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## Friends at Court

### GLEANINGS FOR NEXT WEEK'S CALENDAR

- February 16, Sunday.—Second Sunday in Lent.  
 „ 17, Monday.—St. Fintan, Abbot.  
 „ 18, Tuesday.—St. Marcellus I., Pope and Martyr.  
 „ 19, Wednesday.—St. Martina, Virgin and Martyr.  
 „ 20, Thursday.—St. Ignatius, Bishop and Martyr.  
 „ 21, Friday.—The Winding Sheet of Our Lord.  
 „ 22, Saturday.—The Chair of St. Peter at Antioch.

St. Ignatius, Bishop and Martyr.

St. Ignatius was a native of Antioch, a city which he afterwards governed as Bishop for forty years. He was an intimate friend and disciple of St. John the Evangelist, and of the Apostles SS. Peter and Paul. In his old age he was apprehended by order of the Emperor Trajan, and conveyed to Rome. On his arrival he was exposed to wild beasts, and thus crowned a long and saintly life by a glorious death. The date of his martyrdom is not quite certain, but is commonly supposed to have been A.D. 107.

Chair of St. Peter at Antioch.

On this day we commemorate the establishment by St. Peter of his Episcopal See at Antioch, where for seven years he ruled the Church as Universal Pastor, before finally fixing the seat of his spiritual government at Rome.

St. Fintan, Abbot.

St. Fintan, who was a native of the diocese of Leighlin, in Ireland, lived in the sixth century. Few details of his life are extant.

St. Martina, Virgin and Martyr.

St. Martina is one of the principal patrons of Rome, where she suffered martyrdom in the third century. It is to be regretted that but little is known of her life and sufferings.

### GRAINS OF GOLD

#### LOSS AND GAIN.

'Thou with the hollow eyes of care,  
 Thou with the wrinkled brow,—  
 What is it that thy hands would dare  
 To rob my breast of now?  
 The captain jewels of my heart  
 Thy rude arms bear away:  
 I see both Youth and Joy depart  
 For ever and a day!'

'Yea, Soul, I take this wealth of thine,  
 But in its place I bring  
 Old Age, whose stars with promise shine;  
 And Grief, whose hush doth sing.  
 I change to gold your earthly dross;  
 I give you peace through pain.  
 Behold my face! Men call me Loss,  
 But I am heavenly Gain.'

—Ave Maria.

Life is made up, not of great sacrifices or duties, but of little things in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure comfort.

What we call a turning point is simply an occasion which sums up and brings to a result previous training. Accidental circumstances are nothing except to men who have been trained to take advantage of them.

## 'STAND FAST IN THE FAITH'

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

### SHROVE TUESDAY AND ASH WEDNESDAY

*Shrove Tuesday.*—The name means Confession Tuesday, being derived from 'to shrive,' or to hear confessions. Two quotations from early English writings will make this clear, and at the same time show that from the eighth or ninth century there existed in England a general practice of going to confession on the eve of the Lenten fast: 'Our soul is sorely wounded; for every sin is the soul's wound, and the priest is the physician of souls. Therefore, ought we to come to our priest ere we begin to fast and of him receive shrift, which we ought to keep all this Lenten time in fasting and alms deeds, and in good prayers, vigils, unwashed garments, smart castigations, and in such other good deeds, according as each man prefers to repent of his foul sins' (English Homily of 12th century). 'Now is a clean and holy tide drawing nigh, in which we should make amends for our heedlessness; let, therefore, every Christian man come unto his confessor and confess his secret guilt' (Sermon of Abbot Aelfric, 9th century, giving views of earlier writers).

There were two good reasons for selecting this special season as the time of shrift. In the first place Lent was generally looked upon during the early ages as a time to be sanctified by frequent Communion, and of course that meant first purifying the conscience by confession. 'Every Sunday, at this holy tide, people should go to housel (confession), except those men who are excommunicated. So also on the Thursday before Easter, and on the Friday, and on Easter eve, and on Easter Day; and all the days of the Easter week are with like piety to be celebrated' (Ordinance of Bishop Theodulphus, 8th century). Pope Nicholas I. wrote to the Bulgarians in 866 as follows: 'You inquire if you ought to receive the Communion of the Body and Blood of our Lord in Lent every day. We can only pray to Almighty God that this may be, and we most earnestly exhort you to it; provided always your hearts are not rooted in any affection to sin. Meantime it is only in Lent . . . that, observing always the principles just laid down, you ought to communicate every day. Not but what we should at all times give ourselves to prayer, and throng together to assist at the sacrifices of the faithful.' Secondly, the yearly confession came to be connected with the day preceding the Lenten fast for this reason. By the 7th and 8th centuries the strict penitential discipline of earlier days was being relaxed. To meet the spirit of the changing times and yet not wholly to abandon the old discipline, the authorities retained parts of the former observance (e.g., fasting, hair shirts, etc.), but allowed nearly all the excommunicated penitents to be reconciled to the Church on Maunday Thursday, and so be ready to receive Communion at Easter. Confession was consequently enjoined upon all at the beginning of Lent in order that the penitents might receive suitable penances to be carried out during the coming fasting tide.

It is plain, therefore, that the religious idea was uppermost in connection with Shrove Tuesday, but 'it is intelligible enough,' remarks Father Thurston, 'that before a long period of deprivations human nature should allow itself some exceptional license in the way of frolic and good cheer.' Hence the origin of the 'Carnival' ('taking away of flesh'), a holiday to usher in the season of Lent. At first the festivities of the Carnival took an innocent form, but afterwards were marked in some places by wild excesses. Efforts were repeatedly made by the Church to check these abuses, and during the 16th century, a special form of the Forty Hours' Prayer was instituted for these days of Shrove-tide to draw people from the occasions of sin and to make expiation for sins committed. In the eighteenth century this developed into our present 'Forty Hours' Devotion in honor of the Blessed Sacrament.

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*Ash Wednesday.*—The name, Day of Ashes, goes back at least to the eighth century. The ashes used are made by burning the remains of the palms blessed on the Palm Sunday of the year gone by. Before the Mass, the ashes are blessed, sprinkled with holy water, and fumigated with incense. Then, in accordance with a very ancient custom, the faithful, having approached the altar, are marked by the priest upon the forehead with the ashes, and are reminded of death in the solemn words: 'Remember, man, that thou art dust, and unto dust thou shalt return.' This custom of distributing to all the faithful arose, perhaps about the 8th or 9th century, from a desire to imitate the practice observed in the case of public penitents. These, during their period of penance, went about clad in sack-cloth, and with ashes sprinkled upon their heads. This custom has Scriptural warrant: 'And the men of Ninive believed in God, and they proclaimed a fast, and put on sack-cloth, from the greatest to the least. And the word came to the King of Ninive; and he rose up out of his throne, and cast away his robe from him, and was clothed in sack-cloth and sat in ashes' (Jonas iii., 5-6).

## The Storyteller

### THE WOMAN NEXT DOOR

Judge Sullivan was deeply perplexed.

There was no doubt that the boy was guilty. The evidence was conclusive and direct. The boy had admitted his participation in the burglary with a defiant manner that almost amounted to boasting. He had refused stubbornly to make any explanations. He had declined persistently to tell the identity of his companions in crime.

But why was he guilty?

This was the question that perplexed the judge. Here was a boy of respectable parentage, apparently normal, much better educated than the average, well-dressed, and certainly not driven to burglary by necessity, calmly admitting that he had helped rob a jewellery store, and despite his admission, daring to look the judge straight in the eye.

Surely there must be some extenuating circumstances, something to account for the boy's conduct. Perhaps he might even be hiding the guilt of some one else through a mistaken sense of honor. Though neither evidence nor investigation had revealed any circumstances to warrant it, Judge Sullivan felt that it was one of those cases in which leniency might properly be exercised if there could be found any possible excuse.

The boy—George Westerly was his name—was the son of most respectable parents. The Westerlys were one of the leading families of the town. The boy's father was in court now, his head bowed with shame at the disgrace his only son's crime had brought on him. Judge Sullivan knew the elder Westerly well, knew him as a staunch churchman and sterling business man. They belonged to the same club and met at many public and private dinners.

He knew, too, that the boy had a fine mother. Mrs. Westerly was a leader in women's activities and widely known as a patron of the arts, yet with it all having a reputation among the women folk as an excellent housekeeper. The boy's sisters were associates of the judge's own daughters. Often, when he got home early, he found the Westerly girls there, both of them lovely girls, active in church affairs and popular in society.

For the family's sake, as well as the boy's, Judge Sullivan hesitated to inflict a prison sentence. To do so would be to put an ineradicable stain on the whole family, yet the crime had been a flagrant one.

The jewellery store that had been robbed was right there in their own town. A policeman had discovered the burglars at work. They had shot and dangerously wounded him. Two of the thieves had escaped. The third—the Westerly boy—had been cap-

tured. In his pocket had been found a revolver. Fortunately for him, none of its cartridges had been exploded.

'George Westerly,' said the judge in kindly tones to the prisoner, 'before sentence is pronounced upon you, is there anything you would like to say in your own behalf?'

Sullen and defiant as ever, the boy eyed the judge without a quaver and shook his head.

'Nothing whatever?' insisted the judge.

'None,' said young Westerly. 'I was caught with the goods and I'm ready to take my medicine.'

In still deeper perplexity Judge Sullivan turned to the father.

'Mr. Westerly, is there anything you would like to say in your son's behalf?'

The father stood up. He made a mighty effort to stand erect, to throw off the burden of shame and grief. He strove unsuccessfully to control his voice.

'Your Honor,' he said, 'I cannot account in any way for my boy's behaviour. I have tried my best to bring him up in a proper way. I have heard the evidence. I have heard his own admissions. I have learned how he must have been deceiving me. He has not only sinned against the community but he has brought everlasting disgrace on his own family—his mother, his sisters, on me, his father.'

At the thought of the shame that was to be henceforth theirs, Mr. Westerly's face hardened, and his voice became stern, relentless, unforgiving.

'I ask no clemency for him, even though he is—he was my son. He has broken the law. He has disgraced his family. He has dishonored his parents. It is best—best for all of us—that the law should take its course. I would ask you only to punish him as his crime merits. The boy has sinned and he should suffer.'

Even though a sobbing woman in the courtroom gasped audibly at the heartlessness of the father, young Westerly betrayed no emotion. He listened to his father with the same defiant, impersonal stare with which he had looked at the judge.

Wiping his glasses and clearing his throat, Judge Sullivan opened his lips to sentence the prisoner, when there was a commotion at the doors of the courtroom.

A frail little white-haired woman, helplessly crippled, was being pushed into the room in a wheeled chair. Even before she was well inside of the room she was stretching out her arms appealingly to the judge.

'Oh, Judge, Judge,' she cried, 'is George Westerly here? I'm not too late, am I?'

At the sound of her shrill piping—like a child's voice grown old and cracked—everyone turned to look. They saw a slender mite of a woman—shrivelled to almost nothing, with a face wherein a million lines told of days and nights of suffering—stretching out little bits of claw-like hands appealingly towards Judge Sullivan. The prisoner saw her, too, and started. His look of sullen indifference gave way to a glad smile that quickly faded. For the first time shame, red shame, crept into his cheeks and his lips quivered.

The little old woman caught sight of him there before the judge. With an imperious gesture she made her attendant push her chair rapidly up the aisle until she was close beside the prisoner's box. Court attendants, lawyers, spectators, even Judge Sullivan himself, observed her curiously, wondering what was about to happen.

'George,' she said plaintively, addressing herself to the prisoner, 'I only just heard about it or I'd have been here sooner.'

Somebody snickered, and Judge Sullivan rapped sharply for order. 'Madam,' he said, leaning forward that he might see the diminutive figure almost obscured by the desk before him, 'what is your interest in this case? Are you a relative of the prisoner?'

For the first time the intruder seemed to realise her surroundings. She looked about her with a dazed air and essayed to speak. At first she could not find her voice, and when she did it quavered so that she could hardly be heard.

'No-o-o, Mr. Judge—your Honor, I mean,' she explained. 'I'm not a relative. I'm—only the woman next door.'

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'What do you know about this case?'

'That is—I mean—I don't know anything at all about it. I only heard about it a few minutes ago. I heard George had been arrested and was going to be sent to prison, and I came here right straight off as fast as I could.'

'But why did you come?' Ordinarily Judge Sullivan maintained the strictest discipline in his court, and sternly rebuked interruptions of any sort, but this was different. Perhaps this poor crippled woman knew something that would make it possible for him not to send this boy to prison to be taught, degraded, contaminated by older criminals.

'Well'—she hesitated as trying to formulate her reason into proper words—'I came because I know George Westerly better than anyone else in the world knows him, better, far better, than his own folks do.'

Westerly senior gave a disbelieving snort, but Judge Sullivan, disregarding him entirely, said to her encouragingly:

'Tell me, what do you know about George Westerly?'

The woman reached out one of her thin hands and caught the listless fingers of the prisoner as they hung over the railing. With the other she gripped one of the wheels of her chair as if to give her courage.

'If you won't bother me with questions, for I'm not used to talking before folks, if you'll let me tell it in my own way,' she said simply, 'I'll try to tell you.'

The judge nodded reassuringly.

'I've lived next door to the Westerlys ever since they moved to Pine street. That was the year before George was born. I remember first time I saw him in the nurse's arms on the Westerly porch—that's nearly twenty years ago. You see I've been this way—she made a pathetic little gesture toward her helpless limbs—for over thirty years. I can't get about much, and of course I don't know many people. My eyes get tired when I read, so about all I can do is to look and look and see all I can see, sitting in one place all the time. Summer days I sit on the porch. Naturally, with our house right beside the Westerlys and no fence between, I see a lot of the Westerlys, a lot I haven's any business to see.

'Now, Judge, I want to say that both Mr. and Mrs. Westerly are good people, at least they've always meant to be good, and I don't doubt they've done a lot of good in their way. Mr. Westerly is one of those men that's always too busy to be home much. Of course, I suppose his real estate business takes a good deal of time, and he's on a lot of committees and boards, and then there's his club; and besides, right from the start, he's been a leader in the Civic Reform movement.

'I can remember years ago he'd be up and have his breakfast and be off long before the others were up. In the summer time, when he'd get home to supper, the windows would be up and I'd hear Mrs. Westerly telling him that George needed a whipping for something he'd done. He'd give George the whipping and send him to bed without any supper, and that would be all George would see of his father.

'He was whipped for disobeying his mother, for teasing his sisters, for plaguing the cook, for going swimming, for playing hookey—whipped for lots of things he did, and sometimes I suspect for things he didn't do. Mr. Westerly never asked any questions. He whipped him every time his wife said George needed it. He was whipped even after he got to be a big boy, and you can't expect a boy to have much respect or love for a father when the only chance he's had to get acquainted with him was while he was being whipped.

'Mrs. Westerly, they tell me, is a great hand at running women's clubs and such things. I don't know anything about that part of it, but I do know she prides herself on keeping her house in apple-pie order. You see, her first two children were girls, and because she had no trouble training them to be orderly she thought boys was just the same. She never seemed to understand why George at eight wasn't as neat and particular as her daughters of fifteen and seventeen was.

'I remember when George was nine or ten, somebody gave him a knife, and he took a great notion to

be whittling things out of wood. Many and many a scolding he's had—yes, and a whipping, too—for littering up the back porch with his whittling. It got so that when he wanted to whittle he'd come over on my porch. That was the way we got acquainted, George and I.'

Pausing for breath, she gave the prisoner's hand an affectionate little squeeze, and went on:

'Somehow, in the Westerlys' house, there never seemed to be any place for a boy. His sisters are a good deal older than he is and never played with him or let him in on any of their fun or paid any attention to him. In the summer evenings, one of them would have the front porch and a beau, and the other would have the side porch and a beau. His father would be off down town somewhere, and his mother would be having a committee meeting in the dining-room. About the only place in that home for a boy to go was to bed, and that was where they generally sent him.

'They wouldn't ever let him have any pets, either, Judge. Dogs tracked up the porches, and Mrs. Westerly wouldn't have them around. Chickens scratched up his sisters' flower-beds. A poor little kitten he found in the street he wasn't allowed to keep—because its mewling disturbed his father.

'Many a time he has tried bringing home other boys to play with. It always vexed his mother because they tracked up the house, and his sisters were always complaining to their father about the rowdy boys George played with.

'Please, Judge, don't think I'm only a bothersome, interfering old maid. It's gospel truth, every word of it. Sitting there day after day on the porch I just couldn't help seeing how things were. If George had not got into trouble, I never would have said a word about them. But, Judge, it was worse than if George had been brought up in an orphan asylum. This poor boy never had a home, never had a chance, never had a mother, never had a family, never had a father, never had anything a boy ought to have.'

She paused to regain her strength. Mr. Westerly rose angrily to his feet and was about to speak, but Judge Sullivan restrained him with a gesture, and he sat down again.

'When George was little,' the old woman went on, 'he used to spend a good deal of time on the porch with me. When it got too cold for me out of doors, sometimes he would come into the house and see me, but he never seemed comfortable indoors. He's an outdoor boy, Judge, one of the kind that has got to be doing something all the time to be happy. I used to try to do all I could to amuse him. I told him stories when he was little, but as he got big I saw that he only listened to be polite. A helpless old woman like me hasn't much chance to hear a boy's kind of stories.

'When I found out one time that he was reading dime novels I did not blame him much. Still I asked him if his father allowed him to.

'"They don't care what I do," he said, "as long as I don't make a noise in the house."

'I couldn't blame him for saying it. It had often seemed that way to me. After that he began keeping all his novels under my porch. Maybe I'd ought to have stopped it and told his father about them; but I hadn't the heart to do it. I'd been brought up to believe dime novels were wicked, but sometimes George read one to me, and it did not seem so terrible, only kind of thrilling and exciting to people who have to be quiet and stay in one place all the time.

'George wasn't allowed out nights either. Even after he was a great big boy they made him go to bed at nine o'clock. He wasn't even allowed out of the yard after sundown. Once or twice he tried staying out till ten o'clock—only over at one of the neighbor's, having some fun with the other boys—but each time he got a whipping for it. He began sneaking out after that.

One night in July, a couple of years ago, I saw him climbing out over the back porch roof. My window was open and I was sitting by it. I called to him and I think he heard me, but he didn't answer. He

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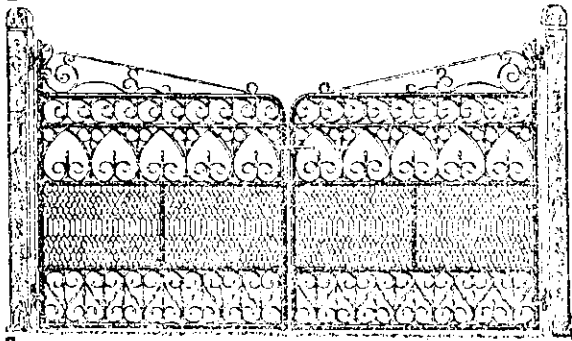
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just slipped off down the street with his folks thinking him safe in bed all the time. Next day I spoke to him about it.

"Don't I get enough scoldings, Aunt Carrie"—he always called me that—"without you starting to scold," he said.

"That shut me right up. You see, Judge, when there is only one person in the world, that takes the bother to come and talk to you, you get to be mighty careful about doing things that might keep them away. I knew George must be getting into bad company. I suppose I'd ought to have told about it. Maybe if I had, this wouldn't have happened. I can't help feeling it is all my fault.

"But, Judge, George is a good boy at heart—he really is. A bad boy wouldn't come every day and sit for an hour with a dull old woman. No matter how busy he has been, he never forgets. He's been doing it every day all this winter. The last few days he didn't come. I was afraid he was sick. I called out the window to one of his sisters day before yesterday and asked about him, but she didn't answer me. Not till this very morning did I know, and, oh, Judge, don't send him to prison, please don't. He's an active, live boy, with lots of blood in his veins. He's an outdoor boy. It will kill him to be shut up—oh—oh—oh."

She burst into a fit of sobbing. The excitement, the effort had been too much for her puny strength. She fell forward, half-fainting, in her chair. Court attendants sprang forward to catch her, and at a nod from the bench carried her tenderly into the judge's private chambers.

"The court stands adjourned until this afternoon at two," said Judge Sullivan, in husky tones, "at which time I will pronounce sentence on the prisoner."

"Mr. Westerly," he added, turning to the boy's father, "will you please be here at that time and see that your wife and daughters accompany you."

When court reconvened that afternoon, the little old woman had so far recovered her strength as to be able to sit up in her chair. Once more she had been wheeled up close beside the prisoner's box. As the judge had directed, Mr. Westerly came into court, bringing with him his wife and daughters. The three women sat stiffly erect, their faces hidden behind heavy veils as if to shut from their sight the disgrace the son and brother had brought upon them. Mr. Westerly shifted uneasily in his seat, feeling somehow that the old woman's story had given the impression that he had been a negligent parent.

Judge Sullivan took his seat and the prisoner was brought in. The little old woman jerked her chair a bit nearer the prisoner's box and reached out her thin hand to grasp George Westerly's. The boy clutched it and held it tight. He was no longer defiant, sullen young criminal. He had red, moist eyes, as if he had been crying. He was now just a sorry boy, ashamed, afraid; but most of all sorry, sorry, sorry.

"Thomas Westerly," said the judge, addressing himself to the prisoner's father, "your son is before this court convicted of participation in a burglary in which a murderous assault was made upon an officer of the law. I charge you, his father, with the real guilt. Where you should have sought his confidence, you inspired only his fear. When you should have found him fit amusement you punished him with whippings. In your zeal to succeed in business you neglected his welfare. You took upon yourself the duty of reforming the city, neglecting the greater, the higher, the vastly more important duty of training your son to be a good man. Yours is the guilt in far greater measure than your son's. I am sorry only that the law does not permit me to punish the real criminal according to his deserts.

"And you, Mrs. Westerley; you, the mother, you have set the orderliness of your house above the comfort and happiness of your son. You have thought your clubs, your committees, your musicales of more importance than the soul of the child you brought into this world. You stand convicted of having failed most sadly to provide him with proper love, proper care, proper amusement, where he had the just right to expect it. Yours, too, is the guilt of this crime.

"And you, the sisters of this boy, selfish in the pursuit of your own pleasures, absorbed in your social duties, you have neglected the golden opportunity of bestowing on this prisoner here one of the greatest gifts a boy can have—true sisterly affection—and now it is too late, so yours, too, is the guilt."

As the judge was speaking all eyes in the courtroom were watching a curious tableau. The boy, sitting erect in his place, still clutching the old woman's friendly hand, was staring at his parents and sisters, not reproachfully, not even wonderingly, but as if he were sorry for them instead of for himself. The little old woman's face shone with a peaceful smile. The father, forgetful of the shame put upon him by the judge, had his arms around his wife, now weeping as if her heart would break, sobbing pitifully, "God forgive me; my boy, my boy." The forms of both the sisters, too, were shaken with sobbing.

Turning to the prisoner, the judge continued:

"And you, my boy; you, too, are guilty. You are old enough to know right from wrong. You should have permitted reason and not inclination to guide your steps. You should have realised that your father's seeming neglect of you was caused by his desire to leave to you, his son, not only a competence, but an honored name among men. You should have considered your mother's wishes rather than your own and, using the reason God has given you, you should have sought to establish friendlier relations with all your family, instead of sneaking away from them like a thief in the night, as indeed you became.

"You should have realised the inexorable rule that wrong added to wrong, only makes greater wrong. Even though the members of your family may not have been without fault in their treatment of you, neither in the eyes of the law nor of society, is this an excuse for your crime. You have done wrong. You deserve to be sentenced to prison for your crime. Yet, because I believe there is more good than evil in you, and because of the eloquent plea this poor invalid has made in your behalf, because you every day have gone to spend an hour with her, I am going to suspend sentence—"

A burst of hand-clapping that interrupted him was quickly suppressed.

"—and," the judge concluded, "discharge you in the custody of the woman next door."

## THE BOY TRAINED TO MIND

At a quarter of eleven the night express north, made up entirely of sleeping cars and known up and down the valley as 'Number One,' pulled into Sherwood twenty minutes late. Instantly the inspectors were gliding swiftly from car to car, tapping wheels that gave out a clear 'all right' to the frosty air. Against the sides of the cars and along the roadbed the flickering torches threw huge and monstrous shadows. On the platform, Daly, the conductor, stood with his watch in his hand, frowning impatiently at the baggage men, who were heaving up a truck load of mail bags and trunks. Hardly had the last bag cleared the sill of the car when he raised his hand. The deep-chested panting of the engine changed to a slow, titanic cough, the drivers spun round in a shower of sparks, Daly stepped aboard, and Number One was off.

The last sleeping car had hardly ground its way past the station, and the 'monkey-lights' in the rear were still twinkling in the mist and shadows of the night, when, as stealthily as a serpent, a great black shape stole out from the siding opposite, and turned its head to the main track.

The shape was the larger part—twenty cars—of a train-load of pulp-wood that had been waiting for a clear track after the passage of the night express. It stood upon a down grade, and under the jarring of Number One a weak draw-bar or coupling-pin had given way.

So slowly and so softly moved the shape that Mitchell, the night operator, heard nothing till more than half its bulk had passed from the siding to the main track. Then the rumble was loud enough to reach

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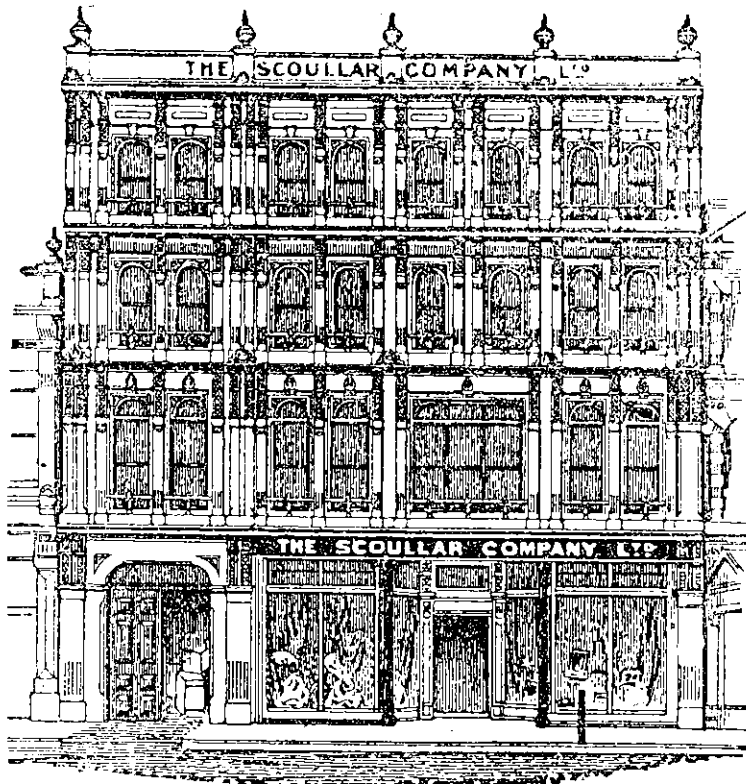


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his practised ear; and since no puffing of an engine accompanied it, he knew instantly what the sound meant. He leaped to the door, back to his key, and started the persistent, monotonous call for Lakeville, ten miles below.

'Le! Le! Le!' Quickly he told the story. 'Twenty cars, broken freight running wild, out of Sherwood ten-forty-nine.'

Gardner, the night man at Lakeville, sent his 'O.K.' and Mitchell felt that all would be well.

But at Lakeville all was not well. Gardner, dashing out across the tracks, found McFadden in the cab of his new Mogul, reading the newspaper. McFadden's run would not begin for half an hour; but he was a forehanded man, and the steam in the engine was already up, the finger of the gage was trembling, and the safety-valve throbbing.

'Where's Kelsey, your fireman?' cried Gardner. 'He's back at the bunk-house, eating. Why? Do you want him?'

Gardner read the despatch from Sherwood. McFadden thrust his head out of the window, and called, 'Hey! Donald, lad!'

'Aye, feyther!' A tall, lanky figure emerged from the roundhouse and came forward.

'Climb up. Take off your hat, and put on Jim's cap. There's work for ye the nicht.'

The elder McFadden gave no explanation; but the boy obeyed unquestioningly, and his heart leaped within him. For a year he had been trying to get a chance to fire, but his father, whose recommendation would have much weight, had refused to say the necessary word.

'Going to take that boy on a trip like this?' asked Gardner in amazement. 'He can't fire. What experience has he ever had?'

'He's quite experienced in keepin' his mouth shut and doin' what he's told,' the old man answered dryly. Then turning to Donald, he said: 'Pull your coal forward, and break it up well wi' your bar.'

The boy jumped to his task. His father glanced at the trembling finger on the gauge and at the water-tube, and then, satisfied, thrust his head out of the cab window to listen.

In an instant it came—the low, far-off growl that his ears were strained to catch. Steadily it rose and spread until it dominated the whole valley, and the very mountains seemed to roar in rage. Then came the rush of the black shadow, illumined here and there by sparks from grinding wheels, but for most of its length mysterious and indistinct; the passage of a monster, vague, uncontrolled, and terrible.

'Now, lad!' said McFadden, and threw the throttle.

He knew the course. On the right lay the rock-ribbed hills, from the face of which much of the road-bed had been carved. On the left, far below, the tortuous, icy channel of the Hassanippi River. They would pass through Duncan, Burnham, Langstown, Blair, and Willis—down grade all the way, and most of it a heavy grade at that.

'Crooked as a dog's hind leg, the whole of it,' said the old man to himself, 'but there's one good thing—the sharpest turns are out and not in.'

It seemed but a moment before there were lights ahead, and in a flash the town of Duncan passed. For Andrew McFadden and his son Donald there was only the instantaneous impression of a group of staring people on the platform—a man hatless and bareheaded, a woman clutching a blue wrapper to her throat. They had heard the coming earthquake, and had leaped from their beds.

'You're not spreading it enough, lad,' said Andrew. 'Lay it even, in a thin layer. Give it a side-wise swipe as ye heave.'

'Aye, feyther,' Donald answered, and turned the trailing clouds of smoke to glory, as he opened the door of the firebox and bent his back to the work.

Burnham passed, like Duncan, in the winking of an eye.

Old Andrew's hand went to the throttle. Notch by notch he moved the handle up. The Mogul swayed from side to side, and struck the curves with a slam

that seemed likely to shear the bolt-heads or drag the fish-plates from their grip. The rush of wind pinned the engineer's wiry beard against his neck, and drew tears from his eyes, but he looked steadily at the gleaming ribbons of steel ahead, and turned only for a glance at the sweating boy on his left—a glance that the boy did not see.

'Hold tight, lad! Hold tight!' he shouted suddenly.

The engine reeled. The wheels on the outside of the curve ground and groaned, and Donald clutched the front of the tank just in time to save himself.

'We're past! A straight run of ten miles now, lad! Pile it in, and spread it even. We must get her before she tops Pike's Hill.'

The boy, with streams of sweat furrowing the grime on his face, bent again to his task. He had never felt before that tugging of the breath, that awful ache in his side. But he kept the furnace door open and piled the coal in, and in the fierce draft sent the steam-gauge climbing higher and higher.

At every station there was a larger group of spectators. Down the valley had come the warning, and down the valley had also spread the ominous roar of the runaway freight. If it got by the rise at Willis there was danger of an awful smash beyond; for there the grade took a sudden tumble, and the sharpness of the curves below would make disaster almost inevitable. If the train should leave the rails at Newfield, a dozen houses would be in its path.

Just before they reached Blair, the long, hungry finger of the headlight, stretching forward, touched a black bulk slipping round the point of the mountain. Again old Andrew pushed the throttle over, and again the Mogul leaped. When they struck the curve at the point, even the heart of the engineer for a moment stood still. The engine tottered.

On the right was the granite buttress of the Lion's Head. On the left, a hundred feet below, yawned the black chasm of the river. And they were travelling sixty miles an hour. Fire streamed from the wheels, and a scream rose from the rails. But nothing gave, and they were by. Again the finger of the headlight picked up the dim bulk ahead.

'Put the rest of your oil on that waste, and throw it in!' cried the engineer.

The boy jumped to the oil-can, and, with his bar, punched and spread a flaming mass; and on it he piled fresh coal, and stirred and prodded.

'Now, lad, now! Before they turn back!' It was the top of the long rise at Willis. More and more slowly the runaway climbed, and now by leaps the Mogul overhauled it. The freight was coming to a stop.

Donald dropped his shovel and leaped from his seat. Swinging himself out, he worked his way along the running-board, and climbed down on the pilot. His father's hand on the throttle was curbing the speed of the Mogul. Just as the great bulks came together, Donald dropped the coupling-pin into place. Then he climbed back and took up his shovel.

Andrew McFadden reversed his lever, and by a long pull on the whistle-cord, released a triumphant blast. Then he turned to his son and said, 'Well done, my lad! Ye'll mak a railroad man. Ye know enough to tak orders and obey them.'

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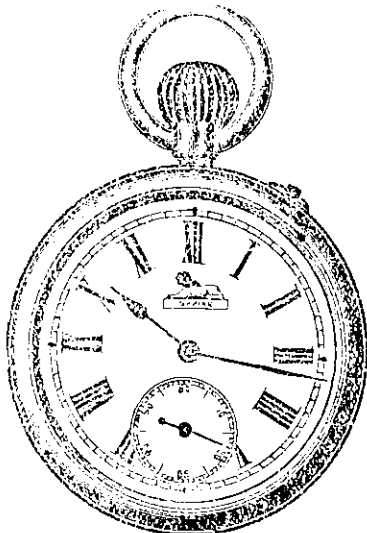
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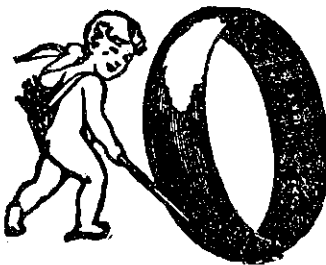
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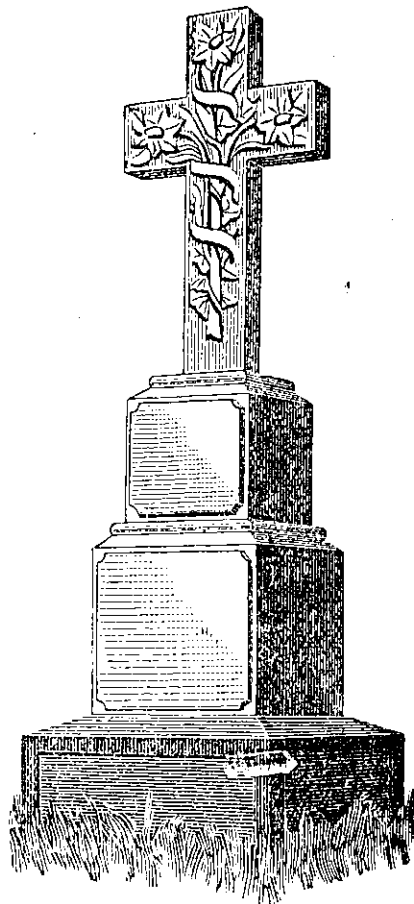
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## THE QUESTION OF FLAGS

Mr. John Redmond, speaking in the House of Commons on the amendment moved by Mr. Hamersley regarding the official flag of Ireland when Home Rule is granted, said:—Let me say at the commencement that the right hon. gentleman who has just spoken has, in my judgment, done a profound injustice to the hon. member for South Down (Mr. MacVeagh). I go so far as to say that the object which the right hon. gentleman says ought to be entertained by all patriotic Irishmen—namely, while cultivating her own separate nationality she should also be willing to share and be proud of a wider nationality of the Empire. That is the object of my hon. friend the member for South Down, as it is certainly the object of myself and my colleagues. I was profoundly impressed the other day by a speech made in the City of London by the right hon. gentleman, in which he enunciated this very doctrine, and I paid him the compliment, if he will admit it is a compliment, of quoting his speech at length at a Home Rule meeting a couple of days afterwards. I concluded the quotation by saying that the doctrine he laid down was our ideal. He said he was proud as a Scotsman of the separate nationality of Scotland, as the Canadians were proud of the separate nationality of Canada, and as Australians were proud of the separate nationality of Australia, while they were all proud of being citizens of the Empire and of the wide nationality of the Empire. The right hon. gentleman made no reference to Ireland, but it is our ideal, and the Irish people have been debarred from the realisation of the ideal by the history of Ireland ever since the Union. The right hon. gentleman, I am sure, is well acquainted with the history of Ireland.

Does he forget that the most extreme movement against British rule for the last 100 years, ever since the movement commenced, was a movement and a constitutional movement for reform. Take the case of Wolfe Tone. His was originally a constitutional movement, which had for its object Parliamentary reform and Catholic emancipation, and it was not until 1795 when, unfortunately, Lord Fitzwilliam, who embodied those ideals, was withdrawn from Ireland, that these men became rebels. The same thing has happened in every movement since that day. The '48 movement was created and conducted by men who originally only asked for Parliamentary reform, and who, when they found that hope was absolutely gone, turned into rebels. From the day of Wolfe Tone down to this moment there has been no leader of Nationalist sentiment in Ireland who was not willing and eager to grasp the idea of a separate nationality combined with the Imperial unity if he had been allowed to do so.

### A Stigma Upon Ireland.

Let me come down to this particular amendment. It seeks to impose, for no reason I know of, some humiliation upon Ireland. I do not think it is quite fair that I should be interrupted throughout all these debates. I have refrained from interrupting, and my colleagues have done the same, and I think I might be listened to now. I say I know not what the object of this amendment is unless it is to inflict upon Ireland some stigma on this point which has not been inflicted on any other self-governing portion of the Empire. Do you think that by putting this provision in the Bill you are going to make the Union Jack the flag of the Empire? It is already the flag of the Empire and has been so created by the statute, and the Home Rule Bill will not interfere with it. If the Home Rule Bill is passed without this amendment the Union Jack will still be the flag of the Empire, and it will be flown in a contented Ireland after the Home Rule Bill is passed.

### The Detested Union.

The Union Jack is provided for by statute. Some hon. gentlemen have said that the Union Jack has been received from time to time, in periods of excitement, with disfavor in Ireland. Remember this, that the Union Jack dates only from the Union of 1800, and everyone admitted that that Union, from that date down to this—I will not go into its history—has been

detested by the overwhelming majority of Irishmen. That flag, created as the symbol of the Union, most naturally in times of excitement has from time to time met with disfavor, but after the passage of this Bill it will no longer be the symbol of a hatred and distrusted Union. It will be the symbol of a Union which Irish people have frankly and fully accepted. It will be the symbol of an Empire into which, for the first time, the Irish people have been admitted upon terms of equality and honor. It is nothing less than a stigma upon Ireland to say that by a clause in this Bill you should compel the Irish people to put over this building or that building a flag which will be their flag for the first time after this Bill has passed. It is said that Ireland will flaunt her own flag. I do not know what flaunting her own flag means. I will tell you what Ireland will do. She will do what every colony in the Empire does to-day. Go to Canada and you will find there the Union Jack as the symbol of Empire, and you will find the flag of Canada alongside it. Go to Australia and you will find the Union Jack there. I have sat in Australian gatherings with the Union Jack over my head, and side by side with it the Australian flag, with the blue symbol of the Southern Cross on it. Go anywhere you like in the Empire and you will find these flags, and even where there is no Home Rule at all. My hon. friend (Mr. MacVeagh) alluded to the case of Scotland.

### The Flag of Scotland.

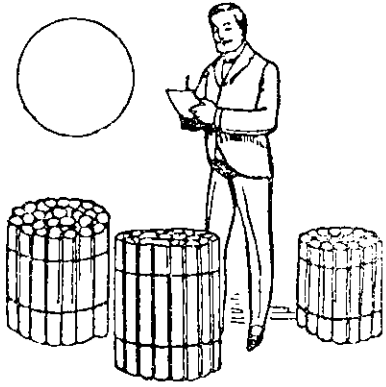
I remember being greatly interested in seeing the flag of Scotland, without any Union Jack within sight of it, the other day, floating over the Scottish Office, even in this City of London. Not long afterwards I passed through Downing street on a most innocent mission, and I found the flag of Wales, without any Union Jack near it, floating over the House of the Chancellor of the Exchequer. We will not flaunt the flag of Ireland in the face of anybody. You will have the City of Dublin flying the Union Jack as a symbol of a union for the first time, accepted by the Irish people as the symbol of Empire, and alongside it you will find the Irish flag. Personally I do not know what the flag will be. I know what my own predilections are in that respect, but there is a great difference of opinion amongst Irish scholars as to what real color the Irish flag should be. Whether it will be the Saint Patrick's blue, or whether it will be what we are in the habit of calling the immortal green, is surely of very little importance to members of this House. The important fact is this that the Irish flag will be the symbol of local separate nationality, while the Union Jack will be the symbol of the Empire into which, for the first time, Ireland will have been admitted on honorable and equal terms. Under these circumstances I think the right hon. gentleman has entirely misrepresented the motives and intentions of my hon. friend's speech, and he has certainly very gravely misrepresented the intentions and ideas of my colleagues and myself.

## THE IRISH UNIONIST PARTY

(By STEPHEN GWYNN, M.P.)

[Mr. Stephen Gwynn, M.P., has sat for Galway City as a Nationalist since 1906, and is one of the band of Irish Protestants who have been returned for Catholic constituencies. The son of the Rev. Dr. J. Gwynn, Regius Professor of Divinity in Dublin University, Mr. Gwynn had a brilliant career at Oxford. He went to London in 1896 and began work as an author and journalist, afterwards drifting into book-writing. His descriptions of Irish life are admirable studies, and his work, *The Case for Home Rule*, is one of the most valuable books on the Irish question that has been published.]

It used to be the fashion to say that the Irish Unionist Party represented the minority, but also represented the property and the intelligence of Ireland. So far as intelligence went, no very great case could be made out for this pretention. No one would deny that the party led by Mr. Parnell (which included Mr. Redmond, Mr. Dillon, Mr. Sexton, Mr. Davitt, Mr.



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Healy, Mr. William Redmond, Mr. Justin McCarthy, and Mr. T. P. O'Connor) had some considerable claims to speak for intelligence, and, in point of fact, no one then disputed the ability of Irish Nationalists in Parliament, and nobody, I venture to think, disputes it now. On November 6, Mr. Balfour said that there never was an abler minority in any assembly than the Irish Nationalist group.

But how about the Irish Unionists? In the days of the 'eighties Trinity College was represented, as it is represented now, by two distinguished lawyers—Mr. Gibson, now Lord Ashbourne, and Mr. David Plunkett, now Lord Rathmore. But in the old days the Irish Unionist Party did not rely wholly and solely for its distinction upon a couple of legal gentlemen. Mr. Arthur McMurrrough Kavanagh, a great landlord of old Irish stock in County Carlow, led the Unionist landlords with a talent which was all the more extraordinary because of the appalling physical disabilities under which he labored. Colonel Saunderson was a landlord and an Orangeman, but he was also a brilliant and witty Irishman. It is a sad falling-off from Colonel Saunderson to Captain Craig. One may say without any undue disparagement that, if the Irish Unionist Party really contains a great body of intelligence and distinction, these qualities are certainly not brought to the front.

At the present time Ireland has many names distinguished in letters. Two or three, such as Professor Mahaffy and Professor Dowden, who belong to the older generation, are strong Unionists, but in the whole list of those of middle-age and under, every man who counts is on the side of national freedom. Mr. W. B. Yeats and Mr. G. B. Shaw may be cited as brilliant examples, and to these may be added a writer of a very different stamp, Sir Arthur Conan Doyle.

#### Commercial Prosperity and Home Rule Opinions.

But, it may be said, literature is generally on the sentimental side in politics. Take business then. There are only two business men in Belfast whose names are known outside the North of Ireland—Lord Pirrie and his brother-in-law, the Right Hon. Alexander Carlisle. Both these men are Home Rulers. Sir Horace Plunkett, again, a man of real celebrity and distinction, ranks with the Unionists, but he cannot be ranked with the Irish Unionist Party. He once held a Unionist seat, and was driven out of it by the determined opposition of that element which alone is represented in Parliament to-day. His offence was that he promoted an Irish Catholic Nationalist to a high official position; and that is an unpardonable sin in the eyes of what these gentlemen call 'Ulster.' It is precisely by this attitude of narrow exclusiveness that official Irish Unionism has alienated from itself those very elements which in the 'eighties gave it its claim to represent intelligence and property. Take the case of Mr. Kavanagh, already referred to. His son, inheriting much of his father's ability, together with a great territorial position in two prosperous southern counties, inherited also his father's convictions. He entered public life as a Unionist candidate, but experience changed his mind. He found himself welcomed by his Nationalist neighbors on the County Council, and in working with them a natural sympathy established itself, which must have been rendered all the keener by reading perpetual denunciations of those kindly Irish folk uttered in the name of Unionism. When at last he entered Parliament, it was as a member of the Irish Nationalist Party.

#### Irish Converts from Unionism.

The same movement of opinion is making itself felt among all the gentry (to use an old-fashioned word) of the three southern provinces, and most clearly amongst those of the landlord class who are distinguished by ability and public spirit. Quite recently a remarkable document was published bearing the signatures of four-and-twenty of these gentlemen. All the signatories agree in accepting the principle of Self-government for Ireland. It was not a long list, but it included five peers, one of whom, Lord Dunraven, has shown in a variety of ways that he possesses more brains than the majority of members of either House. Another, Lord

Rossmore, was the very extremest champion of Orange resistance in the 'eighties. A generation spent in watching the course of affairs in an Ulster county where Nationalists have the upper hand has revolutionised his opinions. Sir Nugent Everard, H.M. Lieutenant for Co. Meath, has been one of the pioneers in the attempt to improve Irish agricultural life. Of the other gentlemen, ten are Deputy Lieutenants of their counties. Mr. William Moore in the House of Commons, with characteristic civility, spoke of the collection as decoy-ducks. Well, it is pretty safe to say that a great many are likely to follow where such men lead. Mr. Campbell was incautious enough to call them a stage-army, to which one of their number, Sir Anthony Weldon, made the stinging retort that talk of such armies sat ill in the mouth of Mr. Campbell, or indeed any other leader of the dummy-gun battalions. The plain truth is that these four-and-twenty noblemen and gentlemen are infinitely more representative of the Irish landlord class than the handful of lawyers and merchants who represent Irish Unionism in the House of Commons; the landlord element has almost completely dropped out of that party. Except for the Marquis of Hamilton and Mr. Arthur O'Neill, there is no representative landlord at all in the group, which is fortunate enough to include no less than seven King's Counsel. With the exception of Sir Edward Carson and Mr. Campbell, the leading spokesmen of Irish Unionism are a handful of mediocrities representing thoroughly the solid bigotry which is now the sole foundation of their voting strength. Mr. Moore and Captain Craig are the appropriate representatives for what is left of the resistance to Home Rule. Just as the quality of Irish Nationalism can very readily be judged by its representatives in Mr. Redmond and Mr. Dillon, so can the moral and intellectual calibre of Irish Unionism be gauged by the examples of Mr. Moore and Captain Craig.—*Glasgow Observer.*

## THE BRITISH PRIME MINISTER

### — PRAISED BY THE IRISH LEADER —

Mr. John Redmond on December 13 addressed a crowded audience, almost exclusively composed of men, at the Corn Exchange, Ipswich, where he was supported by the Liberal members for the city, Sir Daniel Goddard and Mr. C. Sylveter Horne.

Mr. Redmond, who was received with cordial cheers, said that he had come there at a time of great jubilation for the cause of Ireland. The previous night in the House of Commons the Committee stage of the Bill ended, and in a few more days it would be passed by an overwhelming majority of the elected representatives of the people of Great Britain. 'Think for a moment,' he continued, 'what that means, not merely for Home Rule, but generally for the cause of liberty. It seems to me—and I have felt it night after night in the House of Commons—as if the spirit of Gladstone were presiding over and inspiring the movements of to-day. Think of it, the self-same week that sees the Home Rule Bill passed through the Committee stage in the House of Commons by enormous majorities of the elected representatives of the people witnesses the assembly in London of a Peace Conference to carry out Mr. Gladstone's great policy of freedom for the Balkans. Many years have passed since he tried to free Ireland; many years have passed since he tried to free the Balkans. "The mills of God grind slowly, but they grind exceeding small," and we ought all of us, in my judgment, to thank God reverently that we have lived after all these years to see the coming triumphs of these great causes. It has been a severe ordeal in the House of Commons for us of the Irish Party. Everything was at stake for us. It was

#### 'A Question of Life or Death;

and we deserve no thanks for facing that ordeal; but I would like here to-night in the name of Ireland to return her heartfelt thanks to the rank and file of the Liberal Party in this country—English, Scotch, and Welsh—and to the members of the Labor Party in

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this country, for the magnificent devotion with which they have borne the labors of the last few months. Some of our opponents sneer at the forces at the back of the present Government—using a word which they think is opprobrious, and calling them "The Coalition." What does that Coalition mean? It simply means that for the first time all the real democratic forces of England, Scotland, Wales, and Ireland have coalesced to promote great democratic causes dear to the hearts of all these countries. I don't believe that the democracies of Great Britain and of Ireland were ever so united in purpose, intention, and spirit as they are to-day; and my firm hope and confident belief is that the union will continue until all these great causes have been brought to triumph. For my part, therefore, I face the future with absolute confidence. We all recognise that the present position of the democratic cause generally, and in a special way the present position of the Irish cause, is due above all other human agencies to the magnificent

'Courage, Genius, and Devotion of the Prime Minister. Laden down with labors, having on his shoulders responsibility and troubles that I think no Prime Minister in a similar period of time ever had to face—Labor troubles, Continental troubles, international dangers, all sorts of things—yet night after night he has piloted the Home Rule Bill through the House of Commons with a courage, industry, and devotion which will never be forgotten as long as his name remains on the page of history.' Mr. Redmond added that at the risk of invidiousness, he would also mention, as those to whom the thanks of Ireland were specially due, Mr. Birrell, whom Irishmen considered the best Englishman who ever came over to govern Ireland; Mr. Herbert Samuel, who had shown a most extraordinary grasp of the whole Irish case; Sir Rufus Isaacs, and Sir John Simon, who had scarcely ever been absent from the Government bench, and had defended the Bill at every point with matchless ability and eloquence. He went on to point out that there had been in all 192 divisions upon the Committee stage of the Bill; and, taking all into consideration, including "snap divisions," the average

'Majority for Home Rule had been 115.

As to the contention that the House of Commons had been "gagged" and prevented from expressing its opinion, he urged that the Unionists had spoken 4569 columns of *Hansard* in the debates, which he estimated at three million words—not words of wisdom, mercy, charity, and liberty, but for the most part words of ignorance, prejudice, and hatred. If there were no restriction on license of speech and power of obstruction it would take not one session to pass the Bill but four or five; it would be quite possible for these men to make the whole lifetime of a Government pass without the majority being able to carry one controversial measure into law.'

Mr. Redmond also pointed to the 'dramatic and providential' manner in which the Committee stage of the Bill ended. As if to put the final touch to the destruction of the argument of religious intolerance on the part of the Catholics of Ireland towards the Protestants, Mr. J. H. Campbell, one of the members for Dublin University, agreed to abandon the amendment with regard to the exclusion of Trinity College from the operation of the Bill, which the Nationalists had accepted. Mr. Campbell's most significant statement in doing so was a happy indication of how completely the calumny about Catholics and Protestants had been blown to the winds. The truth was that the National movement in Ireland and the national tradition of Ireland had always been largely Protestant.

Speaking of the Irish representation at Westminster, Mr. Redmond said that it was a symbol of the unity of the Empire, a proof that Ireland had a right to have a voice in the government of an Empire which she helped to create; and, more than that, it was a proof, if proof were needed, that this Home Rule Bill was the beginning, and that when the system was completed, Scotland, Wales, and England would be able for themselves to manage their own purely local affairs, and that the Imperial Parliament eventually would be a real Imperial Parliament, dealing only with great

Imperial concerns; and that all portions of the Empire would be represented there. 'I am not prepared,' he said, 'to surrender Ireland's right to a voice in the government of the Empire.'

Mr. Redmond referred to the finance of the Bill, and spoke with strong indignation of a leaflet which he said had been placed in his hands since he arrived in Ipswich, which stated that 'the Home Rule Bill puts a yearly tax of fifteen shillings and elevenpence on every family in Great Britain.' 'Who was the man,' he asked, 'who made this statement?' (A Voice—'Rosenbaum,' and loud laughter, in which Mr. Redmond heartily joined.) 'Even Rosenbaum,' he said, 'was ashamed to put his name to this document. It is an anonymous document, issued by the "Union Defence League," which is supported by large subscriptions from many so-called respectable and aristocratic gentlemen. There is no politician in England

'So Obscure or so Contemptible

that he would not be ashamed to put his name to it. The Home Rule Bill cannot under any circumstances put an additional farthing of taxation on the people of this country; and the necessary result of the working of the Bill will be to save to the English people in a very short time a million and a half of money which to-day Ireland is costing them.'

Concluding, he said: 'Ireland's past has been indeed a sad one, a story of tragedy from beginning to end, of unmerited poverty, suffering, and misery. A great writer said about Ireland: "In a climate as soft as a mother's smile and on a soil as fruitful as God's love the Irish peasant mourns." That has been the story of Ireland; but we in the last thirty years have had another vision for our country—a vision in which we thought we saw a future when all Irishmen of all creeds and of all races would be found sitting side by side in their native Parliament, upon Irish soil, promoting the happiness and prosperity of their common country, fostering their own national pride, jealously guarding their own separate nationality, cultivating their own national ideals, their literature, their music, their historic traditions, and at the same time cultivating a genuine pride in the Empire at large, of which their country would then—and then only—for the first time be one of the most honored, powerful, and most loyal members.'

He spoke of the treatment meted out to the Irish members in the House of Commons of thirty years ago, and said: 'We were sustained in our hearts by the thought that our vision would be realised; and, thank God, it is at hand.'

## THE CATHOLIC CHURCH

### MIS-STATEMENT CORRECTED

The House of Commons on December 16 went into Committee on the Established Church (Wales) Bill, and proceeded to the consideration of Clause VII., which proposes to take from the Church on Disestablishment all private benefactions given before the year 1662.

Mr. William Redmond said he did not rise for the purpose of taking part in this debate, but was anxious to remove an impression which was created inadvertently by the member for Pontefract (Mr. Booth), who, referring to the origin of tithes, went somewhat into the early history of the Catholic Church. The hon. member took the book which he (Mr. Redmond) then had in his hand, and read a passage from it which purported to be an epitome of the Decree of Pope Celestine III., and he asserted 'that the Decree authorised the payment of tithes not only of wines, grains, fruits, and other matters, but that there was in the Decree an authority that the poor who beg about the street are obliged to pay one-tenth of all the alms they got, and that the common women likewise pay a part of their infamous gains.' The statement (Mr. Redmond continued) that that was a part of a Decree of their Pope created a painful impression amongst many hon. members on the Irish Benches, who were

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somewhat startled by the statement, which was entirely unexpected. He asked the hon. member for Pontefract if he would be kind enough to allow him to look at this authority, and he was good enough to do so, and handed him this book. What he had found was that, instead of containing a copy of the alleged Decree of Pope Celestine III., it was, on the contrary, a treatise by an Italian priest who had separated from the Catholic Church. It was translated by a Mr. Tobias Jenkins, and illustrated with notes by a gentleman of the name of Amelot de la Houssaye. He found that the statement that startled them did not purport to be taken from the Decree of the Pope, but, having enumerated the articles upon which tithes should be paid in the Decree the writer or the author of the book went on to say that certain Canonists appeared to have gone much further, and then the statement to which they somewhat objected was referred to and read. Mr. Booth had been good enough to ask him to make the correction, and it was quite clear that it was an erroneous impression to have created that this was part of Pope Celestine's Decree or the Decree of any other Pope. He (Mr. Redmond) only rose to make that explanation because he thought it was necessary to do so in view of the painful impression that was made by the mistake. Several references had been made that afternoon to the position of members of the Catholic Church in this debate, but he was glad to say, and they were all glad to know, that this controversy had been conducted without any reference to which the members of his faith could take the slightest objection; and therefore it was that the apparent departure from that in this case created an unpleasant impression, which he hoped had now been entirely removed.

## AUCKLAND EDUCATION BOARD SCHOLARSHIPS

### REQUEST BY BISHOP CLEARY REFUSED

His Lordship Bishop Cleary approached the Auckland Education Board to urge that scholarships offered by the Board should also be tenable at the Sacred Heart College as well as at the Grammar School or King's College.

His Lordship's letter to the Board was as follows: 'I hereby once more request your Board to be good enough to accept the Sacred Heart College, Ponsonby, as "equivalent" to a secondary school for the tenure of scholarships in accordance with the provisions of the amended Education Act, 1910. Your committee has in its possession a very favorable report of the Education Department's inspectors to extend the accommodation required by them in the science room, which has been completed and is now open at any time for inspection by the Board. I take this opportunity of placing before the Board the following further considerations:—(1) The payment of the scholarship allowance is made not to the school but to the parents of the holder of a scholarship. (2) Payment is not made for denominational or religious education, but for secular instruction only under the control and inspection of the State. (3) Public money has been given by way of scholarships to two denominational schools—Wanganui Collegiate School and Christ's College, Christchurch—for more than 30 years. (4) Public money has been paid for several years past to a number of denominational schools in the Dominion for scholarships to Maori children. (5) Public money is paid by way of scholarships and bursaries to denominational schools in New South Wales, Queensland, and Victoria. (6) The following Education Boards have granted tenure scholarships to denominational schools in the Dominion: Grey, North Canterbury, Wanganui, and Taranaki. The last-named allowed an Inglewood boy to transfer his scholarship to St. Patrick's College, Wellington. (7) The Minister of Education has repeatedly stated that denominational schools have only to prove efficiency to have the privilege of having

scholarship holders as pupils. In the case of the Sacred Heart College, its efficiency is sufficiently evidenced by the inspector's report already mentioned, and by the fact that one of its pupils was first in Class B in this year's Education Board scholarships, and another seventh. I apply for the tenure of both scholarships in the Sacred Heart College.'

The Board received the Bishop's letter and declined the application.

## ST. BENEDICT'S CLUB, AUCKLAND

(From the club correspondent.)

On Monday evening, January 27, a smoke concert was held in the club rooms. There were present Right Rev. Mgr. Gillan, V.G., Rev. Fathers Carran, Forde, McLaughlan, and Becker, Rev. Brothers Clement and George, and about seventy members.

Mr. J. J. Furlong presided, and, after proposing the toast of 'The Pope and King,' said that a unique presentation was to be made that evening, that of a gold medal (donated by Rev. Father Carran) to Mr. A. J. Fernandez, for his address on 'The Immortality of the Soul.' This was the subject allotted to Mr. Fernandez at the recent competition. Continuing, Mr. Furlong said that this was the first competition of the kind held in New Zealand, and, as the presentation of a gold medal by the Rev. Father Carran would be an annual institution, he hoped that the next competition would attract a large number of entries, and also that, as the competitions continued, the standard of efficiency would increase. In these days it was of the utmost importance that Catholics should be able to meet and successfully refute attacks on their faith.

Rev. Father Carran expressed his pleasure at being amongst the club members again, and said he was delighted that the club was in a flourishing condition. He was indeed very pleased that such enthusiasm was displayed by the members in defence of their religion, and exhorted members to persevere in the good work and to become an example to the other Catholic clubs of the Dominion.

The presentation of the gold medal was then made by Right Rev. Mgr. Gillan, who spoke in eulogistic terms of the good work instituted by Rev. Father Carran. He referred to the winner, Mr. A. J. Fernandez, as a man to be admired and respected, dwelt on his many good qualities, and congratulated him on his success. As president of the club (continued Monsignor Gillan) Mr. Fernandez had set an example for every member.

Mr. G. Hansen congratulated Mr. Fernandez on his success, saying that Mr. Fernandez fully deserved his victory after the splendid speech he had made.

Mr. Fernandez replied in a very happy speech. He asked the members to do their very best to uphold the best traditions of their holy faith and to prepare themselves to be able to repel the attacks made upon their religion.

During the evening the following toasts were honored:—'The Pope and King,' proposed by the chairman and responded to by Rev. Father Carran; 'The visitors,' proposed by Mr. J. C. Mason, and responded to by Mr. S. Mason, who also proposed 'St. Benedict's Club,' Mr. F. Temm responding for the club. During the evening songs were given by Messrs. H. Hill, D. Hines, and E. Owens; recitations by Messrs. Mason and Thompson, and a xylophone selection by Mr. C. Over. Messrs. J. Fernandez and G. Hogan acted as accompanists. The concert concluded with the singing of 'Auld lang syne.'

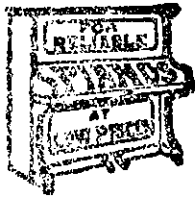
It is a thousand times harder to be deaf to the beautiful songs of the birds, and the voices of our friends, and to the music of the great organ, than to be deaf to that whisper within which says, 'This is the right way.'

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## Current Topics

### The 'Outlook's' Lapse

Our contemporary, the *Outlook*, writes in mild and chastened spirit in this week's issue, in an endeavor, as he expresses it, to 'pour oil on the troubled waters.' The 'troubled waters' in this case are represented by Bishop Cleary's protest against the *Outlook-cum-Garland* misrepresentations—which protest is contributed to the columns of the *Outlook* itself—and our own natural indignation, as expressed in our leading columns, at the *Outlook's* discourteous references to a Catholic prelate beloved by his own people and admired and esteemed by all who know him. By way of making the *amende* our contemporary says sundry pleasant things regarding the *Tablet*, and declares that 'for Bishop Cleary as a man we have the greatest respect, and as a controversialist the highest admiration.' Recent association and contact with the crooked ways and notions of Bible-in-schools organisers, however, is depriving our contemporary of the gift of seeing straight. For after setting forth certain statements regarding the alleged attitude of the Catholic Church towards the Bible-in-schools movement, our contemporary avers that it was because he had 'pointed out these things' that the *Tablet* took him to task. Not at all—as any intelligent reader of our article will avow. What we took exception to—and with every justification—was the narrow, personal, discourteous, no-Popery tone of the *Outlook* article, as illustrated in the particular expressions to which we devoted some attention. High poetic authority has assured us of the great benefits to be derived from seeing ourselves as others see us. If our contemporary could see itself as others see it on these occasions, and could realise how this no-Popery taint surprises and pains his friends and disfigures and discredits his paper, he would, we believe, learn a lesson which he would never forget. It must be acknowledged, to his credit, that he has had the grace not to attempt to defend this appalling lapse from his customary journalistic good manners and controversial good taste. We hope he will have the grace, also, never to repeat it.

### On the Track of the Libeller

Apropos of the suggestion made in these columns a couple of weeks ago as to the advisableness of bringing malicious or reckless anti-Catholic slanderers to book by means of a straight-out libel action, without giving any opportunity of escape except by the payment of at least some moderate amount of damages, an interesting illustration in point comes to us from Spain, where a press libel case, which had attracted much attention for more than a year past, has just been finally disposed of. Two violently anti-clerical papers had circulated a scandalous report of an elopement between a Franciscan friar and a young lady of stainless reputation. After a day or two the same papers declared the report was baseless. But the mischief was already done, and the girl's father sued the press company and the editor of *El Liberal* for 150,000 pesetas damages—approximately £6000. In the Court of First Instance, and also on appeal, the case was given in substance against the libellers, and now the Supreme Court of Cassation has unanimously upheld the two previous decisions regarding the *Liberal* and its editor. Besides being condemned to the above-named heavy damages, and to the costs of all three actions, the *Liberal* is ordered to print the sentence prominently in several issues, and, moreover, to publish the same in several other newspapers.

Commenting on the case, the *London Universe*, from whose columns we have taken this summary of the facts, remarks: 'This exemplary sentence is important for Spain. Great license of defamation has long been prevalent in portions of the Spanish press, but injured parties refrained from appealing to the courts, not feeling sure of the present state of the law in such matters. Henceforward anti-clerical papers will probably be more careful. They may not care much for

principles of morality, but they have a keen eye to their own pockets. It is satisfactory that six thousand pounds' worth of power for evil has been removed by the Supreme Court.' In England, it is satisfactory to note, the work of tracking down the public purveyor of anti-Catholic calumny is being taken up by the Catholic Truth Society on systematic lines. Mr. James Britten, in a recent letter to one of our English Catholic papers, says: 'We shall be glad if those who attend anti-Catholic lectures such as that described by Father Fletcher in your last issue will take a full report of what is said or exhibited, and forward it to us. Such reports should be authenticated by a second person, in case it is found that action can be taken. The suppression of things of this kind has been among the most useful of the works of the C.T.S.' Evidently, things are going to be made unpleasant for the slanderer and the libeller, and certainly not before it is time.

### Socialism and Suicide

Considerable stir has been caused both in Socialist and non-Socialist circles in America by the suicide of J. A. Wayland, founder, owner, and editor of the well-known Socialist publication, *The Appeal to Reason*. The *Appeal* had the largest circulation of any Socialist paper in the world; and as we knew it some few years ago was conducted with considerably more ability than is displayed in the average Socialist publication. That, we admit, is not saying a very great deal. The *Appeal* found its way in considerable numbers to New Zealand; and it probably had more influence amongst New Zealand Socialists than even Blatchford's *Clarion*. It was particularly affected by the up-to-date 'intellectuals' of the movement here; and its utterances on the social question were regarded as the very last word on the subject. It was, in fact, to some of the best known Labor leaders in the Dominion a sort of Socialist gospel. And now comes the news that its founder and editor has committed suicide under somewhat inglorious circumstances. On a recent Monday morning he shot and killed himself in his own home, after leaving between the leaves of a book lying on the bed the following note: 'The struggle under the competitive system isn't worth the effort; let it pass.' Wayland was to have appeared in the Federal Court in Fort Scott, Kan., on the following Tuesday morning to answer to a charge preferred against him by the Government of circulating defamatory matter through the mails. Since his death the fact has been made public that he was the real founder and owner also of the unsavory *Menace*, of which we gave some account in these columns last week. The statement runs that he tried to attack the Catholic Church through the *Appeal to Reason*, but 'Catholic readers of the *Appeal* resented it in such a pronounced way that Wayland started the *Menace* at Aurora, Mo., in order to fight the Church through it.' And this, so far as Wayland is concerned, is the end of it all.

'The struggle isn't worth the effort.' That is all that Socialism has to offer its votaries when the inevitable hour of trouble comes; and the despairing maxim has been acted on by prominent Socialist leaders right down the history of the movement. Little over a year ago a cable from Paris informed us that the well-known Socialist Paul Lafargue and his wife had committed suicide. Lafargue was the author of *Social and Philosophical Studies*, which is recognised as a standard work in Socialist circles. Madame Lafargue was a daughter of the famous Karl Marx, the founder of modern Socialism. Lafargue was threatened with paralysis. Having no supernatural motive, 'the struggle wasn't worth the effort'; and Lafargue and his wife committed suicide together. The other daughter of Karl Marx—Miss Eleanor Marx—journeyed into eternity by the same road. Miss Marx was the most prominent woman Socialist ever known, and devoted her extraordinary talents whole-heartedly to the movement. She fell in love with Dr. Edward Aveling, who gained an international reputation by translating Marx's *Capital* into English; and the pair lived together as husband and wife. But it came to pass that Aveling's love faded away; and on the death of his legal wife in London, he married another woman and discarded Miss Marx.

Her fondness for Aveling remaining unabated, the free-love wife, disgusted with the world, committed suicide. 'The struggle isn't worth the effort.' Compare this counsel of despair with the triumphant cry of the Christian St. Paul, after a life of unparalleled hardship and suffering: 'I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will render to me in that day.' When the soul draws near to the valley of the shadow of death, 'Socialism is a poor stand-by.'

### Canon Garland v. Bishop Julius

Speaking at Christchurch on Tuesday of last week at the laying of the foundation stone of a new Anglican Church school—which is to replace an older wooden structure—Bishop Julius made some important and—at this juncture—significant remarks as to the value and urgent need of Church (i.e., denominational) schools. According to the Press Association report, after referring to the aim of the Church in the early days of the settlement of the province to establish similar schools throughout the diocese, Bishop Julius said the principal factor towards the success of the schools was the work of the teachers, many of whom left higher places and better opportunities elsewhere to carry on the work for the love of the school. 'As Bishop of the diocese he said: "All honor to these teachers. We Churchmen have no quarrel with the Education Act of New Zealand. We believe it to be a very great and beneficial work. We believe that no individual body can do the work of the State in educating the masses of New Zealand, but we desire that the teaching of God be the root in all things." His Lordship went on to say that *Church people desired schools of their own*, because, in the first place, there was an atmosphere about a church school that remained with the children trained within its walls for their whole life. "We love that atmosphere," declared his Lordship, "because we believe it to be sound and good." Such schools, where was taught a belief in God, the fear of God, and the love of God, were the foundation of life. Otherwise dry rot would set in. He knew of schools like St. Michael's which were the very nursery of the Church of God, and he hoped that from this school many good churchmen and church women would come to do service on behalf of God.'

Those are sentiments and principles which we, at least, would be the last to controvert, and which fairly represent, we believe, the feeling of a large proportion of the Anglican body in the Dominion. But what we wish to draw attention to is the fact that this authoritative utterance of Bishop Julius completely torpedoes the statement made by Canon Garland at the Presbyterian Assembly in regard to the attitude and intention of Anglicans in the matter of the education question. First of all he charges the Catholic Church with being the enemy of the 'national' system (so-called) because Catholic schools compete with and diminish the attendance at the State schools. He says, as reported *verbatim* in the *Outlook* of January 14: 'I would ask the question, Who has been building schools to compete with the national system? Who has been . . . using every means to diminish the attendance at the State schools, and withdrawing the children from the State schools—a withdrawal which, if sufficiently successful, would have wrecked that national system?' Obviously, the new school at St. Michael's, Christchurch, and the other Anglican Church schools so warmly commended by Bishop Julius, are also withdrawing children from the State schools—a withdrawal which, if sufficiently successful, as the Canon sapiently remarks, 'would wreck the national system.' Yet Bishop Julius expressly declares his wish that this withdrawal and alleged 'wrecking' process should continue; and affirms that unless it does, 'dry rot will set in.' Canon Garland goes on: 'And may I point out how far some of us have gone? There were those of us—I will not particularise them, for though they were in a minority they were not confined to one Church,—there were those of us who in days past believed honestly that the only system of education was denominational

schools supported by the State; and those of us who believed that *have distinctly and definitely abandoned that policy and pledged ourselves to support the national system* provided religious instruction is restored to it. Now, I ask who is it that demand and deserve consideration from the people of New Zealand, those who have done their best to shatter the national system . . . those who have withdrawn their children in thousands from it; or those who *have sunk their former policy and preference, and who are prepared to stand by the national system*; and who say we prefer that, with religious instruction restored, to any other system that can be devised.' Thus Canon Garland expressly affirms that Anglicans 'have distinctly and definitely abandoned' the policy of denominational schools; that they have 'sunk their former policy and preference'; and that they have 'pledged themselves to support' and to 'stand by' the 'national' system. Bishop Julius, on the other hand, declares that 'Church people desire schools of their own,' that 'they love the atmosphere' of the Church schools, and that such schools are the very 'foundation of life.' There is, therefore, a glaring contradiction between the presumably authoritative utterance of Bishop Julius and the Assembly deliverance of Canon Garland as to the attitude of Anglicans on this important question. The point as to whether the Church schools are to claim State support or not in no way affects the principle involved. Obviously, a policy of the opening and extension of Church schools, such as Bishop Julius so warmly desires, cannot, by any stretch of language, be called 'standing by' and 'supporting' the State system. Probably the explanation of the discrepancy between the two statements is that Canon Garland has gone beyond his brief in his Assembly address, and has committed the Anglican body to pledges which some, at least, of their Bishops are not prepared to endorse. Whether that be the explanation or not, the effect of Canon Garland's utterance has undoubtedly been to deceive and mislead his hearers, and indirectly the general public, who have all along supposed that Canon Garland spoke as the mouthpiece of the Anglican Church on this question.

### An Instructive Census

The results of the census of church attendance carried out in Liverpool on Sunday, December 8, by the *Liverpool Daily Post* have attracted wide attention and have evoked considerable comment from the non-Catholic as well as from the Catholic press. Previous censuses were taken by the *Post* in 1881, 1891, and 1902; and on the present occasion the secret of the day chosen was so well kept that any attempt to whip up an attendance was prevented. The general results are indicated in the following table, which gives also the figures for the similar census taken ten years ago:—

	1902.	1912.	
Anglican . . . . .	67,898	57,932	*9,966
Nonconformist . . . . .	66,712	52,462	*14,250
Roman Catholic . . . . .	35,330	38,262	†2,932
Various Missions . . . . .	8,837	12,065	†3,228

\* Decrease. † Increase.

The first thing to arrest attention in these figures is that for the first time since these inquiries were instituted the returns of churchgoers show a clear and even a serious decline of no less than 18,056. In 1881 the total attendance registered was 146,469, in 1891 it was 157,846, in 1902 it was 178,777, in 1912 it had dropped to 160,721—and this in spite of the fact that since the last census the population of the city has risen by about 45,000, whilst places of worship have increased from 384 to 502. Taking the figures as they affect the different denominations, the outstanding feature of the census is that only one religious body can show an increase, and that is the Catholic Church. According to the figures, the Church of England attendance, as compared with that of 1902, was about 10,000 less, the Nonconformist over 14,000 less, whilst the Catholic attendance was nearly 3000 more. Even if the people attending the various undenominational and Salvation Army halls be classified as Nonconformists and set to the credit of the Free Churches, the leakage is only reduced to 11,022, against an Anglican decline of 9966. And in regard to the Catholic returns

it must be remembered that the increase shown in the *Post* figures must be far short of the reality seeing that for the morning attendance only the congregations at the principal Mass in each church were counted.

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The figures have naturally caused some heart-searching amongst the non-Catholic religious bodies; and the non-Catholic press have spoken out with perfect frankness on the matter. 'It is for the Protestant Churches,' says the great Nonconformist organ, the *British Weekly*, 'to see that they are watching the souls of the children with the same zeal and care as the Roman Catholics.' 'We have now for a long time,' it continues, 'persistently urged the Free Churches of this country and the Sunday school teachers to join together in seeing that the children were brought up to worship in the House of God. It seemed perfectly clear that unless steps were taken on a great scale towards this end, the decline of the Nonconformist Churches must proceed.' It laments that in this age of conferences, 'at any provocation or no provocation, our Free Church leaders and many of their followers are ready to start off for anywhere and make speeches interminably'; but the paper cannot recall a single case where 'the relation of the children to public worship in the present day was ever formally discussed.' 'What the great majority seems to shrink from is plain, steady, daily, patient work at home.' And it concludes with the searching question: 'Can we not learn a lesson from the pastoral care of the Roman Catholics? See how soon their solicitude yielded its fruit—an increase of nearly 23,000 children in one year!' The Melbourne *Southern Cross*, the Australasian representative of evangelical Protestantism points the same moral. 'The one striking fact,' it says, 'in these statistics is the increase of Roman Catholic congregations. In part, this is explained by the influx of a laboring population—mostly Irish—into the city; but chiefly it is due to a great increase in the attendance of children. In Liverpool the Protestant churches are falling into what may be called a childless condition; the Roman Catholic churches in the same city, and during the same period, have witnessed an extraordinary increase in the number of child-worshippers. The facts are beyond challenge; and the principle that the future of any church is to be judged by the hold it has upon its children is also beyond challenge. The Roman Catholic authorities ascribe the great influx of children to their services to two decrees recently issued by the Pope—one enjoining frequent communion, and the other lowering the age for the First Communion of children. Under the first decree the number of communions made in Liverpool diocese increased fourfold, while there was an increase of 23,000 children at the Easter Communion in one year. *Fas est ab hoste doceri*. All the Protestant churches may certainly learn many lessons from the example set them at this point by the Roman Catholic Church.'

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In addition to the illustration which they afford of the importance and value of the Papal decrees referred to, the results of this census have an important relation to what we are accustomed to call the education question, and to the subject of definite religious training and instruction for the young. On this point, also, we will allow the lesson to be expounded by a non-Catholic witness. The Anglican vicar of St. Paul's, Kirkdale, writing to the Liverpool paper, says: 'The attack on denominational religion and Church schools has been a fact bringing about the decrease in the attendance at church. The Nonconformist bodies, which show the largest decrease in church attendance, have practically surrendered all their schools. The Church of England, which comes next, has been compelled to close several. . . . The religious life of the children suffers most from the fact that the teaching is now dissociated from any definite doctrine, and there is no connecten between the schools and a definite place of worship. The Sunday schools, which only have a section of the children, and that for only one brief hour a week, cannot possibly pretend to do what the day schools, which have the children for six sessions of three-quarters of an hour each per week, might accomplish. The Roman Cath-

olics, who, to their credit, have not closed or surrendered any schools, show the result in the figures the census presents.' The lesson, we hope, will not be lost on our Anglican friends in this part of the world.

## OPENING OF A NEW CONVENT AT THE HUTT

### BISHOP GRIMES ON CATHOLIC EDUCATION

Enclosed in an area of some twelve acres of beautiful gardens, the new convent of the Sisters of the Mission at Lower Hutt was formally opened on Sunday afternoon, February 2 (says the *Wellington Post*). Perfect weather prevailed, and from Wellington and the whole of the surrounding district members of the Catholic community assembled in hundreds in honor of the occasion. Their Excellencies the Earl and Countess of Liverpool, who had only arrived from the south that morning, put in an unexpected appearance, and were received by the Mayor of Lower Hutt (Mr. E. P. Bunny) and Mrs. Bunny, 'God Save the King' being sung by a choir of young ladies and by the assembled crowds. The clergy present included his Lordship Bishop Grimes (Christchurch), Very Rev. Dean O'Shea, S.M., V.G., Very Rev. Dean Regnault, S.M. (Provincial), Very Rev. Dr. Kennedy (Rector of St. Patrick's College), Very Rev. Dean Lane, Ven. Archdeacon Devoy, Rev. Father Hickson, Adm., Thorndon, and several others.

Having formally welcomed their Excellencies, the Mayor congratulated the Sisters of the Mission on having taken up their abode in their new quarters. He hoped the new convent would so win the regard and affection of the people of the district and of the Dominion, that it would justify the courage and devotion of the Sisters in having established their home there.

His Excellency the Governor, who was received with loud applause, said it had been a great pleasure to Lady Liverpool and himself to be present, more especially on account of the presence of Bishop Grimes, who had welcomed them so cordially at Christchurch a few days previously. They cordially appreciated the kind welcome that had been extended to them all over New Zealand.

#### Affirming a Principle.

His Lordship Bishop Grimes congratulated the Sisters of the Mission on having acquired such a beautiful property. They were not only there for that purpose, but to affirm a principle which was as dear to them as the very breath they breathed—a principle which was founded no less upon reason than upon faith as revealed to them in Holy Writ, and which made known to statesmen and priests, and especially parents and people, their inalienable rights and their solemn obligations and duties in the all important work of education. That principle declared that there could be no true education worth the name unless it be reared on the basis of religion. Not only that, but it must go hand in hand with religion, which must form a part of the whole training. At the same time, they had assembled to give another of the many practical proofs which they had given in New Zealand of their loyalty to the grand old principle of liberty. The £7000 and more which the Sisters of the Missions had expended as the initial cost of that magnificent property was a proof that the devoted Sisters were loyal to that grand principle. But every landscape, no matter how beautiful, the finest picture, no matter how grand, always had its shadow. This was another page in a long roll of wrongs which had been inflicted upon the Catholics of this Dominion. He had no wish to strike a discordant note on such a joyous occasion, but that was a stubborn fact, and he would put the details before them. The Catholics (he was quoting from the Blue Books issued by the Government) numbered 145,500, or about one-seventh of the whole population. They had 14,000 children in the secondary and primary schools. In the secondary schools there were 2337 children and 95 teachers. There were really far more teachers than that, reckoning those engaged in the



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industrial schools and orphanages. On the basis of the cost of education laid down by the State (£12.31 per head) those secondary school pupils cost £28,768 per annum. As to the primary schools, they contained 12,463 children, and at £5 18s 8d per head, the cost per annum would be £73,947. That was for their own schools, to keep up which they had made every effort and were determined to the very end to make every effort, but in addition they were penalised by having to pay their share of the cost of schools which, from conscientious reasons, they could not use. That cost the Catholics £116,400 every year. People might not agree with them as to their belief, but they must respect their practice according to that belief. They might be asked why they did not use the magnificent structures which were erected and for which they had to pay, willing or unwilling. He could quite understand that people would say that sort of thing, and ask why they were so foolish as to allow themselves to be taxed so heavily for what they could not use. Whilst they recognised what was being done in the country, whilst they gladly gave their word of praise to those who in their wisdom did so much for education, especially in the backblocks, the Catholics had a reason for what they did. If they had wrongs—and they believed they had in this respect—they suffered them, because they believed that no matter how seemingly thorough instruction might be, unless it was based on religion it was always truncated and incomplete. Furthermore, they believed that, according to Holy Writ, God was always the God of all knowledge, that, as the Apostle said: He was everywhere present, that in Him we lived and moved and had our being, and that being so they considered it an act of treason against the Almighty, a cruel wrong inflicted on their children, if they put aside God and the influence of God during the most critical period of their lives, when their minds were like plastic moulds. He quoted the late Lord Salisbury, the late W. E. Gladstone, and others in support of the contention that education divorced from religion was incomplete, and went on to say that the work of the Sisters in New Zealand had been extraordinary. As one of the Catholic Bishops he was glad to take that opportunity of saying that he felt deeply grateful to them for what they had done and what they were doing in the great work of education. He believed that the pioneers of Catholic education in New Zealand were the Sisters of Mercy. They began in Auckland, and had flourishing institutions throughout every diocese in New Zealand. They had the devoted Sisters of St. Joseph, the Brigidine Sisters, the Sisters of the Sacred Heart, and the Sisters of the Mission, who had just established this new convent. They were deeply grateful to the Sisters; really they did not know what they would do without their valuable services.

He was very much pained to read in the papers that the Board of Education in the metropolis of New Zealand had not followed the fairness and wisdom and justice of their colleagues of Taranaki and Greymouth and North Canterbury, but had refused the application made that scholarships won by Catholic boys should be taken out at St. Patrick's College. 'The remedy is in your own hands,' he added. 'Turn them out, and put in their places fair-minded men, who will rise above narrow-minded bigotry or foolish jealousy. They needn't be afraid. We train our children; we teach them their duty towards God, and towards their parents, and we remind them that their parents have received from God the inalienable right to impart knowledge to their children, and that no one had the right to wrest that knowledge from them. Whilst we teach them what they owe to God and their parents we remind them of their duty towards the State, and I for one deprecate the foolish action of a portion of the community which from faint-heartedness or downright cowardice refuse to do their part in defence of their country and in the defence of the Mother Country.' No one, he went on to say, was more pleased than he when New Zealand gave that wondrous object-lesson to the world and sent forth at the moment of stress that contingent which he had said more than once, and he was glad to repeat, he believed was the grandest object-lesson ever given by the colonies or oversea do-

minions to those looking for some ground of interference against the Mother Country. He was glad to see that the priests were to the fore in that respect. The Commander-in-Chief of the troops said to him the other day how pleased he was to see that St. Patrick's College and other Catholic institutions were doing their part, and doing their duty. 'I hope our people will always do it,' he added amid applause.

His Excellency the Governor having formally declared the convent open, congratulatory speeches were made by the Very Rev. Dean Lane and Mr. T. M. Wilford, M.P., and their Excellencies were entertained by the clergy and Sisters at afternoon tea in the convent before leaving for town.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

February 8.

Mrs. T. G. Macarthy intends leaving shortly on a visit to Japan, with Mr. and Mrs. Ledingham, of Melbourne.

Rev. Father A. T. Herring, S.M., of St. Anne's, Wellington South, has been engaged for the past week in conducting a retreat at St. Mary's Seminary, Greenmeadows, for the ecclesiastical students of that college.

Rev. Father Walsh, of Lower Hutt, who was to have taken over the charge of the Dannevirke parish from Father Cahill, is to stay at the Hutt, much to the delight of the Hutt people, other arrangements having been made with regard to Dannevirke.

The new residence for the Marist Brothers, Te Aro, will soon be ready for occupation. A number of ladies and gentlemen are endeavoring to raise the necessary funds wherewith to furnish the residence.

The monthly meeting of the St. Vincent de Paul Society (Particular Conference) met at the presbytery, Boulcott street, on Friday evening. There was a good attendance of members, and good reports were received from the various conferences of the circumscription. The quarterly meeting of the society will take place at St. Anne's Hall, Wellington South, on the second Sunday of Lent.

The Rev. Father Venning memorial committee met last Wednesday evening under the presidency of Mr. J. W. Callaghan. Very Rev. Dean O'Shea, S.M., V.G., was also present. Arrangements were made to canvass for donations at the various churches of the city. It is expected that, owing to the high esteem in which the late Father Venning was held, a good sum will be raised to perpetuate his memory.

An enjoyable euchre party was held in St. Patrick's Hall on Monday evening by St. Mary's branch of the Hibernian Society. There was a large attendance of members and friends, and the games were keenly contested. The lady's prize was won by Miss M. Curtis, and the gentleman's by Mr. P. McMahon. The committee, with Sister G. O'Flaherty as secretary and Sister D. McGrath as president, is to be congratulated on the success achieved.

Rev. Father A. T. Herring, S.M., who has been stationed at Wellington South for the past five years, has been appointed by the Very Rev. Provincial (Dean Regnault) to the Marist missionary staff. Father Herring will not take up his new duties until his successor has been appointed. He will be greatly missed by the parishioners of St. Anne's, especially by the Catholic Club, St. Anne's Cadets, the St. Aloysius' branch of the H.A.C.B. Society, St. Vincent de Paul, and other societies in which he has displayed an active interest.

The executive of the Federated Catholic Clubs of New Zealand met in St. Patrick's Hall last evening. Mr. H. McKeowen (president) was in the chair, and there were present Messrs. J. McGowan, B. A. Guise, A. H. Casey, and J. L. Leydon (hon. sec.). The annual conference takes place in Christchurch at

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Easter, and various matters in connection with the same were discussed. The following diplomas were awarded:—Debate—T. Purcell (Ashburton), W. Jones (Christchurch), J. B. Crowley (Timaru), A. J. Fernandez (Newton), B. McLaughlin (Onehunga), C. Coakley (Thames). Services—E. F. Noonan (Auckland), G. Dee (Wellington), J. A. Lennon (Ashburton), E. L. McKeown (Christchurch), T. Lawson (Thames), L. Dwan (Hokitika), T. Knight (Timaru), D. Slade (Newton), J. E. Dempsey (Onehunga).

The St. Patrick's Day celebration committee held a special meeting last Tuesday evening to consider an alteration in the date fixed for the day celebration. It was pointed out that the life-saving and aquatic carnival which is to be held on March 15, the day originally fixed, would act as a counter-attraction, and might militate against the success of both functions. The St. Patrick's Day celebration committee unanimously decided that, as a considerable portion of the community interested in the day's celebration is desirous of whole-heartedly supporting the object of the carnival, it alter its date from Saturday, 15th to Monday, 17th March. The City Council has granted the use of the Newtown Park for the day, and the large Town Hall has been secured for the evening.

All that is required to make the forthcoming production of 'The Emerald Isle' a complete success is a large attendance. Competent critics who have witnessed recent rehearsals speak very highly of the work of the company, which includes several members whose names are familiar to the Wellington public as leading amateur actors. A feature of the production will be the introduction of well-known Irish songs and dances. Mr. W. McLaughlin (conductor of St. Joseph's Choir) is arranging the various choruses, and will also have charge of a full orchestra. Mr. D. McPhee, who invariably acts as judge of dancing at the St. Patrick's Day celebrations, is coaching a team for the Irish reel, and declares himself satisfied with their work. The proceeds are to be devoted to St. Patrick's Seamen's Conference—an object which appeals to all. Anyone who attends the Opera House on Monday and Tuesday, the 17th and 18th insts., can rest assured that he will be given a good night's enjoyment.

#### THE NEW ZEALAND CATHOLIC FEDERATION

The Provisional Dominion Executive of the newly-formed Catholic Federation is meeting every week, and arrangements are in full swing for the routine matters in connection with the formation of the various branches throughout the Dominion. Good reports have been received from Auckland, Gisborne, Christchurch, and Dunedin. The various societies in Wellington are electing three representatives for the various parish councils. The executive are busily engaged in preparing the requisite stationery for the Federation. A neat certificate of membership has been drawn up and will be issued to each member upon enrolment. Correspondence from the general secretary of the Victorian Federation (Mr. T. J. O'Brien), congratulating New Zealand on the inauguration of the movement, and supplying the executive with valuable information and offering further assistance should it be required, was received. By next week every parish in New Zealand will be supplied with all the necessary requisites to enable branches to be established forthwith.

#### New Plymouth

(From our own correspondent.)

February 5.

The parish school, conducted by the Sisters of Notre Dame des Missions, re-opened on January 27 with a good attendance of pupils.

Rev. Father O'Beirne, of this parish, has been transferred to Inglewood, and is succeeded here by Rev. Father Molloy.

The annual school picnic was held last Monday at the Ngaire Gardens, and the day being an ideal one, a very enjoyable time was spent.

A meeting of parishioners was held in the parish hall, Inglewood, on Monday evening, when Rev. Father

McManus, who has been transferred to Palmerston North, was presented with a purse of sovereigns as a token of the esteem in which he was held.

A meeting of the congregation was held in the Rolland Hall on Sunday evening in connection with the St. Patrick's Day concert. A strong committee, including Rev. Father Molloy, was formed, and everything points to the concert being a great success.

#### DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

February 10.

St. Bede's Collegiate School re-opened this (Monday) morning, after the Christmas vacation.

The Very Rev. Dean Hills, S.M., V.G., will officiate at the blessing and formal opening of the new convent of the Sisters of Mercy and school at Methven on next Sunday afternoon at half-past 2 o'clock.

The opening mission of a series to be conducted throughout the diocese by the missionaries of the Society of Mary is to begin in the Cathedral on Sunday, February 23, and will be continued to Palm Sunday. The first week will be for the children, and the remaining two weeks will be devoted to the adults.

His Lordship the Bishop celebrated Mass in the Cathedral at 9 o'clock on Ash Wednesday morning, and distributed the ashes assisted by the Very Rev. Father Price, D.C., Adm., and Rev. Father Murphy, B.A. At the same hour at St. Mary's Church, Christchurch North, Mass was celebrated by the Very Rev. Dean Hills, S.M., V.G., who distributed the ashes, assisted by the Rev. Father Hoare, S.M.

The Rev. Father Hanrahan, who was recently appointed to the pastorate of Ross, replacing the Rev. Father O'Connor, who assumes charge of the parish of Lincoln, left last week for the scene of his future labors. Father Hanrahan, who had been attached to the staff of the Cathedral clergy since his ordination, has been distinguished for great zeal and devotion in the discharge of the duties appertaining to his sacred office, and is certain to be much missed from among the many people in whose spiritual interests he had labored.

The seventh anniversary of the dedication of the Cathedral was observed on Sunday last with befitting solemnity. The event was mentioned at the earlier Masses coupled with a timely exhortation in regard to the speedy clearing off of the remaining liabilities. At 11 o'clock there was Pontifical High Mass. His Lordship the Bishop was celebrant, the Very Rev. Dean Hills, S.M., V.G., being assistant priest, Very Rev. Father Graham, S.M., M.A., and Rev. Father Cooney deacons of honor at the throne, Rev. Father O'Boyle, deacon, and Rev. Father Quinn, S.M., sub-deacon of the Mass, and Very Rev. Father Price, D.C., Adm., master of ceremonies. An appeal on behalf of the Cathedral debt liquidation fund was made by the Rev. Father Cooney (Lyttelton). The music was Haydn's 'No. 1 Mass.' At the offertory Gounod's 'Ave Maria' was sung. The high altar and sanctuary were effectively adorned. His Lordship the Bishop officiated at Pontifical Vespers and Solemn Benediction of the Blessed Sacrament in the evening. The occasional sermon was preached by the Rev. Father Cooney in the presence of a very large congregation. Contributions to the Cathedral fund were received in special envelopes at the doors of all the Masses and at Vespers.

#### DIOCESE OF AUCKLAND

(By telegraph, from our own correspondent.)

February 10.

Rev. Father Enright, of Adelaide, preached at the Cathedral on Sunday evening.

Our morning paper, in its editorial column, said that the Nationalists were entitled to be jubilant at the result of the Derry election, as it appeared to have been a straight-out fight, but then, in a most contradictory fashion, adds that there is no political significance to be attached to it.

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A new church has been erected on the Great Barrier Island. Rev. Father Tigar, O.P., leaves Auckland on Wednesday for the island to give a mission and prepare the children for Confirmation, which will be administered when his Lordship the Bishop goes there to open the church.

Another large and enthusiastic meeting was held in St. Benedict's Hall on Sunday evening, Right Rev. Mgr. Gillan, V.G., presiding, when Rev. Father Edge spoke on behalf of the Catholic Federation. He spoke strongly regarding the action of the Auckland Education Board in refusing Bishop Cleary's request to permit scholarships being taken out at Catholic colleges, and urged this as a reason that Catholics throughout the Dominion should federate. Large numbers applied for enrolment.

Rev. Father Edge, on behalf of the Catholic Federation, visited the Cathedral on Sunday, and delivered a most eloquent and convincing sermon at the 11 o'clock Mass, in which he exhorted his hearers to enrol in this great organisation, whose objects are to promote Catholic interests generally, particularly those of our schools, for which so many sacrifices have been made. After Mass large numbers of the congregation enrolled as members of the Federation. Father Edge is to visit Onehunga this evening in the interests of the Federation, and is sure of a successful mission.

I visited the Marist Brothers' new brick school, in Vermont street, this morning, which opened for the first time to-day, and was gratified to witness the excellent attendance of pupils, which far exceeded all anticipations. It was indeed a treat to inspect the fine, spacious, well-lighted class-rooms, where teachers and pupils alike must mutually benefit by wholesome surroundings. This will certainly rank amongst our most successful schools. Brother Herbert, from Hunter's Hill, Sydney, arrived yesterday from Sydney, and has commenced his duties at the Vermont Street School.

His Lordship the Bishop, accompanied by Rev. Father Tigar, O.P., returned yesterday to Auckland. Father Tigar has been for the last three months engaged in the East Coast giving missions. His Lordship visited the principal places, and received a hearty welcome from the people. He confirmed seven candidates in Tokomaru. From there he drove on to Tolaga Bay, and there confirmed eleven candidates. At Gisborne he lectured on the Bible-in-schools to a crowded audience. During the month spent on the coast he covered fully three hundred miles, visiting isolated Catholics on stations and in camps. In Tokomaru and Tolaga nearly all the Catholic children were prepared by Father Tigar for First Communion and Confirmation. It was very edifying to witness the men coming in thirty miles to attend to their duties, the missions being held in wool-sheds, school-houses, cook-houses, and wherever convenient shelter could be obtained.

A new branch of the Hibernian Society is to be opened shortly at Otahuhu. Last Sunday morning Brothers Kane and Sheahan, district secretary and treasurer, respectively, accompanied by Brothers Dane, Martin, McCartan, and McGavan, of the Onehunga branch, visited Otahuhu. At Mass Rev. Father Buckley spoke in eulogistic terms of the Hibernian Society, and said that he had been for a long time anxious that Otahuhu should be brought into line with other districts. He asked as many as possible to attend a meeting after Mass in the convent school. A large number of ladies and gentlemen responded. Brother Dane occupied the chair, and briefly addressed the meeting. He said that while he would like to see a branch established in Otahuhu, he thought it advisable for the present that intending members should join the Onehunga branch. Brothers Sheahan, Kane, and Martin also spoke, all of whom said it was entirely in the hands of the Catholics of Otahuhu either to open a new branch or join the Onehunga one. Mr. Griffin proposed, and Mr. O'Connell seconded, and it was carried unanimously, that a branch be opened at Otahuhu. Brother McCabe, a resident of Otahuhu and a member of the Auckland branch, was then voted to the chair, Mr. O'Connell being appointed secretary *pro tem*. Messrs. Griffin and O'Connell were intrusted to wait on Rev.

Father Buckley and acquaint him with the decision, and to interview the local doctors and inquire their terms. The names of twenty intending members were handed in. Another meeting will be held on Wednesday evening, when more candidates are expected to give in their names, and a resolution will be sent to the district executive asking for a dispensation to open a branch at Otahuhu. A vote of thanks to the district officers and visitors, carried by acclamation, brought a successful meeting to a close.

### Waihi

(From our own correspondent.)

February 7.

Last night the Catholic Men's Club held the first meeting of the 1913 session. There were about fifty present. Right Rev. Mgr. Brodie paid his first visit to Waihi since his serious illness, and on visiting the club received a most enthusiastic reception. The president (Mr. Martin), secretary (Mr. Callaghan), and Mr. Lynch, on behalf of the club, heartily welcomed Monsignor Brodie, and congratulated him on being sufficiently restored to health to be able to visit us again. It was sincerely hoped by all that the trip he was about to take under direction of his medical advisers would be the means of completely restoring him to health, and allowing him to resume his duties amongst us again.

Right Rev. Mgr. Brodie in replying said that this was the first occasion on which he had spoken before a gathering since his illness, and he must first thank the Rev. Father Wright for his conscientious care of the parish. If, as the result of medical advice, his Lordship the Bishop should appoint Rev. Father Wright parish priest in his place it would indeed be a fortunate thing for Waihi. During his convalescence the news he had heard of the Waihi Catholic Club had given him the greatest pleasure. Now that the trying time that Waihi had passed through was past history, he hoped that there would be no differences amongst the club members.

A vote of condolence and sympathy was passed to the relatives of the late president, Mr. W. Sullivan. Letters of condolence were received from practically every Catholic club in New Zealand, and the Federated Executive.

The diploma awarded by the Federated Catholic Clubs for the most improved debater during 1912 was won by the youngest member in the club, Mr. W. Hinchey. Mr. Hinchey was also congratulated on his success in passing the junior Civil Service examination. The diploma awarded the most consistent worker was won by Mr. J. Sullivan.

### Matata (Bay of Plenty)

(From an occasional correspondent.)

On Sunday, February 2, Father Holierhock took the first step towards inaugurating a branch of the Catholic Federation here.

The Superior of the Maori Missions visited Matata a few weeks ago, and celebrated Mass in our little church. The congregation consists mostly of Maoris. His sermon was interpreted to the Maoris by Father Holierhock.

Sister Clements had the misfortune to sprain her foot some time ago and had to be taken to Rotorua for treatment. She is not expected to return till after St. Patrick's Day. Meantime her absence is keenly felt at the convent school.

The Sisters of St. Joseph held their annual sale of work at the convent a few weeks ago, and were successful in disposing of a large quantity of goods, made by the school children under their charge. The goods consisted chiefly of needlework, wood-carving, and paintings. The fine quality of the work was highly eulogised by all who saw it, and the Sisters were congratulated on the artistic skill displayed.

The silver jubilee of the ordination to the priesthood of Rev. Father Holierhock fell on December 17, but, owing to his absence, the event was not celebrated until January 14, when the following priests were present:—Very Rev. Dean Lighthouse, Rev. Fathers Kreymborg, Westeinde, Langerwerf, and Vandyk. Three sets of vestments were amongst the gifts presented to Father Holierhock. A number of cablegrams and telegrams were received congratulating Father Holierhock, one of the most valued being from the Superior-General of the Mill Hill Fathers, London. In connection with his silver jubilee Father Holierhock celebrated Mass in the convent chapel, Matata, and was assisted by Very Rev. Dean Lighthouse and the Rev. Father Kreymborg.

### Invercargill

(From our own correspondent.)

At the final gathering in connection with the visit of the North Island M's.P. to Southland, Mr. T. D. A. Moffett, the president of the Invercargill Chamber of Commerce, in returning thanks for the compliment bestowed on the province, said, *en passant*, that a previous speaker had given the Scotchmen all the credit of making Southland, but he reckoned that the Irishmen had quite as much to do with its progress, and had emerged from the drains and swamps with a legacy of rheumatism, but their descendants were to be found amongst the best settlers in the district.

It is quite a long time since any extraordinary effort has been made here to raise funds to complete the inside decorations of our noble church. Familiarity with the rugged 'finish' of the interior causes one to forget almost that it is not completed, and when the question of holding a carnival to raise funds was mentioned, it was enthusiastically taken up by one and all; and the carnival is now nearly an accomplished fact. For some time past stall-holders and committee have been working with a will, and the fruit of their labor is to be seen in the comprehensive assortment of valuable articles which have been donated from far and near. A gentleman, whose past success has made his name a household word, has been training the children and young people for some time past, and the numerous marches, spectacular displays, and continental dances, which are being rehearsed, promise to make that portion of the fair very attractive, and it is expected will prove an irresistible draw. One of the features of the fair will be the tug-of-war, for which £40 is offered in prizes, and as already quite a number of teams have signified their intention of competing, it is expected that there will be a highly interesting exhibition before the winners are declared. The King's Hall is undoubtedly the best in the Dominion for spectacular demonstrations, and all will be able to see the whole of the performances. The stalls are to represent different Continental nations, and will be found to be very attractive when the goods are displayed. Even at this early stage it is not out of place to mention the work that has been accomplished already by the energetic secretaries—Messrs. John McNamara and Harry Searle—and it is to be hoped that their final efforts will be rewarded by the most successful carnival ever held in Invercargill.

### A New Religious Community for Christchurch

(From our Christchurch correspondent.)

The outcome of a visit, just made to Christchurch by the Rev. Mother M. Xavier (Superior) and two Nursing Sisters of the Little Company of Mary, of Lewisham, Sydney, is to be the foundation within a few months of a community in Christchurch. This news we feel sure, will give great pleasure to the Catholics of the whole Dominion, indicating as it does an important diocesan development.

The central house of the Nursing Sisters of the Little Company of Mary, organised about forty years ago, is in Rome, and already they control seventeen hospitals in various parts of the world. In 1885, a foundation was made in the archdiocese of Sydney, at

Lewisham, where they now possess the finest equipped hospital in all Australasia, with a nursing staff of eighty. The Convent of the Maternal Heart of Mary at Lewisham is the novitiate house, and they have institutions also at Ryde and Petersham, suburbs of Sydney.

It is the intention of the Nursing Sisters of the Little Company of Mary to open a thoroughly up-to-date hospital in every detail in Christchurch, with seven Sisters for a beginning, the staff being drawn from Lewisham. The whole of these are certificated nurses, four of whom will conduct the hospital, and three devote their time to nursing patients in their own homes.

### Diocese of Perth

It was announced some time ago (says the *H.A. Record* of January 18) that his Lordship Bishop Clune would pay his *ad limina* visit to Rome this year to render an account of his stewardship of the diocese of Perth to our Holy Father Pope Pius X., and give a detailed report of the spiritual and temporal state of the diocese over which he has ruled for the past two years.

Only this week his Lordship has been able to complete his arrangements, and he has decided to leave by the *Maloja* on February 3. By the same boat Father K. O'Neill, of Cottlesloe, and Father J. Kiely, of Boulder, who have labored in West Australia for over twelve years, will leave for a well-deserved holiday.

Our readers will remember that in 1911, the Bishop made an arrangement with the Union Bank whereby the general manager agreed to forego all interest up to May next, provided a reduction of the central debt to the extent of £40,000 prior to May 1, 1912, and a further reduction of £20,000, were effected before the 1st of May next. The first report of the assets and liabilities of the Perth diocese, published by his Lordship last May, disclosed the fact that the big central debt had been reduced in twelve months by the very substantial sum of £52,180 19s 2d.

We are pleased to inform our readers that complete arrangements have been made for the payment of the required balance before next May, and that the Bishop will be able to render a very satisfactory account of the temporal as well as the spiritual interests of his extensive jurisdiction. The obligation of going to Rome is incumbent on every Catholic Bishop. In the ordinary course of events Bishop Clune should have gone last year, but pressure of urgent business was accepted as a justifying cause for deferring his *ad limina* visit to this year.

Some time ago his Lordship was approached by representatives of the clergy and laity, who were anxious to mark their appreciation of his excellent administrative work in the diocese, by a public testimonial. But his Lordship has definitely refused to accept any testimony whatsoever.

### OBITUARY

#### MR. DENIS McCORMACK, GREYMOUTH.

(From an occasional correspondent.)

It is my sad duty to record the death of another worthy pioneer in the person of Mr. Denis McCormack, who passed away at his residence, Thread Needle, Greymouth, at the age of 72 years. The late Mr. McCormack was a native of Tipperary, and came to the colonies fifty years ago. He followed the occupation of a miner in many parts of the colonies with varying success, eventually settling down in Greymouth nineteen years ago. Deceased was of a sterling and upright character, and was ever ready to give assistance to any deserving cause. He leaves a wife, four sons and two daughters to mourn the loss of a devoted husband and father. The late Mr. McCormack died fortified by the rites of the Church. The funeral was very largely attended. Although the weather was very inclement, friends came from near and far to pay a tribute of respect to one who was esteemed by all who knew him. The services at the church and graveside were conducted by Very Rev. Dean Carew.—R.I.P.

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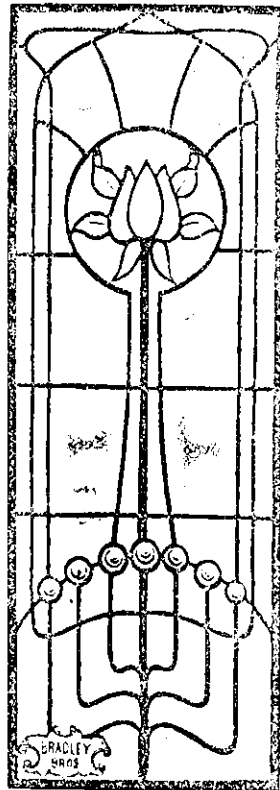
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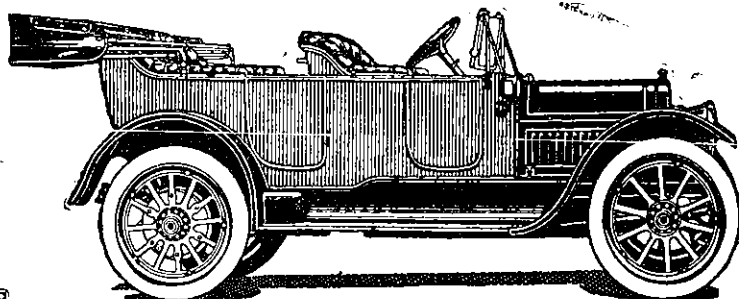
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## Commercial

### PRODUCE

Wellington, February 10.—The High Commissioner cables under date London, February 8:—

Mutton.—Market quiet, but holders firm on account of the uncertainty regarding the butchers' strike. Quotations: Canterbury, 4½d per lb; North Island, 4½d.

Lamb.—There is a good demand for prime quality, and the market is firm. Canterbury, this season's, 7d; other than Canterbury, 6½d.

Beef.—There has been no alteration in the market since last week. New Zealand—fores 3½d, hinds 3½d.

The butter market is firmer, with prospects uncertain. Choicest New Zealand, 11½s per cwt; Australian, 109s; Argentine, 108s; Danish, 129s; Siberian, 110s.

The cheese market is firm, with more inquiry. Average price for the week for finest New Zealand cheese is 60s 6d.

Hemp.—The market is quieter. Speculators are in the market. Spot New Zealand good fair grade, £34; fair grade, £31 10s; fair current Manila, £33 10s; forward shipment—New Zealand fair grade £34 10s, fair grade £32, fair current Manila, £34 10s.

Messrs. Donald Reid and Co. report:—

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

Oats.—Only occasional orders are being received by shippers, and the small consignments coming to hand have been sufficient to supply these. Present stocks consist chiefly of low grade oats, for which there is no export demand, and these are moving off slowly to supply local requirements. Prime milling, 2s 1d to 2s 2d; good to best feed, 1s 11d to 2s 1d; inferior to medium, 1s 6d to 1s 10d per bushel (sacks extra).

Wheat.—Beyond the sale of a few choice lots of wheat for mixing purposes there is little doing in milling qualities. Good whole fowl wheat meets with a fair demand at about late values, but lower grades are slow to move. Prime milling, 3s 9d to 3s 11d; medium to good, 3s 5d to 3s 8d; best whole fowl wheat, 3s 3d to 3s 4½d; medium to good, 2s 11d to 3s 2d; broken and damaged, 2s 2d to 2s 9d per bushel (sacks extra).

Potatoes.—Fair supplies are coming forward, and, with only limited demand, sales are not readily made. Best, £6 10s to £7; medium, £5 to £6 per ton (bags included).

Chaff.—The market continues to be well supplied with good to prime quality. The demand is chiefly for best quality, and the quantity offering is ample to supply requirements, so that no improvement in values is likely at present. The best truck on offer at our sale to-day realised £3 19s per ton. Best oatmeal sheaf, £3 12s 6d to £3 15s; choice black oat, £3 17s 6d to £3 19s; medium to good, £2 15s to £3 10s; light and discolored, £2 to £2 10s per ton (bags extra).

Messrs. Stronach, Morris, and Co., Ltd., report for week ended Tuesday, February 11, 1913, as follows:—

Wheat.—Very little business is passing except for best fowl wheat, which meets with a fair demand at late rates. Quotations: Prime milling, 3s 8d to 3s 11d; medium to good, 3s 5d to 3s 8d; best whole fowl wheat,

3s 3d to 3s 5d; medium to good, 3s to 3s 2d; broken and damaged, 2s to 2s 9d per bushel (sacks extra).

Oats.—Very little is required to fill shippers' orders, and therefore the market is quiet. Quotations: Prime milling, 2s 1d to 2s 2d; good to best feed, 2s to 2s 1d; inferior, 1s 6d to 1s 9d per bushel (sacks extra).

Chaff.—Large supplies are coming to hand and really prime quality is easily sold at late rates. Inferior chaff is hard to sell. Best oatmeal sheaf, £3 5s to £3 17s 6d; medium to good, £3 5s to £3 10s; inferior, to £2 per ton (sacks extra).

Potatoes.—Fairly large supplies are coming to hand and the market has eased off slightly. Prime freshly-dug lots sell at from £6 10s to £7 per ton (sacks in).

### WOOL

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

Rabbitskins.—Our next sale will be held on Monday, the 24th inst.

Sheepskins.—Our next sheepskin sale will be held on Tuesday, 25th inst.

Hides.—Our next hide sale will be held on Thursday, the 13th inst.

## WEDDING BELLS

### HANRAHAN—BERRY.

(From our Ashburton correspondent.)

A very pretty wedding was celebrated at the Church of the Holy Name on January 8, the contracting parties being Mr. Frank Hanrahan, of Dromore, and Miss Helen Berry, of Southland. The Rev. Father Hanrahan, brother of the bridegroom, assisted by Very Rev. Dean O'Donnell, performed the marriage ceremony. The bride, who was given away by her brother, Mr. T. Berry, looked pretty in a dress of white ivory silk, trimmed with Valenciennes and Honiton lace, large black picture hat, with white ostrich plumes, and carried a bouquet of white roses and maiden-hair fern. Her bridesmaids were Misses Grace Berry and M. Soal, the former wearing a turquoise pendant and the latter a gold brooch, both gifts of the bridegroom. Mr. P. Hanrahan, as best man, and Mr. M. Kissane, as groomsmen, attended on the bridegroom. The bridegroom's present to the bride was a gold amethyst bangle set with pearls. On the conclusion of the ceremony the guests sat down to a breakfast, over which Very Rev. Dean O'Donnell presided. A lengthy toast list was duly honored, the speakers one and all paying high compliment to the many good qualities of the happy couple. The presents displayed were both numerous and valuable. With the good wishes of their friends the happy couple left for the south by the afternoon train on their honeymoon trip.

### SHAW—SHINE.

(From our Timaru correspondent.)

A very pretty wedding took place in the Church of the Sacred Heart, Timaru, on Tuesday of last week, when Mr. Shaw, of Allandale, Fairlie, was married to Miss Nellie Shine, eldest daughter of Mr. and Mrs. Shine, Adair. Mr. Cecil Shaw (cousin of the bridegroom) acted as best man, and Miss Minnie Shine (sister of the bride) was bridesmaid. The officiating priest was the Rev. Father Le Petit, of Fairlie, to whose parish the bridegroom belongs. The bride was attired in a choice white costume, elaborately trimmed, and wore a hat to match, with choice floral trimmings. The bride was given away by her father, Mr. D. Shine, and a Nuptial Mass was celebrated. The 'Wedding March' was played on the organ as the party left the church. At the conclusion of the ceremony the wedding party adjourned to the residence of the bride's parents, where the wedding breakfast was laid, about 120 guests being present. The usual toast list was gone through, and several happy speeches were made. The presents were costly and numerous, and were indicative of the esteem in which the bride and bridegroom are held in the district.

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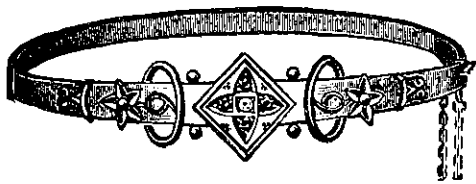
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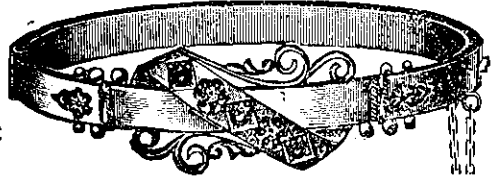
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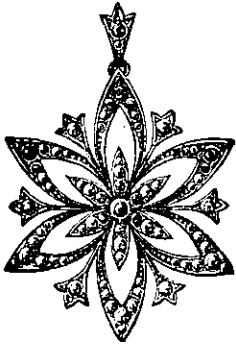


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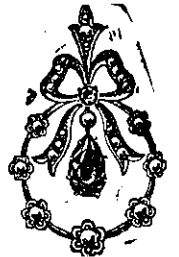
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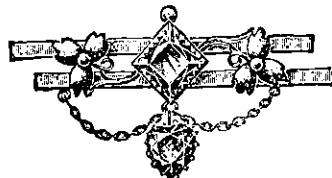
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## ITEMS OF SPORT

### GENERAL.

The following children attending Catholic schools (writes our Wellington correspondent) have been awarded proficiency certificates for swimming:—Boys—B. Rhodes and J. Ward (Marist Brothers); girls—M. Hickey (Convent High School), M. O'Driscoll (Convent School, Boulcott street), M. Bezar (Convent School, Newtown), and M. Ward (Convent School, Boulcott street).

Last Wednesday afternoon (writes our Invercargill correspondent) a team representing St. Mary's Tennis Club journeyed to the Bluff to try conclusions with the Port's A grade players, and after an enjoyable game were defeated by the narrow margin of eight games—each side having won eight sets. The St. Mary's Club is graded in the B competition, so the performance was very creditable indeed. Two of the lady players of St. Mary's—Misses Rita Kirwan and Annie Welsh—have been picked as 'possibles' for the Southland team which will play Otago on March 1 next.

### CRICKET.

Another round of senior cricket matches was begun on Saturday in Wellington. South made 108 against Central. Central lost four wickets for 157. North met College, and made only 76. College replied with 147. East A made 287 against Hutt. Hutt have one wicket down for 43. East B. made 132 against Petone. Petone made a sensational start, losing two wickets for 3 runs, but they then steadied, putting on 145 for nine men, two being absent. Finlayson made 55 and McMenamin 35. Smith took one wicket for no runs, Stephenson two for 25, and Dooley two for 30.

The weather was fine, but dull, for Saturday's matches in Christchurch. Riccarton surprised their supporters by staying in all the afternoon against St. Albans, a fine century by Whitta being a feature of the innings. Sydenham got a substantial lead over West Christchurch; whilst East Christchurch are in a good position against Linwood. Riccarton, in their first innings against St. Albans, made 391. Sydenham made 274 in their first innings against West Christchurch, the latter replying with 60. East Christchurch made 214 against Linwood, who replied with 86.

The weather was perfect and wickets in capital order when the eighth round of the senior competition was concluded on Saturday in Auckland. The chief interest centred in the match at Eden Park between Eden and Ponsonby, the teams being level for the championship. Eden made 215 on the first day, Ponsonby putting on 18 for no wickets. To-day their innings was resumed, and the first wicket put on 50. A rot then set in, and the whole side was out for 122. Taylor took seven wickets for 44 runs, and Cummings three for 35. In their second innings Eden lost nine wickets for 113. Eden now have a lead of 4 points. Grafton made 321 for eight wickets and beat Parnell by an innings and 199 runs. North Shore 239 defeated University 166 and 143.

In the junior association match Anglican v. Catholic Club (writes our Wellington correspondent), Anglican, in the first innings, made 101 (Thompson 43, Reeves 15), and in the second innings 190 for four wickets (declared), (Thompson 58 not out, Wetherall 46 not out, Butler 39). Catholic Club, in the first innings, made 200 (Hopkins 46, Newton 32, Bradley 30, Thomas 30, McGrath 22, Reade 11), and in their second innings 68 for five wickets (Hopkins 30 not out, Newton 15). Bowling for Anglican, Thompson took six wickets for 84, Butler three for 25. Bowling for Catholic Club, Knapp took five wickets for 38, Hopkins four for 44. Catholic Club won by 99 on the first innings. Playing with Petone against Hutt, the Rev. Father McMenamin scored 27 runs in the second innings.

In first grade cricket at Dunedin on Saturday Carisbrook A, playing against Opoho, scored 210 in the first innings. When the stumps were drawn Opoho

had run up a score of 49 for the loss of four wickets. Albion met Grange on the North Ground. The latter batted first, and scored 178 in the first innings. At the call of time Albion had lost nine wickets for the small score of 55. Dunedin was pitted against Carisbrook B. The latter was disposed of for a score of 147, whilst the former at the call of time had only run up 76 for five wickets. In the second grade matches Christian Brothers met Albion on the North Ground. Albion compiled 137, and Christian Brothers responded with 140, and thus won on the first innings. For Christian Brothers Clark (40), J. Fogarty (26), F. Fogarty (16), and Flanagan (13), batted well, as did Thomson (71), Burnside (22), and Stuart (15) for Albion. The bowling honors lay with O'Connor, the Fogarty brothers, and Thorn for Christian Brothers, and with T. Marks, Binnie, and Stuart for Albion.

### ST. JOSEPH'S HARRIERS.

The annual social evening and presentation of prizes in connection with the St. Joseph's Harrier Club, Dunedin, was held recently at the residence of Mrs. M. A. Jackson, vice-president of the club. There was a large attendance of members past and present, office-bearers, and lady friends. The programme for the evening comprised musical—vocal and instrumental—items, and also a recitation. After an interval the harriers and friends sat down to an excellent supper provided by Mrs. Jackson. Mrs. Jackson then presented the prizes won by members during the past season. The following is the prize list:—

Three miles Cross Country Novice Race.—A. B. Treacy 1, W. Bryan 2, C. Collins 3. Four-mile Road Race.—C. Collins 1, J. Swanson 2, W. Butcher 3. Five-mile Cross Country Championship.—J. Swanson 1, W. Butcher 2, W. Bryan 3. Five-mile Sealed Handicap.—W. Bryan 1, A. E. Ahern 2, J. A. McKenzie 3. Port-Dunedin Road Race.—C. Collins 2. New Year Sports.—A. B. Treacy, two second prizes. Attendance badges.—J. Swanson, J. McKenzie, J. Kelly, A. Ahern, W. Bryan.

Mrs. Jackson presented each harrier with a souvenir of her late visit to Rome and Europe. Mr. J. Swanson extended the club's best wishes to Mrs. Jackson, and thanked her for her kindness, also remarking that Mrs. Jackson was the only lady vice-president of any athletic club in New Zealand. Mr. J. A. McKenzie briefly supported the previous speaker's remarks. Mr. E. W. Spain, club delegate, also spoke in eulogistic terms. After singing 'For she's a jolly good fellow,' a pleasant and enjoyable function was brought to a close by singing 'Auld lang syne.'

### Onehunga

(From our own correspondent.)

The Young Men's Club and Hibernians held an excursion down the Manukau Harbor on Anniversary Day, January 29.

There passed away on Sunday, February 2, a very old and respected resident of Onehunga in the person of Mr. Patrick Neville. During his early years Mr. Neville served with the 18th Royal Irish Regiment, and later on was in the employ of the N.Z. Railways. Mr. Neville was a member of the Hibernian Society, and therefore a large number of Hibernians (in regalia) attended the funeral. He leaves a widow and grown-up family to mourn their loss.—R.I.P.

With much regret I have also to record the death of Mrs. Crisp, which took place at the Mater Misericordiae Hospital, Auckland, on the night of February 5. Much sympathy is felt for her devoted husband and family. The funeral left her late residence on Friday last, the remains being interred at the Waikaraka Cemetery.—R.I.P.

He who, forgetting self, makes the object of his life service, helpfulness and kindness to others, finds his whole nature growing and expanding, himself becoming large-hearted, magnanimous, kind, sympathetic, joyous and happy; his life becoming rich and beautiful.

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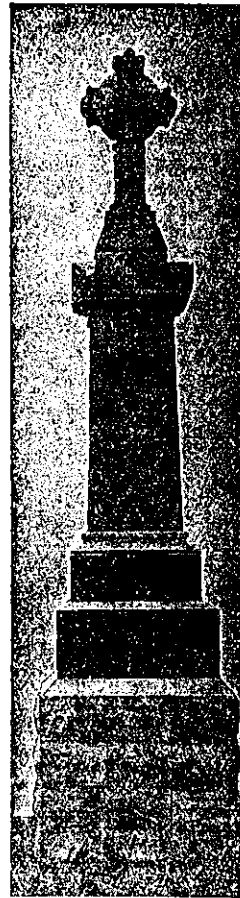
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The Extra Charges are: Washing, £1 10s a year, and Medicine and Medical Attendance if required.

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**MARRIAGE**

HANRAHAN-BERRY.—At the Church of the Holy Name, Ashburton, on January 8, by Rev. Father Hanrahan, assisted by Very Rev. Dean O'Donnell, Francis J. Hanrahan, fourth son of Mr. P. Hanrahan, Dromore, to Helen Berry, second daughter of Richard Berry, Southland.

**DEATHS**

McCORMACK.—At his residence, 8 Thread Needle street, Greymouth, Denis, beloved husband of Johanna McCormack; aged 72 years.—R.I.P.

GEERIN.—On February 10, 1913, at her parents' residence, 7 Bright street, Belleknowes, May, youngest daughter of Micael James and Catherine Geerin. Deeply regretted.—R.I.P.

**IN MEMORIAM**

McCULLOCH.—Of your charity, pray for the repose of the soul of Margaret McCulloch, formerly of Quamby, who died at Waimate on February 16, 1911.



THURSDAY, FEBRUARY 13, 1913.

**RECALCITRANT EDUCATION BOARDS**

It has been our unpleasant duty during the past two weeks to record the fact that two of the Education Boards in our larger education districts have in set terms, and in the face of an entirely adequate and weighty presentment of the case for the claim advanced, refused to comply with the Catholic request for the recognition of certain admittedly efficient Catholic colleges as 'equivalent' to a secondary school for the tenure of State scholarships. The Wellington Board, having before it the application from St. Patrick's College to be so recognised—consideration of which had been adjourned from a previous meeting—adopted a long-winded, question-begging motion on the subject, and declined the application. Members would not even

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trouble to visit the institution, as invited by the authorities, before coming to a decision—their minds were evidently already made up. The Auckland Education Board, which had already refused a request to recognise the Sacred Heart College, Ponsoby, was again approached by Bishop Cleary, who submitted an unanswerable array of facts and arguments in support of the demand. The Board 'received' Dr. Cleary's letter, but declined the application.

\*

The grounds alleged by the Wellington Board for the refusal of the St. Patrick's College application were 'That, as this Education Board is administering a State system of education, and as free places and scholarships awarded in this education district are now tenable in two Wellington colleges, one for boys and one for girls, and in a Technical School and District High Schools, wholly or in part built and largely maintained by the State, this Education Board would not be justified in allowing scholarship holders to attend private colleges.' This is a considerable modification of the motion as it was originally framed; and it is at least a curious coincidence that the features omitted in the amended version are the points which were commented on by us in our issue of December 12. Boiled down, the resolution amounts merely to the assertion that as the education system is a 'State system' the Board 'would not be justified' in granting the application. To begin with, the assertion that the education system administered by the Board is exclusively a State system—in the sense that it takes no cognizance of private or denominational schools—is simply not true. In every education district in the Dominion, Catholic primary schools are examined by the State inspectors; and the Wellington Education Board itself pays every year a substantial sum for this very practical recognition of private schools by the alleged exclusively 'State system.' Again, the Education Amendment Act of 1910 provided, amongst other things, that 'all scholarships heretofore or hereafter established by the Board (i.e., by Education Boards) shall be open to all school children of school age'—thus giving practical recognition to, and bringing within the scope of the general education system, every private primary school in the Dominion. When an Education Board allows a boy to win his scholarship from a Catholic (and therefore non-State) primary school, and actually awards him the money, it cannot with any pretence to logic, refuse to allow him to take it out at a particular college on the ground that it is administering a 'State system' of education. Other valid ground of refusal there might be; but that particular point of objection is clearly barred. Finally, the Education Act itself clearly recognises secondary schools which are not maintained or subsidised by the State. In Section 67, Sub-section 2, and in Section 72, Sub-section g, it is provided that State scholarships may be taken out at a (State) secondary school or 'its equivalent'; and in July of last year the Minister of Education, on the authority of the Solicitor-General, officially declared that the words 'its equivalent' meant educationally equivalent, and unmistakably embraced and applied to Catholic secondary schools.

\*

The excuse put forward by the Wellington Board is, therefore, a mere evasion and begging of the question. The point at issue is not the merely abstract general question as to whether our education system is or is not an exclusively State system. As we have shown, the answer to that question—giving to the question the only meaning in which it can have any practical bearing on the present situation—is that the State does take cognizance of private schools; and in no less than three different Acts of Parliament are the private schools given a measure of legal recognition, and brought, to a greater or less degree, within the purview of the State system. Whatever our education system is called—whether it be described as a purely State system, or, more correctly, as a State system recognising private educational institutions—whatever it is, it is governed absolutely by existing statutes. Existing legislation says that State scholarships are to be tenable at a (State) secondary school or 'its

equivalent approved by the board.' It would be absurd to suppose that Parliament, when putting this expression into the Act, meant that no Board ever should recognise an 'equivalent'; and the one, definite, specific issue before the Wellington Board, or any other Board to whom application is made under this clause, is to settle whether the applying institution is adequately equipped and educationally efficient for scholarship purposes. To say, as the Wellington Board does, that because the education system is 'a State system' the application is not to be granted, is not to administer the Act but to supersede it, and virtually to repeal it. It is taking away with the left hand what has been given with the right; and in effect renders the Act entirely nugatory. The one legitimate ground for withholding 'approval' would be the absence of reasonable evidence that the applying institution was up to the required standard of educational efficiency. Neither as regards St. Patrick's or the Sacred Heart College could this excuse be successfully advanced; and in neither case was there the slightest attempt to make any such suggestion. From the elaborate references in the Wellington motion to the various State Colleges and District High Schools in that city, it would seem clear that in that case, at least, the motive underlying the refusal was jealousy of the Catholic institution and a narrow-minded unwillingness to see it reap ever so small or indirect a benefit.

\*

In view of the meaning and intention of the Act—as officially interpreted by the Minister of Education—and of the different treatment accorded to such avowedly denominational institutions as Christ's College and Wanganui College, it is hardly surprising to find even 'a strict covenanting Presbyterian' declaring in the *N.Z. Times*—and the *Times* itself devoting a leader to showing—that in the districts represented by these recalcitrant Boards Catholics are not getting a fair deal. The question which now immediately concerns us is to find a remedy for the injustice which has been perpetrated. The only permanent remedy is to agitate until an amendment of the Act is brought down making it compulsory on the Education Boards to grant the application for scholarship recognition of all private secondary schools which satisfy the Government requirements as to secular efficiency. As the Act stands, the concession may never be granted over wide areas of New Zealand; and even where it is granted it is of uncertain tenure. At any time, a breath of popular excitement, or the return of a bigoted majority on any of the Boards, may lead to its withdrawal; and we can only call the gift securely our own when it is firmly and permanently embodied in our Statute-Book. In the meantime something might be done to teach the small-minded individuals who have taken so narrow a view of their duties and responsibilities a lesson. As Bishop Grimes put it, in his timely and out-spoken protest at the Lower Hutt: 'The remedy is in your own hands. Turn them out, and put in their places fair-minded men, who will rise above narrow-minded bigotry or foolish jealousy.' Members of the Boards, as everybody knows, are elected by the school committees, each member of committee having one vote. The school committee elections take place on the fourth Monday in April. Every householder in a school district is qualified to vote; and Catholic householders in the districts affected are not doing their duty to themselves, to their children, or to the Catholic colleges which are doing such splendid work, if they do not make their influence felt.

## Notes

### A Gentle Hint

A contributor to the *Inland Printer* repeats the story, first told by an Arkansas paper, about a man that was mortally afraid of a thunderstorm, and once crawled into a hollow log. The thunder rolled, the lightning flashed, the rain poured down in torrents, and the log swelled up until the poor fellow was wedged in so tight that he could not move. All the sins of his life began to pass before him, when he suddenly re-

membered that he had not paid his newspaper subscription. He declared this made him feel so small that he crawled out of the log through a knot hole without the least difficulty.

### The Wellington Board and Scholarships Question

The original resolution on the St. Patrick's College application submitted to the Wellington Board by the chairman, Mr. Robert Lee, was as given below. We have printed in italics the portions which have been omitted from the amended version. 'That as this Education Board is administering a State *secular* system of education, and as free places and scholarships are awarded *irrespective of religious beliefs*, and in this education district are now tenable in two Wellington colleges (one for boys and one for girls) and in a technical school and district high schools, *non-sectarian in their teaching* and wholly or in part built and largely maintained by the State, this Education Board would not be justified in allowing scholarship holders to attend *sectarian* colleges.' The word 'private' has been substituted for the word 'sectarian' in the last line. The principal difference between the two motions is that in the original version the Board showed their hand a little more plainly, and indicated more clearly that their real ground of refusal was opposition to the 'sectarian colleges.'

### Irish Repartee

We take the following entertaining incident, illustrative of Irish readiness in retort, from our esteemed Anglican contemporary, the *Sydney Church Standard*. 'Canon Shore, in his *Recollections*, tells a pleasant story of Mr. S. C. Hall, who has often been said to be the original of Dickens's Pecksniff. "Mr. Hall told us one day at dinner that when walking down Church street, Kensington, he had stopped to look at a new building then being erected. He asked one of the workmen what sort of building it was to be. The man replied in a rich Irish brogue, 'A church, your honor.' 'What sort of a church, my good man?' asked Mr. Hall, who was a strong Protestant. 'A Catholic church, sur.' 'I am sorry to hear it,' said Mr. Hall. 'So is the devil,' replied the man.'"

Another excellent illustration of Irish quickness of wit is to be found in the study of Sir William Butler contributed to the current number of the *Cornhill Magazine* by Sir Hugh Clifford. As is generally known, Sir William was very ready, and sometimes caustic, in repartee. On one occasion, when a militant Protestant lady asked him, during a pause in the conversation at a crowded dinner table, whether there was any truth in the report that an unhappy lady, whose mysterious disappearance was at that moment exciting the interest of the whole of England, had, as alleged by some organs of the press, been abducted by the Jesuits, Sir William's answer, without a moment's hesitation, was: 'No, madam. I am in a position positively to contradict that rumor. Perhaps you are not aware that we Catholics maintain a religious Order specially for such services—the Order of Trappists.'

### THIS WEEK'S ISSUE

Opening of a new Convent at the Hutt—Bishop Grimes on Catholic Education. Page 23.

Two obstinate Education Boards. Page 33. Bishop Grimes's remarks on the subject. Page 23.

An Antarctic Tragedy—sad fate of Captain Scott's party. Page 34.

Socialism and Suicide—tragic end of an anti-Catholic Socialist leader. Page 21.

Ireland and the flag question—Mr. John Redmond on the subject. Page 13.

A Liverpool Church Census and its lessons—how the Catholic Church stands. Page 22.

## DIOCESE OF DUNEDIN

A meeting will be held in St. Joseph's Hall on Sunday at 2.30 p.m. for the purpose of inaugurating a branch of the Catholic Federation in Dunedin.

The annual St. Patrick's Day concert will be held this year in the Garrison Hall on the evening of March 17. The committee of management have already secured the services of some of the leading vocalists in the city, and when the programme is completed, it will be found to be equal if not superior to any presented on similar occasions in the past.

## ANTARCTIC EXPLORATION

### DEATH OF CAPTAIN SCOTT AND FOUR COMPANIONS

The Antarctic exploration vessel, the *Terra Nova*, called at Oamaru on Monday morning and landed two of its officers, who cabled home a report of Captain Scott's expedition. On Tuesday forenoon came the sad news that Captain Scott had reached the Pole, but that on the return journey the leader of the expedition and four of his companions had perished in a blizzard.

The *Terra Nova* arrived at Cape Evans on January 18 this year, and obtained the following information from the shore party there:—

Captain Scott reached the South Pole on January 18, 1912, and found Captain Amundsen's tent and his records. On the return journey the whole of the southern party perished. Captain Scott, Dr. Wilson, and Lieut. Bowers died from exposure during a blizzard about March 29, 1912, at the last camp, 11 miles south of the one ton depot, or 155 miles from the hut at Cape Evans. Captain Oates died from exposure on March 17, and a seaman named Edgar Evans died from concussion of the brain on February 17.

It appears that a search party left Cape Evans after the winter on October 30, organised by Dr. Atkinson, and consisting of two divisions, Dr. Atkinson taking the dog team with Mr. Garrard and Mr. Demetri, and Mr. Wright being in charge of the other party, including Messrs. Nelson, Gran, Lashley, Crean, Williamson, Keohane, and Hooper, with seven Indian mules. They were provisioned for three months, expecting an extended search. One Ton Camp was found in order and well provisioned. Proceeding along the old southern route, on November 12 Mr. Wright's party sighted Captain Scott's tent. Within it were

#### Found the Bodies

of Captain R. F. Scott (Royal Navy), Dr. E. A. Wilson (chief of the scientific staff), and Lieut. H. R. Bowers (Royal Indian Marine). From their records the following information was gleaned:—The first death was that of Seaman Edgar Evans, a petty officer in the Royal Navy, official number 160,225, who died on February 17 at the foot of the Beardmore Glacier. His death was accelerated by concussion of the brain sustained while travelling over rough ice some time before.

Captain L. E. G. Oates (6th Inniskilling Dragoons) was next lost. His feet and hands were badly frost-bitten, and although he struggled on heroically, on March 16 his comrades knew his end was approaching. He had borne intense suffering for a week without complaint, and he did not give up hope until the very end. Captain Scott writes:—'He was a brave soul.' He slept through the night, hoping not to wake, but he awoke in the morning. It was blowing a blizzard. Captain Oates said, 'I am just going outside, and may be some time.' He went out into the blizzard, and we have not seen him since.' Captain Scott adds: 'We knew that Oates was walking to his death, but though we tried to dissuade him we knew it was the act of a brave man and an English gentleman.'



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On March 16 Captain Oates was really unable to travel, but the others could not leave him. After his gallant death Captain Scott, Dr. Wilson, and Lieut. Bowers pushed northward when the abnormally bad weather would let them, but they were forced to camp on March 21 in lat. 79deg 40min south, longitude 169deg 23min east—11 miles south of the big depot at One Ton camp. This they never reached owing to a blizzard, which is known from records to have lasted nine days, overtaking them and their food and fuel giving out.

It is needless to say that when the full extent of the dreadful disaster became known in New Zealand it created a profound sensation.

#### Captain Scott's Message to the Public.

In Captain Scott's diary Dr. Atkinson found the following, which is quoted verbatim:—

The causes of this disaster are not due to faulty organisation, but to misfortune in all risks which had to be undertaken.

1. The loss of pony transport in March, 1911, obliged me to start later than I had intended, and obliged the limits of stuff transported to be narrowed.

2. The weather throughout the outward journey, and especially the long gale in 83 degrees south, stopped us.

3. The soft snow in the lower reaches of the glacier again reduced pace. We fought these untoward events with a will and conquered, but it ate into our provision reserve. Every detail of our food supplies, clothing, and depots made on the interior ice sheets and on that long stretch of 700 miles to the Pole and back worked out to perfection. The advance party would have returned to the glacier in fine form and with surplus of food but for the astonishing failure of the man whom we had least expected to fail. Seaman Edgar Evans was thought to be the strongest man of the party. The Beardmore Glacier is not difficult in fine weather, but on our return we did not get a single completely fine day. This with a sick companion enormously increased our anxieties. As I have said elsewhere, we got into frightfully rough ice, and Edgar Evans received concussion of the brain. He died a natural death, but left us a shaken party, with the season unduly advanced.

But all the facts enumerated above were as nothing to the surprise which awaited us on the barrier. I maintain that our arrangements for returning were quite adequate, and that no one in the world would have expected the temperatures and surfaces which we encountered at this time of the year. On the summit, in latitude 85deg to 86deg, we had minus 20deg to minus 30deg on the barrier, and in latitude 82deg, 10,000ft lower, we had minus 30deg in the day, and minus 47deg at night pretty regularly, with a continuous head wind during our day marches. It is clear that these circumstances came on very suddenly, and our wreck is certainly due to this sudden advent of severe weather, which does not seem to have any satisfactory cause. I do not think human beings ever came through such a month as we have come through, and we should have got through in spite of the weather but for the sickening of a second companion—Captain Oates—and a shortage of fuel in our depots, for which I cannot account, and, finally, but for the storm which had fallen on us within 11 miles of this depot at which we hoped to secure the final supplies. Surely misfortune could scarcely have exceeded this last blow.

We arrived within 11 miles of our old One Ton Camp, with fuel for one hot meal and food for two days. For four days we have been unable to leave the tent, owing to the gale howling about us. We are weak, and writing is difficult, but for my own sake I do not regret this journey, which has shown that Englishmen can endure hardships, help one another, and meet death with as great a fortitude as ever in the past. We took risks. We knew we took them. Things have come out against us, and therefore we have no cause for complaint, but bow to the will of Providence, determined still to do our best to the last.

But if we have been willing to give our lives to this enterprise, which is for the honor of our country, I appeal to our countrymen to see that those that depend

on us are properly cared for. Had we lived I should have had a tale to tell of the hardihood, endurance, and courage of my companions which would have stirred the heart of every Englishman.

These rough notes and our dead bodies must tell the tale. but surely, surely, a great rich country like ours will see that those who are dependent on us are properly provided for.

R. SCOTT, 25th March, 1912.

#### A National Disaster.

The news that came to us this morning like a thunderbolt tells of a national disaster (said his Lordship Bishop Grimes). Captain Scott must have had a call that was far deeper and far greater than that which usually come to men in the navy, and like a brave man he obeyed the call of duty. He lived like a hero and died like a hero. I met Captain Scott while he was in Christchurch, and I was struck by the childish simplicity of the man—a true sign of greatness. His was a lovable disposition, and yet one could not help marking the intensity of purpose, the indomitable resolve, and the quiet confidence that characterised him. The world has lost a great man in Captain Scott, but it has gained by his heroic example, by his heroic faithfulness to duty, and his heroic death.

#### Foxton

(From an occasional correspondent.)

February 9.

Sincere regret was felt by the Catholics of Foxton and Shannon when it was announced they were about to lose the services of their devoted and beloved pastor, Rev. J. J. Kelly. He was the first resident priest in the parish, and has, since his arrival, done much to advance its interests. Two years ago he introduced the Brigidine Nuns and established a school in the parish. He read a statement of the financial condition of the parish on Sunday, according to which there remains a debt of over £900, which is very small considering that upwards of £2000 have been spent within the last four years. By a bequest of the late Miss M. J. Hennessy a sum of £470 was paid off the parish debt. Father Kelly, besides being a true pastor to his people, has been a great benefactor to the parish. A social is to be held on Thursday next, and a presentation made to Father Kelly by the parishioners. All wish their esteemed and beloved pastor every happiness in his new field of labors.

#### Ohinemuri

(From our own correspondent.)

A social gathering, given by the Karangahake Catholic Club, was held in the Friendly Societies' Hall, Karangahake, on Friday evening. Miss Minnie Fallon, who presided at the piano, was, during the evening, presented with a handsome lady's companion in recognition of her services at the club's functions during the past year. The Ven. Archdeacon Hackett, in making the presentation on behalf of the club members, referred in eulogistic terms to the very valuable assistance rendered by Miss Fallon to the club since its inauguration. Mr. George Fallon (father of the young lady), in a few well-chosen words, briefly thanked the donors on behalf of his daughter for the handsome gift.

The following resolution (writes our Auckland correspondent) was carried at a general meeting of the Catholic Men's Club and Marist Brothers' Old Boys' Association, held in the club rooms last week—'That we, the members of the Auckland Catholic Men's Club and Marist Brothers' Old Boys' Association, emphatically protest against the action of the Auckland Education Board in declining the application recently made by the Right Rev. Dr. Cleary in reference to scholarships, and thus denying to Catholic boys the right of taking out Board Scholarships at the Sacred Heart College, Ponsonby.'

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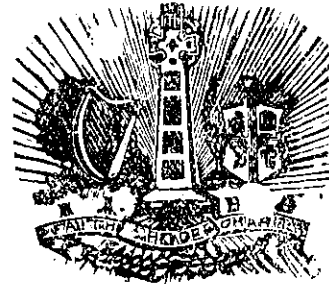
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## Irish News

### GENERAL.

Mr Justice McGarvey, Dirnan, Cookstown, who has just attained his 102nd birthday, received a message of congratulation from the King, who expressed the hope that the rest of the centenarian's days 'may be blessed with peace and happiness.'

The Commissioners of National Education in Ireland have appointed Mr. T. P. O'Connor, B.A., Senior Inspector of National Schools, as Chief of Inspection in succession to Mr. J. J. Hynes, M.A. Mr. O'Connor was educated at Blackrock College, County Dublin, from which many students have passed into the higher grades of the Civil Service.

The *Daily News*, commenting on Mr. J. McVeagh's recent exposure in the House of Commons of the ready-made speeches supplied from the Rosenbaum factory to taciturn Tories, says that recently in the House of Commons members were amazed, after congratulating a young Tory member on a very brilliant speech, to find just the same speech delivered by a Tory Front bencher who came into the House after his junior had stolen, or rather utilised, his Rosenbaum thunder.

Summing-up in the Castledawson riot case, tried at the Derry Assizes, Mr. Justice Wright used these words:—'At any rate, it has been absolutely proved in that Court that no injuries had been inflicted on any woman or child, and he was glad to have that proved in Court.' What, then becomes of the Unionist lie, which was so sedulously utilised in press and on platform by the Irish Unionist Alliance and its British auxiliaries, that women and children had been stabbed and injured, and 'would carry the scars of the wanton attack for years to come'?

### CANON MOORE AND HOME RULE.

The Mitchelstown Guardians have passed a resolution expressing admiration of the action of Canon Courtney Moore, Rector of Bridgown, in going to London to speak at a Protestant Home Rule demonstration, and appreciation of his contribution in the press on the National question. Mr. C. O'Brien, the mover, alluded to Canon Moore's silencing of 'the shameful and ungrateful cry of religious intolerance that was being raised by the Orangemen and other bigots'; and Mr. P. Harrington, the seconder, and the chairman (Mr. W. W. O'Dwyer, J.P.) also paid tribute to the Canon's work 'in every movement for the betterment of Irishmen.'

### IRISH EDUCATIONAL IDEALS.

At the distribution of prizes to the students of Waterford Technical Institute, the Most Rev. Dr. Sheehan said there had been a great increase in the number of students, and he thought the work deserved the support of all the citizens. The days were gone by when the people of the country would be satisfied with any sort of inferior work, and it was high time that they should take their place with the other nations of the earth and again produce work in Ireland of a similar character to that produced in Ireland in the days of old. The Right Hon. Dr. Cox, P.C., who distributed the prizes, said the pleasure he felt at being present was enhanced enormously by the fact that they were privileged to have his Lordship presiding. He was in his right place—the place which the Church ought to occupy—pointing out the way of light and leading to the people.

### IRISH ANTIQUITIES IN DANGER.

In a lecture delivered in Dublin, under the auspices of the National Literary Society, Professor Macalister, M.A., said there were two aims in archaeology which were mutually destructive. In archaeology a man sought either for loot or for learning. In the former case the individual who was a hunter for buried treasure was a nuisance, who disturbed the true aims of a genuine archaeologist. In Ireland great damage was being done in that way. In England three Com-

missions were sitting at present to enquire into and report on the antique remains of England, Scotland, and Wales, while nothing of the sort was being done for Ireland. In Ireland alone could they read of a great European civilisation which had developed without the assistance of the Roman Empire. Yet they were allowing many of their ancient monuments to perish without an effort being made to guard them. There should be a national demand to have that state of things remedied. He was not blaming individuals, but he thought children at school should not be allowed to grow up in ignorance of the heritage which was theirs to discover in interesting parts of Ireland. Irish antiquities, he held should be made the subject of study in every Irish school, and then there would be no need for legislation to protect the antique monuments which were in danger of destruction.

### THE IRISH PARTY AND VOTES FOR WOMEN.

Mr. Hugh Law, in the letter to the secretary of the National Union of Women's Suffrage Societies, laid down very clearly the attitude which he intends to adopt, and which no doubt will be adopted by other Suffragists in the Irish Party, in regard to the Suffragette amendment to the Franchise Bill. Mr. Law points out that rumors have been constantly recurring lately, stating that if such a principle were carried the Prime Minister would feel obliged to resign office. That in turn would mean the break-up of the Ministry and the loss of the Home Rule Bill. Naturally, no Irish Nationalist member is going to give any vote that would entail such a consequence. The Irish members are out for Home Rule, and they must subordinate to its interests every other question coming before the House of Commons, no matter what their personal views and predilections on such other questions may be.

### THE BISHOP OF LIMERICK ON EDUCATION.

Speaking at the distribution of prizes at Laurel Hill Day School, Limerick, the Right Rev. Dr. O'Dwyer said:—Education in Ireland is, in my opinion, in a thoroughly sound and healthy condition. Both secondary and primary schools are doing their work with thorough efficiency, and I do not think that in any fair comparison they are inferior to the schools in any other country. And what contributes to their success is the profound religious peace in which they work. The Chief Secretary, who has had some experience of the bitterness which religious controversies in the schools provoke, says: 'The state of things existing in Ireland is heaven,' and so it is. Protestants and Catholics in Ireland differ on many things, but all of them can educate their children in peace and in accordance with their religious beliefs. Well that is something to be thankful for. But unfortunately it is not to last. A very influential Irish member of Parliament has given us notice that he and his political associates are determined, as soon as we get Home Rule, to recast the whole system of Irish education in all its branches from top to bottom. I do not like to introduce politics into the serene air of a convent, and I feel very deeply the obligation that rests on everyone to say or do nothing at the present time which might embarrass Mr. Redmond in the great task which he is prosecuting with such conspicuous ability and statesmanship. But this is not a merely political question. This touches religion in its most vital part, and if we now in face of the warning or threat which has been spoken were to sit by in silence we might find our forbearance or our cowardice mistaken for acquiescence.

### PROTESTANT HOME RULERS.

The progress which is being made by the Home Rule cause had another illustration in a meeting in promotion of it which was held in Dublin (says the *Freeman's Journal*). It was a meeting of Irish Protestants. It is a regrettable necessity which at present suggests the identification of any body of Irish Nationalists by a reference to their religion. But while the foes of Home Rule seek to represent it as something which spells oppression to Protestants, so long will it be incumbent upon the Irish Protestant adherents of the National movement to publicly proclaim their confidence in their Catholic fellow-countrymen under a


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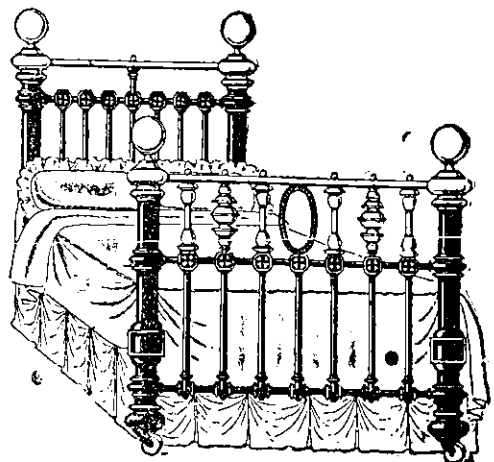
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system of national self-government. The meeting was composed altogether of Irish Protestant Home Rulers. It was held in the Gresham Hotel, O'Connell street. The proceedings were conducted in private. Our representative was subsequently informed by some gentlemen who had taken part in them that the meeting was very representative, Protestants being present not only from Dublin and the province of Leinster, but from the other provinces of Ireland as well, and that the Irish Protestant Church, the medical profession, the profession of the law, public bodies, the merchants and landlords of the country, deputy-lieutenants, and justices of the peace were represented. Three members of the Executive of the Irish Protestant Home Rule Committee from London were present—Mr. Henry de Montmorency, of the Naval and Military Club, Hon. Treasurer of the Home Rule Committee; Mr. Osborne O'Reilly, Hon. Secretary of the Committee, and Mr. Herbert Z. Deane.

#### ALLEGED PROSPERITY OF ULSTER.

Great capital is continually being made by the opponents of Home Rule of the alleged fact that Ulster is the most prosperous province of Ireland, and that there will be nothing to tax if she stands out of the Irish Parliament. This fiction was exposed in a reply to a question addressed by Mr. Michael Flavin, the representative of North Kerry, to the Chancellor of the Exchequer. When the particulars appeared in the printed official papers, many English members were disposed towards incredulity; and one gentleman personally approached Mr. Lloyd George, only to receive assurance that the information was absolutely correct. Taking the figures given in the reply, it is evident—(1) That the income tax paid per head of the population is in Dublin £1 3s 8d, in Cork 11s 1d, in Belfast 10s 7d, in Limerick 7s 5d, and in Derry 6s 1d. (2) That the gross assessment per head of the population is in Dublin £36 8s 9d, in Cork £17 0s 3d, in Belfast £16 7s 7d, in Limerick £11 7s 1d, and in Derry £9 7s 5d. The full details had already been given in a series of articles in the *Dublin Leader* by Mr. Galloway Rigg, who has conclusively proved that Ulster, with a larger population, is behind Leinster in wealth, and that the large figure it cuts in the Customs is merely due to its being an importing centre for the rest of Ireland, which pays most of the duty.

#### THE CASTLE ROBBERY.

During the week before Christmas the *Daily News* and the *Daily Telegraph* published remarkable stories regarding the robbery of the Crown Jewels and Insignia from Dublin Castle in July, 1907. Both stories were contradicted by the Chief Secretary for Ireland in his place in the House of Commons. The missing regalia comprised the diamond star of the Grand Master of the Order of St. Patrick, worth nearly £50,000, the diamond badge of the same Order (£16,000), and five collars of Knights Companions of the Order, worth roughly £1000 each. The theft, or rather the 'abstraction,' took place on or about the night of July 5, 1907—a most leisurely business, showing clearly enough that the safe in the strong room had been opened with a key and with no fear of disturbance after the strong room had been similarly entered. There was enough booty in the strong room alone at the command of the most exacting Raffles or Lupin in real life, and yet none of this had been touched. The jewels, and the jewels alone, had been removed. No arrests were ever made, and it is very highly probable that no arrests ever will be made in connection with the 'robbery.'

#### THE LATE ARCHBISHOP CROKE.

The Secretary of the Central Council of the Gaelic Athletic Association stated at a meeting of that body that the Council had £250 lodged to their credit towards the cost of a suitable memorial to the late Most Rev. Dr. Croke, who was one of the first patrons of the Association. The Munster and Leinster Councils have each promised to contribute £25 towards the fund; and six counties—Dublin, Cork, Limerick, Tipperary, Wexford, and Kilkenny—have been invited to participate in a tournament with a view to raising more money for the project.

## People We Hear About

The late Earl of Ashburnham, who became a Catholic in 1872, was a K.G.C. of the Sovereign Order of Malta and of the Order of Pius. He succeeded his father as fifth Earl in 1878, and is now succeeded by his brother, the Hon. John Ashburnham, who is a non-Catholic.

Popular rejoicings have taken place at Doneraile at the restoration to health of the Very Rev. Canon P. A. Sheehan, D.D., P.P., after a prolonged illness. The whole town was illuminated, and a torchlight procession, headed by a fife and drum band, marched to the Canon's residence, where a selection of music was played.

Commenting on the demonstration of Irish Protestants in support of Home Rule, the *Daily News* says: 'The idea that Protestants in Ireland are unanimously opposed to Home Rule has long been dissipated. The truth is that what is best in Protestant Ireland is in enthusiastic sympathy with Home Rule. Could the Unionist cause in Ireland produce any platform comparable with that of the other day when men of such conspicuous gifts and curious points of view as Mr. G. B. Shaw, Mr. Stephen Gwynn, Sir A. Conan Doyle, Canon Lilley, Canon Courtenay Moore, and the son of the defender of Ladysmith united in protesting against the efforts which are being made in North-East Ulster to involve the political issues with religious conflicts?'

Mr. Justice Real, senior puisne judge of the Queensland Supreme Court, was on a visit recently to Melbourne, with Mrs. Real and their son, Mr. E. Real, who is a member of the Queensland Bar. The visiting judge (says the *Age*), whose commanding figure stands over six feet in height, is a typical example of what a combination of study, energy and industry can achieve. As a young man he was a mechanic at Ipswich (Q.) railway workshops. His spare moments were spent in studying for the Bar, and in 1874 he was admitted. His progress in the law courts was rapid. Before many years passed he was called upon to act as District Court judge, and after filling the position of Crown Prosecutor with distinction for some years, he was elevated to the Supreme Court Bench in 1890—sixteen years after being called to the Bar. Mr. Justice Real, who was an old colleague of Sir Samuel Griffith on the Queensland Bench, is mentioned as likely to be appointed to one of the three vacant positions on the High Court Bench.

The *Irish News*, at the request of an English correspondent, gives the following particulars regarding the ancestors of Sir Conan Doyle, who took a leading part in the recent Protestant Home Rule demonstration in London:—Sir Arthur Conan Doyle's grandfather was a famous artist in his day. Eighty years ago his initials, 'H. B.', were as familiar as the names of Lord Melbourne or Sir Robert Peel. He was an original member of the staff of *Punch*, and materially assisted in making that paper's reputation and fortune but he resigned an important and remunerative post rather than lend his pen, or the sanction of his name, to the caricatures of Catholic prelates and the anti-Catholic jeremiads in the pages of *Punch* during the controversy over the abortive Ecclesiastical Tithes Bill. John Doyle's ('H. B.') sons, Richard and Charles, inherited their father's abilities, and were also famous artists in their day. Charles was the father of Sir Arthur Conan Doyle. 'H. B.' who was born in Dublin in 1797, died in London in 1868. He was a Catholic; Sir Arthur Conan Doyle is a Protestant. No member of the family has been directly connected with this country since 'H. B.' left Dublin probably eighty years ago, or more. The novelist, whose conversion to Home Rule has made a deep impression on so many minds, was born in 1859 at Edinburgh.

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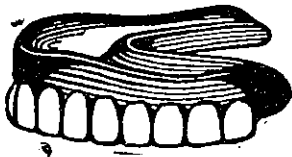
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**Ashburton**

(From our own correspondent.)

The dates for the forthcoming bazaar have been definitely fixed for the 8th to the 15th March. The stallholders report a ready response to their appeals for assistance, and everything points to the bazaar proving an unqualified success.

The Catholic Young Men's Club, after a vacation of a couple of months, opened the session on Thursday evening last by the holding of an 'At home' in the club rooms. Mr. W. J. Cunningham (president) presided over a large attendance of members and their friends. The early part of the evening was devoted to a progressive euchre tournament, the prizes for same being won by Miss N. Bradley and Mr. Duncan McDonald. A musical programme followed, the following contributing:—Pianoforte solo, Miss K. Nealon; songs, Miss Cunningham (Christchurch), Messrs. V. Madden, T. Purcell, and Duncan McDonald; recitation, Mr. M. J. Moriarty. Refreshments were handed round during the evening, and the entertainment in every way proved the equal of its predecessors.

**Palmerston North**

(From our own correspondent.)

February 2.

Rev. Father McManus, of Inglewood, who has been appointed to succeed the late Father Costello, will take charge of this parish during the coming week.

At the recent half-yearly meeting of the local branch of the H.A.C.B. Society, Bros. August Max and M. Rosauwoski were elected president and vice-president respectively.

The Hibernians will hold their St. Patrick's Day sports as usual, and a strong committee has the arrangements in hand, and, given fine weather, the success of last year will be repeated.

Rev. Father Bergin, of Manaia, and now appointed to Waipawa, celebrated the 11 o'clock Mass on Sunday, after which there was Exposition of the Blessed Sacrament during the day. Father Bergin preached eloquent sermons both at Mass and the evening devotions.

St. Patrick's Choir will hold their annual picnic at Ashhurst. Their intention is to arrive in time to sing the music of the 11 o'clock Mass, and so give our friends of the two congregations of Ashhurst and Raumai a musical treat. The choir, which now num-

bers thirty members under Mr. Tabor, have never been so efficient as at present.

At a large and enthusiastic meeting held on Sunday night last, Rev. Father Doulaghty (being in the chair), a strong committee was set up to deal with the St. Patrick's Day celebrations. It has been decided to hold an Irish national concert in the evening. A sub-committee was set up, with Messrs. W. T. Tabor and R. Oakley as chairman and secretary respectively, to make the necessary arrangements.

**SOME OLD ENGLISH HYMNS AND THEIR AUTHORS**(By W. H. GRATTAN FLOOD, Mus. D., in the *Ave Maria*.)

The subject of English Catholic hymns—or, more correctly speaking, Catholic hymns in the English language—has not hitherto received the attention it deserves. German Catholic hymns have found many editors and annotators and a goodly array of collections of Catholic hymns in German and French has appeared from 1537 (when Vehe's hymn-book, with forty-six tunes, was issued) to 1632, which saw the publication of Father Jean Evangeliste's *La Philomele Seraphique*. In the Sarum Primers, 1538-44, there is an attempt at versifying some of the hymns; but the first serious effort at Catholic hymnody was in 1599, when Richard Verstegan published, at Antwerp, a 'Primer,' in which, as is stated in the preface, 'the hymns are so turned into English metre that they may be sung unto the tunes in Latin.' Richard Verstegan matriculated at Oxford in 1565, and settled at Antwerp, publishing numerous Catholic works. His hymns will be found in his *Odes*, published in 1601; and of these the charming Christmas hymn, 'Our Blessed Lady's lullaby' ('Upon my lap my Sovereign sits') is included in the *Arundel Hymns*, No. 32. His name appears in the published volume as 'Richard Verstegan, alias Roulands.' The sixth verse is particularly neat:

'Three Kings their treasures hither brought  
Of incense, myrrh, and gold,—  
The Heaven's treasure and the King  
That here they might behold.  
Sing lullaby, . . .'

An edition of the *Primer* of 1613 reprints twenty-two of the translations from the edition of 1599. The edition of 1685 includes 'the Rosary as said in her Majesty's chapel at St. James,' and the well-known

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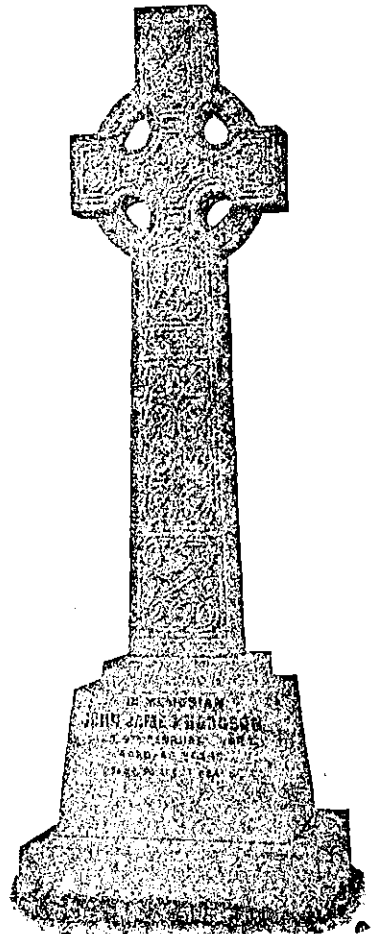
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CHRISTCHURCH.

Litany of our Lady of Loreto. But a more interesting edition is that of 1687, when a Catholic monarch, King James II., ruled over Great Britain and Ireland. It contains all the earlier matter, with the addition of Vespers on Sundays and holy days, the Ordinary of the Mass, and some other devotions.

In the *Primer* of 1684 (Rouen) are included some new English hymns, of which the best is a translation of 'Jesu Dulcis Memoria'; while that of 1685 has seven translations—namely 'Te Deum,' 'Veni Sancto Spiritus,' 'Memento Salutis Auctori,' 'Jesu Dulcis Memoria,' 'Salutis Humanæ Sator,' 'Creator Alme Siderum,' and 'Salvete Flores Martyrum.' The 1687 *Primer* is merely a revised of the 1685 edition, but four new hymns are added, including a translation of the immortal 'Dies Iræ,' and also one of the like immortal 'Stabat Mater.'

Of particular interest is the *English Primer* of 1706; though, owing to the severity of the penal laws, no place of publication is given. In all, it contains one hundred and twenty translations of the hymns in Matins, Lauds, and Vespers; and also Dryden's translation of 'Ut Queant Laxis,' 'Veni Creator,' and the 'Te Deum,' as well as a new translation of 'Jesu Dulcis Memoria.'

Among Elizabethan hymn writers, the Blessed Father Robert Southwell, S.J., holds premier place. His five best-known hymns are: 'As I in a hoary winter's night' (Christmas), 'Behold a simple, tender Babe' (Christmas), 'In Paschal Feast the end of ancient rite,' 'Let folly praise that fancy loves,' and 'Praise, O Sion,—praise, praise the Saviour' (a translation of 'Lauda Sion Salvatorem'). Of these five four are included in *Arundel Hymns*. I can not resist the temptation of quoting the first stanza of the Christmas hymn 'New Prince, New Pomp':

'Behold a simple, tender Babe  
In freezing winter night  
In lonely manger trembling lies  
Alas! a piteous sight.'

There is no need to dwell on the almost sensuous beauty of the hymns of Richard Crashaw (d. 1650). Less known is *The Devotions in the Ancient Way of Offices*, compiled by Father John Austin, in 1668, the year before his death. In this work (of which a second edition appeared in 1672, and a third in 1684) there are forty-three hymns, including two translations by Crashaw. Of Austin's hymns, 'Hark, my soul, how everything' (rewritten by John Wesley in 1736) and 'Lord, now the time returns' (abridged as 'Blest be Thy love, good Lord'), are still sung.

John Dryden, as is now admitted by hymnologists, wrote the greater number of the one hundred and twenty translations of Latin hymns in the 1706 edition of the *Primer*, many of which are included in *The Garden of the Soul* (1737) and in a *Manual of Prayers* (1750)—two Catholic prayer-books that came out under the ægis of Bishop Challoner. As early as 1693, he published his beautiful translation of the 'Veni Creator Spiritus,' beginning:

'Creator Spirit, by Whose aid  
The world's foundations first were laid.'

Alexander Pope (1688-1744) gave of his best to Catholic hymnody. His 'Vital Spark' is well known, as also his 'Father of all in every age'; but his translation of St. Thomas' 'Lauda Sion' is unfamiliar to many, on which account I may quote the last stanza:

'Gracious Jesus, Lord Divine,  
Preserve us, feed us, lest we stray;  
And through the lonely vale of time  
Conduct us to the realms of day.  
Source of uncreated Light,  
Matchless Goodness, boundless Might,  
Fed by Thy care, Thy bounty blest,  
Hereafter give Thy flock a place  
Amongst Thy guests a chosen race,  
The heirs of everlasting rest.

In regard to Pope, I may add it is not generally known that he translated the hymn, 'O Deus, ego amo

Te' (the earliest English translation), at the request of Father Adam Pigott, S.J., who died at Croxden, on April 30, 1751.

Students of English Catholic hymnody will find much to interest them in the various editions of *The Evening Office of the Church*, which appeared in the years 1710, 1725, 1748, and 1760. In 1763 there was published a complete translation of the Roman Breviary, in four volumes, including new translations of the hymns. All these works, it is well to note, were issued without a musical setting. At length, in 1766, there was published the earliest Catholic service book, with music for English Catholics—namely, *Sacred Hymns, Anthems, and Versicles for Morning and Evening Service*, in two parts, compiled by Charles Barbandt. It was printed for the author, in octavo, and had the title-page printed in Latin, English, and French. This Charles Barbandt was organist of the Bavarian Embassy Chapel, London; and he it was who gave lessons to Samuel Webbe. Even a more interesting book is *An Essay on the Church Plain Chant*, the second part of which contains 'anthems, litanies, proses, and hymns as they are sung at the public chapels at London'; published by an Irishman, James P. Coghlan, in 1782. Ten years later, in 1792, appeared Webbe's *Collection of Motets and Antiphons*; and then English Catholic hymnody was able to come out in the open, owing to a relaxation in the penal laws.

Coming down to more modern times, in the first decade of the nineteenth century there was issued a collection of Catholic hymns. About the same time a new hymn-book (of which the present writer has a copy), entitled *Vespers; or, Evening Office of the Church*, was printed by Wegan of Dublin—all the more interesting as it contains the music for the hymns.

A very remarkable *Collection of Spiritual Songs* was published by the Rev. Dr. Alexander Geddes in 1791; and the chief feature of the work, ostensibly designed for Scotch Catholics, was that the hymns were directed to be sung to popular Scotch melodies. Geddes died under ecclesiastical censure on February 26, 1802.

In 1806 and 1807 the Rev. Nicholas Gilbert published a small volume of *Catholic Hymns*, which was reprinted in 1823 by Father George L. Haydock, of Ugthorpe, in Yorkshire—the editor of Haydock's Bible (1811). In 1823 Father Haydock printed at Whitby a second collection, which includes the former, but with the addition of thirty-nine hymns.

Not many would suppose that the erudite historian, the Rev. Dr. Lingard (1771-1841) had a taste for hymn-writing, but at least one of his hymns has attained world-wide popularity. This is the charming 'Hail, Queen of Heaven,' which first appeared in his *Manual of Prayers*, published at York in 1840.

As I write I have before me an exceedingly scarce duodecimo, *The Catholic Choralist* (1842), dedicated to Father Theobald Mathew, the Apostle of Temperance, compiled by Father William Young, of Dublin, a brother of the saintly Father Henry Young, whose biography has been so charmingly written by Lady Georgiana Fullerton. In addition to the Breviary hymns, there are a number of original verses, including twenty temperance hymns. The chief attraction, however, of this little work is the musical setting of fifty odd hymns, mostly adaptations to airs by Beethoven, Mozart, Pleyel, Haydn, Mazzinghi, Bach, Kotzeluch, and Webbe.

But the first really good modern collection of English hymns was due to Father Edward Caswell, in his *Lyra Catholica* (1849), containing two hundred translations from the Breviary, Missal, and other sources. In the same year appeared Father Faber's delightful *St. Wilfrid's Hymn-Book*, a tiny work containing eleven hymns, of which two are still sung—namely, 'Hail, holy Joseph—hail!' and 'Mother of Mercy, day by day!' It was the present writer's good fortune to spend many a pleasant evening, during the years 1890-94, in Father Faber's Grotto at St. Wilfrid's College, Oakamoor (Staffordshire), where the distinguished Oratorian wrote these eleven hymns in 1847-48. Here also he wrote his 'Jesus and Mary' (1849), in which appeared 'Dear Husband of Mary,' 'Dear Little One, how sweet Thou art!' 'O turn to Jesus, Mother—turn!' and 'Sing, sing, ye Angel Bands.' In

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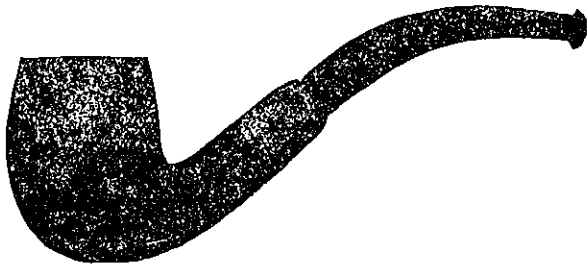
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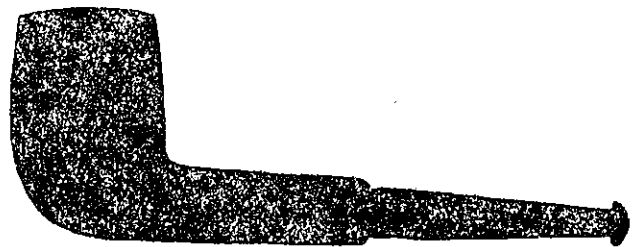
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1852 there appeared a second edition of *St. Wilfrid's Hymn-Book*, containing twenty additional hymns.

Matthew Brydges, in his *Hymns for the Use of Catholics* (1848-1851), wrote some beautiful hymns, including: 'Rose of the Cross, thou Mystic Flower,' 'Wave the sweet censer,—wave,' 'Rise, glorious Conqueror,—rise,' and 'Crown Him with many crowns.' He also issued *Passion of Jesus* (1852), in which occur: 'From circles starred with many a gem,' 'Holy of Holies, Seat of Love,' 'Rise, O Lord, in all Thy glory!' and 'The Wine-press, the Wine-press!'

J. Richard Best, in 1849, issued *Church Hymns, in English, that may be sung to the Old Church Music*; and two years later, in 1851, Father Formby's *Catholic Hymns* were productive of much good. *Catholic Hymn Tunes and Litanies*, by the Rev. J. M. Capes, was published in 1849; followed by *Easy Hymn Tunes for Catholic Schools* in 1851, in which appeared for the first time a musical setting for Dr. Lingard's hymn, 'Hail, Queen of Heaven.' Another interesting book with music, is *Easy Music for Church Choirs*, issued in 1853; while the same year saw a musical setting of Father Formby's hymns by Sir John Lambert. *St. Winifred's Hymn-Book*, in 1854, had a considerable vogue.

In 1854 appeared *Oratory Hymns*, edited by Father Faber, to which was added the music for the various hymns, as sung at the London Oratory. It is no exaggeration to say that this volume was a powerful auxiliary in the work of conversion, and gave a great stimulus to Catholic congregational singing. It contained hymns by Faber, Newman, and others; but the music was mostly adapted. No doubt something might be said in favor of judicious adaptations from such masters as Beethoven and Mozart, but the setting of really beautiful verses to popular Irish and English tunes was in questionable taste. One of the hymns, 'Daily, Daily,' was written by Father Henry Bittleston, M.A. (who became an Oratorian), in March, 1850, and is still popular. . . . A little known fact in connection with these adaptations is that Father Faber's exquisite hymn, 'I was wandering and weary,' was set to a tune composed by the illustrious Cardinal Newman.

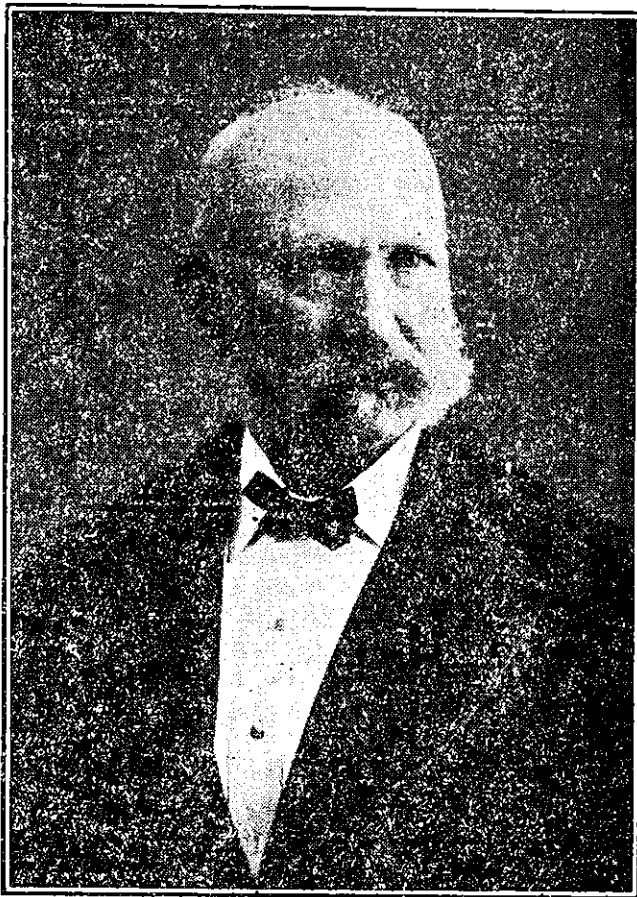
Of contemporary hymn-writers with Faber and Caswall must be mentioned Father Formby, Father Furniss, Father John Wyse, Bishop Chadwick; Father Christie, S.J.; Father Peter Galways, S.J.; Father Potter, and Father C. Pise, chaplain to the U.S. Senate. Others were Catholic poets like Robert Monteth, Adelaide Procter, Canon Oakeley, Aubrey de Vere, the Rev. Dr. Rawes, and Lady Georgiana Fullarton.

Perhaps on another occasion I may be tempted to treat of English Catholic hymnody in modern times; but meanwhile I wish to recommend *Arundel Hymns*, edited by the Duke of Norfolk and Charles T. Gatty, as about the best collection at present before the public.

### The Late Mr. Michael O'Meara, MELBOURNE

A notable figure in Irish and Catholic circles in Victoria (says the *Melbourne Advocate*) passed away on January 2, in the person of Mr. Michael O'Meara. Born at Woodford, in County Tipperary, in 1829—the year of Catholic Emancipation—he had reached the ripe age of 84. When 18 years old he joined the Royal Irish Constabulary, and was a police officer during the terrible years of the Irish famine, and witnessed harrowing scenes, that were ever vivid in his memory. The discovery of gold in Australia induced him to emigrate and seek his fortune in the new land, and he arrived in Melbourne in 1853, having as cabin mates the late Sir Henry Wrixon and Judge J. J. Casey. After varying fortunes on the goldfields at Castlemaine, he joined the Victorian police force, and served under Mr. Robert O'Hara Burke, who was then Superintendent of Police, who afterwards led, in company with Wills, the famous exploring expedition across Australia. Mr. O'Meara and Mr. Burke had served together in the Royal Irish

Constabulary, and were warm friends. In a short time he was made a senior constable, and placed in charge of a station. He had many trying adventures with bushrangers and other law-breakers, and was always noted for his fearlessness. When doing gold escort duty at Violet Town in 1861 he had the misfortune to lose two fingers of his right hand by a gun explosion, and was thereby forced to sever his connection with the Victorian police. He then secured an appointment in the Railways and Roads department, and remained a Civil Servant until he retired on pension nineteen years ago.



The Late Mr. Michael O'Meara.

In the early sixties he began to take an active interest in Irish and Catholic matters. He joined St. Patrick's Society, and was president on several occasions, and a member of the managing committee for close on forty years. He was one of the founders of the United Friendly Societies' Dispensary. He was always a zealous worker in Church affairs; was one of the first members of the League of the Cross, and took a deep interest in the St. Vincent de Paul Society.

In 1858 he married Margaret Patterson, whose brother, Sir James B. Patterson, was for many years a member of the Victorian Parliament, and was Premier of the State in 1893-4. This lady predeceased him by nearly fifty years. His second wife was Catherine Cashin, whose family was well known in Raitown, near Clonmel, County Tipperary. She died four years ago. He leaves behind him to mourn the loss of a good father—Mr. J. T. P. O'Meara, the managing editor of the *Austral Light*, and lay secretary of the Australian Catholic Truth Society; Mrs. Lawson, and Sister Pancratius, of the Convent of Mercy, Fitzroy. Mr. James Butler, of Palmerston North, is a nephew of the deceased. He was buried from his son's residence on January 4, and the respect in which he was held was manifested by the large attendance at his funeral. Among the pall-bearers were the Lord Mayor of Melbourne, Mr. P. C. Quirk (State Parliamentary Librarian), and Dr. T. P. McInerney (Warden of the Senate of the University). In the words of his Grace the Archbishop of Melbourne, 'he had reached a ripe old age, and in the days of his activity and strength he labored well for Church and State, and gave an example of virtue to younger men which will survive him long.'

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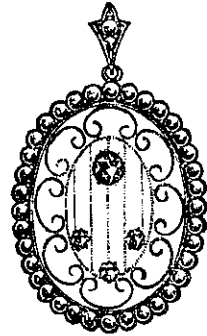


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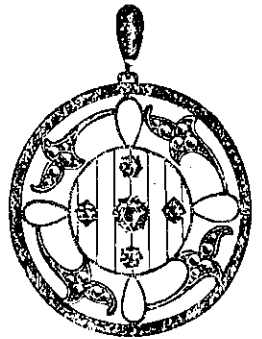
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## MILITANT CATHOLICITY

A friend, a few months ago (writes our Christchurch correspondent), felt so interested in a movement for the distribution of Catholic literature in the most frequented streets and public resorts in Melbourne, that, besides sending a contribution to help on the good work, he asked to be supplied with particulars regarding the *modus operandi*. The originator and principal in the movement, which has proved eminently successful, is a young man, a convert to our holy faith. For the information of *Tablet* readers, who will naturally be interested in the subject, I give herewith a copy of a letter received from the originator of the movement:—

'4 Richmond Hill Cottages, Bridge Rd.,

'Richmond, Melbourne, Dec. 9, 1912.

'My dear —,

'Your letter to hand, and I must heartily thank you for the interest you evince in my work. I am only too pleased to give you further details regarding it, although it is so simple that it can be described in a few lines. A portable box, whose dimensions are 2ft by 1½ft by 5in, is all the apparatus required. The lid of this when opened displays 2 dozen pamphlets, the titles of which form an index to those available for distribution. A movable sign is attached to the lid on which is written, 'Catholic Truth Pamphlets for Non-Catholics—Free.' Thus equipped, some popular resort is chosen—say the entrance to a public park or gardens, the beach, or some public-discussion ground where men are wont to congregate—and there your wares are displayed, and subjected to the curiosity, the interest, and sometimes the ridicule of the crowd. In addition to the pamphlets, a small stock of the cheap editions of controversial literature is carried. For these a good demand exists, and to ensure their return the addresses of the borrowers are obtained. A "question box" is also carried; this is a very necessary adjunct, for it saves one getting into a discussion, for should questions touching on controversial matters be asked, one just says: 'Kindly write down your query, place it in the box, and a qualified authority will answer it.' 'Tis now four months since the scheme was started, and for that period 56 dozen pamphlets have been distributed and 20 large books circulated amongst 32 persons. Thanks be to God for the grace given to accomplish this, and may His blessing be poured out on those generous benefactors who have provided the means to carry it out, and may He also lead many more to take up this simple work, so that in the coming year, *Deo volente*, the number may be multiplied a hundred-fold.

'As you have so kindly offered, per medium of the *N.Z. Tablet*, to endeavor to get this work taken up in the Dominion, may I suggest one or two thoughts that may help you in this matter. Both in England and America this movement has caught on, with most encouraging results, hundreds of thousands of pamphlets having been circulated; and surely here in Australasia, where the rank and file of our Catholic brethren enjoy so much more "leisure and treasure" as compared with older countries, we should fall in line, and give a practical answer to the question that during the last decade has come so much to the fore—"What are we doing for non-Catholics?"

'Again, what better means can we take to oppose the rapid advance that Rationalism is making than fighting it with its own weapons? Its main weapon is the printing press. Since 1902, one million and a half of their "cheap reprints" of standard works of such authors as Huxley, Darwin, Tyndall, Renan, Clodd, Haeckel, etc., have been issued. To combat these, many excellent pamphlets have been written by the foremost intellects of the Church—Fathers Gerard, Rickaby, Hull, Smith, etc., and prominent laymen, such as Windle, Mooney, Toke, Sweetman. The great difficulty has been to place them in the hands of those for whom they are written. Where are our bands of Catholic scouts who will do the work done by the Clinon Scouts, when Blatchford's *Merric England* was first published? Cycling and tramping through

England, they sold one million copies. Proportionate to our population, what should prevent us from achieving like results? Their labors were for the material welfare of mankind; what should we not do for the cause of God and His Holy Church? ?

'Thanking you once more for your kindly interest, and wishing you every blessing in the coming year,

'Believe me, yours very faithfully,

CHAS. A. BROWNE.'

## Marist Brothers' School, Hawkestone St.

WELLINGTON

For some reason we did not receive the report of the annual distribution of prizes at the above school when we published the reports of the other schools in Wellington. At the request of a correspondent we now supply the omission.

The Rev. Father Hickson presided, and wished the boys and their teachers very happy holidays and a safe return after vacation. He also presented the Sixth Standard boys with their proficiency certificates. Father Hickson urged these boys to continue their studies in some Catholic secondary school or college, and if any difficulties stood in the way of their doing so, the clergy and others interested in their welfare would come to their aid until they were allowed their rights—viz., to take free places in Catholic secondary schools.

Sixth Standard.—A. Johnson, 1st Christian doctrine, 1st spelling, 1st drawing, 1st aggregate merit, 2nd composition. A. Costello, 1st arithmetic, 1st diligence. A. Fitzgerald, 1st reading, 1st spelling, 1st composition, 2nd Christian doctrine, wins the shield presented by Mrs. T. G. Macarthy. P. Gallagher, 1st algebra, 2nd drawing, 2nd arithmetic, 2nd spelling, 2nd aggregate merit. J. Burke, 1st geography, 2nd reading. M. Kelly, 1st grammar, 2nd writing. P. Brooky, 2nd arithmetic. J. Shivan, 3rd composition. E. Gibbs, 1st writing.

The gold medal presented by his Grace the Archbishop goes to A. Johnson for Christian doctrine. The gold medal presented by Rev. Father Hickson was won by A. Costelloe for good conduct. The Rev. Father Venning gold medal memorial, presented by the Marist Brothers' Old Boys, goes to P. Gallagher for general proficiency. Sixth Standard: Certificate of proficiency—A. Costelloe, A. Johnston, J. Burke, R. Ferris, P. Brooky, M. Kelly, P. Gallagher. Certificate of competency, J. Shivan.

Fifth Standard.—V. Whitaker, arithmetic 1; aggregate merit 1; H. Maney, diligence and composition 1; F. Levin, spelling 1, geography 1, and 2nd aggregate merit; C. Finucane, writing 1, arithmetic 2; G. Hill, arithmetic 2; P. Denehy, drawing 1, composition 2; J. Garrett, map drawing 1, spelling 2; F. Reeves, reading 1, Christian doctrine 2; F. Henry, Christian doctrine 1; T. Exton, writing 2; C. Baker, geography 2; W. Sullivan, good conduct; C. Trehey, good conduct.

Fourth Standard.—Good conduct, F. Fulton (medal), J. O'Brien 2. Christian doctrine, L. Duffou; aggregate merit, R. Muggeridge 1, F. Fulton 2, A. Mulhane 3; arithmetic, F. Fulton and R. Muggeridge (equal) 1, William Thomas 2; English, A. Hagan 1, F. McFadden 2; reading, G. Swan 1; drawing, T. Sellars 1; writing, L. Coffey 1, D. Daily 2; geography, L. O'Connell 1, R. Moynihan 2; regular attendance, J. Hawken and R. Muggeridge (equal); arithmetic, J. Wheeler; diligence, H. Kerins; Christian doctrine, J. Hawken 2. The Rev. Brother Mark gold medal memorial, presented by the M.B. Old Boys, goes to J. Hawken for regular attendance. The gold medal (special) for aggregate merit, presented by an Old Boy, goes to R. Muggeridge.

Third Standard.—Good conduct, A. Scanlon (medal); Christian doctrine, H. Trehey; aggregate merit, A. Scanlon 1, G. McDonald 2, L. Brooks 3; arithmetic, G. McDonald; geography, G. McDonald; spelling, C. Knight; drawing, B. Kay; geography, G.

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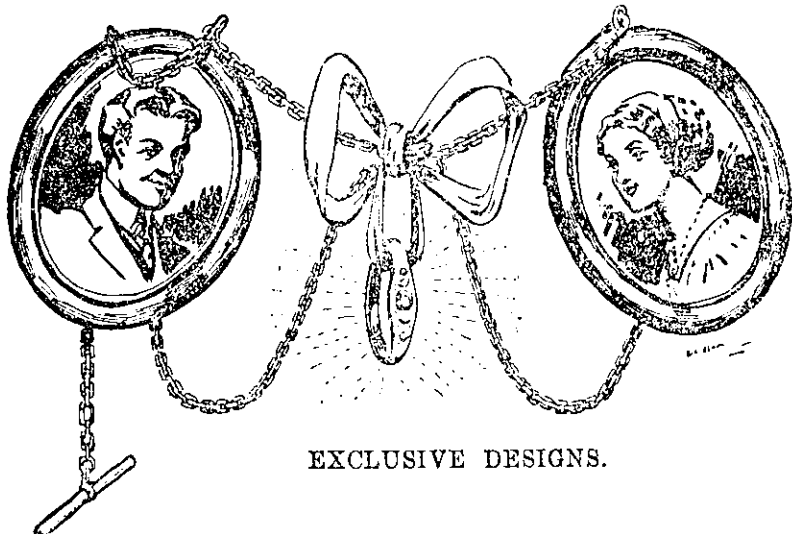
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## GERMAN CATHOLICS AND THE JESUITS

The Catholics of Germany (writes 'Viator,' in the *Catholic Times*) have thrown down the gauntlet to the Government. What they are demanding are the elementary rights of citizenship—namely, equality before the law for all Germans. Exceptional laws, that is to say, laws affecting only a certain class of a people, must always be considered as a measure of oppression and a tyranny. Bismarck endeavoured to reduce the Catholic Church to servitude by his infamous May laws. The German Bishops resisted the oppressive enactments and went to prison. The Kulturkampf raged fiercely, but the Catholics of Germany never wavered in their fidelity. Persecution of religion cannot fail to react even on the inhabitants of a country who are not affected directly by that persecution. So it was in Germany. Crime increased to an alarming extent among the non-Catholics. When an attempt was made on the life of William I., that Emperor thought it was high time to repeal measures which were tending to undermine religion. He saw that only a return to religion would ensure among all classes the observance of the precepts laid down by the Decalogue.

Bismarck went to Canossa. Negotiations were entered into between Germany and the Vatican. The Holy See did not obtain all it demanded. The May Laws were repealed, but religious activity was prohibited to the Jesuits and kindred Orders in German territory. When a political difference arose between Germany and Spain, in connection with the Caroline Islands, war between the two countries was avoided by recourse to arbitration. Germany proposed Leo XIII. as arbitrator, and Catholic Spain readily assented to the proposal. On the occasion of that Pope's jubilee one of the most costly presents was that of William I. After the occupation of Rome by the Italians the rule was adopted that no Catholic head of a State should visit the King of Italy in the Eternal City. When President Loubet did so it was, no doubt, with the intention of bringing about a rupture with the Vatican and the separation of Church and State in France. The Emperor William II., though a non-Catholic monarch, found means of paying honor to the Pope in visiting Rome. He brought to the Eternal City his own horses and state carriage as well as a numerous retinue, and paid an official visit to the Vatican, the procession starting from the German Embassy. Leo XIII. had a great regard for the youthful German Emperor, and William II. a sincere admiration for the great Pontiff.

No small importance has been attached by the German Catholics to William II.'s well-known religious bend of character. But it is a great mistake to count upon unreliable factors. Catholics are so accustomed to get but scanty justice from Governments that they are apt to attach an exaggerated importance to a few kind words or to a compliment which a politician or a writer may bestow upon them. It has been the policy of William II. and the German Government to feed the Catholics of the Fatherland on such diet.

The Catholic Centre

is the strong Parliamentary party of Germany. On whichever side its vote is, there is victory. This fact

is lost sight of when people praise the excellence of some German laws passed of recent years. These measures were almost always proposed and always carried into law by the Catholic Centre.

And now we ask ourselves, why should the Catholics of Germany tolerate any longer restrictions which banish from the native soil a portion of German citizens just because they belong to a religious Order? The Chancellor, in having recourse to figures and saying that the Protestants of Germany amount to forty millions, whereas there are but twenty-five millions of Catholics, used a very poor argument, and one that does not justify unjust measure against a minority. Are prejudice and the ignorance of a portion of the people, even if it be the larger portion, to shut the frontiers to the other portion? Have any of the allegations against the Jesuits ever been proved? That is

### A Challenge

which Herr Spahn, the leader of the Centre Party, has thrown down to the Reichstag. The Protestant Alliance of Germany is indeed loud and violent in its opposition to the return of the Jesuits, but among the forty millions of non-Catholics there are many millions of broad and fair-minded people who want equal rights for all. A great many are indifferent and do not trouble about the matter at all, and the Socialists, an ever-increasing portion of the people, are all for the repeal of the law, not, it is true, from any love of the Jesuits, but laws of exception establish a precedent which might some day be turned against themselves. To assert, therefore, that forty millions of Germans are against the return of the Jesuits is a fallacy.

The time has come when Catholics want deeds, not compliments. The Emperor William's visit to the historical Benedictine Abbey of Beuron, and his present to that Order of a piece of ground on Mount Sion in Jerusalem, obtained from the Sultan Abdul Hamid, are not sufficient to satisfy Catholics. Such acts have been apt to deceive Catholics. They were in danger of drifting into a Catholicism unduly tinged with the national colors of Germany. That danger was aggravated by the formation of mixed or interdenominational workmen's unions. The object may have been good as regards certain advantages of an economic nature. But any accentuation of religious differences had perforce to be avoided. Thus arises

### A Grave Danger

of religious indifference, or a notion that all religions are equally good. Pius X. was not blind to the danger threatening the spiritual welfare of his children. He foresaw that what was aimed at was Germanism for the German Catholics. His Encyclical has removed this danger. Close on the Encyclical follows the bold demand of the Centre in the Reichstag.

When at Berne, on the occasion of the Swiss military manoeuvres, the Emperor made a speech extolling Zwingli, the Swiss 'Reformer.' William II. implied that his own religious training had been that of the 'reformed' as distinct from the Lutheran denomination. At the unveiling of a monument to William the Silent he claimed descent not only from that monarch, but also from Admiral Coligny. It would be a mistake for Catholics to count much on the practical effects of his sympathy with them.

It has ever been an axiom that political parties, to get their rights enforced, must know how to use the psychological moment. May that prove the case in the issue pending between the Catholics of Germany and their Government.

In the recently published University public tests, St. Patrick's College, Ballarat, gained the highest number of Senior public passes amongst all the country colleges and high schools in the State (says the *Melbourne Advocate*). In the junior it secured second highest, and the highest number of distinctions.

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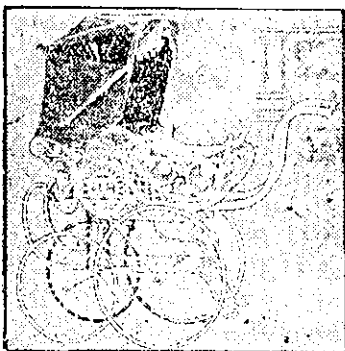
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## Science Siftings

By 'VOLT.'

### Electricity in Switzerland.

Owing to the large amount of water-power in Switzerland, electricity can be applied to good advantage and at low cost for heating buildings, and it is stated that it is also being used in a number of instances for the heating of churches. Among these are the churches of Walfalden, Schwellbrunn, Arosa, Sils, Brugg, Aengst, and others.

### A Sun-Power Plant.

An interesting report concerning irrigation by sun power is made by the British consul at Alexandria, who comments on the arrival from Philadelphia of the Shuman sun-heat absorber, which was tested and found to be satisfactory. The plant is being erected at Meadi, near Cairo, and will be used to pump water from the Nile to irrigate the surrounding land. In Egypt both coal and other kinds of fuel are expensive, but plenty of sunshine can be relied upon at all times of the year, so that the experiments with this practical sun-power plant will be of much interest to agricultural enterprise.

### A Novel Idea.

It has been reserved for a Dutchman to carry the penny-in-the-slot machine to its extreme limits. He has invented an automatic physician. In appearance the machine is a dignified man, the front of whose waistcoat is pierced with a number of openings, over each of which is inscribed the name of one of the commoner ailments to which humanity is subject. You put a penny in the slot set apart for your particular illness, and out pops a small quantity of medicine. This automatic doctor may be consulted by the sound as well as by the sick, for one of the slots delivers a 'refresher and tonic' distilled from wholesome herbs. The idea is certainly ingenious.

### The Composition of Food.

The substances found in foods are usually classified as water, protein, fat, carbohydrates and ash. Protein is an inclusive word for the chief substance in food which the body can use in rebuilding itself as use wears it out. Carbohydrates are the fuel of the body. They are converted at once into heat and energy, or if there is a surplus they are often stored in the body in the form of fat, to be used when nourishment is less abundant. Fat is also fuel, a more concentrated form of fuel than the carbohydrates. A certain quantity is stored in the body as a reserve heat supply. Ash stands for the mineral matters which are used in our bodies for building bones and teeth, and for a few other purposes. These minerals are for the most part building materials, but are not so important as protein, and are needed in smaller quantities.

### Wireless Stations.

France having planned to erect in her colonies a chain of wireless stations by means of which messages can be sent around the world, other countries are engaged upon similar projects for their colonies, especially Great Britain. The route chosen will take in Gibraltar, Malta, and Alexandria in the Mediterranean region, then Aden, Bombay, Colombo, and Singapore in the Indian Ocean region. From here the messages will reach Australia and will then be sent by different posts to Montreal and Glace Bay, crossing the Atlantic to Clifden. There will be branches from this general course so as to reach the Cape and other parts of the African coast, and also China, by way of Singapore, with one post located at Hong Kong. Germany is also at work upon an enterprise for connecting Berlin with the African colonies and the Pacific possessions. Messages will be sent across Africa from the east to the west coast. Italy also proposes to make connection with Africa, with one station at Pisa and others at Massauoh and Tripoli.

## Intercolonial

Rev. Father Power, of Sandgate, Queensland, who is about to pay a visit to his native Waterford, has been presented with a purse of sovereigns by his parishioners.

His Grace the Archbishop of Sydney on Sexagesima Sunday blessed and opened a new convent school at Erskineville, which, with price paid for site, had been erected at a cost of close on £2600.

Rev. Brother J. M. O'Dwyer, who had been principal of the Christian Brothers' College, Adelaide, for five years, has been transferred to Melbourne, where he has been appointed principal of the College of the Order in Victoria Parade.

In the cause of justice to all, and in the promotion of everything that is good for the Australian people, and for the Commonwealth itself, a move was made on Sunday, January 26, when the provisional committee of the Catholic Federation waited on his Grace the Most Rev. Dr. Kelly, Archbishop of Sydney, and received his approval and blessing on this work. Bro. P. S. Cleary (Warden-general of the A.H.C. Guild) and provisional president of the Federation, introduced the committee to his Grace.

The death occurred recently of Mother Mary Sebastian Whyte, Superior of the Convent of Mercy, Mornington, Victoria. She entered the Convent of Mercy, Fitzroy, in 1872, at the age of 17. In 1880 she was appointed mistress of novices, which office she held until the death of the foundress, Mother M. Ursula Frayne, in 1885, when she was elected Superior. She filled that position for twelve years, and during that time was successful in raising £8000 for the building of the chapel there, also £500 for a marble altar. In 1891 she visited Ireland, and returned with twelve postulants. In 1898, Mother Sebastian founded the convent at Mornington, and it was there that she passed away, after being an invalid for six years.

On Sunday, January 26, the Right Rev. Dr. Dwyer, Bishop of Maitland, blessed and opened the new school, to be conducted by the Sisters of St. Joseph, at Dungog. The building cost £649, and £135 was collected at the ceremony, the Bishop giving £20. His Lordship uttered a word of warning to the authorities against the dangers of trying to educate the young without religion, which could only bring about what it is doing in England—empty benches in those churches which adopt secularist schools; what it is producing in France, a youthful population notorious throughout the world for youthful criminality. The system of public instruction would be frankly denominational for those who believed in religion, and purely secular for those who did not.

The inaugural meeting of the Victorian State Council of the Catholic Federation was held on Saturday evening, January 25, at the Federation offices, Elizabeth street, Melbourne. There was a very large attendance of metropolitan and country delegates. The election of officers resulted as follows:—President, Mr. Frank E. O'Connell; vice-presidents, Messrs. W. L. Bowditch, M.A., and W. P. McMahon; treasurer, Mr. R. A. Warming, LL.B.; general secretary, Mr. T. J. O'Brien; hon. assistant secretary, Mr. E. J. Hayes; recording secretary, Mr. J. J. Cantwell; additional members of executive, Dr. A. L. Kenny, K.C.S.G., Dr. G. R. Baldwin, Messrs. W. J. A. Doherty, J. T. McInerney, Campbell Douglass, LL.B., J. E. Batchelor, and W. G. Browne. On the motion of Mr. T. J. O'Brien, seconded by Dr. A. L. Kenny, it was resolved 'That branches be requested not to elect any member of Parliament on any council in connection with the Federation, nor to permit any member of Parliament to speak at any meeting in connection with the Federation.' Very gratifying reports were received regarding the progress of the movement throughout the State, and it is confidently anticipated that a membership of at least 100,000 will be reached in Victoria this year. A resolution was carried heartily congratulating the Catholic people of New South Wales and New Zealand on the establishment of the Federation, and conveying best wishes for complete success.

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# The Catholic World

## FRANCE

### USELESS EXPENDITURE.

The Paris *Univers* has the following item from which may be drawn a number of morals:—St. Alban-d'Ay is a fine village situated in the mountains of Ardeche. In the village there are 157 children of school age. There are four schools to accommodate these children—two free or Catholic schools, and two lay or government schools. The two free schools have eighty-one boys and seventy-one girls; the two lay schools have four boys and one girl. The cost of the two lay schools is 6000 francs a year, the five pupils costing about 1200 francs to educate, each boy coming to 750 francs a year and the only girl costing 3000 francs. The free schools on the other hand do not cost the treasury anything.

### AN EDIFYING SIGHT.

The first Sunday of Advent the good people who attended Mass at the Abbatial Church of Notre des Ermites, France, beheld M. and Mme. Benoit Kaelin, followed by their twenty-four children, approaching the Holy Table. The oldest child was fifty years, the youngest twenty.

## GERMANY

### THE POSITION OF THE CENTRE PARTY.

The decision of the German Bundesrat of the Imperial Council making the anti-Jesuit Act more rigid in its repression of the activity of the religious Orders against which it is directed has had an excellent effect on the discipline of the Centre Party (says the *Catholic Times*). As in the case of every party which has fought in the political arena for many years, the Centre has had some critics even in the ranks of its friends—people who, whilst agreeing generally with its programme, have differed from it on this point or that. The Bundesrat has silenced these critics and objectors. All the Catholics now feel that it is their duty to put aside subordinate questions for the moment, and in the matter of religious liberty to press for equality with non-Catholics. They have closed up their ranks and with perfect unanimity demand fair play. A meeting which has just been held in Cologne to voice this claim was one of the largest and most important in the history of the Centre Party. By a resolution which was adopted it called upon the Bundesrat to revoke its recent decision and to abolish the obnoxious law in accordance with the will of the Reichstag, repeatedly expressed. If this demand is not complied with the agitation against the Act will become more and more formidable, and the Government will have to reckon upon an extremely difficult situation in the Reichstag.

## PORTUGAL

### THE RUIN OF THE COUNTRY.

*El Universo*, of Madrid, states that it is informed by a London correspondent who is in the closest relationship with King Manoel that there is no truth in the rumor that the Portuguese Monarchists intend to make another attack on the Republic from the Spanish frontier. The Monarchists have been well advised (says the *Catholic Times*) in resolving not to take such a course. The best policy for them to adopt is that of allowing the Republicans themselves to give the Republic its quietus. If the Republicans were well-meaning, well-conducted men, with honorable principles and an earnest desire to serve their country's interests, they would probably succeed, sooner or later, in making the Republican regime acceptable to the people. But they are self-seekers who do not understand disinterested motives. They have fomented disorder and kept it alive; have endeavoured to wreak vengeance on those who have in any way obstructed them in the execution of their schemes; and have mismanaged, muddled, and squandered the nation's finances. They have brought Portugal to such a condition that even a considerable number of those who

were formerly in favor of the Republic and helped to make it popular at the outset do not disguise their belief that the only method by which the land can be saved from utter ruin is the re-establishment of a military dictatorship.

## ROME

### A GREAT EDUCATIONAL WORK.

There can be no doubt that the work done by the Irish Christian Brothers in Rome is immensely to the benefit of the Church, the city, and the country (says a Rome correspondent). It is needless to dwell on the devotion with which the Brothers apply themselves to their labor of love—the training of those who seek knowledge. There is perhaps no place in the world where this work is subjected to keener examination than in Rome, for the city may be said to be international in the educational sense. It is therefore a testimony to the excellence of the results brought about by the Brothers' efforts to say that all who investigate them admire them. Whenever occasion offers many people who are eminently qualified to judge in this matter bear witness to the good fruit due to the Brothers' zeal. Expressions to this effect were heard from many at the distribution of prizes to the successful students of the Brothers' Free Night Schools, a ceremony which was performed by his Eminence Cardinal Bisleti. There was a representative gathering of British and Irish residents, with a distinguished visitor or two. It was stated that in the night schools there were last year over five hundred youths and men drawn from all walks of life. They desired to improve their minds, and the Brothers afforded them ample opportunities. English, French, German, indeed all the subjects that may be considered serviceable for those who seek to earn a living amongst progressive people, are well taught. The Dramatic Club showed what it could do by putting a play on the boards, and those present were unanimous in regarding it as a remarkable proof of the intelligence and ability of those who took part in it.

### TWO IRISH NOBLE FAMILIES.

The titular church of the Cardinal Archbishop of Seville has a special interest for Irish Catholics. On the floor outside the balustrade of the high altar are two marble inscribed slabs of large size let into the pavement, recording, as Donovan's *Rome* has it, 'the virtues and the vicissitudes of members of the noble families of O'Nial and O'Donnell, whose remains repose beneath their monumental slabs.' King James I. of England having determined on the ruin of O'Nial, he, together with his wife, his two younger sons, and nephew, and the other, O'Donnell, Earl of Tyrconnel, with his son and brother, fled their country for ever, and reached Rome, 'the common parent of all nations.' Here in this church the epitaphs recall the fate of these 'banished Earls,' and to this spot on the Janiculum Hill the pilgrims from Ireland turn their steps when they visit the Eternal City.

## UNITED STATES

### DEVOTED TO THE SERVICE OF GOD.

Miss Martha Hickey, the last of a family of seven to embrace the religious life, entered recently the novitiate of the Sisters of Notre Dame, the Summit, Walnut Hills, Cincinnati. There were seven in the Hickey family, five brothers, who are all priests of the Cincinnati archdiocese, and two sisters. One sister has been a Notre Dame nun for many years. Miss Martha is the youngest, and since the death of her mother a few years ago, has been alone in the world. Her decision to enter the convent makes the last link in a remarkable record—a whole family devoting themselves completely to the service of God. The brothers are all prominent pastors. Rev. William D. Hickey is pastor of St. Joseph's Church, Dayton, and Dean of that district; Rev. Charles H. Hickey is pastor of Sacred Heart Church, Dayton; Rev. Edward P. is pastor of Holy Trinity Church, Middletown; Rev. John Hickey, pastor of Holy Name Church, Mount Auburn, Cincinnati, and Rev. George, pastor of St. Mary's Church, Urbana.

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TO THOSE ABOUT TO BE MARRIED—Be sure  
and get one of Baker's Lucky Wedding Rings.  
He has them from 10s to £3. And don't  
forget that a Useful present is given with  
every Wedding Ring purchased.

BAKER Specialises in Rings and gives  
the Best Possible Value every time.

A PRIVATE ROOM is at your disposal to  
select goods in, and all our ring business  
we are most careful about and guarantee  
is treated in the most strictly private and  
confidential manner.

For Selection and Value come to

**W. BAKER,**  
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(Next Bank of New Zealand) **GORE**

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QUEENSTOWN, LAKE WAKATIPU.

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Houses in Otago. Suites of Rooms  
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First-class Stabling.

Horses and Buggies for Hire.

**Madam !**

If there is anything you require in China,  
Glass, or Earthenware, get it while.....

**Craig's Great Ex-  
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Do you know you can save 2/ to 10/- in  
the £1? Just call at 33 MANNERS ST.  
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**Now !**

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We Have the WHEEL which best befits mankind of both sexes and all ages; the rich, the poor, and the fellow in between.

The NEW HUDSON MOTOR CYCLE is something to crow about, with its Triple-speed Gear and Free Engine, and all that tends to lighten life's journey.

OUR DEFIANCE BICYCLE at £12 10s is the best that ever donned a pair of tyres, for the man who desires style as well as utility; and we have Machines down to £7, for the man who needs a Bicycle to hack around in all weathers, under all conditions, and on all roads.

MOTHERS, WE CAN SERVE YOU! Let us ease the family load by supplying you with one of CLEGG'S GO-CARTS, which we sell at the Maker's Prices.

**J. McCORKINDALE & CO. - Popular Cycle Works - Main Street, GORE**



## GENERAL

## THE OZANAM CENTENARY.

The movement for the celebration on the 23rd April next of the centenary of Frederic Ozanam is becoming general on the Continent. In Milan, where he was born, a special committee which has been appointed to promote it, has decided to bring out a cheap edition of his life, and in Paris, where through his activity and his fearless devotion to the faith his influence became so powerful for good, the Catholics are taking steps to make the commemoration worthy of the man. The English-speaking people (says the *Catholic Times*) are about to enter into rivalry with the foreigners in paying tribute to Ozanam's memory. Nothing could be better than that some project such as that adopted at Milan for making his life better known and the stimulus of his example more widely felt by the rising generation should be initiated by his admirers. The world needs to-day as it did in his lifetime lay apostles governed by the spirit that animated him. Too often there is ground now for saying what was said to those around him before he founded the Society of St. Vincent de Paul: 'You are full of talk and theory, but there it ends.' Ozanam was no mere theorist. He was essentially practical and was ready to make any sacrifice in order that Catholic ideals might be realised.

## A MIDNIGHT 'BARK.'

One night recently, just as the members of a South Island chemist's household had retired, someone—a visitor—was suddenly seized with a violent fit of coughing. It was a dry, 'nagging' cough at first, that tickled the throat and irritated the chest, but it gradually grew worse, and by midnight had developed into a veritable 'bark.' The coughing was incessant, everyone was kept awake, and at length the chemist in dismay went downstairs to his shop and got a bottle of cough cure which he took up to the coughing visitor. The visitor took one dose. The coughing ceased immediately. In the morning the visitor asked the chemist 'What was that remarkable stuff you gave me for my cough last night? It stopped my cough like magic!'

'That was Baxter's Lung Preserver, the best Cough Cure I have in the shop,' replied the chemist. 'It's a sure cure for all throat and lung affections, and is famous because it cures quickly. I always use it myself, and have never known it to fail.'

'1/10 the large-sized bottle at chemists and stores,' smiled the visitor, 'I've read a lot about Baxter's—and now I know.'

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See the Latest  
DRAUGHT-PROOF  
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Very Cosy!

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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.

## SOME EXCELLENT MEAT SUBSTITUTES.

The following are some unusual entrees which may be used as meat substitutes, and will be found new and decidedly useful during the Lenten season:—

**Spinach.**—Take three pounds of spinach, clean and rinse well in several waters, remove any portion that is bad; put into a saucepan without any water, keep the lid on except when occasionally stirring; cook one-half hour, remove and rub through a sieve; add one ounce of butter, a little pepper, and salt.

**Haricot Stock for Gravy.**—One-quarter pound of brown beans, one quart of boiling water. Boil for two hours, strain, and rub through a sieve; add more water if required to make one pint of stock. Season with one-half (scant) teaspoonful of salt, and one-half salt-spoonful of pepper.

**Butter Sauce.**—One ounce of butter, one ounce of flour, a pinch of salt, and a dash of pepper, one-half pint of milk. Put the milk on to boil, and while this is being done mix the flour with a little cold water or cold milk; stir into the hot milk, add the butter and seasoning, bring to the boil, stirring all the time; cook three minutes.

**Brown Gravy.**—One ounce of butter, one medium-sized onion, one pint of haricot stock, salt, catsup, browned flour. Melt the butter in a saucepan, slice the onion, and cook in the butter until transparent, but not too brown. Add the stock, salt; strain, stir in two tablespoonfuls of browned flour, let cook five minutes, and serve very hot.

**Steamed Cucumbers.**—Proportions: One cucumber, one medium-sized onion, one-half teaspoonful of sage, one-half teaspoonful of marjoram, three ounces of bread crumbs, one saltspoonful of salt, and two good dashes of white pepper. Peel the cucumber, halve it, scoop out the inside, stuff with onion, sage, thyme, and bread crumbs, season; steam until tender and serve with butter sauce.

**Spanish Cheese Dish.**—Two pounds of potatoes, two grated onions, two eggs, one saltspoonful of pepper, and one teaspoonful of salt, one-third of a cupful of grated cheese. Wash, peel, and steam the potatoes until thoroughly cooked, then put into a basin, mash with a fork, mix with the grated onions, add the eggs and the seasoning, and form into balls. Sprinkle with the grated cheese and bake in well-greased patty pans for half an hour.

**Macaroni Bignettes.**—One quarter pound of macaroni, one tablespoonful of chopped parsley, one grated onion, five ounces of bread crumbs, two eggs. Put the macaroni into boiling water: boil until tender; add salt when half cooked. Strain and chop fine, then add the parsley, onion, bread crumbs, and one egg; make into balls; then take the second egg, break, and roll the balls first in this, then in the bread crumbs and fry in very hot fat. Drain on brown paper. Serve garnished with parsley or fried slices of tomato.

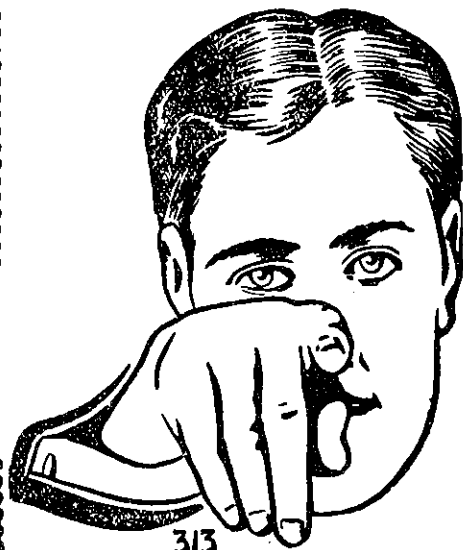
**Savoury Sausages.**—One pint of bread crumbs, one pint of mashed potatoes, two hard-boiled eggs, one onion, one teaspoonful of parsley, one-half teaspoonful of thyme, one teaspoonful of salt, one saltspoonful of white pepper, one ounce of melted butter, one beaten-up egg. Mix the bread crumbs and mashed potatoes together, add the hard-boiled eggs cut up finely and the onion well chopped, along with the thyme and parsley, add salt and pepper, and melted butter. Bind with the beaten-up egg, shape into balls or rolls of uniform size, dip into milk, roll in flour, fry in smoking hot, deep fat. Excellent served with well-seasoned, strained, thickened tomato sauce or with brown gravy.

*Maureen*

## When Camping

You will be wise to have with you a bottle of SYMINGTON'S COFFEE ESSENCE. The preparation of a delightfully palatable and invigorating cup of Coffee when you use SYMINGTON'S is simplicity itself.

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This is borne out by facts as scores of homes round about here can testify.

Furniture that is slammed together anyhow is no use to anyone—it costs as much as Pegden's and doesn't look as well or last a quarter of the time.

When you want furniture—whether it is a whole outfit or a single piece—come to Pegden's where every article is well and honestly made in all styles from the best of timber.

**W. Pegden, Art Furniture Manufacturer,**  
PALMERSTON NORTH

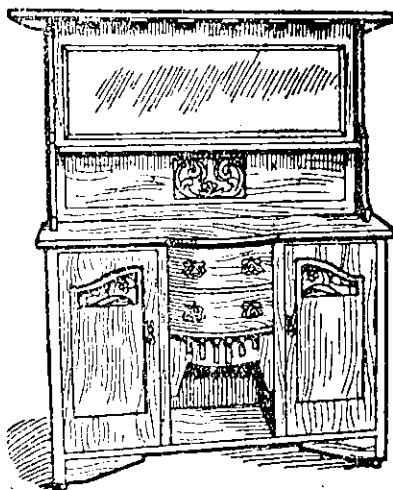
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## THE BRAIN IS THE MAN

Therefore it is essential that we keep the Brain in a healthy condition, for when the Brain becomes fatigued our power to resist disease and other bodily ailments is destroyed; then comes Nervous Break-down, Debility, and other derangements of the System.

### PHOSPHORTON

is a Perfect Food for the Brain; it keeps it healthy and active; it contains just those ingredients which are the constituents of the Brain; and it clears the blood of all those impurities which clog and muddle the brain. PHOSPHORTON means Health, Strength, and Happiness, and you should always have a bottle by you. Send to-day.

A 2/6 bottle contains 32 doses

A 4/6 " " " 64 "

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At all Clubs, the Leading Hotels,  
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Don't forget to take a supply of "HIGHLANDER" with you when Picnicing, Camping-out or Holiday Making! . . .

It's a real treat to have plenty of delicious Full Cream milk, and just as handy and convenient as a tin of tea or sugar . . .

"You can depend upon it!"

## Highlander Condensed Milk

"PASS THE MUSTARD!"

No dinner-table is complete without mustard—Colman's Mustard. Who would miss the delightful zest it gives to the taste of meat? No one.

COLMAN'S MUSTARD.

# On the Land

## GENERAL.

Recently a good shearing tally was put up at Taihape—namely, 614 two-tooth wethers in eight hours 40 minutes by three men, but it has since been beaten at a Raetihi shed. Three local shearers tallied 626 for a similar time, the individual tallies being 216, 205, and 205 as against 237, 216, and 161.

Experiments in Ireland have shown that 6cwt per acre of superphosphate applied early in spring will destroy moss in pastures. In exceptional cases, where there is a dense carpet of moss, a similar application may be required the following season. The destructive effect is attributed to the acidity of the superphosphate.

An experiment has been carried out in Germany with potash salts to determine to what extent they protect plants from frost injury. The plots treated with kamit remained unfrozen, while the untreated plot was frozen hard. The plants on the treated plots, though looking worse at first, soon recovered, and received no harm from the frost.

The payments made by the Ballance Dairy Company for milk and cream delivered to its butter factories and creameries during December amounted to £8000. This is the largest sum paid by the company in one month since it commenced operations 17 years ago. The company is shipping a large proportion of its output to America. A consignment of 1000 boxes has been forwarded to Vancouver.

The crops, especially the wheat crops (says the *Christchurch Press*), are looking remarkably well in the fields between Kaiapoi and Rangiora. Most of the fields give evidence of heavy yields, though here and there a low-lying field looks sickly. Threshing has already commenced, and should fine weather continue little leading in will be done, as most of the stuff can be threshed from the stook. The late rain has improved the grass very much in the North Canterbury district, especially on the lighter soils where it has suffered from the hot days and scorching north-westers.

There were only medium yardings of fat cattle, fat lambs, and pigs at Burnside last week. The entry of fat sheep was up to the average. The small yarding (131) of fat cattle was keenly competed for at prices fully 10s to 15s per head in advance of previous week's rates. It was a mixed yarding, consisting chiefly of cows and heifers. Quotations: Best bullocks, £13 10s to £14 7s 6d; good do, £11 10s to £12 15s; best cows and heifers, £10 to £10 7s 6d. The bulk of the 2292 fat sheep were medium-weight good butchers' sorts, which were keenly competed for at prices about 2s in advance of previous week's rates. Quotations: Best wethers, 23s 6d to 25s; extra do, to 26s 6d; good do, 21s to 23s; best ewes, 21s to 22s 3d; good, 18s to 20s 6d. Owing to the small entry (310) of fat lambs prices were firmer, some pens being 1s 6d dearer than at last sale. Quotations: Best lambs, 16s 6d to 18s 6d; good, 15s to 16s. The prices for pigs of all sorts showed little change from rates ruling at previous sales.

At Addington last week there was a heavy yarding of store sheep, but very small entries of fat sheep and lambs. Other descriptions of stock came forward in average numbers. Store sheep were in good demand, and fat lambs sold at about previous week's rates, but fat sheep sold at a considerable advance in consequence of the very short yarding. There was an advance in fat cattle. Bacon pigs were easier, but porkers showed no change. There were only 727 fat lambs penned, and they were mostly of medium quality. Best lambs made 16s to 17s 8d; and lighter, 13s 1d to 15s 6d. The yarding of fat sheep totalled a little under 3000, and the supply was barely sufficient for butchers' requirements. The consequence was that prices advanced 2s per head for ewes, and 1s 6d for wethers. The range of prices was: Prime wethers, 20s to 22s 10d; lighter, 17s to 19s 6d; prime ewes, 18s to 22s; others, 15s to 17s 8d. One hundred and seventy-six head of fat cattle came forward. The yarding included

some exceptionally good animals, and the demand, owing to the short supply, was much keener than the previous week, beef showing an advance all round equal to 1s 6d per 100lb. Steers realised £7 17s 6d to £11; extra, £13 5s, £14, and £14 15s; heifers, £5 17s 6d to £11; extra, to £12. Fat pigs were represented by a good entry, but the demand for baconers was easier. Porkers on the other hand were in fair demand. Heavy baconers realised 60s to 65s; medium, 50s to 57s 6d; and smaller sorts, 42s to 48s.

## THE SORREL WEED PEST.

Whereas almost every cultivated crop requires a fairly balanced supply of the three principal plant foods—nitrogen, phosphoric acid, and potash—some kinds of weeds seem able to dispense with one or the other of these constituents. This was brought out clearly by the Royal Agricultural Society of England on its experimental grounds, when one field of potatoes was grown with different fertilisers. There were thirteen plots, and it was observed that on two of them there was quite a profuse growth of sorrel. The well-known red tint of the weed was visible from a distance, and distinguished the two plots quite clearly from the rest of the field. What was the cause of this weed development, or, rather, why did it not also spring up on the other eleven plots? And the reason was this. The eleven plots had received different combinations of fertilisers, but all included potash, while the two plots conspicuous with sorrel had received no potash, and the lack of this constituent in the soil had favored the weed at the expense of the cultivated crop of potatoes. On two other plots, which had remained without the application of any fertiliser, the potato crop was poor, and there was little growth of sorrel. It was on the two plots dressed with nitrogen and phosphate of lime, but without potash, that the sorrel was so conspicuous. The soil was sandy, and naturally deficient in potash; but the experiment fully demonstrated the importance of a complete dressing, not only to increase the cultivated crop, but also to check the growth of weeds.

## TREATMENT OF FARMYARD MANURE.

If farmyard manure is allowed to remain loose in heaps exposed to the air for months, about 35 per cent. of its total nitrogen is likely to be lost. The extremes are said to be from 20 to 50 per cent. Fully one-third of the total nitrogen lost has been ascertained to be in the elementary form, i.e., uncombined. As the result of experiments, the conclusion has been arrived at that there is no economy in attempting to check the loss of nitrogen in farmyard manure by chemicals, and that the old adage is right: 'Keep it moist and tread it tight, and it will well your care requite.' Layers of soil thrown over the heap from time to time are very useful, as the soil acts as an absorbent for the ammonia and prevents its evaporation.

## VALUE OF DEAD LEAVES.

With the nip of the first frosts, the leaves come down; but, although dead, they have not lost their use. Nature returns them to the soil in order that in their decay they may furnish a fresh supply of nourishment. This is a lesson we should not lose sight of, and indicates the wisdom of making use of such material. It has been proved by Grandeau and Henry, two French professors of agriculture, that besides serving as food for earth worms and other organisms, the activity of which keeps the soil porous, friable, and superficially rich in nutritive mineral matter, dead leaves fix atmospheric nitrogen to the extent of 12lb to 20lb per acre annually. To deprive an orchard or garden of its dead leaves is like robbing a farm of its dung.

## CORNS CAN BE CURED

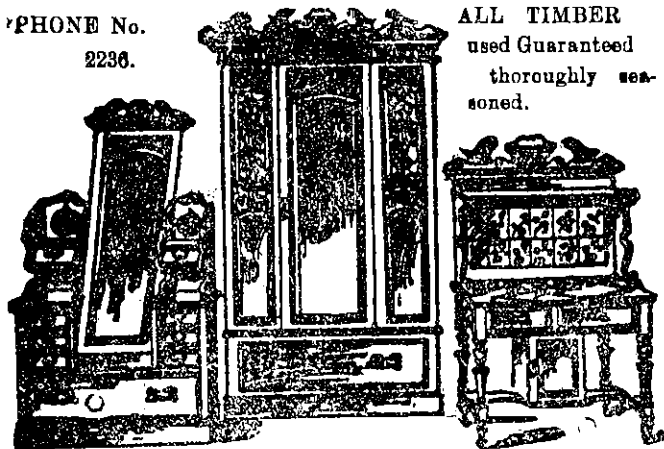
Without pain or suffering by the use of Baxter's Ruby Corn Cure. This excellent remedy will remove corns of years' standing just as readily as it does new ones. It is famous for its cures. Price, 1/-, post free, from Baxter's Pharmacy, Stafford street, Timaru.

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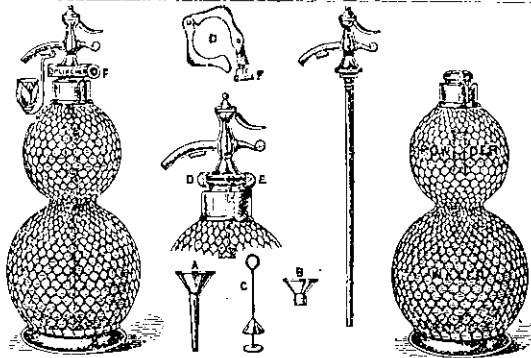
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Barbed Wire, best American make, 13/3 cwt. Steven's Favorite Rifle, 22 or 32 bore, 29/6. Blast Forges, 43/-. Wire Netting, 36 x 15/8 x 17, 11/9 50 yard roll; 36 x 2 x 19, 7/3 50 yard roll.

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SPARKLET CYPHON  
BOTTLES.

Size B—Price 4/-  
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SPARKLET BULBS—1/4, 2/2

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For 2 Weeks only. Bargains in All Departments. For Weeks only

—A FEW OF THE MANY BARGAINS.—

MEN'S FLANNELETTE PYJAMAS—  
Usual prices 5/6, 7/6  
SALE PRICES 3/11, 5/11  
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MEN'S UNION SHIRTS—  
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Usual prices 2/6, 3/6, 4/6  
SALE PRICE 1/-  
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Usual price 2/6. SALE PRICE 1/3  
ALL-WOOL CASHMERE SOX, Black—  
SALE PRICE 3 Pairs for 2/6  
WHITE CAMBRIC HANDKERCHIEFS—  
SALE PRICE, 6 for 1/6  
MEN'S GOLF HOSE— Usual price 4/6  
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SUPERIOR TO ENGLISH AND AT LESS COST.

**CATARRH CURE.**

The following are the symptoms of this very prevalent trouble: A feeling of stuffiness in the head, or inability to breathe freely through the nostrils, especially noticeable in the morning, a frequent desire to clear the throat, voice harsh, indistinct or nasal in character; and the hearing and taste impaired. One bottle of the above remedy relieves these distressing symptoms, and a short course never fails to cure.  
PRICE, 2/6 PER BOTTLE.

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MARINOLA CURE FOR STOUTNESS,

PRICE, 4/6 AND 8/6 PER BOTTLE.

**Scott's Pharmacy,**

17 PRINCES STREET, DUNEDIN.

(Opposite Herbert Haynes).

# The Family Circle

## A WISH

Do you wish the world were better?

Let me tell you what to do:  
Set a watch upon your actions,  
Keep them always straight and true;  
And your mind of selfish motives,  
Let your thoughts be clean and high;  
You can make a little heaven  
Of the sphere you occupy.

Do you wish the world were wiser?

Well, suppose you make a start  
By accumulating wisdom  
In the scrap-book of your heart.  
Do not waste one page on folly;  
Live to learn and learn to live;  
If you want to give men knowledge  
You must get it ere you give.

Do you wish the world were happy?

Then remember day by day  
Just to scatter seeds of kindness  
As you pass along the way;  
For the pleasure of the many  
May oftentimes be traced to one;  
As the hand that plants the acorn  
Shelters armies from the sun.

## THE GIRL THAT NOBODY LIKED

Irene Thompson was very sure that nobody liked her. She had told herself so again and again, with a queer tightening about her heart that was like a real pain. And then she had tossed her head and set her lips in a defiant little smile. Nobody should know that she cared. Never!

It was on her eighteenth birthday that Aunt Elizabeth made a suggestion which caused the girl to open her eyes and then to laugh a little. It was such an odd idea, so like Aunt Elizabeth! 'Then I'm to "hold up" everybody I meet till I've said something brilliant?' she observed.

'Not exactly,' Aunt Elizabeth smiled unruffled. 'But I've noticed that you pass your acquaintances with a mere nod or a curt "Good morning." I wish you would try the experiment of saying something pleasant to each one, unless there is some good reason against it.'

'I will grow rather tiresome,' said the girl, and she shrugged her shoulders.

'Try it for a week,' suggested Aunt Elizabeth; and, rather to her own surprise, the girl found herself promising.

She came very near forgetting her pledge when she met Mrs. Anderson on the street next morning. In fact, she had passed with her usual uncompromising nod, when the recollection of her promise flashed into her mind. She prided herself on being a girl of her word, and she turned quickly.

'How is Jimmy to-day?' she said, speaking out the first thing that came into her head.

There was a good deal of detail in Mrs. Anderson's answer. Jimmy had been sick with measles and then had caught cold and been worse. Mrs. Anderson poured out her story as if it were a relief to find a listener, and as she talked on, that particular listener found herself more interested than she would have believed possible in Jimmy and his mother. She said that she had some old scrapbooks which Jimmy might enjoy looking over, and Mrs. Anderson flushed and thanked her with more gratitude than the slight favor seemed to warrant.

At the next corner was Cissy Baily, and the girl wondered if her promise covered the washerwoman's daughter and people of that sort. But she did not let herself wonder very long.

'It was very kind of you to bring home the clothes so early last week, Cissy. I was in a hurry for that shirt-waist.'

Cissy Baily did not know what to answer. She smiled in an embarrassed way, and looked up and then down. But the girl whom nobody liked had seen something in the uplifted eyes which warmed her heart and made that one-sided conversation one to remember.

The day went by and she did not find opportunity to say anything very brilliant. She stopped Mrs. White to ask if she would like to read the book she had just finished, and she patted little Barbara Smith's soft cheek as she inquired if the new baby sister had grown at all. When she could think of nothing else she said: 'Hasn't this been a beautiful day?' And her earnestness rather surprised some people who had not had opportunity for realising that there was anything unusual about the day.

By the time the week was over the girl whom nobody liked had learned a valuable lesson. She had found out that hearts respond to cordiality and kindness, just as the strings of one musical instrument vibrate in unison with the chord in another.

## THE CHILDREN'S POPE

The Westminster Cathedral *Chronicle* relates a touching incident of the recent English pilgrimage to Rome. A child in north of England gave a letter to her parish priest, asking him to deliver it to the Pope. The priest, anxious to please the child, took the letter, but warned her that it was most unlikely that he would be able to present it to his Holiness. The Bishop of the diocese, however, knowing how dear to the heart of his Holiness are little children, presented the letter, which the Pope received with much pleasure, asking immediately to have it translated into Italian. The note was only a couple of lines, as follows:—

'DEAR POPE,—Will you have the goodness to say a prayer that my father may become a Catholic? With love from mother, Eddy, Mary.

'Your loving child,

The Pope requested the return of the letter, and, seating himself at his desk, wrote a few lines, which he gave to the Bishop to present to the child on his return. Such childlike trust surely will not go unrewarded, and the little one may rest assured that the prayers of the Holy Father will beseech God to grant her the great favor she asked for.

## A TIPPERARY HIGHLANDER

A Scotch merchant in one of the Orange Colony towns was deploring the fact that no 'stalwart Scotch Highlander' had so far come there. One day a train stopped at the little station with an escort of Gordon Highlanders. Great was the joy of the Scot when he saw a great burly Highlander making his way to his store. He shook him heartily by the hand and greeted him,

'Man, am pleased tae meet ye; whit pairt o' Scotland dae ye come frae?'

'Tipperary, sir,' was the reply in a brogue that broke the storekeeper's heart.

## MORE SCHOOLBOY HOWLERS

The *University Correspondent* publishes its annual list of 'howlers' attributed to schoolboys. Here are a few typical of the rest:—

The feminine of hero is coward.

A Kelt is a part of a Scotsman's dress.

A cuckoo is a bird that never lays its own eggs.

Tennyson wrote a beautiful poem called memorandum.

A harpy is a musical instrument, chiefly played by Jews.

Parliament assembled in September and dissembled in January.

A Conservative is a sort of greenhouse, where you look at the moon.

Queen Elizabeth was tall and thin, but she was a stout Protestant.

A vacuum is an empty space with nothing in it; the Pope lives in one.

# Wm. INGS

DENTIST, 6 OCTAGON, DUNEDIN. 'PHONE 1807.

Less Pain.

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The seven Great Powers of Europe are gravity, electricity, steam, gas, flywheels, and motors, and Mr. Lloyd George.

### PUGILISTICALLY INCLINED

Wilkins was an enthusiastic golfer, and when his friend Johnson met him coming away from the links a day or two ago he was in a terrible frame of mind. 'What's happened, old fellow?' asked Johnson amiably. 'Everything's happened!' growled Wilkins. 'It's enough to make one give up golf and go in for fishing. That ass Fitznoodle has been running all over the course, and actually crossed my tee just as I was about to make a lovely drive. What would you have done had you been in my place?' 'Well,' he replied, with a smile, 'seeing that he crossed your "t," I think I would have dotted his "i."'

### VERY SUDDEN

A young lad presented himself at a butcher's shop, and when the burly proprietor appeared gave a small order.

'You don't buy so much meat now as you did,' remarked the butcher.

'No,' responded the lad, 'it's because father has become a vegetarian.'

'Well, my lad,' came the grave retort, 'you give your father warning from me that, as a rule, vegetarians come to a violent and untimely end. Take a bullock—'e's a vegetarian. Wot's the result? Why, 'e's cut off sudden—in his very prime!'

### A MODERN READING

The teacher asked: 'When did William the Conqueror invade England?'

After the silence had become painful, she said: 'Open your history books. What does it say there?'

A boy answered: 'William the Conqueror, 1066.'

'Now,' said the teacher, 'why didn't you remember the date?'

'Well,' replied the boy, 'I thought it was his telephone number.'

### A SERIOUS CHARGE

'Excuse me,' said the detective, as he presented himself at the door of the music academy, 'but I hope you'll give me what information you have, and not make any fuss.'

'What do you mean?' was the indignant inquiry.

'Why, that little affair, you know.'

'I don't understand.'

'Why, you see, we got a tip from the house next door that somebody here was murdering Richard Strauss, and the chief sent me down to work up the case.'

### A HINDU ON THE SUFFRAGETTES

Here is a quaint letter by a Hindu, published in the *Times of India*, on the Suffragettes:—'If Suffragists allowed in House of Parliament they make the world topside down,' he says. 'First of all they make Mrs. Pankhurst Viceroy of India and Mrs. Pethick Governor of Bombay. Your St. Paul is very clever fellow. He knows all the foolish things of the womans. He says very strongly womans must shut the mouth. No talking about business or anything. Everything must ask to the husbands and he will tell you. Shame, shame for womans to talk. But what the womans care for St. Paul. He is poor fellow and not passing M.A. and B.A. like them and their husbands, perhaps only passing fourth or fifth standard.'

### A MISAPPLIED TERM

A good Parliamentary story is told of the Secretary for War, Colonel Seely. In the early hours of one morning 'there was a very heated discussion in the House of Commons on the proposal that school children should be fed. A very thin member attacked the proposal, and after he sat down Colonel Seely rose and

supported it. 'I cannot understand,' he remarked, 'how honorable members who are themselves well-fed can come down to the House and oppose the feeding of half-starved children.'

Up bounced the thin member in a state of wild excitement to inquire whether the expression 'well-fed' was applied to him. Colonel Seely eyed him keenly, and paused long enough to attract all eyes to his opponent's spare figure. 'No,' he said; 'nothing was farther from my thoughts than to apply the term "well-fed" to the honorable member!' Everybody, quite irrespective of party, broke into a yell of laughter.

### A WOULD-BE WIT

'Well, George,' said Witty William, as they met in the street, 'how is Arthur going on now?'

'Oh, much better,' replied George. 'He has been in the country for seven days to regain his strength.'

'That's funny! I should have thought seven days in the country would have made one week!'

### THE RETORT COURTEOUS

This anecdote portraying the biting side of Mark Twain's wit comes from *Little Stories About Mark Twain*. The humorist once asked a neighbor if he might borrow a set of his books.

'You're welcome to read them in my library,' replied the neighbor ungraciously, 'but it is my rule never to let my books leave my house.'

Some weeks later the same neighbor sent over to ask for the loan of Mark Twain's lawn-mower.

'Certainly,' said Mark, 'but since I make it a rule never to let it leave my lawn, you will be obliged to use it there!'

### DULY ISOLATED

Here is a poultry story which comes from the Midlands. While away on a holiday a fancier who owns some valuable specimens instructed a servant—a rather raw country girl—in the feeding of the birds, and gave strict directions that she was to communicate with him immediately in the event of any of them showing signs of ailment.

One day he received a letter stating that a bird of which he had had great expectations as a prize-winner was unwell, and from the symptoms described the fancier concluded that it was a case of roup—a very infectious trouble. Accordingly he wired to the girl:

'Isolate bird at once. Important. Home this evening.'

'Where did you put the bird, Mary?' he asked, as soon as he arrived.

'It's in the coal 'ole, sir,' said she.

'You isolated it at once, of course?' he added.

'Well, I didn't,' replied the girl simply. 'I got Jim to do it. 'E just gie it one whack wi' the broom-stick, an' it was all over in a twinkling!'

### FAMILY FUN

Telegrams.—Give out a ten-letter word, from which a 'telegram' of ten words is to be formed, each word beginning with a letter of the original word, and the whole sentence having reference to it. Take p-h-o-t-o-g-r-a-p-h, which may be put into this telegram: 'P-hotography h-as o-pened t-o o-ur g-aze r-ealistic a-rt, p-ictorial h-onesty.' Or this: 'P-rinting h-astily o-bjects t-errestrial, o-ptical g-enius r-enews a-rt, p-ictures h-umanity.' Suggested words for 'telegrams': Adventures, Santa Claus, Wordsworth, mercantile, benefactor, New Orleans, California, journalism, physiology, friendship, New Zealand, politician, workbasket, grandmamma, literature, aristocrat, Washington, Montenegro.

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