

MISSING PAGE

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- June 16, Sunday.—Third Sunday after Pentecost. St. Antoninus, Bishop and Confessor.
- „ 17, Monday.—St. Paschal I., Pope and Confessor
- „ 18, Tuesday.—St. Isidore, Confessor.
- „ 19, Wednesday.—St. Juliana Falconieri, Virgin.
- „ 20, Thursday.—St. Silverius, Pope and Martyr.
- „ 21, Friday.—St. Aloysius Gonzaga, Confessor.
- „ 22, Saturday.—Blessed Innocent V., Pope and Confessor.

St. Antoninus, Bishop and Confessor.

St. Antoninus, a native of Florence, became at an early age a member of the Order of St. Dominic. At the invitation of Pope Eugene IV., he assisted at the General Council of Florence. Elected Archbishop of Florence, he gave a signal example of Christian charity on the occasion of a pestilence which raged in that city during a whole year. St. Antoninus died in 1459.

St. Paschal I., Pope and Confessor.

St. Paschal ascended the papal throne in 817. During a pontificate of nearly eight years he manifested great energy in building churches, hospices, and convents, and in restoring and beautifying the sacred edifices which already existed. He was also solicitous in providing for the wants of the Greek Christians whom the persecutions of the Iconoclasts had driven from the East.

St. Isidore, Confessor.

St. Isidore was a farm labourer near Madrid, ignorant of worldly knowledge, but learned in the science of the saints. He sanctified his labor by continual prayer, but never allowed his devotions to impede the fulfilment of the duties which he owed to his master. He died in 1170, at the age of 60.

GRAINS OF GOLD

IF WE BUT KNEW.

If we but knew that through the closing door
Some one we love would enter nevermore,
Would we not hasten with our richest store?
If we but knew!

If we but knew that from the market place
Soon we would miss some kind, familiar face,
Would our cold greeting not be touched with grace?
If we but knew!

If we but knew some heart beside our own
Had walked in dark Gethsemane alone,
Oh, with what largeness would our love be shown!
If we but knew!

Dear Jesus, patient, understanding, kind
We are Thy lost sheep in a winter wind,
Forgive us that we are so wilful blind!
Teach us to know!

We sanctify ourselves to communicate, we communicate to sanctify ourselves.—Eucharistic Thoughts.

We must make our way towards eternity, never regarding what men think of us or our actions, studying only to please God.—St. Francis Borgia.

It must be a very shallow erudition that does not teach reverence for human kind. There is no more fascinating study than humanity with its history, its struggles, its ideas and problems—not masses nor classes, but individuals, alike but forever different, each with a separate story to be worked out.

There is a charity which consists in withholding words, in keeping back harsh judgment, in abstaining from speech, if to speak is to condemn. Such charity hears the tale of slander, but does not repeat it; listens in silence, but forbears comment; then locks the unpleasant secret up in the very depths of the heart.

'STAND FAST IN THE FAITH'

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

LIFE AFTER DEATH (III)

Hell.—The name Hell is used in Catholic theology 'to designate the place or state of men and angels, who because of sin, are excluded for ever from the Beatific Vision.' In this sense it is applied by the Council of Florence to the state of those who, dying with original sin on their souls, are deprived of the supreme happiness of seeing God, but who, being free from any personal sin, are not subject to punishment of any other kind. But in a narrower sense (and this is the sense adopted here) Hell is the state or place of the damned, the place where the fallen angels and those sinners who die with personal mortal sin on their souls are punished eternally with varying degrees of punishment corresponding to degrees of guilt. In these articles, we will treat successively of the teaching of Our Lord and His Apostles, the defined doctrine of the Church, the conclusions and speculations of Catholic theologians on the existence, the nature, and the duration of Hell; and finally, we will deal with the rival solutions and the objections. But first two things are worthy of note: (1) No other doctrine of our faith has been attacked so passionately, or has given rise in the hearts of believers to such anguish. This may be due to some extent to the fact that imagination is often allowed to usurp the place of reason, and the moving descriptions of preachers are at times taken to be the defined doctrine of the Church. Without wishing in any way to minimise a doctrine so clearly taught by Our Lord, we may say that, in such a delicate matter, it is necessary to walk warily, to define every term exactly, to find out precisely how far Catholic doctrine goes, and where the speculations of theologians begin. Such a method will enable us to meet difficulties, even though it will not give us a full explanation of what after all is a mystery. (2) We must bear in mind that Hell is only one article of our faith, and only a partial aspect of God's attributes. God is Infinite Mercy as well as Infinite Justice: He has given grace to the lost as well as to the saved; He is the Creator of Purgatory and Heaven as well as of Hell. For the rest, 'it is as certain that Hell involves neither cruelty nor injustice, as that there is a Hell. If Hell, as I conceive it, is cruel or unjust, it is as certain as faith that I misconceive it.'

The Teaching of Our Lord.—Christ completely reveals the substance of what the Church was afterwards solemnly to define concerning Hell—the punishment of every mortal sin after death, the eternity of the punishment and its inequalities, the element of fire, and loss of God. His doctrine is found in His direct exhortations and in His parabolic teaching.

(1) *Exhortations.*—Christ commences His public ministry by announcing that the Kingdom of God, so long desired, had at last come; men must obey its laws and make themselves worthy members of it by a true reformation of heart. It is the parting of the ways, a question of eternal salvation, for in rejecting Christ and His Spirit, men may commit the sin 'which shall never have forgiveness,' they being 'guilty of an everlasting sin' (St. Mark, iii. 29). And this everlasting sin shall have an everlasting punishment, the Gehenna (Hell) of fire. This may be seen from fact that in the Sermon on the Mount, where He promulgates His Kingdom and explains its laws, Our Lord recommends fraternal charity and ordains chastity at all costs under pain of this punishment: 'But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. . . . And whosoever shall say, thou fool, shall be in danger of hell fire' (St. Matthew, v. 22). 'And if thy right eye scandalise thee, pluck it out and cast it from thee. For it is expedient for thee that one of thy members should perish, rather than thy whole body be cast into hell' (v. 29). Henceforth, two ways are open to men: 'Not every one that saith to Me, Lord, Lord, shall enter into the kingdom of

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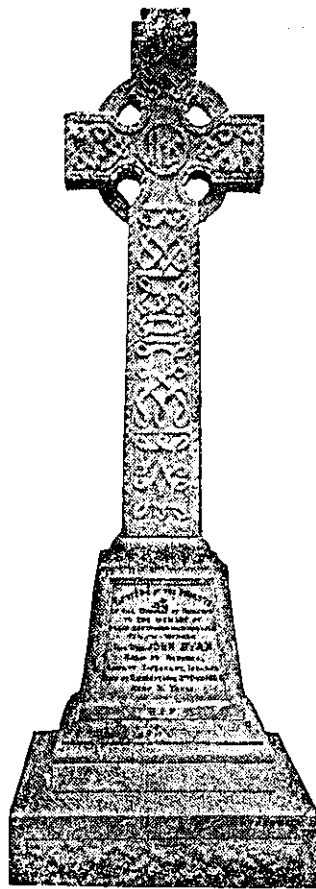
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heaven; but he that doth the will of My Father Who is in heaven, he shall enter into the kingdom of heaven. Many will say to Me in that day: Lord, Lord, have we not prophesied in Thy name, and cast out devils in Thy name, and done many miracles in Thy name? And then will I profess unto them, I never knew you; depart from Me, you that work iniquity' (St. Matt. vii., 21-23). Later on, at Capharnaum, when the faith of the Roman centurion excited His admiration, He prophesies the call of the pagans to the happiness of heaven and the rejection of many of the natural children of the kingdom. 'And I say to you that many shall come from the East and the West, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth (Matt. viii., 11-12). Here (as is common in the Old Testament) the joys of the table are used as a figure of the joys of heaven. 'The festive hall was brightly illumined among the ancients, so that those cast out into the exterior darkness could not partake of the festal joys. Again, since the light is the symbol of glory and happiness, the exclusion from the light symbolises the privation of all happiness. . . . The "pain of sense" is expressed by "weeping and gnashing of teeth"; the former shows the pain, the latter the despair' (Maas; Com. on St. Matt., p. 96). Once more, the Twelve are warned on the occasion of their first mission, to fear 'not them that kill the body, and are not able to kill the soul; but rather fear him that can destroy both soul and body into hell' (St. Matt. x., 28). Lastly, and perhaps most explicitly, in His solemn caution against scandalising one of these little ones, Christ gives expression to His teaching on this point: 'And if thy hand scandalise thee, cut it off; it is better for thee to enter life (eternal), maimed, than having two hands to go into hell, into unquenchable fire, where their worm dieth not, and the fire is not extinguished. And if thy foot scandalise thee, cut it off; it is better for thee to enter lame into life everlasting, than having two feet, to be cast into the hell of unquenchable fire, where their worm dieth not, and the fire is not extinguished. And if thy eye scandalise thee, pluck it out; it is better for thee with one eye to enter into the Kingdom of God, than having two eyes to be cast into the hell of fire, where their worm dieth not, and the fire is not extinguished. For every one shall be salted with fire, and every victim shall be salted with salt' (St. Mark ix., 42-48).

The Storyteller

THE TRIUMPH

When Maurice Ahern died of pneumonia shortly after Christmas, he left a widow and a young son behind him. One would say Mrs. Ahern was fifty and young Maurice fourteen. They were well off enough while the elder Maurice lived; but God took him, and then the two had to make out for themselves.

Shortly after the funeral Mrs. Ahern went up to the 'Great House' to see the 'Master,' Sir Robert Ferendale. Her husband had been his sheep-tender—shepherd in pastoral phrase—and she wanted to know if she could still keep her little house and tend the sheep. The 'Masther' was not such a bad man, but his sheep must be thought of.

'My good woman, I should like to help you, for your husband was a faithful servant; but surely you can not take care of all my sheep?'

'Your honor, I am not manin' my self, but the little boy.'

'Your little boy take care of my sheep? In the washing season? In the shearing season? In the yearning season? And the old sheep to be sold off? And the new ones to replace them? Impossible! Your son is the merest child.'

'Yes; but, your honor, he used to be about with his father a great deal mornin' an' evenin' when he was home from school, an' he does be very knowledgeable.'

'Mrs. Ahern, I really am afraid to trust my sheep to so young a boy.'

'Wisha, couldn't your honor give him a thrial? Your honor wouldn't lose much by that.'

'Very well, my good woman; I'll give him a trial,' the man of acres and sheep replied promptly, knowing very well he could not lose much in the brief space of six or seven days.

The mother brought home the good news, saying, as she hung up her winter shawl:

'Maurice, agra, the work is hard an' you must be up early an' late. But you'll have three sstrong min to help you as your father—Gōd rest him!—had before you. An' you know more about the sheep than they think you do. An' God, who left you without a father, will give you His hand to guide an' help you.'

But little Maurice had high hopes for a day ahead; and the prospect of sheep-tending in cold and heat, wet and dry, early and late, scattered his hopes like chaff in the wind. He wanted to go to college—he did not know when or how—to study law, and then to be an attorney, and later a councillor. He had a school-master who rose above the birch and the beating system of those days, and spoke to him in a kindly, human way. All of them are risen above the system now. But one must praise the man who is ahead of his time; for his light is a light unto others, and opens pathways to fairer vistas.

Maurice was a sensible lad, however, and took the present for what it gave, and let the future wait for him away in the years. He was already in the 'second stage of sixth' class in the national school, and spoke English with remarkable accuracy.

'Mother, I was thinking of something else for myself, but I see I must put that by for the present. To-morrow morning I'll begin tending the sheep; and, as I have a little time now, I want to see Mr. Crimmins, the teacher, after school is let out.'

'Yes, Maurice. An' be back for supper, an' go to bed early; for there's a long, hard day ahead of you to-morrow.'

The lad promised and passed out of the house.

John Crimmins, the school teacher, was a bachelor of forty-five, who lived in a neat cottage about a quarter of a mile away from the school house. Old Mrs. Doyle, a woman of sixty-four, who was all alone in the world, kept house for Crimmins—and kept it well, you may be sure. She had a motherly way with her, and looked upon the teacher as a son, and John looked upon her as a mother. It was a pleasant arrangement for both of them, and made life run smoothly enough.

When Maurice reached the cottage, Crimmins had just got home from school. He was most friendly in his greetings to his promising scholar, and made him forget as much as possible the gap of distance between them. When one is full of a subject one comes out with it quickly, and Maurice was full of fading visions and dying hopes.

'Mr. Crimmins, you have been very good to me all along, and you have helped me in a hundred ways.'

'And, Maurice, I have told you a hundred times not to mention goodness or favors from me to you.'

'Well, I can't help it this once; for I am going.'

'Going? Where, my dear?'

'To leave school.'

'To leave school?'

The teacher waited for explanations.

'You know, now that my father is dead, I must fill his position or we must leave our little home. We can't do that; for we must live, and not beg. I learned a good deal morning and evening about taking care of the sheep from father. To-morrow I'll take up his work.'

To Maurice's surprise and, perhaps, disappointment, the teacher had no regrets to offer over his stern fate.

'Evidently to take care of your mother and to keep the little home is the present duty. And the present duty is the first duty, Maurice. Don't worry about the future; for the little service of to-day takes care of the larger service of to-morrow.'

'That's all fine talk,' thought Maurice; 'but fine talk never gets one a schooling.'

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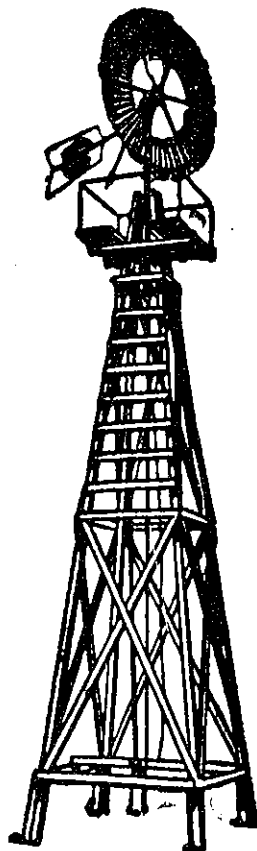
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The teacher had more to add:

'Maurice, keep up the studies—the Latin, the reading of English authors—and write a composition sometimes. I'll help you.'

And straightway this man of axioms wrote down a schedule of work for his shepherd pupil and promised to help him along.

Maurice went off in better spirits than he had come; for, in spite of drudgery and long vigils, his dream was not blotted out forever, though it was far away.

To tell of his daily round of work—keeping guard and count of the sheep, warding off disease, and fighting it out when it entered the fold; his long walks from end to end of the wide estate; his watchfulness to protect the interests of his master; his tact in getting those under him to render full and careful service—to tell all this would be to repeat the story of many another lad born at the base of the mountain, who, because he longed for larger vision, could not be gainsaid, and climbed to the summit. There were, in his watch, periods of lull, when he sat under a tree and pored over his Latin, or worked a problem in mathematics, or read the books loaned to him by his teacher. There were many occasions, too, when the teacher himself happened along and removed difficulties from before the active lad, or showed him new ways. It was like fighting one's path against a high wind on a treeless plain, this battling against circumstance. Maurice liked it, waxed stronger of purpose under the force of it, and saw his dream come nearer day by day. But for one opposing force he would have advanced so joyously as almost to forget he was a sheep-tender.

Sir Robert Ferendale had three sons and as many daughters. Five of these children one may dismiss without a word or a nod, as they had no relations whatever with the young dreamer of dreams. The second son, who carried his father's name, was about a year and a-half Maurice's senior. Like his brothers and sisters, he had a private teacher, following the traditional ideas of 'gentleman born.' Probably he was clever enough—one is not concerned. Doubtless he made progress in his studies—it is not so important. But what surprises one even now is that this young, pampered, petted boy, with the way of life rosy before him, could stoop to notice with envy a lad who ran barefoot about his father's fields and wrestled with his father's sheep. Yet he did. The reason for his jealousy is simple enough.

On three occasions his own father, in his presence, praised the grit and serious manner of Maurice. Twice the talented young minister, an Oxford man, who occupied the manse close by the estate, spoke at dinner of the 'wonderful eyes of Sir Robert's shepherd lad.' A lady, whose flighty horse Maurice had held for a little, spoke of the 'remarkable working boy who took care of the sheep.' Then Maurice's talents were spoken of once or so, and Lady Ferendale said she wished 'Master Bob had as bright a head as young Ahern.'

From then on Robert Ferendale, Jr., seemed to have but one aim in his young life—to keep in the low dust Master Maurice Ahern, Jr., official guardian of his sire's sheep. It was an unequal contest, you may be sure. Poor Maurice had to grin and be silent while the rich young gentleman raged and abused him. He might have inflicted bodily punishment on young Ferendale, for Maurice was known as a hard hitter at school. But he had a mother, and it would be small satisfaction to her if some time he were to say: 'Mother, I have made Master Robert Ferendale's face black and blue with my fists. I am glad of it, too, although I must give up the sheep and get out of the house.' It was an unequal contest, therefore. For if a man's hands are tied behind his back, a brave opponent may smite him with impunity.

Young Master Robert would say, as he galloped his pony across the fields to where Maurice was branding a sheep:

'You insolent dog, don't you see you're in my way? Move off, you beggar!'

Maurice would move away a little, though there were acres of fields on either side of him for the young gentleman to pass.

Again, young Ferendale might come upon him during the brief periods he snatched for study.

'You worthless brat; do you suppose my father pays you and gives you a house, in order to have you spend your time reading? You ignorant peasant! I'd like to know what you want books for?'

Maurice would put the little volume in his pocket and glide away to another section of the field.

He might have stopped the persecution if he had complained of the pampered boy to his father; for Ferendale was a strict man, who would accept no nonsense from his children. But, with the instinct of his race against 'spy' and 'informer,' he could never bring himself to lodge a complaint. All the same his young mind planned revenge, and his young heart longed for the day when his turn would come.

When Maurice was in his eighteenth year, John Crimmins' housekeeper died. Owing to the careful tutelage of the teacher and his own patient work, Maurice was ready to go away somewhere to begin his study of law. But he had not enough money to carry him through nor did he see any prospect of getting it. Then the unexpected happened, and John Crimmins offered the position of housekeeper to his mother, and told Maurice to make ready to cross the channel to take up the studies of his profession in England. Some days later Mrs. Ahern began her new duties. Robert Ferendale had taken up the study of law in a select school some time before.

The years went their swift way, and fate or circumstances, or what not, at last brought Robert Ferendale, Q.C., and Maurice Ahern, Q.C., into conflict. The former sheep-tender remembered the burning insults of days gone by, you may be sure; for personal wrong sometimes leaves a deep, red wound that time does not heal. The trial in which they both appeared as celebrated opponents is so well remembered that one need only offer the merest outline.

Smithfield was an 'emergency man,' placed over the farms of two evicted tenants some miles outside Ardee. The landlord of these tenants was an 'absentee,' who spent most of his time in keeping up with the races, the yachts, and those games of chance which are a part of the pastime of the 'idle rich.' He gave no thought to the struggling peasants who were trying to eke out a living and to hold up under the crushing weight of the rents. Probably the landlord did not know who they were, and did not care to know. He was a hard, bad spendthrift at best; and the agent he employed to collect his rents was no better than himself. Two tenants were evicted for non-payment of rent, and this Smithfield, from somewhere, was sent to occupy one of the houses and take care of both farms.

An 'emergency man' at his highest was a hateful beast, whose presence defiled the abandoned hearth, whose very shadow was unholy on the land. Smithfield was the most offensive of a very offensive tribe. He swaggered and put on the airs of a gentleman, and by and by told the two 'peelers' sent to guard him to go home, as he could take care of himself. The poorest beggar on the road would neither salute him nor answer his salutation. He drank freely and his swagger rose to insolence. But the people had no mind to borrow more trouble than they had already, and let him go his way.

One evening, Margaret Sheehy, a young woman of fine appearance, was coming home from the dress-maker's at Ardee, and was met by Smithfield. She fought the fight of her race for the priceless treasure of her sex, and was found insensible on the road an hour later. When the people heard of the outrage their anger leaped out in burning tongues of fire. Next morning the police found Smithfield dead in the exact spot where the girl was found, with three bullets lodged in his head. Margaret Sheehy had three brothers, who were at once placed under arrest, charged with the deed. There was a great deal of talk about circumstantial evidence among the attorneys, which the laymen could not follow. The concrete facts were the death of Smithfield, the arrest of the Sheehy brothers, and the great trial at Limerick.

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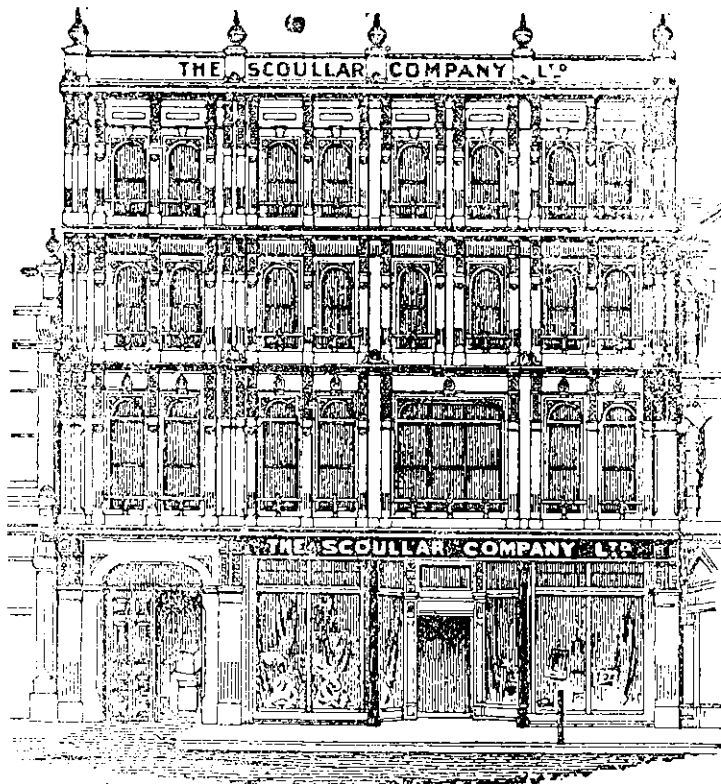
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CHEMIST, THAMES.

that: he was a landlord's son. Young, brilliant, but not so rich, Maurice Ahern, Q.C., was retained by the defence. Everybody expected that, too; he was of the people, and proud of it. And you may be sure the people were proud of him. Now, if ever, his services would be needed. One might call up the fine rhetoric of Mr. Macaulay on his Warren Hastings' trial to describe the time and the scene, but one must surely be caught with the purloined property. At any rate, the court room held all it could hold, and out beyond it the streets were packed with people.

In Robert Ferendale's opening speech there were finish of language, grace of gesture, and wealth of discouraging testimony. One does not remember the points after so many years; but a distinct impression remains that the distinguished councillor had the rope around the necks of the Sheehy boys and it needed only the hangman to finish them. He was sarcastic, he thundered invective against a lawless people till one wondered if he would not hang them all; he appealed to the jury to stand for law and righteousness as against cold-blooded murder in the broad highway. He wept some as he spoke of the blameless man away from home, rendering a legitimate service in the face of boycott and intimidation. When he ended at last, many a man and many a woman said, 'God have mercy on thim poor boys! Sure they're as good as dead an' gone!'

There was a whispering among the solicitors and the white-wigged councillors, and many nodded, and many more shook their heads. Indeed, among the high and the low, it looked hard for the three Sheehy boys sitting silent and solemn on the prisoners' dock. And a man might cry a bit, and not be ashamed of it either, to see the crushed and broken parents of the three stalwart lads, and their sweet-faced sister close beside them. But often in the darkest hour the sun leaps out and scatters the clouds.

Maurice Ahern, Q.C., rose with fine self-possession, and there was a very perceptible buzz of excitement in the court room.

'My Lord and Gentlemen of the Jury.'

He seemed like a fine rider astride a horse that at a word would leap into space and annihilate miles by the minute. But he did not urge his steed yet. Rather he walked his charger, Languago, with ease and grace, bowing and paying compliments as he went.

'My Lord and Gentlemen of the Jury: The distinguished counsel who has assumed the responsibility of the Crown at this trial has more than measured up to his previous reputation as a master in the craft of matching words. He is brilliant and resourceful, and has captivated the fancy of the jury and of the crowded court room: and, I am free to confess, he has captivated me also. If matchless language and exquisite finish of voice were to decide between him and me, between the three prisoners at the bar, and the dead Smithfield, between guilt and innocence, the case might well rest here. But, Gentlemen of the Jury, there are issues that even eloquence can not tide over; minds that beauty of language can not sing to slumber; clamoring rights that crushing invective and picturesque irony can not hush into silence. Above all, there is a just God' (here the young councillor lifted his right hand high above him), 'whose truth is eternal and must prevail, who holds rich and poor alike in the hollow of His hand, and who will bring to light the hidden things of darkness.'

Then his charger cantered, and later galloped, and finally flew. How like a prophet was this man tearing to tatters circumstance after circumstance till there was not a shred of it left! How puny—to mix the figure—was the polish of Ferendale, Jr., before the giant blows of this towering man! How every bit of adverse testimony fell into dust with the strokes of his sledge! How the jurymen listened, with extended necks and parted lips, as he sent home every telling circumstance, every crushing weight that battered down the feeble breastworks of his opponent! There were demonstrations and the court rapped for order.

Suddenly he swerved from his thought:

'And who is this Smithfield? "A blameless man," the worthy counsel says, "away from home, rendering a legitimate service in the face of boycott and intimidation." A blameless man? Does a blameless man beat an innocent young woman into insensibility to steal away her virtue? Does a blameless man wait for an innocent girl on the highroad and beat her down in the darkness of night? Is this the worthy counsel's concept of blamelessness, of chivalry, of modern knight-errantry?'

He went on and on. At one moment men's eyes blazed fire, at another tears were streaming down their rough, weather-beaten faces. He made witnesses contradict themselves, and pointed out discrepancy after discrepancy in the testimony. Half of them were perjurers before he had finished the cross-examination, and the other half did not wish to stand sponsor for what they had at first testified. Young Ferendale objected here and there as a matter of duty, but this man rider could neither be reined nor thrown. On he went to the bitter end, and closed with a peroration that put the court room into a frenzy of enthusiasm.

The judge's charge was brief and, to all intents, a verdict. The jury filed out, and returned in just two minutes with the words 'not guilty.' The wild joy that followed one passes over as a matter of course. There are scenes and moments and feelings that always lose in the telling.

Coming out from the court, a warm hand clasped the hand of the now imperishable Maurice Ahern. It was that of John Crimmins.

'Maurice, Maurice, I'm proud of you! It was a victory for ten lives!'

Maurice returned the pressure of his old friend and teacher.

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—Ave Maria.

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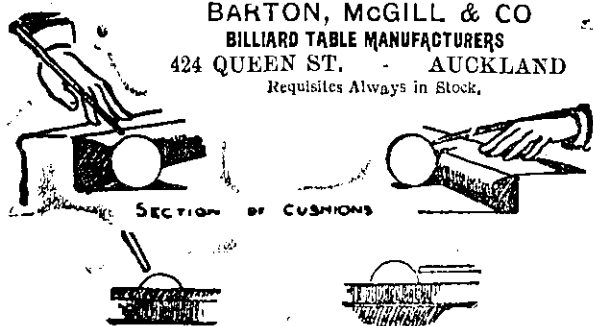
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THE IRISH NATIONAL CONVENTION

UNANIMOUS ACCEPTANCE OF HOME RULE BILL

HISTORIC GATHERING IN DUBLIN

The Irish National Convention called to consider the Home Rule Bill was held on April 23 in Dublin. The gathering, which was the largest in the history of such conventions, took place in the spacious Round Room of the Mansion House. The hall was packed to its utmost capacity, and those who were not able to obtain admission were accommodated in a big room adjoining, and were addressed in the course of the afternoon by Mr. John Redmond, M.P., and other members of the Irish Parliamentary Party. The delegates numbered about 5000. They had come together from all parts of Ireland, and manifested great enthusiasm in favor of the Bill. A resolution accepting it was carried without dissent, and it was left to Mr. Redmond and his Parliamentary colleagues to deal with any amendments which may be thought necessary.

At a quarter past 11 there was a tremendous scene of enthusiasm as Mr. Redmond, followed by Mr. Dillon and Mr. T. P. O'Connor, walked up the floor from the Oak Room door. The delegates all rose to their feet, waving hats and handkerchiefs, and roared themselves hoarse. Mr. Redmond immediately sat down in his chair, and promptly rose to try and restore order. The entrance of Mr. W. Gladstone was the signal of a special cheer, and when he reached the dais Mr. Redmond called for 'Three cheers for the grandson of Mr. Gladstone,' which was responded to with great vigor, vehemence, and enthusiasm. At this moment Alderman O'Shea, the new Lord Mayor of Cork, appeared on the platform, and had a great reception. Mr. Devlin had a thunderous one. Mr. Redmond called on Father Cannon and Mr. Devlin, who were sitting at each side of him, to act as secretaries to the Convention.

Father Cannon then got up and read a statement to the effect that the Bill provided not only for the present, but for the future. The hour had come to secure Ireland's rights. There was considerable applause when he read the telegram from Mr. Patrick Egan that in no way did the *Irish Daily Independent* American messages represent Irish Nationalist opinion.

THE IRISH LEADER'S SPEECH.

Almost dead silence prevailed when Mr. Redmond moved a resolution that the Convention place on record its profound regret at the loss of the Titanic. The whole Convention, at Mr. Redmond's request, rose to their feet as a tribute to the dead. He then announced the procedure that would be observed, after which he began the main burden of his speech. The Bill, he declared, was a complete justification of the policy pursued by the Irish Party for the last three years against unparalleled opposition. The Bill, he declared, was the greatest and most satisfactory Bill ever offered to Ireland. The Irish Parliament would have the control of every purely Irish affair, with certain exceptions, and will have the power to make laws for the peace, order, and good government of Ireland. Amid great applause, Mr. Redmond contrasted this state of affairs with the blood-stained annals of the past, and went on to describe the great powers that were to be conferred. There were matters excluded which they did not ask for and did not want. His references to the clauses in regard to religion were heartily received. He thought the restrictions in regard to this matter unnecessary and somewhat humiliating, but in the name of the Convention he accepted the safeguards, even if there were only a dozen men in Ireland who thought them necessary. He proceeded to analyse the other temporary reservations, such as the police, the Old Age Pensions, Land Purchase, and his statement of the position in regard to all these matters was listened to with the very closest attention. Under the Bill, he went on to say, Ireland got immediate control of most of the Irish services, and after a time of all Irish services. Personally he believed, from his reading of history and knowledge of the colonies, in a nominated

Senate, such as that provided for in the Bill. He wanted that Second Chamber to be crowded by men who had hitherto no sympathy with the National Party, men who had a great stake in the country, men of literature and art, men who had stood aloof from the National movement during all these years. He would, if he were responsible, put a majority of them into the Senate. No delegate objected to this view.

Mr. Redmond then went on to deal with the financial clauses of the Bill, and his statement was listened to with close attention. He deplored the fact that Ireland was to draw a million and a-half at first from the Imperial Treasury, although she was well entitled to it owing to years of over-taxation, for Ireland desired to stand on her own legs; but in a short time that condition of affairs would disappear with the increasing prosperity of the country. He was glad, he said, that under the Bill Ireland should still have her share in governing the Empire. Then, he went on, this is not a perfect Bill, but it is a great Bill. Every Bill was open to amendment, and the amendment of this Bill would arise on the next resolution. He made an appeal that amendments that might lead to the wrecking of the Bill should not be unnecessarily pressed against the opinions of the men who were responsible for the Bill.

There was tremendous applause when he added, 'I have accepted this Bill.' Then he asked the delegates to endorse his words, and the whole assemblage rose to their feet and cheered and waved hats and handkerchiefs for three or four minutes.

He immediately afterwards said, 'I ask you to say that I spoke not only for the Irish Party, but that I spoke for the Irish people.' Here again there was even a greater demonstration, which made the Round Room shake. There has scarcely ever been anything like it before in Ireland.

The Lord Mayor of Cork then proposed the resolution accepting the Bill, and the motion was carried in the same spirit.

But the most exciting and stirring episode was just at hand. Mr. Redmond got up and quietly introduced to the Convention

'The Grandson of Mr. Gladstone.'

A young gentleman, slim, straight, with dark hair, a flashing eye, an eagle nose not unlike that of the Grand Old Man, stepped on the platform. When he appeared the scene was indescribable, and one could almost imagine that the spirit of the great Liberal leader was hovering in the air. Young Mr. Gladstone was evidently surprised and touched at the tremendous enthusiasm of his welcome. He paid it well back with a speech which delighted the delegates, who, when he finished, rose and hailed him again with loud acclamations.

Canon Arthur Ryan (Tipperary) then proposed that the necessary amendments to the Bill should be left to Mr. Redmond and the Irish Party to move in Committee, paying a great tribute to Mr. Redmond's leadership. Some of the points which he made against the opponents of the Bill created considerable amusement.

A Non-Catholic Rector.

The resolution was seconded, amidst great and prolonged applause, by the Rev. Mr. McCutcheon, the Protestant Rector of Kenmare a venerable old gentleman, with white hair and beard, who said that he never experienced so unanimous a decision as had been given there to-day. 'What we want in this country,' he declared amidst applause, 'is that we should stand together,' and he went on to say that when Home Rule was adopted he believed the Unionists of the North would be as staunch in its support as they were in that room. He finished by asking the delegates to stand up to show that they trusted Mr. Redmond and the Parliamentary Party to see that the necessary amendments were carried. All the delegates stood up, cheering.

Mr Redmond then asked for a list of the delegates who wished to speak, but said that before he took it he would call on

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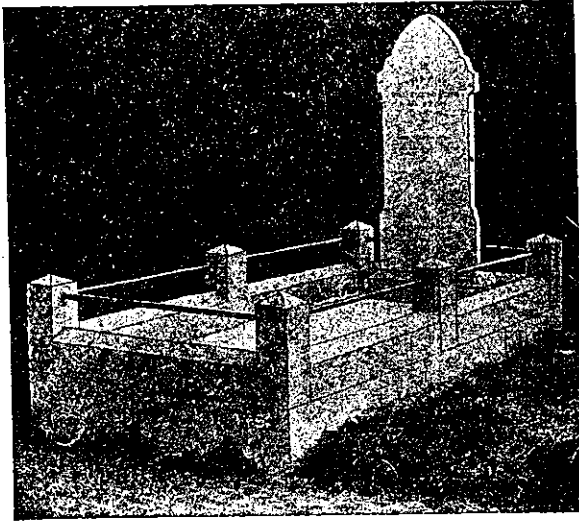
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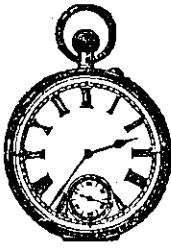
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The Lord Mayor of Dublin, who made an admirable speech, which was much appreciated by the Convention. His argument in favor of leaving details to the Party was obviously highly approved of, and he finished with a very fine peroration, which was loudly applauded, especially when he added that he took it on himself to declare the resolution carried.

The next speaker was Mr. T. M. Kettle, who said that when this Bill passed Ireland would be able to take her place in the humane traditions of Europe. So far as amendments were concerned, he would not move any there, but would submit a private memorandum to the Parliamentary Party. This statement was received with applause.

Canon Murphy, of Macroom, was the next speaker, and his views fell in entirely with those of the Convention.

By this time it was generally regarded that the Convention was practically over. Yet the delegates remained to listen to the various speakers. And they listened with close attention to them all. It was the most orderly and most businesslike Convention ever held in Dublin.

Mr. Devlin rose at a little before half-past 1, receiving a rousing reception. This, he said, was a proud day for the Irish Party. He declared that the party had to go through many difficulties and much gloom, but that they had never lost or forfeited the confidence of the Irish people, and they had emerged triumphantly from all the prophecies of the prophets. There were newspaper and other critics who said that the financial clauses of the Bill were not satisfactory. Parnell accepted a Bill under which Ireland had to pay £2,000,000 a year to the Imperial Government. Under this Bill she had not to pay anything. On the contrary, she received nearly that sum for the present from the Imperial Treasury. But, said the orator, in a fine passage, which was rapturously applauded, 'We are for Freedom first and finance afterwards: we are not huxters or brokers out for a commercial deal.'

Mr. T. P. O'Connor, who received a fine reception, made play, which delighted the delegates, about batons and pass-words, and rose then to a state of great enthusiasm when, with his hand uplifted, he said, 'Summer is coming—summer is coming in Ireland!' He mentioned that he and Mr. Dillon had just been addressing a great overflow meeting. In the Round Room the delegates had heard the cheers outside, but had no means of knowing what they were about.

Mr. O'Connor's references to the 'sham extreme men' who have been sending messages across the Atlantic, were warmly approved. 'Why is not faction here to-day?' he thundered, with his arms raised; 'why does it not come before the Irish nation, as represented here by 5000 men?' The splendid and passionate outburst had a great effect on the Convention. Not a voice was raised on behalf of the protesting patriots. T. P. has scarcely ever been heard in such magnificent effect.

Mr. John Dillon, who got a great reception, followed, and dwelt on the hopes of the *Times* and other Unionist papers in England, and certain papers in Ireland that the Convention would reject or emasculate the Bill. He called on the representatives of those Irish papers to-day to tell the truth for once in their lives. The Irish Party were challenged to meet the Convention. Well, they had met it, and when the resolution accepting the Bill was put there was not one dissentient voice. He appealed to the delegates to see that the Parliamentary Party was not stabbed in the back. Mr. Dillon went on to pay a warm tribute to Mr. Asquith, Mr. Birrell, and the other Ministers who had to do with the Bill. They had met the Irish Party not only in a fair, but in a generous spirit. He believed that the Government was genuinely anxious to close the quarrel with Ireland, and appealed to the delegates, in regard to the financial provisions, to remember that it had to consider the prejudices of the English people. Some of the alternative financial schemes proposed would bankrupt the country.

Then, at half-past 2, came Mr. John O'Callaghan, the National Secretary of the United Irish League of

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America, who got a splendid welcome. He described Mr. Redmond as not only the leader of the Ireland at home, but also as leader of the Irish on the other side of the Atlantic. In regard to the protesting message from America, he said not to pay any attention to this fly on the wheel of progress. Let the protesters try in any American city to call a meeting such as this of the Irish, and let them get their answer. They appeared to be anxious for a beating, but they never went where they would get it. If the test of finance from America was to be applied in regard to the remnant of this Home Rule fight, he said, turning to the chairman, 'Mr. Redmond need not fear the test,' a statement which was loudly applauded. Mr. O'Callaghan's speech was a memorable success.

He was followed by Mr. William Redmond, who got a very hearty reception, the Round Room being still packed, and the delegates still anxious to listen to the speeches. Mr. Redmond stirred the Convention deeply in a powerful and most eloquent passage, in which he described the 26 years of anxious days and nights since the rejection of the Home Rule Bill of 1886. But the cause could not be lost now, except by some blunder of our own. He touched the delegates also in a fine passage about the men of '98, '48, and '67, whose sacrifices prepared for this great day for Ireland. He wound up by asking the Convention to strenuously appeal to the men of the North to join with their brothers, all children of the same soil, in making Ireland free and contented, a suggestion which was heartily received by the whole Convention, which, when Mr. Redmond finished, cheered enthusiastically.

Mr. Pierce O'Mahony followed in a very practical speech, and then Mr. Bradley, a North of England delegate, a veteran in the cause.

Monsignor Glynn then proposed a vote of thanks to Mr. Redmond, which was seconded by Mr. Harford, Leader of the Irish Brigade in Liverpool. Both speakers highly eulogised the Leader for his great services to the cause.

Mr. Redmond, in reply, simply said, addressing the delegates—'From the bottom of my heart I thank you.'

Immediately the immense throng, by one impulse, burst into the chorus of 'God save Ireland,' which was splendidly sung twice, amidst a scene of tremendous enthusiasm.

THE HOLY FATHER AND THE CHILDREN

TOUCHING ADDRESS TO THE LITTLE FRENCH PILGRIMS

The following is the full text of the address delivered by the Holy Father to the French First Communicant pilgrims in the Sistine Chapel on Low Sunday:—

I thank you, my dear children, for the consolation that you bring me in finding myself in the midst of you when I reflect that I represent Jesus Christ Himself, who delighted in those like you, and said to His Apostles, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' And more; I have a special reason for thanking you, my dear children, because this solemn demonstration of your love for the Pope, which has cost you the fatigues of a long journey, gives me the opportunity of rejoicing in your docility in accepting the invitation which our Lord addressed to you by my mouth, when for the first time, in spite of your tender age, you received Him in most Holy Communion.

We read in the Gospel that the Divine Redeemer called one day to Him a child like you, and, placing him in the midst of His Apostles, said: 'See that ye despise not one of these children, for, I say to you, their angels always behold the face of My Father Who is in heaven.' Alas! these heavenly guardians are too often saddened and horrified, when they discover in the souls that have been confided to them the depravation and the stains of sin; but the angels of the children are never distracted by their anxiety from the blessed

vision of God, Whom they see face to face in His eternal light, and find Him ever in their soul, where He is reflected as in a mirror of innocence, purity, and truth.

Lifted Above the Angels.

But if that is true of all, as of the one like you, whom our Lord called into the midst of His Apostles, what would He have said of you, my dear little children, who have received Himself, with His divinity and His sacred humanity, in Holy Communion, in which you have joined your body with His body, your blood with His blood, in which your heart has beat with His? What would He have said of your holy angels above whom you are lifted by the participation in the Holy Eucharist, because they have not received this grace which has been granted you, to nourish yourselves with Jesus Christ, to become one with Him, to unite yourselves to Him even so far as to take to yourselves in some manner His divine nature and infinite perfections? And see, my dear children, the graces which come from this blessing. By this communication of Himself, this loving Saviour grants to our intellect the truth, to our will justice and holiness, to our heart goodness; insomuch that the faithful who communicate can with truth say with St. Paul, 'Jesus Christ is my life; I live; it is no more I that live; it is Jesus Christ Who lives in me'—'Mihi vivere in Christus est. Vivo jam non ego, vivit vero in me Christus.'

Effects of Holy Communion.

Therefore, inasmuch as God is spotless purity, he who unites himself to Jesus Christ in Holy Communion, rising like an innocent dove from the muddy waters of this miserable world, takes wing and seeks refuge in the bosom of God, of Him Who is purer than the spotless snows which crown the mountains. If God is infinite beauty, he who unites himself to Jesus Christ draws to himself the admiration and the loving regard of the angels, who, if they could feel any passion, would feel jealous of such a favor. If God is charity by essence, the faithful united to Jesus Christ is as one transported in a blessed ecstasy; charity transfigures him; it is seen in all his outward appearance and in his countenance, in the burning aspirations of his heart, in the sweetness of his words which flow like honey from his lips; in all about him love is manifested. Lastly, if God is goodness itself and goodness in the language of the Holy Scriptures is the same thing as perfection, the faithful who is united to Jesus Christ in the Holy Eucharist finds in the virtue of this Sacrament all perfection and all holiness; he draws from it the strength to rise above himself, to aspire to eternal happiness and despise the false goods of this world as powerless to satisfy his desires. Like the chariot of fire of the Prophet Elias, it draws him away from here below, and while he still lives on this earth it transforms him into a dweller in heaven, enjoying a peace and a happiness that no tongue can express; for, according to the Holy Scriptures, 'Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive what things God hath prepared for them that love him,' and thus is fulfilled the promise of Jesus Christ: 'He that eateth this bread hath eternal life'—'Qui manducat meam carnem et bibit meum sanguinem habet vitam aeternam.' He says not that he will have, that it is reserved for him in the future, 'habebit,' but that he has it already, 'habet,' and that he holds the sure promise of it.

Counsel.

My dearest children, I thank God with you once more for the great grace that He has granted you, and it delights me to salute you as angels, nay, as rivals surpassing the angels in happiness through this privilege of the Holy Communion, which unites you intimately with our Lord in the participation in His adorable body and blood, His divine nature and His infinite perfections. To these felicitations I will add some counsel that I pray you to engrave well on your memories. You have tasted these blessings from God, of which I have spoken to you, before arriving at full and entire knowledge of them, because, at your age, the holy affections of the heart are still waiting for the perfect development of the intelligence; so I recommend to you first of all, as the fruit of your visit to the Pope, a resolution and

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solemn promise to continue the catechism for a long time yet. It is thus, by perfecting yourselves with diligence and love in the knowledge of Christian doctrine, that you will learn, among the other truths of our holy religion, that the Divine Eucharist is the centre of faith, the final end of all other devotion, the source of all good, the consummation of all the other sacraments, the epitome of the divine mysteries, the stream of all the graces, the balm of all sorrows, the bread of life, the viaticum which strengthens us for the journey towards eternity, the promise and the enjoyment in anticipation of eternal happiness.

My dear children, my dear First Communicants, you have received our Lord for the first time, but that is not enough. Each day we ask God for the bread to sustain life in our bodies; so, too, we need the heavenly bread which gives life to our souls. Therefore, the second counsel I give you will be to approach frequently, if you cannot do so daily, the Eucharistic Table, to unite yourselves to your Saviour. And you will visit Him frequently in the solitude and silence of His tabernacle, whence you will hear Him addressing to you this invitation full of love: 'Come to Me all who are hungry and I will satisfy you: all who are burdened and oppressed, and I will give you relief, peace and consolation.'

Finally, my last wish, my dear children, is that the love of our Lord may so reign in you that it may transform you into so many apostles, zealous for His glory; you will be the treasure of your families, to whom your good conduct will be a consolation and whom your example alone will lead more frequently to Holy Communion; at school you will provoke by your piety the emulation of your fellows: in the parish all will look on you as guardian angels; everywhere indeed, all around you, by your prayers, your goodness, the very power of your modesty, you will contribute, so far as in you lies, to the conversion of sinners and the return to Jesus Christ of the unbelieving and the indifferent.

While addressing to you, my very dear children, this counsel and these wishes, I impart with all my heart to you, to your young companions, in France, to your fathers and mothers and all your relations, the Apostolic Benediction.

Westport

(From our own correspondent.)

June 4.

On Tuesday evening last a euchre tournament between teams representing the Westport Fire Brigade and St. Canice's Club was played in the Brigade rooms. After an interesting contest the firemen were declared the winners. Refreshments were then served, and several vocal and elocutionary items contributed. During the evening Lieutenant Hepburn proposed the toast of the club, which was responded to by the president (Mr. F. O'Gorman), who mentioned during the course of his remarks that the club was inviting delegates to attend a meeting for the purpose of forming an association for the promotion of social intercourse amongst the various societies of the town.

On Wednesday evening the members of the choir met in the club rooms for the purpose of saying farewell to the conductor, Mr. G. E. Simon, whose is leaving the district. A lengthy programme of vocal items was given, and during the evening Mr. Simon was presented with a travelling rug, and Mrs. Simon with an umbrella. Rev. Father McMenamín, who made the presentation, spoke in eulogistic terms of the services rendered by Mr. Simon during his connection with the choir. Messrs. R. Kiely and J. Matthews also spoke testifying to the admirable qualities of the guest of the evening.

On Sunday last a special meeting of St. Canice's Club was held to receive the report of Rev. Father McMenamín, Messrs. R. Kiely, and J. Matthews, who were appointed to report on a proposal to form a glee party in connection with the club. After discussion

on the report it was decided to form what is to be known as St. Canice's Musical Society, to which ladies are to be admitted.

Aramoho

(From our own correspondent.)

The Catholic School at Aramoho has been enlarged by the addition of another classroom—30 feet by 25 feet. The building is divided into two apartments by folding doors, which can be easily removed for special occasions, such as concerts, or social gatherings. The school is now up to date, and will meet the requirements of this part of Wanganui for some time to come.

The members of the St. Vincent de Paul Society (St. Joseph's Conference, Aramoho) received Holy Communion in a body on Sunday, June 2. The brothers of this conference teach Sunday school at Eastbrook and Fordell, which are outlying portions of the Wanganui parish.

Our choir is making good progress, and the conductor (Mr. Luxford) is to be complimented on the results of his painstaking efforts.

OBITUARY

MR. BERNARD O'REILLY, WAVERLEY.

(From our travelling correspondent.)

Quite a gloom was cast over Waverley and the district on Saturday, April 27, when it became known that Mr. Bernard O'Reilly had succumbed to injuries received by being thrown from his horse when returning from a sale on the previous night. The deceased was the second son of the late Mr. Gerald O'Reilly, one of the pioneers of the Momahaki district, and spent the greater part of his life in and around Momahaki. After leaving the paternal roof he and his brother, Gerald, took up a block of country at Momahaki, which they have successfully farmed for some years. Mr. O'Reilly's untimely death will be a sad blow to his aged mother, and to his loving sisters and brothers. The deceased will be greatly missed by a large circle of friends, as he was of the most genial disposition, generous, good-natured and one of the best of men. Sincere sympathy is felt for his sorrowing mother, brothers, and sisters. The funeral was a very representative one, friends from all over the district attending to pay their last tribute of respect to the deceased.—R.I.P.

August 14 will be the twenty-fifth anniversary of the consecration of the Right Rev. Dr. Dunne, Bishop of Wilcannia. The occasion will mark the silver jubilee of the creation of the diocese. At a meeting of the Catholics of Broken Hill a committee was set up to make arrangements for the celebrations. An effort will be made to present to the Bishop as a jubilee gift the Cathedral free of debt, and the ceremony of its consecration will specially mark the celebration with his jubilee.

On May 24, Australia Day was enthusiastically celebrated all over New South Wales, more particularly in the Catholic schools, and it may be safely said that never before in this State were so many Australian flags flying at the same time (says the *Catholic Press*). Five thousand boys and girls united in the big demonstration at St. Mary's Cathedral. It was impossible for all the children to take part, owing to the limited accommodation, but each school in the metropolis was represented. After the celebration of Mass his Grace the Archbishop delivered an address, in the course of which he impressed on the children the duty of doing good to all for the love of God and the well-being of Australia.

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Greymouth

A very pleasing ceremony took place in the St. Columba Clubrooms last evening (says the Greymouth Star of June 1), when about eighty past and present pupils of the Marist Brothers' School assembled to celebrate the winning of the Hibernian shield and medals by the Marist relay team. Four large tables were tastefully laid by the ladies, to whom is due the thanks of all who were present. The chair was taken by Mr. M. McGilligan, and everything was carried out quite up to banquet style. Toasts were proposed and responded to by the boys, and their efforts in this line would have done credit to any gathering. Recitations, songs, and choruses made the evening pass most pleasantly.

Rev. Father Finnerty, in presenting the shield and medals to the team (W. Trouland, D. McGirr, F. Doogan, and S. Adamson) congratulated them on carrying the Hibernian colors to victory.

During the evening a number of toasts were honored.

The following contributed songs and recitations:—
 Rev. Father Finnerty, Messrs. B. Williams, J. Quinn, V. Fraser, B. Mundy, J. Doogan, L. O'Neill, W. Trouland, J. Kilgour, N. Knell, F. Sheehan, and F. Conaghan. Mr. W. Garth presided at the piano. The singing of 'Auld lang syne' brought a most enjoyable evening to a close.

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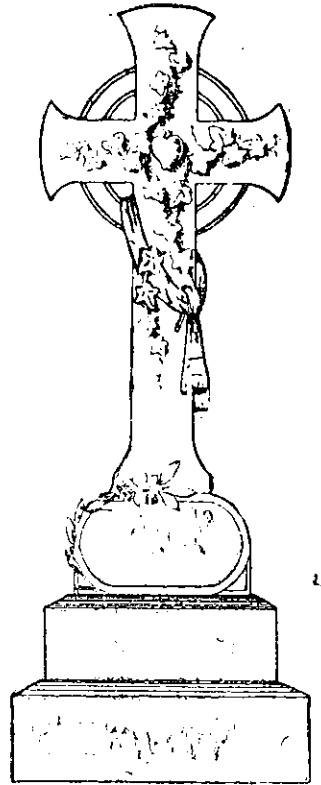
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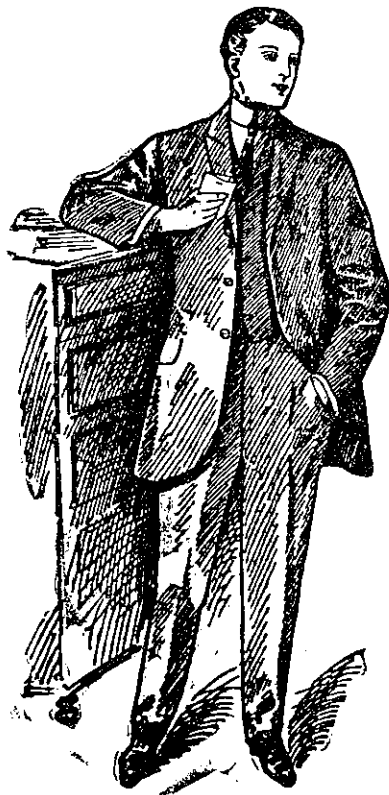


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Current Topics

The Crusade Against the Fly

The facts given by Dr. Champtaloup in his recent lecture in Dunedin regarding the disease-bearing capacity of the common house fly were sufficiently interesting and sufficiently uncomfortable. 'With legs, bodies, and intestines,' said the lecturer, quoting Dr. Nash, 'laden with putrefactive germs, these flies in the fly season swarm all over all exposed food, drown themselves in every uncovered jug or cup of milk, range over every tin of condensed milk or piece of sugar on which they can alight, each fly contributing its quota of generally unknown and often unmentionable filth, including its own intestinal evacuations, polluting human food to such an extent as in a short time to convert, for instance, milk from a wholesome food to a virulent dangerous poison.' 'It had been estimated,' he continued, 'that 1200 flies would issue from a pound of horse manure, and that a pair of flies mating in spring might be progenitors of 191 thousand billion flies by late summer.' The average housewife has an instinctive horror of the creature, but her perpetual puzzle is, how to get rid of the pest—a point on which the popular lecturer is not always very explicit. In this connection we recall, for the benefit of the scared mothers of households a suggestion on the subject made some time ago by no less an authority than the *Lancet*. Fly-papers, it pointed out, are unsightly, even offensive, and often ineffective. It continued: 'In our own experience the best exterminating agent is a weak solution of formaldehyde in water—say, two teaspoonfuls to the pint—and this experience has been confirmed by others. Flies are attracted by the solution, which they drink. Some die in the water, others get as far only as the vicinity of the plate, but all ultimately succumb, and, where they occur in large numbers, thousands may be swept up from the floor. It is consoling to know that by this method the flies have died under a dose of a fluid which is fatal to disease organisms, a fluid also which is inoffensive, and for practical purposes non-poisonous.'

Priests in the Titanic

No names of priests were given in the list of passengers saved in the Titanic disaster: and there was some speculation in clerical circles at this end of the world as to whether any priests had actually made the journey. The view generally taken was that it was practically certain that there would be some priests on board, and that it was equally certain that they would stand by the ship so long as there were souls to absolve and bless, and would if necessary go down in the discharge of their duty. It turns out that this conjecture was entirely correct. Two priests at least (latest exchanges say three) are now known to have been aboard, and to have perished in the final catastrophe. Father Thomas Byles, of Ongar, in the Archdiocese of Westminster, who entered the priesthood after his conversion some years ago at Oxford, was going to America to officiate at his brother's marriage. The other priest certainly known to have been amongst the passengers was Father Peruschoetz, a German priest. Their place, as priests, was with the dying; and with the dying they remained until the ship took her final plunge. As the result of personal interviews with a large number of the survivors, our contemporary, *America*, is able to give the following authentic description of the final scenes, in which our Catholic priests played so worthy and heroic a part. 'All the Titanic's survivors,' says our contemporary, 'with whom we have spoken, some forty in number, referred to one very striking and consoling incident connected with the tragedy. Father Byles, of England, and Father Peruschoetz, a German priest, had held Sunday services that morning and evening for the Catholics of various nationalities, addressing them in English and German. The Rosary and the Litanies were recited by all. When the disaster came and the women were being put into the boats the two priests were quickly on the scene, attending to their people and to

all others whom they could help and comfort. Some were unaware of their peril, but as the sense of danger grew into alarm they sought the priests' services more eagerly, and Father Byles was soon busy consoling the English-speaking passengers and giving absolution to the many Catholics, who either knelt at his feet or cried out to him from a distance. Tall, thin, pale and ascetic, he seemed the picture of hope and faith, and his calm self-possession assured and quieted as he went about blessing and absolving, and urging all to prayer. When the last life-boats were launched and stood out from the vessels their occupants saw distinctly the two priests reciting the Rosary and heard a large number of the kneeling passengers, many of them just come up from the steerage, responding fervently. Some would interrupt to ask for absolution, and again the priests would resume the Rosary or Litany, the kneeling crowd growing larger as the end drew near. Some had been moving excitedly on deck, but as the ship was sinking all appeared to be on their knees. Then the lights went out, so that in the last moments nothing could be seen; but no shrieks were heard nor cries of terror, only the sound of prayer as she sank into the waters.' *America's* account is corroborated by the following brief but expressive press cable which was despatched from New York to the English papers: 'Survivors enthusiastic over Father Byles's final zeal.'

Other Incidents

Particulars regarding other interesting incidents connected with Catholic passengers in the ship are also coming to light. Our readers will remember a brief reference in the cables of the time to the action of two sisters—name given as Murphy—in saving a passenger named McCormick. 'Mr. Thomas McCormick,' said the cable, 'got his hands on the gunwale of a lifeboat, but the members of the crew struck him on the head and tore his hands loose. After making repeated efforts to get aboard he swam to another boat, but met with the same reception. Finally two sisters, named Mary and Kate Murphy, pulled him aboard, despite the crew's efforts to keep him out of the boat.' The full details of the incident are even more interesting and remarkable than the bare facts given in the cable version. The girls' names were Alice and Agnes McCoy. While they were sorrowing for the loss of their brother two swimmers laid hold of the stern of the boat. Twice they were beaten off by the sailors, but a third time they seized the boat, and with the help of the young women succeeded in climbing aboard. It was only then that the two girls recognised in one of the swimmers, their brother, and in the other their friend and neighbor from their home in Ireland. 'They had lost,' says *America*, 'their united fortune of £180 and all else they had, but now they were rich.' We learn now also that Major Butt, who displayed such heroism and gallantry, was the bearer of an autograph letter from the Pope to President Taft. When his Holiness learned of the disaster, and heard that Major Butt was a passenger on the Titanic, he telegraphed to the American President asking whether the Major had been saved from the wreck. Unfortunately the reply was in the negative.

The Education Commission

It has been satirically remarked regarding the 'Stop-Gap' Government that if it has done nothing else it has at least set up three Royal Commissions. We cannot help thinking that if members of Cabinet had a thorough detailed knowledge of their departments—such a knowledge, for example, as was possessed by the late Mr. Seddon and by Sir Joseph Ward—two at least of these Commissions—those on the Civil Service and on Education—would be unnecessary; and the third—that on the Cost of Living—is of such a largely academic character that it is hardly likely to issue in any immediate or tangible benefit. But whether necessary or unnecessary, the Commissions have been duly set up: and if they are to do work which could and should be done directly by the Government, we may at least hope that they will do it well. In the case of the Education Commission there is special

ground for anticipating some valuable and practical result from their labors. The chairman, Mr. Mark Cohen, is an enthusiast on education—one who knows our system, primary, secondary, university and technical, from A to Z. The education leaders in the *Dunedin Evening Star*—of which Mr. Cohen is editor—have always been characterised by a rare and happy combinations of common sense and the progressive spirit, and, except for their implacable attitude in regard to the place of religion in our education system, have been such as we have almost always found ourselves in agreement with. Mr. Cohen has already indicated that it will not be his fault if the investigations of the Commission are not thorough and comprehensive; and he has refused to allow the Commission to be hurried or 'hustled,' even by the Government which appointed it.

So far as Catholics are concerned, there are two matters, at least, which come within the purview of the Commission, in which we are specially and directly interested. The first is the need for amending legislation in regard to State scholarships and 'free places.' By the Education Amendment Act of 1910, State scholarships—for which, prior to that date, the pupils of Catholic schools were not permitted even to compete—were thrown open for competition among the pupils of private as well as of public schools; but, through an oversight, no provision was inserted making such scholarships tenable at approved Catholic secondary schools. That should now be rectified. The considerations in support of our claim to this small modicum of justice have been already stated in detail in the *N.Z. Tablet*; and since the Act of 1910 was passed our case has been further strengthened by the example of the New South Wales Parliament, which recently, by a substantial majority, passed a measure making State bursaries and scholarships tenable at approved private as well as public secondary schools. The other matter of interest to Catholics in connection with the investigations of the Commission is the larger question of the restoration of our Catholic schools to their former and rightful place in the State system, and the payment—by the State—of the teachers of those schools for the secular instruction imparted. On both the smaller and the greater question the Catholic view-point has been placed before the Commission, with his usual clearness and cogency, by his Lordship the Bishop of Auckland, a full report of whose evidence appears elsewhere in this issue. In a telling and weighty presentment of our case, Dr. Cleary impressed upon the Commission the indisputable fact that objective neutrality in respect to religion was impossible in any education system, that our so-called 'national' system was in a very real sense sectarian, and that the only way to make our system truly national was to build it on the broad basic principle of equal treatment of the consciences of all. Doubtless an opportunity will be given in other centres for representatives of the Catholic body to give evidence; and in that event it may be anticipated that figures will be submitted showing the amount, in hard cash, which has been saved to the State through the enormous sacrifices of the Catholics of this country.

A Mighty Growth

There are some things in the Church which even her enemies are constrained to admire and to envy. One of these is the unique hold which the Church has upon her people—the intangible but indestructible bond of affection between priest and people, and the spirit of filial obedience shown alike by peer and peasant, by learned and simple, to the voice of Peter. Another is her God-given and divinely-preserved unity. From time to time earnest efforts are made by our separated brethren to copy this out-standing note of the Church, but always and ever with indifferent success. The Protestant religious bodies can only make even an approach to unity by discarding or subordinating their distinctive doctrinal features, so that what they gain in organisation they lose in driving power. A movement is at present on foot between the two branches of Presby-

terianism in Scotland, and between various other Protestant bodies in America, to compass this much-needed and long-desired unity; and in the latter country the Catholic Church is being frankly held up as presenting, in this respect, 'one of the most remarkable object-lessons ever set for the study of the world.'

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The phrase is used by an American Protestant paper, the *Continent*; and the article on the subject contains an unwilling but all the more striking and genuine tribute to the mighty growth of Catholicism in the land of the Stars and Stripes. It speaks more eloquently than any Catholic dissertation on the subject could do; and puts an effectual extinguisher on the futile twaddle talked by writers of the McCabe school about the 'decay of the Church of Rome.' Here is what the *Continent*—an American paper, writing on the spot—has to say about the phenomenal progress of the Church in the United States:—'The growth of the Roman Catholic Church in the United States in the century since the war of 1812 presents one of the most remarkable object lessons ever set for the study of the world. In the early years of the nineteenth century, when the memory of the persecutorial atrocities of the papal church in the seventeenth and eighteenth centuries had not been worn threadbare, to have prophesied that Boston, the home of the Puritan, would in a century be a Roman Catholic city would have been regarded as midsummer madness. Had one said then, 'New York City and Baltimore will be throne cities of the papacy, with cardinals as vicegerents of Rome,' he would have been called crazy. But the time has passed for calling by hard names those who prophesy papal supremacy in the United States. Walk the streets of our great cities. Count the magnificent edifices reared by this intensest of all churches. Compute the value of the real estate owned by this single Church. Watch the throngs that go in and out from Roman Catholic churches at early morning hours. Four or five resident cardinals, archbishops and bishops by the score, a Roman Catholic in the chair of chief justice of the republic, Roman Catholics in the United States Senate and as leaders in politics everywhere are proofs positive of the value of solidarity in the matter of religion. . . . If denominational divisions continue, if denominational extravagance is to waste money in competitive effort in towns already too much church-ed, the hour will come when the Roman Catholic Church will outnumber all other churches, and when that hour comes the political destinies of the nation will be determined by the powers of an alien church and not by the descendants of those who founded the republic.' Though not very kindly or cordially expressed, that is, we believe, a true prophecy.

A Socialist 'Priest'

The following somewhat surprising paragraph appeared a few weeks ago in the columns of the *Maoriland Worker*: 'Rev. Father Bowden, formerly editor of the *Catholic Leader*, at Kansas City, is another clergyman who investigated a bit and gained some new light. For years and years, he says, he "raved and tore" and "preached and wrote against that dreaded revolutionary and agitating party, the Socialists." Father Bowden continues: "I wrote and preached Socialism and common love; I wrote and preached Socialism and atheism; I wrote and preached Socialism and the destruction of the home. Finally, in order to more clearly and thoroughly show up the weakness of Socialism, I started to read Socialist literature. There I discovered my miserable mistake. There I found them dealing with the causes of the conditions I was so anxious to change by silly reform. They tell me I cannot be a Socialist and a Catholic at the same time. When did Jesus of Nazareth ever say, "Thou shalt vote the Republican or the Democrat ticket?" I contend I could not be a Catholic unless I was a Socialist.'"

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This paragraph had been going the rounds of the American Socialist papers, and the Wellington paper probably took it in all good faith from its American exchanges, but all the same there is not a particle of

truth in the story. 'Father' Bowden has no right whatever to that title. He is not even an ex-priest, for he never was a priest. 'At one time,' says the *Catholic Bulletin* of April 13, he was advertising solicitor (i.e., canvasser) for the *Catholic Register* of Kansas City, but he was discharged because of discrepancies in his accounts. He then started a paper called the *Leader*, not the *Catholic Leader*, but it was short-lived. He afterwards became the promoter of a questionable advertising scheme called "Catholic Institutions in Kansas," which also proved of short duration. After these attempts to make a living as a Catholic he joined the Socialists and styled himself, or was styled, "Father Bowden, ex-priest of the Catholic Church." He knew that the title "ex-priest" would insure his exploitation by Socialists and anti-Catholics and in this he was not mistaken. He seems to have been fairly successful in duping those who are always ready to give financial aid to "ex-priests," especially if they can tell a well-constructed story about the terrible things which the Catholic Church is supposed to countenance. The *Catholic Register* of Kansas City from which he was discharged has this to say of him: "He is too lazy to breathe and without a semblance of self-respect or pride. We afterwards discovered that his wife and sister did the work that he was being paid for. There is no limit to what he will do to keep from working. He was never a priest, did not study for the priesthood, and as an 'editor' could not compose a two-line society local." This is the 'Father' Bowden concerning whom the *Worker* prints this absurd story. The matter is not, of course, one of any great importance, one way or the other; but since the story has reached New Zealand, it is just as well that the true version of things should be made known.

THE EDUCATION COMMISSION

HIS LORDSHIP BISHOP CLEARY GIVES EVIDENCE

The following is a full report of the evidence given by the Right Rev. Henry W. Cleary, Bishop of Auckland, at last Thursday's sitting of the Education Commission in Auckland:—

'I am here to-day because I know that your Commission is willing to receive any criticism or suggestion that is likely to be helpful in improving our school system.

'I fully recognise how generally meritorious that system is in its methods of instruction, and how fortunate in its personnel. My criticism of it gets back to what, in common with many others, I regard as its fundamental defect. I think I may fairly be taken as representing in this connection, the views of a large section of the people of this Dominion, and, among them, of many who are skilled in the principles and methods of education.

'But first, I desire to point out two surface anomalies in the system, in so far as it affects non-State secondary schools. (1) Maori children are allowed to take out scholarships in private secondary schools, under Government inspection. This reasonable and proper right has not yet been generally extended to the children of white parents. (2) Section 67 (2) of the amended Education Act of 1908 reads as follows in regard to Board and Private Scholarships: "The holder of any such scholarship shall receive the amount of his scholarship only so long as he prosecutes his studies, to the satisfaction of the Board, at a secondary school or its equivalent approved by the Board." I am advised that the "equivalent" school, here referred to, may be interpreted to mean any secondary school, public or private, of an educational standing approved for this purpose by the Board. I am, furthermore, informed that this subsection of the Act is, in practice, so interpreted in the case of two large private secondary schools in this Dominion—one at Wanganui, the other at Christchurch. Thus far, we have been unable to secure the application of this interpretation, under any

conditions, to any one of the many excellent secondary schools conducted by Catholics in New Zealand. However, if the term "equivalent," in this connection, should be deemed to be ambiguous, or if it should not fairly bear the meaning alleged to be attached to it in two particular cases, I suggest that this and the corresponding sections of the Act should be amended as to make scholarships available, as a matter of course and right, at all secondary schools that are open to Government inspection and, educationally, up to the Government programme. This remark also applies, *mutatis mutandis*, to free places. The suggested amendment of the Act would bring New Zealand into line with New South Wales, Victoria, and Queensland, where both the Government schools and the private schools have mutually benefited by a healthy and generous competition.

'I now refer more particularly to primary schools. It is a sound principle of statecraft that taxes which are levied from all should, in some shape or other, be used for the benefit of all. In the matter of public instruction, we in New Zealand do not follow that golden rule. Our Catholic schools and many other religious schools long formed a part of the State system. We did not withdraw from that system. We were excluded from it by Act of Parliament in 1877. To many of the legislators of the time that measure was a well-intentioned effort to secure what is an absolute impossibility in any system of education—namely, neutrality in regard to religious faith. Now, I wish to direct the particular attention of the Commission to the most serious and radical defect in the public school system. The religious schools were not alone excluded by Act of Parliament from their previous standing as public schools; but they were excluded on what is, in effect, a dogmatic religious test. This test is supplied by sundry views of religion—by sundry religious dogmas—which constitute the foundation of the secular phase of our Education Act. I will here mention only two of these underlying dogmas. The first is this: That religion has no necessary or useful place in school-training. The second dogma is this: That a political majority has the moral right to exclude religion from the place which it has occupied from immemorial ages in education. Take away these dogmas, and you sweep aside the foundation on which the secular phase of our Education Act is based. I will not take up the time of the Commission by pointing out certain other dogmatic views of religion which are also implied in our secular schools system. But we have here what is tantamount to a State creed—a creed of not many articles, but a creed which, within its limits, is as dogmatic as the Agnostic creed or the Nicene creed or the Westminster Confession of Faith.

'Moreover, our Education Act has, in the schools, established these dogmatic views of religion and endowed them at the common expense of all. It has extended no such privilege to the many who cannot in conscience accept these dogmas. In view of the compulsory clauses of the Act, and in the absence, over wide areas, of an alternative system, the only alternatives for dissidents are the following: They must either do violence to their conscientious convictions, or they must pay for the educational system which their conscience demands, and at the same time pay in taxation for the system which their conscience rejects. Here we have, in practical working, what I have already described—a system that, in effect, allots educational taxation on what is, fundamentally, a dogmatic religious test.

'We respect the motive of those legislators who desired to establish a course of public instruction uncolored by religious views—so far as that motive may have been dictated by respect for the religious susceptibilities of pupils. But the legislators have obviously failed to establish a system objectively neutral in all that concerns religion. In fact, objective neutrality, in this connection, is as much an impossibility as a square circle. This impossibility (as I have shown in recent publications) arises out of the very nature of the case; it is evidenced by the declarations of many leading educationists, and by the frank admissions of the standard-bearers of the purely secular system in

the country in which it took its rise. So true it is that if you throw one set of dogmas regarding religion out by the school door, another set will immediately come in by the window.

On the part of a large section of taxpayers, I would press upon this Commission the need of according the same general educational treatment to the consciences that cannot, as to the consciences that can, accept those views of religion upon which our Education Act is based. A very considerable body of people in this Dominion hold the following views of the place of religion in education: They hold to the old and more generally accepted doctrine that religion is an essential part of all education properly so called. They believe that education is a vital and continuous process—proceeding on essentially uniform principles both in the home and in the school, which is merely an extension of the home. They believe that it is a grave educational error to expose the child to opposite educational influences in the school and in the well-regulated home—as, for instance, by treating his moral and intellectual faculties as if they were so many watertight compartments. They hold that the State is not above or beyond the reach of the moral law; that it has not a radically different aim from that of the individual; and that the child's high capacity for religious and moral growth is, when duly developed, of enormous value as a national asset. It therefore seems to us that, even from the patriotic viewpoint, it would be a calamity for any school system to leave, by however indirect a manner, upon the mind of the child the idea that religion is a matter only for the home and the church, or that it is a matter of secondary importance to arithmetic as a preparation for life, or that sufficient codes of personal conduct can be formed apart from the inspiration and the sustaining power of religion.

'I do not ask the members of this Commission to share these views of religion in education. I merely ask them to recognise the fact that these views are widely held. For us, Catholics, these teachings are as the very marrow of our lives. The case between the State school and the unaided private school is, in its last resort, a case of dogma against dogma. The fairest and most statesmanlike way is for the State to recognise, in a proper and practical way, that there are other views of religion in education besides those for which our present Act provides. We ask only for equal treatment of conscience in education. I know that this would present certain difficulties; but the difficulties are superficial. New Zealand statesmanship has met and conquered greater; and Canada, Germany, Belgium, Scandinavia, and many other lands show that, given good-will, we also may arrive at a just settlement of this radical defect in our education system.'

THE CAMPANILE OF VENICE

To celebrate the restoration of the beautiful Campanile of St. Mark's, Venice, a splendid pageant that recalled the ancient grandeur of the sea-wedded city was prepared and carried out on April 25. The Patriarch of Venice, Cardinal Cavallari, performed the function of blessing the restored tower, and thousands of children sang a hymn composed for the occasion by Benedetto Marcello. When the flags of Italy and Venice were hoisted to the corners of the graceful tower two thousand carrier pigeons were liberated to bear the glad tidings of the restoration to the four quarters of the compass, and the children sent up their sweet young voices to proclaim in angelic music their love for God and the patron of the city, the great St. Mark of the Gospels. A gorgeous aquatic spectacle was then beheld on the historic Adriatic. A string of gondolas and barges gaily decorated with flags of all hues and garlanded with flowers moved in procession over the waters, to the accompaniment of martial music and the cheering of the thousands who had flocked to the city to witness the unique event. Afterward a solemn religious service, attended by the Patriarch and all the Bishops of the Venetian province, was gone through in the majestic Basilica that Ruskin and many other art lovers have made the world familiar with by means of pen and

brush. It is good to hear of Venice and its fidelity to its ancient religion and its imperishable medieval glories in war and art.

One thousand years have rolled by (writes a Rome correspondent) since Doge Pietro Tribuno commenced the Campanile that suddenly crashed to the ground a half score years ago. And many old Venetians wept, for their beautiful Campanile was part of themselves. During the period of the glorious Republic of St. Mark (says one writer), the Campanile was the ideal centre of popular manifestations excited by historical events. It was the exponent of divers customs, the public meeting place; the market clustered round it. In fine, it was the ensign of trades, arts, and professions. The public festivals were crowned by the illuminations of its summits, on which poised the Golden Angel of Dal Buono, and many a time it served as a war or a meteorological observatory and as a lighthouse for navigators.

No wonder, then, that the Venetians felt sad, and that, in deference to popular opinion, the authorities decreed it should rise again on its old site. Nothing should be altered. The new one should not be an inch taller nor broader than the old one; its shape should be the same; the bronze of the five bells should be fused and recast, while the sixth 'La Nera Marangona,' that survived the fall, should peal as it had done before. The eighteen hundred fragments into which the little statue of the Madonna had been broken were carefully sent to a famous artist in Florence. It came back as if nothing had happened, and stands in its former place. And the Golden Angel, the gift of Pius X., who also bore the expense of the fusing of the bells, again surmounts the darling of the Venetians.

It is hard for inhabitants of modern cities to understand the sentimental way in which the men of the older cities of Europe regard the chief bells of the place. In Florence 'La Vacca, the Cow,' is looked on with affection by the people of the once glorious republic, and when she rings out the Florentines turn to each other and say: 'La Vacca magghia'—'The Cow is lowing.' In Venice every great event for one thousand years has been honored by the chimes on the Campanile. Right merrily they pealed out when the Venetian Popes, Eugene IV. and Paul II., were elected, and in 1177 they rang over sea and land when the great Emperor Frederick Barbarossa made his submission to Pope Alexander III., who stood robed in full pontificals at the portals of St. Mark's and then walked up the aisles with the Emperor's hand in his to sing the 'Te Deum.' And when 'Blind Old Dandolo,' the Doge of Venice, led his men, sword in hand, though stone blind, at the siege of Constantinople they again pealed long and loud. So also they pealed over the battle of Lepanto, when the Christians broke the Moslem power in Europe for ever: when the Italians drove the Austrians out of Italy, on the feast of St. Mark; at the Ascension of our Saviour (as they will continue to do), and when Leo XIII. ascended the throne.

But each of these bells has a name, and each had a special function in the old days. First came 'the Black Marangona.' This name, (says a writer on things Venetian), is derived from that class of workmen most numerous in this city, which is rightly called the Queen of the Adriatic. These Maranzoni, or carpenters and boat builders, were summoned to their work by the ringing of this bell. Then came 'La Trotteria,' which called the nobles of Venice to assemble in council. 'La Nona' summoned the people to market. 'La Ringiera' tolled out the note of joy for some happy event, and at its sound the Venetian grew glad. And then there were 'La Candia' and 'La Pregadi,' which latter told Venice when justice had been meted out to a malefactor.

'You can see airships galore in San Francisco,' writes an ex-Southlander to an Invercargill friend. 'They fly about like the gulls on the Riverton Beach. We have seen the most daring aviator in the world flying and circling about like a hawk. To watch an aeroplane buzzing over your head is becoming almost as common as watching a motor car.'

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

June 8.

Dr. P. Mackin, at present in London, expects to return to Wellington in August.

His Grace the Archbishop arrived this morning from Kaikoura, where he opened a new convent.

Amongst those invited to the Government House function on the King's Birthday were his Grace the Archbishop and Very Rev. Dr. Kennedy, S.M., Rector of St. Patrick's College.

Rev. Father Bowden, S.M., of St. Patrick's College, has been appointed parish priest of Leeston vice Rev. Father Taylor, S.M., transferred to the Marist missionary staff at Temuka.

The Triduum in honor of the Blessed Sacrament commenced at the Sacred Heart Basilica, St. Joseph's Church, and St. Anne's last night. There were good congregations at all the churches mentioned. The ceremonies conclude to-morrow evening.

A quiet wedding was celebrated at the Sacred Heart Basilica, when Miss Dolly Buist, daughter of Mr. J. William Buist, of Petersham, Sydney, was married to Mr. Arthur Esam, only son of the late Mr. C. G. Esam, of Marton, solicitor, the Rev. C. J. Venning, S.M., officiating.

Mr. F. E. Kelly, LL.B., has resigned his position in the Supreme Court office to take up a position in the solicitors' department of the Public Trust Office. On Friday he was presented by his fellow officers with a gold-mounted fountain pen. The presentation was made by the Registrar, Mr. D. G. A. Cooper.

Rev. Father T. McCarthy, S.M., of the Marist Missionary Fathers, left for Sydney yesterday, where he will join the Very Rev. Father O'Connell, S.M. The Rev. Father Kimbell, S.M., leaves next Friday for Sydney, and the three will commence a series of missions in New South Wales commencing at Sydney.

A wedding was celebrated at St. Patrick's Church, Masterton, on Wednesday, the contracting parties being Mr. Daniel Joseph Lynch, of Linton (Manawatu) and Miss Norah Karey, of Galway, Ireland. The bride, who was attired in a pretty blue crepe de chine dress, was given away by her brother, Mr. N. Karey. Miss Mary Karey was bridesmaid. Mr. Thomas D. Lynch acted as best man.

Addressing the congregation at St. Anne's, Wellington South, last Friday, the Very Rev. Father Murray, C.S.S.R., in the course of his remarks, spoke of the necessity of having good literature available in the homes of Catholics such as the Catholic Truth Society publication and Catholic newspapers. He eulogised the *N.Z. Tablet* as a splendidly written paper, and a most interesting publication, and he commended it to his hearers and trusted they would give it every support.

On last Tuesday evening a very enjoyable time was spent by the members of the Thorndon branch of the H.A.C.B. Society at the Guildford Terrace School-room. The evening was devoted to progressive euchre and a social, and there was a good attendance of members of the other city branches, including the ladies. The prizes for the euchre tournament were won by Mrs. Swan and Miss Campbell and Messrs. C. J. Houston and Levin. During the evening items were contributed by Messrs. Sievers, Spillane, and Hill, and Mr. Scrimgeour presided at the piano.

A wedding of considerable local interest took place at St. Joseph's Church, Buckle street, on Wednesday, when Mr. J. McParland, youngest son of the late Mr. F. McParland, was married to Miss D. Slattery, daughter of the late Sergeant Slattery. The ceremony was performed by Very Rev. Dean O'Shea, V.G., Mr. McParland was attended by Mr. C. Bush, as best man. Miss Bessie Flynn, of Hawera, was bridesmaid.

A large number of presents were received by the young couple. At a reception held subsequently at the Hotel Cecil good wishes were expressed for Mr. and Mrs. McParland's future welfare. On Tuesday evening, at the Hotel Cecil, the bridegroom was presented with a cabinet as a mark of the esteem in which he is held by the employees.

The annual meeting of the Wellington Literary and Debating Societies' Union was held last Friday evening, when it was decided to carry on the tournament for the Parliamentary shield under the rules in vogue in 1908. The subject for the first round of the competition is, 'That the granting of Asquith's Home Rule Bill is in the best interests of the British Empire.' The clubs have been drawn as follow:—Trinity v. Passive Resisters, Catholic Club v. St. John's, Vivian Street Baptists v. Brooklyn. Mr. J. J. O'Sullivan is chairman, and Mr. M. O'Kane hon. secretary. The Catholic Club will debate this interesting subject at St. Patrick's Hall on June 25, and should draw a good audience. Messrs. J. J. O'Sullivan, M. O'Kane, and J. Sullivan have been selected to represent the club.

Rev. Father Joseph Herring, S.M., of St. Mary of the Angels', Boulcott street, has induced the various Catholic societies of Te Aro parish to take a prominent part as adorers on Exposition Sunday (the first Sunday of each month). The following societies participated—Catholic Club, Altar Society, school children and Christian Doctrine Society, Marist Brothers, H.A.C.B. Society (male branch), H.A.C.B. Society (female branch), St. Vincent de Paul Society, Children of Mary, and Sacred Heart Society. Each of the above-mentioned societies had a stipulated time allotted to it thereby securing an attendance at the church for adoration from the last Mass up to the evening devotions. The experiment was made last Sunday and was most successful.

The retreat for the women of St. Anne's parish, conducted by the Very Rev. Father Murray, C.S.S.R., concluded on last Sunday morning with very satisfactory results. At the 7.30 o'clock Mass, at which there was a general Communion of the women, there being a splendid attendance. It was a most edifying sight to see the number of communicants at the 6.30, 7.30, and 9 o'clock Masses. The retreat for the men commenced at the 10.30 o'clock Mass, and concluded on Thursday evening. The Masses and evening devotions were well attended by the men. A great number approaching the Holy Table each morning. During the retreat the Confraternity of the Sacred Heart was reorganised, over 200 women handing in their names for enrolment, whilst over 100 men signified their intention of becoming members.

The annual meeting of the Newman Society was held at St. Patrick's College on Sunday, June 2. Rev. Father Bartley, S.M., M.A., presided over a good attendance of members. The reports for the past year showed that good work is being done by the society, and the balance sheet revealed a satisfactory state of affairs. The election of officers for the ensuing year resulted as follows:—Patron, his Grace Archbishop Redwood, S.M.; president, Mr. P. J. O'Regan; vice-presidents—Very Rev. Dr. Kennedy, S.M., B.A., Mr. S. J. Moran, LL.B.; treasurer, Miss E. Casey, M.A.; secretary, Mr. P. Verschaffelt, F.I.A.N.Z.; committee—Rev. Father Bartley, S.M., M.A., Mr. Girling Butcher, Miss O'Sullivan. The next meeting of the society will be held at St. Patrick's College on Sunday, 23rd inst.

A very successful sacred concert was held at the Sacred Heart Basilica on last Sunday evening in aid of the funds of the choir. There was a good attendance. The following excellent programme was gone through: Organ solo, 'March Solennelle' (Alphonse Maily), Miss May Putnam; quartette, 'Laudamus te' (Giorza), Mrs. Connor, Mrs. Costelloe, Messrs. Rowe and Reade; solo, 'Averte faciem tuam' (Gladstones) Hon. R. A. Loughnan, M.L.C.; trio, 'Ave Maria' (Mercadante), Mrs. Connor, Mrs. Costelloe, and Mr. R. Sievers; solo, 'Domine Deus' (Giorza), Mr. E. B. L. Reade;

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solo and chorus, 'Salve Regina' (Natalucci), Mr. R. Sievers and choir; organ solo, 'Andante espressivo' (Lemaire), Miss May Putnam; duet, 'Qui sedes ad dexteram' (Giorza), Mr. Rowe and Mr. Reade; solo, 'O Salutaris Hostia' (Giorza), Mrs. Fitzgerald; duet, 'Veni Creator' (Wiegand), Mrs. Connor and Mrs. Costelloe; full chorus, 'Jubilate Deo' (Mendelssohn), choir; Benediction of the Blessed Sacrament—(a) 'O Salutaris, No. 26 (Tozer), (b) 'Tantum ergo,' No. 26 (Birchell), (c) 'Divine praises' (Elliott), (d) 'Adoremus in æternum,' No. 7 (Hewitt). Miss May Putnam presided at the organ, whilst Mr. T. J. Lambie was musical director.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

June 10.

The preachers on Sunday, June 23, at the ecclesiastical celebration in the Cathedral of his Lordship the Bishop's episcopal silver jubilee will be the Very Rev. Dean Power, rector of Hawera, at the Solemn Pontifical Mass, and the Very Rev. Dean O'Shea, S.M., V.G., of Wellington, in the evening.

At a special Mass celebrated in the Cathedral at half-past 8 o'clock on last Sunday morning (Feast of Corpus Christi) by his Lordship the Bishop, eighty children made their First Communion, and were afterwards entertained to breakfast in St. Joseph's School-room by the Sisters of the Missions. The young First Communicants took part in the procession of the Blessed Sacrament in the afternoon, and before Benediction renewed their baptismal vows.

The solemnity of Corpus Christi, patronal feast of the Cathedral, was observed on Sunday last. There was Exposition of the Blessed Sacrament from the 11 o'clock Mass. There was a crowded congregation in the Cathedral in the afternoon at 3 o'clock at Pontifical Vespers, followed by procession and Benediction of the Blessed Sacrament. His Lordship the Bishop presided, Rev. Dr. Kennedy, and Rev. Father Haurahan being attendant priests, and Very Rev. Father Price, Adm., master of ceremonies. The occasional sermon was preached by the Rev. Father O'Boyle on the subject of the Real Presence. The procession within the Cathedral was more than usually lengthy.

DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

June 10.

At the Sacred Heart Church, Ponsonby, a Novena, in honor of the Sacred Heart, was begun last week.

A week's mission for men will commence to-morrow night at the Cathedral. It will be conducted by Rev. Father Hunt, C.S.S.R.

Rev. Father Tormey has written to several friends here from various parts of the United States and Canada while *en route* to Ireland.

The members of the Hibernian Society will receive Holy Communion next Sunday with the general body of the men at the close of the mission.

The Right Rev. Monsignor O'Reilly is almost completely restored to health. This will be pleasing news for Monsignor O'Reilly's many friends throughout New Zealand and the Commonwealth.

Rev. Father O'Doherty continued his series of lectures on the 'Church in France' last week before the Holy Family Confraternity. For the benefit of those who had missed some of the series he gave a synopsis of the previous lectures, which proved most interesting.

Mrs. White, of Spokane, U.S.A., mother of Mr. Allan Doone, was a through passenger to Sydney by the mail steamer Marama, to join her son. She was met on arrival by several friends, and during her stay visited the Mater Misericordiae Hospital and St. Mary's Convent, where she was heartily welcomed by the Sisters.

The devotion of the Forty Hours' Adoration was commenced yesterday at the Cathedral. Rev. Father O'Farrell preached an eloquent sermon on the Real Presence to a very large congregation. The altar was beautifully decorated. There was Exposition of the Blessed Sacrament from the last Mass until after Vespers. The sermon at night was preached by Rev. Father O'Doherty.

The concert by the Marist Brothers' Old Boys' Company in the Town Hall proved a magnificent success both from a musical and financial point of view. The big hall was filled by an enthusiastic audience, who thoroughly appreciated the splendid programme presented. A special item was Mr. Greggson's organ performance of 'The Storm.' His Lordship Bishop Cleary, and Rev. Fathers Hunt, Holbrook, Furlong, Smiers, Doyle, Ormond, O'Farrell, O'Doherty, and Skinner, were present.

PUBLICATIONS

The Catholic Faith. A Compendium authorised by H.H. Pope Pius X. Translated by permission of the Holy See. R. and T. Washbourne, London.

The preface informs us that this translation has been made by special permission of the Holy See in positive form from the *Catechismo Maggiore*, to meet the wishes of Catholics and others who desire to possess a brief and authoritative summary of what is taught about the Faith by the Catholic Church. As the Catechism above referred to is prescribed by the Holy Father for use in all the higher classes of schools in the province of Rome, with the expression of a confident hope that it will be taken as a model for wider use, it is clear that the doctrine therein contained is published with the highest authority any Compendium of Catholic teaching can possess. The work may be cordially recommended, also, on its merits. It is clear, compact, and thorough—no necessary point omitted, and yet not a word wasted. This handy manual, which is strongly bound in cloth, is sure of a very wide circulation. Price, 1s net.

Christian Science and Catholic Teaching. By the Rev. James Goggin. The Ave Maria Press, Notre Dame, Indiana.

In this little booklet of 48 pages the author discusses, concisely but comprehensively, the element of truth in Christian Science, the exaggerations of Christian Science, and the dangerous errors and tendencies arising from these exaggerations; and shows that the truth upon the topics embraced under the general term 'Christian Science' is to be found in its purest form in the Catholic system. Father Goggin has done his work well; and anyone interested in the subject will find it adequately and convincingly treated in this little work. Price 6d.

Sermons for the Sundays and Some Festivals of the Year. By the Rev. Thomas White. Selected and arranged from his MSS. by the Rev. John Lingard, D.D. Joseph F. Wagner, New York.

This book of sermons comes to us unprefaced, and no information is given regarding the author. The book contains some fifty-three discourses constituting an interesting course of Christian doctrine—both dogmatic and moral. The sermons, while containing nothing specially brilliant or original, are nevertheless suggestive and readable; and the synopsis at the head of each instruction makes it easy to quickly grasp the points and substance of the discourse. Price, 1 dollar 50 cents, net.

Little Sermons on the Catechism. From the Italian of Cosimo Corsi, Cardinal Archbishop of Pisa. Vol. II. Joseph F. Wagner, New York.

When the first volume of these 'Little Sermons' appeared we gladly welcomed it; and we now cordially extend our greeting to Volume II. This volume forms a complete course of Christian doctrine. The style is simple, clear, and attractive; and each instruction, though short, is admirably suited as a frame work for a full sermon. We have little difficulty in recommend-

ing the work, which must prove suggestive and helpful. Price, 1 dollar net.

The Delinquencies of Imp. A Play for Schoolgirls, in One Act. By N. Callant Passera. London, R. and T. Washbourne, Ltd.

This is a really clever and taking little comedy. The dialogue is breezy but natural; the situations are simple yet entertaining; and the whole play—given a capable impersonator of the youthful Imp—affords unlimited scope for fun and by-play. Six characters (girls) are required; and the performance is timed to last one hour. Price 6d.

RELIGION OF 'NINETY-EIGHT MEN

An article appears elsewhere (says the *Irish Weekly*) regarding a misleading circular, or 'Manifesto,' addressed to the electors of East Nottingham by a number of noblemen and clerics, including the Duke of Abercorn, Lord Shaftesbury, the Rev. Dr. Davidson, the Rev. Dr. Kean, the Earl of Ranfurly, and the Provost of Trinity College. These worthy politicians appealed for support for the Unionist candidate on several grounds; and, to strengthen this appeal, they inserted a cunning paragraph which conveyed to the minds of those who read their 'manifesto' the falsehood that the Act of Union was passed for the purpose of quelling 'religious disorders' that 'culminated in the rebellion of 1798.' The article mentioned showed that the people, Catholics and Protestants, were goaded into Insurrection in 1798 by the atrocities perpetrated in Down and Antrim just as in Wicklow and Kildare; and that these atrocities were committed by the Government's troops at the bidding of the Government. 'A rebellion was wanted,' writes Mr. Locker Lampson, the Unionist M.P. for Salisbury and a recent visitor to Belfast: 'and it mattered little by what means it was kindled, or how extinguished.' The erroneous idea that the 'Rising' in 1798 was a Catholic outburst directed against Protestants has been assiduously impressed upon the minds of Ulster people who know nothing of their country's history, and who are, therefore, at the mercy of every fanatical politician that storms from a platform or a pulpit. Nothing could be more outrageously delusive than this idea.

The Society of United Irishmen

was founded by Protestants. Its membership was almost exclusively Protestant for some years. As many Presbyterians were in the field under McCracken and Munro as there were Catholics under Bagenal Harvey and Father John Murphy in Wexford. And an esteemed correspondent furnishes us with lists of the names of the prominent actors in the struggle, which should be preserved in the homes of people who wish to keep a record of the facts. Amongst the Protestants who played leading parts in the United Irish Society and the subsequent Insurrections were the following who lost their lives—

Lord Edward Fitzgerald, Theobald Wolfe Tone, Thomas Russell, Henry Sheares, John Sheares, Anthony Perry, Bart. Tone, Bagenal Harvey, Matthew Keogh, Robert Emmet.

The list is quite incomplete, of course—and this remark applies to the following lists; but the names disprove the falsehood. Other Protestant leaders who suffered arrest or imprisonment, and who were undoubtedly United Irishmen, were—

Thomas Addis Emmet, Arthur O'Connor, Roger O'Connor, John Chambers, Matt. Dowling, Edward Hudson, William Dowdall, Robert Hunter, Hon. Simon Butler, A. H. Rowan, Napper Tandy, Oliver Bond, John Russell, Thomas Wright, Levington Webb, William Hamilton, Richard Kirwan, James Reynolds, Dean Swift, Thomas Corbett, William Weir, John Allen, Thomas Beacon, Joseph Holt.

All these were men of 'substance' and 'good standing'—eminent lawyers, physicians, merchants, landlords, and farmers. They belonged to the Episco-

palian Church. Did they 'rise in rebellion' to injure Protestants or Protestantism? Turning to the Presbyterians of 'ninety-eight, we find the following very prominent names amongst those who were hanged for their patriotism—

William Orr, Samuel Orr, James Dickey, Henry Munro, Henry Joy McCracken, and Henry Byers; while the Presbyterians who escaped the gallows, though they were leading United Irishmen, included—

Dr. William Drennan, Dr. William Tennent, Robert Sims, Samuel Neilson, George Cumming, Joseph Cuthbert, Rev. Steele Dickson, Putnam McCabe, Wm. Simpson, J. Sinclair, Wm. Sinclair, Dr. G. McIlvain, S. Kennedy, Robert Hunter, Robert Orr, H. Grimes, Wm. Kean, James Burnside, James Greer, Rowley Osborne, — Turner, W. Simms, John Robb, James Hope.

Truly, a goodly company. Many of these names still survive in the North of Ireland. We have also a list of Catholic leaders, not so numerous as either the Protestants or Presbyterians; and we give the names of some of the principal Catholics who perished for the same cause that inspired the patriots already enumerated:—

William Michael Byrne, John McCann, Dr. John Esmond, Billy Byrne (of Ballynanus), Walter Deveaux, Esmond Kyan, Bartholomew Teeling, Felix Rourke, Colonel O'Dowd, John Kelly, John Clinch.

Side by side we place the names of Catholic and Presbyterian clergymen who took active parts in the great struggle forced upon their people; and the reverend patriots who were executed are printed in italics:—

	Catholics.	Presbyterians.
Father	<i>M. Kearns.</i>	Rev. — <i>Warwick.</i>
"	<i>John Murphy</i>	" Steele Dickson.
"	— <i>Redmond.</i>	" <i>Wm. Porter.</i>
"	— <i>Stafford.</i>	" — Barber.
"	<i>Michl. Murphy.</i>	" — Mahon.
"	<i>P. Roche.</i>	" — Mirch.
"	— <i>Prendergast.</i>	" — Ward.
"	— <i>Harold.</i>	" — Smith.
"	<i>J. Quigley.</i>	" — Sinclair.
"	<i>Denis Taaffe.</i>	" — <i>Stevelly.</i>
		" — McNeill.
		" — Simpson.

It is to be hoped these facts will convince men who are open to conviction that the events of 1798 have been grossly misrepresented by the Tories for mean political ends. We have endeavoured to do justice to the dead who died for Ireland; and we honor the Protestants, Presbyterians, and Catholics without distinction of creed or cloth. They were all brave men and *tolerant* men; they suffered and died for *National freedom*: they were the enemies of sectarian Ascendancy; and so are all honest Irish Nationalists to-day.

Without a Parallel

In 1841 Kilkenny County had a population of 202,420. The population in 1901 was 79,150; in 1911 it had fallen to 74,962—a decrease of 5.3 per cent. during the decade. The famous City of Kilkenny had 10,609 people in 1901; last year its population was 95 less—a very slight decrease. 95.4 per cent. of the people of the County are Catholics, and 92.5 per cent. of the city folk belong to the same religion. The number of emigrants from Kilkenny for the ten years ending March 31, 1911, was 3401; and within 60 years 76,964 persons—or 2000 more than the total of the present population, emigrated from the fair county. Westmeath had 141,300 people in 1841. Soon after the 'clearances' were undertaken by the landlords. The population in 1851 was 111,407; in 1861, 90,879; in 1871, 78,432; in 1901, 61,629; and in 1911, 59,986. All these figures are taken from the returns for the two counties just issued by the Census Commissioners (says the *Belfast Irish News*). Could any other country in the world supply a parallel for the tale they tell? But no other country is governed like Ireland.

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1912

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ELEVEN WERE CURED.

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

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

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

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

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

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

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

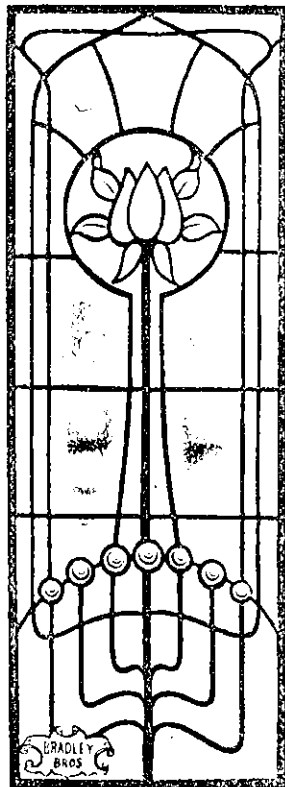
You may use my letter in any way you desire.

Very truly yours,

WM. A. MORTON,

Registrar, L.D.S. University.

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Commercial

PRODUCE

Wellington, June 10.

The High Commissioner cabled from London on the 8th inst (the quotations, unless otherwise specified, are average market prices on spot):—

Mutton.—Canterbury, 4½d (nominal); North Island, 4d.

Lamb.—Canterbury, 7d; other than Canterbury, 6½d.

Butter.—Market steady. Choicest New Zealand butter, to-day, 115s; Australian, 108s; Argentina, 108s; Danish, 124s; Siberian, 110s.

Messrs. Donald Reid and Co. report:—

Oats.—Considerable quantities were shipped last week, but were mostly in execution of sales made earlier in the season. The demand for prime Gartons and sparrowbills is fairly good, but at slightly lower values than have been ruling of late. Prime milling, 2s 3½d to 2s 4d; good to best feed, 2s 2½d to 2s 3d; inferior to medium, 2s to 2s 2d per bushel (sacks extra).

Wheat.—The past week has been one of the quietest of the season so far as milling wheat is concerned. Fowl wheat is also slightly easier in price, owing to the large quantity being put on the market. Prime milling velvet, 3s 11d to 4s; Tuscan, etc., 3s 9d to 3s 10d; medium, 3s 7d to 3s 8d; best whole fowl wheat, 3s 5d to 3s 6d; medium, 3s 3d to 3s 4½d; broken and damaged, 3s to 3s 3d per bushel (sacks extra).

Potatoes.—Consignments are coming freely to hand, and in view of the export demand not being so brisk, prices show no improvement. Best table potatoes, £4 17s 6d to £5; medium, £4 10s to £4 15s; inferior, £4 to £4 5s per ton (bags included).

Chaff.—The market is over supplied with chaff of medium quality, for which there is poor demand. Prime oaten sheaf is the only class in favor, and this sells at £3 10s to £3 12s 6d; choice, to £3 15s; medium to good, £3 to £3 7s 6d; light and discolored, £2 10s to £2 15s per ton (bags extra).

Messrs. Dalgety and Co. report as follows:—

Oats.—The market during the past week has been quiet, and very limited business passed. Many of the consignments coming to hand from the south are out of condition, showing evidence of the wet season. These will require to be sold on arrival, as in many cases they are too soft and damp to be stacked in store. Prime milling Gartons and sparrowbills, 2s 3d to 2s 3½d; good to best feed, 2s 2½d to 2s 3d; medium, 2s 1d to 2s 2d; light and discolored, up to 2s per bushel (sacks extra).

Wheat.—The market remains very quiet. Millers are not operating freely, and although offerings are not heavy, sales are difficult to effect at late ruling rates. Fowl wheat is now more plentiful, but the bulk of it is either badly frosted or shrivelled, and unfit for shipment to the north. Prime milling velvet, 3s 11d to 4s; prime milling Tuscan and red wheats, 3s 10d to 3s 11d; medium milling, 3s 8d to 3s 9d; best whole fowl wheat, 3s 5d to 3s 6d; medium, 3s 3d to 3s 4d; broken and damaged, 3s to 3s 2d per bushel (sacks extra).

Potatoes.—Large quantities are coming to hand, but a considerable portion of the consignments of late are frosted and in consequence have to be quitted on

arrival, and are only saleable at reduced rates. A good demand exists for prime tables, suitable for shipment, at the following rates:—Prime quality, £4 15s to £5; medium to good, £4 7s 6d to £4 12s 6d; frosted, diseased, and stale, £3 upwards.

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

Oats.—The demand has slackened off considerably, and prices are inclined to come back. Large quantities are offering. Quotations: Prime milling, 2s 3½d to 2s 4d; good to best feed, 2s 2½d to 2s 3d; inferior to medium, 2s to 2s 2d per bushel (sacks extra).

Wheat.—There has been practically nothing doing all the week, as millers are not inclined to buy. Fowl wheat is also slightly easier. Quotations: Prime milling velvet, 3s 11d to 4s; Tuscan, 3s 9d to 3s 10d; best whole fowl wheat, 3s 5d to 3s 6d; medium, 3s 3d to 3s 4½d; broken and damaged, 2s 10d to 3s 3d per bushel (sacks extra).

Potatoes.—Large consignments are coming to hand and prices have eased considerably. Quotations: Prime lines, £4 10s to £5; medium, £4 5s to £4 10s; inferior, £4 per ton (bags in).

WOOL

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

Rabbitskins.—Prime winter does, to 26d; second does, 21d to 22d; prime bucks, to 18d; incoming and early winter, 16d to 17d; racks, 9d to 11d. 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 offered a very large catalogue at yesterday's sale. There was a very large attendance of buyers and bidding was very spirited. More prime does are coming to hand and prices for these are slightly better. Other skins are ruling about last week's values. Our top price was 27½d, for one fine of 3 bags prime winter does. Quotations: Prime winter does, 26d to 27½d; winter bucks, 16d to 18½d; incoming, 16d to 17½d; autumns, 15d to 16½d; early autumns, 12d to 14½d; racks, 10d to 11½d; light racks, 9d to 10½d; spring bucks, 9d to 12½d; spring does, 8½d to 11d; milky does, to 7½d; hawk-torn, 6d to 10½d; small, 4½d to 6d; catskins, 4d to 9½d; hareskins, to 10d; horse hair, 18d to 19½d.

Sheepskins.—There was a fair attendance of buyers at to-day's sale, but bidding was not so keen as of late except for prime skins. Medium and inferior lots were not inquired for and prices for these showed a drop of about ½d per lb. Quotations: Best half-bred, 7½d to 7¾d; medium, 6½d to 7d; inferior, 5½d to 6½d; best fine crossbred, 7d to 7¾d; best coarse crossbred, 6¾d to 7¾d; medium, 5¾d to 6d; inferior, 4d to 5d; dead half-bred, 6d to 6¾d; dead crossbred, 4d to 6d; pelts, 4d to 5½d; inferior, to 3d; best merino, 6d to 6¾d; medium to good, 5d to 6d; best lambskins, 6¾d to 7¾d; medium, 5½d to 6½d.

Hides.—The hide sale this week was held on Tuesday, the 4th inst., when we offered a medium catalogue. Competition was hardly so keen as at the previous sale, but this is partly accounted for by the long hair and the wet condition of the hides. Prime heavy ox hides sold fully to late rates, but cow hides showed a drop of ½d per lb. We sold ox hides to 8¾d per lb and cow hides to 6¾d. Quotations: Prime stout heavy ox hides, 8d to 8¾d; heavy do, 6¾d to 7¾d; medium, 6½d to 7d; light weight, 6½d to 6¾d; best heavy and medium cow hides, 6½d to 6¾d; light weight, 6d to 6¾d; inferior cow and ox hides, 4½d to 6d; bull and stag hides, 5d to 5¾d; best calfskins, 10d to 10½d; medium to good, 8½d to 9¾d; inferior, 5d to 7½d; yearlings, to 6¾d.

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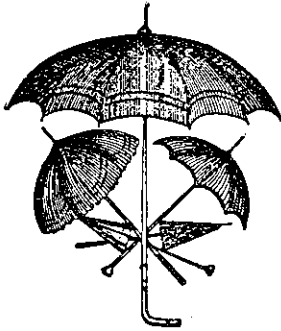
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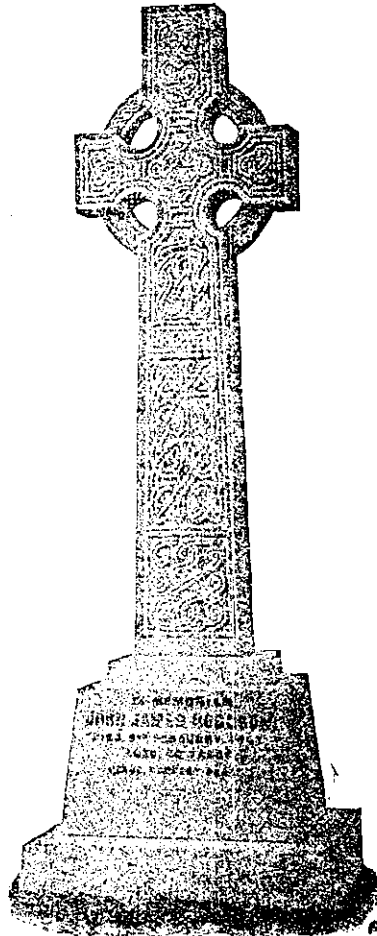
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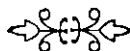
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ITEMS OF SPORT

(From our Correspondents and Elsewhere.)

GENERAL.

The N.S.W. Rugby League put its strong foot down on eighteen players in the Forest Hill v. Campsie match by disqualifying the lot for life. Instead of playing the ball they played the umpire.

The fifth celebration of the Olympic Games since their revival in 1894 is to be opened at Stockholm on the 29th inst., and will last until July 22. The Stadium, which has been erected at a cost of £50,000, will contain 25,000 spectators.

P. Kirwan, the Irish broad jumper, who will be one of the English team at Stockholm, cleared 23ft 10in recently, and is reported to have well beaten 24ft in private. He is the present English champion, a title he secured with a jump of 23ft 5½in.

J. A. Cuff, who top-scored for Worcestershire against South Africa the other day with 29 runs out of a total of 50, was formerly in the *Herald* office, Sydney, as a comp. He turned professional cricketer, and secured an engagement with Worcestershire.

A. J. Moorhouse, a well-known English motor cyclist, recently won an open 100 miles motor cycle race on Brooklands track in the fast time of 1hr 30min 7sec, which is a record for England. The world's best is De Rosier's 1hr 15min 24 2-5sec, accomplished on the wooden track at Los Angeles in 1910.

The roughest Rugby football is child's play when compared to American baseball. Middle-aged men are not in demand for playing baseball, and even the young men are apt to be disabled in a few years. A Philadelphia news' item notes that twelve men on local teams are on the hospital list, though the season has only begun. The injuries range from fractured ankle or wrist to strained ligaments, stiff neck, and injured back. Play that produces such results seems very like hard work.

FOOTBALL.

On account of the unseasonable weather on Saturday all the Rugby matches in Dunedin were postponed.

The following were Saturday's football results in Christchurch:—Merivale (18) beat Christchurch (8); Sydenham (9) beat Albion (3); Old Boys (23) beat College (3); Linwood (6) beat Marists (nil).

Owing to the wet weather all Association football matches in and around Dunedin, with the exception of the match Kaitangata v. Christian Brothers, were postponed on Saturday. This fixture was played at Kaitangata. The ground was in a very sodden condition, but the game, notwithstanding, was a pleasant one. The Kaitangata team led all the way, and scored 7 goals to nil by their opponents.

The seven-a-side Rugby tournament on the King's Birthday at Timaru yielded a net profit of £120, half of which goes to the Ambulance Brigade hall fund. The South Canterbury Union Committee declines to nominate players for the inter-island country teams match on two grounds—(1) That, in view of the success of this union's representatives in recent years, it claims to be a first-class union; and (2) fixtures already arranged make it impossible to nominate players.

The weather was very wintry on Saturday afternoon in Wellington, there being heavy hail and thunder storms between 2 and 3 o'clock. Nevertheless the football matches were well attended. The senior Rugby results were as follow: Petone beat Oriental by 8 to 6; Melrose beat Victoria College by 12 to 8; St. James and Wellington drew, with no score; Ponoko beat Southern by 24 to 6. In the League match Wellington beat Nelson by 19 to 6. It was a poor game.

After a closely contested game in the senior competition on last Saturday (writes our Christchurch correspondent) Linwood won against Marist Brothers' team by 6 points to nil. Albion and Marist Brothers' teams

played a drawn game for the junior flag in North Park, each side scoring three points. Woodham kicked a penalty goal for Marists, and Moir scored a try for Albion. Owing to the non-appearance of the referee the President's Cup match, Christchurch B v. Marist Old Boys was not played.

The second round of the Auckland Rugby Union's senior championship competition started on Saturday in cold weather, with a few showers of rain. The grounds were heavy. City and Ponsonby were to have met in the principal match, but Ponsonby refused to play under the referee appointed, and City claimed a win by default. Ponsonby will probably carry the matter further, as they had notified the Appointment Board of their objection. Marist Brothers' Old Boys beat University by 11 points to 3, and College Rifles beat Parnell by 6 points to nil.

To the credit of the Marist Old Boys' senior team in their football match against Albion on last Saturday week (writes our Christchurch correspondent), Seabourn made a smart run and potted a good goal, which the referee could not have seen, for he did not give it, time being called, and the Marists thus disallowed the equivalent points. Playing at Sumner on the same day the Marist Old Boys' fourth-class team defeated the local players by 22 points to nil. Tries were obtained by Sullivan (3), Khouri, and McCormick. Khouri kicked a penalty goal and O'Shea converted two tries. In the primary schools junior football competitions commenced last week, the Marist Brothers' School met and defeated Opawa by 15 points to nil. McLaren (2), Crooke (2), and Flood scored tries for the winners.

HARRIERS.

There was a very satisfactory field of starters for the St. Joseph's Harriers' three-mile novice race on Saturday at Wingatui. Messrs. Jas. Swanson and J. A. McKenzie are to be congratulated on the excellent trail they laid, considering the state of the country. The trail was once around the Wingatui Racecourse, and afterwards cross country for one and a-half miles, commencing at Mr. Andrews' residence, and over his property, coming on to the course at the south end, and finishing in the straight opposite the lawn. The course included all level-going country, fence jumps, hedges, water jumps, and ditches. John Kelly and A. E. Ahern, the limit men, made a good start, and were running very well together, till passing the half-way point, where Kelly pulled away from Ahern. Next to follow was W. Bryan, who was running very consistently, and who had gained one minute on the limit men on passing the half-way post. Next to pass the half way was W. Butcher, who was closely followed by A. B. Treacy, R. Metcalf, and C. Collins, in the order named. On reaching the half way, R. Metcalf retired. On reaching Mr. Andrews' first paddock W. Bryan, who was running a good race, forged to the front. Here also A. B. Treacy was running second, the two limit men having retired, and W. Butcher and C. Collins, the scratch man, were running a close third. On the first water jump W. Bryan had a fall, and in the meantime A. B. Treacy closed in. C. Collins was now running third, with W. Butcher fourth. The same order was maintained till coming on to the course, where A. B. Treacy went to the front, and maintained his lead till the finish, with W. Bryan second, C. Collins third, and W. Butcher fourth. The following are the results: A. B. Treacy (10sec.), 1; W. Bryan (30sec.), 2; C. Collins (scratch), 3. The fastest time was registered by A. B. Treacy, who covered the distance in 18min 53sec. Treacy, who is a young runner, is a very keen member, and is the makings of a good distance runner, and will doubtless be heard of again. Mr. L. J. Coughlan, official time-keeper and starter, very ably performed his duties. The thanks of the club are due to the D.J.C. for the use of dressing-rooms and course, to Mr. James Swanson for his efforts towards the making of the race the success it was, and Mr. J. A. McKenzie, the club secretary.

Next Saturday the run will be from St. Joseph's Hall, when the members of the club will be the guests of the ladies of the St. Vincent de Paul Society.

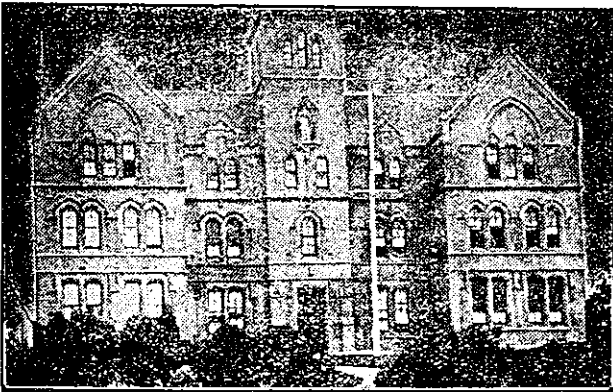
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DEATHS

HEFFERNAN.—On June 4, 1912, at South Dunedin,
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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 con-
tinue to promote the cause of Religion and Justice by the
ways of Truth and Peace.

April 4, 1900.

LEO XIII., Pope.



THURSDAY, JUNE 13, 1912.

THE BELGIAN ELECTIONS



WE shall probably have something further
to say regarding the Belgian elections
when full particulars are to hand, but
from the brief cables appearing in our
dailies two facts are already apparent:
First, that those political prophets were
absolutely right who have been for some
time past predicting that the present
contest would be the keenest and fiercest
fight ever made against the Catholic Party since 1884;
and second, that the Catholics, to the surprise and
confusion of their opponents, have scored a magnificent
victory. In the last Parliament the Catholic majority
over all other parties was 6; in the Parliament before
that it was 8; in the coming Parliament, according to
Wednesday's cables, it will be 16. The measure of the
Catholic victory is the measure of the Socialist dis-
appointment; and this has found expression in the dis-
graceful rioting and violence to which they have re-
sorted. At Brussels and Ghent, we learn, the windows
of the Catholic clubs were wrecked; rioters at Liege
set fire to two churches; many persons were injured
at Verviers and Charleroi; elsewhere the Socialists de-

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railed the trams; while crowds at Brussels threatened the Catholic establishments, and the gendarmes repeatedly had to charge. The latest cable on the subject runs: 'The riots at Liege continue.' Evidently the Socialists take their beating badly.

*

In the present contest the Liberals and Socialists marched shoulder to shoulder to attack the Catholic position; and never before had the 'Cartel'—as the union was called—been so confident of victory. Some short time ago there were evidences of division in the Catholic ranks, chiefly arising out of divergences of view in regard to the Military Law, and this, of course, greatly heightened the hopes of the Socialists. 'The de Broqueville Ministry,' wrote one of the Socialist deputies boastfully in *Le Peuple*, 'will crumble at the first onset.' The situation was undoubtedly critical. The defeat of the Catholics meant for Belgium a leap into the abyss of Socialism—and Socialism of the Continental type, for the Liberal-Socialist *bloc* had avowed its determination to follow the path traced by France and Portugal if it was successful at the polls. As is generally known, under the Belgian law only half the number of members of Parliament come out for re-election every two years, so that in ordinary circumstances Belgians never have a general election, in the full meaning of the word. Some time ago, however, for special constitutional reasons which need not be detailed, the Ministry determined on an appeal to the whole body of electors; and in June of last year they obtained the Royal assent for a dissolution and a general election, so that the present contest covered all the constituencies in the country. While the coalition party were busy circulating the names of their future ministers and making open preparations for the junketings which were to follow their apparently assured victory, the Catholics were cementing their forces and closing up their ranks; and now that the time has come, in place of 'crumbling at the first onset,' they have succeeded in more than doubling their majority and in administering to the noisy and over-confident *bloc* a crushing defeat.

*

Electors often do strange things; but in view of the record of the Catholic government for the last twenty-eight years it would have been more than ordinarily remarkable if level-headed Belgians had made any other choice than that indicated in the cables. We have often referred in detail to the long list of democratic and humanitarian measures which have marked the career of the Catholic Party, and which have won for Belgium the reputation of being one of the best-governed and most progressive countries in the world. For the present we content ourselves with mentioning a single illustration—taken from the department of finance—of the exceptional efficiency of the Catholic administration. Some few months ago the Financial Statement for 1912 was published; and M. Hoyois, the author of the Budget, furnished some figures which supply an eloquent contrast between Catholic and Liberal finance. Under the Liberals an annual deficit had become chronic—from 3,000,000 francs in 1879 it rose regularly until it reached 16,000,000 in 1884, and with it the public debt and the taxes also increased. With the advent of the Catholic government a surplus has been an annual event—between 1901 and 1910 it has amounted to 60,000,000, no new taxes have been created but many old ones have been reduced or suppressed, nearly 500,000,000 have been spent on public works during the last fifteen years, and the commercial and agricultural wealth of the country has been enormously increased. And great as has been the work of the Catholic Party in the past it is only an instalment of that which it is yet capable of performing. Owing to the Catholic leaders not being entirely at one on the question of the suffrage, the Opposition some short time ago taunted the Party with having no programme. To which M. Helleput, the Minister of War, in a speech at Antwerp the other day, replied: 'No programme! When the last working-man will live in his own house, when the last toiler in the fields will have his own bit

of land; when the last woman will quit the factory and become again the angel guardian of her children and her home; when everyone shall receive fair wages and a more equitable division of the profits; when we shall have efficaciously guaranteed everyone against the waste of strength, against sickness, want of work, helplessness and old age; when the barbarous negroes of the Congo shall have become our brothers, thanks to the apostolate of our missionaries; when Antwerp will have been made the first port of the world; when the poorest father of a family can send his children to the school of his choice; when the Flemings will have their Flemish University, then and only then shall we rest a little bit, but the party will still have work to do. How can it ever fold its arms, especially in presence of that tremendous undertaking that is now palpitating with energy and faith—viz., the task of forming and multiplying Christian Working-men's Unions?' That is one of the finest statements of a political programme we have ever seen; and it is democratic and progressive enough to satisfy the most radical. Thanks to the way in which the electors have risen to the occasion, the Catholic Party have again an assured tenure of office; and with ideals such as the foregoing to inspire them, it is easy to foresee that Belgium will continue in the future, as it is to-day, a model of prosperity for the whole world.

Notes

The Ferrer Mare's Nest

A blundering anonymous correspondent has reproduced in the *Wanganui Herald* the legend, already referred to in our columns, about the 'Supreme Court of Madrid' having 'reversed the decision' of the Barcelona Court Martial regarding the guilt of the Anarchist Ferrer. In the course of the controversy which has arisen, a Catholic correspondent, Mr. P. Keogh, in a clear and well-written letter, has challenged the anonymous scribe—with a stake of £5—to prove his statement that 'the Supreme Court of Madrid has reversed the decision of the military tribunal at Barcelona and declared Ferrer to be innocent.' Mr. Keogh is keeping his victim admirably to the point; but his £5 is safe. No matter how long the discussion lasts, the challenge will never be accepted. In addition to what we have already said on the subject, we may point out that the following points regarding the later Ferrer developments are beyond dispute: (1) The 'Supreme Court of Madrid' has never had the Ferrer matter under its notice in any shape or form. The man who pretends that it has, and that the matter has now been adjudicated on by the 'Supreme Tribunal of the Nation,' is either hopelessly befogged, or is deliberately attempting to palm off a lie. (2) The court concerned with the question of damages against Ferrer's estate was not the Spanish Supreme Court. It was not even a Civil Court. It was the Supreme Council of War and Marine (*Consejo Supremo de Guerra e Marina*)—a special Military Court of Appeals to which points are brought up for decision from Courts Martial. When, therefore, 'Reformer' speaks of it as one of the Civil Courts, and as 'furnishing the friends of Ferrer and of justice the opportunity denied them by the military tribunal,' he is again writing out of the fulness of his ignorance. (3) So far from reversing the decision of the Barcelona tribunal the Supreme Council of War and Marine was careful to recite and record Ferrer's conviction as '*autor y como Jefe*' (author and head of the rising). (4) Apart from technical points—on which alone the plaintiffs, having failed to bring forward their claims in the time and manner prescribed, must necessarily have been non-suited—the judgment of the Council turned on the interpretation of the expression '*immediatas ordenes*' (immediate orders) in Article 242 of the Military Code. The Court held that under this clause mere general orders issued by a leader were excepted, and each specific act of damage must be proved to have been the direct and specific order of the person charged. No one would suggest that Jack Cade

gave a direct and specific order for each of the acts of violence committed during his insurrection; but no one in his senses would deny that he was the 'author and head' of the rising of his day. (5) Even Mr. Archer admits that Ferrer was an Anarchist, but that his anarchism was not of the violent or virile sort that runs a personal risk. These points cover all the ground in dispute between Mr. Keogh and 'Reformer'; and it is apparent that the former has plenty to go on with if, as is not in the least likely, his preliminary challenge is accepted and disposed of.

History Without Tears

The late Mr. Justin McCarthy's colleague, Mr. Richard Whiteing, the novelist, has been telling once again, in the pages of the *Daily Chronicle*, the story of Mr. McCarthy's great work, *The History of Our Own Times*. 'His famous *History of Our Own Times*,' writes the novelist, 'exhibited his dominant qualities in perfection. It was kindly tolerant, and with a smooth flow in diction that made it a sort of "history without tears" for readers of every class. He flowered in that book; it was the height of McCarthy; the perfection of go as you please, when you know how to please as you go. It has a curious story, already told in part in these columns. When the commission was cancelled at the earnest request of the publisher, because the writer had gone into the unpopular politics of Home Rule, McCarthy consented to a forfeiture on fairly liberal terms of compensation. Then, still stroking his beard, he took it to another publisher, by whom it was accepted at once. It leapt into immediate popularity in both hemispheres; and in this one alone the author's royalties on it amounted to well over £10,000. Had there been copyright with America that sum would have been at least doubled. The publisher who had missed it was understood to have passed the rest of his days in tearing his beard and calling for sackcloth and ashes whenever he heard McCarthy's name.'

Since When

The New York *Evening Post* in a recent issue tells of a tired or tipsy Irishman who, walking up Fifth avenue, dropped into a Presbyterian church and fell asleep. After the services were over the sexton came and shook him by the arm. 'We are about to close,' said that functionary, 'and I'll have to ask you to retire now.' 'What talk have you?' said the Irishman. 'The Cathedral never closes this early.' 'But this is not the Cathedral,' said the sexton. 'The Cathedral is several blocks above here. This is a Presbyterian church.'

The Irishman sat up with a jerk and looked about him. On the walls between the windows were handsome paintings of the Apostles. 'Ain't that the Apostle Saint Luke forenust you?' he demanded. 'It is,' said the sexton. 'And Saint Mark just beyant him?' 'Yes.' 'And isn't that other wan Saint John?' 'It is.' 'Young man,' protested the Irishman, 'since whin, tell me, did all thim turn Protestants?' The *Ave Maria*, from whose columns we reproduce the incident, is of opinion that the age of the story is somewhat against it; but however old it may be it belongs emphatically to the class of stories which one would not willingly let die.

ANSWER TO CORRESPONDENT

READER OF LONG STANDING.—You have not sent the Commissioner's letter as promised, but on the facts you have disclosed it seems clear that you are bound to fill in the form as requested. You are not being assessed as owner of the land, but solely in respect to the mortgage of £3000, on which, up till 31st March last, you were presumably receiving income in the shape of interest. You should, however, we think, claim exemption for the £1400 deducted by the Advances to Settlers Department. We are returning papers as requested.

DIocese OF DUNEDIN

Rev. Father Hyland, of Rangiora, who had been to the South Sea Islands on a health trip, arrived on Tuesday in Dunedin from Melbourne by the Ulmaroa.

The Triduum in honor of the Blessed Sacrament was brought to a conclusion at St. Joseph's Cathedral on Sunday evening, when the 'Te Deum' was sung at Benediction of the Blessed Sacrament.

The devotion of the Forty Hours' Adoration will begin on Friday morning at the Sacred Heart Church, North-East Valley, and will conclude on Sunday. The members of the Hibernian Society in regalia will approach the Holy Table in a body at the 8.30 o'clock Mass at the Sacred Heart Church on Sunday.

Mr. C. Columb, Jun., late manager of the *Tablet*, who left New Zealand some months ago for an extended tour, writes to one of our staff from Rome that he has had a most enjoyable trip. He has visited Ceylon, Cairo, the Pyramids, and Naples, and was at the time of writing fully occupied in visiting the various places of interest in the Eternal City.

St. Patrick's Club, South Dunedin, met on Monday evening at the presbytery, Rev. Father Delany presiding. A very pleasant and instructive evening was spent. Impromptu speeches were delivered by Messrs. Nolan, Bevis, Lee, Fitzgerald, Robinson, McAllen, Lovell, Dougherty, Shiel, Carr, and the Rev. Fathers Delany and O'Neill. Club members are looking forward with much interest to their annual debate with St. Joseph's Club on July 8.

A smoke concert formed the programme at the usual weekly meeting of St. Joseph's Men's Club on Monday evening. Rev. Father Buckley presided, and there was a large attendance of members. Items were contributed by the following:—Songs, Messrs. Anderson, Curran, Tarleton (2), Fogarty (2), and Haydon; a duet by Messrs. Swanson and Anderson; a quartet by Messrs. Swanson, Anderson, Tarleton and O'Connor, and recitations by Mr. J. Atwill. Mr. F. Heley played the accompaniments.

Mr. T. P. Laffey, prior to his going to Wellington, was on Wednesday evening of last week, the recipient of a handsome presentation from the Christian Brothers' Football Club. The Rev. Brother Moore, in making the presentation, which consisted of a solid leather suitcase and travelling-bag, said in wishing him every success in his new sphere, that he was sure Mr. Laffey would be as good a soldier as he was a sport. Messrs. Higgins, Ryan, and Tarleton also spoke in glowing terms of Mr. Laffey's devotion and self-sacrifice in keeping the club going. Mr. Laffey, who was taken by surprise, feelingly replied, and encouraged the younger members to cling together. He said he owed much to the fine company it was his lot to be thrown in with in connection with the Christian Brothers' Club.

On Sunday at the nine o'clock Mass at St. Joseph's Cathedral about sixty children made their First Communion. His Lordship the Bishop, who was celebrant of the Mass, addressed the children on the solemn event in their lives, and referred to the reception some weeks ago by the Holy Father of 400 French children who had made their First Communion on the Feast of St. Joseph, and who presented to his Holiness albums bearing the signatures of 150,000 children who had received their First Communion on the same occasion. The Holy Father, in concluding his address to the children, made three requests, which he (his Lordship) would make to them that morning—That they would continue their studies of Christian doctrine, that they would receive Holy Communion frequently, and that they would be obedient to their parents, respectful to their teachers, and give good example both in their homes and in the schools. The children were afterwards entertained at breakfast in St. Joseph's Hall, at which his Lordship presided.

Despite the boisterous weather and the many counter attractions of Show week, the weekly meeting of St. Joseph's Ladies' Club was well attended. The programme consisted of a mock banquet, in which the

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members of the literary and debating class took part. The toast-list was as follows:—'The Pope and the King,' proposed by Mr. E. W. Spain; the 'Ladies' Club,' with which was coupled the name of the secretary (Miss Marion Munro), proposed by Miss R. Johnston, and responded to by Miss M. Munro; the 'Parliament of New Zealand,' proposed by Miss M. Duhig, responded to by Miss Puecheguéd; the 'Gentlemen,' by Miss E. Munro, responded to by Mr. E. W. Spain, and the 'Clergy,' proposed by Miss J. Duhig. All the speakers acquitted themselves remarkably well, and if the confidence and fluency of practised speakers were lacking in some cases, the ideas were not. A programme of work for the coming evenings was mapped out, and included in it are impromptu speeches, prepared readings, essay writing, and debates.

Timaru

(From our own correspondent.)

June 10.

Yesterday morning forty-four children received their First Communion from the Very Rev. Dean Tubman at the 9 o'clock Mass. Seats were reserved for the children just outside the sanctuary, and a large congregation of parents and friends was present. After Mass the usual breakfast, provided by St. Ann's Guild, was laid in the Girls' School, the Very Rev. Dean Tubman presiding over the function. In the afternoon, which was summer-like, the annual Corpus Christi procession was held. Over one thousand of the parishioners were present. Dean Tubman carried the Blessed Sacrament under a canopy borne by four gentlemen. The Rev. Fathers Berger (Waimate) and Murphy assisted. The route of the procession was round the beautiful convent grounds, where two temporary altars were erected, and Benediction given, and then through the Priory grounds to the parish church. The procession consisted of the following societies, each carrying distinctive banners and wearing regalia:—Altar boys, St. Ann's Guild, Altar Society, Children of Mary, school boys, Marist Brothers, school girls, convent pupils, nuns of the Sacred Heart, H.A.C.B. Society, Celtic Club, Young Men's Club, cadets, Sacred Heart Society, and general body of parishioners. On entering the church the Rev. Father Berger preached a sermon on the day's festival, after which there was a renewal of Baptismal vows by the children. Benediction of the Blessed Sacrament brought to a fitting close a most memorable day. It may be mentioned that a brass band, under the conductorship of Mr. M. Mara, played appropriate music during the procession, and, with the choir, greatly helped the congregational singing.

Catholic Men's Club, Hokitika

(From the club correspondent.)

June 8.

A very pleasant and instructive time was spent in St. Mary's Clubrooms last evening, when Mr. F. L. de Berry, M.A., recently appointed rector of the High School, Hokitika, addressed the members on the manner of procedure for the elocutionary competitions to be held in Greymouth in October. Mr. Neil Warren was in the chair. Mr. de Berry went through the 'Book of words,' and lucidly explained all matters that intending competitors would find useful in connection with the various items. He illustrated, in a capable manner, several speeches given at the last competitions. At the conclusion of his address, Mr. de Berry was accorded a hearty vote of thanks, on the motion of Mr. G. Wormington, which was seconded by Mr. J. Hanrahan. It was suggested by Mr. de Berry that elocutionary competitions be held in Hokitika at an early date, which suggestion was enthusiastically received by the members.

It was chiefly owing to Mr. de Berry and some members of the Trinity Club, Greymouth, that elocutionary competitions were first held there, and he has brought to Hokitika the same untiring zeal, which is

to be used on behalf of the intellectual advancement of the young men of Hokitika.

OBITUARY

MRS. MARGARET HEFFERNAN,
SOUTH DUNEDIN.

Sincere regret was felt by a large circle of friends when it became known that Mrs. Margaret Heffernan, South Dunedin, relict of Mr. Thomas Heffernan, had passed away on June 4. The deceased, who was predeceased by her husband by about six weeks, was a native of County Galway. She married the late Mr. Heffernan in Dunedin, and later on they settled in South Dunedin, where they had been residents for many years. The late Mrs. Heffernan leaves four sons and five daughters to mourn their loss. The interment took place on June 6 at the Southern Cemetery, when the Rev. Father D. O'Neill officiated at the graveside.—R.I.P.

Interprovincial

A *Gazette* extraordinary was issued on Monday summoning Parliament for the despatch of business on Thursday, June 27.

There is still a considerable quantity of oats in stook between Outram and Clarks (says the *Tairi Advocate*), and one or two paddocks still to cut.

The driving of a tunnel nearly one and a-half miles long, for the Westland Gold-mining Syndicate, was completed at Addison's Flat on Saturday week.

We are informed on reliable authority (says the *Orepuki Advocate*) that the Orepuki Shale Works will be in active operation by the new syndicate within the ensuing twelve months. Now that oil is in such ever-increasing demand every possible source of supply will be worked, and Orepuki has therefore a bright future before it.

The demand for labor continues good (says the *Southland Times*), and there are very few unemployed at present in Invercargill. Skilled workers are kept busily engaged, and unskilled men do not need to remain long looking for work. The scarcity of farm labor is still pronounced and domestic workers are also required, but none are offering. The sawmill industry is kept busily going.

A leguminous product new to this Dominion is the 'Soya Bean,' samples of which are being shown by the Ruakura Farm of Instruction at the Waikato winter exhibition (says the *Auckland Star*). It is a large dark bean of prolific growth, containing oil properties which are said to equal those of linseed. After this has been extracted for manufacturing purposes the residue is usually made into oilcake for cattle fodder purposes. If preferred the crop can be cut as green feed or made into ensilage. Being a leguminous growth it possesses valuable properties for the improvement of the soil.

Some modifications of the gaol system of the Dominion (says the *New Zealand Times*) have already come into force, in accordance with the desire of the Minister of Justice to bring the system into line with thoroughly modern penal systems. The practice of sending prisoners' letters to relatives and friends in the official envelopes marked outside 'H.M. Gaol' has been discontinued, for it brings needless humiliation upon the recipients. Ordinary official envelopes, not distinguishable from those in general use in the Government service, are being supplied to the prisoners. The scale of sentence remission is to be liberalised in special cases recommended by head gaolers, as an encouragement to prisoners of exemplary conduct and industry.

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Irish News

GENERAL.

An interesting feature of the Home Rule Bill is the fact that Ireland will have her own postage stamps, presumably of her own design. This has been confirmed by Mr. Herbert Samuel himself, who informed a press representative that Ireland would in all probability fall into line with the colonies in the matter of separate postage stamps.

In recognition of their conspicuous bravery on the occasion of the wreck of the trawler *Rosebud* at Balbriggan, in October of last year, the trustees of the Carnegie Hero Fund have contributed £15 each to Coastguardsmen Strandford and Murphy, of Balbriggan. The men have also been presented with certificates on vellum.

To vary an old saying, politics make strange bed-fellows. The Catholic Earl of Kenmare was among the speakers at an anti-Home Rule demonstration in Cork, to which, by the way, no one in the fair city of the Lee, offered the slightest opposition. On the other hand, one of the principal speakers at the Home Rule Convention in Dublin was the Rev. Mr. McCutcheon, the Protestant Rector of Kenmare.

About the middle of April Mr. W. J. D. Walker, C.B., of the Congested Districts Board, and Mr. John Drennan, B.L., Registrar of the Estates Commissioners, were examined in Dublin before the Departmental Committee on Agricultural Credit. Mr. Walker described the peasantry as marvellously honest. In Donegal he knew of cases where, when people got work, they paid debts incurred by their fathers and grandfathers.

The Right Rev. Dr. Browne, Bishop of Cloyne, presiding at a meeting of the Cork City Technical Committee recently, said he could not withhold the expression of the very great pleasure he felt on reading the outspoken testimony, founded on their experience, of Canon Courtenay Moore and Mr. Williams, to the harmonious relations that prevailed among Catholics and Protestants in the South of Ireland, and notably in Cork City and County, and to the heartiness and goodwill with which they worked together for the common good.

ABUSE IS NOT ARGUMENT.

Speaking at Curry Rivel, South Somerset, the Hon. Aubrey Herbert, M.P., said that whilst he agreed with the Unionist Party on the Home Rule question, he thought it was rather a pity they did not sometimes take a wider view of it. If the Empire was going to succeed it meant a good deal of conciliation. Therefore he was sorry when he heard people on the Unionist side take up a strong and abusive line with regard to Irishmen and Catholics, who had done as much for the Empire as Englishmen. Those who at present had interests clashing with ours must be reconciled.

GOLDSMITH'S BIRTHPLACE.

The project to erect a suitable monument to Goldsmith in London (writes a correspondent) is being enthusiastically taken up. His anniversary invariably brings a crowd of worshipping admirers to the Temple, where 'poor Noll' was buried. The great Irish poet and dramatist died on April 4, 1774, in his 46th year. His birthplace was for long a subject of keen controversy—many persons having been misled by Johnson's epitaph—but the researches of Monsignor Kelly, of Athlone, and the Right Hon. Dr. M. F. Cox leave no room for doubt as to Elphin, County Roscommon, having an unquestionable claim for that honor. Goldsmith was born on November 10, 1728, at Smith Hill, Elphin, and in his second year was brought to Lissoy ('Sweet Auburn, loveliest village of the plain'), where he learned the three R's from Tom Byrne, the village schoolmaster, and then passed to the Elphin Diocesan School, but stayed with his uncle, John Goldsmith, at Ballyoughter, about a mile distant.

THE NATIONAL FUND.

Twelve months ago (says the *Irish Weekly* of April 30) the National Fund for 1911 stood at £3746 5s 6d. The National Trustees acknowledged £7826 15s 6d this week—a difference of £4080 10s in favor of the country's response so far—to the appeal issued a few months ago by the Most Rev. Dr. O'Donnell, Mr. John E. Redmond, and Mr. John Fitzgibbon. Those Unionist adepts at misrepresentation who maintain that the Irish people's demand for self-government is not being pressed with as much fervor as in previous years will find no consolation in such figures. They will prefer to ignore them. But the country at large will not ignore the lesson taught by the splendid response to the trustees' appeal; and the amount of nearly £540 contributed this week can be doubled at any time if an all-round rally is made. Belfast's second list of subscriptions brings the total to date from the people of this city alone up to £506; and Belfast can add the full £1000 to the National Exchequer if all the Home Rulers within the city's boundaries perform their duty to their nation's cause. The limitless wealth of the English Tory Party is being 'poured out like water'; and the Irish people must remember it is their own battle they are fighting when they give to the war chest. We are on the eve of victory, but we must redouble, not slacken, our efforts.

TOLERATION IN DUBLIN.

Mr. James Glover, the popular conductor of the Drury Lane orchestra, is a many-sided man (remarks the *Glasgow Observer*). Besides wielding the baton, he has been Mayor of Bexhill, and he is a very practical politician as the sequel will show.

Irritated lately by the persistence of a Unionist statement that Protestants are excluded from remunerative employment under the Corporation of Dublin, Mr. Glover took the straight step of writing to the Lord Mayor of Dublin and asking for facts. He got them. Here are some.

During recent years two Protestant Home Rulers, Sir Thomas Pile and Mr. James Shanks, were elected by the nationalist and Catholic majority of the Dublin Corporation as Lord Mayor and Sheriff of the City.

As to paid officials, Dublin Corporation during the past five years increased the salary of its borough surveyor, Mr. Spencer Harty, who is a Protestant, from £1000 a year to £1500, and when he retired it gave him an allowance of £1000 a year unanimously. Sir Charles Cameron, head of the Public Health Department in Dublin, is a Protestant who has received the freedom of the City from the Corporation which employs him. The chief electrical engineer is a Protestant, Mr. Ruddle, with a salary of £750, and most of the officials of the same department are also Protestants. Mr. Fred Allan, the secretary, has £500 a year. In every other department of the Corporation the same condition holds good. One of the latest appointments made, that of draughtsman, chosen by the Finance Committee, resulted in the election of a Protestant. Merit and ability, the Lord Mayor adds, are what the Corporation of Dublin seek when considering appointments, 'and all our clerkships are filled by competitive examination irrespective of any other consideration.'

DISTINGUISHED GAELIC SCHOLARS.

A special meeting of the Dublin Corporation was held on April 22, the Lord Mayor presiding, to witness the affixing to the roll of honorary burgesses the name of Dr. Kuno Meyer, Professor of Celtic Philology in the University of Berlin; Professor of Celtic in the University of Liverpool; Professor of German in the University of Liverpool; also the name of the Very Rev. Peter Canon O'Leary, P.P., Castlelyons, County Cork, Gaelic orator and writer.

The Lord Mayor said that the Municipal Council some nine months ago unanimously decided to ask Dr. Kuno Meyer and the Very Rev. Peter Canon O'Leary to accept the freedom of the city of Dublin. That day they had assembled for the purpose of witnessing both these distinguished men affixing their names to the roll of honorary freemen, and also to present them with

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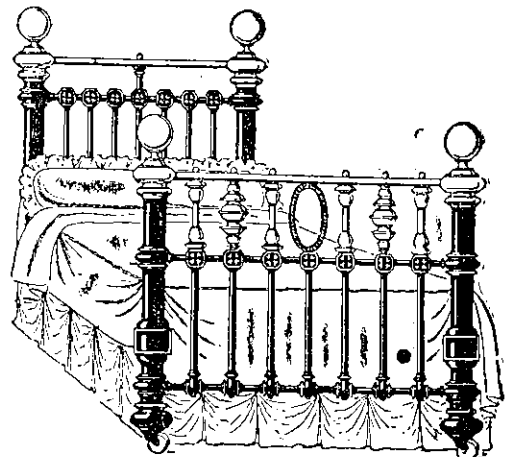
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illuminated sealed certificates. The freedom of the city was the highest gift in their power to bestow, and the fact that during the past 36 years but 25 names had been added to the list indicated that the Municipal Council conceived the honor to be no mean one, and only conferred it upon men who by services of some kind had established pre-eminent claims for gracious recognition. In honoring the two gentlemen present that day they honored the Council and the city. Connected with University education in England from his early manhood, Dr. Kuno Meyer was admittedly one of the most distinguished educationalists there, and when leaving England for Germany to take up the great position of Professor of Celtic Studies in the Berlin University he had so established himself that the world-famed English Universities vied with each other in their efforts to place on record their appreciation of the man's deep learning, great knowledge, and educational work. Canon O'Leary's name was known and respected in the house of every man who ever took any interest either in the language or political movements of the country. He was typical of the old Gaelic race, and was born at a time when Irish was spoken more generally than English, and when the native tongue only was heard in more than half the country. By his writings he had preserved the continuity of the Gaelic literature. Long before the Gaelic League movement existed in Ireland Canon O'Leary was a devoted Gael of recognised position. The Lord Mayor concluded by asking Dr. Kuno Meyer and the Very Rev. Canon O'Leary, P.P., to sign the roll of Honorary Freemen, and said that he was satisfied that they were paying a high tribute to two great and distinguished men, and that they were honoring Dublin by their proceedings that day.

PROTESTANTS AND THE BILL.

The Home Rule Council has received messages from leading Irish Protestants, among them being the following—The Rev. J. B. Armour, a Presbyterian divine in Ballymonee, County Antrim: 'It is a vastly improved edition of the 1893 Bill. All Liberals here think its provisions ought to quieten Protestant fears of persecution and robbery. It is a statesmanlike and healing measure worthy to pass.'

Mr. J. F. Campbell, J.P., a surveyor in county Derry: 'The Bill will heal sores caused by centuries of friction, and implant in the hearts of a long mis-governed people loyalty, contentment, and union.'

Dr. Charles Forsythe, J.P., a medical practitioner in Coleraine for forty years: 'The Bill is an honest and statesmanlike measure; it should be accepted by all who desire the welfare of Ireland's inhabitants.'

Mr. William Gibson, J.P., a farmer, of Banbridge, County Down: 'Welcome Bill with all my heart; great charter of liberty. An honest and fearless effort to remedy long-suffered wrongs and oppressions.'

Mr. David C. Hogg, Lord-Lieutenant of County Derry: 'The Bill reflects the minds of all thinking Irishmen. Safeguards ample, financial responsibility of proposed Irish Executive will steady them.'

Mr. Thomas Patton, of Dublin, barrister-at-law, son of Rev. S. Patton, of Londonderry: 'The Bill gives every conceivable guarantee for civil and religious liberty, and in my opinion it is satisfactory in other respects.'

The Right Hon. Thomas Shillington, J.P., linen manufacturer in Belfast and Portadown, a member of the Privy Council in Ireland, and a leading member of the Wesleyan Methodist Church: 'Religious disabilities are amply and effectively provided against in the Bill, only the pusillanimous and panic-mongers will object. The legislative and administrative proposals are satisfactory, but finance might possibly be simplified.'

Mr. Lindsay Talbot-Crosbie, J.P., D.L., an Irish landlord and a deputy lieutenant for the County of Kerry: 'Consider the Bill an excellent basis of settlement. Success would be assured if all parties accepted it as such. Personally, I consider the Senate superfluous, and strongly object to nomination.'

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People We Hear About

Rev. Father Byles, who was lost in the wreck of the Titanic, had been for many years rector of the church at Ongar, Essex. His career was not less remarkable than his death. Born in Yorkshire, the son of a Congregational minister, he was educated at Rossall School, Lancashire, where he studied with distinction. Going up to Oxford with the purpose of studying for the Anglican ministry, he took his B.A. degree, and later became a convert to the Catholic Church. On returning from Rome, where he studied for two years, he became, after his ordination, Professor at St. Edmund's College, Old Hall Green. He was subsequently appointed to Kelvedon, and eight years ago to Ongar.

Dora Sigerson, the noted Irish Catholic poet, is the wife of one of the most prominent editors and authors of London—Mr. Clement K. Shorter. Her father, Dr. George Sigerson, is professor of biology at University College, Dublin, and a well-known author. Mrs. Shorter is a native of Dublin, and began her literary career in 1894, with a book of verse. She takes a great interest in painting and sculpture, and was for a time a student at the art schools of the Irish capital. Her publications include: *The Fairy Changeling*, *My Lady's Slipper*, *A Father Confessor*, *Ballads and Poems*, *Story and Song of Earl Rowrick*, etc. Her collected poems appeared in 1907, with an introduction from the pen of no less a personage than the late George Meredith. The Sigersons were originally of Danish extraction.

Much sympathy has been expressed all over the County Wexford with Mr. John J. Ennis, J.P., Springwood, Ballymitty, County Wexford, on the death of his son-in-law, Mr. McElroy, chief purser of the ill-fated Titanic. Mr. Ennis had been for many years manager of the Allan Line of steamers in Liverpool, and on resigning the position a few years ago, he went to reside with his two daughters at his home place in Springwood. Last year one of his daughters, Miss Barbara Ennis, was married to Mr. Hugh McElroy, brother of Rev. Father McElroy, of Bootle, England. Deceased had been purser in the White Star Line for a quarter of a century, and for the last ten years he had been purser in another liner, when he was transferred to the Olympic. After that ship's collision with the Hawke he was transferred to the Titanic. He was extremely popular with everybody who knew him, and was well known in New York and Liverpool.

The subject of the late George Meredith's nationality has given rise to some controversy. The point at issue has now been settled by Mr. Coulson-Kernahan, the well-known writer, who proved that Meredith, like himself, was an Irishman. Mr. Coulson-Kernahan quotes Meredith's own testimony given in an interesting conversation on the matter. 'Am I right, Mr. Kernahan,' he asked, 'in supposing you to be Irish?' 'I have that honor, Sir,' was my reply. 'You put it well; you put it well, sir,' he said, emphatically, 'and I, too, have that honor.' 'Is that so?' I answered. 'I had no idea that we might claim Mr. George Meredith as a fellow-countryman.' He wagged a forefinger at me playfully: 'Ah, but you can only claim the half of me. My mother was pure Irish, my father was pure Welsh.' George Meredith's father was a tailor and naval outfitter in Portsmouth, and his mother's name was Jane Macnamara.

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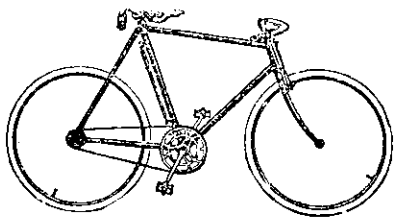
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PRESS AND PUBLIC

The Catholic public (says John Ayscough in the *London Universe*) has lately shown signs of expecting a literature and press free from defect and all to itself. Its novelists must not strain at wit, but must be as funny as Dickens, and equally moving without ever waning in pathos or growing maudlin. They must show a complete grasp of life, like Thackeray's, but without hinting at anything in the lives of men that has no business to be there. They must produce works of fiction that may freely be read in convent boarding-schools, but of a quality that will force men of a world not Catholic to read them, that so the Catholic presentment of the things may reach outside. They are therefore not to be goody-goody, but the whiteness of holiness must by no means be thrown into relief by any contrast with anything darker than pale grey—a lofty standard, not, perhaps, to be obtained, as you may obtain a new fish-kettle, by ordering it at the stores or from the nearest ironmonger.

At a matter of fact, however, the standard actually reached by English writers belonging to the Church has been for some time a high one. At the present moment they may claim a position not merely proportionally good, but high even without the proviso of relative numbers considered.

Dr. Barry, Canon Sheehan, Monsignor Benson, and Mrs. Wilfrid Ward are certainly not inferior to any English novelist now writing; and Canon Barry's contributions to literature are not confined to fiction. Francis Thomson, dying, left no poet greater than himself in England alive and still writing poetry; and at the present moment Lord Alfred Douglas and Mrs. Meynell are the best poets England has living. Abbot Gasquet, the Rev. H. K. Mann, and Monsignor Ward are the best historians now writing in English; and in the neighbour field of serious biography Mr. Wilfrid Ward and Mr. Smead-Cox are ahead of all competitors. Of living essayists, none certainly surpasses Mr. Hildaire Belloc in brilliance and originality.

If we come to periodical literature it may fairly be said that the *Dublin Review* is the best of the quarterlies, and no shilling monthly maintains a higher level of interest, excellence, and literary distinction than the *Month*.

Then there is the 'Press.' This also must be a branch of literature, or the mission entrusted to it can never be seriously carried out. In the non-Catholic press there are papers that by no stretch of courtesy could be ranked as falling within any definition of literature; all printed words, indeed, are composed of letters, but they have nothing else to do with letters. The *Tablet* is a literary organ of very high standing; not now equalled in consistent excellence nor in importance by weekly reviews that were once names to conjure them. The *Catholic Times* appeals to a large public, not, in all its ramifications, so literary; but, besides its popular features, it also is distinguished by the generous weekly provision of a mass of very considerable and very able literary matter. In this place it does not behove me to speak of the *Universe*, but this may be said: Whatever degree of excellence it may have attained so far, it aims at bringing itself higher, concerning which something must presently be enforced.

The Catholic public, like the general public, is formed of various groups or sections—in these democratic days we must not say of classes—and to these diverse groups the different Catholic newspapers appeal, so that they have never regarded each other as rivals. The diversions are not precisely political. Some Catholic reviews, magazines, and newspapers may probably circulate chiefly in quarters where Conservatives are not held in derision, others among those who are most sanguine as to the benefits promised by Liberal Governments, but it has never been the way with the Catholic Press in England to attach to itself this or that political label. And this is altogether to its credit, and much to its advantage—even politically. No Liberal administration can count on the blind obedience of any English Catholic newspaper—let it put forward an Education Bill obnoxious to Catholic feeling and try—nor

can a Conservative Government be sure that any English Catholic review will whisper soft nothings in its ear on all occasions.

This attitude of our press has been its strong point. Let us maintain it.

In some quarters lately I have noted with regret a disposition to assume that every good Catholic must be a good Democrat. Against any such assumption, little as I like politics of any color, I take leave to protest. In matters that are really only political the Church leaves us a free hand. There are, of course, questions that claim to be merely political in which there is strictly involved some deeper question of faith or morals. In those we are not free, for the Church has never professed to leave her children free to believe what is mischievous and false, nor to behave without reference to God's commandments and her own. In matters of political significance only she holds herself unbound, and does not bind us, neither must we try to bind one another.

Democracy may be the thing now; it certainly was not the thing always, and the Church was there all the time. Christendom was almost wholly feudal once, and the Church made the best of it. The world may be entirely democratic soon, and the Church will make the best of that, too. The old heathen empire crumbled and passed, and slowly out of its ruins arose the feudal Christendom. Feudalism passed, modern Europe emerging, her mouth full of promises of freedom. The world may keep them, and all be one democracy, but the world itself will pass, and, before it passes, something else may grow out of the ruins of democracy, just as democracy itself arose out of the ruins of monarchy. The Church stands, as she has always stood, watchful, not aloof, but uncompromised, a finger on her lip, blessing where she can, expostulating when she must.

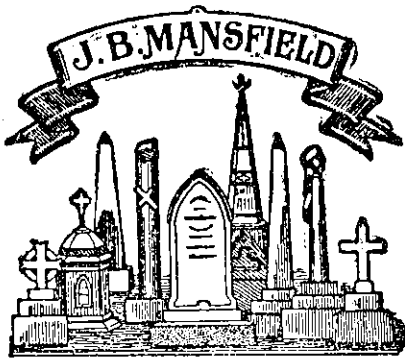
The Church has had from the beginning a side that democrats love to call democratic. She has never existed for any class: she belongs to all alike who belong to her. Her sympathy has been always for those most in need of it, and there have been times when that sympathy has called for the reproof of the mighty. All that she has to give is for poor and rich alike. And her highest places are open to the lowest.

But her organisation is anything rather than democratic; it is not based on assumptions of equality. Her rule is for the people—not this section or that, highest or even lowest—it has never been, and never can be, by the people. Her constitution reflects that of heaven, and, though one hears God called by many odd names nowadays, I have not yet heard Him described as President of the Celestial Republic. Whatever happens to the Government of the world, that of the Church will always be a Vice-Royalty, the remainder in time of Eternal Sovereignty.

The voice that speaks from the seven hills beside the yellow river has sent its sound into all lands, insisting on the Apostolate of the Press, and every Catholic ear is listening. But the message cannot, in the nature of things, be to the Christian press alone; it implies the correspondence of the Christian public. A duty is never, like the leaning Tower of Pisa, all on one side.

Political nostrums change and fail, but the law of demand and supply will work in spite of us. Forced feeding is not possible outside prisons, and readers are at large. The Apostolate of the Catholic press depends not on the Catholic press alone, but on the reasonable co-operation of the Catholic public. And that is precisely what the Catholic public does not seem alert to comprehend. A press, however solidly good, cannot maintain itself in vogue by its own weight. Writers presuppose readers. That the Catholic writers are there we believe is proved. Let the Catholic readers keep them going. The Pope's wise and solemn reminder of an imperious duty is to the public on which every press must depend, as it is to those by whom the Catholic press must be provided.

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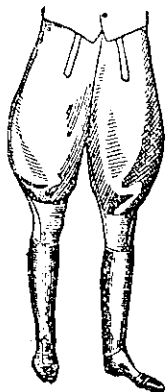
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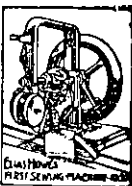
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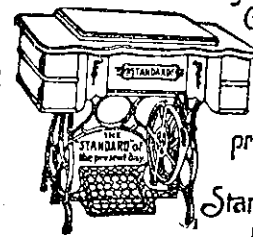
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Opening of Karangahape Catholic Club

(From our Waihi correspondent.)

In spite of the cold and stormy weather on the night of Wednesday, June 5, there was a large gathering at the Karangahape Public Hall for the inaugural meeting of the Karangahape Catholic Club. Members of the Waihi Catholic Club, with lady friends to the number of about thirty, were present, and also a coach load from Paeroa. The Very Rev. Dean Hackett (spiritual director) presided. The president of the new club (Mr. McGuire) welcomed the visitors, and outlined the objects of the club. Addresses were given by the Very Rev. Dean Hackett, Ven. Archdeacon Brodie, Messrs. Sullivan, O'Leary, Lynch, Donovan, and J. J. Callaghan. Songs and humorous items were interspersed throughout the evening. The new club commences with a membership of 60.

Lower Hutt

The gross receipts from the recent bazaar at the Lower Hutt, with proceeds of concert and special donations, amounted to £547 10s 5d, and the expenditure to £47 1s, leaving a net balance of £500 9s 5d. The following is a list of stallholders with amounts netted by each stall:—Dominion stall—Mesdames Lynch and Moberg and Miss Banks, assisted by Mesdames McMennamin, Unverricht, and Brook, and Misses L. and A. Parker, Moroney, and Twomey (£132 6s 6d); Hibernian stall—Mrs. Connolly and Miss Cicary, assisted by Mes-

dames Keogh and Cookson, and Misses Bowden, O'Shea, Casey, Hodgins, and Neazor (£129 2s 6d); Coronation stall—Mesdames Sullivan, Exton, and Sommerville, assisted by Misses Sullivan, Mytton, and Exton (£93); side-shows—Messrs. Casey, McGurk, and McMennamin (£29 8s 9d); per Mrs. Neazor (£24 12s 5d); door takings, per Messrs. Connolly, Mytton, Gleeson, Keogh, Moroney, and Sullivan (£17 14s 3d); per two oil paintings, winners of which were presented with railway excursion tickets through North Island (£35); per Mrs. Patterson (£19 5s); per Miss Eileen O'Shea (£8); proceeds of concert (£6); donations—Mr. Oswald Johnston (£5), a friend (£1).

The fact that there are 40,000 ancient manuscripts in the Vatican Library doubtless makes the collection surpass both in value and interest those of all other libraries combined. But in the opinion of the Prefect, Father Ehrle, S.J., these treasures are not sufficiently protected. So with the Holy Father's approval the wooden cupboards or 'armarii' containing the manuscripts, are being converted into fire-proof safes, and certain rooms are being lined with non-inflammable material. Father Ehrle, owing to his advanced age, is soon to retire from the post of librarian.

The drawing of the art union in aid of the funds of St. Patrick's Basilica, Oamaru, has been unavoidably postponed until August 1. The Right Rev. Mgr. Mackay desires to thank all who have assisted or are assisting in this good work...

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The late Mr. William Smith, Ludstone, Kaikoura

General regret (says the *Kaikoura Star* of May 31) was expressed throughout the whole community last week when it became known that Mr. William Smith, of Ludstone, was seriously ill, and this feeling of sorrow was poignantly intensified on Tuesday afternoon, when the sad news was circulated that he had passed away. The deceased gentleman had not been in a very robust state of health for some time, but he was in town almost every day until a week before his death, always cheerful and uncomplaining, and few of his multitude of friends had reason to think that the end was so near. On Thursday week, early in the morning, Mr. Smith had a severe paralytic stroke, which was primarily the cause of death, and from it he never rallied. Despite the utmost medical attention, little hope of recovery was held out, and the worst fears were realised, deceased breathing his last, surrounded by sorrowing members of his family and other near relatives, on May 28. In the person of Mr. William Smith Kaikoura has lost one of its best and truest citizens, in every sense of the words. The soul of integrity and uprightness, he was admired and respected—nay, he was beloved—by everyone who had the honor of his friendship or acquaintance, be they of what class or creed. Courteous, chivalrous, and charitable to a degree (his numberless charitable actions were always unostentatious), he was one of Nature's true and noble gentlemen whose memory will be long revered and affectionately remembered in the district where he so long resided and for which he has done so much.

The late Mr. Smith was born in November, 1832, at Ludstone Hall, Claverley, Salop, England. In 1850, his father and mother, with the family—twelve in number—emigrated to New Zealand, and landed in Nelson. Shortly after their arrival his father died, and the mother being left to look after the family, it behoved the elder ones to help her. Although barely 17 years of age, young William Smith made his way from Nelson to the Wairau, and found employment on Hillersden, Strenvar, and Lansdowne Stations until 1859, when he travelled to the Mackenzie Country to look for sheep-carrying land. Failing in this object, he came to Kaikoura and examined the Tytler run, Clarence Valley, a sub-lease of which had been offered to him by the lessee from the Crown, Mr. C. F. Watts, of Lansdowne. This run had never been stocked, and as there was no road to it, stores and other station requisites would have to be packed on horseback. The country was over-run with wild dogs, which would be a nuisance to stock, for some years at least; again, in consequence of the altitude of the country the sheep were liable to be snowed up. However, Mr. Watt's offer was accepted, and the run was occupied in 1860. The sheep did well and increased at an extraordinary rate, although the flocks had to be driven to Kaikoura every year to be shorn. The wild dogs were systematically pursued and practically extirpated, and although scab existed on all sides of the run, infection of the sheep was prevented by frequent dipping. The first draft of merino wethers sent to the Nelson market realised by weight 25s per head, off the shears. All the wool was freighted to Wellington from Kaikoura in a small schooner at a cost of £1 per bale. In 1870, Mr. Smith relinquished the Tytler run and went to reside on the Ludstone property. Most of the land comprising the Ludstone freehold, 1513 acres, was purchased from the Crown in 1865, but 230 acres were bought from the late Mr. Richard Beaumont some time later. It was mostly covered with fern, flax, and toi-toi, and over-run with silver grey rabbits. Very little stock was carried till 1870, when systematic clearing, ploughing, and grassing began to tell in favor of the stock, and against the rabbits, which were kept down by poisoning, etc. Mr. Smith also purchased the well-known Claverley Estate, at Amuri Bluff, later, and this run, too, under his wise guidance and knowledge became in time, and remains, another model sheep station.

Until recently the late Mr. Smith took a prominent part in local politics. He was chairman of the first Road Board established here, in 1870, and held this office for

seven years. He was also first chairman of the Kaikoura County Council, retaining that position for three years; chairman of the River Board for seven years; and held various positions for many minor bodies. He was also chairman of the Cemetery Board of Trustees since its establishment in 1881. In 1873, he was appointed a Justice of the Peace, the first in the county, and in this capacity his wise and sympathetic administration of the law invoked respect. At the time of his death he was the senior Justice for the district. He had also been patron or president of nearly every athletic and sporting body in Kaikoura, at one time or other, and though he never took an active part in sport, he was always a most liberal supporter of every organisation that he considered deserving.

In Mr. Smith the Catholic parish of Kaikoura loses its most generous benefactor. He was a devoted adherent of the faith, and his benevolence and generosity towards the Church he loved so well will be ever perpetuated by the beautiful altar he gave to the Church of the Sacred Heart.

In 1871, Mr. Smith married Annie, eldest daughter of the late Mr. Joseph Ward, of Blenheim, and she predeceased him nearly 16 years ago. There were ten children by the marriage, and six (three daughters, one of whom is married to Mr. A. G. Campbell, Bank N.Z., Feilding, and three sons) survive him. To them, who mourn for a loving father, and to the other relatives in their hour of great trial, the heartfelt sympathy of the whole district is extended. The community grieves in the loss of one of the district's pioneers and a noble Christian gentleman.

At the sitting of the Magistrates Court on May 30 feeling reference was made to the late Mr. Smith, and a tribute paid to his sterling worth, sympathy, and charity, by all the justices present. Mr. James Davidson said that Mr. Smith had been an honor to the Bench for over 40 years. Always of a kindly and charitable disposition, his justice had ever been tempered with mercy, and an ornament to the Judicial Department of the State had been lost. His whole life had been a most exemplary one, and on behalf of the local Bench of Justices their sincere condolences were extended to the relatives in their great sorrow.

The remains were taken to the Church of the Sacred Heart on May 30. The funeral took place the following afternoon, when all business places in Kaikoura were closed from 1 o'clock until 3 o'clock as a tribute of respect.

The funeral cortege was the largest ever seen in the district, and consisted of over 90 vehicles of all kinds, besides large numbers of people on horseback, whilst crowds joined the sad procession on its way to the cemetery. All classes and denominations were represented, and nothing could exceed the keen sorrow of the people, the passing away of Mr. Smith being felt as a distinct loss to the whole district. His Grace Archbishop Redwood arrived in Kaikoura from Blenheim on Friday night, but was too late to attend the funeral.—R.I.P.

THE IRISH ENVOYS

Messrs. W. A. Redmond, M.P., and J. T. Donovan, the Irish envoys, had a most successful campaign in the Lismore diocese, in the principal centres of which they appealed for the Home Rule fund, and collected about £1000. Toward the end of May they returned to Sydney, and began a tour of the Western district at Bathurst on June 4. Dates for meetings during the whole of the current month have been arranged.

In accordance with the resolution passed at the last monthly meeting of the United Irish League of South Australia, the executive forwarded by the last mail a draft for £800 to Mr. J. E. Redmond, leader of the Irish Nationalist Party. This, with £1000 sent in December last, makes £1800 sent away as the result of the three weeks' tour of the Irish envoys in that State. After all expenses are paid a small balance will still remain in hand.

Tasmania's contribution to the Home Rule fund is expected to total nearly £530.



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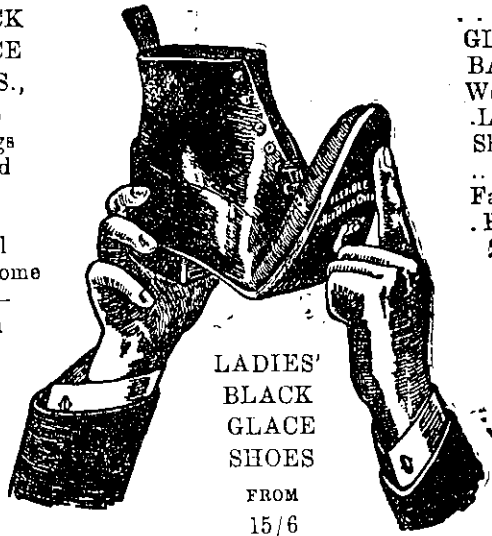
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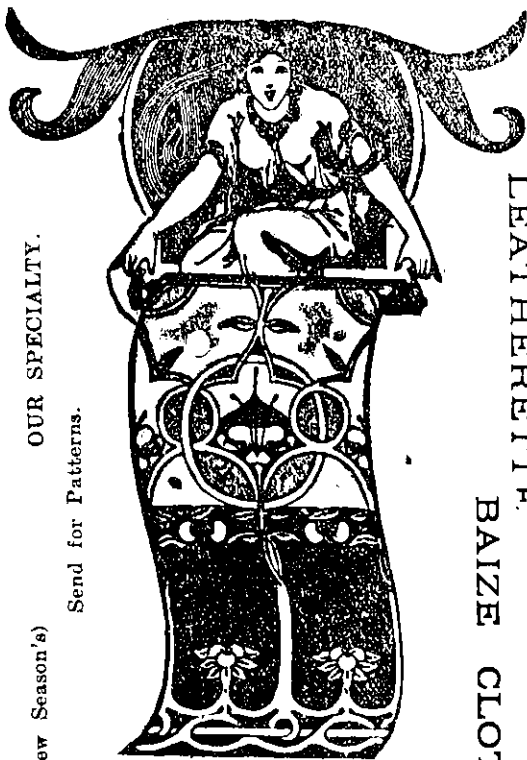
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Mrs. Newett, R. Takle.

DUNEDIN WINTER SHOW

The Winter Show of the Otago A. and P. Society was opened at Dunedin on Tuesday afternoon of last week by the Prime Minister (Hon. T. Mackenzie). Considering the unfavorable weather there was a very good attendance. The Prime Minister delivered a very interesting and instructive address, in the course of which he dealt with the progress of the Dominion from an agricultural and pastoral point of view, and referred to what had been done by the Government in the way of encouraging settlement and improving and extending the knowledge of the tillers of the soil in various directions. In conclusion he congratulated the farmers upon being the main factors, by their industry and perseverance, in doing so much to bring about the satisfactory condition of the Dominion, both from a financial and agricultural point of view.

The entries this year totalled 1432, being just 300 over those of last year, the principal increase being in factory cheese, farmers' butter, fruit and honey, and roots. Taking the Show all round, it was declared by those competent to judge to be the best yet held, and the evidences of its growing popularity indicate that it has great possibilities in the near future. The varied exhibits shown by the Agricultural Department were most interesting, and were carefully inspected and noted by country visitors. The Government is and has been alive to the great future before New Zealand as an agricultural and pastoral country, and the work which is being done by its officers throughout the Dominion is of undoubted educational value to farmers.

The various trophies competed for at the Show were exhibited in Messrs. G. and T. Young's stand in the Brydone Hall. These in themselves made a very effective display, but in addition this well known firm of jewellers had a very valuable and comprehensive exhibit of the latest ideas in fashionable jewellery, chaste in design and most artistic in workmanship.

As usual, the Christchurch Meat Co. had a most attractive display of preserved meats in tins, sheep and ox tongues in tins and glass jars, and extracts of meats. This company has gained a well-deserved reputation both for the quality of its goods and for the superior manner in which they are put up. It is no wonder, therefore, they are growing in popularity.

Messrs. Scoullar and Chisholm have a reputation extending over many years as manufacturers of high-class and artistic furniture, and their exhibit on this occasion fully maintained the high standard of quality and design for which the goods of the firm are noted. The display included bedroom and dining-room suites, hall stands, etc., in fumed oak. Every article shown was made in the firm's factory, and the exhibit gave unmistakable testimony of the artistic taste and superior craftsmanship of our New Zealand artisans.

Messrs. Briscoe and Co. were to the fore with an exhibit of Marseilles roofing tiles, Wunderlich art metal ceilings, well-fire grates, vulcanite rubber roofing, cold water paint, and copper work. The Marseilles tiles and art metal ceilings were shown to advantage in the bungalow structure erected in the Brydone Hall. Our readers need not be told of the artistic effect produced by Marseilles tiles for roofing purposes, whilst art metal ceilings have come to be recognised as the right thing in every dwelling having any pretension to style. These ceilings are put up by the firm's own workmen, with the result that the work is done in an expert and artistic manner.

Mr. J. Ormiston White, the well known coach-builder, had a very attractive exhibit, which for design, finish, and material could not be excelled. The vehicles shown on this stand, besides being finished off in very superior style, had several features as regards tyres and springs, and the adjustment of the seat, which received much attention from visitors to the show.

The Zealandia Range has been recognised by householders as the most perfect of the kind on the market, and hence its popularity. It is economical in the use of fuel, is easy to keep clean and to manage, and has the advantage of an open fire arrangement, so that the kitchen can, if desired, be used as a comfortable living room. Messrs. Barningham are always improving on

their best models, and that for the current year has several features which are sure to be greatly appreciated by householders.

A very attractive exhibit was that of Messrs. Herbert, Haynes, and Co., who had a suite of three rooms fully furnished with examples of the firm's artistic manufactures. These rooms were furnished in perfect taste and harmony, and the effect was most pleasing. The furniture was in the styles most popular now in the Home countries, and the material and workmanship could not be excelled. It may be mentioned that the much admired and artistic decoration of the rooms was the work of Messrs. Smith and Smith.

The Victory Sewing Machine, Carpet Sweepers (English and American) and a very popular labor-saving washing machine were among the exhibits shown by the D.I.C. The Victory Sewing Machine has many features which make it very popular with the housewife, and its latest improvements cannot fail to make it still more so.

The Milburn Lime and Cement Co. had an exhibit of their well known cement, and also many articles manufactured from it. The display showed to what perfection local manufactures have been brought, and to what varied uses cement can be put. As a local concern the company deserves the generous support which a discriminating public accords its manufactures.

Messrs. G. Methven and Co. had an exhibit of their famous boilers. A Methven boiler has many features to recommend it. It lasts longer, because there is no brickwork to fall to pieces, and the frame is cast-iron right through; it heats quicker, because the heat is conserved better; it is more convenient; you can stand it where you like; and it is easy to work with, because of the extra facility it affords lifting the clothes in and out.

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The Cadillac Car has eliminated the two great inconveniences of motoring—the first, cranking the engine; the other, alighting from the car when darkness falls, no matter what the condition of the road or weather, to light the lamps. Doubtless one of the reasons that the operation of gasoline cars has been almost entirely restricted to men, is that it is usually a man's work to crank a motor by hand. Not only experience, but the exertion of much strength is required to overcome the compression and 'turn over' the engine. The other inconvenience is almost as serious and most discouraging when rain is falling or the wind blowing with such force that it is almost impossible to preserve a match flame long enough to light an ordinary lamp. Both are obviated entirely in the new season's Cadillac. A woman can start the car as easily as a man. The lamps in front, and rear, are lighted without an occupant of the car leaving his or her seat. To start the motor a button is pressed, and the clutch is disengaged by the foot pedal. This is all the operator does—the rest is automatic...

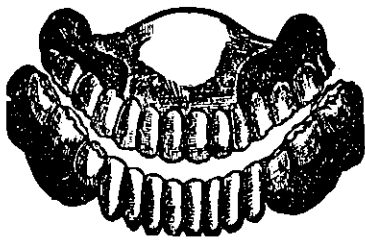
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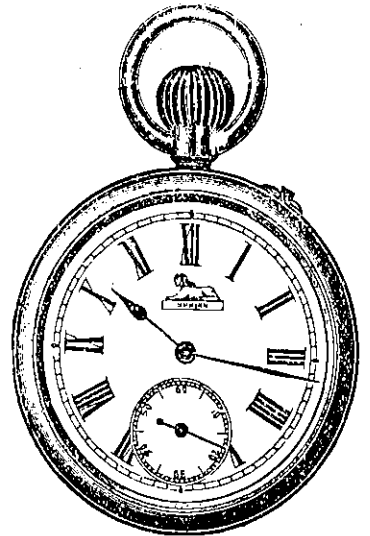
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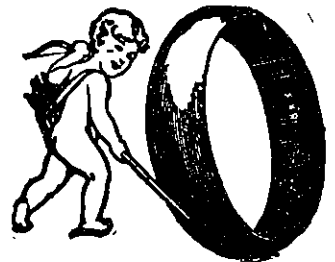
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A company has been formed at Rongotea for the purpose of organising a bacon-curing factory, with a capital of £6000, made up of 3000 shares at £2 each, 5s on application, 5s on allotment, and calls of 5s each in not less than three months.

Mr. Ernest Short, of Parorangi, has received a letter from the Argentine, stating that there is a splendid opening for New Zealand stock in that Republic. The exorbitant shipping freights, however, stand in the way of opening up a trade.

The freezing works at Islington are very busy at present. After a rather slow start this season, they appear to be making up for lost time. Over 6400 sheep were slaughtered in one day recently, and in consequence the other departments of the works are very busy, overtime being the order of the day.

At the Magistrate's Court, Wellington, last week a charge against a man for ill-treating a horse by burning its mouth for lampas was dismissed. His Worship found that there was no evidence that the horse had been so treated for lampas. He added that, what the defendant had done was not a wanton or a cruel act, but a treatment with the object of doing the horse good. Sufficient evidence had, however, been called to show that burning for lampas was cruel, and wrong, and he suggested that the S.P.C.A. might take some steps to notify farriers regarding the law on the subject.

At Burnside last week the fat sheep penned totalled 2787, the majority of which were only of medium quality. The bulk of the yarding was comprised of secondary and inferior ewes. The few sheep forward that were fit for freezing, either wethers or ewes, were eagerly competed for. Wethers made up to 25s 6d and ewes to 24s 9d, equal to an advance over previous week's rates of 1s per head for wethers and from 1s 6d to 2s for ewes. The lambs totalled 1300. Exporters were keen for any lines suitable for their requirements, and values were about equal to previous week's rates. There were 135 head of cattle yarded, bullocks realising up to £15 2s 6d and cows up to £11 2s 6d. Values for good ox beef were even, while for secondary quality lots and for cow beef prices showed a weakening tendency. Only 28 bacon pigs and porkers and 20 store pigs were offered for sale, prices being on a par with late rates.

At Addington last week the entry of fat sheep was large. All descriptions were represented, and export buyers operated freely for all lines suitable for their requirements. Wethers: Four and six-tooth forward, 15s 6d to 16s 3d; two and four-tooth, 14s to 16s. Ewes: Two-tooth, to 17s 6d; four, six, and eight-tooth, 16s to 16s 9d; two, four, and six tooth (very good), 18s 3d. The entry of fat lambs totalled 5414. The range of prices was as follows: Tegs, 17s to 19s 10d; a few extra, to 29s; average freezing weights, 14s 3d to 16s 6d. The fat cattle forward totalled 190. Values were substantially the same as at previous sale. Beef realised 23s 6d to 26s; extra, to 29s per 100lb, the latter price being realised for some nice steers. Steers made £7 15s to £12 5s; heifers, £5 15s to £9 12s 6d; and cows, £5 10s to £8 15s. The yarding of fat pigs was smaller than the previous week, and prices were about the same. Choppers made 60s to 95s; heavy baconers, 65s to 72s 6d; and lighter sorts, 50s to 60s (equal to 5d to 5½d per lb). An exceptionally good line of 21 averaged £4 2s. Heavy porkers realised 40s to 46s; and lighter, 33s to 37s 6d.

THE EXPORT OF DAIRY PRODUCE.

The total export of cheese from New Zealand for the year ended March 31 amounted to 514,093cwt, valued at £1,760,724, an increase over the previous year of 69,031cwt in quantity and of £481,172 in value. The total amount of butter and cheese exported was 856,801cwt, valued at £3,816,972, as compared

with 795,234cwt, valued at £3,152,972 for the previous year, an increase of 61,567cwt in quantity and of £664,000 in value.

THE HANDLING OF MILK.

Speaking at the meeting of the South Island Dairy Association at the Winter Show in Dunedin last week, the Prime Minister said that there is yet an immense field for instruction work in the handling of milk. Although a good deal has already been accomplished, no one can estimate the loss that is still going on through the careless treatment of milk on some of the farms in every district. The only remedy available seems to lie, in patiently and candidly pointing out the need for better methods. We are considering the question of appointing more instructors to work among the farmers and advise and assist them in adopting right methods in collecting and handling milk, and, above all, in taking the necessary steps to ensure that milking machines are kept in a proper state of cleanliness, and that all other necessary steps are taken to ensure that the milk is kept free from contamination from other sources.

COW-TESTING IN NEW ZEALAND.

The extension of the work of cow-testing during the past season (says the Hon. T. Mackenzie at the meeting of the South Island Dairy Association last week) has borne evidence to the fact that the initiation of such work by this division occurred at an opportune time. Since the commencement of the Cow-testing Association movement in New Zealand in August, 1909, with one association and some 800 cows, the department has extended the work, and has this season controlled five such associations with 5400 cows under test. Added to the work under the direct control of the Dairy Division there are at the time of writing at least six other co-operative associations testing an aggregate of over 8000 cows. Besides the work being done by the associations, a number of cows are being subjected to test in a less comprehensive way by their owners. Dairy men are studying the individual cow and her production with an increased interest in our special dairy districts. It is probable that yield testing will be increasingly availed of as the business method of improving and purging dairy herds.

HINTS ON HORSESHOEING.

To shoe the horse correctly one must take great care in fitting the shoe to the foot and always make the shoe as wide at the heel as it will permit, and that is where the horse is spoiled from a colt up (says the *National Stockman*). If a shoe is fitted too closely it is bound to cause contraction and lame the horse. On some horses that require it one has to fit close, but I have seen shoes fitted one-eighth of an inch from the wall of the foot or outer edge. That in time will start corns. Now, as to the frog. It must touch the ground if you want a good healthy frog. For this reason one must not shoe too high at the heel, but always shoe higher at the heel than at the toe, and leave the heels high in trimming the foot for the shoe. As to flat feet, most cases of flat feet come from carelessness of the owner in leaving the shoes on too long. A shoe for a flat foot should be wide in the web and concaved well so as not to touch the sole of the foot, and a good piece of sole leather under it with some good hoof ointment on the foot will bring the foot all right in time, but the owner must do his part, as that has as much to do with the shape of the foot as the shoeing, for a flat-footed horse should be shod every three weeks. There are horses that should wear bar shoes that do not, for it is the only shoe for a flat foot provided it fits properly.

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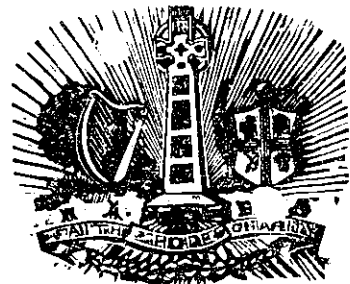
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The Entrance Fees are from 2s 6d to £4, according to age at time of admission.

Sick Benefits: 20s per week for 26 weeks, 15s per week for the next 13 weeks, and 10s a week for the following 13 weeks. In case of a further continuance of his illness, a member of seven years' standing previous to the commencement of such illness will be allowed 5s per week as super-annuation during incapacity.

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In addition to the foregoing, provision is made for the admission of Honorary Members, Reduced Benefit Members, and the establishment of Sisters' Branches and Juvenile Contingents. Full information may be obtained from Local Branch Offices or direct from the District Secretary.

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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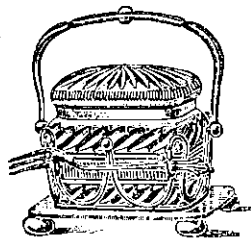
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The Catholic World

BELGIUM

CATHOLIC MAJORITY AT THE ELECTIONS.

Owing to neglect of organisation the Catholics suffered defeat in many centres at the Municipal elections in Belgium. The lesson has not been lost on them, for we learn that at the Parliamentary elections last week the Catholic Ministry secured a majority of 16 over the combined Liberals and Socialists. There has been rioting by Socialists, who attacked Catholic establishments and clubs at Ghent and Brussels. The Opposition accused the de Broqueville Government of having no programme, to which M. Helleput, the Minister of War, replied at a meeting in Antwerp: 'No programme! When the last working-man will live in his own house, when the last toiler in the fields will have his own bit of land; when the last woman will quit the factory and become again the angel guardian of her children and her home; when everyone shall receive fair wages and a more equitable division of the profits; when we shall have efficaciously guaranteed everyone against the waste of strength, against sickness, want of work, helplessness and old age; when the barbarous negroes of the Congo shall have become our brothers, thanks to the apostolate of our missionaries; when Antwerp will have been made the first port of the world; when the poorest father of a family can send his children to the school of his choice; when the Flemings will have their Flemish University, then and only then shall we rest a little bit, but the party will still have work to do. How can it even fold its arms, especially in presence of that tremendous undertaking that is now palpitating with energy and faith—viz., the task of forming and multiplying Christian Workingmen's Unions?'

ITALY

THE PEACE OF CONSTANTINE.

The preparations for the celebration of the Peace of Constantine next year continue. Among other proposals there is talk of building a church at the Ponte Miliro, where the great victory took place. In some quarters the wish is expressed (remarks a Rome correspondent) that a suggestion put forth some years ago by Mgr. Stapylton Barnes may now be carried out—viz., that of excavating below the present sacristy of St. Peter's, where in all probability the Golden Cross of Constantine will be found, and with it the solution to many problems regarding the precise spot of St. Peter's martyrdom and of his relics. But there does not seem to be much probability that this course will be followed.

ROME

CHURCH MUSIC.

The tenth Congress of the Italian Association of St. Cecilia, held in Rome recently was an unqualified success, and gave abundant proof of the progress made in Italy in Church music. In the audience with the Holy Father after the Congress, his Holiness again insisted on his wish that the faithful should take part in the liturgical chant. He recalled several instances in his own priestly life when he had the satisfaction of hearing his whole congregation—men, women, and children—joining in the singing.

THE HOLY FATHER AND THE CHILDREN.

On Low Sunday, after giving audience to various people, the Holy Father went to the Sistine Chapel. There he found 400 children, with their parents and friends, in all 1300. They had come from France in order to thank the Holy Father for his recent Decree on Holy Communion. On St. Joseph's Day all these 400 children had made their First Communion, and they had offered it up for the Holy Father. When the Pontiff was seated on his throne Cardinal Vannutelli presented the pilgrims and read an address. After the

Cardinal's address one of the children came forward, and read a short speech—'As the little children of Judea once pressed around Our Saviour, so behold us, the little children of France, at the feet of your Holiness. We come in the name of hundreds of thousands of our little companions, who have remained at home though they wished so much to accompany us to Rome, in order to thank your Holiness for the great favor you have done us in allowing us children to anticipate the age of our First Communion. By this act of paternal kindness your Holiness has won all our hearts, and we will not cease from henceforth to pray every day for you. Every day we will love you more and more, and to-day it is our joy, most holy and beloved Father, to promise you a fidelity, which nothing will ever shake, to the Holy Church, our Mother, and to Him Who so gloriously rules it in the name of God.' After this each boy and girl was brought to the Holy Father. Several of them presented albums containing in all 150,000 signatures of the children who, on St. Joseph's Day, had made their First Communion for the Holy Father. Pius X. had a word for each and presented each with a medal, on one side of which was the figure of the Sacred Heart, with the words, 'Behold this Heart, which has loved men so much'; and on the other the image of the Pope, with the mottoes, 'Catholics and Frenchmen always' and 'God protect France.' After this the Pope read a long discourse in French, in which he urged the children to become daily communicants.

REVISION OF THE VULGATE.

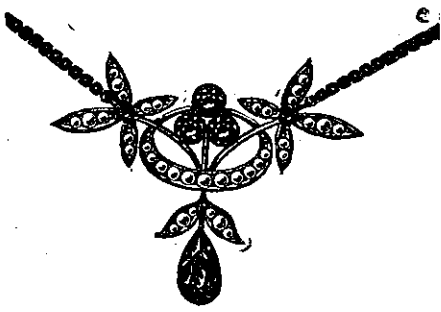
Great progress has been made during the past year in the revision of the Vulgate. The collations of different codices made by Abbot Gasquet's collaborators in various libraries of Europe are periodically arriving at Sant Anselmo's on the Aventine, and the variants disclosed brought together and grouped in large registers, thus making it possible to determine the critical value of the present text. Absolute accuracy is ensured by the photographic copies of the entire MSS. used. The collection of these photographs is already making a formidable show on the shelves of the Commission Room.

UNITED STATES

A COMMUNITY OF CONVERTS.

There is a little town called Red Hill, in the State of Texas, which has been the beneficiary of the Catholic Church Extension Society by the building of a little chapel there. Catholicity in Red Hill has a peculiar history. During the famous Know-nothing movement, an attempt was made to form a branch of the organisation in that pioneer community. The principal man of the community was, of course, consulted and asked to head the movement. He read the literature offered and took the matter under consideration. Noticing that the whole movement was directed against the Catholic Church, which was described to him as almost the root of all evil, he made up his mind that, in order to decide honestly, he would have to satisfy himself that the charges against the Catholic Church were true, so he began a systematic study of the Church from all sides. The result of his study was disastrous to the branch of Know-nothingism. He entered the Catholic Church. He became a most devoted member and succeeded in converting nearly all of his neighbors. The mission at Red Hill is made up of the descendants of these converts. They have kept the faith, with all the fervor of converts, without even having a chapel of their own until the Catholic Church Extension Society stepped in and made a chapel possible.

Do you doubt the sun will rise?
Or the stars will fill the skies?
Or that Woods' Great Peppermint Cure
Is only made of drugs most pure?
You never doubt there well-known facts!
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And know that Woods' Great Peppermint Cure,
Is the only cough remedy that is sure!



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Jewellery should head the list. For a man or woman married or single, pretty or plain, Jewellery is the best of all, because it is sure to be appreciated.

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NECKLETS & PENDANTS.

Pendants from 20/- to £8/10/-.
Pearl and Turquoise Pendant, 80/-
Garnet and Pearl Pendant, 70/- to 80/-.

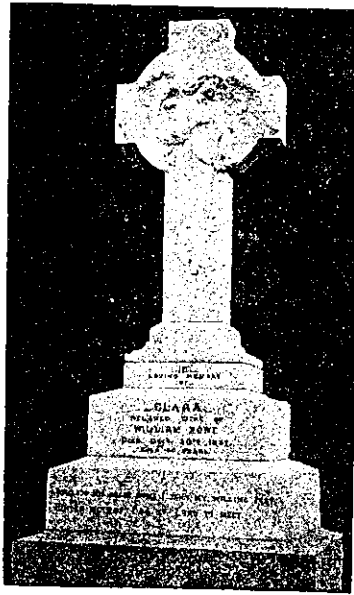
All-pearl Pendant, 30/- to 100/-.
Tourmaline and Peridot Necklets, 15 ct. gold, £15/15/-

Aquamarine and Tourmaline Necklets, £10/10/-

Other Necklets, 70/- to £25.

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Best Brands of Wines, Spirits, and Beer. First-class Sample Room.

A Porter will attend Passengers on the Arrival and Departure of Steamers. First-class Stabling. Horses and Buggies for Hire.

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All the year round we hold Large Stocks of CHINA, GLASS and EARTHENWARE of every description, but before Xmas we import a larger variety of goods suitable for gifts. This season we have an enormous selection of DINNER, TEA, and TOILET SETS, FLOWER POTS, VASES, SALAD BOWLS, FRUIT DISHES, GLASSWARE of all kinds, and all useful and ornamental goods suitable for presents.

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and a visit to our large Showroom will be appreciated irrespective of purchase.

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Very Cosy!

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CHEAP!

REPAIRS to Lawn-Mowers, Bicycles, Sewing Machines, Mangles, Wringers, Etc.

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56 GEORGE STREET, DUNEDIN

Scott's Hair Restorer

For Restoring Grey or Faded Hair to its Natural Color. It stimulates to healthy action the enfeebled glands of the scalp, arrests the fall and promotes the growth of the hair, rendering it soft, youthful, and glossy. Faded or grey hair is restored to its original color. It is not a dye, and does not contain oil.

Price, 2s 6d per bottle; posted, 3s.

We carry a complete stock of the following:—Bandages, Cotton Wool, Gauges, Enemas, Douches, Bed Pans, Hot Water Bags, Trusses, Silk Elastic Knee-caps and Stockings, etc., etc.

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(OPPOSITE HERBERT, HAYNES & CO.).

Every Woman Knows

LUCK and CHANCE do not make Prosperous Families.

ECONOMY is the Father of Success.

Buy . . .

Baster's Primest Meat for Cash

And that is True Economy.

We are in the front rank in the Manufacture of Sausages. Our Tremendous Turn-over is sufficient guarantee.

Come right along and see our Display, the Quality alone is worth inspection.

The Business is solely conducted under my own personal supervision.

My Motto - Cleanliness, Civility, and Attention

Try our Famous Green-Cut Bone for your Poultry, and you will always have eggs in abundance.

ONLY ONE ADDRESS . . .

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AUCKLAND'S POPULAR CHEAP CASH BUTCHER AND ICE MANUFACTURER

137 PONSONBY ROAD.

'PHONE 1114.

Trams stop at the Door.

Domestic

BY MAUREEN.

Swiss Honey Cakes (One Dozen).

Heat together one-half pound of honey and two ounces of butter; stir well, and when nearly boiling remove from stove to cool. Chop fine two ounces of blanched almonds (sweet), the rind of a lemon, a salt-spoonful of carbonate of soda, dissolved in water. Mix and let stand in a cold place over night. In the morning roll out one-half inch thick; cut in squares and place on top chopped nuts and citron. Bake in a brisk oven twenty-five minutes.

Iron in Vegetables.

Although it has long been popularly supposed that spinach is especially rich in iron, the results of analyses by Professor Hansel, of Dusseldorf, seem to prove that several other vegetables contain more. Spinach holds only .036 per cent. of iron oxide, but lettuce and cabbage each contain .055 per cent., and the leaves of celery and of kohlrabi are also richer. Potatoes, carrots, green beans, mushrooms, and hazelnuts contain from .011 to .020 per cent.; onions, radishes, and cauliflower but .004 per cent.; tomatoes and apples only .001 per cent. When these vegetables are boiled, a portion of the iron oxide is dissolved in the water, and is lost when the water is poured off.

Swiss Rice Soup.

Wash one-fourth pint of rice, and drop it into two quarts of fast-boiling water. Season with a scant teaspoonful of salt, one tablespoonful of chopped onion, a blade of mace, and sprig of parsley. When the rice is well softened, put the whole through a colander, then place again on the stove to boil. Thicken with a generous tablespoonful of flour rubbed smooth with cold milk, with more salt if necessary, and a little pepper. Let boil up once, then simmer slowly five minutes; draw to the side of the stove, stirring slowly. Beat two eggs in one-fourth pint of cream and mix well with the soup. As it is taken from the stove add two tablespoonfuls of grated cheese, and when served drop a half teaspoonful of minced parsley over each plateful.

Date Mould.

Date mould is very good. Take a pound of dates, remove the stones and chop them roughly. Place in a pan with the grated rind and juice of a large lemon and sufficient water to cover. Simmer for some time, and if all the water dries into the fruit add a little more. When the whole is a thick paste pour into a wetted mould and allow to get cold. When cold turn out and serve with either custard or cream. For special occasions whipped cream, sweetened and flavoured with lemon, may be piled on the top of the mould and heaped in tiny piles around the base. In that case the top of the whole should be garnished with two or three well-shaped dates.

Household Hints.

Inkstains can be taken out of linen by rubbing paraffin on the stains, letting it soak all night. Then wash in the ordinary way. Afterwards apply soap to the spots and boil for twenty minutes.

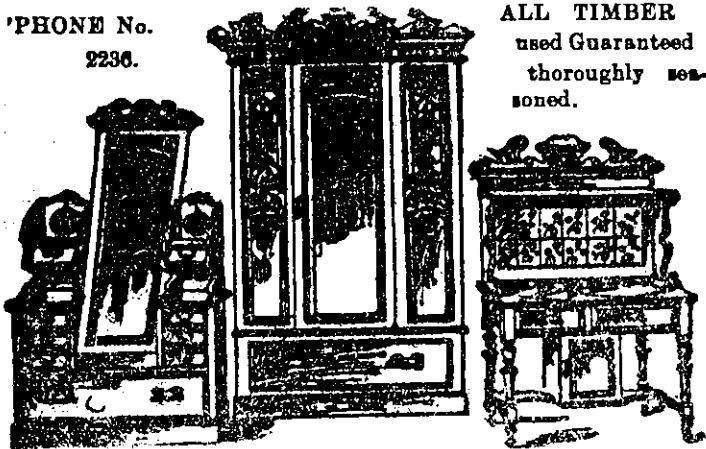
Well mix together a spoonful of table salt, two of soft soap, two of powdered starch, and the juice of a lemon. Lay this mixture on both sides of a mildew stain with a brush, and then lay the article on the grass and allow it to remain for twenty-four hours or more, until the stain disappears.

White of egg will be found a good medium for cleaning leather chairs that are in need of renovation. The chairs should be dusted thoroughly first, and the white of egg be rubbed over them. After it has dried the chairs must be rubbed thoroughly with soft, clean cloths.

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Science Siftings

By 'VOLT.'

Icebergs.

No two icebergs appear to be exactly alike in size and shape. Some look for all the world like Arabs' tents as they glide along, and others like cliffs, castles, cathedrals, yachts, and occasionally they resemble some well-known animal. Some of the pinnacles of a large berg rise nearly 1000 feet above the water, while the base may occupy an area of ten or twelve acres. Seen through a powerful glass, one may detect waterfalls upon these islands of ice and all kinds of Arctic birds, and perhaps a few seals.

Priest Invents Alarm.

A combined burglar and fire alarm was exhibited in Baltimore recently, by its inventor, Rev. Emidio Orlandi, of Rome, Italy. Father Orlandi claims that his machine when set in a room where a safe or other depository for valuables is kept will not only detect the thief and sound an alarm, but will photograph the intruder in action. As soon as the thief attempts to tamper with a safe the mechanism, which resembles a clock, is set in motion, a flashlight is set off and the film exposed. In case of fire the apparatus sounds a bell or it can be connected with fire protection companies' offices and notification of a blaze given.

Green Wall Paper.

There are still people who refuse to sleep in a room that has a green paper on the walls. They know that not so many years ago it was discovered that a great many people were poisoned by sleeping in rooms that had green paper when they did not leave the windows open for ventilation at night, as they should. Green dye was very hard to find, and most of the wall paper makers used salts of arsenic, which is a deadly poison. But one day there was born in England a very inquisitive boy named Perkins, who wanted to investigate everything when he grew up. As he got older he started to make experiments with things that no one else cared to bother with, and, among other things, he found that beautiful dyes of all colors could be made from common coal tar. So now arsenic is not used in wall papers or in any other dyes for domestic use, as the coal tar dyes are much cheaper and better. But there are still some people who do not know this, and that is why they do not like sleeping rooms with green paper on the walls.

An Electric Lift-Bridge.

The new bridge over the Missouri River, just being completed at Kansas City, is to have a draw that is lifted bodily into the air, to let vessels pass, instead of tilting up at one end like the rolling-lift bridges or swinging outward on a pivot. The new bridge will be remarkable not only as for its size (having the longest riveted span yet built), but even more so for the quickness with which it can be placed in position to allow vessels to pass. The upper deck is wide enough for two street cars, two teams, and two walks abreast each other, and is stationary. Below it is a double-tracked railroad deck which can be raised by means of electric motors so as to clear the river steamers. This movable deck weighs 1,500,000 pounds, but the counterweighting and the lifting apparatus have been so cleverly designed by the engineers that it will take only 50 seconds to raise or lower this deck. Even at high water, the bridge will give a clearance height of 55 feet when the lower deck is raised, and the delaying of trains by their being bridged will be reduced to an almost negligible amount.

Portraits and Enlargements . . .

Have your Photograph or Group taken at the 'TESLA' STUDIOS, opp. the Post Office, Wanganui, or Here-taunga street, Hastings. Artistic posing and grouping. Enlargements made from any photo. in black and white, sepia, Oils, or water colors.

'PHONES—Wanganui 381, Hastings 315.

Intercolonial

According to the census returns the Catholics of Queensland number 137,086.

On May 24 the Sisters of St. Joseph celebrated the silver jubilee of their establishment in the archdiocese of Hobart.

On Sunday, July 14, his Lordship Bishop Higgins will open the new primary school to be conducted by the Christian Brothers at Ballarat East. The building cost £3400.

On June 5 the diamond jubilee of the priesthood of the Right Rev. Monsignor Hoyne was celebrated in the Convent of Mt. St. Canice, Lower Sandy Bay, Hobart, of which institute Monsignor Hoyne is chaplain.

The Rev. Father E. J. Flanagan, Administrator of SS. Michael and John's Cathedral, Bathurst, has been appointed to succeed the late Monsignor O'Donovan as pastor of the important parish of Mudgee, where he will take charge about July 1. The Rev. Father S. H. McGee succeeds Father Flanagan as Administrator of the Cathedral.

The results of the Federal Public Service examinations were announced recently (says the *Catholic Press*). The pride of place for the Commonwealth was carried off in a very decisive manner by St. Patrick's College, Goulburn. The first, second, third, twelfth, and nineteenth places in New South Wales, as well as first, second, and fifth places in the whole Commonwealth were won by the St. Patrick's College students.

Eulogistic tributes (says the *Freeman's Journal*) were paid to the self-sacrificing labors of the late Very Rev. Father Ginisty, S.M., formerly of St. Patrick's Church, Church-hill, at an enthusiastic meeting of his friends on May 28, at the Hotel Australia, held for the purpose of inaugurating a movement to perpetuate the memory of the devoted Marist Father. Subscriptions amounting to about £150 were received at the meeting.

The Archbishop of Melbourne, as president of the Newman Society of Victoria, recently entertained the members and their friends, to the number of 600, in the Cathedral Hall. The gathering was a brilliant one, and included representatives of the learned professions and the clergy, the University being represented by the warden of the Senate, Dr. T. P. Mc-Inerny. The Archbishop delivered an eloquent address on educational matters during the evening.

The ceremony of the laying of the foundation stone of a new church at Ulmarra was performed by the Bishop of Lismore on Sunday, May 19. The large congregation and the amount contributed are striking proofs of the enthusiasm of the people. The new church will occupy a beautiful site on the banks of the Clarence, and will add to the attractions of a town which already is strongly marked by many charms. After an address by his Lordship Bishop Carroll a collection was taken up, when the sum of £455 was subscribed.

The ever-increasing Catholic population in the suburbs, especially South Melbourne and Middle Park, has necessitated contracts totalling £15,000 being let for additions to SS. Peter and Paul's and Our Lady of Mount Carmel (writes the Melbourne correspondent of the *Freeman's Journal*). The Archbishop, on Sunday, May 19, blessed and laid the foundation-stone of the proposed additions to the latter church, which was built by the Rev. Prior Butler, O.C.C., but which the Very Rev. Prior Kindelan, O.C.C., finds it necessary to enlarge at a cost of £7000. Speeches were delivered by his Grace, the Hon. J. G. Duffy, K.C.S.G., and Dr. A. L. Kenny, K.C.S.G. Subscriptions were received in aid of the building fund, and a generous response was made, the total amount handed in being close on £801.

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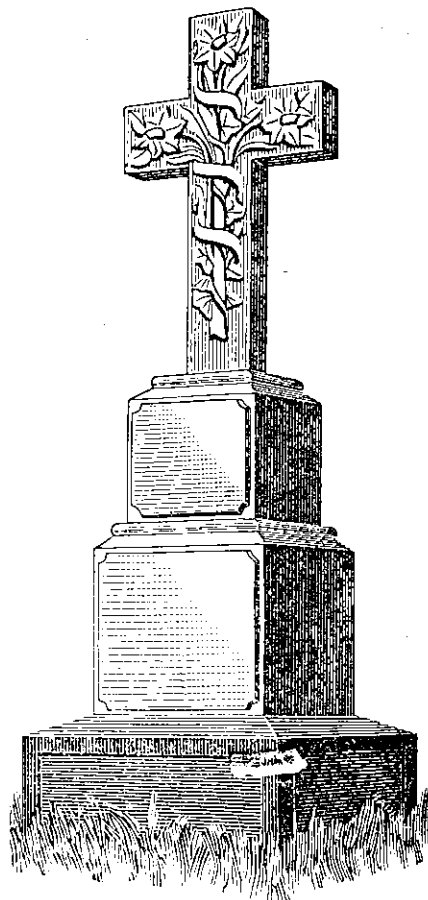
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The Family Circle

THE BEE'S WISDOM

Said a little wandering maiden
To a bee, with honey laden—
'Bee, in all the flowers you work,
Yet in some doth poison lurk.'

'That I know my little maiden,'
Said the bee, with honey laden;
'But the poison I forsake,
And the honey only, take.'

'Cunning bee, with honey laden,
'That is right,' replied the maiden;
'So will I, from all I meet,
Only take the good and sweet.'

TOPSY

Topsy, yes, that was her name; smiling, light-hearted Topsy.

She was seven years old, seven whole years—it seemed an age to her and as she thought of it, she presumed she must be very near a woman.

She was the joy and sunlight of the Wright family; without her smiling, winning ways, her quaint witticisms, and her never-ending baby prattle, what would father and mother have done?

Her brother Tommy was a bright-eyed, good-hearted boy, full of fun and mischief, and nearly two years older.

One of his characteristics (when Topsy was around) was a great contempt for girls and their mission in life, and often did he avail himself of expressing his thoughts to her, though she was his constant playmate and companion.

No one knew how she got her nickname; even her parents had forgotten. Certain it was that this was the only name she went by even if she had been christened Isabella. Isabella! She hardly knew how to pronounce it; Topsy suited her far better, it was so much prettier.

Perhaps—if you are anxious to know how she got this queer title—perhaps it was because when she was young (of course she was not now, for she was seven years old), she had turned everything topsy-turvy, or perhaps—well, there are a hundred reasons that could be guessed.

Topsy now sat on the front porch of the spacious house, calculating on the possibilities and probabilities of her future life, as any young lady of her mature age would have done under like circumstances.

On her head was a new sun-bonnet, a gift from mamma that very day—a birthday present she said.

Topsy had thought that hardly enough, but mamma had consoled her by saying that father was going to town that afternoon, and maybe he would get her something nice. However, the sun-bonnet was nice pink—the very prettiest shade, for Topsy was an admirer of bright colors.

Just at this juncture Tommy came around the corner, whistling what he considered a very fine tune. Among the arguments he used against being a woman, was that they couldn't whistle.

'Come, Tommy, let's go and play,' said Topsy, with as great an air of dignity as she could assume.

'Just like a girl,' commented Tommy; 'always wanting to do something that is of no use to the world.'

'Well I will let you know that I am seven years old, most as old—well, real old, and I don't care whether you play with me or not,' said Topsy, with great decision.

'I suppose a woman must have her own way, so come along and I will play with you,' for Tommy wanted to play even more than Topsy. His position as a man forbade him to surrender without a struggle.

Topsy jumped up quickly; she well enough knew that it would not be long before Tommy would forget all about his dignity, and the relative importance of man and woman.

They went first to the long, spacious old barn, situated immediately across the road, surrounded by numerous sheds, stacks, and outbuildings.

'I tell you what we will do,' said Tommy, for he was generally leader in all the sports, and Topsy a faithful follower; 'We will play hide and seek.'

Soon they were at play, and the barn echoed and re-echoed with their shouts and laughter. Now, Tommy would find Topsy with her head and body safely hidden beneath a pile of hay, her tiny shoe in plain sight; then she would find her brother in some out-of-the-way place.

'Well,' said Topsy to herself, after she had been repeatedly easily caught, and Tommy had as often told her that it was nothing to catch a girl, 'I am going to hide this time where he won't find me.'

Soon, as Tommy started out to count, she noiselessly glided out of the barn, out of the yard, and into the meadow lot beyond. The grass was still wet, caused by a heavy rain that had fallen the night before; but she did not mind that; her only thought was to safely hide from Tommy. On she trudged, until she came to the railroad track. This was one of the great lines of the West, and trains passed at short intervals.

She climbed the fence, and looked over: 'Mamma don't want me to go on the track: she has said that lots of times, but that was when I was younger, when she was afraid I would get hurt—when I wasn't seven years old. Of course she wouldn't care now,' and with these words she climbed over, and ran down the track.

It was forbidden ground, and sweet to tread. Both before and behind her lay the long steel rails, stretching away in the distance until lost to sight.

'Oh, how small the track is way yonder,' she said to herself.

While Tommy was at the barn looking in every corner and out-of-the-way spot, crying, 'Come, Topsy, you can come in free,' she was toddling along as fast as her tiny feet could carry her down the track.

On, on she ran, through cuts and over embankments, it was all the same to her, for she never dreamed of danger. At last she neared the river; she could hear the water splashing over the rock, and the noise seemed very loud.

She had forgotten all about Tommy now; her only thought was of the river. When she reached the bridge, the scene held her spellbound. Everything was so new and strange that it was some time before she discovered that the bridge was partly gone.

The hard rain of the previous night had done the work, and, though from a short distance it looked all right, it would have carried to destruction the first passing train.

Young as she was, she comprehended the impending danger: but how to avoid it she did not know.

She would go home and tell her father; and she started on her backward journey of over a mile, when perhaps a few miles behind her hundreds of human lives were being carried forward to a horrible fate. It was a long journey home; and tired, toddling feet make slow headway. She had not gone 40 rods before she saw a passenger train approaching with lightning speed.

How it came! Topsy had never seen anything travel so fast before. It made her flesh creep as she heard the steel rails by her side, snap, snap, the warning of approaching danger. She did not heed it, but walked bravely forward.

What could she do? Would she be killed? The engineer whistled a warning; she did not know its meaning, but, seizing the new pink sun-bonnet from her head, she took it by the string, waving it, frantically shouting, 'Stop, Mr. Driver, stop, stop!'

Would he understand, what would she do? Topsy never moved from the track. Her little arms continued to frantically wave the pink alarm; her little voice to pipe the cry of danger.

The monster machine uttered a series of wild shrieks, the air brakes were applied, and, grinding and

groaning, the engine stopped within a dozen feet of the child.

The fireman jumped out, and in a harsh voice inquired what the 'young un' did that for?

Topsy looked timidly up, but could not say a word.

The engineer then came, and kindly asked her what was the matter. She tremblingly told her story, and at the same time pointed to the bridge a few rods away. Both ran hastily forward, and found the story only too true.

Instantly it became known that the child, scarcely more than a baby, had saved the lives of the passengers.

Their prayer of thankfulness was merged into enthusiastic praise of Topsy. One of the first things they determined upon was to make up a purse for her.

The head of the railway chanced to be on the train, and, of course, was one of the first to hear the story. He came forward, and told them not to trouble themselves, as the girl would be rewarded. The train backed up to the last town, and remained there until the bridge was repaired. It carried all of the passengers from the scene of the 'hold-up,' with the single exception of the head of the railroad, who accompanied Topsy to the home of her parents.

There he told the story to her surprised mother and father, and wondering Tommy. He insisted upon making her a present of a goodly sum of money.

In a few days she also received a gold medal, which bore the simple inscription: 'Awarded to Miss Isabella, on her seventh birthday for heroic conduct in saving the lives of many passengers.'

Ever after that Topsy was the heroine of the neighborhood, and her mother was never weary of telling the story of her youthful bravery. Tommy did not again tease her about being only a girl; instead, he secretly envied her.

WHEN AUTHORS STUMBLE

A line by W. J. Locke runs: 'He talked incessantly all the time.'

Writes Arnold Bennett: 'She won 15,000 francs in as many minutes.' Pretty long session, that!

Another novelist says: 'Her eyes filled with silent tears.' Generally they boom like billows, you know.

According to another, the hero 'brushed her hair with his lips.' Scarcely an improvement on the old method, we think.

Another writer remarks: 'Charlotte Von Stern was, when Goethe first met her, several years older than himself.' But later, of course, 'twas otherwise.

'He rested his feet on the back of a chair and blew smoke rings with half-closed eyes.' We've seen it done with the mouth.

Marjorie would often take her eyes from the deck and cast them far out to sea.' As a caster, old Ike Walton had nothing on Margie, believe us!

'Speechless with horror and loathing, I tottered a helpless jelly against the jamb.' We believe that the mess was cleaned up in the next chapter.

ANCESTORS

Ex-mayor Dunne, of Chicago, in an address to young men, preached the doctrines of sturdy democracy.

'People bother too much,' he said, 'about their ancestors. If you believed all you heard, you'd think that every other man was descended from William the Conqueror or Charlemagne.

'My advice to a young man would be this:

'“Don't bother about your descent unless you are an aviator.”'

A CONTINGENCY

A commercial traveller at a railway restaurant in one of our Northern towns included in his order for breakfast two boiled eggs. The waiter who served him brought three.

'Waiter,' said the travelling man, 'why in the world did you bring me three boiled eggs? I only ordered two.'

'Yes, sir,' said the waiter, bowing and smiling, 'I know you did order two, sir, but I brought three because I jus' naturally felt that one of them might fail you, sir.'

HORACE GREELEY'S WRITING

Horace Greeley's penmanship was so bad that someone always had to translate it into English. Sometimes these translations were blunderingly funny, as in the case of his answer to a lecture committee in Illinois. Here is what Greeley wrote:

'Dear Sir,—I am overworked and growing old. I shall be sixty next February 3. On the whole, it seems I must decline to lecture henceforth, except in this immediate vicinity, if I do at all. I cannot promise to visit Illinois on that errand—certainly not now.'

And here is what the chairman of the committee replied:

'Dear Sir,—Your acceptance to lecture before our association next winter came to hand this morning. Your penmanship not being the plainest, it took some time to translate it. But we succeeded, and would say your time, "third of February," and terms, "sixty dollars," are perfectly satisfactory. As you suggest, we may be able to get you other engagements in this immediate vicinity. If so, we will advise you.'

PUNCH AND JUDY

Punch is the last survival in England of the old mystery or sacred plays, of which the Bavarians retain one in the now noted play at Oberammergau.

The full name, Punch and Judy, is from the two chief characters, Pontius and Judas. Punch as a Roman, speaks with a foreign accent, has a Roman nose, and has on his back a hump.

This is in consequence of the tradition that after the condemnation, Pontius was haunted by the idea that the evil one sat on his back. In his exile, he was always followed by a black dog. Hence the introduction of Toby, so named from the dog of Tobias in the Bible.

Judas has now been transformed into a woman, because he was dressed in a flowing robe, after the fashion of the East.

FAMILY FUN

Match Puzzles.

Place two wax vestas lengthways on the back of a china plate, the brimstone of one touching the end of the other. Light the latter, and ask the company to guess how long it will be before the second match catches fire. Many guesses will be made, but none will be correct, for the simple reason that the second match will not catch fire if the plate is perfectly dry. It will be noticed that when the first match burns half-way it curls, often at a distance of a clear inch, so that the flame does not reach the second match.

Lay a match on the table, and rest across it, alternately on one size and the other, ten or a dozen others. When all are straight, crossing the middle match at the same distance from their own extremes, lay across the top another match, parallel to the bottom one. If you now carefully lift the whole arrangement by the match first laid down—namely, the bottom one, on which all the others rest—you will find that all the matches 'jam' one another in such a way that none will fall.

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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.