

whose health had been failing for some time, was offered to Father Golden and accepted by him. Here there was a large amount of heavy work to face. Besides a debt of some £250 on the fine presbytery and convent, founded by Father O'Meara, improvements of urgent necessity, and which would cost about an equal sum, had to be undertaken at once. The school, church, convent, and presbytery benefited by these improvements, general drainage and sanitary arrangements being the most needful and expensive on the agenda paper, approved by the newly-elected committee. When the proposed works were passed, Father Golden announced that he would make a house-to-house canvass for subscriptions. A few there were who foreboded failure, and expressed their views to others. It was afterwards found that the prophets of ill-omen paid nothing. But the Catholics of Feilding are a brave, generous, and high-minded people. On the occasion under review, they covered themselves with great honor. They are not a large community, and yet in a few months the collection amounted to £450, leaving only a trifling debt on the parish. This happy result exceeded all expectations, and much surprise was expressed at the same by clergy and people. The pastor, when reading the list and thanking the people, could hardly restrain his deep and evident emotion. He very justly felt proud of them, and said he would ever remember the noble response they had made to his appeal. Their generosity was beyond all praise, and he promised to have them ever in his mind at the Holy Sacrifice of the altar. On that Sunday St. Brigid's Church was crowded, for it had become known that Father Golden had resigned his charge, and would be leaving in a few days. Besides the improvements at Feilding, a contract had been let and the timber placed on the ground for a new church at Apiti. Kimbolton was also moving for a church, but the prices asked for different sites were absolutely prohibitive. The question was allowed to rest for a while, until saner views supervened.

Again came back the rheumatic troubles even with added violence, owing to the climatic conditions and situation of Feilding. After mature thought and medical advice, he offered his resignation to the Archbishop, though, as he told his friends, with the utmost reluctance. This drew from his Grace a letter of deep and touching sympathy. It runs as follows:—

Wellington, February 1, 1911.

'My dear Father Golden,—I am very sorry to learn from your letter of the 30th ult. that you have determined, for reasons of health, to sever your connection with this archdiocese for ever. This is sad tidings for me after so many years of friendly acquaintance and so long a period of useful service. But the inevitable must be accepted with resignation. I hope I shall be able to replace you at Feilding when the date fixed in your letter expires. Meanwhile I sympathise much with you in your trials, and I wish you every blessing wherever you may go.

'Yours faithfully in Christ,

* FRANCIS REDWOOD, S.M.,

'Archbishop of Wellington.'

The 'long period' referred to by his Grace totalled sixteen years. Father Golden returned to the Hot Springs once more, and from thence went to the Mater Misericordiae Hospital, Mount Eden, Auckland. During a month at the hospital he underwent a course of special treatment in an institution in Auckland, deriving very great benefit from the same. At the instance of the Right Rev. Dr. Cleary, he attended to the Mater Misericordiae Hospital and St. Vincent's Home, celebrating a second Mass on Sundays in the Convent of the Sacred Heart, Remuera.

Father M. Furlong, pastor of Devonport (with the Lake and Northcote), was just getting a year's holiday to Ireland, and the Bishop appointed Father Golden to fill his place in the meantime. The arduous duties of this extensive parish he undertook with his usual courage and goodwill, and astonished people by the amount of work he could get through in spite of over forty years in the priesthood. The very mild and

genial winter of Auckland, in strong contrast to that of the south, suited his health admirably, and he grew quite fresh and vigorous.

It would be unfair to Father Golden to close this article without reference to his literary works—prose and poetry. When in London, at the request of Mr. James Britten, secretary to the Catholic Truth Society, he wrote a 'Life of St. Columba' and a 'Life of St. Columbanus,' which are published in the first two works of that Society's transactions. He also published a book of verse, entitled 'St. Columba and Other Poems' (Burns and Oates); and he secured money and book prizes for competitive prose essays in England. His largest and best work was published in America. The press bestowed high praise for excellence of style and conception. Father Birmingham, Wilmington, pronounced it 'a masterpiece,' and many others applauded the work. An article from his pen was accepted and published by the Melbourne Catholic Congress, and the *New Zealand Tablet* has published some articles from his pen—on Holy Mass, for instance, and on Baptism. Both clergy and laity have pronounced these very interesting and able. The *New Zealand* and *Irish* press have published some stirring poems from the same author. 'Paudheen O'Rafferty' found an honored place in the '98 number of the *New Zealand Tablet*.

(To be continued.)

TERRORISM IN BELFAST

BRUTAL TREATMENT OF CATHOLIC WORKMEN

The people of Great Britain had a practical example in the early part of July of what the Orangemen of Belfast understand by 'liberty.' At the same time Sir Edward Carson and Mr. Bonar Law must have been highly delighted at the aptness of their pupils in putting into practice the doctrines and teachings of the leaders of the Unionist Party to 'break the law.' These gentlemen had been inciting their followers to violence for some time, and expressing their determination to put their threats into practice at the first opportunity that they could snatch from their parliamentary duties, but their pupils, or dupes, in Belfast took time by the forelock, and gave a practical illustration of how thoroughly they had learned the lessons given by their teachers by attacking not alone Catholic but also Protestant workmen, who were supposed to have liberal views. Even that undoubted Protestant and Orangeman, Mr. T. Sloan, an ex-M.P. for one of the Belfast seats, came in for some very unpleasant attention from his co-religionists, and that, too, when he was seriously ill in bed.

A telegraphic message from Belfast on July 4 says: The attacks on workers continued yesterday at both Belfast shipyards, and this evening fully 2000 Catholics are out of employment, either as a result of violent treatment or acting on 'friendly warnings.' A systematic 'weeding out' of Catholics was carried on during the day, and in a number of cases men were brutally assaulted. One man, named Patrick Shields, was working in Queen's Island sawmills when a party of invaders chased him out. He attempted to board a street car but was tripped up, and a crowd at the gate of Workman and Clark's knocked him down and kicked him. He was taken to the Mater Hospital and was found to be suffering from extensive contusions to the head and body and wounds on the face.

All through the morning warnings were administered to Catholic workers in various departments, and a great many left before midday. A threatening letter was received by one charge hand, as a result of which he advised all Catholics in his department to leave. This advice was taken, and on getting outside the men found great numbers of their co-religionists from all departments making their way out of their works.

One individual remarked to a press representative that many Catholic workers had not even known who their co-religionists were until they saw the men who were leaving off. The clearance of the Catholics was