

**MISSING PAGE**

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## Friends at Court

### GLEANINGS FOR NEXT WEEK'S CALENDAR

- September 1, Sunday.—Fourteenth Sunday after Pentecost. Commemoration of All the Holy Roman Pontiffs.
- „ 2, Monday.—St. Stephen, King and Confessor.
- „ 3, Tuesday.—St. Elizabeth, Queen.
- „ 4, Wednesday.—St. Rose of Viterbo, Virgin.
- „ 5, Thursday.—St. Lawrence Justinian, Bishop and Confessor.
- „ 6, Friday.—St. Rumold, Martyr.
- „ 7, Saturday.—St. Eugene III., Pope and Confessor.

St. Lawrence Justinian, Bishop and Confessor.

St. Lawrence, member of an influential family at Venice, embraced, at an early age, a life of poverty and mortification. The contempt and ridicule which this step brought upon him served, owing to his extreme humility, as a subject for constant rejoicing. Having been appointed Archbishop and Patriarch of Venice, he succeeded in effecting a wonderful reformation throughout his diocese, a result due to his meekness and prudence, as well as to the example of his saintly life. He died in 1455, at the age of 74.

St. Rumold, Bishop and Martyr.

St. Rumold, Bishop of Dublin, returning from a visit to the tombs of the Apostles, interrupted his journey at Malines, in Belgium. During his stay he preached with much fruit in that city and its neighborhood, and was eventually assassinated by a man whose notorious crimes he had not hesitated, in the interests of morality, to severely stigmatise.

St. Eugene III., Pope and Confessor.

St. Eugene was a native of Pisa, and a member of the Cistercian Order. Besides diligently discharging the duties of the Pontifical Office, he was a liberal patron of letters, and spared no expense in renovating and beautifying the churches of Rome, mindful of the Psalmist's words, 'Lord, I have loved the beauty of Thy house, and the place where Thy glory dwelleth.' After a pontificate of eight years, St. Eugene died in 1153.

### GRAINS OF GOLD

#### LIKE TO LIKE.

The soul grows like the things it holds most dear,  
And is as its love, or foul or fair,  
Gross as a noisome weed, or light as air,  
Now creeps 'mid low desires in servile fear.

Now rises on strong wings through heavens clear,  
Leaving the earth with all its weight of care  
To taste delights which only spirits share,  
Who to each other and to God are near.

Love justice, then, truth and sweet purity,—  
An unseen spirit thou seek good unseen,  
So shall thy real self become all free  
And move above base passions like a queen,  
Upborne to higher worlds where facts agree  
With thought and hope, and love with what we ween.

—Archbishop Spalding.

If we must know the right in order to do it, it is equally needful that we do it in order to know it. The habit of prompt and unquestioning obedience to whatever appeals to us as a duty, puts us into the very best condition for learning more and higher truth.

Never to despise, never to judge rashly, never to interpret men's actions in an evil sense; but to compassionate their infirmities, bear their burdens, excuse their weakness; to hate imperfections, and ever to love men, yea, even our enemies; therein the touchstone of true charity is shown.—Abbe Caussin.

## 'STAND FAST IN THE FAITH'

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

### LIFE AFTER DEATH.—PURGATORY (V)

If it seems strange to speak of the joys of Purgatory, it should be remembered that the souls there are, in the words of Dante, 'the beloved of God, and their sufferings are made less harsh by justice and hope.' While the sufferings are intense, deep contentment reigns there too, and abounding joy.

When the spul is judged, its Guardian Angel lovingly commits it to the care of the Angels of Purgatory:

'Softly and gently, dearly-ransomed soul,  
In my most loving arms I now enfold thee,  
And, o'er the penal waters, as they roll,  
I poise thee, and I lower thee, and hold thee.

And carefully I dip thee in the lake,  
And thou, without a sob or a resistance,  
Dost through the flood thy rapid passage take,  
Sinking deep, deeper into the dim distance.

Angels, to whom the willing task is given,  
Shall tend, and nurse, and lull thee, as thou liest;  
And Masses on the earth, and prayers in heaven,  
Shall aid thee at the Throne of the Most Highest.

Farewell, but not for ever! brother dear,  
Be brave and patient on thy bed of sorrow;  
Swiftly shall pass thy night of trial here,  
And I will come and wake thee on the morrow.'  
(*Dream of Gerontius*).

The first and most abundant source of joy is found in the sure hope and certain knowledge that they are among the number of the saved. They may repeat, in a more confident way than we do, the words of the Psalmist: 'I believe that I shall see the good things of the Lord in the land of the living.' Their trial of faith; they are incapable of committing the least sin—the very memory of sin is blotted out, if we may believe St. Catherine of Genoa; they cannot experience the least movement of impatience; they are confirmed in grace and live on in unbroken union with God.

Further, these happy souls have caught a glimpse of their Saviour, and the thought of that vision remains as a deep joy. The soul 'goes into Purgatory with its eyes fascinated and its spirit sweetly tranquillized by the face of Jesus, its first sight of the Sacred Humanity, at the Particular Judgment which it has undergone. That vision abides with it still, and beautifies the uneven terrors of its prison, as if with perpetual silvery showers of moonlight which seem to fall from our Saviour's loving eyes. In the sea of fire it holds fast by that image' (Faber).

A third source of joy is found in the sufferings themselves. The knowledge of God that the soul now possesses makes it understand the purpose of this severe discipline, and the love of Him with which its whole being throbs makes it accept these sufferings with resignation. 'The soul, separated from the body,' writes St. Catherine of Genoa, 'not finding in itself all the requisite purity, and seeing in itself this impediment which cannot be taken away except by Purgatory, at once throws itself into it with right good will. Nay, if it did not find this ordinance of Purgatory, aptly contrived for the removal of this hindrance, there would instantly be born in it a hell far worse than purgatory, inasmuch as it would see that because of this impediment, it could never get to God, Who is its End. Wherefore if the soul could find another Purgatory, fiercer than this, in which it could the sooner get rid of the impediment it would speedily plunge itself therein, because of the impetuosity of the love it bears to God.' And again: 'If a soul, having still something left to be cleansed away, were presented to the vision of God, it would consider itself grievously injured, and its suffering would be worse than that of ten purgatories;

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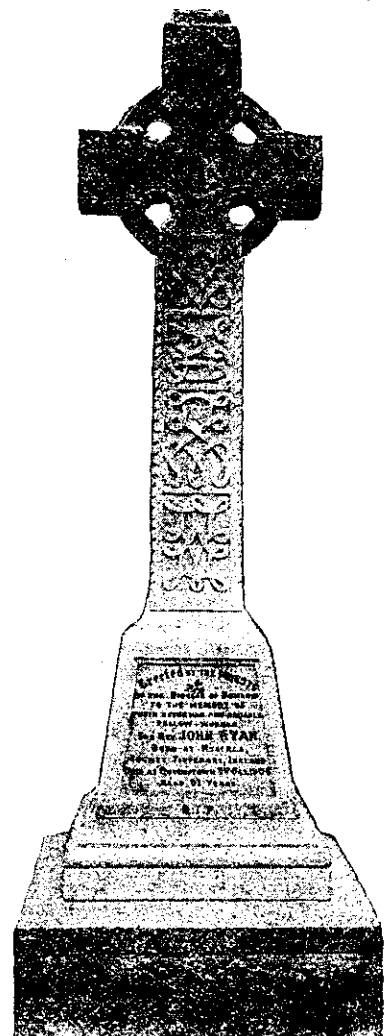
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for it would be quite unable to endure that excessive Goodness and that exquisite Justice.' With which compare the beautiful passage in *The Dream of Gerontius*:—

'Take me away, and in the lowest deep  
There let me be,  
And there in hope the lone night-watches keep,  
Told out for me.  
There, motionless and happy in my pain,  
Lone, not forlorn—  
There will I sing, my sad perpetual strain,  
Until the morn.  
There will I sing, and soothe my stricken breast,  
Which ne'er can cease  
To throb, and pine, and languish, till possess  
Of its Sole Peace.  
There will I sing my absent Lord and Love:—  
Take me away,  
That sooner I may rise, and go above,  
And see Him in the truth of everlasting day.'

Conclusion.—'Purgatory goes as near to the unriddling of the riddle of the world as any one ordinance of God that can be named . . . it was an invention of God to multiply the fruit of our Saviour's Passion and was intended for the great multitudes who die in charity with God, but in imperfect charity . . . the continuance of death-bed mercies beyond the grave' (Faber).

## The Storyteller

### THE LIFTING OF THE BURDEN

'Mother Sinclair,' complained her daughter-in-law, 'I do wish you could learn to sit properly in a chair—that is, a drawing-room chair,' she corrected, with a veiled sneer in her softly modulated voice. 'Yesterday I was extremely mortified when you came in while Mrs. Van Schuyler was here and sat on the very edge of your chair and plaited your apron like a bashful school girl.'

Mrs. Sinclair's withered cheeks flushed and a hurt look crept into her eyes, but she smiled bravely.

'I wouldn't a' went in, Grace,' she began apologetically, 'but I didn't hear any talkin', and I'd left the doll hood I was makin' for Genevieve on the window sill. Then, when you motioned me to that little pink satin chair, I remembered that I'd been rummagin' in the attic for Archie—Archibald's,' she corrected hastily, with a furtive glance at her daughter-in-law, 'Archibald's roller skates, and I was afraid I was the least mite dusty.'

'How many times must I tell you to let Tompkins do such things?' asked the other coldly.

'I know; but Archibald wanted me to help him,' returned Mrs. Sinclair, a note of gratification in her voice. 'I was some flustered right at the start,' she continued; 'but when she turned them magnifyin' glasses with a handle to 'em on me, I got plump rattled and 'spose I looked as silly and out of place as we young ones used to when they let us into the parlor for Thanksgivin's and Christmases.'

'You certainly did,' agreed her daughter-in-law.

'But, really, Grace,' Mrs. Sinclair explained, as she turned to go, 'I will practise settin' in them spindle-legged gilt things in there till everybody'll think I was raised on 'em instead of them old splint-bottomed hickories back home.'

'I wish you would,' returned the other. 'And there is something else I wish to speak to you about, mother, now that we are on the subject.'

The elder woman repressed a sigh of weariness as she turned back, but her face contained no hint of impatience. 'All right,' she agreed. 'You know, Grace, I want to be as near as I can what you and Robbie want.'

'Well, then, I wish you would not say, "Yes, ma'am," and "No, ma'am," quite so abjectly, just as though you felt you were inferior to my guests.'

'Do you know what makes me feel that way, Grace?' asked the elder woman, eagerly. 'It's their fine clothes that I was always just crazy to have—and didn't,' she added regretfully. 'But, my! you just get that Mrs. Van Schuyler into a faded old wrapper and set her to scrubbin' the back porch, or put overalls onto the Reverend Nathaniel Calderwood and put him to sawin' wood, and I'd likely say, "Uh huh!" and "Nope!" as nifty as you please.'

'Suppose you compromise on plain "Yes" and "No," mother,' returned her daughter-in-law, smiling in spite of her vexation as she imagined her two distinguished guests in the garb pictured; but the smile was quickly replaced by a frown. 'You speak as though you still longed for nice things and couldn't have them,' she objected. 'You know, I told you last fall, when you first came, to go to Carswell's and get everything you needed, and even made out a list of things I thought you ought to have, though I suppose I should have attended to it myself. But I have too much to do,' she concluded fretfully.

The unwonted color faded from Mrs. Sinclair's face and she sat down in a nearby chair as though suddenly grown very tired. 'I did pick 'em out, Grace,' she said wearily. 'I'm ashamed to think of the hours I spent thinkin' of 'em and lookin' through that big store, decidin' what I was goin' to have. Why, I used to look into my closet and laugh at that shabby old dolma and the alpacky that Miss Simms made the summer she had the yeller janders, and I could just see all the pretty, stylish things hangin' there instead. I'd picked out some beautiful furs and a bunnit—' She paused, as though overcome by the remembrance of its grandeur, and her thin shoulders drooped dejectedly.

Her daughter-in-law methodically sealed a dinner invitation in its square, white envelope and laid it on the pile already completed. 'What was the matter with it? Why didn't you take it?' she asked impatiently.

'Oh, there wasn't nothin' the matter with it,' Mrs. Sinclair hastily interposed. 'It was the sweetest old woman's bunnit I ever saw—all sort of ruffly and liked up in front, with a little bunch of forget-me-nots right next to my hair. I wish you and Robbie could have seen me in it,' she said regretfully. 'But I give 'em all up that night he lost that money in a trade—'

'Board of Trade?' questioned Grace.

Yes, that was it. He was awful blue; said his expenses were fearful, and—well, I give 'em up, thinkin' that it wouldn't make any difference to the De Schuylers and the Van Quinceys what I wore if I didn't give 'em a chance to turn their magnifyin' glasses on me.'

'I don't see why Robert should complain to you about our expenses,' returned her daughter-in-law stiffly. 'I know they are considerable, but so is our income. Anyway, I want you to have clothes and—manners,' she interpolated, with sudden anger, 'befittin' my husband's mother!'

'I'll do the very best I can, Grace,' Mrs. Sinclair promised, and wearily mounted the stairs to her room.

Her face had been calm during the ordeal, the crimson spot that burned in each cheek was the only evidence of the shrinking agony within, but once in her own room, she wrung her trembling, work-worn hands, and her thin shoulders shook with convulsive sobbing. It was all so different from what she had expected. For a long time Robbie had urged her to come and make her home with them, and at last she had consented, believing that she would be a loved and useful member of the household. How earnestly, while making her meagre preparations for the change, she had wished that Silas might have lived to share the happiness with her; but how fervently she had thanked the Lord, when she found that she was looked upon as a burden and a care, that he had not. Robbie was still the same loving boy he had always been—a little more abstracted and forgetful—but he was the member of the family of whom she saw the least. She felt sure she had won the interest of those poor, stiffly starched little puppets, Genevieve and Archibald; but even they caused her many heartaches.

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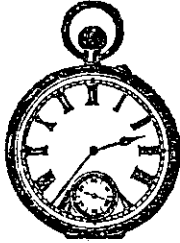
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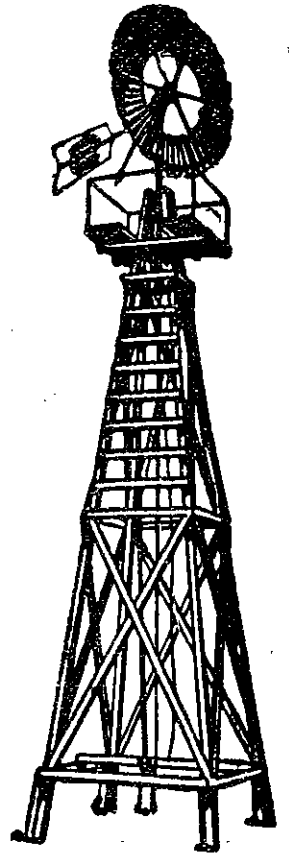
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frugal soul quailed at the total at the bottom of the list her daughter-in-law had furnished her. Why, it was a small fortune! Had she any right? No! she thought decidedly. She would live within her income from the rocky, worn-out old farm. And, too, if she got all those fine things, she would have no excuse to offer Grace for not appearing whenever Robbie's friends asked for her, which they often did. She knew her limitations even better than Grace did, and realised that fine raiment would only accentuate her lack of manners and education. No, she must efface herself as much as possible till—'Oh, Lord,' she whispered, 'not for long!'

It seemed that it was to be 'not for long' when, a few days later, they found her lying, cold and still, in front of her bed; but the wonderful vitality, engendered by years of plain living triumphed, and she reluctantly came back to life—though not to strength—and realised more strongly than before that she was a burden. They had been very tender—somewhat remorseful, she imagined—during those first days of her illness; but that had passed, and with a shrinking dread she saw the anxious frown reappear on her daughter-in-law's forehead as she ushered in a mildly interested or possibly curious guest. Even that haven of refuge, the attic, was denied her now, she thought with a whimsical smile, though there was some compensation in the thought that there could be no possibility of her sitting awkwardly on the edge of her chair and playing nervously with her apron; but all these were mere vexations compared with a very real trouble that began to obtrude itself.

It was bad enough in all conscience, she thought grimly, to be the cause of embarrassment to her loved ones; but to become an object of great expense as well was unendurable. Of late Robbie—the dear, patient boy—had looked worried and anxious, and by careful questioning she had learned from him that times were very hard. Then he had pinched her cheek and had asked her sternly what possible concern she could have with the money market. He told her she was a miserly old woman and that when she got round again, which would be very soon, he must watch her or she'd be dabbling in Wall Street.

His teasing did not fool her. Oh, why couldn't she be sick here in the good old-fashioned, economical way? But, no! she must have an elegant, white-capped lady to wait on her night and day that they paid—it made her sick to think what Robbie had to pay her each week! Poor Robbie! Poor Grace! If that snippy hired girl had only talked to Tompkins a little longer the morning she was taken sick, instead of coming nosing around and finding her unconscious on the floor, she would be safely at home with Silas to-day, instead of being a burden. Of course, if she had found things here at Robbie's as she had expected to, she wouldn't want to go-no-sir-ree! She liked life as well as the next one and had always got a sight of enjoyment out of everything; but this being a burden and having them ashamed of her—

'How long do you think I'll last?' she asked the doctor bluntly one day.

'Not very long, if you don't give me more help than you are doing,' he answered with equal candor.

'But, doctor, I'm such a care and expense!' she complained. 'I nursed Robbie's pa for a year, and buried him, and got mournin' for myself, on what it's costing him a month for me. I ain't worth it, doctor.'

'You'd be worth it to me, Mother Sinclair,' he said soberly; and stooping, kissed her on the forehead.

'You are a real nice boy to say so,' she returned, patting his arm affectionately. 'But, don't you see, the way things are goin' with them, they can't afford it.'

'They shouldn't have told you that!' he muttered angrily, a cork between his teeth. 'I've suspected all the time it was worry over their affairs that was keeping you down.'

She turned wide, startled eyes toward him, but he was busy counting drops into a glass, the cork still gripped between his teeth.

'You mean——' she began craftily.

'Bob's failure,' he answered promptly. 'Of course it's a serious thing to be wiped out slick and clean at his age; but he'll get on to his feet again, never fear. Now, take this—he raised the spoon to her lips—and then, at least, try to feel a little better. Why, what have you got all those stones on the bed for? To throw at us when we don't do things to suit you?' he demanded laughingly, as he laid her down.

'I wouldn't waste 'em on ye!' she retorted, in pretended disdain; then added eagerly, as she saw him examining one with great interest, 'they're our specimens. I took a notion I'd like to look at 'em this morning. Silas and I used to be mighty interested in specimens. That white one with the little black streaks on it come from Pike's Peak, and this spotted one——'

'And these?' he said, extending a handful. 'Where did these come from?'

'Those? Oh, Robbie picked those up back on the Ridge,' she answered indifferently. 'And this one Brother Simons brought from Jerusalem when——'

'You don't happen to own the Ridge, do you, Mrs. Sinclair?' he interrupted, in an odd voice.

'Why, yes. It ain't good for nothin' much except blackberries—and rattlers!' she returned, with a little chuckle. 'Silas bought it off'n old man Benson when his wife died, an'—Goin'?' she broke off to ask as he abruptly extended one hand, while dropping the 'specimens' into his pocket with the other.

'Yes,' he returned hurriedly; 'but I'll probably run in this evening.'

So Robbie had lost everything! She couldn't understand it at all just yet, though she supposed it would mean that they would have to get along without that polite Mr. Tompkins and all the rest, and leave this beautiful house. There was the farm left to them, if it came to a pinch. Robbie would love it, but Grace—She had to laugh, bad as she felt, when she thought of Grace sleeping in the little attic chamber and sitting on the old splint-bottomed hickories. And the children! Well, she'd like to see those pert little wax dolls making mud pies and splashing round in the duck pond. But Grace would never go to the farm—she knew that. She would never be satisfied with anything less than she had now; and likely, if she was beautiful and smart like Grace, instead of being an old-fashioned no-account, she'd feel the same way, she admitted loyally.

The doctor did not come back that night, as he had promised, but Robbie, strangely excited and unstrung, spent an hour with her, talking about the old place. He even spoke of the Ridge, and she told him how the doctor had run off with the specimens he had picked up when he was a little boy. Later Grace had come in, and, though she was very pale and silent, she had kissed her good night—something so unusual that it brought the tears to the older woman's eyes.

Neither Robbie nor Grace mentioned what had happened, however, and when she remembered how she had gotten the truth out of the doctor, she decided to say nothing herself. During the next few days she felt a subdued excitement among those about her, even the doctor acted more like a big happy boy than anything else, racing up and down stairs to see her half a dozen times a day, instead of his customary one visit. She wondered wearily if he charged Robbie for all of them. Surely not, when lots of times he didn't give her a speck of medicine, but just sat and visited and asked her questions about the farm. Dear, dear! She wished he wouldn't, for they brought back memories that nearly broke her old heart—her weary old heart, she told herself, that longed inexpressibly for rest.

Then Robbie went away on business, they told her; and though, to her surprise and joy, Grace spent hours with her where she had minutes heretofore, she missed her boy terribly.

One night, however, when she was feeling particularly blue, the three of them came trooping into her room. Robbie kissed her and gave her a bear hug, as he used to call it when he was a boy; but Grace, who had been crying, just sat down on the farther side of the bed and patted her hand. Then the big doctor boy, who had been standing looking down beside her

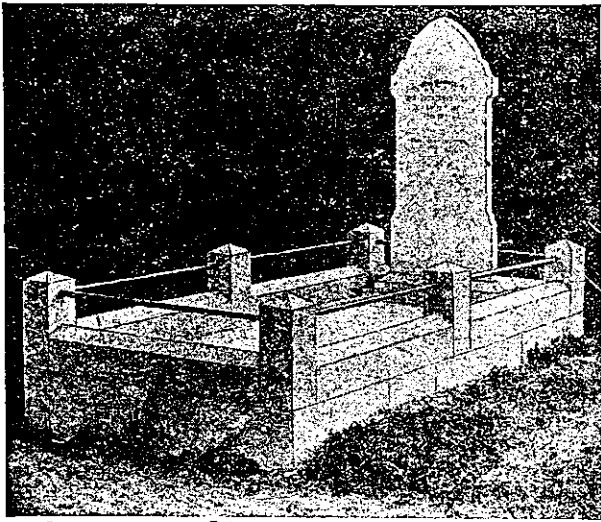
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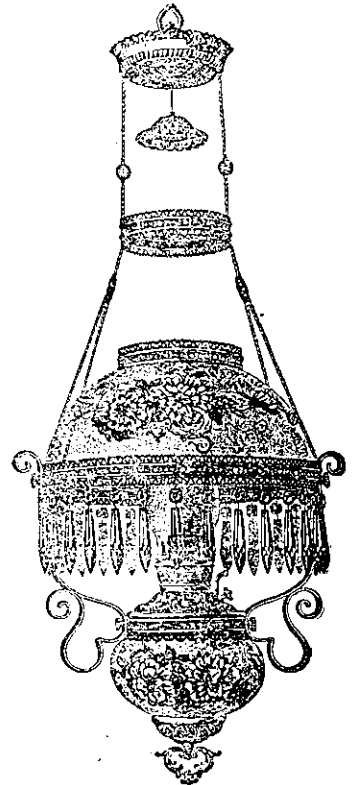
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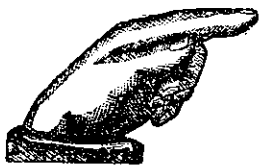


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and with his fingers on her wrist, leaned over and kissed her, too.

'How do you feel?' he asked.

'Strong enough to box your ears for takin' liberties!' she retorted; but she didn't slap very hard—oh, no! for she liked it. But what was the matter with them, they acted so strange? Maybe they'd come to get her ready to move. But the doctor was speaking.

'Mrs. Sinclair, I've done my best to get you out of bed in a professional way, but I've failed,' he said sternly, though his eyes were twinkling. 'Now, I propose to jar you out.'

'Go on!' Robbie said eagerly, when he paused.

'You know those specimens of yours I took away the other day?' he asked.

She nodded wonderingly.

'Well, they were coal—anthracite coal!'

'I—don't understand!' she faltered.

'It's on the farm, mother—or under it!' Robbie explained excitedly. 'Tons of it! I've just been down there with an expert, and if what he says is true, you are a very rich woman.'

'Me—a rich—woman?' she repeated. 'Me?'

'Yes, you,' Robbie affirmed.

'Then I'll not be a bur—that is, I guess I won't be sick any more,' she added decidedly; then added, 'Land! how I wish Silas was here to enjoy it!'

The elder Mrs. Sinclair had just returned from an afternoon's shopping when her daughter-in-law called her into the drawing-room.

'Brother Calderwood wishes to see you about that orphanage entertainment, dear,' she explained, as she drew an easy chair near her guest. 'Just let Cecile take your wraps and— Ah, Mrs. Van Schuyler!' she broke off to exclaim, advancing to meet her friend, 'I am so glad you came! We were just about to speak of the concert. Will you sit here? And you, mother dear—' Again she indicated the easy chair; but the elder Mrs. Sinclair, laying aside her costly furs, seated herself squarely on a little gilt chair and, inclining her head, allowed the obsequious Cecile to remove a beautiful 'old woman's bunnit,' trimmed with forget-me-nots, from her soft, white hair.

'Are you entirely recovered, my dear Mrs. Sinclair?' asked Rev. Nathaniel Calderwood sonorously.

'Uh huh!' she returned brightly. 'Never felt more pert in my life!'

Mrs. Van Schuyler placed her lorgnette to her eye and regarded her intently. 'And you have no recurrence of those alarming fainting spells?' she asked with interest.

'None!' returned the older woman, with a little bird-like toss of her head. 'Been too busy shoppin' and runnin' round seein' things to have 'em, I guess. Now let's talk about the concert, for I'm goin' ridin' with the big doctor boy at four.'

## THE PARTING OF THE WAYS

Day was dawning in the beautiful Summer Valley. From behind the distant peaks the sun was climbing, step by step, the ladder of the day. A bustling little wren, with a scarcely audible chirp, flew away from the fir-tree, her nightly dwelling. From a negro cabin arose a plaintive plantation song, from the tuneful throat of a young mulatto. In the rolling meadow the lowing of cattle could be heard; smoke could be seen arising from the numerous chimneys. All this showed that day was advancing.

Day was waking, too, in the big colonial house. A touching scene was being enacted in its dining-room. The two sons were leaving for the war: one for the North, the other for the South.

War, the great Civil War, had been declared. At last the moment for the departure had arrived. Fred, snatching a hasty kiss from his sister, a long, silent embrace from his mother, a handclasp from his father, was off for the South, with all the blessings and best wishes that could be carried.

Then Will, a handsome boy of twenty-one, came slowly into the room. He attempted to kiss his sister,

but that proud child of the South turned her back upon him and exclaimed that she could never kiss a traitor, even though he was her own brother. The boy drew back. Over his face there came a deathly pallor, he staggered, swallowed the lump in his throat, and turned toward his mother, who could not bear to see her son go to war and may be to death, without a tender embrace. She kissed him, again and again, then with a sigh she went from the room. He offered his hand to his father, who told him never to darken the door-step of his home again. With a sickening heart he swayed toward the door, passed out, and was off to the North, with no words of love or Godspeed.

His brother, sitting his horse like a statue, was waiting for him. Taking his horse from the black boy, he slowly mounted, turned for a last look at his boyhood home, and then swiftly galloped away, followed by his brother.

They drew rein before a house, similar to their own, and, dismounting, went slowly up the steps and pulled the knocker. Early as it was, they found the Wilson household already astir and were ushered into the reception-room by a black slave. Augusta Wilson, a handsome girl, with raven hair, a dark face and bewitching eyes, came into the room.

'Well, Augusta, we're off,' Fred said; 'we've come to say good-bye.'

'Good-bye, Fred, and may God watch over you and let you return unharmed.' She turned to Will and said: 'Will, I hate to see you dishonor your country like this. Won't you fight for the South even for me?'

'I can't, Augusta; my mind is made up. Perhaps it is my Northern schooling that makes me fight for the North, and try as I may I can't shake off the feeling that the South is going to be beaten. Good-bye, and try to think kindly of me, even though I, as you say, am going against my country.'

She took a small confederate flag from a waist pocket, kissed it, and gave it to Fred. 'As for you, Will, I have nothing to give you unless it is my blessing.'

'Thank you, Augusta,' was all Will could say. Then he quitted the room.

A few moments later he was joined by his brother and once more mounting their horses, they travelled on till they came to the North and South Turnpike. There they parted, Fred to join Lee's forces, and Will, General Hill's, whom he met when at West Point.

Two weeks afterwards, Will, travel-worn and foot-sore, reached Harper's Ferry, where General Hill's forces were encamped. The General was a stout and florid-countenanced person. A few days later the battle of Bunker Ridge was fought—Will's first battle. This resulted in a complete defeat of the Southern forces. From a prisoner, Will learned that Fred was a lieutenant in General Lee's army, having won fame and his promotion in the battle of Cripple Creep.

After a few more important battles, the armies retired, as it were, into winter quarters, and nothing of vital interest took place during the ensuing winter. It is needless to go over the results of the next two years, although several very important battles were fought.

In the early part of the fourth year, the great battle of Shiloh took place. There, brother was fighting against brother, although both were ignorant of the fact. A day of dreadful carnage, and the Confederates were beaten, retreating with great loss. In this battle Fred received the wound which afterwards caused his death.

Day was dawning as Will in agony lay on the field. He could see the sun rising from behind the distant mountains and remembered well the sunrise of the day when he left home. In a few moments he would be dead, and then, he thought, forgotten. How well the memories of his boyhood days flashed through his mind. His boyish pranks, the old swimming hole where he had his first swim. Then the thought of his mother came upon him. Would she miss him? Would his father forgive him after he was dead? Would his sister think kindly of him? Then, worn out with worrying and tortured with pain, he lapsed into unconsciousness.

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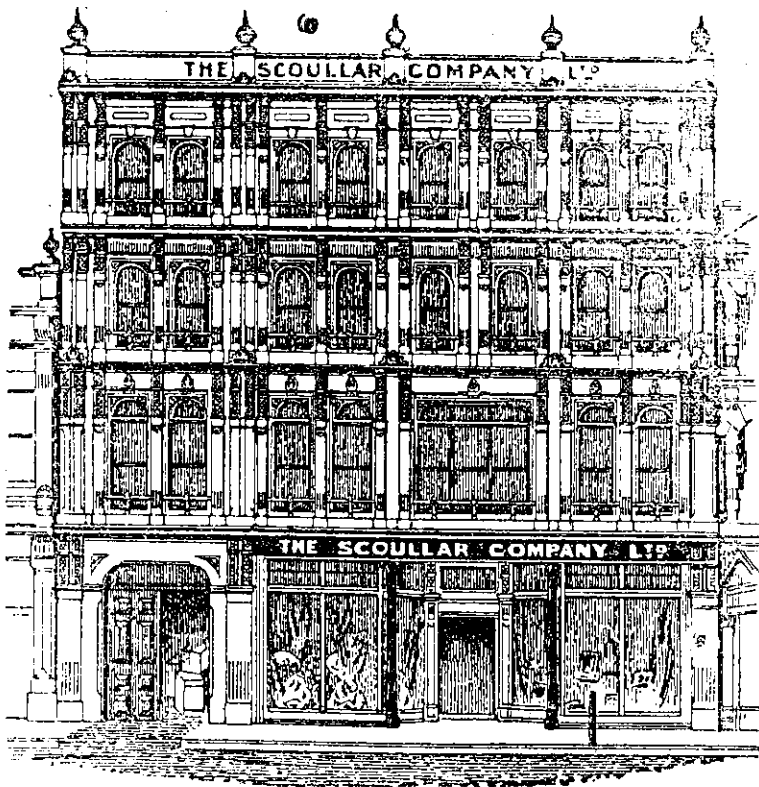


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When he came to again, he was in the field hospital, swathed in bandages from head to foot. A bullet had penetrated the abdomen, another had shattered the knee, while a bayonet had pierced the fleshy part of his right shoulder. He was informed that he had to be moved to Washington and was to start at once.

Oh! that ride to Washington! Day and night his brain was sickened by the cries of his fellow-sufferers. When at last the city was reached, and after he had been hurriedly put to bed in the hospital, his mind gave way, and all was a blank.

After hovering between life and death for weeks, suffering from brain fever, he again grew stronger and soon was able to walk around. A few days afterwards—the day on which Lee surrendered and peace was declared—he was discharged from the hospital and sent back to his regiment, which was then encamped at Hall's Ferry. There being honorably discharged, he departed that night for the South and for—he could not call it—home.

Again day was dawning and the sun was peeping from behind the mountains, as a horseman drew rein before the Birmingham home. The man was Will, come back from the victorious North to his old home once more.

He had ridden across the mountains so as to get there as early as possible; but to his dismay he saw that he was too early. Seating himself upon a decayed stump in the garden, he went over in detail the happenings of his life from the time he left home.

Absorbed in his thoughts, he did not hear the footsteps of a person coming up the gravelled walk.

Awakened from his reverie, he found himself face to face with his father. He started back, then advanced and put out his hand, which was received by the grieving parent, who long ago had repented of treating his son in the manner in which he did four years ago.

'Father,' the boy said.

'My son,' and then he was gathered in a long and loving embrace.

There in the garden, with the melodious songs of hundreds of birds, he was told of the death of his brother.

Two weeks afterward Augusta Wilson and William Birmingham were made man and wife. After the ceremony was over and the guests were having a gay time in the parlors of the house, the bride and groom slipped away to a flower-bestrewed mound in the family cemetery. There they knelt and prayed earnestly to Him Who watches over souls, for the brother who had given up his life for his country.—*Father Dunne's Newsboys' Journal.*

## A MOUNTAIN MONASTERY

### VISIT TO THE GREAT ST. BERNARD

On a Sunday morning of August of last year I found myself on the crest of a mountain range in the Middle Alps, 8120 feet above sea level (said the Very Rev. Canon Sheehy in the course of a lecture, as reported in the *Glasgow Observer*). In those high regions nature is dumb and terrifying. No sweet songster of the air was to be heard pouring forth its soul in melting melody. There was no vegetation, not a tree, nor a flower, not a blade of grass. All around me was wild, grim, sullen, desolate. Look where I would, jagged peaks or snow-capped mountains pierced or touched the clouds which hung like a canopy over and about me. I felt some little difficulty in breathing, for the air in these altitudes is rarefied, and caused me—as it did others—headache. The open season on the Great St. Bernard—for so this mountain range has been named—is short. It lasts from the close of June till about the middle of September. During the other nine months of the year these heights are the home of mist and fog, wind and cloud, hail and snow, storm and flood, blizzard and avalanche. To pass up their dangerous defiles in the wintry season is to carry one's life in his hands.

Only the daring Alpine climber or poor pedlar forced out to sell his wares will face the danger. For the howling tempests, so common during these months

#### Render the Savage Wilderness

more wild, and the awful roar of the falling avalanche strikes terror into the bravest. The little shelters, scooped out of the hard rock, which I passed at intervals, are ominously suggestive. Falling boulders, treacherous avalanches, hidden abysses kill more surely than the dagger of the assassin. During the short summer months, however, this narrow mountain pass is over-run with tourists and pilgrims, who toil their laborious way on foot, or are borne up the steep incline on the Italian side in motors, and on the Swiss side in four-wheelers. Singularly to state, the Swiss authorities permit no motors to ply between Orsieres (the railway terminus) and the various little mountain villages that here and there dot the wayside, unless a horse trots in front to prevent excessive speed. The path up to Mount St. Bernard is steep and winding. It took me ten hours in an open machine under a broiling sun to reach my goal. Tired and powdered with the dust of travel, I found an immense crowd waiting in the Monastery corridors, whilst the guest-master with a sweet courtesy was endeavoring to find room for all. The Hospice stands on a little plateau or plain, almost on the ridge of the mountain. Hard by is the morgue or mortuary chamber, where lie the dead victims of the mountain pass awaiting identification or burial. Ghastly picture postcards, to be had in the Monastery, showing groups of victims, are pathetic proof of the need of the Hospice, and the dangers of the pass. Within recent years a statue of bronze has been raised opposite the Monastery to St. Bernard of Meuthon,

#### Apostle of the Snow.

He it is who has given his name to the two well-known Alpine passes—the Great St. Bernard and the Little St. Bernard. For he it was who, a thousand years ago, conceived and realised the two famous Hospices which crown their summits—oases of charity in a desert of desolation. Bernard of Meuthon—not to be confounded with St. Bernard of Clairvaux—scion of a noble house and Archdeacon of Aosta, in the year 960, on the top of the Great St. Bernard, 'mid the horrors of the blizzard, the avalanche, and the piercing cold of an Arctic climate, founded a Hospice, and encamped a band of Christian heroes, whose chief aim in life was to play the part of the good Samaritan. From that date till now these brave religious have never ceased to mount guard on this citadel of charity, to swoop down from their snowy home, like eagles from an eyrie, despising danger in order to rescue some hapless victim of the storm or precipice, and nurse him back to life and health.

A plain building, solid, not sumptuous, bare even to ruggedness, is their Monastery. It is no hymn or poem set in stone. There are no clustered columns, no gracefully shaped arches, no elegant mouldings, no architectural pretensions, no luxurious surroundings. Yet, simple and plain though it is, it held a charm for me such as the noblest piles elsewhere fail to reveal. Dr. Johnson on one occasion whilst in Scotland said to Boswell: 'I never read of a hermit but in imagination I kiss his feet; never of a monastery, but I could fall on my knees and kiss the pavement.' And surely few can enter the St. Bernard Hospice without a thrill of emotion. Few there must be who would refuse to take off their hats and salute the devoted monks who, just for sweet charity's sake, have made their home for close on a thousand years in almost perpetual snow, have borne unflinchingly the rigors of

#### A Long and Arctic Winter,

have cut themselves adrift from the ordinary pleasures and comforts of the world, have risked their lives, shortened their days, spent themselves and used their means in sheltering pilgrims and strangers by the tens of thousands. These monks don't write themselves up. They are innocent of the modern mania for self-advertisement. Their motto would seem to be taken from the *Imitation*: Love to be unknown and to be accounted as nothing—a rule of life strangely out of date in our

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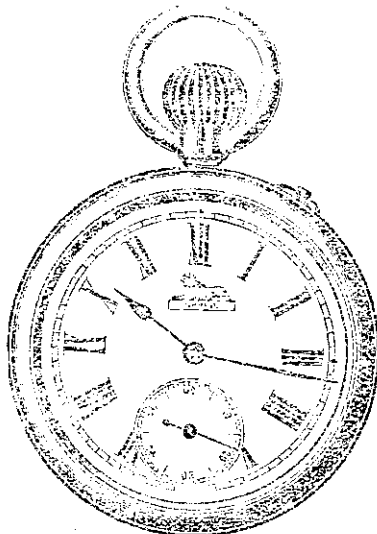
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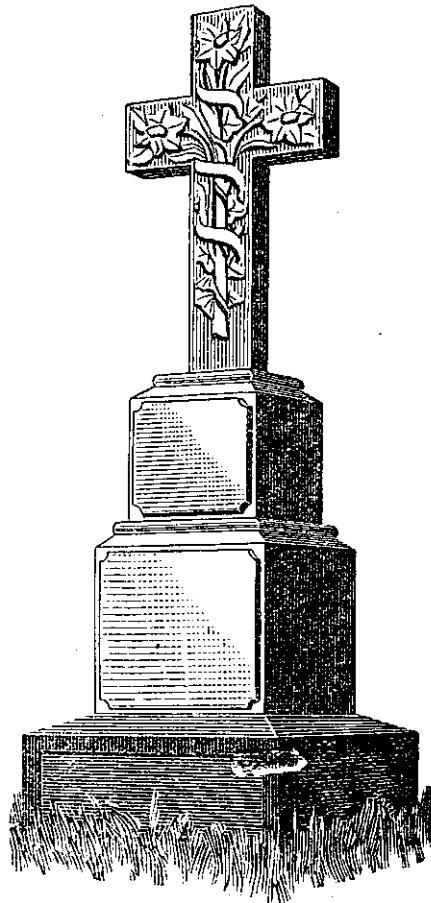
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day. So when I asked for any records they might possess of their adventures and rescues they had none to offer. They had kept no such accounts. These they left to the recording angel to be emblazoned on the walls of Heaven.

Ever since the days of the old Romans, down to 1870, when science tunnelled a passage of seven and a half miles through the hard, rocky sides of Mont Cenis, the pass of the Great St. Bernard served as the highway from France and Switzerland to Italy. Up its rugged, zig-zag ascent toiled the Roman legions on their way to conquer the world. Over it swept hordes of barbarians to harry Italy. And in 1800 Napoleon crossed it with his army to reach Marengo. In the early ages, after the conversion of the Roman Empire to Christianity, a steady stream of pilgrims *en route* to pray at the shrines of the martyrs, and to offer their homage to the Pope, began immediately to flow over it. In time a Hospice for the accommodation of these pilgrims was erected on the ruins of an old Jupiter's temple. Towards its maintenance Scotland, like many other nations, sent generous contributions. For Rome and Scotland were closely linked in those days, and many a Scottish pilgrim braved the dangers of a long and arduous journey to profess, in person, his loyalty to

#### The Common Father of Christendom.

For hundreds of years this Hospice remained. But in the early middle ages the clash of arms was heard all over Europe. Those were the days of excursions and alarms, of wars and rumors of wars. Soon the North of Italy became 'the cock-pit of Europe.' The pass of the Great St. Bernard and the Hospice on the Mount—then regarded as the key to the gates of Italy—fell into the hands of the Saracens, a motley crowd of desperadoes, brigands, cut-throats, and apostates, who attacked, robbed, and murdered almost everyone who ventured within their reach. On one occasion nine pilgrims appeared in Aosta. Their plight was pitiable. They had been stripped of everything, and had left behind one of their number, probably murdered. The Archdeacon of Aosta—Bernard de Menton—heard their sad tale. His pity soon expressed itself in action. Gathering round him a body of stout-hearted men, he boldly climbed the mountain top, swept the miscreants before him, overturned the statue of Jupiter which they had re-erected, and purified those heights for ever from the presence of these bloodthirsty savages. It was a mighty deed—marvellously, if not miraculously, done. A mightier soon followed. The mountain tracks, partly through neglect, partly through the destructive action of the elements, and partly through the diabolical designs of the Saracens, had become practically impassable. Bernard set himself to relay them. Excelsior! He determined to consecrate to religion and charity the summits of the two passes, which still proudly bear his name, the Great and the Little St. Bernard. He remembered the words: 'Praise the Lord . . . hail, snow, ice, stormy winds which fulfil His word. Mountains and all hills praise the name of the Lord.' So with indomitable energy, and with a perseverance rooted only in his faith and trust in God, he began the great work of his life—the erection, 8000 feet above the level of the sea, of an altar to God before which His praises were to be sung night and day, and the opening of the Hospice, where the poor traveller, fleeing before the storm, might be housed and fed gratuitously.

When one reflects on the difficulty of building at such a height, when it is remembered that all the materials need to be taken up from the valleys down below, that the means of transport in those days were slow and cumbersome when compared with those of our day, and that the season for outdoor work is less than three months in the year, and that of these three months half is spoiled for building operations by sudden snowstorms or a downpour of rain, Bernard's project might well appear a chimera. Yet he made it a reality. He did more. It was not enough to pull down the nest of inhuman vampires who had so long lived on pillage and murder. He would plant up on those heights a nest of doves, tender as mothers, brave as soldiers, fearless of dangers, apostles of the snow. He ascended

the mountain followed by an intrepid band of heroes—some laymen, some young priests. They all lived in common. Rules were framed for them. Tradition has carefully preserved one. It is that the Superior, should there be no more than three pilgrims, must wash the feet of each.

Theirs was a Life of Prayer and Privation, of apostolic zeal in visiting the hamlets scattered throughout the valleys beneath, of boundless charity in hospitality entertaining the traveller who came to their door, of Christ-like love of humanity in seeking for the lost in the snow and the precipice.

#### Such was the Glorious Work

Bernard and his followers inaugurated. It has survived the stress and storm of a thousand years. Amid the changes and revolutions of that long period no sacrilegious hand was stretched forth to undo it, no word uttered to depreciate it. No breath of calumny has ever dimmed the fair name of Bernard's children, no one has ever asked for their expulsion, for all recognise their unselfishness, and no one has ever envied their hard lot or ambitioned their snowy home. Never during those thousand years has there been a break in that long line of heroes who, for poor humanity's sake, have bade farewell to friend and home, and have gone up that terrible mountain to live their lives on these melancholic and awe-inspiring heights in dense fog, pitiless rain, piercing cold, and a sea of snow.

There are about a dozen monks in the Hospice on the Great St. Bernard. Probably there is the same number in that on the Little St. Bernard. All are comparatively young. For the intense cold and awful surroundings soon wreck even the strongest constitutions. So after a few years, with broken health and ailments they never can shake off, the monks feel obliged to change their mountain home for the valley, and yield their place to others younger and stronger.

Each morning during the long winter season a small party of monks and dogs start from the Hospice for the shelter at the foot of the mountain on the Italian side, whilst a similar party descends to the shelter at the Swiss end of the pass. Should any hapless victim of the avalanche or precipice or falling boulder be found, he is borne gently up to the monastery, whilst the dogs precede to show the way. A special breed is the St. Bernard dog. Heavy and powerful though he be, he often succumbs to the extreme rigour of the winter. Short coated, in order not to be hampered in the snow, his keen scent makes him a trusty guide for the monks. These sagacious animals have saved many lives. One I saw had saved eight, another was pointed out that had rescued twenty.

'At break of day, as heaven-ward  
A voice cried through the startled air—  
The pious monks of St. Bernard  
Uttered the oft-repeated prayer,  
Excelsior!

A traveller by the faithful hound,  
Half-buried in the snow was found.'

The door of the Hospice stands ever open. All are welcome. No questions are asked. Man or woman, Jew or Gentile, faithful or sceptic, Catholic or Protestant—

#### All Are Kindly Received, All Are Treated Alike.

You are not asked your name, your country, your creed. People go there from the ends of the earth. I told the Father Superior I came from Scotland. 'We have had visitors from Scotland, but not many,' was his answer. The day I arrived over one hundred guests sat down to dinner—amongst them a young Italian couple on their honeymoon. Your room is scantily furnished, but clean; your food plain but plentiful. An open door, a free table, a room and bed that cost you nothing, are bound to attract. So the Monastery on the Great St. Bernard is a popular summer resort. Over twenty thousand visit it in the course of the year. Of these only about two thousand make an offering. The alms they give is on the average less than they would pay in a second-class hotel. The cost of erecting a public Hospice 8120 feet up in the air, of furnishing it, of stocking it with a

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sufficiency of provisions from the valleys beneath, and of hiring servants for the special convenience of these summer visitors is a matter that does not in the smallest way effect or interest them. It is beneath their notice. So each year the monks not only sacrifice their health and their time, but their money, for sweet humanity's sake. A small box hung up in the corridor and labelled alms is the only

Reminder of One's Financial Obligation to the Hospice. What is given is given in secret. But, as I have already stated, the offerings are small, while the expenses run from 50,000 to 60,000 francs—£2000 to £2500—each year. Some time ago the monks, for the better accommodation of the visitors, added one storey to their plain and simple Hospice. It cost over £3000. Monastic hospitality ever was, and is yet, proverbial. Our own country was once studded with monasteries, where the poor were welcomed and their wants relieved. The monks' lands, like Naboth's vineyard, were, however, coveted by greedy, avaricious eyes. Soon they were seized, the inmates driven out with blackened characters, and the public hoodwinked into believing that a great work of God had been accomplished in the suppression of these monastic institutions. The whirligig of time brings great changes. People are now awakening to the good done by these old religious houses. We have now the Chancellor of the Exchequer taking the girdle of the monks to scourge the descendants of the men who despoiled them, telling them their 'family trees are laden with the fruit of sacrilege,' their 'hands are dripping with the fat' of stolen monastic property, and their sideboards groaning under the weight of plundered Church plate. But no one thinks of restitution.

I descended Mount St. Bernard without regret. Hospitably entertained and pressed to remain, I nevertheless found life amid such awful surroundings too depressing. My heart, certainly, never could be in these Highlands. But my sympathies flowed out freely to the brave, self-sacrificing monks whom I left behind in those savage heights. Their comforts are few; their hardships countless; their life a constant sacrifice. From afar I salute them. They are the pride and boast of our common humanity, an honor to the Church, a glory to their religious brethren, a friend to the wanderer, an example to all.

## THE CHURCH IN NEW ZEALAND

### IN THE PATH OF THE PIONEERS

(Contributed.)

#### A PIONEER PRIEST OF THE NEW ERA.

In less than a year Father Golden was given the important parish of Patea and Waverley in Taranaki, wherein he worked with great energy for four years. During his time there, the church and residence at Patea were painted, and a large addition was made to the church at Waverley, rendering it spacious enough for a generation to come. In the absence of the Archbishop, his Lordship Bishop Grimes, of Christchurch, performed the opening ceremony and preached the occasional discourse. Pleurisy, with other complications, contracted by frequent severe wettings, compelled Father Golden to become an inmate of Dr. Gillon's private hospital at Patea, wherein his life hung in the balance for nearly three weeks. On his recovery he left the parish for a holiday at Rotorua and Auckland. In January, 1900, the parish of Kaikoura, Marlborough, became vacant by the departure to Europe of Father Edward Walshe in broken health, owing to a severe accident to his right shoulder. He lived for some time in a French monastery, and then went over to London for treatment. In Guy's Hospital his right hand was amputated, and he went to board with the Nursing Sisters of the Little Company of Mary at Islington. Here he lived for some months and learned to write a little with his left hand. His friends at Kaikoura were delighted to get even the shortest mess-

age from him, for he did brave work in their midst. During his term of five years he built two churches, and made a host of friends by his genial manner. But there was a considerable debt on these churches, and Father Golden's first care was to make a general collection, which the great generosity of the people made ample enough to liquidate the whole liability. Provision had also to be made for the housing of the Sisters of the Mission, who came from Christchurch to take charge of the schools a few months after Father Golden's arrival. The outlay was considerable, though the quarters provided were only temporary. Later on, the presbytery and the churches required attention, and all were painted, both walls and roofs. The teachers were paid a fixed stipend, and the school and fences were kept in becoming condition. Instead of concerts and bazaars, St. Patrick's Day sports were promoted to raise funds for the maintenance of the school. People of all denominations patronised these sports very liberally, and a considerable income accrued from them.

Though the Kaikoura parish is comparatively small, the work is very considerable, and travelling is most dangerous on account of many treacherous rivers. On two occasions when visiting the Maoris, Father Golden was nearly drowned in one of these mountain torrents. There are four distinct Native settlements, and the priest in charge of Kaikoura is often kept busy with calls from the Maoris. As a general rule their own missionary priest comes but at intervals to attend to their spiritual interests. This throws a great deal of work on the resident priest. The remoteness of Kaikoura is an additional hardship, which many priests have found most tiresome. Access and departure are alike both difficult and uncertain. The completion of the Main Trunk Line in a few years' time will be an immense boon to the district, as it will connect Kaikoura with both Christchurch and Picton. Meantime travel by sea and land is attended with considerable delay and danger.

Father Walshe held the fort at Kaikoura for five years; his predecessor, Father Madden, got tired in three years; and prior to that terms were much shorter. Father Golden put in a record reign of 10½ years, though he had a holiday of nine months to America and Ireland within this period. His health had suffered severely through hardship, and the Archbishop very graciously granted this respite, which proved most beneficial. Kaikoura is one of the beauty spots of New Zealand, and the Catholics are fully alive to their duties. They give a priest a liberal support and are very sympathetic and kind. No priest leaves them without a good purse, and as Father Golden had been the longest with them, his presentation was a generous one. However, to the great surprise of the people at large, he handed the full purse to the Sisters of the Mission as a subscription to the proposed new convent. They had been most kind to him in his sickness, and this was a recognition and reward for their goodness. At his departure in July, 1910, the church and school finances were left in a flourishing condition, thanks to the generosity of the people and the valuable aid the priest always received from the church and school committee. The secretary and treasurer, Mr. W. Smith, of Ludstone, was a host in himself. Being a J.P., and a man of fine education and great experience, his aid, so generously given, was of the utmost importance to every resident priest of Kaikoura. Moreover, what an exemplary life!

A martyr to rheumatism for two years in the shoulders, Father Golden felt obliged to resign his charge and pay a visit to the Rotorua and Te Aroha Hot Springs, where he obtained wonderful relief. At the earnest request of the authorities, he returned to the archdiocese, journeying south by the famous Wanganui River, staying over-night at Pipiriki, and meeting some of the Marist priests at Jerusalem and Corinth—old missionary settlements where members of Mother Aubert's Sisterhood instruct the Native children.

The extensive and important parish of Feilding, rendered vacant by the death of Father John O'Meara,

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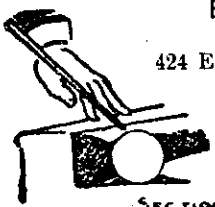
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whose health had been failing for some time, was offered to Father Golden and accepted by him. Here there was a large amount of heavy work to face. Besides a debt of some £250 on the fine presbytery and convent, founded by Father O'Meara, improvements 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

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not unattended by scenes of violence, and instances could be multiplied of brutal assaults. Four men were chased and ran down to the Abercorn Basin, where they sought to elude their pursuers by crossing the river in a small boat. The little craft was pushed off safely, but before it had got half-way across bolts, rivets, and other missiles were showered upon it, and one of the men in the boat was badly hurt. They managed to make the other side in safety.

An old man was knocked down and beaten, and was then discovered to be a Protestant. It should be stated that a great deal of the actual violence took place outside Harland and Wolf's works, and is generally supposed to have been engineered by persons who came from other establishments. But bands of laborers and others, by the process of selecting one department after another, are able to terrorise respectable artisans into advising their 'suspect' colleagues to clear off, and, as a result of to-day's proceedings, between violence, threats, and friendly advice, all Catholics have left the yards except one or two night workers, whose identity is uncertain. Some of the men assaulted complain bitterly of the behaviour of certain leading hands in treating the matter as a joke and also of the absence of any special force of harbor or other police outside the works. A great many men have sustained more or less serious injury, and the condition of two of them is reported to-night to be very serious, one being in the Mater Hospital, while the other is lying at his own house.

This evening a parade, composed of the Unionist Club and Orange bands, accompanied by a disorderly rabble, took place through the city and raised great excitement. They were about to turn into the Falls road quarter but the police prevented them, and they then made a tour of the central thoroughfares. There was wholesale window-smashing, principally in Donegall street and York street, St. Patrick's Catholic Church and schools being stoned, whilst the *Irish News* premises were also assailed and two plate glass windows broken. Several other business establishments and one or two Italian ice cream saloons had their windows smashed.

A press message from Belfast under date July 5 states:—The fact that practically all Catholics in both shipyards had been forced out of their employment gave the terrorists very little excuse for further intimidatory operations yesterday, although a few isolated 'suspects' remaining were ordered to 'knock off.' Evidently the leading spirits in the disorder were bent upon extending the area of the trouble, however, for, at the dinner hour, large crowds of shipyard workers came down the Queen's road and created excitement at the Bridge end. A move was made towards the Sirocco Engineering Works, an extensive concern on the Bridge end, where a number of Catholics were employed, and the invaders poured through the gates and right into the middle of the premises, demanding the expulsion of Catholics. The employees in the Sirocco Works, however, have always worked amicably together, and the request that the Catholics should be identified was not complied with. The shipyard gang created considerable turmoil in their progress through the concern, but, fortunately, they did not penetrate to one department where a number of valuable mouldings had been deposited, as otherwise the firm might have suffered considerable loss. Judging from the reckless demeanor of the invaders, it was decided to shut the outer gates, and the shipyard workers, whose midday interval of freedom was running out, rapidly beat a hasty retreat.

On making inquiries afterwards, it was learned that some thirty Catholics employed in the works had decided to leave off, in view of the possibility of further demonstrations.

This was the shipyard pay day, and the workers who have been put out held a meeting at the Avenue Hall to decide what course they should adopt. The men marched in a body to the Central Police Station, Chichester street, between 4 and 5 o'clock in the afternoon, and sent in a deputation to request police protection. This was declined, and the men were advised to make arrangements to have the payment made outside the works. In a number of cases arrangements were

entered into whereby the money was paid over to various trade union officials, who afterwards disbursed it to the men. Others decided to go to the yard in batches of two and three, and some of those who did so were subjected to missiles, but not seriously hurt.

In the evening, between 5 and 6 o'clock, when the Queen's road was black with workers coming out of Harland and Wolf's and Workman, Clark, and Company's south yard, a motor ambulance came along from the direction of the yard, and some youths on one of the heavily-laden string of workmen's trams jeered as it passed. It subsequently transpired that shortly before 6 o'clock a man named James Malone, a plater's helper, was knocked down and beaten, rendered unconscious, and taken to the Mater Infirmorum Hospital. He sustained internal injuries, and was detained in a serious condition.

During the day there were turbulent scenes in Ballymacarrett district, workers going into Anderson's felt works being interfered with, and a force of police were requisitioned. Outside of Combe Barbour's Foundry and Marsh's Biscuit Factory there was also scuffling and disorder during the day, and parties of mill girls in North Queen street created some trouble. In the evening there were signs of unrest and excitement about the streets, but up to the present no fresh outbreaks are reported.

In view of the grave situation in Belfast and neighborhood, brought about by the brutal attacks on Catholic workmen in the shipyards, and the consequent loss of employment to thousands of peaceable citizens, a public meeting of Catholic clergymen and laymen was held on Sunday, July 7, in St. Mary's Hall, Belfast. His Lordship the Right Rev. Dr. Tohill, Bishop of Down and Connor, occupied the chair. The meeting formed itself into a vigilance committee, and having considered a large body of evidence as to the reign of terror in the shipyards, the many workmen seriously injured and driven out of employment, and the complete apathy of the local authorities, drew up the following telegram to be sent to the Lord Lieutenant, the Chief Secretary, and Mr. Joseph Devlin, M.P.:—'The Catholics of Belfast, in public meeting assembled, the Lord Bishop of the diocese in the chair, solemnly protest against the inaction of the authorities in Belfast for the last week, who have given no protection to Catholic workmen or property. We hereby call upon the Executive to send immediately to Belfast an ample force of police and military to protect the lives and property of Catholics from the present violent intimidation, brutal attacks, and mob law that are being allowed to go unchastised by the authorities.'

The meeting emphasised the importance of workmen going to their work as usual, and demanding adequate protection.

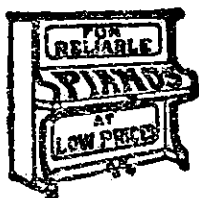
In all the Catholic churches of the city on Sunday moderately-worded appeals were addressed to the people urging the exercise of self-restraint.

Mr. John McCormack, the famous Irish singer, is making arrangements for a tour of Australia, which will commence in September of next year.

His Grace the Archbishop of Melbourne opened a new school chiefly for Syrian children, in Cumberland place, Melbourne, on Sunday, August 11. The building was opened free of debt. The Archbishop paid a warm tribute to the character of the Syrians in Melbourne. 'And as to their children,' he said, 'I know of none who better deserve the care bestowed on them. Their vivacity, their industry, and their disposition appeal to all. May God bless the good Sisters of St. Joseph, who are caring for them,' he continued, speaking with much feeling, 'and may God bless these little ones, born so far from the land of their race. May they grow up into good citizenship, and may they be worthy members of that Church which is giving them their education.'

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## Current Topics

### Our Catholic Laity

As we remarked last week, instances are continually coming under our notice of the fine Catholic spirit which, in ever-increasing measure, is being developed amongst our New Zealand laity, and of the splendid example which they are showing in many places by their intelligent grasp of Catholic principles and by their sturdy and unswerving loyalty to the teachings of their holy Faith. The latest case in point is furnished by the members of the Catholic Club at Karangahake—60 strong—who, according to the testimony of our travelling correspondent, are, from every point of view, as fine a body of men as New Zealand could produce. They have shown, and are showing, their high intelligence and sterling character, not by loud talk, but by quietly doing the things that count. For some months past the whole of the northern gold fields districts have been passing through a particularly difficult and trying time. In addition to the critical situation created by the Waihi strike, there has been active propaganda work by the N.Z. Federation of Labor, and a development on the part of that organisation in the direction of affiliation with the Industrial Workers of the World, a representative of the I.W.W. having been engaged in lecturing throughout the gold-fields on the methods and principles of the American body. For the Catholic workers to have identified themselves with the exponents of this violent form of extreme Socialism would have been a betrayal of Christian principles and of common morality; on the other hand, to have made a single false step in the direction of the opposite extreme would have been to lay themselves under the imputation of being reactionaries, and of being, also, disloyal to their class. To steer an even keel under such circumstances—to maintain and vindicate sound trade union principles and at the same time to keep clear of all complicity with methods of violence and disorder—required not only courage and loyalty to principle, but required, also, level headedness, tact, and a large measure of quiet, practical common sense. This very rare combination of qualities the Catholic men of Karangahake have displayed to the fullest degree; and they have come out of the long and trying ordeal with flying colors. Small wonder that their beloved priest, Dean Hackett, is genuinely proud of them. Their sterling worth is universally recognised in the community; and it is admittedly due to their steadying influence that in the recent election of trade union officials in the district the representatives of violence were utterly worsted. Our representative assures us that in speaking to the Catholics of Karangahake one realises at once that he is talking to men of exceptional intelligence; and that in defending and vindicating their faith, as they are doing, under conditions calculated to try both their principles and their patience, they are doing a work of which the Church at large has good reason to be proud. We have no difficulty in accepting our correspondent's statement; and we very heartily congratulate Dean Hackett and the district on having a body of such sturdy representatives of manly and virile Catholicism.

### A Married Person's Problem

When the Sadducees of old tried to puzzle and entrap our Lord by propounding to Him the case of the woman who had had seven husbands, they submitted a purely fancy and imaginary instance, no doubt, but one which—in spite of its extravagance—had underlying it, at least for the natural man or woman, something of a real problem and difficulty. 'There were with us seven brethren,' said these subtle disputants, 'and the first having married a wife, died; and not having issue, left his wife to his brother. In like manner the second, and the third, and so on to the seventh. And last of all the woman died also. At the resurrection, therefore, whose wife of the seven shall she be?' Seven husbands for one wife is not a common allowance, even in these progressive days; but

second and third marriages are a frequent occurrence, and are celebrated, of course, without the faintest stigma being cast upon them. The problem which occurs to the modern mind in such cases takes a somewhat different form from that suggested by the question of the Sadducees, and may be thus set forth: A couple marry, and live very happily for a number of years, both frequently declaring that they could not by any possibility have loved anybody else but their present partner. After a time one of them dies—let us say, for illustration's sake, the husband, though all remarks we may make apply equally to both parties. For a while the widow is inconsolable; but time is a great healer, and she is very lonely, and the children would be the better of some one to control them, and so, for one reason or another, she takes a second husband, and, if he should die, perhaps also a third. If all four parties should have the happiness to get to Heaven, will the wife's affection for her last husband subtract from or interfere with her love for her first; or, to express the matter in the mildest possible way, will there be any feeling of awkwardness or embarrassment between any or all of the parties? The idea is not often expressed or talked about; but some such thought must, we believe, at least occasionally have passed through the minds of people in the circumstances named.

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The Rev. Father Hull, S.J., of the *Bombay Examiner*, who has a genius for unravelling tangled questions of the sort, cuts the knot in the following simple and lucid fashion, in an answer given by him to a Hindu inquirer on the subject. 'As regards the life after the grave, Christ our Lord once had a case proposed to him. A man marries seven wives in succession. Which of them will count as his wife after the resurrection? The case is a fancy one, of course, but the answer was clear. "After the resurrection there is neither marriage nor giving in marriage, for they are as the angels in heaven." This means that marriage is essentially a provision for the earthly life; and its object is achieved and ceases at death. In a future life the principal and all-absorbing love of the soul will be the love of God the infinite good; and all creatures will be loved in him, and only in him, and in the same ratio in which God Himself loves each one. It will be purely spiritual state without sex or passion. The love of creatures will, as far as we can imagine, lose its idiosyncracies of sentiment and emotion. That there will be some special relation of love between those who have been specially related in this life we can easily assume; but all such love will be freed from its exclusiveness and other earthly limitations, so that the love of a first wife and of a second wife will not spoil each other.' That is clear and conclusive; and is comforting to all parties.

### The Labor Party and Secular Education

The following cable, which appeared in Friday's papers, is one of the most important and significant items that has come to us over the wires for many a month past: 'London, August 21.—The Miners' Federation has given notice of resolution that at the forthcoming Trade Union Congress at Newport they will move to eliminate secular education from the future programme of the party. The movers are convinced that secularism is seriously endangering trade unionism in Lancashire, Yorkshire, and Scotland.' The decision of this numerically strong and in every way influential organisation is manifestly an outcome of the agitation which has been carried on by the Catholic Trade Unionists of Great Britain with steady determination for several years past. Year by year a resolution in favor of secular education has been passed by the Trades Union Conferences in the face of reiterated and strenuous protests from the Catholic members. Latterly the Catholic trade unionists have agitated chiefly in the direction of appealing from the official Labor leaders to their masters—i.e., to the members of the unions—by means of a ballot of all the affiliated societies on the question of retaining or dropping the secular education plank from the Labor programme. Some two and a

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half years ago at the Newport Conference of that period a specially vigorous effort was made to effect this object, the stand taken by the Catholic delegates being thus defined: 'They were out for Trade-unionism, and they were out for labor, but when they joined those movements they were not asked to comply with a religious test; they were not asked if they believed in secular education. They objected to the introduction of that question because it was alien to trade-unionism and alien to labor, and because it had been introduced by undemocratic methods.' This attempt was unsuccessful; but after the Conference a crowded meeting of Catholics and Catholic Trade-unionists was held at Newport, at which it was resolved that the Catholic delegates should carry the question from Conference to Congress and from Congress to Conference, and never rest until the reference to secular education was deleted. The decision of the powerful Miners' Federation—as conveyed in the cable quoted—is a tribute to the effectiveness of the Catholic delegates' efforts, and a striking illustration of the success which generally attends those who never 'let up' in a good cause, but through good fortune and ill keep ever steadily 'pegging away.'

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The indications are that, if not at the forth-coming congress, at all events in the very near future, the Catholic agitation will be successful. The extent of the advance which has been already made—as indicated by the conversion of the Miners' Federation to the anti-secular view—may be gathered from the fact that the English Trades Union Congress of two years ago, held at Newport, by 725,000 votes to 666,000, negatived a Catholic delegate's proposal to take a ballot of all affiliated societies on the retention or deletion of the secular education policy in the trade unionists' programme; and the secular education resolution was carried by 827,000 to 81,000 votes. In spite of these figures, and notwithstanding that the Catholic Trades Unionists had failed in their immediate object, it was even then made manifest that they had at least succeeded in impressing members of the Labor Party with the fact that the wisdom of committing the Party to the secular policy had now become one of serious question. Mr. Bruce Glasier, who wrote the descriptive article in the *Labor Leader* on the Newport Conference to which we are referring, said: 'It is significant that no discussion in the Conference aroused so much intense feeling as that on the subject of secular education. Whatever side one takes upon the question, one hardly sees its immediate relation to the great burning questions of poverty and capitalist exploitation. Yet not even the question of Socialism has ever threatened to create cleavage in the Conference as this has done.' Such an admission showed that the representations of the Catholic Trade Unionists had had their effect on the Labor Party; and it is now quite evident that our co-religionists amongst the English workers will pursue their efforts, and not cease protesting until the resolution in favor of secular education is withdrawn. We are not uninterested spectators of the struggle, because in the programme of nearly every Labor Party south of the line a similar inept proposal finds a place.

### What We Save the State

We have been asked for some particulars regarding the monetary aspect of Catholic education, and in particular regarding the following points—what it has cost Catholics all these years, what it has cost to erect schools, what amount has the existence of the Catholic system saved to the Government, what proportion of taxes have Catholics to pay towards the upkeep of education under the Government system. The main facts on this subject have appeared more than once in the *N.Z. Tablet*, but the question is continually cropping up; and it is, perhaps, desirable that we should gather together the available information in a concise and compact form, so as to serve as a sort of standing answer to all inquiries. Taking the last query first, there is, of course, no special tax ear-marked for education, the cost of which is paid out of the public funds and out of income from endowments. Catholics

are, approximately, one-seventh of the population (excluding Maoris); and they may be regarded, therefore, as contributing, roughly, one-seventh of the taxation necessary for State education purposes. To put the matter another way: The total amount expended on education out of the public funds (omitting income derived from endowments) for the year ending March 31, 1910, was £998,000 (*Official Year Book*, 1911, p. 104); and the contribution per head (including Maoris) to the State Education bill was 19s 5d (*Year Book*, 1911, p. 105). The Catholic population (according to the census) was 140,523; and their contribution to the cost of the Government education system—in whose benefits they do not participate—was, therefore, £136,424 8s 3d, or, in round numbers, £136,400.

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In regard to the cost incurred by Catholics in erecting their schools, full totals for the different dioceses right back over the past thirty-five years have not, so far as we know, been published; and it would be a matter of enormous labor now to compile them. Some idea, however, of the sacrifice involved in the mere matter of the erection of Catholic schools—apart from the steady drain and strain in regard to their maintenance—may be gathered from the following facts, mentioned in an important address early last year by his Grace Archbishop Redwood. 'In the archdiocese of Wellington alone during the last ten years the Catholics have spent the sum of £25,000 in the erection of primary school buildings, without counting the cost of the land upon which these buildings stand. . . . In regard to secondary education during the same period of ten years the Catholic body in the archdiocese has spent in the purchase alone of land and the erection of secondary school buildings thereon no less a sum than £48,000.' That is, there has been a total expenditure on Catholic school buildings within the last ten years in the archdiocese of Wellington alone of £73,000. A similar telling illustration of the unstinted way in which Catholics have sacrificed themselves in the erection of educational buildings was furnished by his Lordship Bishop Grimes, in an address at Timaru last year, in which he mentioned the significant fact that the amount spent on Catholic school buildings in Timaru alone since the inauguration of the secular system reached the remarkable total of £77,200. The items were as follow: the Brothers' residence, £1200; school, £1500; girls' school, £3000; property, £1500; the Sacred Heart Convent (high school), £70,000; total, £77,200.


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The amount which Catholics are saving to the State—apart from the erection and maintenance of buildings—by their own excellent educational system admits of definite and indisputable statement. It was set forth, clearly and carefully, by the Very Rev. Dr. Kennedy, S.M., Rector of St. Patrick's College, in his evidence before the Education Commission. 'The Catholics of New Zealand,' he said, 'by paying for the education of 12,600 of their children in addition to contributing by taxation to the State system of education, are saving the State £62,000 a year. This estimate is based on the official figures published in the *Year Book* for 1911, and in the report of the Education Department for 1910. The number of scholars (exclusive of Maoris) attending Catholic schools is given as 12,611 (*Year Book*, p. 141), and the cost of primary education per individual pupil is stated to be £4 19s 3d (Report of Education Department, p. 61, Table N3).' In regard to secondary education the saving is also very considerable. According to a statement made by his Lordship Bishop Grimes, in a public address delivered last year, the Catholic secondary schools of the Dominion have an attendance of over 4000. The total cost per annum for each pupil in the State secondary institutions amounts to £13 4s 3d (*Official Year Book*, 1911, p. 134). Therefore the annual saving to the State effected by the Catholic secondary schools is well over £53,000. The total annual saving under both heads—primary and secondary combined—amounts at present to over £115,000. As to the total amount saved to the State by the Catholic schools—apart from the cost of

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buildings—during the last 35 years, the matter has been carefully gone into by his Grace the Archbishop, by his Lordship Bishop Grimes, and by the Very Rev. Dr. Kennedy. Archbishop Redwood places it at £1,100,000; Bishop Grimes, at £1,250,000; and all three are agreed that it is over £1,000,000. These figures speak for themselves; and the body which has made this enormous sacrifice in the education of the future citizens of the State is surely entitled to some sort of recognition.

## SCHOOLS CLOSED IN FRANCE

### INJUSTICE OF THE GOVERNMENT

The illusions of the French Catholics who were inclined to magnify the liberality and tolerance of the present Ministry, as contrasting favorably with the rabid anti-clericalism of MM. Waldeck Rousseau and Combes, have been rudely dispelled. The Government has lately issued two decrees, that condemn to destruction one hundred schools directed by religious men and women in Paris and in the provinces. These schools were free. They were supported solely by the Catholics and they were popular among the people; yet, on October 1, the Sisters of Charity, Christian Brothers, Sœurs de la Sagesse, Franciscans, and other religious, will be brutally expelled from their houses and forbidden to teach, merely because of the habit that they wear (writes the special correspondent of the *Catholic Times*).

The indignation called forth by this tyrannical measure has been warmly expressed. Among the schools that are doomed to destruction in Paris is a large school for boys and girls and an 'Asile' for infants under the direction of the Sisters of Charity, situated in the Avenue de Clichy. They were founded nearly half a century ago by the Western Railway Company for the children of the railway servants, and over 850 small boys and girls now attend the classes. The Western Railway was bought by the State three years ago, and this is one of the consequences of the disappearance of the Company, by whom the school and 'Asile' were established.

The destruction of this particular school is, in every way, unjustifiable. The primary schools of the same 'arrondissement' are filled to overflowing, and it is impossible to make room for the 850 children who, after October 1, will be thrown on the streets. New schools are being built, but they will not be ready before October 1, 1913, and the railway servants, among whom the Avenue de Clichy schools are deservedly popular, wonder anxiously what is to become of their children in the interval.

The suppression of the school directed by the Christian Brothers at Passy is no less odious. The director is 79 years of age. For over 50 years he has labored unceasingly for the children of Passy; in 1870 he volunteered as a military infirmarian and worked heroically in the service of the wounded soldiers. One of his former pupils, a man of the people, in an indignant letter states that the good done by him can never be rightly estimated, for 'who can count,' he adds, 'the number of worthy citizens that have been trained by this excellent and devoted teacher?'

#### The Injustice and Cruelty of These Measures

are aggravated by the fact that the law of 1904, ordering the eventual suppression of all the schools directed by religious, allowed a delay of ten years. The Ministry that many Catholics considered a Ministry of conciliation has thus forestalled by two years the limits fixed by the iniquitous law. Let us add that the chief sufferers in this case are the children of the people and their parents; it is upon them that the measure issued by a so-called democratic Government press most heavily.

There is, however, no discouragement amongst the Paris 'Cures,' who are the organisers of the free schools in their respective parishes. The reporter of a leading Paris paper who sought for information at the Arch-

bishop's House received the following assurance: 'We hope, in spite of the heavy claims that Catholics have to meet, that we shall be able to find a sufficient number of lay teachers to replace the expelled religious.' And the reporter's informant went on to say that whereas the candidates for the Government posts are daily becoming more scarce, the single diocese of Paris has this year alone received offers of service from 350 male and 500 female teachers, a proof that the Catholics not only give their money, but also their personal efforts to the cause of Christian education. 'Allow me to remark,' added the speaker, 'that our free schools do not cost the town of Paris or the State a single penny. Even from a financial point of view, it might have been wise to leave them alone.'

The efforts of the Catholics to save the souls of their children from the influence of the Government teachers are stimulated by their knowledge of the spirit that reigns in the lay schools. A significant article on the subject has been published in a periodical called *L'Instituteur Francais*; it is written by a Government schoolmaster, who views the question merely from a moral standpoint. He enlarges on the increasing 'indocility, impertinence and indiscipline of the children,' who not only rebel when their master or mistress *command*, but even when they venture to *counsel*. Orders are continually given to the directors of schools to bear anything from the son or daughter of an influential elector; not to punish, whatever may be the provocation, a child whose father happens to be a leading Socialist or Radical. We ourselves have gathered many facts of this kind from the lips of the teachers themselves. It has often been said that in France

#### Politics Deteriorate Whatever Comes Within Their Sphere,

and this is true even among the working classes. In a school in one of the poorer suburbs of Paris, we know a capable and zealous young teacher who is repeatedly warned by her chief not to punish this child or scold that one, because at election time his or her father is a valuable Government agent.

After deploring this condition of things the writer in *L'Instituteur Francais* goes on to suggest that the only remedy for the evil would be to establish a strong discipline, neither violent nor weak, and to give 'the moral idea of duty' the prominent place that it deserves. He does not venture to touch on the religious question, but his meaning is easy to gather when he adds that the reform must be carried out, irrespective of the religious and political ideas of those who are interested in the question, and when he urges 'a return' to traditions that have been ruthlessly and foolishly swept away to make room for idle and dangerous theories.

The confession of this Government teacher, who is evidently a sincere, if narrow-minded, man, speaks volumes; his testimony is further confirmed by the terrible increase of youthful criminality, and also, in a less tragic fashion, by the number of illiterate citizens that exist, in spite of the enormous sums spent on educational purposes. The Government teacher of to-day, who is nine times out of ten a political agent, lacks as a rule the patience, disinterestedness and sense of duty of those who performed their humble task, irrespective of

#### Earthly Satisfaction, Interests or Honors.

Most of the Catholic papers, when commenting on the renewal of the anti-religious campaign, sound a note of resistance. They know that the secret of this persecution is not so much in M. Poincaré's personal views as in the fact that, being gravely threatened by the Radicals, he is anxious to conciliate them by pandering to their anti-clerical passions. 'The Catholics,' says M. Leo Archer in the *Gaulois*, 'are tired of being victims of expiation, to be sacrificed whenever the political interest of the Government appears to demand it. . . . I have discovered within the last few days that this state of mind is general. The Catholics that I have seen are decided not to allow their nuns to be thrown into the streets and their schools, 'asiles and patronages' to be made over to the State. I know a Paris cure who has already given proofs of courage. He

will, when the expulsion is decided upon, put himself at the head of his parishioners and resist, and he is not the only one.' The recent action of the Catholic workmen in the matter of the nursing Sisters of the Poor was successful enough to make the Paris Catholics realise the value of the determined action of a body of resolute men, fighting for justice.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

August 24.

Passengers by the Maunganui from Sydney on Wednesday included Very Rev. Dean Tubman, Rev. Father McCarthy, and Rev. Father Bradley.

Bro. W. H. Giles, secretary of St. Aloysius' branch of the H.A.C.B. Society, Wellington South, has left for Auckland to represent his branch at the district half-yearly meeting of the society, which is to be held on Wednesday.

The Te Aro school committee held its first meeting on Thursday evening, under the presidency of the Very Rev. Dean O'Shea, S.M., V.G. The following officers were elected: Secretary, Mr. J. J. L. Burke; treasurer, Mr. T. Madden.

Mr. Peter George McEvedy, a former student of St. Patrick's College, and a brother of Dr. McEvedy, of this city, has been successful in winning an open scholarship at Guy's Hospital, valued at £60, in the preliminary science class.

The parishioners of Northlands held a most successful social at the Sydney St. Schoolroom on Friday evening. There was a good attendance, including the Rev. Fathers Hickson and Venning. The profits will be devoted towards the extinction of the debt on the St. Vincent's school-chapel, Northlands.

The first meeting of the newly-formed Wellington Catholic Education Board met at St. Mary of the Angels' presbytery on last Tuesday, when the constitution drawn up by the Wellington District H.A.C.B. Society Council was adopted. The following officers were elected:—Patron, his Grace the Archbishop; chairman, Very Rev. Dean O'Shea, S.M., V.G.; vice-chairman, Mr. J. W. Callaghan; secretary, Mr. P. D. Hoskins; treasurer, Mr. B. Doherty; auditors, Messrs. J. J. L. Burke and Giles.

The Wellington District H.A.C.B. Society Council held a most successful social in St. Peter's Schoolroom on Wednesday evening last. There was a large attendance, including the Rev. Fathers Hickson, Venning, Barra, Hurley, and J. Herring. Messrs. J. A. Sullivan, C. J. McErlean, W. H. Giles, J. McKeowen, and T. L. Darby acted as directors. The hall was tastefully decorated for the occasion, and the catering arrangements were excellent. Both of these tasks were undertaken by the ladies' branch of the society under the direction of Miss G. O'Flaherty (secretary) and Miss D. McGrath (president).

An important educational work is likely to be undertaken for the whole of New Zealand by the Sisters of Notre Dame des Missions. They have purchased for the purpose of erecting a high and technical school the residential property of the late Mr. E. J. Riddiford, on the Hutt road, with about 500ft frontage to the main road—in all some twelve acres—for their work. The property, which adjoins the Church property, was originally acquired in 1873 by the late Mr. Henry Bunny, father of Mr. E. P. Bunny, Mayor of Hutt. The house was subsequently enlarged, and was afterwards purchased by Mr. Riddiford, who married Miss Bunny.

The late Mr. Eugene Joseph O'Connor, of Nelson, after a number of legacies to relatives and providing for an annuity for his sister, gives the residue of his estate to three trustees, the Catholic Bishop of

Wellington, the Mayor of Westport, and the Member of Parliament for the district in which Westport is situated, upon trust to establish an institute at Westport, on his freehold property at Nine-Mile road, for rearing and training destitute children of both sexes and all denominations and to take charge of old people. Testator directed that such institutions should be under the charge of the Little Sisters of the Poor, or other Catholic religious Order approved by the Catholic Bishop of Wellington, subject to no religious exclusiveness and open to all denominations. The residuary estate in the hands of the Public Trustee for such purposes is about £18,000.

Mr. Joseph Wareham, a well known and popular member of St. Anne's congregation, is at present in the hospital seriously ill. As Mr. Wareham is likely to be laid up for some time, the Church committee of St. Anne's, assisted by prominent non-Catholics of Wellington South, organised a benefit concert, which was held at the large Town Hall on Wednesday last, in aid of his wife and young family. There was a good attendance at the excellent concert, which, when all the returns are in, should yield a fair sum. Messrs. W. P. McLaughlin and G. R. Harris acted as joint secretaries.

The twenty-eighth half-yearly meeting of the Wellington Catholic Club was held last evening in the club rooms, St. Patrick's Hall. In the unavoidable absence of the president (Very Rev. Dean O'Shea, S.M.), Mr. J. McGowan, vice-president, occupied the chair. The Rev. Father Herring (spiritual director) and the Rev. Father Venning (vice-president) were also present. The report and balance sheet, which were adopted, showed that the club had made satisfactory progress during the half-year, and also that the financial position was good, there being a credit balance of £5 11s 3d. The election of officers resulted as follows:—Patron, His Grace Archbishop Redwood; president, Very Rev. Dean O'Shea; vice-presidents, Very Rev. Dean Regnault, Rev. Fathers Venning, Hickson, and Herring, Rev. Brother Justin, Messrs. M. Kennedy, M. O'Connor, C. P. Skerrett, G. Dee, and J. McGowan; hon. secretary, Mr. C. A. Carmine; hon. treasurer, Mr. J. Quinn; executive, Messrs. J. L. Leydon, B. Sheehan, T. Tiller, B. Leydon, H. Carruthers, R. Duffy, M. O'Kane, G. McNamara, and R. G. Butcher; hon. auditors, Messrs. J. F. O'Leary and F. McDonald. Several speeches were made eulogising the work of the executive, and a vote of thanks was accorded to the secretary and treasurer and other outgoing officers.

### DIocese OF CHRISTCHURCH

(From our own correspondent.)

August 26.

The annual collection in aid of the funds of the Cathedral Conference of the Society of St. Vincent de Paul was made at all the Masses and at Vespers in the Cathedral on Sunday last. An eloquent appeal was made by the Very Rev. Father Price, D.C., Adm., at the 9.30 and 11 o'clock Masses.

A well-attended meeting of the Marist Brothers' Old Boys' Association, at which Brother Calixtus presided, was held after the half-past 9 o'clock Mass on Sunday in the boys' schoolroom, when a good deal of business in connection with the bazaar in aid of the schools' fund was transacted. An attractive programme of events was outlined.

At the fortnightly meeting in the Cathedral on last Tuesday evening, the men's division of the archconfraternity of the Blessed Sacrament was addressed by the Very Rev. Dean Hyland, of Rangiora, who gave an instructive and practical discourse on the Church's attitude concerning Matrimony, with particular reference to the evils of mixed marriages and consequent religious leakage.

Very Rev. Father O'Connell, S.M., is, with others of the Marist Missionary Fathers, resting for a brief time at the Mission House, Temuka. Since he left New Zealand some months ago, Father O'Connell conducted

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missions at Suva and Levuka, and visited a number of the Marist Fathers and mission stations in Fiji. Most successful missions were afterwards conducted in the Marist parishes of St. Patrick and Villa Maria, Sydney. Napier is to be the next scene of the missionaries' labors, where they commence in a short time.

The Art Gallery was crowded on last Wednesday evening on the occasion of a most successful entertainment in aid of the funds of the Altar Society of St. Mary's Church, Christchurch North, all the parochial clergy being present. The first part consisted of a short but high-class musical programme, the society being fortunate in securing talent of more than ordinary excellence, whose services were given gratuitously, their contributions being enthusiastically received by the very large audience. Mrs. Arthur Mead and Miss Palmer contributed selections—'Ruy Blas' (Mendelssohn), 'Tuscan folk song' (Caracciolo); Miss Barker, 'Charm of spring' (Clark), and as an encore, 'Love is made to make us glad.' Very Rev. Dean Hills sang 'Calvary,' and in response to a recall 'Rip Van Winkle.' 'Gai Papillon' (Hawley) was sung by Mrs Mead, and as an encore, 'Gloriana' (Mallinson); Mrs. H. A. Brown gave 'What might have been'; Mrs. Mead, with Mr. G. C. Hayward, sang the 'Miserere' duet (Verdi), and Mr. F. Rowe played two banjo solos. Miss Hayward was an efficient accompanist. A euchre tournament filled in the remainder of the evening, and was keenly contested, fifty-three tables being occupied. The principal prizes being won by Mrs. T. Power and Mr. J. Power. Excellent refreshments were provided, the pleasure of the evening being greatly enhanced by the admirable arrangements of the secretary (Miss Harrington) with the assistance of the members of the society and friends.

#### DIocese OF AUCLAND

(By telegraph, from our own correspondent.)

August 26.

Rev. Father Bradley, formerly of Auckland, is at present on a visit here.

Rev. Brother Alphonsus (Provincial of the Marist Brothers) arrived from Sydney yesterday on his first official visit to the houses of his Order.

A social gathering, under the auspices of the Guard of Honor in connection with St. Patrick's parish, will be held in St. Benedict's Hall on September 4.

The annual general Communion of the members of the Marist Brothers' Old Boys' Association will take place at St. Benedict's on Sunday, September 8.

On the Sunday within the Octave of the Assumption Father Kirrane preached an instructive sermon on the feast, at SS. Michael and George's Church, Remuera.

The name of Father Kirrane, B.A., of Remuera, was inadvertently omitted from the list of those present at the educational meeting held in the Pitt Street Schoolroom.

At the recent Trinity College examinations held in Auckland, the following pupils presented by the Sisters of St. Joseph, Remuera, were successful:—Misses F. Green, H. Baker, and T. Crummer.

The forthcoming 'At home,' to be held in St. Benedict's Hall under the auspices of the Remuera Catholic socials committee on Friday evening, September 6, promises to be a great success. Valuable and handsome prizes have been secured for the euchre tournament.

Rev. Father Bernadine, M.S.H., passed through Auckland on his return to his mission at Raratonga, where he has labored for twenty years. He had been absent for several months on a visit to Europe, and speaks eloquently of the Catholic revival in France.

On Monday last a ceremony of religious profession took place at the Convent of the Sacred Heart, when Miss Alice Coffey took life vows in the Order. His Lordship Bishop Cleary, assisted by the chaplain, celebrated Mass. Exposition of the Blessed Sacrament was held during the day.

Wednesday, August 21, was the second anniversary of the consecration of his Lordship Dr. Cleary as Bishop of Auckland. His Lordship was the recipient of numerous congratulations. He entertained to dinner at the Bishop's House a large number of the diocesan clergy at which felicitous speeches were delivered, to which the Bishop in equally felicitous terms replied.

A very pleasant evening was spent by the Cathedral clergy and members of the Children of Mary confraternity on last Thursday, when on the invitation of Miss Willis (president of the society), a social gathering took place in St. Patrick's Convent schoolroom. Progressive euchre was indulged in, after which capital musical items were given. Prizes were won by Rev. Father O'Doherty and Miss Herring. Music was supplied by Misses K. Owens and Julia Rist, and an Irish jig was given by Miss N. O'Sullivan.

A meeting of the Education Board was held in the Marist Brothers' schoolroom on Monday evening. His Lordship the Bishop presided, and there were present Right Rev. Mgr. O'Reilly, Rev. Fathers Tigar, Golden, Holbrook, Furlong, Edge, Ormond, Kirrane, Rev. Brother Alphonsus, Rev. Brother Phelan, and two representatives from each of the city and suburban parishes. Mr. Nerheny presented an exhaustive report from the committee appointed to inquire into the conditions under which schools were carried on at present. The committee in their report said it was inadvisable to do anything with the present Pitt Street School, but recommended enlargement of the proposed new school at Ponsonby, provided arrangements could be made with the Ponsonby people. The report also suggested the erection of a school either at the Mount Roskill or Mount Eden district. His Lordship the Bishop advised that the parish priest in every parish interested be added to the committee, and that the report of the committee be submitted to the next meeting of the board on September 9. His Lordship welcomed Rev. Brother Alphonsus, and assured him that the Brothers were doing excellent educational work in this diocese, under most disadvantageous circumstances. Brother Alphonsus, in replying, said he was gratified to see so much interest aroused amongst priests and people on the great question of Catholic education.

#### Oamaru

(From our own correspondent.)

August 18.

Mr. G. Cartwright, of the local telephone exchange staff, who has been promoted to a position in the mail room at Timaru, was this morning presented with a very nice watch-guard and sovereign case from the post and telegraph staff, also with a handsome gold-mounted fountain pen from the telephone exchange staff, as a token of the esteem in which he is held. Mr. Hill (chief postmaster) made the presentation, and in a happy speech congratulated Mr. Cartwright on his well-earned promotion and the splendid manner in which he had always performed his duties in the Oamaru office. Miss McGregor congratulated Mr. Cartwright on behalf of the exchange staff, and expressed regret at Mr. Cartwright's departure. Mr. Cartwright suitably replied, and expressed a hope that he might soon get back among his good fellow-officers at Oamaru. Mr. Cartwright has filled the position of treasurer to St. Patrick's Club for a couple of years, and is also a member of the Hibernian Society.

The Georgetown Hall was crowded to excess on the evening of August 19 (says the *Oamaru Mail*), the occasion being a farewell social and presentation to the Misses McPhee on their approaching marriages. The chair was occupied by Mr. T. King. On the platform were the Rev. Father Farthing, Rev. Mr. Steven, Mr. William Gardiner, jun., and the Misses McPhee. The chairman, in his opening remarks, said that the great assemblage present that night was to do honor to the two Misses McPhee, who were respected by all who had the happiness of knowing them. No greater sign of the respect in which the family is held could be shown

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than by the demonstration that evening. Before the presentation, a short musical programme was gone through. After the concert Mr. Gardiner said the pleasing duty of making the presentation that evening to their friends the Misses McPhee had fallen to him. He felt deeply indeed the honor done to him, for it was an honor to be chosen by such an assemblage on this special occasion—for he knew, and they all knew, that the McPhee family had been respected and honored in the district for a decade past. Turning to the ladies, Mr. Gardiner said: 'On behalf of the residents of this district, I wish you every joy and blessing Providence can bestow, and I present each of you, on behalf of the residents of the district, with this magnificent coffee service. Rev. Father Farthing, in a short address, said he could say many things on the sterling qualities and high virtues of the Misses McPhee, but to speak of them there before such an assemblage who knew them so well would be to 'paint the lily.' On his own behalf, and on behalf of his reverend chief, Monsignor Mackay, and brother priests, he wished the ladies long life, true joy and true peace.

### Cromwell

(From an occasional correspondent.)

The Dominican Convent school concert took place in the Athenæum Hall on Wednesday evening, August 21, when the building was crowded by an appreciative audience, whose generous applause testified to the proficiency of the performers, and to the zealous care and patience the Sisters had bestowed on the tuition and training of their pupils. A pianoforte duet, 'Irish blossoms' (Voliti), was well played by the Misses N. and M. McLaren, as was also a pianoforte solo, 'San Remo,' by Miss Eveline Scott. In the second part another pianoforte duet was excellently played by the Misses Amy and Anne Thomas. The chorus, 'The cuckoo,' was given very nicely by the pupils, and the Indian clubs' display by the boys demonstrated the careful training they had undergone. The cantata, 'Judgment of the flowers,' was well received by the audience, the handsome dresses of the girls, who each represented a different flower, and the grouping of the performers, made a beautiful display on the stage, and was loudly applauded. A boys' play, 'All is well that ends well,' was also well received. The performers were letter perfect, and filled their parts remarkably well. The same can be said of the lads who performed a scene from Shakespeare, wherein Cardinal Wolsey, Thomas Cromwell, and the Dukes of Norfolk and Suffolk were well represented. During the interval the Mayor, in the absence of Father Hunt, thanked the audience for their generous patronage, the pupils and the Sisters for having provided such a splendid entertainment. The receipts exceeded £30.

### Ashburton

A very pleasant ceremony took place in the Court-house, Ashburton, on Saturday morning (says the *Mail*), when the local justices of the peace, solicitors, pressmen, and members of the Magistrate's Court staff met to bid good-bye to Sub-Inspector Fouhy, and also to make a presentation to Mrs. Fouhy. The Mayor, who presided, said that it was a very pleasing duty they had to perform. Generally their presence at court indicated work of a more or less serious nature, but they had met that morning to say a few words of farewell to Sub-Inspector Fouhy and to make a present to Mrs. Fouhy. He (the speaker) had been Mayor of the borough for nearly ten years, and had come into contact with the Sub-Inspector in several ways besides in connection with the court. Sub-Inspector Fouhy had always acted in a straightforward and manly manner in every way, and he thought that every justice of the peace and every solicitor could say the same thing of him. At the conclusion of the reading of an address, his Worship, on behalf of those present, handed a valuable Petone travelling rug to the Sub-Inspector for Mrs. Fouhy. He hoped that they would both live long and enjoy every happiness.

Mr. T. Bullock, as senior justice of the peace of the district, said that since Sub-Inspector Fouhy had been in Ashburton he had done his duty conscientiously and faithfully, without unduly harassing the people, who could always trust his word. Sub-Inspector Fouhy had thoroughly deserved his promotion, and he (the speaker) hoped that he would carry out the new duties in the same way as he had done since he had been in Ashburton.

Tributes to the tact, courtesy, and fairness of Sub-Inspector Fouhy were paid by Messrs. W. W. White, on behalf of the court officials; E. G. Crisp, on behalf of the members of the legal profession; G. W. Andrews, and R. B. Bell.

Sub-Inspector Fouhy, who on rising to reply was greeted with applause, said that he wished to thank them all most sincerely for the kind things that had been said, and for the presents to Mrs. Fouhy. A great measure of his success had been due to the members of the Bench, and to the public; whilst the men he had had under him had given him strong support. The members of the Bar had always been ready to assist him, both with advice and law books, which they had lent him quite willingly and free of charge. He again remarked that they had 'overdone' the credit which they had given him, but he could only say that he had done, and would continue to do, his best.

On Friday evening, at a meeting of the local police, Constable Martin, acting on behalf of his comrades, congratulated Sub-Inspector Fouhy on his appointment, and wished him every success and happiness in his new rank and quarters. He then handed to the Sub-Inspector, for Mrs. Fouhy, a marble timepiece (suitably inscribed), and other valuable articles. Sub-Inspector Fouhy responded in suitable terms, and spoke of the loyal support the men had always given him. On behalf of Mrs. Fouhy, he thanked them most sincerely for the handsome gifts which both his wife and himself would always treasure.

Before commencing the business of the court at Ashburton last Friday, Mr. V. G. Day, S.M., referring to Sub-Inspector Fouhy, said he would like to congratulate him on his well-deserved promotion. The Sub-Inspector had carried out his duties in a capable and efficient manner, and, speaking for himself and the justices, they all wished him long life and future success. Mr. E. G. Crisp, as senior member of the Ashburton Bar, endorsed Mr. Day's remarks, and on behalf of the Bar wished the Sub-Inspector success. Sub-Inspector Fouhy thanked the magistrate and Mr. Crisp for their kind remarks and good wishes.

### WEDDING BELLS

O'CALLAGHAN—FLYNN. O'DEA—FLYNN.

A double wedding of more than ordinary interest took place at 'The Grange,' Shelly Beach, Hauraki Plains, on August 7, the contracting parties being Miss Winifred Flynn (second daughter of Mr. P. Flynn) and Mr. Eugene O'Callaghan (of the Government Railway Service), and Miss Bridget Flynn (third daughter of Mr. P. Flynn) and Mr. Timothy O'Dea (Taihape). Both brides were given away by their father. Miss W. Flynn was handsomely attired in a navy tailored costume with picture hat. She was attended by her sister, Miss K. Flynn, and her niece, Miss Burfort, as bridesmaids. Mr. E. O'Callaghan was attended by his brother, Mr. J. O'Callaghan, as best man, and Mr. Myers as groomsman. Miss B. Flynn was charmingly attired in a brown cloth tailored costume and hat to match. Miss O'Dea (sister of the bridegroom) and little Miss N. Burfort (niece of the bride) acted as bridesmaids. Mr. J. Flynn (brother of the bride) was best man and Mr. McSweeney groomsman. Rev. Father Dignan, of Thames, officiated, and has the honor of celebrating the first marriage on the Hauraki Plains. The wedding breakfast was tastefully laid out in a large marquee erected on the lawn. The numerous and costly presents testified to the popularity of the happy couples. The newly-married couples left by launch for Thames *en route* for Auckland and Rotorua, for their honeymoon, taking with them the good wishes of their many friends.

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### OBITUARY

MR. T. G. MACARTHY, WELLINGTON.

(From our Wellington correspondent.)

August 24.

A well-known and prominent citizen of Wellington, in the person of Mr. Thomas George Macarthy, passed away at his residence, Boulcott street, on Monday evening last. The deceased took a deep interest in the work of the Rev. Mother Mary Aubert of the Home of Compassion, and also assisted her financially to the extent of £1250 during his lifetime, and has provided for her in his will to the extent of £1000. The late Mr. Macarthy was attended in his last illness by the Very Rev. Dean Regnault, S.M. (Provincial). The funeral took place on Thursday morning, the remains being interred in the Karori Cemetery. At 9 o'clock a Solemn Requiem Mass was celebrated in St. Mary of the Angels' Church, Boulcott street. The church was crowded, and the solemn music of the Mass was sung by a choir composed of Sisters of Mercy. Mass was celebrated by the Rev. Father McCarthy (half-brother of the widow). In addition to Mrs. T. G. Macarthy, there were also present in the sanctuary Very Rev. Dean Regnault, Very Rev. Dean O'Shea, Very Rev. Dean Tubman, Rev. Fathers A. Herring, Goggan, Murray, C.S.S.R., and Daly. Amongst the clergy also present in the body of the church were Very Rev. Dr. Kennedy (Rector of St. Patrick's College), Very Rev. Dean Lane, Rev. Fathers Peoples, O'Reilly, Hickson, and J. Herring. After the Mass the funeral left for Karori. The gathering of citizens and public men was a very large and representative one, and included Hon. A. L. Herdman, Attorney-General (representing the Government), Sir Joseph Ward, Hons. R. A. Loughnan

and H. Gilmer, M.L.C.'s, Mr. D. McLaren (Mayor of Wellington), Mr. J. B. Harcourt (president of Wellington Racing Club), Councillors Godber and Fitzgerald, Mr. Trevor (chairman of the Hospital and Charitable Aid Board), Mr. Charles Plimmer, Drs. Pollen and Martin, Rev. Van Staveren, Mr. C. P. Skerrett, K.C., Messrs. Martin Kennedy, W. C. Gasquoine, W. H. Ballinger, James Ames, J. E. Henrys, Hon. T. W. Hislop, Mr. S. Gilmer, and many other prominent business men, besides Mr. Macarthy's employees. The Rev. Father McCarthy officiated at the graveside.—R.I.P.

### Grey Education Board and Scholarships

In our last issue we stated that the Grey Education Board, at the request of the Very Rev. Dean Carew, S.M., had approved of the Convent Secondary School, Greymouth, as a school where the Board and National Scholarships might be tenable. The following is the formal intimation which Dean Carew has received from the Board in compliance with his request:—

‘Greymouth, 20th August, 1912.

‘Dean Carew, Greymouth.

‘Very Rev. Sir,—In reply to your letter of August 9th inst., I am directed to say that by unanimous resolution of the Grey Board of Education, St. Mary's (the Convent Secondary School), Greymouth, is approved of by the Board as a secondary school (or its equivalent) at which Junior Board and Junior National Scholarships may be tenable.

‘I have the honor to remain, Very Rev. Sir,

‘Yours faithfully,

‘(Signed) P. F. DANIEL, Secretary.’

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

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

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

You may use my letter in any way you desire.

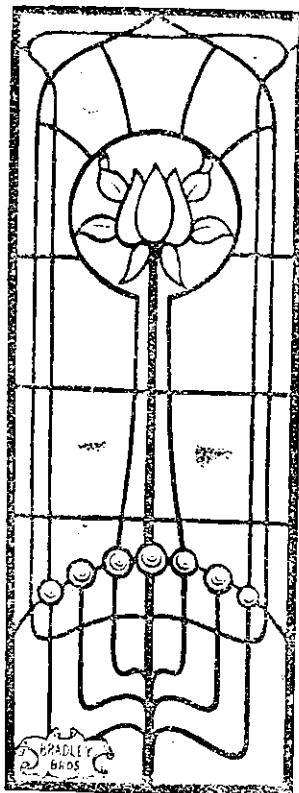
Very truly yours,

WM. A. MORTON,

Registrar, L.D.S. University.

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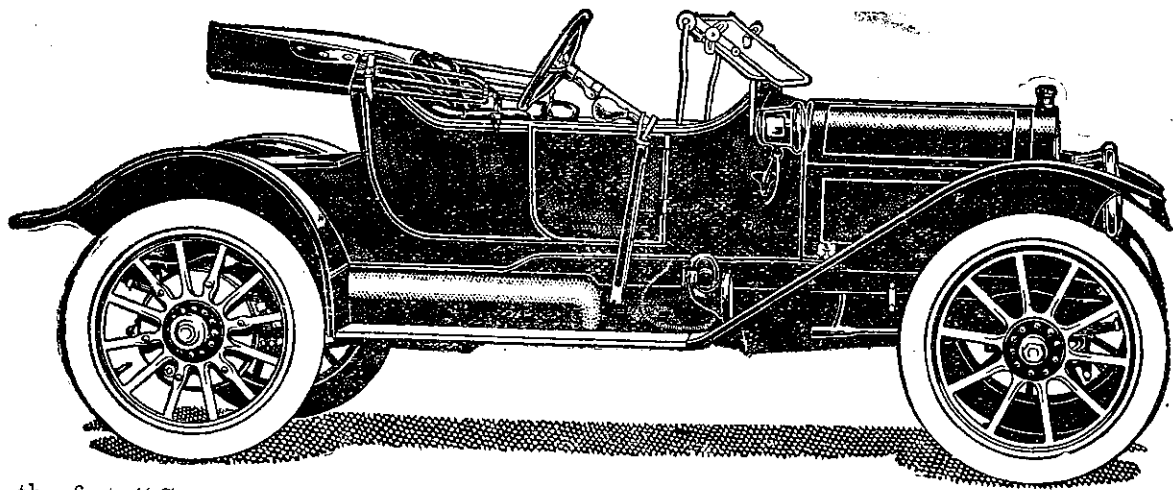
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## Commercial

### PRODUCE

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

Mutton.—Good demand for all qualities; moderate supplies coming forward. Market firm at last quotations, viz.—Light weights—Canterbury, 4½d; North Island, 4½d; heavy weights, 5½d.

Lamb.—Market slightly weaker, with less demand. The weather continues unfavorable. A small supply of Scotch lambs has been marketed at an average price of 6d. Canterbury—light weights, 5½d; heavy weights, 5½d; other than Canterbury, 5½d for light weight and 4½d to 5d for heavies. Heavy weight is difficult to sell.

Beef.—Market quiet, with a good demand for hinds. New Zealand hinds, 3½d to 4d; fores (slow), 3½d.

Butter.—Market quiet, but steady. Danish, 128s; Australian, 111s; Siberian, 107s.

Cheese.—Market steady, with moderate demand. Prices firm at about quotations already given. New Zealand white and colored, 65s to 66s; Canadian—white 64s 6d, colored 65s 6d.

Hemp.—Market firm, but little doing. Spot: New Zealand good fair grade, £27 5s; fair, £26; fair current Manila, £26 10s. Forward shipment: New Zealand good fair, £27 10s; fair, £26 10s; fair current Manila, £27. The output from Manila for the week was 34,000 bales.

Messrs. Dalgety and Co. report:—

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

Oats.—The market remains quiet. Only bright, heavy samples of sound oats are being inquired for. These are not offering as freely as they were. The demand is limited, and prices remain unchanged. There is still a large quantity of inferior oats offering, which are difficult to place. Prime milling, 2s to 2s 1d; good to best feed, 1s 10d to 1s 11d; medium to good, 1s 8d to 1s 9½d; unsound and inferior, from 1s 6d per bushel (sacks extra).

Wheat.—The volume of business passing in milling, wheat is not extensive. Very few samples are coming under offer, the bulk of the wheat coming to hand being fowl wheat. Any lines of choice milling are readily placed at quotations. Fowl wheat is offering freely at values a shade below late quotations. Prime milling, 3s 8d to 3s 9½d; medium milling, 3s 6d to 3s 7d; best whole fowl wheat, 3s 3d to 3s 4d; medium to good, 3s 1d to 3s 2d; inferior and damaged, 2s 9d to 3s per bushel (sacks extra).

Potatoes.—Prime quality meet with a good demand. Shippers are still operating freely in completion of Australian business. Very few consignments are coming to hand in really first-class condition. In most cases consignments are more or less out of order, and require picking before bagging. Lines of well picked seed are also in good demand. Choice tables, £8, with a firming tendency; medium to good, £7 to £7 10s; freshly-picked seed up-to-dates, £5 to £6 per ton (sacks in).

Chaff.—Heavy supplies have come to hand during the past week, and values have receded 5s a ton. Buyers will only operate for prime quality. Inferior light and discolored chaff is neglected and difficult to quit—Choice, to £3 2s 6d; prime oaten sheaf, £2 15s to £3; medium to good, £2 7s 6d to £2 12s 6d; inferior and light, from 30s per ton (sacks extra).

Messrs. Donald Reid and Co. report:—

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

Oats.—There is fair export demand for A and B. grade Gartons, which are not offering freely. Sparrow-bills are more plentiful, and if prime are taken by shippers to fill orders. Lower grade oats of all sorts are difficult to place at reduced values. Prime milling, 2s to 2s 1d; good to best feed, 1s 10d to 1s 11d; inferior to medium, 1s 8d to 1s 9½d per bushel (sacks extra).

Wheat.—Prime samples of velvet and Tuscan have more attention from millers, but lines of indifferent quality are quite out of favor, and only saleable as fowl wheat. Best whole fowl wheat is in good demand, but inferior quality is not readily placed. Prime milling, 3s 8d to 3s 9½d; medium, 3s 5½d to 3s 7d; best whole fowl wheat, 3s 3d to 3s 5d; medium, 3s to 3s 2d; broken and damaged, 2s 3d to 2s 9d per bushel (sacks extra).

Potatoes.—The market continues to be moderately supplied, and prime samples have ready sale. Consignments affected by frost or disease are not in request, being unsuitable for export. Seed lines from Southland are moving off more freely. Best table potatoes, £7 15s to £8; medium to good, £7 to £7 10s; inferior, £6 to £6 15s; seed lines (Southland), £6 to £6 10s; others, £4 10s to £5 10s per ton (bags included).

Chaff.—Heavy supplies have come forward during the week, and as there is practically no outlet for shipment, values have suffered to some extent. Prime oaten sheaf is the only class in favor with buyers. Other sorts have little demand, and in most cases have to be taken into stores. Best oaten sheaf, £2 15s to £3; choice, to £3 2s 6d; medium to good, £2 7s 6d to £2 12s 6d; light and discolored, £2 to £2 5s per ton (bags extra).

### WOOL

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

Rabbitskins.—We offered a very large catalogue at our sale yesterday, the majority being prime skins. Competition was exceedingly keen and prices all round were fully up to last sales high rates. Our top price for prime winter does was 44½d, this price being realised for three different lots, whilst several lines ran from 38d to 44d per lb. Our top price for winter bucks was 24½d, a large number of lines running up as high as 23d per lb. We also sold winter blacks to 35½d per lb and fawns to 29d. Quotations: Prime selected winter does 40d to 44½d; good, 34d to 38d; seconds, 22d to 28½d; prime winter bucks, 22d to 24½d; seconds, 18d to 21d; incoming, 16d to 17½d; autumns, 16½d to 17½d; outgoing, 13½d to 14d; hawk torn, 8d to 14d; racks, to 11½d; light racks, to 10d; spring bucks and does, to 12d; small, to 5d; milky does, to 10½d; weevilly, to 8d; shocks, to 4½d; best winter blacks, 30d to 35½d; second winter black, 21d to 22½d; fawns, 24d to 29d; hare-skins, to 12d; catskins, to 8½d.

Sheepskins.—We offered a very large catalogue at to-day's sale of which a large proportion were merinos. Competition for all good skins was brisk, but inferior lots and merino did not meet with such a good sale. Quotations: Best halfbred, 8d to 8½d; medium to good, 7½d to 7¾d; inferior, 6½d to 7d; best fine crossbred, 7½d to 8½d; medium to good, 6¾d to 7¾d; best coarse crossbred, 7d to 7¾d; medium to good, 6d to 6¾d; dead and inferior, 5½d to 6½d; best merino, 7d to 7¾d; medium to good, 4¾d to 6d; best lambskins, 7d to 7¾d; medium, 6d to 6½d.

### ANSWER TO CORRESPONDENT

CATHOLIC.—You have omitted to comply with our regulation requiring all correspondents to send name and address.

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Helio., Mauve, Navy, Fawn, Dark Tweeds, Green and Brown Worth from 45s. to 63s. Clearing Prices, 17s. 6d and 21s FANCY CRETONNE COVERED WADDED QUILTS, full size for double beds Usual Price, 8s 6d.; Clear Out Price, 5s. 11d. Big Lot CARPET ENDS, the very thing for Bedrooms. To be cleared at 2s. 11d. and 3s. 11d. BOY'S NORFOLK SUITS, Kaiapoi All Wool Tweed, strong makes, Browns, Greys and Heathers, all sizes. Usual Prices, 19s 6d to 24s. 6d.; Fair Price, 13s 11d. and 14s. 11d. TIP-TOP BARGAINS IN MEN'S WOOL TWEED OVERCOATS, Tailor Cut, Smart Stripes in Greys, Greens, Browns and Heathers. Worth 30s. to 40s.; to clear, 19s. 6d.

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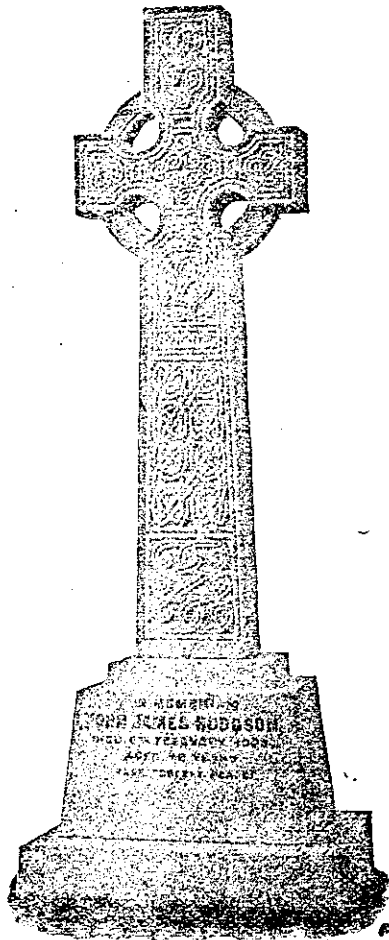
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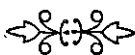
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## ITEMS OF SPORT

(From our Correspondents and Elsewhere.)

## FOOTBALL.

The match Manawatu v. Wairarapa was played at Palmerston North on Saturday, and was won by the former by 15 points to 3.

The annual match between Canterbury College and Victoria College resulted in a victory for the former by 12 points to 3.

The fifth grade premiership was played off on Saturday afternoon, at the Caledonian Ground, Dunedin, between Southern and Green Island, the former winning by 8 points to 3.

Auckland beat Wellington in the Ranfurly Shield match by 12 points to nil after a keen and hard game played before an attendance of over 15,000 people at Auckland on Saturday.

The match Nelson v. Wanganui was played at Wanganui on Saturday in beautiful weather. The result was an easy victory for Wanganui by 35 points to 6. The local players ran over the visitors in the first spell, scoring 24 points to nil.

Te Aro meet Marist (Tasman street) at Duppa street (writes our Wellington correspondent). Should Marist win or draw they will be champions for the season 1912. Should Te Aro win, then a play-off will be necessary. So far, Marist School has been unbeaten, with a record of seven wins and no losses.

In first grade Association matches at Dunedin on Saturday Mornington and Northern played a very even game, scoring one goal each. There was a very large attendance on the Gardens Ground to witness the match Christian Brothers v. Kaitangata. The game was an interesting one, and eventually ended in a draw, both sides scoring one goal each. Ravensbourne beat Māori Hill by 6 goals to nil, and Roslyn-Wakari defeated Old Boys by 4 goals to 2.

The New South Wales League team opened their tour at Wellington on Saturday with a match against Wellington. There were about 8000 people present. In the first spell the match was evenly contested, and at half time each team had scored 11 points. In the second half, however, the visitors outclassed the local players, and added 24 points to their score, while Wellington's score was increased by only 2 points.

Canterbury played the third interprovincial fixture for the season on Saturday afternoon, when they met the West Coast. The weather was beautifully fine, and there was a large attendance. The game, which resulted in a win for the West Coast by 17 points to 14, was one of the fastest and most interesting witnessed in Christchurch for some years, and the issue was in doubt right up to the call of time. The winners thoroughly deserved their victory, playing with a great deal of dash in comparison with the languid efforts of Canterbury, and had they possessed a little more finesse they would have won by a still larger total.

## HARRIERS.

A combined run of Dunedin harrier clubs took place on Saturday from St. Joseph's Hall, at the invitation of the St. Joseph's Harriers. There was an attendance of about 130 runners. Two packs were formed—the slow pack getting away first, with Captain Swanson in command, the fast pack following six minutes after in charge of Captain Notman. At the conclusion of the run the clubs were entertained at tea. Captain Swanson expressed gratification at the big turn-out, and was pleased to see representatives from every harrier club in Dunedin. They were being entertained that day by the kindness of Mrs. Jackson, who was absent in England, and he moved a vote of thanks to Mrs. Jackson, to Mrs. Stone, and to the other ladies who had assisted. Mr. Rosevear presented the prizes won by the Otago team at the recent Cross-Country Championship at Wellington. Arrangements were made before closing to despatch a cable to Mrs. Jackson thanking her for her generosity and notifying her of the success of the run.

## THE LATE MR T. G. MACARTHY, WELLINGTON

(Contributed.)

In the person of the late Mr. T. G. Macarthy has just passed away one of the most widely known and respected citizens of Wellington. For many years he had been prominent in every movement for the progress of the country and the betterment of its people. His knowledge and experience of men and things, his kindness and generosity to all who applied to him made him one of those remarkable men whose worth is only rightly valued when their vacant place is to be filled. His will was a testimony to the noble and unselfish man, whose life had been distinguished for its dignified simplicity, its unostentatious ways, its jealous care that the left hand should not know the benefactions of the right. The will was the revelation of the noble life of the man.

Born of a Catholic family, his father had married a beautiful and distinguished Quakeress. Unfortunately he died a short time after his son had received his First Communion. But the seed of faith had been sown deep in the child's heart, and though that seed was practically buried for years, it was to bring forth its ripe fruit in the autumn of life.

Mr. Macarthy, at a mature age, married a young Catholic wife, who made it her special mission in life to bring back to the practice of religion the husband whom she loved and esteemed with her whole heart, and who in return lavished on her the tender love and care of a father and of a husband. The Quaker mother, who had had the happiness to die a fervent member of the Catholic Church, was no doubt praying beyond the grave for the darling son she had unconsciously led astray by so much love.

When, on Saturday night, the call suddenly and unexpectedly came in the form of a hemorrhage, the doctors gave little hope, but the patient was kept in the dark with reference to his condition. He was perfectly calm. Monday brought another attack, when the Very Rev. Dean Regnault, S.M. (Provincial) was sent for. The patient made his confession, and in the presence of his friends received the Viaticum and Extreme Unction. He breathed his last without a pain, his face reflecting still the peaceful happiness with which he went to meet his God.—R.I.P.

## OBITUARY

SISTER M. ST. STANISLAUS (STOKES),  
MOUNT MAGDALA.

On Thursday, August 22 (writes our Christchurch correspondent), death claimed from the Sisters of the Good Shepherd, at Mt. Magdala, a much revered member of the community, Sister Mary of St. Stanislaus Stokes. Forty-six years ago, answering the call of her Divine Master, she entered the provincial convent of the Order at Abbotsford, Melbourne. Her self-sacrificing devotion is still a cherished memory in her first convent home. Later, as first Prioress of the Convent at Oakleigh, near Melbourne, her spirit of prayer and zealous toil, during a period of seven years, gave evidence of her saintly life. Since her arrival in Christchurch in 1891, all who came under the influence of her great charity witnessed her strong piety, kindly sympathy with the lowliest, and her sterling religious virtues. In the departed Sister, the community has indeed lost a pillar of strength in its mission. The regretted deceased Sister was in the 66th year of her age, and the 44th of her religious profession. On Saturday, the 24th inst., a Solemn Requiem Mass was celebrated in the new church at Mount Magdala. The celebrant was the Very Rev. Dean Hills, S.M., V.G., Rev. Fathers Dignan and Hanrahan being deacon and subdeacon respectively. The Very Rev. Father Price, D.C., Adm., was master of ceremonies; others of the clergy were in the sanctuary. At the conclusion of the Mass the remains of the deceased nun were borne by the Marist Brothers to the little cemetery within the enclosure of the convent. The visiting priests, the Sisters of the community, the children and all belonging to the institution formed the funeral cortege.—R.I.P.

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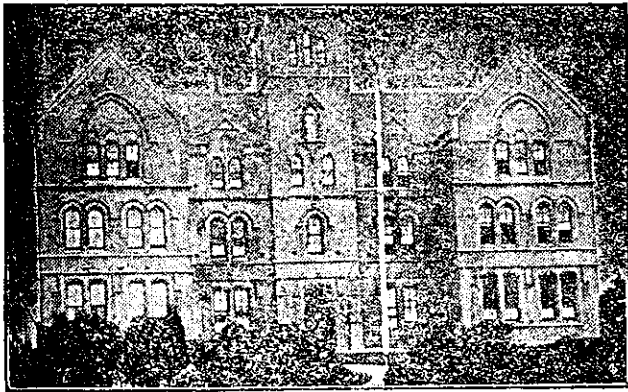
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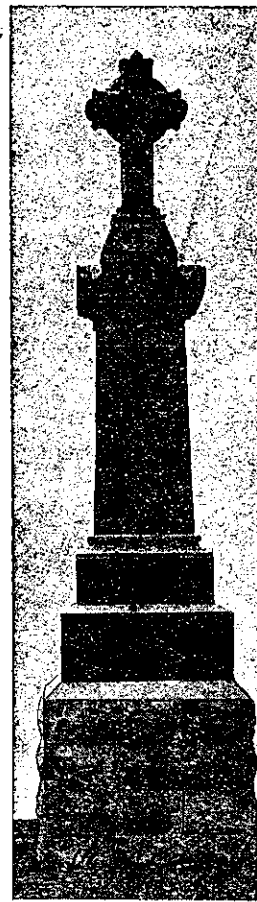
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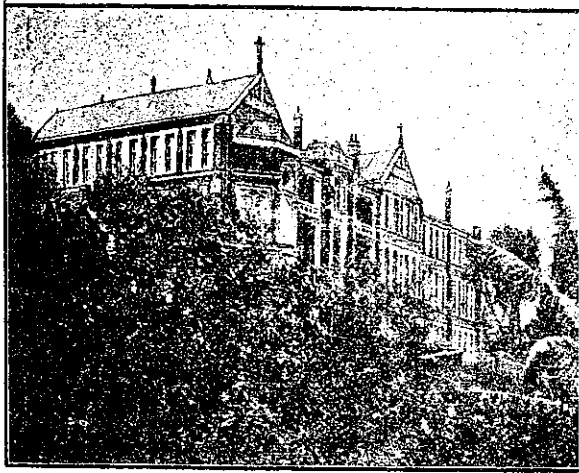
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**O'CALLAGHAN—FLYNN.**—On August 7, at 'The Grange,' Shelly Beach, Hauraki Plains, by Rev. Father Dignan, Eugene O'Callaghan, to Winifred, second daughter of Mr. P. Flynn.

**O'DEA—FLYNN.**—On August 7, at 'The Grange,' Shelly Beach, Hauraki Plains, by Rev. Father Dignan, Timothy O'Dea, Taihape, to Bridget, third daughter of Mr. P. Flynn.

**COLLINS—O'BRIEN.**—On August 13, at St. Mary's Church, Wanganui, by Very Rev. Dean Holley, Richard Collins, Te Awamutu, son of the late J. Collins, The Arcade, Rosscarbery, Co. Cork, Ireland, to Ellen, daughter of the late John O'Brien, Wigan, Lancashire, England, and niece of Mrs. Brough, Clare Villa, Plymouth street, Wanganui.

**DEATH**

**KILMARTIN.**—On August 17, 1912, at her residence, 319 Rattray street, Mary, beloved wife of Francis Kilmartin; aged 65 years. Deeply regretted.—R.I.P.

**WANTED**—Position as **PRIEST'S HOUSEKEEPER** Can answer Mass. Home Country Woman. Apply S.A., *Tablet* Office.

**MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET**  
*Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.*  
Die 4 Aprilis, 1900. LEO XIII., P.M.  
TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.  
April 4, 1900. LEO XIII., Pope.



THURSDAY, AUGUST 29, 1912.

**'THE N.Z. TABLET'**

**F**ROM time to time it has been our pleasing duty to announce additions to the size of the *N.Z. Tablet*, or the introduction of new features, calculated, in our judgment, to increase its attractiveness and usefulness as a Catholic paper. This week we have to announce the most radical, and at the same time unquestionably the most progressive change yet effected in the forty years' history of the paper. The change—which takes effect on 1st October next—is that of a reduction in price from 6d a copy to 3d a copy, and from £1 per annum paid in advance to 13s paid in-advance. For some time past our rate of subscription has been £1 5s per annum booked, and £1 paid in advance. From 1st October, as we have said, the rate will be £1 per annum booked, and 13s—or 3d a copy—paid in advance. The change is unaccompanied by the slightest reduction in the size of the paper. The sixteen pages recently added will remain; and an important and valuable new feature will be introduced in the near future. On the whole, we think we may justly claim to be making an honest endeavor to do the fair thing by our subscribers. We are giving exactly four times the quantity of matter with which the paper originally started; and we are giving it at half the price.

**Watches, Jewellery and Optics.**

Best Value given in these Lines.  
Sight-testing and Spectacle-fitting a speciality.  
**C. EASTABROOK, 71 PRINCES STREET, DUNEDIN.**

The abstract desirableness of a reduction in the price of the *Tablet* has, of course, long been recognised by those responsible for the production of the paper; but the problem of giving effect to the long-cherished desire has been by no means so simple as it looks. The *Tablet*, like any other business concern, has to pay its way; and the question, in all such cases, resolves itself into one of ways and means. In its present size and with the present circulation and quality of paper, the *Tablet*, with the postage which we have to pay, costs us very nearly sixpence to produce. On that score alone a reduction to threepence requires some courage. The increased issue of the paper—which, we think, we may safely anticipate—will, of course, lessen the cost of production, and will gradually diminish the loss under this head until, we hope, it will be reduced to the vanishing point. But that will certainly take time. Again, owing to the scattered nature of the Catholic population it costs considerably more to get the *Tablet* to the subscribers than is the case with the Catholic paper in most other countries. We cannot send the paper in bundles by rail. Every copy has to be posted; and, as can be easily understood, our postage bill is a heavy item. For the same reason—the configuration of the country and the scattered nature of the population—the cost of collecting subscriptions is unusually large. That, we may remark in passing, is why we offer such exceptional advantages to those who pay in advance, and why we so earnestly urge this method on all our subscribers. A final consideration which was calculated to make us weigh long and well the question of a reduction in price is the fact that such a step is practically irrevocable. When the price of a paper has once been reduced, it is virtually impossible to ever increase it again.

\*

For these reasons it will be evident, as we have said, that the question of reducing the price of a paper by 50 per cent. at one stroke is not such a simple matter as might at first sight appear. The one fact which justifies the step, and which makes such a forward move possible, is the present exceedingly prosperous condition of the *Tablet*. Ever since Dr. Cleary took charge as editor in 1898 the *N.Z. Tablet* has been steadily on the up grade; from that day to this, the paper has never looked back. By his extraordinary gifts, both on the literary and on the administrative side, he laid broad and deep the foundation for the future success of the paper; and to-day we are reaping what Dr. Cleary sowed. Not only has the paper progressed, but it has progressed in ever-increasing ratio. Each year has been better than the last. The year 1911, for example, was a record up to date, both for circulation and revenue. The number of new subscribers and the amount of revenue for the present year—which ends with us on September 30—already easily eclipse the record for 1911, and for all other years. A glance at our advertising columns will show that that department is flourishing, notwithstanding that some time ago we made a substantial increase in our tariff rates. As a result of the buoyant revenue, the directors—to whose energy, zeal, and business capacity, share-holders and subscribers are greatly indebted—have been able to make large additions to the reserve fund, which is now in a very strong position.

\*

Although all the omens are thus propitious, and although all possible safeguards have been taken, so radical a change as that which is proposed cannot be made without involving some element of risk. The reduction of the price of the *Tablet* from 6d to 3d is, in fact, a great act of faith on the part of those responsible for it—faith in the paper, faith in the staff, and faith, above all, in the Catholic people of New Zealand. Hitherto, the one serious criticism levelled against the *Tablet* has been that the price, if not excessive, was certainly something of a tax on the poorer of our people. There was something in the objection; and we believe that the removal of that difficulty will be followed by a generous increase in our subscribers' list. Evidence is already to hand that our belief is well

founded. Our traveller's present trip in the Auckland province has been, we might almost say, phenomenally successful. During the past two weeks—operating on the basis of the new rate of subscription—he has sent in well over one hundred new orders. We need hardly say that we look with confidence to the clergy to specially help in extending the sphere of usefulness of the Catholic paper; and they have been already circularised as to the best methods of assisting us. Apart from the enrolment of new subscribers there are two ways in which our people—whether priests or laymen—can render us especial service. Firstly, if anyone has printing work, however small or however great, which he can conveniently have executed at Dunedin, let him send it to the *Tablet* office. We can guarantee thorough satisfaction; and this collateral source of revenue may be made an important aid in maintaining the success of the paper. Secondly, when purchasing goods from a firm which advertises in the *Tablet*, let our people *make it an invariable practice* to mention the *Tablet* advertisement. This may seem a very small matter; but we can assure our readers that every such reference, however slight or casual, means money to the Catholic paper. We have now placed the position fully and fairly before our people; and we confidently leave the issue with them. The *Tablet* has its imperfections, no doubt; but it has behind it an honorable record of earnest and strenuous work, from the days when, under Bishop Moran, it had to fight almost for the very existence of the Catholic body. That it has deserved well of the Catholics of New Zealand no one, we think, will question; and we face the future with full confidence that in the progressive step which it is now taking its claims will once more be loyally and enthusiastically recognised.

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## Notes

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### The Reduced Subscription

It is hardly necessary, perhaps, to mention—but we do so to avoid even the possibility of misunderstanding—that in connection with the reduced subscription to the *N.Z. Tablet*, all subscribers who have already paid in advance at the old rate will have the amount fully credited to them on the new scale as from 1st October, 1912.

### American Catholic Societies and Divorce

The following message from New York appeared in Friday's cables: 'The American Federation of Catholic Societies has passed a resolution denouncing divorce on any terms, and regretting its growing prevalence.' The only remarkable thing about this message is the fact that the press agent should ever have found time to cable such a sensible item.

### Scholarship Candidates' Applications

In connection with the matter of scholarships we desire to draw the attention of teachers to the advisableness of obtaining immediate information from the secretary of their local Education Board as to the date limit within which candidates' notice of their intention to compete must be sent in. In respect to Board scholarships, the date varies slightly in different education districts, but full information, together with forms of application, may be had on application to the Board secretary. In regard to National scholarships, we have been semi-officially informed by telephone that the examination takes place on November 28 and 29, and that candidates are required to send in their applications before September 16; but we advise teachers who may be interested to obtain direct official information for themselves.

### 'The Duties of Catholic Workmen'

Writing under this heading, the *Melbourne Tribune* has some wise words on a plain and practical duty which is staring every Catholic worker in the face. We quote a portion as follows: 'As probably 80 per cent. of our

Catholic laymen belong to the ranks of labor, everything that relates to social and economic conditions necessarily has a special interest for them. As they form such a large proportion of the working class, it is their bounden duty to take an active and intelligent part in all that pertains to their industrial interests. Most of them are members of the various trades unions established to conserve and protect their rights—and they are wise in their generation in thus uniting for self-protection. But there is still a lot more to be done. Membership is all very well. Active interest is much more important, and here it is that the Catholic worker too often shows his weakness. Instead of taking a prominent part in Trades Hall matters, he is conspicuous by his absence. From modesty, laziness, or indifference he will not come forward as a candidate to represent his council at the Trades Hall. He will not shoulder his share of the burden, and very often leaves to an inferior, but more industrious, man, the task of performing a duty that should rightly be his.

\*

“It is absolutely necessary,” continues our contemporary, “that our Catholic workers should not shirk their duty in this regard. They should make themselves acquainted with what the Church teaches regarding Socialism and the rights of property, and should be able, without obtrusiveness, to put before their fellow-workers the views of the Church on industrial troubles and kindred matters. Thus fortified they would be of immense value, both to their union and the State. Catholics sometimes complain of the Socialistic tendencies of unions of which they are members, but a little close questioning will always elicit the regrettable fact that they have not in any way tried to influence the views of their brother workers. They are not in the inner councils to give the Church’s views when subjects of momentous issue are discussed. If Catholic workers did their part honestly and fairly they would prove to be the leaven that leaveneth the whole. They would advance the cause of Labor and stay the progress of Socialism. The latter is the bugbear which checks and always will check the advance of Labor. If the general public were assured that the terms Socialism and Labor were not synonymous, Labor would be continually triumphant. But until the loud-tongued and shallow-brained Socialist demagogue is silenced the progress of the Labor cause will be retarded.” We have only to add that the Catholic worker has not the shadow of an excuse for not being well posted on Catholic principles in regard to the Labor question, as there is a cheap, abundant, and easily accessible literature on the subject.

## DIOCESE OF DUNEDIN

The annual Peter’s Pence collection will be made at St. Joseph’s Cathedral on next Sunday.

The annual meeting of the St. Vincent de Paul Society (ladies’ branch) will be held in St. Joseph’s Hall on Friday evening.

In the supplementary list of junior Civil Service candidates the names of the following pupils of St. Dominic’s College appear:—R. Wakelin, M. Nolan, M. Lane, A. Moritzson.

On Monday evening a euchre party was held in St. Joseph’s Hall in aid of the hall funds. There was a very good attendance, and a most enjoyable evening was spent. Musical items were contributed by Miss M. Wood and Messrs. H. Poppelwell, H. Gallagher, and Blair.

A euchre party in aid of the Dominican Convent building fund was held in the Sacred Heart School, North-East Valley, on last Friday evening. The lady’s prize was won by Miss Fogarty and the gentleman’s by Mr. Cottle. Songs were contributed by Misses Johnston and Wood, and a recitation by Miss Anderson.

The members of the Dunedin Police Force met on Monday evening in the Police Library to make a presentation to Constable Skinner, on the eve of his

marriage. Senior-sergeant King, on behalf of the force, wished him long life and happiness, and presented him with a time-piece. A number of others spoke in eulogistic terms of Constable Skinner, who thanked the members of the force for their present and their kind wishes in appropriate terms.

Mr. C. R. Bossence, Education Board Inspector, in his report on the Sacred Heart School, North-East Valley, conducted by the Dominican Nuns, states that Valley, conducted by the Dominican Nuns, says:—“There were 67 children present at the examination. good; time-tables are suitable, the schemes of work make adequate provision for the requirements of the syllabus; the methods have been well chosen, and generally have been applied with good effect.”

“In all the oral work the pupils render a ready response to the efforts of the teachers. Order, discipline, and tone are very good; the manners and general behaviour are excellent; buildings are in good condition.” “On the whole the school is in good condition, handwork, singing, and needlework meriting special mention.”

The Education Board Inspector, Mr. John R. Don, reporting on St. Mary’s Convent School, Mosgiel, conducted by the Sisters of Mercy, says: “The organisation of the school, and the classification of the pupils are satisfactory. Registers are in order.” “The schemes of work have been arranged with due regard to their interest and educative value, and the work professed has been well carried out; the work of the infant classes is well varied and thoroughly taught; the attention given to oral expression and clear enunciation being specially pleasing.” “The upper department has been skilfully taught, the proficiency candidates doing very well in all their work. Physical exercises and singing are very good; handwork and needlework are excellent; order, discipline, and tone are very good; the manners and general behaviour of the pupils are excellent; the new school rooms are very suitable.” The pupils presented totalled 50.

## SOCIAL GATHERING AT MOSGIEL

On Tuesday evening the stallholders, assistants, and others who took part in the recent Empire Carnival were entertained at a social gathering in the Coronation Hall, Mosgiel. Mr. A. F. Quelch presided over a very large attendance, and among those present were Rev. Father Coffey, Adm., Rev. Father Liston (Rector of Holy Cross College), Rev. Father Delany, Rev. Father Buckley, and the clergy of Holy Cross College. The programme consisted of a euchre tournament interspersed with musical selections. At an interval in the proceedings an artistically illuminated address was presented to Rev. Father Liston on behalf of the stallholders and assistants at the bazaar.

Mr. Quelch, in asking Mr. Walls to read the address, spoke at length on the good work done in the parish by Father Liston, and on the high esteem in which he was held by his people.

The following was the address\*—

“Rev. and Dear Father,—Now that the most successful carnival ever held in this district has just been concluded, we take this opportunity of recording our appreciation of your untiring efforts, your kindness and consideration to all the assistants, and the ability you displayed in making the carnival such a success. We recognise not only your sterling personal worth, but your exceedingly successful management of the affairs of the parish. You have entirely cleared off the debt, besides purchasing and paying for a splendid school for the Sisters of Mercy. Considering the small congregation in Mosgiel, the result achieved, in the space of about 18 months, is one that any priest might well be proud of. Time may dull the memory, but the convent school, Mosgiel, will remain a lasting memorial of your work as parish priest in the Taieri. Again we congratulate you on the success of the Empire Carnival, which has been the means of liquidating a large portion of the parish debt. We pray that you may for many years to come enjoy good health, and that you will be

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enabled to continue the noble work for which you are so eminently fitted.

'On behalf of the Empire Carnival assistants, we remain, dear Father, your faithfully,

JOHN McGETTIGAN (England Stall), ROSE STEVENSON (Scotland Stall), BESSIE WALLS (Ireland Stall), MARGARET HAUKE (Canada Stall), MARY KNOTT (New Zealand Stall), A. F. QUELCH and J. P. WALLS (secretaries).

'Mosgiel, 14th August, 1912.'

As the address was presented to Father Liston, the audience rose in a body, and sang 'For he's a jolly good fellow.'

Rev. Father Liston, in the course of his reply, returned his sincere thanks to the assistants for their beautiful address, and complimented them on the zeal and unity displayed by all engaged in the carnival, and on the success which attended the undertaking. In conclusion he said the net results amounted to £585.

The address was a very artistic production, having views of the school, convent, etc., with groups of the assistants. The letterpress and illuminations were in excellent taste. A plentiful supply of light refreshments were provided, and altogether a very enjoyable evening was spent.

## MONSIGNOR GILLAN, V.G., WELCOMED HOME

(From our Auckland correspondent.)

August 23.

St. Benedict's Hall was the scene of a very pleasant gathering on Wednesday evening last, when the numerous friends, parishioners, and well-wishers of the Right Rev. Mgr. Gillan, V.G., met to offer him a very hearty welcome on his return after a four months' tour through the United States of America. The spacious hall was filled to overflowing, every available seat being occupied. The programme presented was one of which its promoters might pardonably feel proud. Rev. Father Forde, of St. Benedict's, presided, and with him on the platform were his Lordship Bishop Cleary, Right Rev. Mgr. Gillan, V.G., Right Rev. Mgr. O'Reilly, Very Rev. Deans Darby and Lighthouse, Rev. Fathers Tigar, O.P., Holbrook, Furlong, Brennan, Ormond, Wientjes, Lynch, Dignan, Edge, Clarke, Smiers, Skinner, O'Malley, Finn, O'Doherty, Kirrane, Bernadine, Messrs. Mahoney, Darby, J. J. O'Brien, Taylor, G. Little, J. Treacy, M. Foley, S. Jackson, and D. Flynn. Apologies for unavoidable absence were received from Rev. Fathers Patterson and Williams, Messrs. Nerhony, Tolc, and Larkin. The proceedings were opened by an orchestral selection, which was very much appreciated. Mr. Leo O'Malley, Miss Hunt, Mr. Exton, and Mrs. Shanley in turn contributed solos, which were warmly applauded, and Miss Hutchinson received an ovation for her selection on the harp. The musical programme was brought to a close by a part-chorus under the direction of Mr. S. Jackson, Mrs. Jackson being accompanist.

Rev. Father Forde, on behalf of the parishioners of St. Benedict's, then welcomed Monsignor Gillan home, and in a few words eulogised his zealous and self-sacrificing work, after which he called upon Mr. Treacy to read the address of welcome.

'Dear Monsignor,—The evolutionary linguistic artist sometimes fails to depict a mental picture sufficiently expressive of true kindred feeling and identity of interests. Such an occasion has now presented itself. With pleasure, then, that remains partly unexpressed, we, the priests of your parish, in conjunction with your faithful parishioners, assemble here to-night to offer you our heartiest felicitations on your safe and happy return from your short holiday tour. It is not many months ago since your devoted priests and people, conjointly, at the desire of his Lordship Dr. Cleary, emphatically demanded that you should have at least a little respite from labor—a request to which you reluctantly acquiesced. Full well we know the suggestion of undertaking an apparently arduous journey was not in harmony with your zealous wishes. But if there are times in the world's history when it halts and looks

back, there is also a time in a zealous pastor's career when he must halt, and step for a while off the beaten track. Such, then, was our motive in assembling here to wish you "au revoir." Since that day we have followed you with our affections and our prayers, and to-day on your safe arrival we see the realisation of our hopes and the granting of our petitions. Now that we have the opportunity of returning thanks to Almighty God for your safe return, we eagerly seize it, and not only for your safe home-coming do we return thanks, but also for His giving you health and strength, so refreshed and renewed that you are now in every sense better fitted to carry on the work which awaits you. From gleanings here and there from American papers, we were delighted to learn that opportunities were afforded you of exchanging fraternal greetings and of comparing notes with many eminent Bishops and priests, living in spheres of religious and scientific progress—spheres where phenomenal advance is proverbial. During such a vivid scene of contrast, we trust a mental glance revealed to you a faint parallel in at least genuine zeal on the part of New Zealand Catholics—a parallel sufficiently developed to catch a glimpse of probabilities to eventuate in the future, in reducing to insignificance intervening barriers. It certainly has become a practical and accomplished fact, that progressiveness must be a marked characteristic of the Catholic body, if they are to preserve unity—the only factor that will work revolutions satisfactorily. Let us enthusiastically re-echo this sentiment, and hope that the good God, Who has sent you safely back to us, may enable you to plan and achieve even mightier works than those executed by you heretofore—for His honor and glory.

'In the concluding words of our welcome home, we, your united priests and parishioners of St. Benedict's parish, are proud to assert and maintain that in whatever you undertake for the welfare of your parish you have the assurance of our whole-hearted co-operation. Whilst it gives us unalloyed pleasure to give expression to these sentiments, we ask you to accept this cope and veil, as a token of our goodwill and esteem, and we trust Almighty God will spare you to zealously promote His glory for many years.

'Faithfully yours on behalf of the committee—

(Rev.) W. J. Forde (chairman).

Michael Kelly (hon. secretary).

(Rev.) H. G. Tigar, O.P. (treasurer).

Congratulatory addresses were also delivered by Messrs. Fernandez, Furlong, O'Meara, G. Little, P. Darby, J. J. O'Brien, Edmund Mahoney, Hall Skelton, Rev. Fathers Tigar and Holbrook. The latter, in the course of his address, dwelt with marked emphasis on the way Monsignor Gillan had labored to reduce the debt on the parish.

Rev. Father Forde then called on his Lordship the Bishop, who was received with prolonged applause, and the more so as the occasion happened to be the anniversary of his Lordship's consecration as Bishop of Auckland. Bishop Cleary spoke in the highest terms of the good qualities of Monsignor Gillan, after which he made the presentation of a beautifully illuminated address and a cope and veil.

Monsignor Gillan in reply thanked his Lordship and the different speakers for the many kind things they had said about him during the evening. He spoke in eulogistic terms of the work which was being accomplished by the priests who were laboring with him, and also paid a special tribute of praise to Rev. Father Tigar, O.P., who administered the affairs of the parish during his absence.

A vote of thanks to Bishop Cleary was moved by Mr. Fernandez, after which his Lordship referred to the expeditious manner in which Rev. Father Forde had arranged and conducted the evening's programme. His Lordship then moved a vote of thanks to the rev. chairman. The evening's proceedings terminated by the assembly singing 'Long live the Pope.'

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Men's Petone Underflannels, pure wool, at 3/6 and 4/6

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Short Sleeves—9/11 and 11/-  
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Ladies' Roslyn Vests—Short Sleeves—6/6 & 7/6  
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Women's—6/6 and 7/11  
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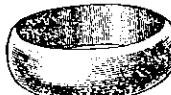
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## Irish News

### GENERAL.

Miss Macdonnell, Laredo, Texas, U.S.A., has sent £500 to the Most Rev. Dr. O'Neill towards clearing off the debt on Newry Cathedral.

Mr. Justice Wright, who opened the Fermanagh Assizes at Enniskillen, was presented by the High Sheriff with white gloves, there being no criminal business.

At the meeting of the Ard Feis of the Gaelic League in Dublin, it was unanimously decided to set aside £1000 of the funds of the league for the purpose of subsidising district teachers in the Irish-speaking districts.

General regret was felt in Cork at the death of Mr. Edward Harding, J.P., Sunday's Well. He was head of the firm of John Harding and Sons, butter merchants. He was chairman of the Irish Temperance League, a prominent member of the St. Vincent de Paul Society, and a director of the Cork and Macroom Railway, and of the Munster Permanent Building Society. He was married to a daughter of the late Mr. John Francis Maguire, M.P., and was, in his day, a great all-round athlete.

Replying to Mr. Wm. Redmond in the House of Commons, Mr. Birrell said that in addition to the areas, comprising about 700 acres, acquired by the Department of Agriculture for afforestation in Ireland, the Department is about to take over from the Estates Commissioners another 300 for the same purpose. The Development Commissioners have recommended, and the Treasury have agreed to advance a sum not exceeding £25,000 for the purchase by the Department for afforestation of certain areas extending to nearly 1,000 acres, and negotiations for their purchase are in progress.

### DISILLUSIONED.

A very large and representative meeting was held in the Cork City Hall on July 5 for the purpose of arranging a reception to Mr. Churchill. Among the speakers on the occasion was Mr. J. F. O'Sullivan, who said that when he joined the All-for-Ireland League he did so because he thought it the best way of winning the freedom of Home Rule, but he had been disillusioned. He refused to believe in further trying to conciliate people who refused to be conciliated. Unionists who entered the All-for-Ireland League would not support the National demand, but they wanted to secure positions. He (Mr. O'Sullivan) had a hand in defeating the object of Wm. O'Brien to get the Lord Mayor of Cork not to receive the members of the Eighty Club—a body that was friendly to Ireland, and he also defeated the effort of Mr. O'Brien to hand over the city to a Unionist Lord Mayor in the person of Mr. Beamish. He joined the true cause of the Irish Party with pleasure, and would do anything to further it.

### NATIONAL UNIVERSITY SCHOLARSHIPS.

The Queen's County Council has adopted the scheme of scholarships in the National University framed by their committee on University Education, and which includes a scholarship for students taking the Faculty of Agriculture. Mr. Aird, J.P., proposed that the scholarship be made tenable at any University where Irish was made compulsory for matriculation in 1913. The Protestant Synod and the General Assembly had, he said, complained that they were asked to pay towards scholarships which were not available at their Universities. If his motion were adopted, it could not be said that they were debarred on a religious question. Mr. Meehan, M.P., who presided, said the rates were struck with a view to sustaining the National University, and should not be diverted to institutions already endowed by the Exchequer and enjoying past confiscations. Mr. Aird

consented to have his motion included in the 1913 scheme.

### PRESBYTERIAN CLERGYMAN'S OUTSPOKEN LANGUAGE.

The Rev. John Waddell, addressing the members of the Bangor Unionist Club, on the occasion of a church parade, said the individual who proposed to establish a Protestant inquisition, and to drive out the fellow-Christian conscientiously holding different opinions was no friend of the Son of Man. It was a remarkable thing that those who wore the Unionist Club badge had two nights per week allotted to them for drill, and not a single night for prayer, and that not 10 per cent. of them ever showed their faces in one of the prayer-meetings of the town. There was no need for those who believed in God to resort to unlawful weapons or to besmirch their cause with evil words or evil deeds. Incitements to armed rebellion in the event of certain changes being made in the government of the country were not consistent with true loyalty. If the decrees of Parliament were not what they liked, they were at any rate passed according to the Constitution of the country. The people had constitutional means of averting what threatened them. They had the press, the public platform, Parliament, conventions, and demonstrations. But the threat of civil war, as the more sensible knew, was merely a threat, and the evil and cruelty of it lay in this—that those who might be ignorant enough to take it seriously would in certain eventualities interpret it to mean the legitimacy of riot.

### MR. ASQUITH AND BELFAST.

A deputation from the Belfast Chamber of Commerce waited on the Prime Minister at the House of Commons recently to lay before him 'the views of the commercial community of Belfast with reference to Home Rule.' Mr. Thomas Sinclair said they felt that the Bill as a whole would inflict a great check on the prosperity of Ireland.

Mr. Asquith, in reply, said he had never minimised the conscientious opposition of a large number in Belfast in particular to Home Rule, but it was unprofitable to argue the question whilst they maintained the position that no safeguard, however carefully devised and honestly intended, would reconcile them to the creation of an Irish Parliament. The Government honestly desired to effect a real settlement of the Irish question, and he regretted the attitude of uncompromising opposition that had been taken up by the speakers. Men of business and Irishmen as they were could not regard as permanently satisfactory a state of things in which three-fourths of the representatives of Ireland told them, election after election, that the Imperial Parliament could not go on under the present system. Something had got to be done. The attitude of uncompromising antagonism carried them no further. He assured them that it was with the greatest regret that he saw that large and representative deputation face to face with him with so little to offer or accept on one side or the other.

### TRUE STATESMANSHIP.

Addressing his Synod, the Right Rev. Dr. Orpen, Protestant Bishop of Limerick, congratulated those in attendance on the fact that 'some of that unrest in social life which seems so general' has not affected our country so seriously as it has disturbed England. There are grievances here; and the solution, 'if found at all, will be found in the cultivation of a friendly rather than of a hostile spirit, and in a fair consideration of both sides of the questions at issue.' This is true statesmanship; and we cordially commend it to those whose actions prove their disagreement with the Bishop's view. Dr. Orpen continued:—'With regard to the political outlook in our country, even greater uncertainty prevails, and an unrest which must be most prejudicial to the best interests of the country at large. When patriotism shall cease to be mere party feeling, and the good of a particular section shall be merged in

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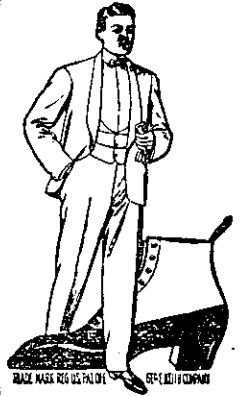
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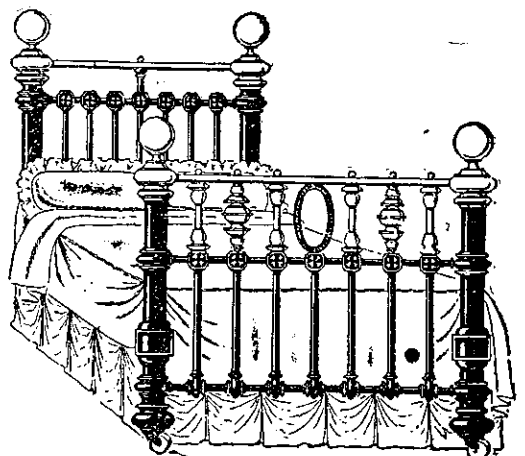
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#### BELFAST DISTURBANCES DISCUSSED.

In the House of Commons on July 6 reference was made to the Orange outrages in Belfast. Mr. Devlin in the course of the debate dealt effectively with the inaction of the Belfast shipbuilding proprietors, who had failed either to protect their Catholic workmen from assault and outrage or to punish the authors of such attacks. In the course of his speech Mr. Devlin also alluded to the 'Sunday School' story, declaring that the Hibernians in the recent conflict at Castledawson had not been the aggressors, but had simply repelled an attack made upon them by a band of Orangemen. Mr. Devlin in the course of the discussion said his only desire was to place the responsibility for these attacks upon the right shoulders. I do not blame (said he) the working-men of Belfast, however much I might feel the unparalleled attacks made on the Catholic workers in the Queen's Island. I know that if let alone they are honest, inoffensive men. You have used them as pawns in the party game. The real culprits in connection with this transaction are men who are in this House and sit on the Unionist benches. The right hon. gentleman the Leader of the Opposition made this declaration on April 16 last:—'We can imagine nothing which the Unionists of Ireland can do which will not be justified against a trick of this kind.' But what have you done? You have not lynched the Premier—that was part of your policy. No, it would not suit in England to lynch the Premier. You prefer to lynch a defenceless working-man.'

Mr. Charles Craig—What about the school children?

Mr. Devlin—'We deny your allegations. We challenge a complete inquiry and we ask the Chief Secretary to give it to us. There were no assaults on women or on children. A crowd of Hibernians resented an attack made upon them by a band of Orangemen. I regret it, and I wish that the Hibernians were as patient in Ireland as I am in this House. I will pass from the Leader of the Opposition, whose idea of a revolution is not to go over to Ireland and lead the revolutionists, but to thump the despatch box from his place in this House. Is this your ideal of civil war? Why are the warriors not at the seat of battle? Why did they not go and attack the Catholic workmen themselves? One of the members for Armagh—one of the anarchists from Ulster—said the other day in this House: "I can assure hon. gentlemen opposite that before the Bill becomes an Act they would find the hostility that will be shown to them by the people of Ulster will exceed all their expectations." All this is to take place, not when Protestants are persecuted, not when an assault has been made on the rights or privileges of the Protestant minority, but under the blessed Act of Union—under the control of the Imperial Parliament inspired by potential Solicitors-General, guided by a compromised leader, inspired by captians who have never been in battle.'

Mr. Devlin also dealt with an interview which appeared in a London Unionist paper, in which a leading Unionist shipyard owner said:—'There is no use disguising the fact that the yards must be cleared of every supporter of Home Rule. These men would only hamper us when the real work begins.' 'He had reason,' this ship owner proceeded, 'to know that similar action would shortly be taken in every large industrial concern in Ulster.' Mr. Devlin said that he had in his possession a circular issued from the Unionist Club calling on the members to get every Catholic dismissed.

Oh Woods, in comfort and at ease  
We laugh at pain, ignore disease;  
But when the cutting winter winds  
Make throat feel raw, and red eyes blind;  
Your medicine send, no matter how,  
A ministering angel, thou!  
No chest disorders I'll endure,  
While I can buy your Peppermint Cure.

## People We Hear About

The Prince of Wales, in the course of a motor car tour through Normandy, stayed at Rouen, where he was conducted over the Cathedral by Mgr. Loth, the Archbishop. As he entered the building the organist played the British National Anthem. The Prince, before leaving for Paris, visited Jumieges Abbey and the Church of Bon Secours, with its monument of Joan of Arc.

The most striking fact about the visit of the Parliamentarians to the Fleet, says the *Daily Chronicle*, was that it included quite a dozen members of the Irish Nationalist Party, headed by their universally esteemed leader, Mr. John Redmond. This is the first naval review at which a delegation from the Irish Parliamentary Party has been present. Mr. Samuel Young, a Nationalist member, who is over ninety, was of the party, and stood the fatigues of a long day better than many men half his years.

General Sir G. O'Moore Creagh, V.C., who is expected to succeed Sir George White (of Ladysmith fame) as Governor of Chelsea, was born in Cahirbane, Co. Clare, in 1848. He was the seventh son of Captain Creagh, R.N. He has held many important posts in India and elsewhere, seen much active service in both China and India, won his V.C. in the Afghan war of 1879-80, and has been Commander-in-Chief of India since 1909.

Mr. Harold Bride, the assistant wireless operator of the ill-fated Titanic, was recently in Sydney as wireless expert on board the fine P. and O. steamer the *Medina*. Busy reporters waylaid the modest hero without eliciting any details concerning the terrible disaster. It will be remembered that Mr. Bride was at his instrument on board of the Titanic when the captain announced the disaster. Phillips and Bride stuck to their posts up to the time the vessel sank. Bride was rescued but Phillips lost his life.

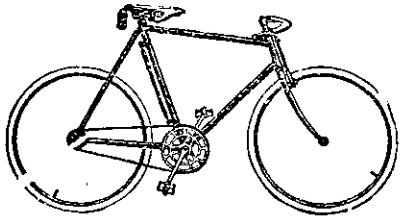
Chief Justice White of the Supreme Court of the United States, a graduate of the Jesuit University of Georgetown, in receiving this year from Princeton University, the degree of LL.D., was introduced as follows by Dean West: 'I have the rare honor of presenting for the degree of Doctor of Laws, *honoris causa*, Edward Douglass White, the Chief Justice of the United States, nominated by President Cleveland to the Court, and by President Taft to be Chief Justice thereof; a profound jurist of comprehensive learning, energetic power, habitual courtesy, and a controlling love for justice; *primus inter pares* in the court of the first importance in the world.'

Mr. Benjamin Hoare, principal leader writer on the *Melbourne Age*, has just celebrated his 70th birthday. He was born in England, and received his early education at the Chesham elementary school, and later on at a school conducted by the Alexian Brothers at Kentish Town. He came to Australia at the age of fourteen years, and in 1890 joined the *Melbourne Age*, and became its chief leader writer. Tall, straight, and powerfully-built (says the *Catholic Press*), no one could look more unlike an old man than this great pressman, who has riddled more political humbugs and helped to make and unmake more Ministries than any other Australian writer. Mr. Hoare has always been a militant defender of Catholic principles and advocate of Catholic rights. For his services to religion he has been decorated by Pius X. with the Cross Pro Ecclesia et Pontifice.

The appointment of Dr. George Morrison, the well-known correspondent of the *London Times*, as political adviser to the President of China for four years has been most satisfactory to all classes of Chinese. Born at Geelong, Victoria, in 1862, Dr. George Ernest Morrison was educated at the Melbourne and Edinburgh Universities. For a time he followed a seafaring life; on one occasion walked from the Gulf of Carpentaria to Melbourne. In 1863 he took charge of a pioneer expedition to New Guinea. He has long been recognised as one of the greatest authorities on Far East matters.

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## OBITUARY

### MRS. KILMARTIN, DUNEDIN.

We regret to have to record the death of Mrs. Kilmartin, wife of Mr. Francis Kilmartin, who passed away after a short illness at her residence, Rattray street, Dunedin, on August 17, at the age of 65 years. The deceased, who was a native of Listowel, Co. Kerry, left Ireland for Australia at an early age, and was married in Melbourne. She arrived in New Zealand 38 years ago, and with her husband settled in the North-East Valley, where she had resided until about eight years ago. The late Mrs. Kilmartin was a fervent and practical Catholic, and had always taken a deep interest in all matters pertaining to the Church. With another lady resident of the North-East Valley she had been instrumental in getting the late Bishop Moran to have Mass celebrated in that district many years before the present church was erected. Later on she gave valuable assistance towards raising funds for the erection of the church and school. The late Mrs. Kilmartin was noted for her kindness and charity, and she was always to the fore in giving a helping hand to those in need. During her illness she had been attended by the Rev. Father Corcoran, and she passed away consoled by all the rites of the Church of which she was a devoted member. The remains were taken to St. Joseph's Cathedral on Tuesday morning of last week, where a Requiem Mass was celebrated by the Rev. Father Corcoran, who also officiated at the graveside. The deceased leaves a husband, three sons, and two daughters to mourn their loss.—R.I.P.

## SECULAR EDUCATION IN VICTORIA

Over forty years ago denominational education was replaced by secular education in Victoria by practically the very people who are now agitating for the Bible in the State schools. The non-Catholic denominations, who assisted in secularising the public school system, would like to forget their action on that occasion, and have even gone so far as to deny that they aided the secularists to bring about that result. Mr. Benjamin Hoare, who is one of the most active Catholics in Victoria, shows in a letter to the *Argus* this was not the case, and that the supporters of secular education would not have succeeded in having that system imposed on Victoria were it not for the support of the non-Catholic denominations. Mr Hoare says:—

'The Scripture superintendent denies that the non-Catholic churches joined themselves with the secularists to pass the Education Act of 1872. He supports his denial by showing that a certain conference of the heads of churches met in July, 1872, and tried to get Scriptural lessons provided for in the secular Act. He impugns the accuracy of my pamphlet, *The Great Betrayal*.

'His argument does not touch the question at all. As a matter of history, the fight for a secular Education Act began in earnest in 1867. But it was not until 1871 that the country was appealed to on the specific question of religious education versus secular education. The election was fought on those lines, Sir Charles Gavan Duffy being the Premier, and Mr. Francis the

leader of the Opposition. Sir Charles Duffy refused secular education; Mr. Francis demanded it. The Catholics were solidly against banishing religion from the schools. The non-Catholics were in an enormous majority for it. Sir Charles Duffy was defeated in Parliament and in the country. Mr. Francis came in with a majority. The issue proves the truth of my contention.

'The Catholics were then a little more than 23 per cent. of the people. The non-Catholics were a little less than 77 per cent. The secularists pure and simple certainly did not number more than 20 per cent., leaving 57 per cent. of Protestants and Jews. There was, therefore, a junction of 20 per cent. of secularists with the great body of the non-Catholics, and in 1871 the people overwhelmingly voted for the new policy of secular education as opposed to denominational education.

'There is no evading the force of a fact like this. They returned a Parliament which enacted this:—"In every State school secular instruction only shall be given, no teacher shall give any other than secular instruction in any State school building."

'They did it, as the late Mr. T. Howard Fellowes declared in Parliament, under "an Orange banner, blazoned with 'No Popery'." Mr. Higinbotham said some time after: "I believe that many Protestants support a State system of education chiefly with the object of preventing the establishment of Roman Catholic schools throughout the colony. In so doing they appear to me to act unwisely, as well as unrighteously, and to endeavour to crush Catholicism under the heel of authority is a vain effort which will surely fail."

'To deny now that Christ was driven out of the State schools by the non-Catholic Churches is to deny a broad fact of history. Nor can some Church conference held after the event touch the fringe of the matter. The deed was done; and Bishop Moorehouse told them that the blame rested "upon the Christian people of this country." It rests there still.'

## An Example for France

Attention has been drawn to the fact that, while the French and other Continental governments are engaged in persecuting the Church the progressive people of the United States show in a marked manner their respect for the Catholic clergy. At the Convention held in Baltimore to select the Democratic candidate for the Presidency the proceedings were opened by Cardinal Gibbons with prayer. Here is a passage from the prayer he offered:—"We pray Thee, O God of might, wisdom, and justice, through Whom authority is rightly administered, laws are enacted, and judgment decreed, assist with Thy Holy Spirit of counsel and fortitude the President of these United States, that his administration may be conducted in righteousness and be eminently useful to Thy people over whom he presides by encouraging due respect for virtue and religion, by a faithful execution of the laws of justice and mercy, and by restraining vice and immorality. Let the light of Thy divine wisdom direct the deliberations of this Convention and shine forth in all its proceedings and enactments, so that they may tend to the preservation of peace and goodwill, and the promotion of concord and harmony."

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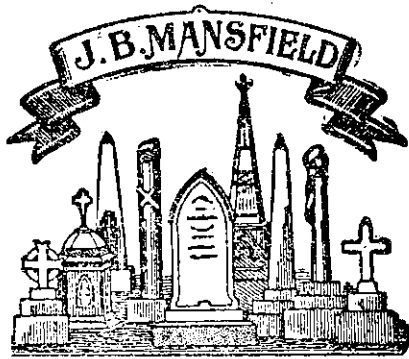
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## AN ENGLISHMAN'S OBSERVATIONS

## WHAT HE SAW IN ULSTER

Mr. R. Harcourt, M.P., writing in the *Manchester Guardian*, gives a breezy description of a great Nationalist meeting at Clones, in which he lately took part:—

Loyal Ulster! What does it suggest to the average man who has been perhaps a dozen times to Ireland, but who, recognising humbly that a thousand visits would scarcely give him an understanding of the fringe of Irish character, accepts reverently, if regretfully, the sombre impossibility of the political Orangeman? It suggests an entire province damning the stream of national aspiration, involving itself in its virtue, parading its riches, vaunting the superiority of its religion, feeding itself on the alleged moral obliquity and criminality of its neighbors, fearing persecution, scorning to be reassured, casting sour looks at all Irishmen who take pride in Ireland without looking ceaselessly for the daily conduct of their humdrum lives to the constant intervention and grand-maternal guardianship of an alien executive.

For such a man it might have been profitable to have had the chance, as I had on Saturday, of accepting an invitation from half a dozen Nationalist members for Ulster seats to see a little of the other side of the picture—to watch in the very centre of the province a gathering of some 30,000 souls demonstrating with a quiet determination their intention of welding themselves with the vast majority of their countrymen into a self-governing unit of the British Empire.

With Messrs. Devlin, W. Redmond, and Vincent Kennedy I left Belfast and motored through Lisburn, Portadown, Armagh (having, I suppose, received a safe conduct for the passage of these loyal centres), to Clones, on the borders of counties Monaghan, Fermanagh, and Cavan. The approaches to Clones were black with men marching with banners and innumerable bands, conspicuous among them the O'Neill pipers of the city of Armagh. We made our way slowly through the crowd, preceded by an original and characteristic outrider in the person of the curate of Clones, in unimpeachable top-hat and frock-coat, manœuvring his horse, and making a lane with all the skilled address of a mounted policeman. So we reached the meeting place, a large green field, where a huge platform had been built at the foot of a hill which, like a Greek amphitheatre, sloped gently upwards. For a full hour one stood watching a black line, which seemed never to end, marching along the white roads to the gate of the field, turning the corner of the platform cheering, and filling the open space with row after row of packed humanity till the hedges in the distance disappeared.

## Ireland and Empire.

At about half-past 2 the meeting began. A resolution accepting the Home Rule Bill as 'satisfying the legitimate aspirations of the Irish people' was proposed by the Catholic chairman of the Monaghan County Council, seconded by the Protestant chairman of the Enniskillen Rural District Council, and for the best part of three hours at a stretch the rest of us spoke to an audience which seemed to enjoy the process. Heaven forbid that I should attempt to reproduce our speeches. We have made them before, and we shall probably make them again. They might not to the jaded politician seem to be exceptionally remarkable speeches. Nor were they exactly novel. Indeed, that was their most interesting feature. Mr. Sherlock Holmes, in investigating the disappearance of a Derby favorite, directed the attention of Dr Watson to 'the remarkable incident of the dog in the night-time.' 'But,' said that long-suffering man with the aggrieved naivete which never failed him, 'the dog did nothing in the night-time.' 'That,' said Mr. Holmes, 'was the remarkable incident.' For a similar reason my own speech made a profound impression on me. I talked about the Empire, and nothing happened. No Nationalist threw a brick at me. I had heard much of Nationalist speeches for Irish consumption as distinct from Nationalist speeches for English consumption. But without disparaging the inventiveness and versatility of

Mr. Devlin, the speech he made to Nationalists at Clones bore a distinct family likeness to one which I heard him deliver in the respectable Conservative borough of Southport. References to self-government as the solvent of discontent and the unending prelude to loyalty to Throne and Empire were greeted with cheers as enthusiastic from Irish Nationalists as from English Liberals.

## Nationalist Tolerance on County Councils.

When they had secured Home Rule, said the local speaker who moved the resolution, 'they would extend their hands of friendship across the sea.' So spake he, and like the Homeric assemblies as interpreted by Mr. Andrew Lang, the people shouted, applauding the saying. Nor was there less enthusiasm for the declaration that nothing was more abhorrent to Nationalists than the calumny that they would use their power to persecute their Protestant fellow-countrymen. The speaker was a competent witness. He presides over a County Council containing, I am told, a good 20 per cent. of Protestants, including the county Grand Master of Orangemen, Mr. M. E. Knight, who stood twice unsuccessfully for the Parliamentary seat now held by Mr. Lardner, but suffered no boycott as a local representative. Lord Rossmore, once the hero of an Orange attack on a Nationalist meeting, and a Lord Lieutenant appointed by the Conservative Government, is one of two co-opted members on the same body. The Monaghan Urban Council, by agreement between the two parties, contains seven Unionists out of twenty-one elected by a district overwhelmingly Nationalist. The County Council contains 41 per cent. of Protestant officials, while the Protestant population of the county is only 34 per cent. One may add that Clones boasts a force of less than twenty police, and with an influx of 20,000 demonstrators at a time, we are told, of impending civil war not a single extra constable was drafted into the district.

With every allowance for the ingenuity of Nationalists and the credulity of Englishmen, I assert that no unprejudiced observer could have watched this immense enthusiastic and orderly demonstration without absorbing the conviction that in Ulster, as elsewhere, thousands upon thousands of men are waiting patiently and quietly for the fundamentals of free citizenship joined to an ungrudgingly if unostentatious loyalty to the wise sovereignty and impartial dominion of the British Crown.

With what good purpose should we stand in their way?

## Lyttelton

(From an occasional correspondent.)

The musical and elocutionary contests, under the auspices of the Literary and Debating Society, held in the Oddfellows' Hall, Lyttelton, were brought to a close on Monday evening, 19th inst. The pupils of the Sisters of Mercy, of the local convent, competed in many sections, and were in all successful, securing prizes in the first and second classes. The following is a list of the competitors presented by the Sisters, with section competed in, and class of prize received:—Violin solo (under 16 years)—Millicent Kennedy (aged 9 years), 1; Joseph O'Reilly, 2. Pianoforte solo (under 10 years)—Eunice Mazey, 1; Addie Turner, 2. Vocal solo (under 15)—Elsie Granger, 2. Vocal duet (under 15)—Elsie Granger and Clara Hock, 1; Willie Toomey and Herbert Field, 2. Piano duet (under 12)—Isabel Sinclair and Tenira Lawfield, 2. Recitation prize (under 12)—Greta Thompson.

In the essay competition section, for Standard VI. pupils of Lyttelton schools, five essays of the twenty received were sent from the local convent school, and the three prizes offered were awarded to pupils of the latter school—viz., Eileen O'Reilly, 1; Clara Hock, 2; Mary Gallagher, 3.

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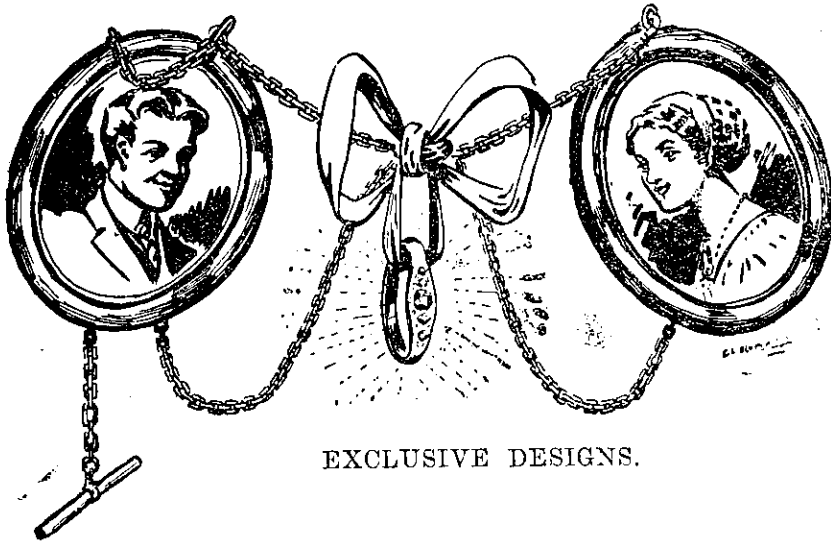
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## THE REVISION OF THE VULGATE

Abbot Gasquet was in London in the early part of July. He was taking a short spell of rest, which meant with him change of occupation. The brief opportunity was not to be lost of seeking an interview for the *Universe* to learn what progress he is making in his stupendous work of revising the Vulgate. The writer found him at home the most genial and accessible of men, for he has the gift of most men of strenuous lives of never being in a hurry. The note of the true Benedictine is in him in all his ways—placidity. When Leo XIII. charged him and other Benedictines with the work of historical research, they took a house midway between the British Museum and the Record Office, an old Georgian house, which was in the heart of fashion in other days, now as secluded a retreat as any cloister remote from madding crowds. A flower garden, fresh and green and full of bloom, is free from any prying eyes. The heavy traffic of railway vans, ugly and hideous, is within a hundred yards, in Theobald's road, and parallel with that the ceaseless roar of Oxford street, but the cheery, courteous Abbot looks out upon his garden, and, surrounded by precious treasures gathered from all the libraries of Europe, works on in the undisturbed quietness of thought for the benefit of unborn ages. His central work is carried on at the International College of St. Anselm in Rome, but wherever Abbot Gasquet is there is his workshop, if only for a day, and the Revision of the Vulgate is his life's mission.

But do not picture a dry-as-dust historian. Courteous, cheery, with the quick wit and the ready laugh of a man who knows men as widely as he knows books, the heir of the ages looking out into the future with the optimism of faith, with that charm of perfect humility which is not at pains either to display or to hide the truth about himself—for humility is truth—he is every inch a monk and a gentleman. And so he is just himself to the poorest and the proudest in the world. A simple monk if you will, but with all the mitred Abbot of St. Albans, in unbroken line from St. Austin of Canterbury, President-General of the Order of Benedictines in England, and a scholar and historian of European fame, honored by the Pope with the most momentous duties, and singled out for the most exalted distinction, the Right Rev. Francis Aidan Gasquet, D.D., O.S.B. The late Pope would have made him a Prince of the Church, but Providence reserved him for a work which will carry his name down the centuries linked with that of St. Jerome in the task for which no man in the world is so well equipped, the Revision of the Vulgate.

For centuries it has been realised that a critical revision of the text of the Latin Bible must be made, but not till May, 1907, did the Pope determine that well recognised principles of textual criticism should be applied to establish the best Latin text of the Holy Scriptures. On Abbot Gasquet fell the commission. St. Jerome made his translation in the fourth century. Present-day scholars are agreed as to his competence. Our present-day text substantially represents that which St. Jerome produced, but through centuries of copies minor errors have crept in, requiring close examination and much correction. The aim of the Commission, therefore, is not to produce any new version, but with all possible exactness to determine the Latin text of St. Jerome. It will be the work of some future Commission to determine the accuracy of St. Jerome's translation.

Limited as the scope of the Commission is, the work grows with amazing rapidity. A series of reports have just been published, which show the number of Bibles already in process of collation. Abbot Gasquet has done in this work of text comparisons what astronomers did to eliminate the personal equation when they introduced celestial photography. Every text is photographed. One alone, the Codex Amiatinus, has been reproduced in photographs in twenty-two folio volumes. The photograph cannot lie. It is a most costly undertaking—this Bible alone cost £200—and

there are hundreds of others, the most astonishing collection ever made. All the libraries of Europe have been scoured, and all the resources of the Benedictine Order are strained to achieve the stupendous undertaking. 'And when will it be finished?' the Abbot was asked by the writer. With a hearty laugh he answered, 'Not in my time, not in my time. I am just beginning; it will be for others to finish it.' That is the way of the old builders; that is the way of the monks. Their work is for the eternal years.

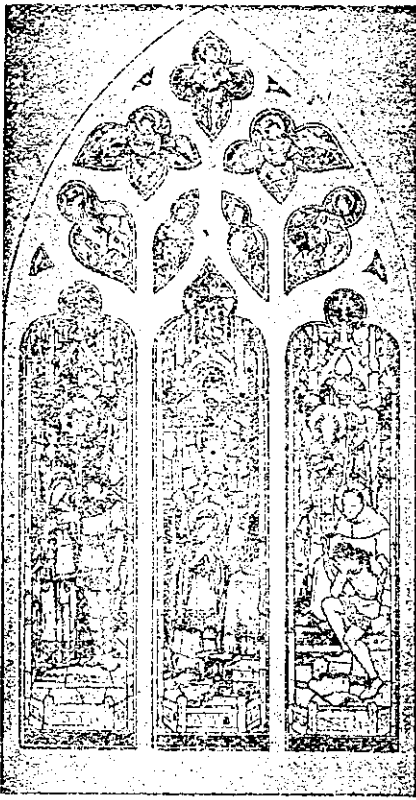
But the amazing thing is that this man, who is in his intellectual youth at sixty-six, has done and is doing work that would crush the heart out of most men and dry up the springs of human kindness, and yet he laughs and is as cheery as only a monk can be. Not only has he to organise and pay a staff, but he has to find the money to pay all the cost of printing and photography. Thousands of letters have been written by him with his own hand soliciting subscriptions. He has lectured in Rome, in Paris, and America to raise the necessary funds. And he is contemplating an early return visit to America, where he has met with much sympathetic interest. And yet some Mæcenas might write his name in history, and peradventure win the grace of God for himself, by the gift of an unconsidered million, more or less, to a work which will be one of the priceless treasures of the future.

Francis Gasquet was born in 1845 in London, served Dr. Manning's first Mass in Bayswater, joined the Benedictines at Downside, was ordained priest in 1874, held nearly every office in the Order, served as Prior for eight years, began the work of development at Downside which has become his monument, the present year witnessing the last addition, and brought himself to death's door by his exertions. By his historical discoveries at the Vatican he practically settled the question of Anglican Orders. His English historical works are a library of authoritative reference on the periods of the Reformation and the fourteenth century. He has been elected a member of learned societies. The President-Generalship of the Order, with its visitations and responsibilities, is one man's work. He is due at the Vienna Congress on his way to Rome in September. For the International Historical Congress, of which he is a vice-president, he is due back in London in the spring. Probably a lecturing tour will take him to America, and then to St. Anselm's in Rome, to his workshop, once more, in September.

In the midst of all his multifarious duties and interests, however, Abbot Gasquet remains an ideal historian. With a phenomenal memory, a judicial mind, a respecter of neither persons nor policies, endowed with a literary gift, the saving grace of humour, and an indomitable perseverance in research, with a large horizon of vision for comparative history, truth is his only goal. He is not a special pleader, but an impartial judge, and for that he was a man after Leo XIII.'s own heart.

With the completion of the new £7,000,000 depot at Leipzig, that city will be able to lay claim to the largest railroad station in Europe. It has long been one of the dingiest in the country. For ten years artists and architects put their heads together to make it the acme of beauty and convenience, and now for ten years the builder has been busy. It has a frontage of 350 yards; 26 lines of rail run into it; it will see 400 trains a day; there are 50 clocks to tell the time. The finishing touches will take till 1915.

The death of Ex-Superintendent Brennan took place at St. Vincent's Hospital, Darlinghurst, on August 8. The deceased, who was in his 72nd year, was born in Tullabrin, County Kilkenny. He joined the police in exciting days—when the gold fever was at its height, and riot and crime of every sort were rampant. He had encounters with many desperadoes who would stop at nothing, and whilst in the gold escort he carried his life in his hands, attacks by armed robbers being frequent. Ex-Superintendent Brennan's pride in his record was all the more just, because he won promotion by sheer merit, scaling rung after rung of the ladder of position.



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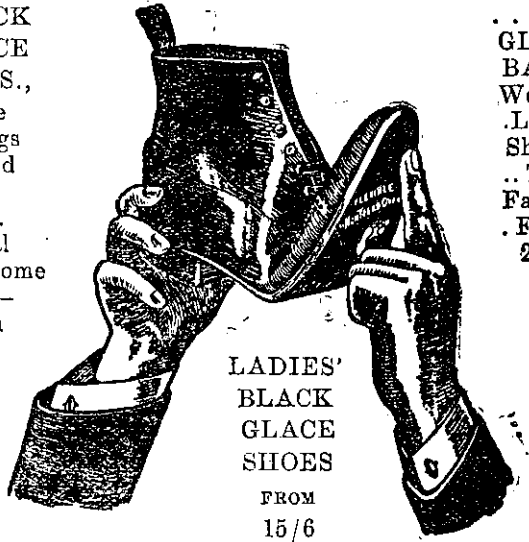
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## WEDDING BELLS

### COLLINS—O'BRIEN.

A very pretty wedding was solemnised at St. Mary's Catholic Church, Wanganui, on August 13, when Mr. Richard Collins, only son of Mrs. Collins, late of County Cork, Ireland, now of Te Awamutu, was married to Miss Ellen O'Brien, youngest daughter of the late John O'Brien, of Wigan, England (and niece of Mrs. Brough, of Plymouth street). The ceremony was performed by Very Rev. Dean Holley. The bride was given away by Mr. T. Boyle. Her gown was a striped champagne voile piped in blue silk and bands of same, her large blue crinoline hat had tulle butterfly wings and rings of tiny roses, and she carried a shower bouquet. The bridesmaids were Miss Elnora Higgie and little Edith Roberts. Mr. Harold Old supported the bridegroom as best man. After the ceremony the bridal party and guests drove to 'The Burlington,' where a very enjoyable wedding breakfast was served. The health of the young couple was proposed by Dean Holley. Later, Mr. and Mrs. Collins left by the Main Trunk express for their new home, the bride going away in a stylish tailor-made costume trimmed with black fancy braid, and smart hat to match.

### Thames

On August 15 Mr. C. Schilsky, examiner for Trinity College, London, conducted an examination in music at the local convent, when the following candidates presented by the Sisters were successful:—Senior division—Leonore Coakley, 68. Intermediate division—Harriet Kemp, 73. Junior division—Honors: Isabel Alsen, 81; pass: Amy Kemp, 66, and Violet Renshaw, 77. Preparatory division—Honors: William Connolly, 82; pass: Winifred Cooper, 75; Ellen Ryan, 66, and Doris Inglis, 68. First steps—Mary Crowley, 72.

The following pupils of the Sisters of St. Joseph, Paeroa, were successful at the examination conducted by the same examiner:—Senior—Cecily Brown, 68; Thelma Conway, 67. Intermediate division—Una Hill, 65. Preparatory—Mary Vowels, 71; Dorothy Miller, 67; Irvan Towers, 67; Claude Pocock, 64; Sevena Hill, 63; Ester Vincent, 63; Inez Hill, 61; Flora McIntyre, 67.

### Te Aroha

(From an occasional correspondent.)

The practical examinations in connection with Trinity College of Music, London, were conducted at the Convent of Mercy on August 17, by Mr. Charles Schilsky. The following are the names of successful candidates presented by the Sisters of Mercy:—Higher examinations—May O'Donnell, Associate T.C.L. Senior grade—Alma McGruer, 80 (honors); Frances Fitzgerald, 72; Eva Grice, 71. Intermediate grade—Lilian Fairweather, 62. Junior grade—Jessie McLean, 75; Bridget Cobb, 71; Myrtle Farmer, 65. Preparatory grade—Stanley Hevins, 84; Katie Kenealy, 72; Hazel Baine, 70. First step—Minnie Lipsey, 72. Associated Board, theory examinations—May O'Donnell, 90; Miriam Barnard, 90.

### Parnell

On the Sunday within the Octave of the Feast of the Assumption a reception of several members of the Children of Mary took place at the Church of St. John the Baptist, Parnell. A sermon was preached by Rev. Father Patterson on the Assumption of Our Lady, and immediately afterwards the 'Ave Maris Stella' was sung. The ceremony of reception concluded with the singing of the 'Magnificat,' followed by Benediction of the Blessed Sacrament.

## THE SCHOOL QUESTION IN VICTORIA

### BIBLE-IN-STATE SCHOOLS REFERENDUM

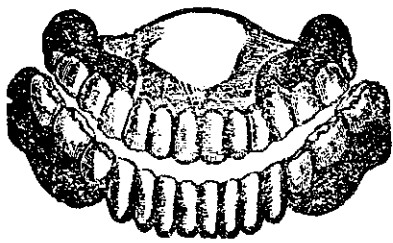
At the opening and blessing of St. Joseph's new school in Cumberland place, Melbourne, his Grace the Archbishop replied to some recent criticism with regard to the Catholic attitude in connection with the proposed Bible in State schools referendum. His Grace said he was not surprised that the donations that day included one from a broad-minded lady who, though not a Catholic, admired the zeal and self-sacrifice of Catholics where the education of the children was concerned. That same lady was present at one of the recent meetings in the Town Hall, and was so disgusted with the utter want of truthfulness, self-respect, and common courtesy which characterised the proceedings, and the utterances of men who prided themselves on being capable of giving good examples to the orators of the Yarra bank, that she left the Town Hall determined to seek salvation elsewhere than in the churches degraded by such exhibitions.

There was this difference between the oratory of the Yarra bank and that displayed at the first of two recent meetings in the Town Hall—that the former was usually the honest, though exaggerated and often mistaken, expression of exuberant sentiment, while the latter was a deliberate attempt to deceive the public and to create odium and ill-will against the Catholic body. He did not say that all the speakers were actuated by this bigoted and malign intention, but he did say that such was the predominant note which characterised the entire proceedings. They were told of the impartiality with which State school teachers would give religious instructions in State schools, and the security which parents might feel that the faith of their children would not be tampered with. But fancy one of those bigots to whom he had referred placed in the position of a State school teacher, and engaged in interpreting a Bible lesson to a mixed class! Would he act impartially? Would he be more discreet and considerate in the classroom than he was in the Town Hall? Would he, who could not restrain himself when speaking in public and under public observation, restrain himself when he taught in private, and in circumstances in which he could practically teach what he pleased with impunity, and in which his position would lend authority to his words?

Hence at all costs Catholics must maintain their schools, and preserve the faith of their Catholic children. The sacrifice was great, but the reward was far greater. Whatever the result of the present agitation might be, Catholics would never cease to seek a reasonable amount of compensation for the secular instruction they gave to children in their schools. They were taxpayers as well as others, and according to every principle of political economy those who paid taxes ought to enjoy the distribution of those taxes. In this matter Catholics were subjected to unfair and inequitable treatment, and they would never cease to agitate until their rights were recognised.

The *Official Year-Book* of New South Wales for 1912 publishes an interesting comparison of the number of persons belonging to the principal religions at the date of each census from 1891 to 1911. In this table Catholics (undefined) have been included with Roman Catholic. In 1891 Church of England adherents totalled 503,054; 1901, 623,131; and in 1911, 734,667, or 45.46 of the population. Catholics as follow: 1891, 286,911; 1901, 347,286; and in 1911, 412,680, or 25.54 per cent of the total population. Methodists went from 1891 to 1911: 112,448 to 151,392. Presbyterian, in 1891, 109,390 to 183,099 in 1911. Congregationalists, in 1891, 24,090 to 22,656 in 1911, or a decrease of 1434.

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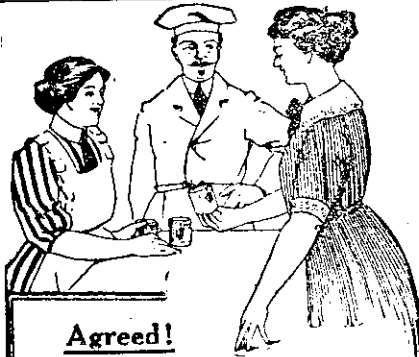


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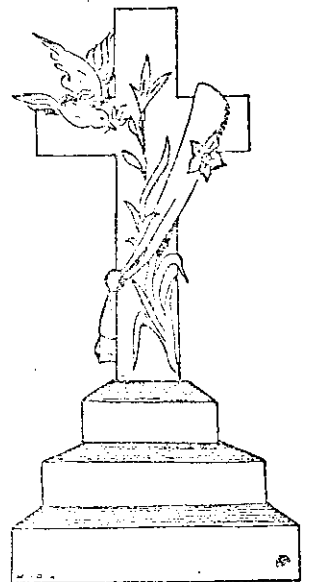
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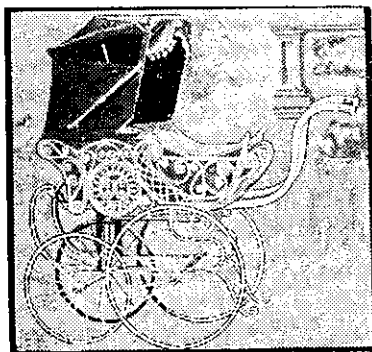
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## On the Land

### GENERAL.

Carrots can be fed with advantage to horses two or three times a week.

It is said that the roots of the scarlet-runner bean are highly poisonous, and their careless disposal where cattle can get at them, may lead to an accident at any time.

Cream-ripening is one of the secrets of successful butter-making. The cleanest and most wholesome surroundings should be secured, so that taints and bad flavours may be eliminated. Cream should be ripened between 60deg. F. and 70deg. F., and cooled to churning temperature a few hours before churning. Under normal conditions cream should be churned at about 56deg.

The annual meetings of dairy factory companies in the Wairarapa disclose the fact that the suppliers had a very profitable year. The Parkvaie Company paid their suppliers at the rate of 1s 4d per lb for butter-fat; Dalefield Company, 1s 3 13-16d; Featherston Company, 1s 4.08d; Carrington Company, 1s 3d. Cheese was manufactured by these companies. The Nireha Company paid 1s 3½d, and the Ballance Company 1s 3d.

A correspondent of the *Taranaki Herald* says that Taranaki is likely to lose its pre-eminence as the leading butter-producing province. The past three years (he says) have seen no such increase in our export as should follow from the use of milking machines, the attention given to dairy breeds of cattle, to cow-testing, and the culling of wasters, to cropping and the use of manures. All these aids have done little more than counteract other influences that are making for diminished returns from the land. The cause is, I believe, the absence of suitable labor. The first fertility of the unbroken pastures is vanishing, and there are not enough pairs of hands to do the work that is needed.

There was only a small yarding (150) of fat cattle at Burnside last week. Prices showed a further advance on previous week's prices. Best bullocks sold at £12 10s to £16; extra prime, £17 to £22 7s 6d; medium to good, £10 to £12; light, £8 to £9 10s; best cows and heifers, £9 to £10 10s; extra prime, £11 to £13; medium to good, £6 10s to £8 10s. The yarding of fat sheep totalled 3664, consisting principally of wethers of good quality, with a few pens of ewes. Competition at the beginning was equal to that of the previous week, but as the sale progressed the demand became less keen, so that at the end prices were fully 3s a head lower. Prime wethers, 22s 6d to 25s; extra prime, to 29s 9d; medium, 20s 6d to 22s; light, 17s 6d to 19s; best ewes, 16s to 20s; extra heavy, 22s to 28s; light and aged, 12s 6d to 14s 6d. The fat lambs penned totalled 700, the majority of which were unfit for freezing. Prices were slightly easier for primes, but there was good demand for any lots well grown from graziers. Prime lambs, 18s to 20s; extra, to 26s 9d; medium and unfinished, 13s 6d to 16s. There was only a moderate supply of small pigs, all of which met brisk competition at prices in advance of late rates. The supply of porkers and baconers was a fairly large one. These also were in demand, and a good sale resulted.

At Addington last week there were good entries of fat cattle and fat sheep and pigs, but small entries in the other departments. There was a fairly large attendance. Store sheep again sold well and fat sheep maintained the previous week's values. Fat cattle showed an advance of about 1s 6d per head, and fat pigs were very firm. The yarding of fat sheep was a fairly large one. The sale opened well, the butchers competing freely. Prices ruled on about the same level as at the previous sale, ewes especially bringing good values. The competition of graziers for unfinished wethers materially assisted to keep the market firm, and they took about 2000 at 18s 6d to 22s. The range of prices was: Extra prime wethers, to 29s; prime, 21s to 25s;

others, 18s to 20s 6d; extra prime ewes, to 26s 6d; prime, 18s 6d to 24s. In the fat cattle section there was a yarding of 232 head. Compared with the previous week the quality taken all round was inferior, although some good animals were offered. Notwithstanding this, however, the improved prices were fully maintained, and in some cases exceeded to the extent of 1s 6d per 100lb, all classes selling freely. The range of prices for beef was 26s to 37s 6d. Steers realised £7 15s to £10 10s; extra, to £16 10s; heifers, £7 to £10 10s. The yarding of fat pigs was a medium one and the quality throughout was exceptional. The demand was good, the market showing an inclination to firm. Choppers realised £3 10s to £6; heavy baconers, 70s to 76s; extra, to 80s; and lighter sorts, 55s to 65s, equal to 5½d per lb. Heavy porkers brought 42s to 48s, and lighter 36s to 40s, equivalent to 5½d per lb. Stores were exceptionally brisk, all descriptions being eagerly sought after.

### GOVERNMENT HERDS.

The Minister for Agriculture (the Hon. W. F. Massey), replying to a request made by Pelorus Valley settlers for the hire of a well-bred bull from the State herds, so as to improve their dairy herds, said: 'The Department has no animals available for this purpose. The practice of sending out stud bulls for service was tried some years ago, but proved unsuccessful, and it has therefore been discontinued. In lieu thereof the Department is endeavoring to breed a number of high-class animals which will be available for sale to farmers at reasonable rates. Herds are being established at the experiment farms for this purpose, and it is hoped in a year or two to have a fairly large draft of animals available each year for sale. I would suggest that several of the leading suppliers to your factory band together and purchase a bull of the breed most fancied in your district. The services of the animal might then be made available for other suppliers to the factory. If you thought of doing this, you might communicate with the Director of Fields and Experiment Farms Division, Department of Agriculture, Commerce, and Tourists, Wellington, who will advise you whether the Department has any bulls for sale, and, if so, will notify you of the price.'

### LIGHT AND HEAVY LAND.

There is a very great difference in management between the methods of farming required for light land as against that of a heavy nature. Light land requires perpetual feeding, while heavy land will crop indefinitely if it is properly cultivated so as to 'bring out' the fertility that is in it. The weather again has much to do with success; a dry year may be fatal to light soil, while it suits stiff land—and especially the growth of wheat and even mangolds if they have got a good start. A wet year suits a light soil, while excess of wet makes a clay soil unworkable. Strong land preserves its fertility and productive power much longer than light soils, and crops may be cut and removed in the shape of hay and straw year after year without any apparently bad results. If it is fallowed or well tilled so as to lighten it up and aerate it, it will develop plant life continuously out of its own staple.

Light soils, on the other hand, need to be folded with sheep, rolled, or otherwise treated so as to first of all keep them well supplied with fertilisers and then to get them firmed down by rolling or treading; while artificial manure may be used in any reasonable quantity. The two kinds of soils are the exact opposite of one another; and if any man who has been used to one kind only shifts on to a farm of the other sort he has to learn how to farm over again, as the season or methods which suit the one will not suit the other.

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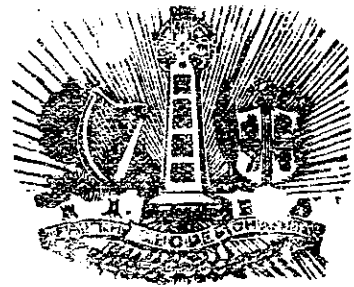
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port this excellent Organisation, for it inculcates a love of  
Holy Faith and Patriotism in addition to the unsurpassed  
benefits and privileges of membership.

The Entrance Fees are from 2s 6d to £4, according to  
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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 commence-  
ment of such illness will be allowed 5s per week as super-  
annuation during incapacity.

Funeral Allowance: £20 at the death of a member, and  
£10 at the death of a member's wife.

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  
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The District Officers are anxious to open New Branches,  
and will give all possible assistance and information to  
applicants. Branches being established in the various centres  
throughout the Colonies, an invaluable measure of recipro-  
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Suits—38/6, 44/6, 52/6

**Tailor-  
Cut  
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BRANCHES EVERYWHERE.

## RELIGIOUS IN BELGIUM

For months previous to the general elections in Belgium the Socialist and Radical press organs at regular intervals set afloat the most fabulous accounts of the supposed deluge of religious Orders in Belgium, the twenty million francs that the Belgian people would have to sacrifice to the monks and nuns if the Catholic Government remained in power, and the eight or nine thousand 'monasteries' supposed to cumber the Belgian soil (writes the German correspondent of the Philadelphia *Catholic Standard and Times*). From Belgium these cloister legends—'cloister legends' are always good copy in the eyes of the anti-clerical editor—found their way into other lands and created the impression that the Flemings and the Walloons were monk and nun-ridden with a vengeance.

Here are the plain facts of the case, as communicated by M. Jacquart, director of the Belgian Statistical Bureau to a staff correspondent of the *Koelnische Volkszeitung* :—

In 1900 there were in Belgium 2474 religious communities, with a total of 39,000 inmates of both sexes. To appreciate these figures at their true value it must be borne in mind that in Belgium every house in which at least three members of a religious Order or congregation live together is booked by the statistical bureau as a 'religious community.' Thus all schools, academies, hospitals, prisons, homes for working girls, orphan asylums, etc., in which three or more nuns are employed are, in the official sense, religious communities or convents.

Since the census of 1900 a great number of French religious, both men and women, but especially the latter, took refuge from persecution in hospitable Belgium. The French religious number about ten thousand, about nine thousand of whom are nuns, whose chief occupation is secondary and higher education, only a comparatively small number being employed in the service of the sick and the poor. If we add to these French religious the 150 Dutch and German missionary priests in half a dozen mission houses and a few exiles from Portugal, the roster of the foreigners is complete. As this 'invading army' is recruited almost exclusively from foreign lands, whence their financial supplies are also derived, Belgium has much to gain and nothing to lose by the 'invasion,' even from a material point of view.

In 1911 Belgium harbored, all told, something more than 56,000 religious of both sexes, 43,000 of whom were of Belgian nationality; the number of monasteries and convents—in the sense explained above—amounted to 3500, or one religious community for more than two thousand souls.

The unexampled prosperity of Belgium, which is admitted by all except the very blindest of bigots, proves conclusively that religious communities, however great their number may be, are not, as such, a menace to the material welfare of any nation. On the contrary, they have always been, and still are, a main factor in the progress of the world, spiritual and intellectual, as well as material.

The flourishing convent schools of Belgium are an eyesore to the so-called Liberal journalists. Especially at the close of the scholastic year their 'conscience' urges them to warn parents not to patronise institutions that are nothing but 'hotbeds of superstition and intellectual slavery.' In the same breath that they declare the religious schools to be below contempt they extol the secular schools of Brussels and the other large cities to the skies, schools to which, if they cared to tell the truth, they would have to apply the epithet of 'hotbeds of Socialism.' In the Maison du Peuple of Brussels, the headquarters of Belgian Socialism, there is a special department, called 'Syndicat du Personnel Enseignant,' for the school teachers of the capital. A very large percentage of the official teachers of both sexes are enrolled in the 'Syndicat.'

It has been demonstrated time and again that the Belgian religious schools, both primary and higher, are not only the equals of the secular schools in the teaching of the secular branches, but in most cases their superiors.

## A Faithful Corner of France

The melancholy and too-true account given in a recent issue of the results of anti-Christian teaching in France, and the appalling increase of criminality and suicide, especially among the young, consequent on the abolition of religion in the State schools, makes doubly consoling the consideration that there are still extensive districts in France, as a rule remote from the great centres of population, where the people are still staunchly Catholic in faith and practice (writes Dom Oswald Hunter-Blair, O.S.B., in the *Glasgow Observer*). Such a district is High Savoy, not far from the Swiss border. The historic towns of Chambéry, Annecy, and Aix, and the whole country adjoining, remain, notwithstanding the proximity of the very capital and stronghold of Calvinism, namely, Geneva, emphatically Catholic. A recent sojourn in Aix-les-bains, best known to our countrymen for its world-renowned medicinal waters, afforded many consoling proofs of the vitality of religion in this corner of France. A large and handsome parish church has lately been built here, chiefly through the efforts of the zealous 'archpriest' and his 'vicaires,' who have the spiritual charge of the town. Large and devout congregations, including (one is glad to see) many men, throng the edifice not only at the Sunday Masses but also at other times, for instance at the daily 'exercices' in honor of the month of Mary. One of the attractions provided during May was an excellent exhibition, once or twice a week, of lantern views bearing on the religious history of France, accompanied by an interesting lecture from the cure, and followed by devotions and Benediction. On other evenings there was what was called a 'conference dialogue'—one of the curates propounding difficulties and objections from the body of the church, which were answered from the pulpit. The congregation followed these dialogues with the greatest interest, and they also seemed particularly interested in the 'Sermons for Men' preached weekly by the cure, and dealing in a thoroughly practical way with the duties and dangers of the modern Frenchman's daily life. The solemnities of Ascension and Pentecost were well observed at Aix-le-bains, the last-named day being a great popular festival, the religious services being followed by a fair, games and races, music, illuminations, dancing, and much gay and innocent merry-making. A very large number of children of both sexes made their First Communion, after very careful preparation, on Ascension Day; and in Whit-sun-week Cardinal Dubillard, Archbishop of Chambéry, visited Aix and administered Confirmation, after examining the children in the catechism. The visit of his Eminence gave great pleasure to the good people, who observed the day as a general holiday. Within a few miles of Aix, on the opposite side of the beautiful Lac de Bourget, is (one may suppose) the only monastery in the whole of France where the monks are still permitted to live and work and pray. It is the Cistercian Abbey of Hautecombe, the Westminster Abbey of Savoy, in the church of which are to be seen some thirty tombs of the ancestors of King Victor Emmanuel. In deference to the wishes of the Royal House of Italy, the community in whose custody these tombs remain has never been disturbed.

Our Blessed Lady had many things to go through before she celebrated her glorious Home-coming; the Seven Dolors had to precede the Assumption. What does this say to us except that we too must be patient, and work out the allotted portion of our lives for as long a time and under as many trials as our Master may ordain, and wait for the blessed hour that shall unveil His face, in abandonment to His holy will?—Mother Francis Raphael.

One of the claims to a peerage to be heard by the Committee of Privileges of the House of Lords this session is that set forth by Lady Petre on behalf of her daughter, the Hon. Mary Frances Katharine Petre. The claim is to the Barony of Furnivall. The title dates back as far as the Siege of Acre. It passed at one time in the female line from the Talbots to the Howards. In 1777 it fell into abeyance between two old Catholic families, Stourton and Petre.



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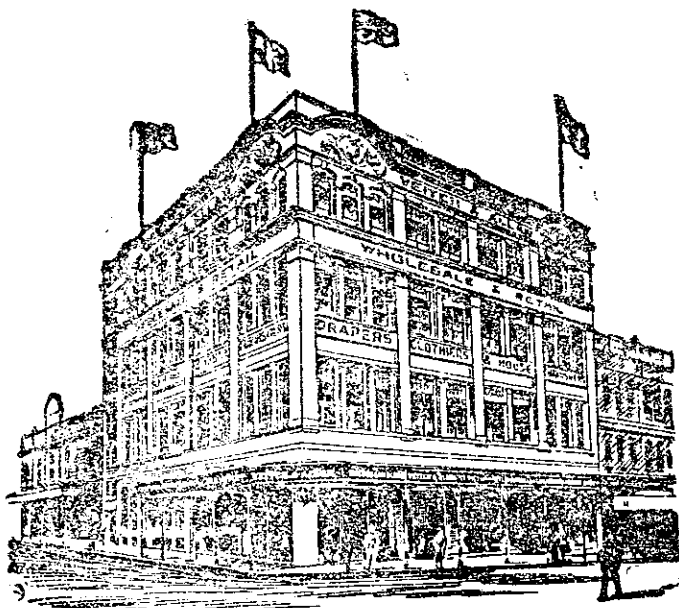
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# The Catholic World

## CANADA

### FOUR BROTHERS PRIESTS.

A family reunion of interest took place at Boucherville recently (says the *Montreal Tribune*), when Rev. Leonidas Primeau was ordained to the priesthood by his Grace Archbishop Langevin, of St. Boniface. He is the fourth son of the family to be raised to Holy Orders, and in celebration of his First Mass he was assisted by his three brothers, Revs. B. V. Primeau, of Notre Dame Church, Chicago; Honore Primeau, of Chambly, Quebec, and Joachim Primeau, of the Jesuits.

## CHINA

### HEROIC DEVOTION OF CATHOLIC MISSIONARIES.

Scarcely a week goes by that the secular press does not record some instance of heroic devotion to duty by a priest (says the *Catholic News*). In railroad disasters and other serious accidents where lives are imperilled the priest is rarely if ever missing, and he takes all kinds of chances in ministering to the injured. This characteristic of the Catholic clergy has made men of other religions and of no religions speak in praise of the Church that produces such priests. But this striking demonstration of the fact that our clergy are heroes in the cause of Christ is a phenomenon that is not confined to this country or this age. World travellers will tell you that wherever they go they meet the priests who are always ready to lay down their lives in the performance of their duty. In his *Glimpses of China and Chinese Homes*, Mr. Edward A. Morse, former professor of zoology in the Imperial University of Tokio, Japan, pays a tribute to the Catholic missionaries. 'As I left the city (Shanghai) at twilight,' the writer says, 'after my brief experience within its walls, and glanced back through the gateway to take a last look at its narrow streets and low buildings, and recalled the mass of filth, misery, and smallpox, I noticed a Jesuit priest with heavy black beard and unmistakable French face, but dressed in full Chinese costume. He was entering the city, in which he lived surrounded by all this squalor and misery. I could not help admiring his noble devotion, and could readily understand why the Catholics make such progress in China in comparison with that made by the missionaries of other denominations, who usually live in the foreign settlement, associated with many of the comforts of their more sinful brethren. I further realised that a convert of this priest might compare notes with a Catholic convert in Thibet or Cochin China, and there would be no divergence of doctrines in the minutest particular.'

## ENGLAND

### CHARITABLE BEQUESTS.

Miss Isabella Mary Phibbs, of Wilton place, London, authoress, who died on May 30, aged sixty five, left estate valued at £21,067 gross, with net personalty £20,870. Subject to various specific bequests and pecuniary legacies, the testatrix left all her other property to her sister, Miss Henrietta Phibbs, for life, with remainder as to: £1000 Loyal British Waiters' Society; her share in the Celtic Torque to the British Museum; and the residue of her property, which it appears will amount to about £15,000, to the Archbishop for the time being of Westminster, upon trust for the construction, repair, and maintenance of Catholic schools in Great Britain and Ireland.

## PORTUGAL

### A DISTRACTED COUNTRY.

With a Government in which the people have no confidence and which has little faith in itself, with all

the national interests harassed, and with Monarchists still making raids from the Spanish frontier, what wonder if Portugal is in a distracted condition. Ministers (remarks the *Catholic Times*) seem to have no great difficulty in making the Monarchists retreat. Their chief difficulty is to check the license they have themselves promoted. Their followers have become accustomed to disorder. They have no respect for the laws, and their ambition is to imitate French practices. Much fonder of shouting and threatening than of real fighting, they are quite enamoured of French anti-militarist ideas. They do not see why they should risk their precious lives to preserve a Government which, though boasting a great deal, has done little for them; so soldiers are taking off their uniforms, flinging down their arms, and dishonoring the flag. The Government is at a loss to know how they should be dealt with. At any cost it desires to prevent the world from seeing how grave are the difficulties that confront it. Further measures are therefore spoken of for muzzling the press, though it is not at all easy to understand how the independence of the press can be interfered with where it does not exist.

## SCOTLAND

### THE ARCHDIOCESE OF GLASGOW.

Tuesday, July 2, 1912, marked a very important epoch in the history of the Archdiocese of Glasgow, the Right Rev. Mgr. Mackintosh, V.G., and Provost of the Chapter, being on that day consecrated Titular Archbishop of Chersona and appointed Coadjutor-Archbishop of Glasgow. The Most Rev. John A. Maguire, the present Archbishop of Glasgow, was the first prelate to be consecrated in the Glasgow archdiocese since the days prior to the 'Reformation' period, his predecessor, Archbishop Eyre, having been consecrated in Rome. Archbishop Eyre came to the See of Glasgow after a lapse of 275 years, receiving the Pallium on March 31, 1878. Prior to his accession the last Archbishop of the See was James Beaton, nephew of Cardinal Beaton, who had been Primate of Glasgow. When the See became vacant James Beaton was Abbot of Arbroath, and, though only 27 years of age, he was appointed Bishop in 1552. The religious persecutions of the day forced him to fly to France, where in Paris he acted as chaplain to Queen Mary until her death in 1558. Bishop Beaton afterwards acted in a similar capacity for James VI. of Scotland, with such success that he repeatedly gained honorable mention from the Scottish Parliament. Though subsequently restored to his dignities, he remained in Paris until his death, which took place in 1603. From the days of Archbishop Beaton, of course a long line of Archbishops and Bishops stretch back to the days of St. Kentigern, these including Archbishops Dunbar, Beaton, and Blackader, Bishops Lang, Muirhead, Turnbull, Cameron, Lauder, Glendoning, Wardlaw, Rae, Lindsay, John Wishart, Robert Wishart, Cheyam, Bondington, Walter, Malvoism, Roxburgh, Jocelin, Ingleram, Herbert and John Achaius. The last-named was consecrated Bishop in 1115. From the death of St. Kentigern in 601, the See was vacant until the accession of Bishop Achaius.

## UNITED STATES

### CATHOLIC SCHOOLS.

There are nearly 5000 Catholic schools in the United States which have nearly 2,000,000 students in attendance (says an American exchange). These schools cost the Catholic people about 15,000,000 dollars yearly for upkeep and ordinary expenses. Every school under Catholic direction is and ought to be a fortress against anarchy, disorder, and irreligion. The Catholic school is an American safeguard.

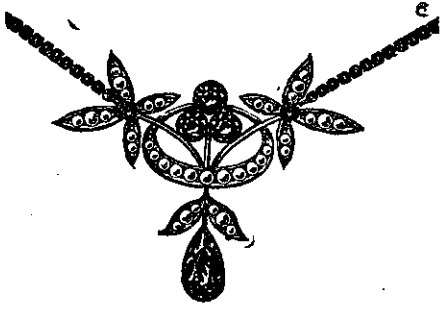
### SISTERS RECEIVE DEGREES.

On June 5, eighteen Sisters, representing seven teaching congregations, received the Bachelor of Arts degrees from the Catholic University of Washington,

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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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MONEY**

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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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D.C. The religious thus honored made up the first class to graduate from the Teachers' College of the University, an affiliated institution which last year began its work under the auspices of the Catholic University faculty. The high character of the work done by these first candidates from the College for literary honors, is vouched for by the Right Rev. Rector of the university, who, in conferring the diplomas, declared that the Sisters had made a record for scholastic attainments surpassing any yet achieved by men thus far admitted to the B.A. degree in the university.

Go, little verse, upon thy way,  
 And proud the joyful tidings tell :  
 'There is no cold nor cough to-day  
 That cannot be made well.'  
 Go, tell the name, the magic name,  
 The perfect balm, the secret sure;  
 Inscribe upon the heights of fame,  
 But if you'd bought Woods' Peppermint,

CURED AT ROTORUA.

A speculator who was recently in the North Island inspecting a large tract of land, tells how he was permanently cured of a chest trouble at Rotorua. 'I was riding over rough North Island lands for several weeks,' he said, 'and it is indeed fatiguing work. I was in the saddle from sunrise to sunset—continually mounting and dismounting to inspect the soil, dragging an unwilling pack-horse behind me, slushing through swamplands and sleeping in the open. I made a thorough investigation of the land, but it was work that taxed my physical strength and endurance to the utmost. Sleeping one night on pretty damp land, I picked up a severe cold, and every night after that I was kept awake with incessant coughing. By the time I got in to Rotorua I was pretty bad—my chest seemed inflamed, my throat tickled, and my coughing hurt me. It was impossible for me to proceed further. I felt ill all day, and coughed all night, till one night I thought of Baxter's Lung Preserver. Next morning I got a bottle—and just one, for it cured me. I was surprised at its quick action. I was instantly relieved, and from that on I was not troubled in the slightest with a cough. I have reckoned that the 1/10 I spend on Baxter's saved me pounds, for I should certainly have been a case for the doctor in a little while.' Baxter's Lung Preserver is sold at all chemists and stores—you try it for your cold. 1/10 the large-sized bottle.

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 See the Latest  
**DRAUGHT-PROOF**  
**PUSH-CART.**  
 Very Cosy!

**BICYCLES!**  
**BICYCLES!**  
 As the Season is  
 nearing an end I  
 can supply you with  
 a good Bicycle—

**CHEAP!**

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

**W. MELVILLE**

56 GEORGE STREET, DUNEDIN

Domestic

BY MAUREEN.

To Fry Fish Crisp and Brown.

The secret of frying fish crisp and brown, without either egg or breadcrumbs, is to dry it well, dredge sides with plenty of flour, and plunge it into boiling fat. Be sure the fat is boiling, and plenty of it, as upon that depends the crispness and brownness of the fish.

To Soften Mackintosh Coats.

Mackintosh coats which have become hard and rigid may be easily cleaned with lime and water, and made to look as good as new. A handful of the best lime should be dissolved in half a bucketful of water and the mixture applied to the stiffened parts by means of a small sponge. This should be repeated at the end of three or four hours.

Home Shampoo.

When shampooing the hair at home there are a few rules which apply to nearly all cases, and the most important of these rules is thoroughness—that is, a thorough washing and a thorough rinsing and drying. For the good of the hair the shampoo mixture must be mild, and in order to make a mild mixture a perfect cleanser, it should be applied at least three times, and well rubbed through the hair and scalp at each occasion. This will necessitate three rinsings. Care must be taken with the third rinsing, so that all traces of dirt and suds are removed. The main thing is to use plenty of water, and to take particular pains to see that it reaches every part of the scalp. Under all circumstances the water should be sprayed or poured over the head. It is impossible to rinse the hair properly by dipping it into a basin of water. A good way to begin the shampoo is to put part of the preparation to be used in a convenient bottle. Then apply the mixture in small quantities to the scalp and hair. Do this three times, rinsing well after each application. Perfectly clean hair dries in about one-tenth of the time required for hair imperfectly cleansed and rinsed. There are many shampoo mixtures which are good, but a preparation which leaves the hair dull looking should never be used. Neither should salts of tartar, borax, bicarbonate of soda, nor other softening agents be used in any greater quantity than is necessary to reduce the hardness of the water. Generally speaking, warm water is best for two rinsings, finishing with a cold spray after the third cleansing. This closes the pores, stimulates the circulation, and at the same time prevents any danger of chill. Nothing can equal sunshine for the drying process, and all artificial heat should be avoided. Drying the hair by heat is a mistake that sooner or later will show itself in brittleness and dandruff, caused by extracting the natural oil from the roots. The frequency of the shampoo must be decided according to individual needs. In some cases once a week is not too often, providing the shampoo is properly given and the hair requires it.

Household Hints.

Saucepans should be as broad and flat as possible, so that no heat be wasted.

Potatoes that are peeled an hour in advance and then allowed to stand in cold water will never turn dark after being boiled.

Cream 24 hours old and very cold whips best. Have both bowl and beater cold before beginning. A teaspoonful of gelatine dissolved in water will assist in the stiffening if the cream is not very thick to start with.

To prevent the skin from becoming discolored after a blow, place a paste of finely powdered starch over the spot at once.

*Maureen*

For the Workman

whose work necessitates his lurching away from home Symington's Coffee Essence is especially convenient as it can be re-heated without depreciating its wholesomeness and invigorating qualities.

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**Electric Light Co. of N.Z., Ltd.****88 Willis Street, (Next Evening Post) Wellington.****ELECTRIC LIGHT . . . .**

The hospitality of LIGHT is celebrated in the stories and songs of all nations. Cheerful and inviting Artificial Light makes a dull home attractive, and is also a powerful factor in attracting prospective Customers to Business.

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Highest Class Pastry and  
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Funerals Conducted with the Greatest  
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Corner QUEEN & CUSTOMS STS, AUCKLAND,  
BUXTON & AGNEW, Proprietors,  
Will be pleased to see all old friends, and glad to make  
new ones. Best Accommodation for the Travelling  
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TARIFE: 6s per day, or from 30s per week.

[A CARD.]

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Where you will find the daintiest Stock  
Goods suitable for Gifts.

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that fifteen shillings expended with us will go further  
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A Special Feature this year in Lamps, Lamp Fittings, Incandescent Gas Burners, Upright and Inverted Incandescent Gas Globes in Clear Glass, Opal, Half Opal, and Fancy, in Colored Shades; all at our famous low price. The Best Incandescent Gas Mantle, 4/6 doz. Gas Globes from 6d. Lamp Glasses and Wicks to suit all burners. Only a limited quantity Strong Kitchen Hanging Lamps, with 14 line Kosmos Burner, large tin Shade. A splendid Lamp for 5/6. Tools for all Trades. We stand alone. We have been instrumental in reducing the prices down to bedrock in spite of the high advance at Home.

Give us a trial Order. You will be satisfied.

## Science Siftings

By 'VOLT.'

### Brightness of the Midnight Sky.

Professors Newcomb, Yntema, Fabry, Abbott and others have independently measured photometrically the intrinsic brightness of the midnight sky and found it to be of a degree greater than can be accounted for by the stars alone. The variability of this illumination night after night precludes a possible explanation in the nebulae or other constant sources. Nor is a cause to be sought for outside the atmosphere, since the brightness increases as the horizon is approached.

### Photographing Wireless Waves.

Photographing wireless messages has become a possibility by the aid of a powerful light thrown on the vibrations of a wire which is finer than human hair. Wireless messages can be transferred to a sensitive film passing through a machine like the narrow strip of paper in a 'ticker' machine, and a photographic presentment of the message results. Signor Marconi has been working on this development for several years. The other day his instrument was put to a test and its practical value demonstrated.

### Insect Life on High Altitudes.

The researches inaugurated on Mont Blanc, to ascertain the possibility of insect life at high altitudes and aerial dust deposits on the glaciers, have been brought to a close, and the results are astonishing. It is stated that during the year 1911 white butterflies and wasps were seen hovering about the summit of the mountain and showed absolutely no signs of being inconvenienced by the extreme cold or the rarified atmosphere. In all probability they had been driven upward by strong air currents, which also would account for the vast amount of dust in these high regions, which is continually settling upon the Alpine glaciers.

### A Remarkable Canal.

Between Worsley and St. Helens, in the north of England, is the most remarkable canal in the world. It is underground from end to end, and is sixteen miles long. In Lancashire the coal mines are very extensive, half the country being undermined, and many years ago the Duke of Bridgewater's managers thought they could save money by transporting the coal underground instead of on the surface. The canal was constructed, and the mines connected and drained at the same time. Ordinary canal boats are used, but the power is furnished by men. On the roof of the tunnel arch are cross pieces, and the men do the work of propulsion by lying on their backs on the coal and pushing with their feet against the cross-bars on the roof.

### Aeroplane Gun Riddles Targets.

Sweeping the field at College Park in a speeding aeroplane, Captain Charles DeForest Chandler, of the United States army the other day poured a stream of shot from the army's remarkable new aeroplane gun into such objects as struck his fancy. He riddled a target 3 x 15 yards, punctured a piece of cheese cloth with skill and accuracy, and sent splashes of water up from a pool into which he directed his deadly fire. And all the while the aeroplane carrying him was being sent along by Lieutenant Thomas Dewitt at the rate of from fifty to sixty miles an hour. The sensational shooting was a continuance of the test begun with a new aeroplane gun invented by Lieutenant-Captain I. N. Lewis. Colonel Lewis and his brother officers in the army are convinced that the United States has the first practicable aeroplane gun in use, and a weapon that has revolutionised the value of aircraft in offensive warfare.

For Children's Hacking Cough at night,  
Woods' Great Peppermint Cure, 1/6, 2/6.

## Intercolonial

The parishioners of Blackall, Queensland, have presented their parish priest, Father Masterton, with a splendid motor car.

His Lordship Dr. Carroll, Bishop of Lismore, laid and blessed the foundation stone of a new convent at Port Macquarie on Sunday, August 11. There was a large assemblage of parishioners and friends, and a collection realised £131.

On Sunday, August 11, Right Rev. Mgr. O'Brien blessed the foundation stone of a new Catholic Church, which is in course of erection at Annandale. The church will have accommodation for a congregation of 700 persons, and will cost about £8000. The subscriptions received at the ceremony amounted to £800.

On Sunday, August 11, a memorial to the late Hon. E. W. O'Sullivan, in the form of a Celtic Cross, was unveiled in the Waverley Cemetery by the Lord Mayor of Sydney. There was a very large attendance, and speeches were delivered by the Lord Mayor, the State Premier, the Minister for Agriculture, and others.

The report of the executive committee of the St. Vincent's Hospital bazaar, Melbourne, given in connection with the 42nd annual gala of the United Ancient Order of Druids, congratulates all who assisted in the grand success achieved. The total receipts from the undertaking, including £1180 2s 1d received from the Druids' gala, were £13,340 4s 3d; the expenditure was only £1635 10s 1d, leaving a net profit of £11,704 14s 2d, to be given to the hospital.

At a conference attended by about 100 priests, held at St. Patrick's Cathedral, Melbourne, Monsignor Phelan was authorised to send a cablegram of congratulation and welcome to Monsignor Mannix, the newly-appointed coadjutor to his Grace the Archbishop of Melbourne, and the following message, signed by Monsignor Phelan, was despatched: 'Melbourne priests assembled in conference desire me to heartily congratulate you on your appointment as Coadjutor to the Archbishop, and cordially welcome you to the archdiocese.'

The foundation stone of the new presbytery at Cootamundra was blessed by the Right Rev. Dr. Gallagher, Bishop of Goulburn, in the presence of a large gathering on Sunday, August 11. The sum of £715 was subscribed, including £200 from the Very Rev. Father T. O'Shaughnessy, and £100 from Mr. John O'Connor, Frampton. Including promises and money in hand, nearly £2000 has been collected. Plans have been prepared for a new school, which will cost about £4000, and which will be the offering of Father O'Shaughnessy to his parishioners. A new church is also contemplated. In the parish at present buildings worth over £11,000 are in course of construction, including one to be soon opened at Stockinbingal and one at Bethungra.

At a large gathering at the archiepiscopal Palace, Melbourne, arrangements were made for a deputation which was to wait on the State Premier on August 15 regarding the proposed referendum on the Bible in State schools. Fourteen of those present were selected to represent the various Catholic societies. His Grace the Archbishop was to head the deputation. One of the Christian Brothers was to represent the teachers, Monsignor Phelan the secular clergy, Messrs. T. Brennan and B. Hoare the Catholic Federation, Rev. Father J. Norris and Mr. Stewart the Catholic Truth Society, Dr. Kenny the Knights of St. Gregory, Mr. Bowditch the League of the Cross, Mr. Ryan the Hibernian Society, consisting of 12,000 members, and Dr. E. J. Gleeson the Catholic Men's Club.

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Church Masonry.

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Patrick's Cathedral Supplied  
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the recently formed combine  
of Monumental Masons we  
can still quote the **LOWEST  
PRICES** for all work in the  
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and price list. Post free.



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ONCE MORE TO THE FRONT.*

On account of the steady increase of business and the pressure for more room, I have secured those large and more commodious premises lately occupied by Mr. J. H. Joynt, Stationer, and I have spared no expense in remodelling the premises, which ranks absolutely one of the *finest and most sanitary Butcher Shops in the Dominion*, complying with the new by-laws of the Auckland City Council, where patrons will, as usual, get the very primest of meat at the lowest cash prices. So come along and see our display, for the quality alone is worth inspection.

In conjunction with the above I am opening a really First-class and Up-to-Date Pork Business, where nothing but the very best article will be sold, and all small goods manufactured on the premises by the very latest and most sanitary appliances.

*Note our New Address—*

## T. BASTER

AUCKLAND'S LIVE AND POPULAR BUTCHER,

133 AND 135 PONSONBY ROAD.

'PHONE 1114.

*Trams stop at the Door.*

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The gentleman thinks he is getting the best girl in the country; the lady thinks she is getting the best man in the country; and they may both be correct—we hope so; but there is no doubt about the fact of their getting

## THE BEST FURNITURE AND FURNISHINGS

In the Country if they go to . . .

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Just Opened, ex Indraghiri, and other Steamers, a splendid assortment of CARPET SQUARES and STAIR RUNNERS, LINOLEUMS and FLOOR-CLOTHS, HALL and other CURTAINS, Etc.

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## CLARKE BROS.

(Late Davenport's), Next Bank N.Z.,  
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# The Buyer's Desire

Is always to obtain the Best possible for the amount available.

I make this assertion and can prove it to you. I offer **KEENEST PRICES** and **CHOICEST SELECTION** of Reliable Jewellers' Wares in the Dominion.

*VISITORS and AUCKLANDERS see my Windows.*

*No need to say more.*

# A. M. Skeates

JEWELLER AND WATCHMAKER,  
VICTORIA ARCADE BUILDINGS,

80 QUEEN STREET, AUCKLAND.

(Only One Shop.)

## The Family Circle

### THE MOTHERS' STRIKE

Such a dream I had! So dreadful!  
That I never heard the like;  
For I dreamt that on a sudden  
The mammas agreed to strike.

'We are tired,' I heard them murmur,  
'Tired of working night and day,  
And not always hearing, "Thank you!"  
Such long hours and such poor pay!'

So they would not mend the jackets,  
Nor the holes in stockings small,  
No one ran to kiss the bruises  
When poor Tommy got a fall.

No one bound up wounded fingers,  
No one glued the broken toys,  
No one answered all the questions  
Of the eager little boys.

No one tied the little bonnets,  
No one brushed the little curls,  
No one basted dolly dresses  
For the busy little girls.

No one heard their little troubles,  
No one held them on her lap,  
No one sewed on truant's buttons,  
No one hunted Johnny's cap.

And there were no bed-time stories,  
And no loving hands to tuck  
Blankets soft round little sleepers;  
For their mothers all had struck.

O, so lonesome and so dreadful  
And so queer it all did seem!  
Aren't you glad, dear little children,  
It was nothing but a dream.

### ANOTHER STORY

There was once a family of little larks who lived with their mother in a nest in a cornfield. When the corn was ripe the mother lark watched very carefully to see if there were any signs of the reapers coming, for she knew that when they came their sharp knives would cut down the nest and hurt the baby larks. So every day, when she went out for food, she told the little larks to look and listen very closely to everything that went on, and to tell her all they saw and heard when she came home.

One day when she came home the little larks were much frightened.

'Oh, mother, dear mother,' they said, 'you must move us away to-night! The farmer was in the field to-day, and he said, "The corn is ready to cut; we must call in the neighbors to help." And then he told his son to go out to-night and ask all the neighbors to come and reap the corn to-morrow.'

The mother lark laughed. 'Don't be frightened,' she said; 'if he waits for his neighbors to reap the corn we shall have plenty of time to move; tell me what he says to-morrow.'

The next night the little larks were quite trembling with fear. The moment their mother got home they cried out: 'Mother, you must surely move us to-night! The farmer came to-day and said: "The corn is getting too ripe; we cannot wait for our neighbors; we must ask our relatives to help us." And then he called his son and told him to ask all the uncles and cousins to come to-morrow and cut the corn. Shall we not move to-night?'

'Don't worry,' said the mother lark. 'The uncles and cousins have plenty of reaping of their own to do; we'll not move yet.'

The third night when the mother lark came home the baby larks said: 'Mother, dear, the farmer came

to the field to-day, and when he looked at the corn he was angry; he said: "This will never do! The corn is getting too ripe; it's no use waiting for our relatives, we shall have to cut this corn ourselves." And then he called his son and said, "Go out to-night and hire reapers, and to-morrow we will begin to cut."'

'Well,' said the mother lark, 'that is another story. When a man begins to do his own business, instead of asking some one else to do it, things get done. I will move you out to-night.'

### AT CLOSE QUARTERS

The experience of the sailors who went out to capture a whale and found a tiger seemed funny enough to themselves when they discussed it afterward, although there was nothing amusing in their situation at the time, save the unexpectedness. Two days had been spent watering ship at a spring on the banks of the New River, which is a day's sail from Anjer, a neat little roadstead in the island of Java; and on the morning of the third day the captain of the New Bedford whaler concluded he would make an excursion a few miles up the river. Accordingly his boat was fitted out with some provisions, and there was a gun for each man, with plenty of ammunition. The captain took his rifle, the only weapon of its kind on board. A young whaler with a record as a good shot—a tiger at twenty feet being his most famous achievement—was ordered into the boat as the look-out man and sharp-shooter. What followed after they set sail is best told in his own words as he has written them in *Forest and Stream*:—

'The wind was fair, and we proceeded up the river at a good pace. It was a narrow, sluggish stream, its banks bordered with virgin forests, and no sign of human habitation. The trees were full of birds and monkeys, and they kept up a racket which was novel and interesting to us. Then, too, the captain was in excellent humor, full of yarns of his voyages and adventures, and the time passed rapidly. At noon we ate our lunch and took in sail, and began our return journey, estimating that we had gone up the river about fifteen miles.

'The wind was now dead ahead, and we got our oars for a fifteen-mile pull, a mere trifle for well-seasoned whale-men. Bending to the ash, we made the boat spin along at a lively gait, and were some five miles away from the turning point when suddenly the captain exclaimed:

"My goodness! Look at that tiger!" And sure enough, lying well out on an overhanging branch of a tree under which we must pass, lay a magnificent tiger, evidently watching its chance to spring into our boat.

'To say that the captain was flustered conveys but a faint idea of his mental condition, but as for my shipmates, they were a sight to behold. Perhaps my experience at Anjer helped to steady my nerves, for while the captain was still in a funk I said confidently:

"Captain, let me have your rifle, and I feel sure I can knock that fellow off his perch."

'The captain handed me the rifle, and in an instant I drew a bead, and just as the captain was saying, "Now, Jack, don't miss him," I fired. I felt shaky myself, for I knew if I missed him the chances were that when he made his spring he would land in our frail boat, and that would be the end of boat, captain, and crew.

'But the bullet went to the mark. Like an arrow from a bow, the beautiful creature shot through the air. We felt the wind of his form as he passed only a few inches over our heads, and with a fearful splash went below the surface of the water. The instant he struck the captain roared like a lion:

"Now pull, boys, pull! Let's get out of this hole!"

'We did pull better perhaps than we ever did on going on to a whale; and the gait we made in going back to the ship held the record for the rest of the voyage. Long after, sometimes when the captain would get excited in pulling for a fleeing whale, he would sing out, "Pull, boys, pull! There's a tiger up that tree!"'

**MARK TWAIN AND THE OFFICE BOY**

Mark Twain did not cherish a fondness for the average office boy. He had an idea that the genus was insufferable, and invariably when the humorist sallied forth into some business office there was immediate armed hostility between him and the boy. One day Mark went to see a friend at his office, and the office boy on guard, in icy tones, said: 'Whom do you wish to see?' Mark mentioned his friend's name. 'What do you want to see him about?' came next from the boy. Mark Twain immediately froze up, and then with a genial smile he said, 'Tell him, please, I want to ask his hand in matrimony.'

**AN OLD PROVERB**

'Never look a gift-horse in the mouth.' That this proverb was familiar as far back as the fourth century is evident from the fact that when some one found fault with certain writings of St. Jerome, he answered that they were free-will offerings on his part, and that it did not behove the receivers 'to look a gift-horse in the mouth.'

**SOLOMON THE SECOND**

A Jewish folk tale just going the rounds once more tells of a Jew who, feeling that his last moment had arrived, sent for his brother.

'I am dying,' he said, 'and I wish to arrange for the disposition of my fortune. For this last service of closing my eyes you shall be well rewarded. I leave £6000. Give my wife as much as you want, and the remainder you may take for yourself.' With that he died.

In dividing the amount left the brother took for himself £5000 and gave the widow £1000. The widow, who had several children and was in poor circumstances, brought the case before the rabbi and complained that as the brother was himself rich he should have provided better for her.

The rabbi ordered the man to appear before him, and when he came he charged him with having disobeyed his dead brother's wish.

'That I did not,' exclaimed the man, 'for he said, "Give my wife what you want and take what remains for yourself."'

'And you took £5000 and gave his widow only £1000?'

'Yes,' answered the man.

'Then you misinterpreted your dead brother's will, and you must make reparation. Did not your brother say, "Give my wife what you want?" And did you not want £5000? Therefore give the widow that sum. "What remains," your brother said, "you may keep." Hence take the remaining £1000 and be gone. I have judged.'

**ORIENTAL WIT**

Alvo Yusuph, chief judge of Bagdad, was remarkable for the modesty which accompanies wisdom. Once, after a long investigation of the facts of a case, he publicly confessed that his knowledge was not sufficient to enable him to decide it. 'Pray,' said a pert courtier, 'do you expect the caliph to pay you for your ignorance?' 'I do not,' meekly answered the judge; 'the caliph pays me well for what I know; if he were to attempt to pay me for what I do not know, the treasures of his empire would not suffice.'

**THE BOY'S STRATAGEM**

A Scotch lad had his leg injured at a factory and was treated some time by the doctor without much favorable result. His mother had great faith in a local bone-setter, and wanted her son to go to him; but the boy objected, preferring, as he said, the 'reg'lar faculty.' Finally, however, he yielded to his mother's persuasions and was taken to the town where the famous bone-setter resided. The leg was duly examined, and it was found necessary to pull it very severely, in order

'to get the bone in,' as the quack expressed it. The patient howled in agony, but at last the bone was 'got in,' and he was taken home. In a few days he would be all right, and could resume work. 'Didn't he do it well?' said the joyous old lady, as they started homeward. 'Yes, he did, mother,' said the lad; 'he pulled it well; but I was na sic a fool as to gie him the bad leg!'

**HE KISSED THE CAT**

A young first grade teacher of the children of foreign parents gave them a little talk on kindness to animals. The next day, when she was busy at her desk, she felt a little hand tugging at her sleeve. 'Why, Pietro,' she exclaimed, 'what is the matter?' 'Nothing, teacher, I just wanted to tell you how I was good to dumb animals yesterday,' he replied. 'Why, isn't that nice, Pietro! Just what did you do?' Pietro drew himself up to his full three feet, and proudly declared, 'I kissed the cat!'

**A SUGGESTIVE NAME**

'Are you boots?' blustered the Englishman in the American hotel.

'No,' replied the boy addressed; 'they call me "scales."'

The Englishman was mystified.

'"Scales," eh? That's a queer name. What do they call you "scales" for?'

'Because I get tipped so often.'

**SPRINGING A NEW ONE**

With a wild look in his eyes the man with the green satchel rushed ahead of the excited mob.

'Discovered!' he shouted for the twentieth time.

'Discovered! It is all over now.'

And then they caught him.

'Where'd you escape from?'

'Nowhere.'

'What were you locked up for?'

'Nothing.'

'Then what in thunderation is discovered?'

'The North Pole, gentlemen, the North Pole; and if you will allow me to open this satchel you will discover the greatest bargain in double action, automatic, self-revolving, collar-buttons—'

Then the crowd melted away.

**WHAT HE WAS LOOKING FOR**

A passenger who escaped uninjured from a serious railway smash, seeing a fellow-traveller searching anxiously with a lantern, offered to assist in the search, and, thinking the old man had lost his wife, asked in sympathetic tones: 'What part of the train was she in?' Raising his lantern and glaring at the kindly-disposed passenger, the old man shouted with indignant distinctness that triumphed over physical infirmity: 'She, sir! She! I am looking for my teeth!'

**FAMILY FUN**

Glass and Coin.—Place a piece of money on a shallow plate, pour some water over it, and then ask someone to take away the coin without wetting his fingers. As the coin is covered with water, he will naturally reply that he cannot do so. To show him that it can be done, take a large glass, hold it upside down, and burn a lighted strip of paper inside of it. The instant the paper is burned, place the glass, still upside down, on the plate. As a result the water will at once disappear, and the cause thereof will be the warm air in the glass. The plate will then be dry, and the coin can be removed without wetting the fingers.

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