life is genuine. The latter is a remarkable achievement; for previous to the establishment of the National hardly three dozen Irish Catholics could be found capable of defining the function of a real university, although we all knew what a university should not be.

Each year the number of university students grows. This year the figures for the Dublin College easily exceed 700; Cork and Galway are also sound. It is to be remarked that there are close on one hundred Catholics in Queen's University, Belfast—due, perhaps, to the foundation of a chair of scholastic philosophy there.

Although without Parliamentary recognition, the lectures on natural theology for Catholic students form one of the most interesting features of the Dublin College.

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COLMAN'S STARCH

Is a pure unadulterated starch. Use it and see how beautifully you can starch your clothes. With proper ironing they will be simply beautiful.

THE
HOLY FATHER AND THE CHRISTIAN BROTHERS

THE SUPERIOR-GENERAL RECEIVED IN
AUDIENCE

Early in February Rev. Brother Whitty, Superior-General of the Irish Christian Brothers, visited Rome, and with Brother Costen, the Superior in Rome, was received in audience by the Holy Father. His Holiness (says the Rome correspondent of the *Catholic Press*, writing under date February 29) has now done him the further honor of sending him a long autograph letter, treating of the work of the institution. Education is one of the means of assisting religion on which Pius X. sets the greatest store; it is wonderful how from the Vatican he manages to keep au courant with the different phases of the problem as it affects Catholics all over the world; and in the long audience which he accorded to the General of the Christian Brothers he not only showed the keenest interest in and appreciation of their work, but entered fully into the different characteristics of the different countries. The extraordinary development of the Christian Brothers' schools in Australia was touched on, and the Holy Father, if not exactly an expert in the details of the work in the far continent, fully grasped and appreciated the value of the success accomplished.

The Irish Brothers' School in Rome.

His letter to the General picks out, with the accuracy to which we are accustomed, the points in which the Christian Brothers excel, and the points to which most attention must be paid. 'We fully understand,' he writes, 'that it induces vastly to the well-being of the Church and State that both should be enriched and adorned with an abundance of well-conducted citizens.' That is a point on which the Brothers' school in Rome has hopelessly confounded the enemies of religion, who try to make out that every Italian boy brought up in a Church school is taught to be an enemy of his country. They find that the Brothers teach their boys to be good Catholics, and good citizens, too; and they find also that the product of the Marcantonio Colonna Institute, as the school is called, is a better behaved, better disciplined, better taught, and in every way a more desirable article than that turned out by the socialism-tinged, godless Roman public school.

There is an old story that will bear retelling with regard to the foundation of the Brothers' school in Rome. It was opposed tooth and nail by a Freemason who lived in the neighborhood where the Brothers had secured a site. He claimed, and threatened to prove in the law courts, that under the law of Italy they were not at liberty to found an institute, buy land, or, indeed, exist at all. The Brothers had taken counsel's opinion, and went calmly on their way. A short time ago their good Freemason neighbor came round to ask Brother Costen to take his boy, as it was common knowledge that the inmates of the Marcantonio Institute got not only the best teaching, but the best moral training to be had in Rome. And the boy was taken.

The Pope's Advice.

'Let it be your first care,' the Holy Father's letter says farther on, 'that your training colleges and preparatory novitiates be in a flourishing condition. . . . These same institutions we earnestly recommend to all worthy persons . . . and concludes with the Apostolic Blessing. Australia knows what the Christian Brothers have done, and are doing out there. Here in Rome their school has grown till it is as full as it can hold; and the Brothers occupy their spare time (though no one knows how they make it) in a night school, where they teach, and in many cases probably rescue, 500 young Romans.

The following is a copy of the Autograph Letter of his Holiness the Pope to the Superior-General:—
To Our Beloved Son, James Calasanctius Whitty, Superior-General of the Irish Religious Institute of Christian Brothers.

PIUS X. POPE.

Beloved Son, Health and Apostolic Benediction.
The diligence with which it has so long devoted itself to the fitting education of the young is in truth the most exalted merit of the religious community over which you rule. For Our part, We extol, beloved son, this charity of yours, which in Christian fashion centres itself in the children, whom We have ever before Our eyes. For We fully understand that it conduces vastly to the well-being of the Church and State, that both should be enriched and adorned with an abundance of well-conducted citizens. In this age especially, when in public schools we see children being so educated that, when the instruction imparted is not designedly saturated with error, no teaching of Christian morals is imparted, be assured that you are doing much for the eternal salvation of all those whom you are training not only in letters, but in Christian morals. The precepts of religion properly and seasonably inculcated, are as so many good seeds, which, sown even in those who are afterwards led astray by untoward passions, rarely fail sooner or later to bear fruit.

Therefore, beloved son, We exhort you and the members of your institute to persevere zealously in a work excellently begun. Indeed, a plentiful harvest presents itself to your gaze, since so many stumbling-blocks are almost everywhere thrown in the way of children. Let it be your first care, however, that your training colleges and preparatory novitiates be in a flourishing condition, having a multitude of young conspicuous for virtue and learning, from whom the ranks of the Brothers may in the future be recruited.

But since the cause which you champion is of such immense importance that it should appeal to all who are imbued with love of religion and fatherland, these same institutions we earnestly recommend to all worthy persons, and especially to the Bishops, to parish priests, and to heads of families, whom it singularly behoves to lead the way in assisting you.

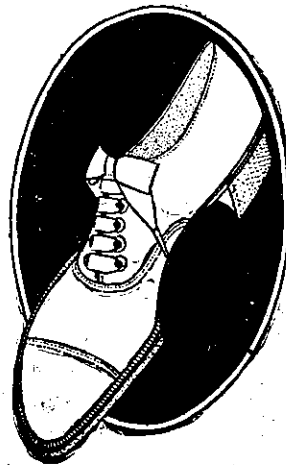
That these desires may be realised, We implore for you the Divine assistance; and, as a testimony of Our benevolence, to you, beloved son, to the religious entrusted to your care, and, in fine, to all the youths who avail themselves of your instruction, We most lovingly in the Lord impart the Apostolic Benediction.

Given at Rome at St. Peter's on the 20th February, 1912, in the ninth year of Our Pontificate.

PIUS X. POPE.

MOUNTAIN KING ASTHMA POWDER.

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1912 SHOE FASHIONS at
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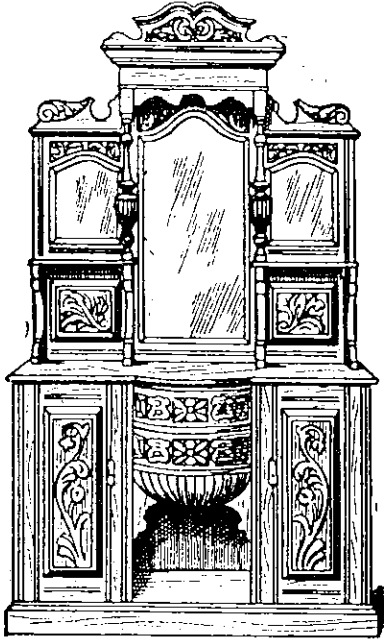
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Five Per Cent. Discount on presentation of this advt.

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No. 3 STORE—MARINE SQUARE DEVONPORT.

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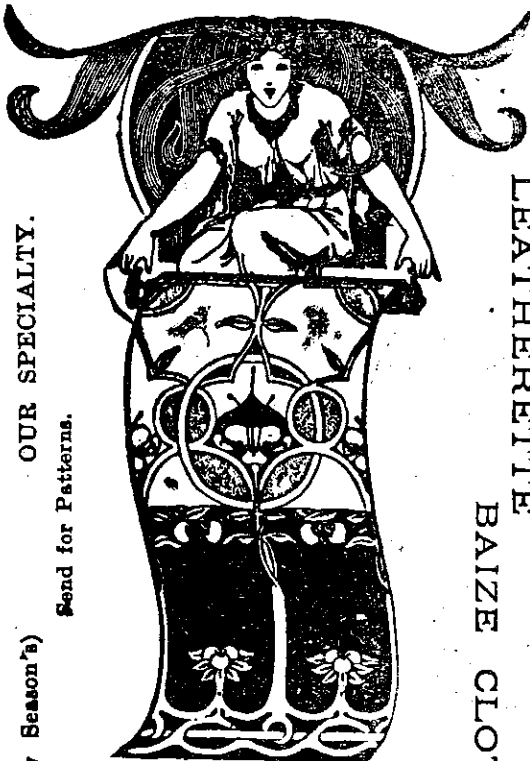
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Hibernian Society, Wellington

(From our own correspondent.)

The high esteem and regard in which the Rev. Father C. J. Venning, S.M., is held by the Hibernians of Wellington was evidenced by the large gathering of members, both male and female, that attended St. Patrick's Hall last evening. Bro. J. J. L. Burke, president of St. Patrick's branch, presided, and in saying farewell to Father Venning as chaplain of St. Patrick's expressed, on behalf of the members, the sorrow that they experienced when it was announced that the Rev. Father had handed in his resignation as chaplain, owing to his transference from Te Aro to Thorndon. He eulogised the great work Father Venning had done for the advancement of Hibernianism not only for St. Patrick's branch but for the society in general. The establishment of Thorndon, Petone, Wanganui, and Levin branches was traceable to his energy and enthusiasm, whilst his influence at the present time is being extended to Foxton and Pahiatua, with the ultimate object of establishing branches in those towns. In conclusion he wished to inform the Rev. Father that St. Patrick's valued him too highly to lose him altogether, and therefore had elected him a life-honorary member. He then asked Father Venning to accept a framed illuminated emblem certificate as a memento of his term of office as chaplain of the branch.

Bros. W. J. Feeney, P.P., P. D. Hoskins (secretary), J. W. Callaghan, P.P., and Sister D. McGrath also referred to Father Venning's good work.

Rev. Father Venning on rising to respond was most enthusiastically received. He thanked the members most sincerely for the honor conferred upon him. He assured them of his deep interest in the society, and promised to continue whatever little he had done for Hibernianism. He appealed to those present to work

hard for the society, and to take an interest in all Catholic matters. He thanked them for the handsome certificate, which would always remind him of his duty towards the society.

The president also took the opportunity of welcoming the Rev. Father Joseph Herring, S.M., whom his Grace the Archbishop had appointed as successor to Father Venning.

Rev. Father Herring, who was warmly received, thanked the members for the kindness extended to him. He had, he said, a most difficult task before him in succeeding such an energetic chaplain as Father Venning. However, he would do his best to keep up the spirit of the society, which was expressed in that beautiful motto embodied in the emblem—Faith; Hope, and Charity.

During the evening musical items were rendered by Messrs. Bishop, Quinn, C. J. Houston, D. R. Lawlor, E. Carrigan, Scrimgeour, and Allan Stent. Mr. Scrimgeour acted as accompanist.

Rev. Father Flynn, for eleven years attached to the staff at St. Patrick's Cathedral, Ballarat, has been promoted to the position of parish priest at Terang. Very Rev. Father Shiel, who has left on a twelve months' holiday tour, will be temporarily succeeded as Administrator of St. Patrick's Cathedral by Rev. Father Close, parish priest of Ballarat East, and the vacancy there will be filled by Rev. Father Mulcahy. Father Foley, of the western district, accompanies Father Shiel to Europe.

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Without pain or suffering by the use of Baxter's Ruby Corn Cure. This excellent remedy will remove corns of years' standing just as readily as it does new ones. It is famous for its cures. Price, 1/-, post free, from Baxter's Pharmacy, Stafford street, Timaru.

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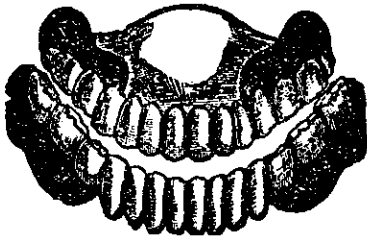
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Tweed and Cloth Costumes, 29/6—Now 19/11.
Tweed Costumes, Trimmed Braid and Buttons, 35/-
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Norfolk Tweed Costumes, Extra Quality, 55/-—Now 42/6
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Good Range Girls' and Maids' Costumes, all sizes.
Knitted Golf Norfolks, all wool, N.Z. made, all leading colors, 8/11. each.

Knitted Wool Golf Caps—1/-, 1/6, 1/11
Ladies' Mackintoshes and Raincoats, from 19/11
Light Striped Raincoats, 7/11—Were 30/-
Full Range Girls' Macs. and Raicoats.
Tweed Coats, Full Length, 25/-—Now 16/11
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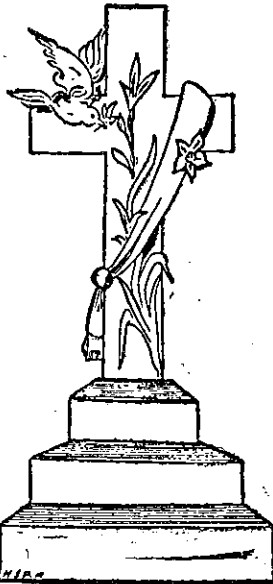
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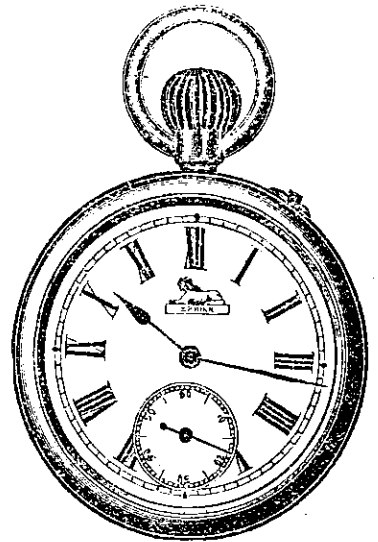
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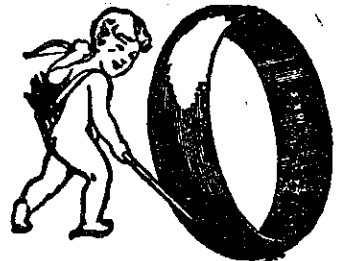
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Sandy soils need humus to increase their water-holding capacity, as well as their fertility.

Legumes are beneficial to sandy soils, because they supply the much-needed nitrogen as well as humus.

Liming a soil may prove injurious where organic matter is deficient. In its stimulating action organic matter is burnt up, and more phosphorus and nitrogen liberated than can be used.

The following figures show the export of oats from New Zealand last year, and the destination of the various shipments:—United Kingdom, 88 bushels; Victoria, 34,230; New South Wales, 2643; Queensland, 2592; South Australia, 789; West Australia, 207; Norfolk Island, 45; Fiji Islands, 2740; Ceylon, 22,911; Uruguay, 65; Brazil, 1945; Friendly Islands, 934; Navigators, 3413; Society Islands, 212; Ellice Group, 12; total, 72,826 bushels, valued at £9211.

A casein factory is now in course of erection at Aramoho, and will be in running order next season. In the meantime a small factory is in operation at Wangachu and has attracted considerable interest. Visitors from Auckland, Thames Valley, Taranaki, and Palmerston North have specially visited and examined it, and in every case their report as to the condition of the stock in the district was satisfactory.

Great things are hoped for and expected by the Otago Agricultural and Pastoral Society in connection with the Winter Show, which is to be opened on June 4. Entries for the factory butter classes have closed, and the secretary reports that there is to be butter from the Thames Valley, Hawke's Bay, New Plymouth, and, indeed, from all the leading districts between Auckland and the Bluff. The factory butter is mostly from the North Island and Canterbury. The cheese exhibits are chiefly from the South Island, Otago and Southland being the principal contributing sources.

At Burnside last week there was a yarding of 200 head of fat cattle. The quality was better than has been in the yards for some time, a good number of pens being composed of prime bullocks. As this number was in excess of requirements, prices were easier, especially for cows and heifers. Extra heavy bullocks, £11 5s to £13 5s; good do, £9 15s to £11; extra heavy heifers, £8 5s to £9; good do, £7 to £8. There was a very large yarding (4118) of fat sheep. Of this number a fair proportion was prime finished wethers, and for these there was a spirited demand. The bulk of the yarding, however, consisted of ewes, and prices for these were fully 1s below last week's rates. Prime heavy wethers sold up to 22s 9d, good wethers, 17s to 19s 6d; light wethers 15s to 16s 6d; extra heavy ewes, to 19s 9d. The fat lambs penned totalled 1926, a number of which were extra good quality and weight. Prices were fully up to late rates, and one of the features of the sales was the keen competition right through the sale. Extra heavy lambs, 18s 6d to 20s; heavy lambs, 16s to 17s 6d; medium, 13s 6d to 15s. There was an entry of 180 pigs, and there was good competition for all classes.

There were small entries of stock at Addington last week. There was practically no change in prices of fat cattle and fat lambs. Fat sheep, especially ewes, were easier. Fat pigs brought late rates, but there was little demand for stores. The yarding of fat lambs totalled 7436, and included some pens of extra heavy weights. There was a keen demand for export, and prices were firm throughout. Tegs made 17s 6d to 19s 6d, and extra to 21s; ordinary freezers, 14s to 17s. There was a large yarding of fat sheep, but the demand was not so keen as of late, and wethers were somewhat easier, while lines declined from 1s to 1s 6d per head. The range of prices was: Prime wethers, 17s 6d to 19s 4d; extra, to 22s 6d; lighter, 14s to 16s. The yarding of fat cattle totalled 327 head, and included some exceptionally good steers and heifers. There was a fair demand, and values showed practically no change. Beef ranged from 21s to 25s 6d per 100lb, steers making £8

10s to £11, and extra £13 to £16 10s, and one to £20. There was a fair yarding of fat pigs, and they sold well, choppers realising up to £4; large baconers, 66s to 74s; smaller, 50s to 60s, equal to 5½d per lb.

A LAND FLOWING WITH MILK AND HONEY.

Dr. F. G. M. Brittin, who has just returned from the Bay of Plenty to resume practice in Christchurch, defined the district, in conversation with a *Press* representative, as 'a land flowing with milk and honey, where every prospect pleases, and only man is vile.' 'Having lived two and a-half years in the Bay of Plenty, and having been brought up as a farmer,' he continued, 'I give my opinion of the potentialities of the place for what it may be worth. I am certain that there is no part of New Zealand in which there is so great a chance of a man being able to double his capital in a few years. The land is of excellent quality, but a very large area is held by the natives. This is entirely unproductive, and is a hot-bed for noxious weeds and insects. For example, ragwort and Bathurst burr are flourishing within 200 yards of the Post Office, in the centre of the township near my place, while the country generally is overrun with blackberries, sweet-briar, Californian thistle and knotted pennyroyal. Most of the land is, in addition, covered with either fern or manuka.'

MILK IS SENSITIVE TO BAD SMELLS.

As an instance of the influence that strong, unpleasant odours can have on milk even before being drawn from the cow, the following case is reported (says *Farm, Field, and Fireside*):—A herd of milch cows were put in a field, in one part of which a calf had been buried, but not sufficiently deep. Thus the cows inspired the air infected with the miasma of putrefaction. The milk of the cows was found to be spoilt—not only so, but curious as it may seem, the contagion seemed in some way to pass to the milk of some other cows that were in contact with them in the milking shed.

Other facts showing the sensitiveness of milk to emanations may also be cited. Thus, if a bowl of milk happens to be left near a vessel or bottle containing a preparation of tar, the milk will absorb the odour, and it is said that people should never drink milk that has been standing in the room of anyone suffering from tuberculosis, as the milk absorbs the microbes.

Such facts demonstrate the necessity of care in handling milk, and show that cow sheds should be kept in a condition of great cleanliness, and that even the air that the animals breathe should be pure. These two conditions are indispensable for the production of sound, good milk.

FOWLS NEVER SWEAT.

A hen is a queer creature (remarks an American poultry authority). Let the writer tell you a thing or two. Fowls never sweat—they have no sweat glands. Don't know it? Well, you've lots of company. A fowl's natural temperature is away above the fever heat in all other living creatures, and that makes a draught of air their death warrant. A fowl's body is a regular little engine; the heart beats like a trip hammer and pumps blood like a fire engine. The fowl has nine extra air sacks to help force oxygen to the lungs, and it needs many times more oxygen, for its size, than your horse, which pulls heavy loads and travels fast. All this means that fowls need more air than ordinary stock for two reasons—they consume more oxygen and they give off all moisture by the breath. Moisture by the breath is very warm and very moist, and condenses more quickly than moisture from perspiration, and you must ventilate to the limit to carry it off instead of letting it form a hoary frost on the inside walls of your poultry house. If you don't carry it off, look out for trouble in your flock. Houses with open front covered with canvas or oiled muslin, instead of glass, are all right because it means ventilation; houses with cracks and knot-holes are all wrong, because they mean draughts, which are fatal.



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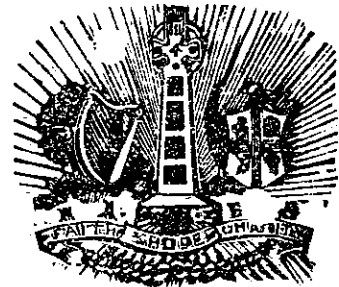
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The District Officers are anxious to open New Branches, and will give all possible assistance and information to applicants. Branches being established in the various centres throughout the Colonies, an invaluable measure of reciprocity obtains.

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Reefton

(From our own correspondent.)

April 20.

A very full house rewarded the Sisters of Mercy on the occasion of their annual school concert, held on both Tuesday and Wednesday evenings, April 16 and 17, when the very pretty cantata, 'Mildred and Patty, or seeking Santa Claus' was most successfully presented by the pupils. The stage had been very prettily arranged as a forest, and when filled with the snow fairies and the evergreen fairies, with their many pretty costumes, made a very brilliant spectacle. Jack Frost (Master L. Elliston) and Santa Claus (Miss A. Rodden) did remarkably well, while Miss Malloy and Miss A. Castles as Cedar and Sparkles respectively were very good. The singing was most natural, as was the acting, and the various grouping and dances were very pretty indeed, reflecting much credit on their painstaking teachers. Miss Norah Crabbe and Miss Eily Scarlett as Mildred and Patty, acted their part perfectly. Their singing was charming; the enunciation was most distinct, enabling the pretty plot to be easily followed. The entrance of the holly fairies was a very pretty part. Several solos and choruses were very nicely rendered, the singing on the whole being much better than was expected. The second part contained a very pretty butterfly dance, a floral song and drill, also a scarf drill, all by the girl pupils. One of the most popular items

was a pretty action song, 'Little mothers in pantomime,' by a number of very small pupils, who did their parts very nicely. These were loudly applauded and a repetition was demanded. 'Three white mice,' by Misses Crumpton, Duncan, and Harris, was another clever representation, each little girl presenting a most natural imitation of a white mouse. Their singing was also very good. Then followed a song in character, 'The new kingdom,' by Misses C. and M. Duncan, who were warmly applauded. Master R. Kirwan sang 'Jimmy Law,' his effort meriting the hearty encore he received. Miss Green contributed a pianoforte solo, while Miss C. Duncan, in her song, 'The Swiss toy-girl,' was very successful. A butterfly dance by the senior pupils met with much favor, as did also the scarf rhapsody by the junior pupils. At the close a grand march and tableau by the pupils were most effective. During the evening Dr. Conlon, on behalf of the Sisters of Mercy, returned thanks for the patronage accorded the entertainment.

Grandpa sits in his easy chair,
 And talks of when he 'was young';
 He sings the praise of those bygone days,
 And the theme never tires his tongue.
 But if we talk of our modern times,
 And things that are near and newer;
 There's only one thing whose praise he will sing,
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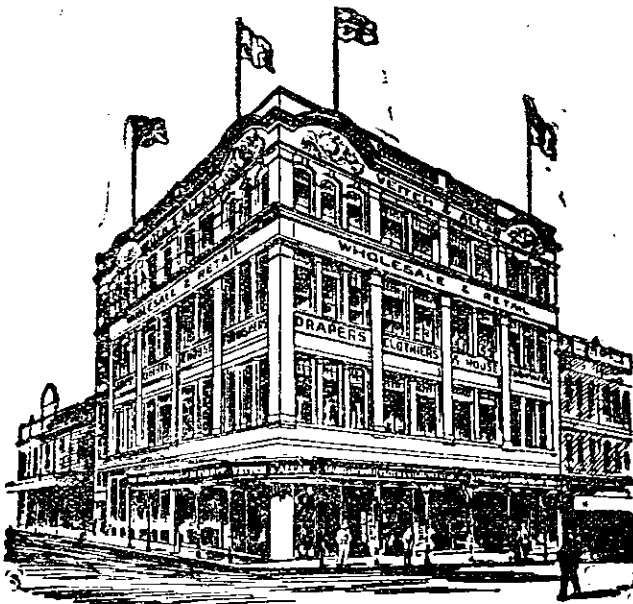
Don't run away with the idea that we are a new firm. We've been established several years, but until the present year we sold our goods exclusively to the shops, who in turn sold to you at a profit. Now you have the privilege of dealing with us direct. Give us a trial, and you'll appreciate the saving.

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AUSTRIA

THE PRINCE-BISHOP OF CRACOW.

The new Prince-Bishop of Cracow, Monsignor Adam Stephan Sapiiha, has been received in his Cathedral city with the utmost demonstrations of rejoicing, his entry being made the occasion of a perfect ovation. All the notabilities of the city were at the station to meet the illustrious prelate, where an immense crowd awaited his arrival, and the streets through which he passed were gorgeously decorated. The imperial saloon carriage had been put at the disposal of the distinguished traveller, and was richly adorned with a profusion of plants and flowers. Mgr. Sapiiha delivered an oration in the form of a Pastoral Letter in the Cathedral, treating of religion in the domestic and social sphere.

THE EUCHARISTIC CONGRESS.

The programme of the ceremonies which are to take place on the occasion of the Eucharistic Congress at Vienna in September next has been submitted to the Holy Father. The honorary presidency of the congress will be held by the venerable Emperor Francis Joseph. The Holy Father was deeply touched and pleased at this beautiful act of Imperial piety, and heard with great satisfaction that the Imperial family is taking an active part in promoting the success of the congress and also that the Austro-Hungarian Episcopate has already shown the greatest interest in the same. The congress will open on the 12th September, anniversary of the day on which King Sobieski, of Poland, in 1643, after receiving Holy Communion, delivered Vienna and Europe from the Mussulman invasion, and will be closed on the 15th. The congress will take place in the great and historical cathedral of St. Stephen. There will be held the solemn meetings for which the assistance of the most illustrious Catholic orators has been secured; and each will speak in his national tongue. On the 15th, feast of the Name of Mary and liturgical commemoration of the deliverance of Vienna, the solemn procession through the principal streets of the city will take place with the participation of the aged Emperor, the Archdukes, the Archduchesses and all the high personages of the Imperial Court and of the Government, besides deputations of the Judicial Bench and of the Army. On the same day a solemn Exposition of the Blessed Sacrament and a general Communion will take place in all the churches of the Empire.

ENGLAND

CATHOLICS AT OXFORD.

Over a hundred Catholic undergraduates are at present in residence at the University of Oxford, about eighty-five being lay students, while the remainder are members of the private halls established by the Benedictines, Franciscans, Capuchins, and Jesuits, for the members of those religious Orders (says the *Glasgow Observer*). The tutorial staff of the University also includes several Catholics, and the spiritual charge of the students is under the Rev. Father Laug (himself an old member of St. John's College), who has taken up his residence at the fine old house in St. Aldate's, formerly occupied by Mgr. Kennard. A recent visitor to Oxford has been Mr. Hilaire Belloc, who spoke at the Union (of which he was twice president in his undergraduate days), and delighted his Oxford audience, as he always does, by his trenchant and brilliant oratory. The President of the Newman Society this term is a young Scots Catholic, eldest son of Mr. Ogilvie Forbes, of Boyndlie, Aberdeenshire.

HOLLAND

THE POSITION OF THE CHURCH.

The latest census reveals the fact that the Catholics in Holland now number over 2,000,000. Whilst

among Protestants the women adherents largely outnumbered the men, in the Catholic Church men and women are about equal. Very many Dutch people declare that they have no religion. Taken as a whole the statistics of the country are—58 per cent. Protestant, 35 per cent. Catholic, 2 per cent. Jews, and 5 per cent. unattached. Catholics thus number more than a third of the total population. An American contemporary remarks that in the field of journalism the Dutch Catholics have done, and are doing, remarkably well. Of Catholic daily papers there are at present no fewer than 16, with 31 bi-weekly and 76 weekly papers; and, in addition, there are 52 monthly or quarterly journals of a religious, scientific, or literary nature. The newspapers are all excellent, giving the telegraphic news of the world and market reports of the day, so that Catholics are not obliged elsewhere to go to non-Catholic sources for this information.

ITALY

SOCIALIST ORGANISATION.

The striking statistics of the Italian Socialist organisations are a startling reminder of the headway the movement is making among the working classes; there are now altogether sixty thousand women workers belonging to the various Socialist associations—a fact which should inspire the Italian Catholic Women's League to fresh efforts.

A FACT NOT EMPHASISED.

The Vice-Admiral Aubry, Commander of the Italian Fleet operating in the Mediterranean, died very suddenly early in March. His body was brought to Rome and buried at the expense of the State. The funeral was one of the grandest that has taken place in Rome for a long time. Representatives of every division of the Army and Navy, and of both Houses of Parliament, were present. In fact, the King himself walked behind the hearse for a considerable part of the way. Thus official Italy paid the highest honors of which it was capable to one of its most brilliant and efficient officers. But there is something else to be added. When the Commander's ship arrived at Taranto with the dying Admiral, the Bishop of the diocese was at once summoned and administered the last rites of Holy Church, and Admiral Aubry died as he had lived, a faithful and fervent Catholic. The press described with glaring headlines, and in several columns, the great military and naval pomp of the funeral, but, naturally, the fact that one of the highest officers in the service was not ashamed to practise and openly profess his Catholicism was not emphasised.

PORTUGAL

A REIGN OF TERROR.

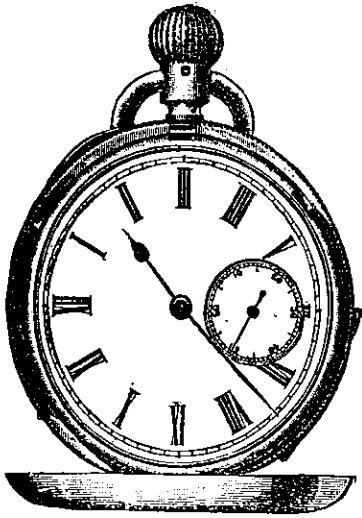
The Carbonari Secret Society that effected the revolution in Portugal are terrorising the whole of Portugal. The other day there was a jury trial of political prisoners at Trinas, and on the acquittal of one of the accused a number of Carbonari who were in the court attacked the prisoner's advocate Monteiro, in a savage way. They struck him with clubs and fired revolver shots at him. He was severely wounded. The judge and jurymen, in attempting to save him, were treated in the same brutal manner. Several of the jury were seriously wounded. Soldiers had to clear the court. Members of the court were escorted to their homes by companies of cavalry.

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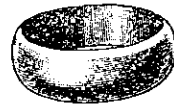
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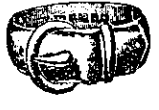
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SOCIALISM IN GERMANY

Among the causes of the success of Socialism in Germany, not the least is the fact that the military career in its higher offices is not open to the middle classes. The *Vossische Zeitung* publishes the following statistics on the matter which speak for themselves:— 'Of the 42 officers who form a military suite of the Emperor, not a single one belongs to the bourgeoisie. Of the 22 adjutants of the princes royal there are only two, and two in all from the marines. Among the 42 adjutants of the reigning German princes there are but six. An officer of the middle-classes has never been able to achieve the distinction of being appointed Chief of the General Staff, Minister of War, Governor of Berlin, Commander of the Police, Captain of the Palace Guard, General Inspector of Cavalry, President of the Examination Commission, Inspector of the Schools of War, Commander of the Corps of Cadets, and so on. . . . All the marshals, and all the colonel-generals are nobles; 46 generals out of 49, 73 lieutenant-generals out of 100, and 129 general-majors out of 189 are also of the nobility.' There is no officer in the Guards who has not a title. The magic 'von' before their names advances junior officers over the heads of ordinary lieutenants.

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Banana Pudding.

Peel six bananas and pass them through a sieve; add four tablespoonfuls of castor sugar, three finely-crumbed sponge cakes, the juice of a lemon, three tablespoonfuls of cream, two tablespoonfuls strawberry jam previously passed through a sieve. Mix all well together, then add half a teaspoonful vanilla essence, and lastly pour in gently the stiffly-whisked whites of two eggs. Butter a pudding mould, put in the mixture, cover the top of mould with buttered paper, and steam from 1¼ to 1½ hours. Turn out the pudding on to a hot dish, pour over some vanilla sauce, and serve hot.

Curried Haricot Beans with Eggs.

For this dish the following ingredients are needed: One pint of cooked haricot beans, three hard-boiled eggs, two ounces of butter, two small onions, half a sour apple, one tablespoonful ground rice, half-pint stock, one tablespoonful curry powder, one tablespoonful grated cocoanut, one lemon. Soak the beans in water overnight, and cook them till tender in slightly salted water. Melt the butter in a stewpan, add the chopped onion and apple, fry lightly for a few minutes; then add the rice, curry powder, and stock. Cook for five minutes. Now stir in the cooked haricot beans, add the juice of a lemon and the cocoanut; season to taste. Make the whole thoroughly hot in the prepared sauce. Serve in a border of well-cooked rice, garnished with slices of lemon and parsley.

Curried Eggs a la Madras.

Boil six eggs until hard, peel them, and put in cold water until required. Mince or chop finely half a small peeled onion, and fry with a little fresh butter in a saucepan. Add a desertspoonful of Madras curry powder, a finely-minced sour apple, and three chopped Brazil nuts or six sweet almonds. Next mix an ounce of cornflour with a little milk, and stir into the above; then add about half a pint of milk, and boil up whilst stirring. Let it simmer for about fifteen minutes. Stir from time to time. If too thick add a little white stock. Cut the eggs in halves or quarters, and lay them in the sauce to get thoroughly hot through. Season with salt and a little lemon juice. Dish up the eggs neatly in a deep dish, strain the sauce over them, garnish with small bread croutons and lemon rings. Serve hot.

To Clean a Purse.

Any woman who owns a silver purse, either sterling or German, and who constantly pays the jeweller for cleaning it in order to save gloves and light dresses, will be glad to know that common baking soda will clean it in a few minutes. That is what most jewellers use. Just take plenty of soda and a little water and wash between the hands or with a brush; rinse and dry—and think of the money saved.

Maureen

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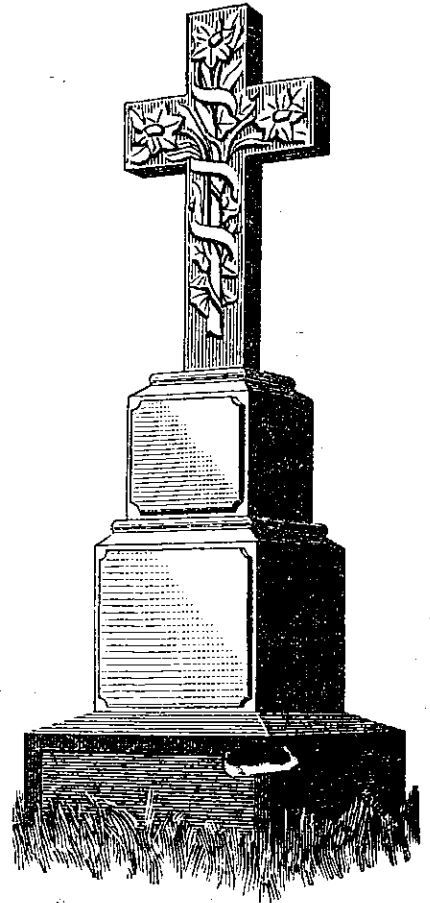
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The Use of Oil at Sea.

The use of oil at sea for preventing waves from breaking has given rise to the familiar proverb of 'Pouring oil on troubled waters.' Lest it might appear that this method has become obsolete, *Nature* notices a convenient device supplied by an English firm of Cardiff. This is Couve's automatic wave subduer. A cylindrical vessel containing a heavy piston is located in the ship near the bow, a trifle above the water-line. Two narrow pipes pass from the bottom of this through the plating, one either side of the stem, and these pipes are normally closed by taps. The vessel is filled with oil and the piston lifted by means of a central screw. Oil may now be driven through one pipe or both of them when the proper taps are opened. It is stated that the amount of liquid used in an hour does not exceed half a gallon. As the oil is scattered at the bow, it does not have time to be very effective at this point, but the breaking is further aft, that is when meeting a heavy sea. With a following wind the trail of oil would seem to be much more efficacious, and the great risk of being pooped at such times is no doubt greatly diminished.

Harnessing Niagara.

The very important part which the Falls of Niagara is playing in the life of the people in that portion of the North American continent is described in an English magazine. The business men in the city of Toronto, 50 miles as the crow flies from the falls, and 83 miles by rail, around the head of Lake Ontario, from where the suspension bridge spans its rocky gorge, rises from his bed in the cold, grey dawn of early morning, and floods his room by one twist of the fingers with—Niagara Falls. Borne aloft on slim steel towers, that stretch in long ghost-like procession over hill and valley, a distance of ninety-one miles, from Toronto to the falls, a thread of wire conveys an infinitesimal portion of the gigantic power of the mighty cataract into his bed-chamber, and transforms the darkness into brilliant and cheerful light. The Toronto business man also heats his shaving water over—Niagara Falls. When he has dressed and goes downstairs, he finds that his breakfast has been cooked by the far-distant energy of the falling water. Out in his garage his neat little electric runabout stands ready to whisk him to town, its batteries charged with power generated by the falls. Niagara Falls is actually hauling the army of business people which he meets to their work, for it is the energy of the falls which fills the overhead wires and drives the motors underneath. The roar of the machinery in his workshop is a miniature reproduction of the vaster sound of the cataract, every wheel in the shop turning by the resistless force of the falling torrents 91 miles away. Niagara Falls, in short, is playing a tremendous part in the every-day lives of the people, not only of Toronto, but of scores of other cities, towns, and villages, within the reach of its power, not to mention the farms where it is daily coming into greater and greater use. There are now six power companies developing electricity at Niagara Falls, two situated on the American side and four on the Canadian side, among them producing 415,000 horsepower. In Ontario the largest power company now transmits a current a total distance of 281 miles, and supplies twenty-two municipalities, running electric lights and electric railways, and supplying power for factories, and so on.

Intercolonial

The Very Rev. J. Shiel, Adm., Ballarat, has gone on an extended trip to Europe. He was given an enthusiastic send-off.

The Bendigo celebration of St. Patrick's Day comes next to Melbourne, and a profit of £1000 is anticipated for the primary schools.

Out of the £101,246 allocated by the Victorian Government this year to charity St. Vincent's Hospital will receive £3200, an increase of £100 over the grant of 1911.

At the final meeting of the St. Patrick's Day committee in Ballarat it was announced that the receipts were £1127 and the expenses £327, leaving a credit balance of £800, which establishes a record for Ballarat.

Brother E. F. Keniry, who for the past six years has been President of St. Patrick's College, Goulburn, has left for Ballarat, where he is to take charge of the Christian Brothers' College. His successor at Goulburn is Brother Quinn, who taught at the college 12 years ago.

Mr. A. C. Burke, manager of the *Catholic Press*, Sydney, prior to his departure on a six months' holiday trip to Europe, was the recipient of a presentation, consisting of a purse of 100 sovereigns and a travelling bag, from the directors of the company and some personal friends.

His Grace the Archbishop of Sydney blessed and opened a new school-church at Stanmore on Sunday, April 14. The total cost was about £3800. A sum of close on £450 had been received at the laying of the foundation stone, and the collection at the opening ceremony amounted to £170.

The funds of the Hibernian-Australasian Catholic Benefit Society, Victorian District, amount to £78,350 0s 1d. The various funds in the district and branches show an increase for the year ended January, 1912, of £6058 6s 9d. The membership, which totalled 10,617, showed an increase of 516 members for the twelve months.

The following is a summary of the statistics of the Archdiocese of Sydney:—Districts, 76; churches, 192; secular priests, 123; religious priests, 76; religious Brothers, 123; nuns, 1438; ecclesiastical seminaries, 3; boarding schools (girls'), 26; superior day schools, 52; primary schools, 253; charitable institutions, 32; children in Catholic schools, 24,771; Catholic population, about 175,000.

The Very Rev. Dean Walsh, late parish priest of Bangalow, died in Sydney on Sunday, April 14, after a long illness. He was attended by his Lordship Dr. Carroll, Bishop of Lismore, and also by the Very Rev. Father Moynagh, V.F. Deceased was born in County Wexford, Ireland, and labored for twenty-five years in New South Wales, and displayed great zeal in Bathurst and northern river districts.

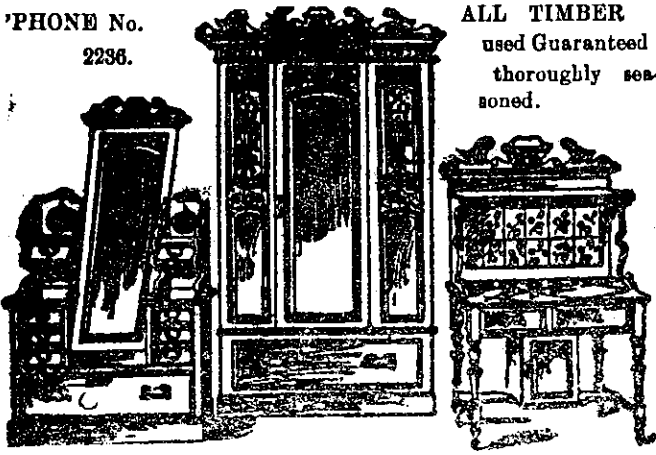
In the death of the Hon. J. R. Dacey, State Treasurer, New South Wales (says the *Freeman's Journal*) has lost one of its leading citizens, and democracy a life-long friend. A popular member of the Legislature, Mr. Dacey probably did not have an enemy in the Chamber. He was an ardent student of constitutional laws, and when knotty problems were faced by the party his advice was well worthy of the support it received. In private life Mr. Dacey was equally popular, while in the cause of Catholicity and justice to all his opinions were never hidden behind a mask of hypocrisy.

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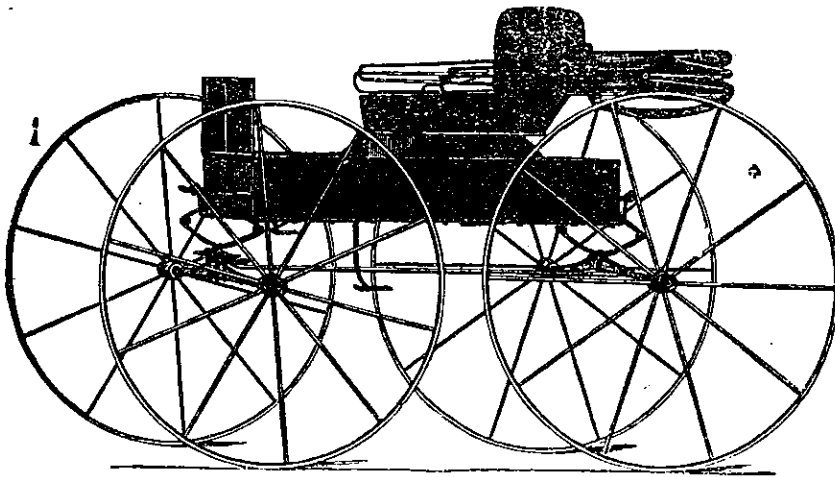
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The Family Circle

THE THREE WISE MONKEYS

Did you ever hear the little tale
Of the wise little monkeys three?
They sat on the ground
With their arms around
Each other as nice as could be.

The first, no evil could he say;
The second none could see;
The third was as free
As a monkey could be
From gossip and scandal was he.

One had his hand upon his mouth,
The other covered up his eyes;
And the other his ears,
And it really appears
That they were wondrous wise.

So now, my children, give good heed
To this tale of the monkeys three;
Guard ears, mouth, and eyes,
And be just as wise
And happy as you can be.

THE LESSON

The snow was falling thick and fast, covering the well-swept sidewalk in front of Mr. Jamieson's beautiful suburban home, and bringing into greater relief the warm red glow from the windows, whose thick curtains had not yet been drawn. Pressed close against the panes is the pale, fretful face of the petted son and heir—Ronald.

'I wish this hateful snow would stop, mother; here I am with this beastly cold, and cannot put my nose out of doors unless the sun is shining, the wind is not too rough, and all sorts of weather conditions,' and another frown settled on the boy's face.

His mother walked quietly over to the window and patted the boy's curly head, looking into his eyes, as only a mother can look, with a glance of love, admiration, pity, and reproach so skilfully blended that, as Ronald always said, 'It tasted like a tonic, not a dose of soothing syrup.'

'Look, Ronald,' exclaimed Mrs. Jamieson, breaking the momentary silence; 'who, or what is that coming up the street? It looks like a bundle, but those are surely two little feet and legs propelling it along.'

Ronald's keen eyes peered into the gathering gloom.

'Why, mother, it must be our paper boy, poor little chap. He must be cold! Let's call him in and warm him up!'

Mrs. Jamieson, delighted that her boy's interest was aroused in something that might divert him from his own grievances, sent the maid to call him in.

It was a pathetic little figure that confronted them in the warm, well-lighted hall. The pinched little face and hollow eyes spoke eloquently of hunger and cold, when the maid and Mrs. Jamieson literally untied 'the bundle,' for the big old coat, three or four sizes larger than the boy was tied round and round to help keep out the cold.

'Now, laddie,' said Ronald in his bright, cheery way, 'where's Tom Williams, our regular paper boy?'

'He's sick,' piped up a thin little voice, 'an' I'm his brother, sellin' his papers for him, but I ain't sold 'em all yet, and I'm tired an—an—' here the tears would come, spite of his manly efforts to keep them back.

But Ronald was equal to the occasion. 'See here, old chap! I didn't take my supper a little while ago just waiting for company, so here you are, and we'll take it together, won't we, mother mine?'

At Ronald's first word, Mary had slipped out to the dining-room and supplemented the dainty tray, at which Ronald had turned up his nose in disgust, a

few minutes before, with a substantial plate of bread and butter, cakes, and hot coffee.

On examining his bundle of papers they found ten copies left, and it was surprising how many people wanted that particular paper, so in five minutes they were disposed of.

Mrs. Jamieson found out all about the little fellow's family from Mary. A shiftless father, delicate mother, and five children, which Tom, the eldest, had tried to keep together in their miserable little home.

After being fed and warmed and re-clothed in a long-forsaken suit of Ronald's; Mary and Patrick, armed with huge baskets of good things, accompanied little Roger home, and, needless to say, the Williams family never needed for necessities again.

When they had gone, Mrs. Jamieson turned to Ronald, who was gazing earnestly into the fire: 'Well, my boy; a penny for your thoughts!'

I was just thinking, mother, what an ungrateful son you have. There was I, railing against a fate which kept me indoors before a warm, bright fire, a beautiful home, and such a mother! while that little kiddie braved the storm, just—as he so quaintly said—'to keep Tom's position.'

Mrs. Jamieson softly stroked her boy's hand, which somehow, had slipped into hers, and smiling, said, 'Yes, dear, this has been a lesson for both of us. But, do you know, that little fellow has walked off with something more than we gave him!' And in answer to Ronald's look of alarm, Mrs. Jamieson, with a humorous twinkle in her eye, continued: 'He has taken away two pale cheeks, a dull, listless boy, and two very ugly, discontented frowns.'

'For which,' said Ronald, with a corresponding twinkle, 'there will be no reward offered.'—*Boston Pilot.*

A CHILD'S MOTIVES

The more a parent or teacher believes in a child's purity of motive, the purer that child's motive will be. Nothing is more disheartening to a child than to be charged with an unworthy motive that never occurred to him. If a boy is scolded for quarrelling, when he has simply interfered to stop a quarrel, he is less likely to be a peacemaker at the next opportunity. If he is taken to task for being late at school before the teacher finds out why he is late, his sense of justice may be outraged if his lateness is of a kind that the teacher would approve, with knowledge of the cause. The light-hearted, generous, forgiving spirit of the child makes many a teacher or parent careless about giving offence. But if we would set up pure motives in abiding power in the life of the child, we must check our blundering suspicions, believe in the child's purity of motive, and keep that belief plainly to the fore in every issue.

THE KITTEN'S STRANGE FRIEND

One summer afternoon Rover lay dozing in the grateful shade of a spreading apple tree, when suddenly the piteous wail of a kitten broke the stillness. The dog slowly opened one eye and listened dreamily.

Again the cry was repeated. Now wide awake, with ears alert, he seemed to conclude that something was wrong, and, as the kitten gave another yowl, he started off around the house on a lively trot, followed by his master, whose curiosity was also aroused.

A little black kitten lay sprawling in the grass, while, at a short distance, his lordship, Jim Crow, the pet and pesterer of the family, eyed it narrowly.

The kitten made a feeble effort to regain its feet and crawl away, when the crow made a sudden dive and grabbed its tail in its beak. Bracing his feet, he held fast, while his poor victim tugged and wailed helplessly. As soon as the kitten sank exhausted, the mischievous crow sidled off, and perking his head on one side, he gazed at his victim with a mocking grin—I am quite sure it was a grin—seeming to consider it all a huge joke, really the best of the season.

Again the kitten made a frantic effort to escape; again the wicked crow grabbed his tail and brought its victim to a sudden halt.

By this time the dog had grasped the situation, and, with one mighty bound, he dashed at the villain, who, however, managed to elude the avenger and flew to a convenient treetop, where his mocking 'caw, caw,' challenged the dog to catch him if he could.

The crow out of reach, Rover turned his attention to the frightened kitten. He licked it soothingly, and tried his best to comfort the poor, quivering thing, occasionally stopping to bark at the crow, which continued to hover near.

Finally, appearing to conclude that the crow had the field, he carefully picked up the kitten and carried it around the house to an old apple tree, where he deposited his burden, and, stretching himself on the grass, resumed his nap, so unceremoniously interrupted.

THE RAIN

Once upon a time a merchant was riding home from the fair, and carried a knapsack with a large sum of money behind him. It rained heavily; the good man was wet through and through. He was annoyed at this, and complained very much that God should give him such bad weather for his journey.

His way led him through a thick wood. Here, to his horror, he saw standing a robber, who presented a gun, and actually snapped it at him. He would inevitably have been killed, but the powder had been damaged by the rain, and the gun missed fire. The merchant put spurs to his horse, and happily escaped the danger. 'Oh,' said he to himself, when he was in safety, 'what a fool I was, to have cursed the bad weather, and not rather borne it patiently as a dispensation of God! Had the sky been bright, and the air clear and dry, I should now be lying weltering in my blood, and my children would have waited in vain for my return home. The rain at which I murmured has saved both my property and my life. Never again, for the future, will I forget what the proverb says:

"The ways of God are ways of mercy still;
Full many a blessing springs from seeming ill."

KNEW HIS STRONG POINT

Dr. Smith decided to have a day with the birds, and started out early one morning, fully armed, 'game' writ large on his features.

About four in the afternoon he returned, tired out and empty-handed.

'Not a feather, John,' he told his coachman. 'I didn't seem to be in form somehow.'

John scrutinised his master's features for a while before replying. Then he said:

'I alus ses, sir, every man to his trade, I does. Look at me, sur. I couldn't shoot if I tried; but I can groom a hoss, sur, as well as anybody. There's you, sur, one of the best doctors in the town, sur. You ain't much good with the gun, sur—beggin' your pardon for the liberty—but I'll defy any man to beat yer with the med'sin-bottle!'

SCHOOLBOY HOWLERS

Galileo is the man who made the world go round.

A lawyer is a man who keeps himself without work.

The moon does not shine by day, because the sun dazzles it.

'Hon. Sec.' or 'Hon. Treas.' means they are supposed to be honest.

Kites are light frames of wood sent into the sky by boys with tails on them.

Pearls found in the Mediterranean are formed by the fishes making their nests.

A hypothesis is a machine for raising water; it happens to a man after death.

The peasant is the chief beast of burden in Egypt, India, South Africa, and America.

The seven great powers of Europe are gravity, electricity, steam, gas, horse-power, fly-wheels, and motors.

Single misfortunes never come alone; the greatest possible misfortune is often followed by something a great deal worse.

THE REFORMERS' IDEAL

The sober-visaged man addressed the meeting of reformers in impassioned tones. 'Well, brothers,' he cried, 'this is my first attendance, but I think I can understand, from what I have heard of you, exactly what you want. In the first place, you want a realm where everybody has to be good by law?' ('We do. We do!') 'Where food and clothing give no trouble and money does not exist?' ('That's it! That's it!') 'Where all worship on Sunday, and where regular hours are kept.' ('Quite so! Quite so!') 'Well, I myself have just come from such a place——' ('Where? What is it called?') 'It is a place,' he answered, taking up his hat, 'called "prison"!'

A STORY OF A MISPRINT

A printer's error of an extraordinary character is thus referred to in the *Western Daily Mercury* (Plymouth):—

We deeply regret that in a portion of our issue of yesterday there appeared a most unhappy printer's error in a report of a speech by Sir Arthur Quiller-Couch at Fowey. Sir Arthur, speaking of an 'efflux of words' on the part of Sir Reginald Pole-Carew, said that it was sometimes traceable to last Sunday's *Observer*, oftener traceable 'no whither.' This was set up by the compositor as 'to whiskey,' but, unfortunately, the reader's correction of this error was not made until a portion of our issue had been printed. Immediately it was discovered the correction was effected, and the accurate version of the speech appeared in later editions.

'We need hardly say,' goes on the *Western Daily Mercury*, 'that we deplore this fatality most profoundly, and offer at once to Sir Reginald Pole-Carew and to Sir Arthur Quiller-Couch our fullest and sincerest apologies.'

Sir Arthur, in writing to the paper denying that he had used the words attributed to him by the printer, says:—

'I write at once to say that I did not use the words, that I would rather have lost a hand than have used any such words, and that I most deeply regret any pain the misprint may have given to Sir Reginald Pole-Carew or his supporters. The accident has caused me much distress of mind, and I beg you to help in correcting it.'

FAMILY FUN

POSERS AND CATCHES.

Set your friends this little poser:—

A farmer sent his boy to a well, with instructions that he was to bring back four pints of water—no more and no less. He gave the boy a five-pint pitcher and a three-pint one. How did the boy measure exactly four pints?

The answer is simple. The boy first filled the three-pint jug, and then emptied it into the five; then he filled the three-pint jug again and poured as much as he could into the five, thus leaving one pint in the smaller jug. Next he emptied the five and poured the pint out of the three into it. Then he filled the three again, and then had the necessary four pints.

How long will it take to divide a piece of cloth 50 yards in length if one yard be cut each day? Fifty days? Certainly not; only forty-nine, because the last cut makes two one-yard pieces.

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