

MISSING PAGE

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- March 9, Sunday.—Passion Sunday.
 „ 10, Monday.—The Forty Martyrs.
 „ 11, Tuesday.—St. John of God, Confessor.
 „ 12, Wednesday.—St. Gregory the Great, Pope, Confessor, and Doctor.
 „ 13, Thursday.—St. Raymund Pennafort, Confessor.
 „ 14, Friday.—The Seven Dolours of the Blessed Virgin Mary.
 „ 15, Saturday.—St. Zachary, Pope and Confessor.

St. John of God, Confessor.

St. John was born in Portugal, of poor parents, A.D. 1495. He spent the greater part of his youth as a servant, his principal duty being to tend the flocks of his master. Having, at the age of twenty-seven, enlisted as a soldier, the evil example of his companions had the effect of lessening his fervor, and causing him to give up some of his devotional practices. For this remissness he afterwards endeavoured to atone by a life entirely devoted to the care of the sick poor. His charity and humility, his untiring activity in doing good to all, were such as to win for him the admiration of the city of Granada, where a considerable portion of his life was spent. St. John died in 1550.

St. Gregory the Great, Pope, Confessor, and Doctor.

St. Gregory was born in Rome about the year 540. In 590 he endeavoured in vain to decline the dignity of Supreme Pontiff, to which he was elected at the death of Pelagius II. In the calamities which befell Italy in consequence of the invasion of the Lombards, St. Gregory showed himself a father to all in distress. He was most successful in maintaining the purity of Catholic doctrine in some of the countries where heresies had arisen. In 597 he sent a number of monks, with St. Austin at their head, to preach the Gospel in England. He died in 604, having by his eminent holiness, great erudition, and illustrious achievements earned for himself the title of 'The Great.'

GRAINS OF GOLD

A PILGRIM'S PRAYER.

Lord, make me gentle. Since the ways
 Of earth are filled with needless strife,
 Let me be gentle all the days
 Of this my life!

Let me go softly, so my feet,
 Noiseless, their mission may fulfil—
 A tranquil farer in the street
 And on the hill.

Let me speak low, that they who hear
 May listen, glad of tender tone,
 And they who answer, drawing near,
 May calm their own.

Make my touch light, so what I touch
 May take my mark and bear my sign
 Yet be not branded over much
 With name of mine.

With temperate joy when blessings flower,
 With quiet grief when sorrow falls,
 With wordless conflict, when the hour
 Of battle calls—

Lord, though a tumult of distress
 And noise and clamoring be rife,
 Let me move down with gentleness
 My path of life!

'STAND FAST IN THE FAITH'

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

THE CEREMONIES OF HOLY WEEK: III.—HOLY THURSDAY.

This day commemorates the institution of the Blessed Eucharist, and, notwithstanding the prevailing sense of sorrow, the Church cannot but give expression to her joy in and her thanksgiving for this supreme pledge of love. Hence the altar is decorated with many lights and flowers, the purple on the crucifix and tabernacle gives place to the white, the richest vestments are worn, and the earlier part of the Mass is accompanied by joyful music. It will have been noticed, too, as characteristic of this day that one priest only says Mass in each church, the others merely receiving Holy Communion. The reason for this custom 'seems to be due to the wish to reproduce as far as possible the conditions under which our Blessed Lord first said Mass in the midst of His Apostles. It must be remembered also that in the primitive Church the normal condition of things was that the Bishop should alone offer the Holy Sacrifice on festivals, while his priests assisted and communicated at his Mass, or perhaps concelebrated with him.' The most striking features of the ritual of Holy Thursday are the Reservation of the Blessed Sacrament, and the Blessing of the Oils. A word about each:—

The Reservation of the Blessed Sacrament.—Two large Hosts are consecrated at this Mass, one to be consumed at the Mass itself by the celebrant, the other to serve for the Mass of the Pre-Sanctified on the following day. Just before the distribution of Holy Communion takes place, this second Host is placed in the chalice which will be used in the rite of the next day. The chalice is then covered with a pall and the inverted paten, and is enveloped in a veil of white silk. At the end of Mass, the chalice with its divine burden is brought by the celebrant and attendant ministers in solemn procession to some side altar or chapel, where it is surrounded with every mark of honor and kept till the Mass of the morrow. During the procession the beautiful hymn, 'Pange Lingua,' composed by St. Thomas Aquinas (13th century), is very appropriately sung. Here are three of the stanzas:

Of the glorious Body telling,
 Now, my tongue, its mysteries sing,
 And the Blood, all price excelling,
 Which the world's Eternal King,
 In a Virgin's womb once dwelling,
 Shed for this world's ransoming.

Giv'n for us and condescending
 To be born for us below,
 He, with men in converse blending,
 Dwelt, the seed of truth to sow,
 Till He closed, in wondrous ending,
 His appointed life of woe.

That last night, at supper lying,
 With the Apostolic band,
 Jesus, with the law complying,
 Keeps the Feast its rites command;
 Then to them, as food undying,
 Gives Himself with His own Hand.

The Blessing of the Holy Oils.—The Bishop blesses three kinds of oil on this day—the oil of the sick, to be used in anointing the sick and the dying; the oil of catechumens for Baptisms and the ordination of priests; chrism, used in Confirmation and in the consecration of bishops, churches, chalices, bells, etc. The blessing of the oil of the sick comes first and is brief. After the prayer in the Canon 'Nobis quoque peccatoribus' the Bishop leaves the altar and goes to the table prepared for the ceremony of blessing. One of the subdeacons brings in the vessel of oil, and the Bishop, after reciting a form of exorcism over it, blesses

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it, praying that this fatness of the olive may have virtue to heal all infirmities of mind and body.

The consecration of the chrisam and the oil of catechumens takes place after the Communion. The Bishop again comes to the table, surrounded by his clergy (twelve priests, seven deacons, and seven subdeacons, where possible), 'as though (the rubric says) they were his witnesses and fellow-workers in this service of the sacred chrisam.' The vessels of oil and balsam are brought from the sacristy, whilst a hymn of very ancient date, the 'O Redemptor,' is being sung. The chrisam is the first to be blessed. The balsam used for making it is blessed and afterwards mixed with a small quantity of the oil. The Bishop then breathes thrice in the form of a cross over the mouth of the vessel, and in this ceremony he is followed by each of the assistant priests. The oil is then exorcised, the balsam is put into the blessed oil with a prayer, and the Bishop, followed by the attendant priests, salutes the sacred chrisam three times with the words 'Ave Sanctum Chrisma.'

The blessing of the oil of catechumens is simple. An exorcism is followed by a prayer asking that the use of this oil may procure absolution of mind and body, 'so that there be no place for spiritual wickedness, no occasion given to relapsing virtue, no power of concealment left to lurking sins.' The holy oil is then saluted and the vessel kissed.

The Storyteller

THE DREAM-FACE

Dr. O'Donnell had been wondering if he were really in love, and had reached the negative conclusion. For a considerable time now he had had a lucrative practice in the West End of London, and was in a position to marry, but the finding of a wife proved a matter difficult in his case, for he was determined to marry a Catholic, and all the charming ladies of his acquaintance chanced to be orthodox Protestants—with one exception. The solitary exception was Miss Lavinia Jane Cavenought, who did not profess any religion in particular and who would not for a moment allow any scruple regarding creed to stand in the way of her worldly interests. She would have burnt incense before a pagan god or sung hymns in the street with the Salvation Army if either suited her purpose.

She liked the Catholic Church least of all churches. Nevertheless, if Doctor O'Donnell, whose acquaintance she had recently made, and in whom she was taking a considerable degree of interest, proposed to her, she would certainly not allow the fact that he was a Catholic to stand in the way.

One day she had occasion to consult the doctor professionally and when her cure was completed she still sought his advice—reasoning, no doubt, that he who had been so successful in restoring her health might also be skilful in preserving it.

The doctor's practised eye saw the true state of affairs clearly enough, but he was the most chivalrous of men, and as the girl was really charming, he allowed his interest in her to grow to such an extent that he began to think it extremely possible that one day he might ask her to be his wife. But he never wavered in his determination to marry a Catholic. Lavinia Jane guessed as much from certain remarks which the doctor had purposely dropped and that artful little person forthwith pretended that she had very marked leanings towards Catholicism. Very frequently now she attended Catholic services, and afterwards made opportunities for relating her impressions to the doctor.

'I attended service in one of your churches on Sunday, Doctor,' she would say, 'and I enjoyed it very much. It was nice and bright and the flowers and candles were lovely.'

'You'll be caught in the meshes of Rome one of these days,' the doctor would reply, 'and what would your friends think?'

'I shouldn't mind in the least what they thought if it suited me to become a Catholic.'

The doctor was not too well pleased with the word 'suited.' He would see a good deal more of Lavinia Jane before taking any step in the direction of matrimony, he decided. If married people should keep their eyes shut once the irrevocable step has been taken, it is all the more necessary that they be kept wide open before marriage. He would wait and see.

In order to give himself an opportunity of becoming better acquainted with Lavinia Jane he now took her for an occasional walk on Sunday afternoons—his only free time.

It was one of these occasions that they happened to meet Father Temple, who looked interested when he saw that the doctor had a lady companion, and immediately drew conclusions. A few days later the priest called at the doctor's office.

'I'm glad to see, Maurice, that you're going to settle down at last. I thoroughly approve of matrimony for anyone living in the world. It is as true now as it was in the beginning that "it is not good for man to be alone." I hope the young lady is a Catholic.'

'I suppose you mean, Father, the young lady you saw me with on Sunday. Well, she is not my fiancee, at least not yet, and she is not a Catholic, but at all events she is no bigot. I don't think she really believes in or cares much about any religion.'

'Well, I had far rather have heard that she was a sincere, even a bigoted Protestant, than such a one as you describe. Remember, my boy, that marriage is not for to-day or to-morrow only, but for a lifetime, and that nothing is so essential to its happiness as religion. Religion alone can make its trials and sorrows bearable. And it will have its trials and sorrows as well as its joys.'

'I think, though, that Miss Cavenought has leanings towards Catholicism, judging by certain of her remarks. At all events I shall never make any woman my wife who is not a Catholic or who does not become one from sincere conviction.'

Father Temple smiled approvingly. 'That is the right spirit, my boy. Faith is a priceless inheritance and no earthly consideration should be allowed to endanger it. Bequeath it to your children as fair and bright as you inherited it yourself from generations of saints and martyrs.'

Soon after the doctor and Lavinia Jane were walking in Hyde Park on a Sunday afternoon, and the young lady suggested that they attend the afternoon service at Farm street. They arrived early and the doctor proposed that to fill in the interval they view the various altars. It was before the altar of our Lady that he discovered that he was not in love with Lavinia Jane. That young lady's supercilious sneer, directly as she glanced at the altar, was not lost on him.

'One thing I don't like about your religion is the way you worship the Virgin,' she said.

'We don't worship her,' answered the doctor. 'We honor her.'

'Yes, but don't you think you overdo it a lot?'

'No, I do not,' answered the doctor with emphasis. 'We could not honor her as much as God Himself did when He became her Son.'

'Oh, but all the same, I think it's fearfully overdone.'

Ignorance was to a great extent responsible for Lavinia Jane's words, but there was a spice of malice also in them, for our Blessed Lady was not the type of woman she admired most. Had she known, however, the train of thought which her words would awaken in the doctor's mind she would certainly have left them unspoken.

His memory went back to the days of his childhood and to the dead mother who had taught him to love and reverence the Mother of God. Before his mental vision came the picture of an old-fashioned garden in which stood an image of our Blessed Lady embowered in roses, and he saw himself, a little boy again, taking off his cap to salute the dear image as the dead mother had taught him to do. Could Lavinia Jane ever teach her children that love and reverence?

One Sunday not long after this incident he again walked across Hyde Park, this time without a companion, and again he met Father Temple. The priest

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smiled significantly on seeing him alone, whereupon the doctor told him of the closing of the chapter in which Lavinia Jane had figured.

'I believe I was meant to live and die in single blessedness,' he added in conclusion.

'Nonsense!' said Father Temple, smiling. 'What nonsense when there are crowds of nice girls only waiting to be asked. You must make a Novena to our Blessed Lady—you are particularly devout to her I know—and I promise you that if you pray with confidence your prayers will be answered. Nine days from now will be Christmas Day, and if you begin your Novena to-day it will end then. I predict you will soon be among the benedicts!'

Both laughed, but they were at heart serious.

Two days later as old Mrs. Musgrave, the doctor's housekeeper, was carrying in the breakfast tray she saw him standing by the fireplace, an open letter in his hand, and heard him utter an exclamation of consternation.

'I hope you haven't any bad news, sir,' she said.

'Nothing very tragic, thank you, but I'm in the deuce of a fix. I'll have to clear out of this flat before Christmas as the people who let it to me, the Staffords, you know, are coming back unexpectedly and will require it for themselves.'

'What a shame to put you about like that, sir. It is very inconsiderate of them—and just at Christmas, too.'

'Well, I can't complain, Mrs. Musgrave. I took it with the understanding that I should vacate it whenever they required it, though they thought that would not be for a considerable time. The only thing for me to do is to move into another flat at once—a furnished one to save time and trouble. I'll just have a look at the advertisements in the morning papers. I think we ought to find a furnished flat to suit without much difficulty.'

'Here is one which I think ought to do,' he continued presently. 'Perhaps you could find time to look it up during the day and report this evening.'

Mrs. Murgrave read the advertisement to which the doctor pointed, took a note of the address, and promised to find out during the day what it was really like.

Her report was satisfactory and arrangements were made that the doctor should move into it on Christmas Eve, since it could not be made ready for him earlier.

Doctor O'Donnell had had several invitations to spend Christmas with friends but, as it happened, one of his patients was in a critical condition at the time, and he wished to be at hand in case of emergency. He would remain in his own quarters for Christmas.

There was every prospect of a cheerless Christmas indeed, as he would be alone in the new flat, having given Mrs. Murgrave permission to spend the day with her friends.

'After all it's only this once,' said the doctor to himself by way of consolation, 'and if my Novena is answered as Father Temple so confidently predicts, I may be looking forward to a very happy Christmas next year.'

The doctor had begun the Novena when Father Temple spoke to him, so it would end on Christmas Day with Holy Communion. He had prayed with a fervor which surprised himself, and on the very first night of the Novena he had had a dream in which he seemed to see the face of a young girl so clearly and distinctly that when he awoke the impression of it remained with him. Nor did it fade with the morning light. Again and again during the nights that followed he saw the same face, until at last it became so familiar to him that he could recall its very lineament.

And with the dream-face the doctor fell in love. It was not a handsome face—but its expression, so pure, so gentle, revealed a beautiful soul.

Christmas morning came and the doctor completed his Novena by approaching the Holy Table. Before leaving the church he knelt for a few minutes at the altar of our Blessed Lady, and as he rose to go his eye fell on a young lady who was praying there. Her face seemed strangely familiar but he could not recall her identity. Try as he might he could not remember

where he had seen her before, and at last he began to wonder at himself for the degree of interest he was taking in one whose name even he did not know.

The whole incident was forgotten on reaching home, as there was an urgent summons for him to attend the patient for whose benefit he had remained in town. As the doctor had calculated, the crisis had been reached and nothing but the ministrations of one who knew the case thoroughly could save his life. Before the doctor left him he had the satisfaction of knowing that his patient was on the way to recovery.

Returning fatigued, he threw himself on a sofa to rest. He felt disappointed, for the Novena on which he had built such hopes had apparently borne no fruit.

'Of course,' he said to himself, 'I had no right to expect that my prayer would be answered on the exact day I finished the Novena—but somehow I did! What a romantic fool I am—for my age!'

The words were hardly spoken when the door opened without ceremony and a gentleman entered the room. Directly he did so his features assumed an air of surprise, and catching sight of the figure on the sofa he said:

'Pardon my intrusion, sir, but I thought these rooms were empty. I was under the impression that they were to remain vacant over Christmas, and I came to borrow a chair, as our party upstairs is larger than we expected. The people who occupied the flat before you came were friends of ours.'

'Oh, you are quite welcome to the chair,' said the doctor rising. 'You see I am in solitary state and shall be for the remainder of the holidays, so pray borrow anything you want. You will be most welcome.'

'Many thanks,' answered the visitor and, as his eyes fell on the doctor's face, 'Pardon me, but am I not speaking to Doctor O'Donnell?'

'The same,' answered the doctor.

'Then I am very glad to know you, Doctor, for you have just saved the life of a very dear friend of mine. It was at his house that I saw your portrait by which I recognise you. I came from there a moment ago and the whole family were loud in their praise of your skill and your attention to the patient. They tell me all danger is past, Doctor. I hope that is so.'

'Yes, Mr. Herdman is on the road to recovery now. The crisis is over.'

'I'm so glad. He's a fine chap. But, Doctor, you should not be alone here on Christmas night. Do come and join us upstairs. My wife and I rent the flat above this, and she will be delighted to welcome a friend of Mr. Hardman's. They have known each other from childhood.'

Among the guests the doctor was surprised to discover the young lady who had knelt beside him that morning before the altar of our Blessed Lady at Farn Street Church, and whose face puzzled him—it was so strangely familiar. Suddenly the reason of this familiarity flashed upon him, with an electric thrill. It was the face which had haunted him in his dreams! Yes, it was exactly the same pure, sweet expression which he so loved to recall in his waking moments.

His hostess, seeing that he was interested in Miss Whitehead, for his eyes constantly wandered in her direction, volunteered some information concerning her.

'A very charming young lady, Doctor,' she said. 'But unfortunately she is in trouble just now. Her parents, Church of England people, sent her over to Belgium to be educated in a Catholic convent, and as a result she became a Catholic herself. This step angered them very much and they made matters so unpleasant for her at home that she came to London to earn her living as a governess. It appears that she lives by herself in a boarding-house in Bloomsbury, but, fortunately, I met her in the street this morning and insisted on her coming here, at least for Christmas. And,' continued Mrs. Glendinning, smiling, 'it is to her that we must regard ourselves as indebted for the pleasure of your acquaintance for it was her arrival that made an extra chair necessary.'

'Then I owe her a deep debt of gratitude,' said the doctor gallantly, 'if she was the cause of my introduction to you.'

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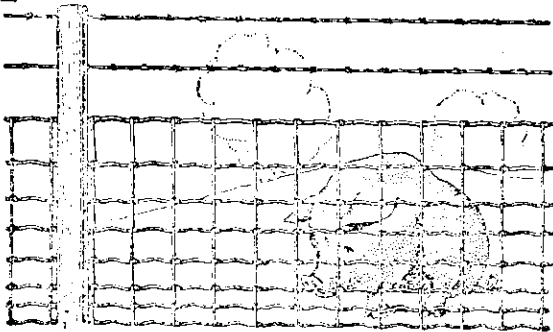
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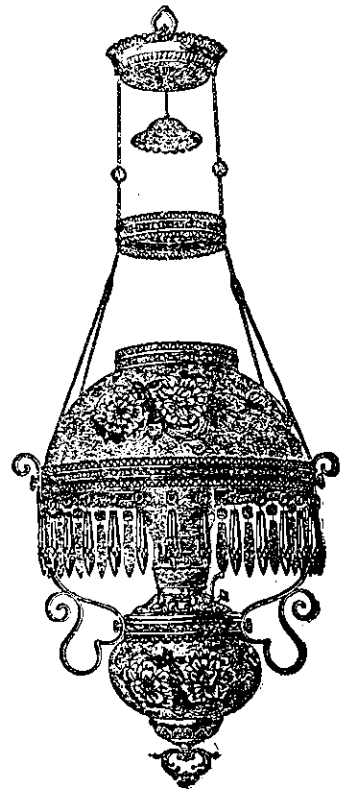
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The doctor paid on the instalment plan. He began that very evening by making himself as agreeable as possible to Miss Whitehead.

In the ensuing spring there was a very pretty wedding at Farm Street Church. On that occasion the doctor and the girl with the dream face played leading parts.—*The Magnificat.*

AT THE SIGN OF THE YELLOW BIRD

If the inhabitants of Hilltop had known the uses of slang, they might have said that there was 'something doing' in the little yellow cottage on the Bradford road. A man was doing it. He was taking an inventory of the belongings of the building leased to him, 'furnished,' for three months.

'Furnished!' he remarked. 'Great guns!'

There were three chairs, neither of which looked reliable for a grown person; a rickety table, an indifferent bedroom equipment, an oil stove, and a scant array of tableware. There were also a frying-pan, a kettle, which leaked; two lamps, smelling of kerosene; and an ancient clock stood on the chimney-piece. The fireplace and clock had been made the most of by the shrewd agent. He had described them as 'Colonial,' and they may have been.

But although the furnishings were meagre they were clean, and the man seemed not ill pleased. The fireplace alone, he thought, was worth the small rent; and he piled into it an armful of hemlock branches, set them on fire, and looked the picture of content while they burned. Leaving them to smoulder, he unpacked his little steamer trunk, took from it a few photographs which he placed upon the mantel-shelf, covered the table with his travelling rug, fished out a dozen books, gathered some roses from a bush near the door, and there began to be a home atmosphere about the premises. Then he looked out of his front window upon a fair scene.

Below him in the valley, itself elevated a thousand feet above sea level, the village of Hilltop basked in the warm June sun. Through it a little river ran like a winding ribbon; and in the midst of the neat white dwellings the 'meeting house' lifted its spires, and the soldier's monument upon the green proudly upheld the statue of the distinguished officer who defended the honor of the village during the Civil War. Across the valley, and indeed hemming it in, the foothills of the White Mountains lifted their proud heads, verdure covered as far as the timber-belt; and, a little farther on, old Kearsarge was enthroned king of the region.

The man—whom we may take the liberty of calling Sam, as did his intimates—drew a long breath. Why had he never discovered this place before? How should he ever rescue the wasted years before he knew that little yellow cottage perched upon the hill road to Bradford?

Then some one knocked.

'I'm Popsy and she's Wopsy,' said a small boy, who held a still smaller child by the hand. 'My aunt has sent you some doughnuts and pie.'

'Your aunt, whoever she is, is a sensible and good woman,' replied Sam, taking the neighborly donation from the youngsters. Popsy's shirt had a big purple stain (the pie was juicy); and Wopsy's mouth, a rim of sugar. She had carried the doughnuts.

'Come in,' said Sam, 'and we'll have some tea. I really haven't got settled yet, and you are my first callers, so you will make allowances.'

'What are "allowances"?' asked Wopsy, devouring another of her relative's cakes.

'Why, they are—something they sell in Boston. They're made of raisins and spice.'

'My aunt went to Boston once,' announced Popsy. 'She went on a 'scursion. Say, Mister, be you a tramp?'

'Well, not exactly: though I do tramp now and then. I'm just a sort of bug man.'

'Bug man!' exclaimed the startled children at once, looking for monstrous outcroppings of wing or limb.

'Yes: I catch bugs and fasten them on cards, in rows.'

'It's cruel!' said Wopsy, who belonged to the Board of Mercy connected with her 'Sabbath school.'

'Oh, no, it isn't, the way I do it!' answered Sam, pouring the boiling water from the frying-pan upon the fragrant oolong. 'I put them into a nice sleep first, and they enjoy it, and they'd have to die sometime, and perhaps not so pleasantly. How many lumps of sugar, Wopsy?'

'Three,' said Wopsy, who now felt that she was having a very nice time indeed.

The tea seemed to remove all reserve from the infantile minds, and Sam gathered much innocent information from their guileless prattle. They lived with their mother and Aunt Sarah. Their father was dead and their mother was 'queer,' on account of a fall down the cellar stairs. They went to school and could spell as far as 'baker.' They had seventy chickens and sold eggs, and were twins, and their names were really John and Elizabeth Kimball. They did not care for mountains, and were some day going to grow up and move where it was 'nice and flat'; and they really must be going home now.

Sam, with a regretful sigh at so soon being discovered by his neighbors, called upon them the next day.

'It's Mr. Bugman,' said Popsy, briefly.

Sam bowed to staid Aunt Sarah, then to a silent woman who sat by the window.

'My sister-in-law is not very well,' remarked Miss Kimball.

Wopsy made frantic efforts to attract his attention, and whispered behind her hand:

'Queer, you know!'

'Let me give a short account of myself,' said Sam, 'as I have no one to vouch for me. I'm just a plain old fellow from Boston. The doctor has ordered me to a quiet place in the hills for three months; and if you can supply me with milk and eggs and butter and an occasional pie or pot of beans, I shall be very glad.'

Miss Kimball readily agreed to the suggestion. 'Tuberculosis,' she thought to herself. 'Poor man! I don't suppose he's long for this world.'

But 'Mr. Bugman' seemed to thrive. Bright and early every morning he was out of doors, sometimes sitting quietly with his pipe and a book, sometimes busy with his flowers, his eyes on the alert for a stray butterfly. Then came the walk to the post office, a friendly chat with the village shopkeeper, the sweet stroll home, and an afternoon in the woods, that gave him of their aromatic treasures. The twins were often his companions. They knew the haunts of the wild flowers and the habits of the birds like true little woodlanders, and soon became trained in bug and butterfly lore. They knew, too, just when to slip away and leave the bug man to his books or his reveries.

On the whole, Sam lived a happy and wholesome life, and began to notice with some astonishment that the swift passing of the summer was by him not welcomed. Once in a while he strolled into the home of his small neighbors, and seemed to take a curious interest in the peculiar mental state of their mother. Once, when his eyes rested longer than usual upon her countenance, she got up suddenly and left the room, muttering something like 'Nobody wants you here!' He never offended her again, but was doubly kind; trying, it seemed, to win the poor woman's confidence, but with poor success.

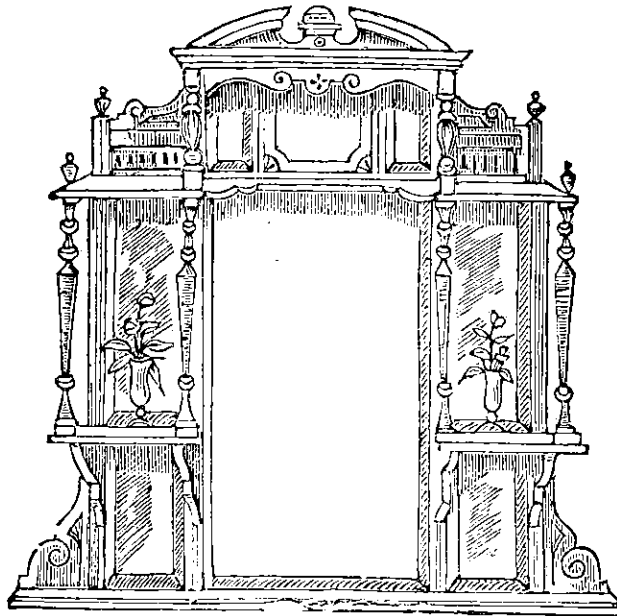
September had sent her scouts to tell of her coming. There was a perceptible shortening of the days; the golden-rod and Michaelmas daisies were flaunting their yellow and purple banners, and the earth was thirsting for the autumn rains. Sam was busy; for he was to give the twins a farewell banquet, and also to pack his belongings into the little trunk. The table was already gay with blossoms and confectionery and many wonderful cakes, straight from Boston that morning. There were other things, too, in the precious package—toys and books and pictures, looking at which the children were to remember their faithful friend. He concocted a pailful of lemonade, and lowered it into the well to acquire the proper temperature: then made his toilet for the occasion. First he deftly removed the gray beard that had been unmolested for three months, and

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regretfully exchanged his outing suit for the garments of civilisation.

'Sam,' he said to himself as he glanced into the mirror, 'you look much more respectable, but I don't think I like you any better.'

It was certainly a very presentable gentleman who looked out of the yellow door to see if his guests were in sight. What could have delayed them? At last he saw them, little hastening figures on the dusty road, Popsy in the lead, gay in their best apparel, but weeping bitterly.

'Mother runned away!' said Popsy, when he could speak, 'and she's sitting on the railroad track, and won't get off, and the train'll come in fifteen minutes, and Aunt Sarah says to hurry!'

Sam, although we have not thought necessary to intimate it before, was accustomed to acting in great emergencies; and in place of the happy-go-lucky butterfly hunter, was a placid, resourceful master of circumstances. He seized the bottle of friendly fluid with which he was wont to tranquillise the bugs.

'All hands to the rescue!' he exclaimed, starting down the hill.

'But where's your whiskers?' asked Wopsy, doubtful as to his identity.

'Gone to join the summer,' he replied; 'but we must not stop to talk.'

The poor mother sat upon the railroad track, as the children had said. She was calmly counting some blades of grass, and beside her Aunt Sarah was wringing her hands.

'She won't stir!' she managed to say.

'No, I won't,' declared the twins' mother. 'I'll stay here till I get ready to leave.'

Then Sam's handkerchief, wet with something strongly odorous, was deftly held to her face, and she dropped the grass and became still. He lifted the slender form to a place of safety just before the train, perversely prompt, went thundering by.

'Now I'm going to say something,' he began, folding his coat to place it beneath the bewildered head that bore the oft-noted scar. 'Your sister-in-law can be cured. When I lifted her I took the liberty of investigating the extent of the injury to her head. A little raising of a piece of bone that is doing the mischief, and she will be—as good as new.'

'But who will do it?' asked Miss Kimball.

'I will, with God's help,' said Sam, producing a card from his vest pocket.

Aunt Sarah read it and changed color.

'And you are—'

'Samuel Campbell Stirling, at your service,' he answered.

'The great surgeon!'

'Oh, no, not great, but I have had some success, I admit.'

'I've read about you in the *Transcript*—'

'An excellent paper. But our patient is reviving and must be coaxed home.'

She sat up and stared at him, not seeing her children's despised comrade in this scholarly-looking man with the gold spectacles and shaven face.

'You're a nice gentleman,' she remarked.

And this was why the farewell banquet was given for four guests instead of two, and why it was necessary to make more lemonade and an extra pot of chocolate.

Then it suddenly dawned upon them all that parting was near.

'But I'm coming back,' said the Doctor—'Sam' no more. 'I've bought this house and named it 'Yellow Bird': and next summer you'll see me again, if I live; and next week you, Miss Kimball, are to bring your sister-in-law to Boston; and if you will allow me to defray all your expenses, and attend to our poor friend's case, I shall think that I have paid for some of those fine blueberry pies with which you have kept me so well supplied.'

If there had not been success I never should have had the heart to record this happening in my beloved Hilltop. The mother of the twins is to-day strong and well and happy: and every year, when the strawberries begin to blossom and the kindly mountain people prepare to make their fragrant hay, an elderly man comes

to the 'Yellow Bird,' where Popsy and Wopsy—John and Elizabeth now, and pupils at the seminary—greet him with never-failing acclaim.—*Ave Maria.*

THE DERRY CONTEST

THE IRISH LEADER'S MESSAGE.

The Parliamentary contest in Derry created great interest not alone in Ireland but also in Great Britain, and for days before the election nearly every leading newspaper in Great Britain was represented by a special correspondent in the northern city. A great meeting of Nationalists was held in St. Columb's Hall for the purpose of selecting a candidate, and the unanimous choice of the meeting was Mr. D. C. Hogg; a leading Presbyterian, and one of the largest employers of labor in the city.

Mr. D. C. Hogg, H.M.L., the Home Rule candidate, on rising to speak, received an enthusiastic ovation. He delivered a brief address. He had been in the thick of the fight in the past. He was at one with the Party in reference to one man one vote. He was at one with the Party in reference to the Insurance question and in reference to Old Age Pensions. He thanked them for having nominated him; he thanked them for having accepted him, and if he was elected he would do the very best he could for the city of Derry.

The chairman then introduced Mr. William Redmond, M.P., who, he said, had travelled the whole way from London with a message from the Irish Party approving of Mr. Hogg's candidature.

Mr. Redmond on rising received a great ovation, the audience continuing to cheer enthusiastically for some time. He said he was there for the purpose of delivering a message to the people of Derry which he had been commissioned the previous night to deliver to them from the chairman and all the members of the Irish Parliamentary Party. He had been requested to come there on their behalf to tell the electors of Derry that the candidate who had been selected enjoyed in a most whole-hearted way the absolute approval, support, and goodwill of every single representative of Nationalist Ireland in the House of Commons. The people of Derry had to-day the great honor of being able to strike a blow in the cause of Ireland which would be profoundly felt throughout the whole world. During the Home Rule controversy the province of Ulster had been misrepresented. The people of England had been told the lie that Ulster was against the claim of Ireland to manage her own affairs. The electors of Derry had the greatest opportunity probably ever presented to a body of Irishmen of destroying, once and for all, the misrepresentation of Ulster, because if they did their duty, as he knew they would, when this election was over the majority of Ulster members would be with the rest of Ireland.

He would tell his gallant young friend Shane Leslie that the struggle he had made had aroused for him the feelings of goodwill and affection amongst his countrymen everywhere, and he told Mr. Leslie further that his action in standing on one side in order that Derry might have the supreme honor of returning a Protestant Home Ruler to be her representative would ensure for him for all time to come the consideration and the gratitude of his fellow-countrymen. The Irish Party felt that it was due to the people of Derry to send to that great meeting of theirs a special representative to wish them God-speed, and to assure them that their choice had the whole-hearted approval of their members. Turning to Mr. Hogg, Mr. Redmond said: 'I tell you, Mr. Hogg, that from the chairman down to the newest and humblest member of our ranks the whole representation of Nationalist Ireland welcomes you with open arms. We recognise in your candidature in support of Home Rule a hopeful sign of that day which we long for, and which, we believe, is near at hand, when many more Protestant well-wishers of Ireland like you will come forward to sit and work for Ireland with the Catholic representatives of the country, to show that the senseless bitterness and the

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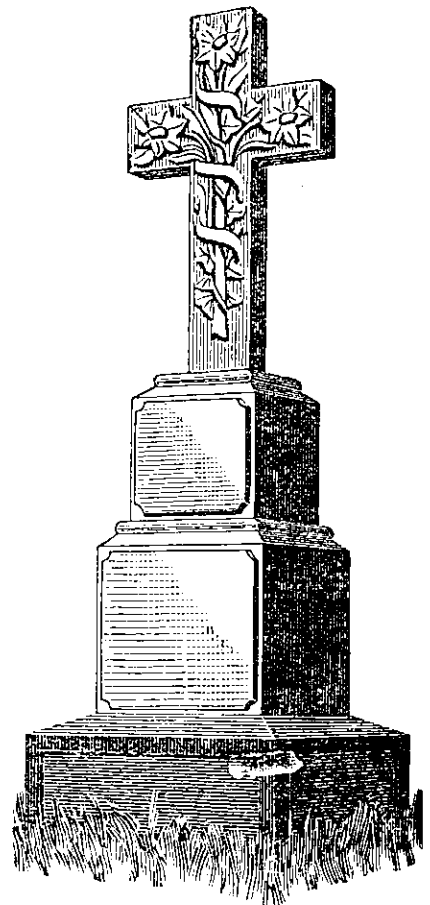
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unmeaning prejudices of the past have died away, and that, under Providence, endowed with a legitimate measure of liberty to manage our own affairs, we will tolerate no senseless divisions, but Protestant and Catholic, all classes, high and low, rich and poor, will face the future hand-in-hand with the one ambition and determination to make our dear Ireland the happy and the prosperous and the contented place it should be.

Continuing, Mr. Redmond dealt with the charges of intolerance which had been made against the Catholics of Ireland. To those who really knew them the charges of intolerance so frequently made against the Catholics will carry no conviction, but to those who do not know us, to those who may have any suspicion or doubt, to such people the action of Derry Catholics in rallying round this Protestant gentleman, who is the Home Rule candidate, should be surely proof that Irish Catholics know no stronger desire than in a self-governing Ireland men of all creeds may work and live side by side on terms of absolute and perfect equality. To Mr. Ure he would say that he had often heard him say on English platforms that they in Ireland on the basis of Home Rule are ready for a future of friendship and unity with Great Britain. The past had been bitter in Ireland, but with legitimate freedom and control of their own affairs we believe and hope and intend the future to be bright and happy for both countries. Above all, he said to Mr. Ure to take away from that meeting the full conviction that it is untrue that Ulster is against Home Rule. Nowhere has Home Rule greater friends than in this province. Whatever happened, Ulster would never leave the rest of Ireland; whatever happened, the rest of Ireland would never leave Ulster. When the reform one man one vote referred to by Mr. Hogg was carried Ulster would be shown, beyond all doubt, to be with the rest of Ireland.

The Lord Advocate for Scotland, in the course of a logical and eloquent speech, said:—Sir Edward Carson makes a special appeal to the Scotsmen to come to the rescue of the majority in the four counties in this hour of their trial and calamity, and he makes this appeal because Scotland is and always has been the land of liberty. I think we could all promise him a ready and an effective response to his appeal if he could satisfy us that there is—I would not say the faintest probability of the liberty of these men in the four counties being affected in the faintest possible degree by any line of clause or word in the Home Rule Bill. Sir Edward Carson knows very well that he cannot. The Ulster protest is not a protest for liberty, for every man in Ireland is fully preserved—nay, indeed, it is guaranteed by the express terms of the Home Rule Bill. The men who sign this covenant do not even claim the right to govern themselves, or to select for themselves the form of government they prefer. What these men who sign the covenant claim is this—to refuse to the overwhelming majority of their Irish fellow-countrymen the right to govern themselves. How sane men can put forward so monstrous a contention is an amazing fact which only history can explain. The history of Ireland explains it all very thoroughly. As long as self-government is denied to Ireland all patronage, profit, and the authority of the Kingdom pass into the hands of a small minority, and no oligarchy will surrender so fair a prize to reason or justice. Now, every oligarchy tries to fortify itself against the day of judgment by attaching to itself a following. That all-essential following is to be secured among the Protestants in the North-East of Ireland by creating the tie of religious prejudice.

Never, I suppose, was religion so flagrantly exploited by interest as here in North-East Ulster. It is, indeed, nothing short of deplorable. The young Enniskillens who listened to Sir Edward Carson do not in their private life detest their Catholic neighbors. They are, indeed, a minority living on good terms with the Catholic majority, and the bewildered Saxon is much tempted to ask why it is that men who can get on with each other in private life cannot get on with each other in politics. There surely ought to be some better way of life than eternal rhetoric about the Siege of Derry and the Battle of the Boyne, threats of rebellion hurled through the air. Well, we Scotsmen know

well what rebellion means, for once upon a time we were rebels ourselves. We know that there are two conditions which rebellion must satisfy if it is to escape the reproach of wickedness. First, it must be the only way of averting an irremediable wrong; second, it must not create more or worse wrongs than it will avert. This threatened rebellion plainly satisfied neither of these conditions, and Sir Edward Carson makes no attempt to show that it does. He is making an appeal to a liberty-loving people, it is true, but to a very staid and matter-of-fact and law-abiding people. And before we rush to the rescue we must be told in plain English what is the danger ahead, what is the calamity likely to befall, what is the irremediable wrong about to be suffered. Everybody acknowledges now that there is nothing that an Irish Parliament would do—even if it had the power, which under the Bill it has not—to inflict any injustice or hardship or disability or inequality on a single human being in Armagh, Derry, Antrim, and Down. Their liberties, lives, and property, it is freely acknowledged, are as safe as they are under the Imperial Parliament now.

THE HOLY FATHER

HIS SANCTITY AND LEARNING

At the banquet following the consecration of the new Auxiliary Bishop of San Francisco, the Right Rev. Edward J. Hanna, D.D., the toast, 'The Holy Father,' was responded to by his Excellency the Most Rev. John Bonzano, D.D., Archbishop of Militene and Apostolic Delegate to the United States, who had officiated as consecrator.

'You ask me,' said his Excellency, 'to speak of the Pope, and indeed I would find no difficulty in speaking of him, but rather of speaking of him in fitting language—the more so because every one of you knows, loves, and venerates him. Nevertheless, encouraged by your kindness, I shall speak of him as a son addressing his brothers. It is not my intention to describe the dignity of his office as Vicar of Christ, but rather to describe the qualities of him in whom the Papacy is embodied.

A Providential Man.

'Who, then is Pius X.? He is a providential man who during nine years has put into execution a vast programme which is contained in these few words: "Instaurare omnia in Christo." Sprung from the people, passing through all the grades of the ecclesiastical dignity, and finally reaching the Supreme Pontificate, he realised at once all the needs of the Church, and took measures to supply them. Seeing that error directs its attacks not only against the special teachings of the Church, but also against the deposit of faith itself and the foundations of belief, he condemned with apostolic courage what he justly called the "synthesis of all heresies." With equal firmness he stood unyielding as a wall of brass against the secular powers which in Portugal and France would have robbed the Church of her rights. After defending the Church against her external enemies, he reorganised and rendered most efficient the Roman congregations through which he governs the whole Christian body.

The Clergy.

'Then, turning from these measures for the general welfare of the Church, he gave his attention to its spiritual life, and first of all to the most important part, the clergy, to whom he addressed the compendium of ascetical teaching, the "Exhortation to the Clergy." In that same spirit and with the same desire of forming a worthy clergy, he insisted that the seminaries should be in a true sense the home of study and piety. What he did for the secular clergy he likewise did for the regular clergy by providing for the more thorough maintenance of the religious spirit.

The People.

'Nor could he in the midst of all his cares overlook the needs of the Christian people. He insisted,

R. V. C. Harris

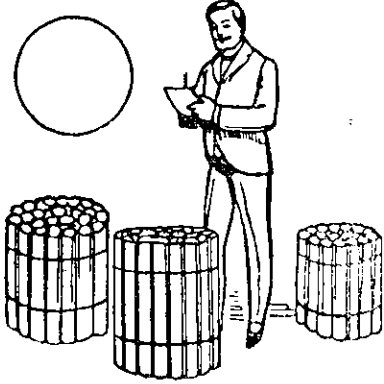
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first of all, that the faithful should be more fully instructed in the truths of religion, and he himself gave the example by preaching the Gospel to those who came to visit him in the Vatican. Not content to feed them with the words of divine truth, he directed that the people should more frequently approach the Sacrament of the Altar, and, with a thought that may well be called inspired, he advanced to the earliest years of innocent childhood the reception of Him Who preserves their innocence through His eucharistic grace.

Society.

'After doing so much for the welfare of the individual, he gave his thought to the good of society, and for this he prescribed wholesome regulations for the safeguarding of marriage and for preserving in all its sacredness the family tie. And now he is about to crown all these salutary measures by the codification of the laws of the Church, so much needed and so long desired. If it is true that the tree is known by its fruit, then surely from all these works you can know Pius X.

'And yet another question: What is the secret of this wonderfully fruitful activity of Pius X.? If I mistake not, that secret is to be found in two things—his sanctity and his vast learning. By his doctrine he has conquered error and taught the truth; by the holiness of his life—so well known that marvels have been attributed to him—he has gained the courage to withstand the mighty ones of earth, but at the same time with a calmness and sweetness which has attracted to him the hearts of all, Catholics and non-Catholics alike, sending them forth from his presence with the charm of his sanctity. Such, then, is Pius X., of whom you asked me to speak.

'Let us, as loyal sons, encircle him with our affection, our devotion, our obedience. Let us freely offer him, in his august poverty, whatever we may be able to give. Above all, let us show the deepest reverence for his supreme authority, for it is only by upholding through our obedience the principle of authority that we can hope to command the respect of the faithful whom we are appointed to rule.

The True Model of Every Bishop.

'Bishop Hanna, this is the man to whom you owe the honor and the Onus Episcopatus. In making you a Bishop he would seem to say to you: "Amas me? And if you love me, be my helper in feeding the flock of Christ." I am glad to have imposed hands upon you this morning, and at the same time I would offer you a friendly suggestion. These days of rejoicing will quickly be past, and then will follow the days of labor, anxiety, and trial, which are the inevitable portion of the Bishop. Remember then this learned, this holy, this strong and sweet Pius X., faithful image of the Supreme Pastor, Jesus Christ, and true model of every Bishop. Remember him and show yourself worthy of the honor he has conferred on you. Remember him then, but remember him, above all, in this hour of joy, and say with these Bishops, with these priests and with me: "Dominus conservet eum."

Mr. P. J. Power's name must be added to the list of eminent Irish public men who have since the Union died out of Ireland. Sir John Parnell, Grattan, Curran, O'Connell, Smith O'Brien, Biggar, Parnell, Gavan Duffy have all passed away 'far from the land.' Sir John Parnell is buried in St. George's, Hanover square; Grattan in Westminster Abbey. Curran's body twenty years after his death was brought from Paddington Church vaults and rests in Glasnevin. Smith O'Brien died in North Wales. Gavan Duffy in Nice; his remains, like Parnell's, were brought back to Ireland and repose, too, in Glasnevin—whither the body of O'Connell, who in the earlier generation had died in Genoa, was also brought, his heart having been embalmed and sepulchred in St. Agatha's Church in Rome.

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BISHOP CLEARY AND THE 'OUTLOOK'

The following letter from his Lordship Bishop Cleary appeared in the *Outlook* of February 25:—

Sir,—I thank you for the sentiments of 'greatest respect' and 'highest admiration' which you have been good enough to express editorially towards me in your issue of February 4, received by me (remained) this day (February 14). You have, however, inadvertently fallen into the following important errors:—

1. You state that Bishop Cleary 'has constituted himself the champion of the Roman Catholic Church in this matter of the Bible in schools.' I really have no more constituted myself 'the champion of the Roman Catholic Church' in this matter than does that staunch Presbyterian, Mr. John Caughley, M.A., who has presented 'the Roman Catholic difficulty' much more ably than I. Moreover, it would be an arrogant and unpardonable breach of ecclesiastical custom and etiquette for me to sail under false colors by 'constituting myself' 'the champion of the Roman Catholic Church in this matter of Bible in schools.' I have, throughout, written and spoken of the Bible-in-schools proposals merely as a much-interested citizen and taxpayer, as an individual replying to attack and misrepresentation, and (in the case of one pastoral letter) as the spiritual head of one small section of 'the Roman Catholic Church' in New Zealand, representing about one-fourth of its numerical strength.

2. You say: 'We have no hesitation in declaring that, did the Churches supporting the Bible-in-State Schools League agree to help Bishop Cleary in securing the coveted subsidy, the Roman Catholic opposition to the Bible-in-schools movement would immediately vanish.' So far as I am personally concerned, I emphatically declare that no amount of subsidy for Catholic schools would reconcile me to several important planks in the League's platform. I will here mention only three of these. (a) Subsidy or no subsidy, I would protest, even with my dying breath, against the wrong which the League proposes to inflict upon the vast body of conscientiously-objecting teachers—requiring Catholics among them to violate specific and oft-stated principles and laws of their Church, and facing all such objectors with the following alternatives:—Proselytism to League views, hypocrisy, or dismissal. (b) No possible subsidy to Catholic schools would ever reconcile me to the League's conscience clause, which was devised in Ireland for the purpose of 'weaning the Irish from the abuses of Popery.' The League's own literature sufficiently shows how this wretched conscience clause has been operating against dissidents in Australia; and the organising secretary of the League declared, before the Presbyterian Assembly, that '32,000 Roman Catholic children, with hardly any exception, read the Scripture lessons in the schools' of New South Wales—in other words, that they have been successfully proselytised into violation of the faith and discipline of the Church of their Baptism. (c) No possible subsidy to Catholic schools would reconcile me to the principle of deciding vexed questions of religion and conscience by a count of voters' heads.

3. You gravely misrepresent 'the Roman Catholic Church' when you say that it 'is striving to exclude from the public schools' lessons based on the Bible. Such an attitude is contradicted by the official pronouncement of the Catholic Hierarchy of New Zealand (1904). The thing objected to by Catholics is, not the Bible or Bible lessons in the public schools, but the several unjust and oppressive conditions (oft-stated) under which it is now proposed to introduce such lessons into the public schools. Let the league abandon these, and the more Bible they can teach to their children in the schools the better pleased Catholics will be.

May I remind you once more that—three months after the repeated publication of its official contradiction—the league is still circulating the grossly untrue and unfair statement that Tasmanian Catholics accept the Bible-in-schools system 'as a happy solution of the religious difficulty'? Seven times in the public press, and several times on the public platform, I have done justice to the league in the matter of the real authorship

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of that foolishly-fabricated assertion as to the attitude of the Catholics of Tasmania. The official character of the fabrication makes it all the more misleading and unjust. In regard to its continued circulation, I shall watch to see if your editorial artillery will thunder as loudly as it did when directed against me on January 21.—I am, etc.,

* HENRY W. CLEARY, D.D.,
Bishop of Auckland.

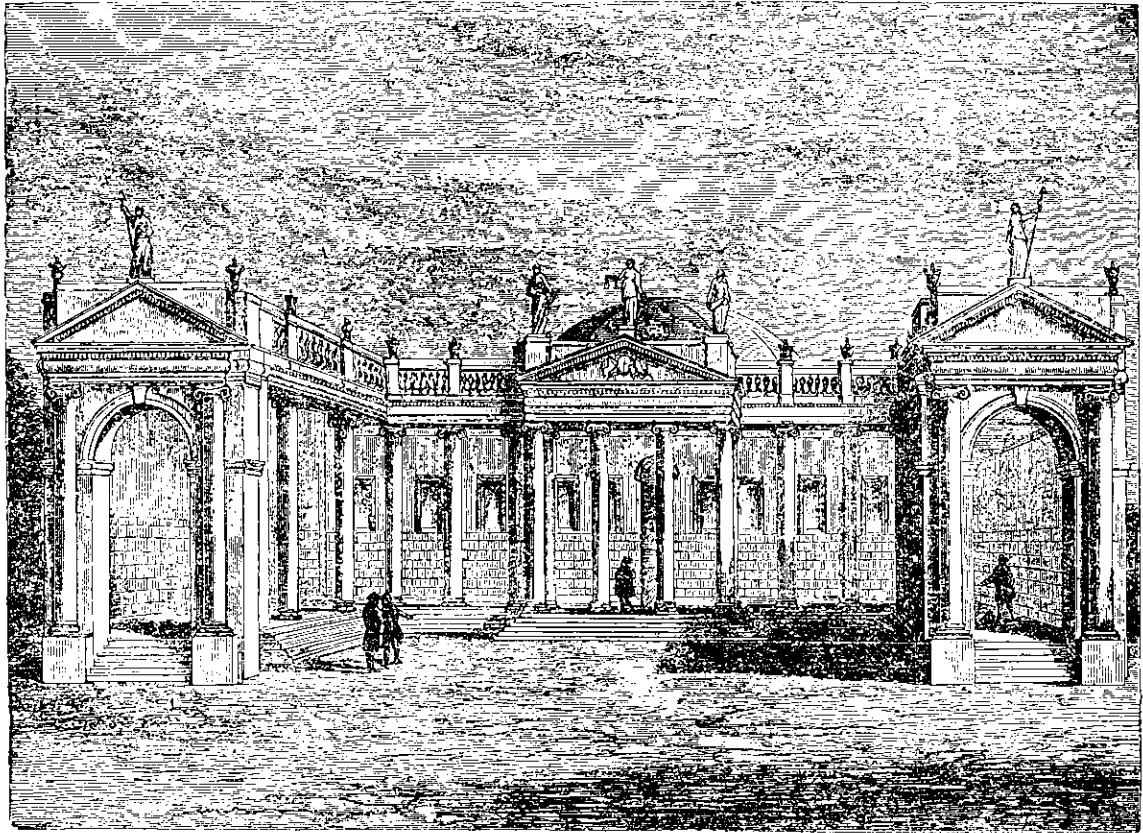
IN OLD COLLEGE GREEN

HOW PATRIOTS FOUGHT FOR THE LIFE OF A NATION.

On January 15, 1800, the Irish Parliament met for the last time. It had been prorogued from June 1 of the previous year, and in that long interval of eight months the two great parties, the Unionists and the anti-Unionists, were incessantly employed through the press, in social intercourse, in the grand jury room, in county and city meetings, by correspondence, petitions, addresses, each pushing forward its own views with all the

of three to one. Of the Lords spiritual, only Dr. Marlay, of Waterford, and Dr. Dixon, of Down and Connor, had the courage to side with their country against their order. In the Commons there was an infusion of some 50 new borough members, many of them general officers, such as Needham and Pakenham, all of them nominees of the Castle, except Mr. Saurin, returned for Blessington, and Mr. Grattan, at the last moment for Wicklow. The great constitutional body of the Bar had, at a general meeting the previous December, declared against the measure by 162 to 33. Another powerful body, the bankers, had petitioned against it in the interests of the public credit.

The Viceroy did not attend, and his message was read by the Chief Secretary. It did not directly refer to the basis laid down in England, nor to the subject matter itself; but the leaders of the Castle party in both Houses took care to supply the deficiency. In the Lords, proxies included, Lord Clare had 75 to 26 for his Union address; in the Commons, Lord Castlereagh congratulated the country on the improvement which had taken place in public opinion since the former session. He briefly sketched his plan of Union, which, while embracing the main propositions of Mr. Pitt, secured the Church establishment, bid high for the



THE OLD PARLIAMENT HOUSE IN COLLEGE GREEN.

zeal and warmth of men who felt that on one side they were laboring for the country, on the other for the Union (writes 'Juvena' in the *Irish News*). Two incidents of this interval were deeply felt in the patriotic ranks—the death at an advanced age of the venerable Charlemont, the best member of his order Ireland had ever known, and the return to the kingdom and to public life of Lord Charlemont's early friend and protégé, Henry Grattan. He had spent above a year in England, chiefly in Wales and the Isle of Wight. His health all this time had been wretched; his spirits low and despondent, and serious fears were at some moments entertained for his life. He had been forbidden to read or write, or to hear the exciting news of the day. Soothed and cheered by that admirable woman whom Providence had given him, he passed the crisis; but he returned to breathe his native air, greatly enfeebled in body, and sorely afflicted in mind. When the Irish Parliament met thus for the last time

On January 15, 1800, the position of the Union question stood thus: 27 new Peers had been added to the House of Lords, where the Castle might therefore reckon with safety on a majority

commercial interests, hinted darkly at emancipation to the Catholics, and gave the proprietors of boroughs to understand that their interest in those convenient constituencies would be capitalised, and a good round sum given to buy out their perpetual patronage. In an amendment to the address, Sir Lawrence Parsons moved, seconded by Mr. Savage, of Down, that the House would maintain intact the Constitution of '82, and the debate proceeded on the motion. Ponsonby replied to Castlereagh: Plunkett and Bushe were answered by the future judges, St. George Daly and Luke Fox; Toler contributed his farce, and Dr. Duigenan his fanaticism. Through the long hours of the winter's night

The Eloquent War Was Vigorously Maintained.

One who was himself a distinguished actor in the struggle (Sir Jonah Barrington) has thus described it:—'Every mind was at its stretch, every talent was in its vigor; it was a momentous trial: and never was so general and so deep a sensation felt in any country. Numerous British noblemen and Commoners were present at that and the succeeding debate, and they expressed opinions of Irish eloquence which they had

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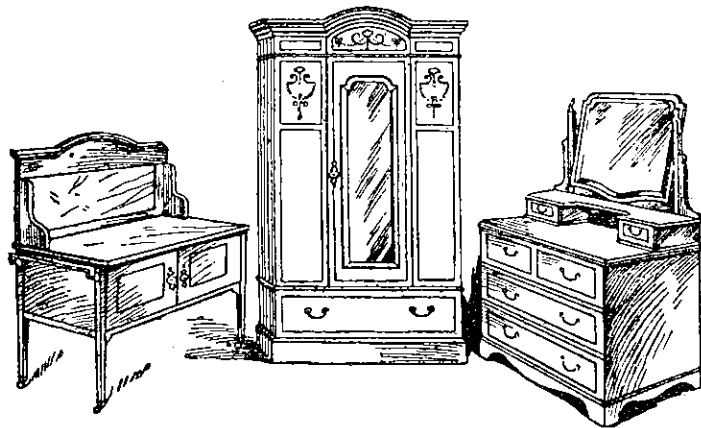
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never before conceived, nor ever after had an opportunity of appreciating. Every man on that night seemed to be inspired by the subject. Speeches more replete with talent and energy, on both sides, never were heard in the Irish Senate; it was a vital subject. The sublime, the eloquent, the figurative orator, the plain, the connected, the metaphysical reasoner, the classical, the learned, and the solemn declaimer, in a succession of speeches so full of energy and enthusiasm, so interesting in their nature, so important in their consequence, created a variety of sensations even in the bosom of a stranger, and could scarcely fail of exciting some sympathy with a nation which was doomed to close for ever that school of eloquence which had so long given character and celebrity to Irish talent.

At the early dawn, a special messenger from Wicklow, just arrived in town, roused Henry Grattan from his bed. He had been elected the previous night for the borough of Wicklow (which cost him £2400 sterling) and this was the bearer of the returning officer's certificate. Weak and feeble as he was, his friends wished him to go down to the House, and his heroic wife seconded their appeals. It was seven o'clock in the morning of the 16th

When He Reached College Green,

the scene of his first triumphs of twenty years before. Mr. Egan, one of the staunchest of anti-Unionists, was at the moment, on some rumor, probably, of his approach, apostrophising warmly the father of the Constitution of '82, when that striking apparition appeared at the bar. Worn and emaciated beyond description, he appeared leaning on two of his friends, Arthur Moore and W. P. Ponsonby. He wore his Volunteer uniform, blue with red facings, and advanced to the table, where he removed his cocked hat, bowed to the Speaker, and took the oath. After Mr. Egan had concluded, he begged permission from his seat beside Plunkett, to address the House sitting, which was granted, and then in a discourse of two hours' duration, full of his ancient fire and vigor, he asserted once again, by the divine right of intellect, his title to be considered the first Commoner of Ireland. Gifted men were not rare in that assembly; but the inspiration of the heart, the uncontrollable utterance of a supreme spirit, not less than the extraordinary faculty of condensation, in which, perhaps, he has never had a superior in our language, gave the Grattan of 1800 the same pre-eminence among his contemporaries that was conceded

to the Grattan of 1782. After eighteen hours' discussion the division was taken, when the result of the long recess was clearly seen. For the amendment there appeared 96; for the address, 138 members. The Union majority, therefore, was 43. It was apparent from that moment that the representation of the people in Parliament had been effectually corrupted: that the Assembly was no longer the safeguard of the liberties of the people.

The Final Scene.

On the 7th of June the final passage of the Act of Union was effected. The closing scene has been often described, but never so graphically as by the pen of Sir Jonah Barrington. When the ill-fated Castlereagh had moved his motion in words 'unvaried, tame, cold-blooded,' then, according to Barrington, 'confused murmurs ran through the House. It was visibly affected. Every character, in a moment, seemed involuntarily rushing to its index—some pale, some flushed, some agitated, there were few countenances to which the heart did not despatch some messenger. Several members withdrew before the question could be repeated, and an awful, momentary silence succeeded their departure. The Speaker rose slowly from that chair which had been the proud source of his honors and of his high character. For a moment he resumed his seat, but the strength of his mind sustained him in his duty, though his struggle was apparent. With that dignity which never failed to signalise his official actions, he held up the Bill for a moment in silence. He looked steadily around him on the last agony of the expiring Parliament. He at length repeated in emphatic tones, "As many as are of opinion that this Bill do pass, say aye." The affirmative was languid, but indisputable. Another momentary pause ensued. Again his lips seemed to decline their office. At length, with an eye averted from the object he hated, he proclaimed, with a subdued voice, "The Ayes have it." The fatal sentence was now pronounced. For an instant he stood statue-like, then indignantly and with disgust, flung the Bill upon the table, and sank into his chair with an exhausted spirit. An independent country was degraded into a province. Ireland, as a nation, was extinguished.'

The last session of the Irish Parliament was opened on January 15, 1800. The Third Reading of the Third Home Rule Bill was carried in the English House of Commons on January 16, 1913. 'The mills of God grind slowly, but they grind exceeding small.'

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Current Topics

Work for the Church

At the Dunedin meeting for the inauguration of the Catholic Federation one of the speakers made the point that for strengthening the faith of the laity and getting them personally interested in the Church's well-being there is no better method than that of giving them some definite work to do for the Church. An instructive illustration of the stagnating effect of having nothing to do, and of the need for adopting the plan suggested, is furnished by a recent incident recorded in one of our London contemporaries. 'We recently invited one of our contributors to write on the subject of "Work for the Church,"' writes the *Universe*. 'The reply we received was somewhat disconcerting. In the opinion of our contributor, the subject would arouse hardly any interest, because "the great majority have no inclination to work." If this be true, to any extent, it is a grave indictment against Catholic men and women. On one occasion we were told by a Catholic friend that if work was to be done there was the priest to do it, and he added, "What is the use of erecting defence works around an already impregnable city?"'

'This is a unique excuse,' comments our contemporary, 'for religious laziness and apathy, but it is obviously a shallow one. Work for the Church is work for the Master. It is a command, and, although it is perfectly true that the City of God cannot be destroyed, it is by human agency that it is preserved and strengthened and extended. It is equally true that if all Christians, without exception, lapsed into infidelity and emulated mankind before the Flood, the visible Church on earth would disappear, and with it the race of men. God works through and by man. He foresees that there will always be a chosen few who will work for God. Thus, the Church will never die, but what of those who fail to do their part in the work of preservation?'

The 'Outlook' and Bishop Cleary

We publish elsewhere in this issue a letter by Bishop Cleary which appears in the current number of the Presbyterian *Outlook*, and which was written in reply to serious misrepresentations which were made in the editorial columns of that paper regarding his Lordship's attitude and that of the Catholic Church on the Bible-in-schools question. The answer made by the *Outlook* to Bishop Cleary's communication is remarkable for its total and absolute irrelevance. We give it herewith: 'Our only comment,' says our contemporary, 'is to place in juxtaposition with the Bishop's deliverance two statements which have recently appeared in the public press. The first is contained in a cable from London, which states: "The Roman Catholics at Glossop, led by Canon Harkins, threaten to refuse to pay the rates unless *Westward Ho* is withdrawn from the public schools. Monsignor Robert Benson supports the agitation."' The other item is an extract from an interview with the Hon. A. H. Barlow, who was for six years Minister of Education in Queensland, and who was in charge of the Bill for granting a referendum on the Bible-in-schools question. The only portions of the interview having any reference to the Catholic position are the following: 'There are very few withdrawals so far as I know by the Roman Catholics in large centres. In small places where they have no schools of their own the conscience clause seems to satisfy them. . . . But is there no claim for endowment? Of course there is. The Roman Catholics, as always hitherto, are pressing for that; but this is nothing new. They were doing that during the 33 years we were without religious teaching in the schools on the ground that the schools had no religion. They now object because the schools have religion.' No comment of any kind is made by our contemporary on the subject matter of either of these two items. We are not rich in this world's goods, but we are willing to offer a prize of reasonable dimensions to any one who can discover and explain what earthly connection there is between the two items above

quoted and the three specific points in Bishop Cleary's letter to which they are supposed to be a reply. The only explanation would seem to be that our contemporary felt that, for appearance's sake, he must say something, but was determined to say as little as possible so as to draw no further fire in his direction.

'Westward Ho'

Let us take, however, the two items as thus baldly given by the *Outlook*, and see whether—apart from their total irrelevancy to the issues in connection with which they have been advanced—there is anything at all in them. First, as to *Westward Ho*. We admit to the full Kingsley's brilliant literary gifts and grace; but his mind, as was evidenced in his controversy with Newman, was saturated with anti-Catholic, and especially with anti-Jesuit, prejudices. The Jesuits were, indeed, with Kingsley a perfect obsession. A curious illustration of his anti-Jesuit prejudice is found in the *Life and Letters of Sir C. J. F. Bunbury*, vol. iii., p. 22 (1895), where the following statement is made: 'Kingsley thinks that the ruin of France under this last Empire was brought about by the priests, and especially the Jesuits, working on the Emperor, through the Empress, over whom they had gained absolute power. He has no doubt that the Emperor was urged on to the German War by the Jesuits.'

It is obvious that a man could not possibly write fairly and dispassionately on a subject in regard to which he had such deeply rooted prepossessions; and Kingsley's virulent hatred of Jesuitism, and even of Catholicism itself, finds constant expression in the brilliant but unfair and inaccurate pages of *Westward Ho*. The work has done an immense amount of harm amongst the young—and not only amongst the young, as the following incident will show. A few years ago a well-known South London clergyman, preaching in a city pulpit, referred to the Jesuits in the West Indies as being in the habit of baptising the children of the natives and then killing them. The secretary of the Catholic Truth Society wrote to ask his authority for so alarming a statement. He at once received a courteous reply, in which the writer expressed regret for having said anything to which exception could be taken, and cited as his authority—*Westward Ho*! The passage on which the pulpiteer had relied was no doubt the following: 'One, catching the pretty babe out of my arms, calls for water and a priest (for they had their shavelings with them), and no sooner was it christened than, catching the babe by the heels, he dashed out its brains—oh! gentlemen, gentlemen!—against the ground, as if it had been a kitten; and so did they to several more innocents that night, after they had christened them; saying it was best for them to go to heaven while they were still sure thereof.' (Chap. vii.)

This statement does not refer specifically to the Jesuits; but in the following passage a similar horrible calumny is definitely asserted against the missionaries: 'He was an Indian . . . [who] had been stolen as a boy by some Spaniards, who had gone down (as was the fashion of the Jesuits even as late as 1790) for the pious purpose of converting the savages by the simple process of catching, baptising, and making servants of those whom they could carry off, and murdering those who resisted their gentle method of salvation.' (Chap. xxi.) Again we read: ' . . . Those much-boasted Jesuit missions in which (as many of them as existed anywhere but on paper) military tyranny was superadded to monastic, and the Gospel preached with fire and sword, almost as shamelessly as by the first Conquistadores.' (Chap. xxv.) Father Parsons and Father Campion—the latter an English Jesuit Martyr whose memory is revered by Catholics, and who was declared by Sir William Cecil to be 'one of the diamonds of England'—are described as 'scoundrelly hypocrites,' 'blustering bullies,' 'a couple of rogues,' 'gentlemen in no sense in which the word is applied in this book'; the teaching of the Jesuits was 'base and vulgar,' (Chap. iv.), and its result on Eustace Leigh (whom

Better Teeth

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'his father had sent to be made a liar of at Rheims') is thus described: 'Eustace is a man no longer; he is become a thing, a tool, a Jesuit; which goes only where it is sent, and does good or evil indifferently as it is bid: which, by an act of moral suicide, has lost its soul in the hope of saving it; without a will, a conscience, a responsibility (as it fancies) to God or man, but only to "The Society."' (Chap. xxii.) This sort of thing runs right through the book. In view of the extracts we have quoted—and which might be multiplied almost indefinitely—it is reasonable and natural that Catholic ratepayers should strongly object to paying their money to assist in the circulation of such a work, and especially to assist in its circulation amongst their own Catholic children in the schools.

*

An ingenious but unconvincing plea for the retention of the book is put forward by the usually thoughtful and fair-minded writer who contributes the 'On the Watch Tower' notes to the *Dunedin Evening Star*. 'It is as useless,' writes 'Ariel,' 'for Catholics to deny the existence of the Inquisition and its horrors among the bigoted Spaniards as it is for the English to deny the piracies of Drake and some of their other heroes. English admirals are no longer pirates, and Spanish gentlemen and Spanish clergy are no longer heartless persecutors. Why, then, let it pass, and thank God that times have changed.' An entirely desirable and proper attitude, and one that might fairly be asked for from all intelligent adults. But the Glossop case is concerned with children; and it would be quite unreasonable to expect boys and girls to be able to read a book like *Westward Ho* in this attitude of philosophic detachment and calm. To the child the printed page is gospel truth, and the characters in a story—especially in a well-written story—are to him unquestioningly real. Kingsley himself draws no distinction in the story—as for example, in the gross caricature, above quoted, of the typical Jesuit—between past times and present; nor could the child reader be expected to do so. Very different from the plausible plea of 'Ariel' is the defence of the Glossop authorities which is embodied in the sapient comment of a Tapanui editor. After printing the cable referring to Canon Harkins's protest, the editor of that well-known literary authority, the *Tapanui Courier*, went out of his way to remark within parentheses: 'The objectors are rather late in the day, as *Westward Ho* has now become a classic in the English language.' It ought to be obvious even to our Tapanui wiseacre that a book may be a classic from a literary point of view, and yet, for one reason or another, be entirely unsuitable to be placed in the hands of children. *Rabelais* and the *Decameron*, and many of the works of Fielding and Smollet and Sterne, are by many authorities regarded as classics; yet none but a hopelessly muddled individual would therefore argue that they are desirable reading for children. In this, as in other matters, it makes all the difference whose ox is gored. 'After all,' as Josh Billings remarks, 'a bile is not such a very painful thing—especially if it is on the other fellow.' If the shoe were on the other foot, and a violently anti-Protestant book were being foisted on both Catholic and Protestant school-children, our Protestant friends would not be long in correctly appreciating the situation.

The Barlow Interview

Let us now revert to the second item advanced by the *Outlook* as an alleged reply to Bishop Cleary's communication—namely, the interview with ex-Minister Barlow, who was in charge of the Queensland Bill for granting a referendum on the Bible-in-schools question. The greater portion of the interview consists of an expression of the ex-Minister's satisfaction at the success which he considers has attended the Queensland system, and need not be taken very seriously. Parents are notoriously partial to their own offspring; and it was only to be expected that the ex-Minister should have nothing but praise for a system he himself had sponsored. It is not by biased testimony of that sort that the public of New Zealand are likely to be guided. It is

statement that 'there are very few withdrawals so far as I know by the Roman Catholics in large centres,' though meant as praise, is, from the Catholic point of view, a damning piece of evidence against the system. It means that a greater or less number of Catholic children are either actually being, or are on the sure way to being, proselytised from the faith of their fathers; and affords authoritative confirmation of Bishop Cleary's emphatic statements under this head. The ex-Minister's further statement that Catholics in the past pressed for State aid 'on the ground that the schools had no religion,' and that 'they now object because the schools have religion,' is one of those superficially smart sayings which may 'go down' with the unthinking, but which will carry no weight with intelligent people. It is not merely a misrepresentation or half truth—it is, in plain English, a lie. Catholics have not objected, and do not object, 'because the schools have religion.' They object because they have it by wrong methods and under unjust conditions. They do not recognise the competency of the State to set up as a teacher of religion, on the ground, amongst others, that if it be granted the right to teach a particular kind of religion to-day it may take to itself the right to teach quite another kind of religion—or irreligion—to-morrow. They object to State teachers being forced—without the option of a conscience clause—to give religious instruction contrary to their own religious beliefs—or no beliefs—and to the faith and discipline of their own Church. And they protest most of all against the gross injustice of a system which provides religious instruction—at the public expense—suitable to one set of consciences in the community, but which refuses to make suitable provision also for the consciences of the remaining body of taxpayers. Catholics ask, not that religion shall be excluded from the schools, but that, in regard to religion and non-religion in education, the consciences of the different bodies of taxpayers shall be accorded equal treatment before the law. That is something very different from the Barlow version of the Catholic attitude; and it is because that attitude is essentially just and reasonable that the partisans of a purely sectional solution of the education problem are driven to smart and unscrupulous misstatements of the kind we have been discussing.

Our Prescriptive Title

According to a recent cable from Delhi, 'a storm has been raised in the Roman Catholic community throughout India over an official circular prohibiting the use of the word "Catholic" in documents as synonymous with "Roman Catholics." The reason is that the claim of the Roman Catholic Church to universal catholicity is disputed by other churches.' The cable has given an opportunity to press writers who are theologically inclined to enlighten the public as to the exact signification of these ecclesiastical terms, and as to the appositeness or otherwise—and mostly, according to them, 'otherwise'—of the term 'Catholic' to those who are in communion with the See of Rome. It will be time enough, we think, to go fully into the question when we have before us, from our Indian files, the exact particulars of this reported and extraordinary Governmental action. For the present, it will be sufficient to point out that within certain obvious limits—such as that names should not be manifestly or intentionally offensive, and that one religious body should not appropriate a name already adopted by another religious body—religious bodies should be allowed to call themselves by whatever name they have formally and officially chosen for themselves. In the case under discussion there is no question, so far as we understand, of asking other people to accept or to employ the designation adopted by the particular Church concerned. The object of the prohibition is to prevent Catholics themselves from employing the title which, through good report and evil report, in honor and in dishonor, they have borne right down the centuries. If that be the purpose of the 'official circular,' the vice-regal action is certainly intolerable; and representations should assuredly be made to the Imperial authorities on the question. If it be argued against the principle

we have above laid down—as it is, in fact, argued by 'Civis' in the *Otago Daily Times*—that other religious bodies do not acknowledge our claim to catholicity, the answer is that as regards the right to use the title Catholic we are the party in possession. It is ours by immemorial prescription. If the Protestant bodies wished to share in the title they should have adopted it, in some shape or form, in their official designation, as was done, for example, by the now moribund body known as 'Old Catholics.' They might, if they had chosen, have called themselves 'Reformed Catholics,' or some such name; but in the earlier years of their history they would have none of any such title. And now that the world is swinging back to Catholic views and principles, to attempt to filch the title from the party in possession and even to prevent Catholics themselves from employing it, is a piece of manifest injustice. In any case, the question of ecclesiastical names is a matter in which laws and governments—except in so far as may be absolutely necessary for statistical purposes—have no call to interfere. Let the churches—within limits, as above indicated—take their own titles; and in the struggle for existence it may be safely left to the fittest to survive.

As a pendant to his remarks on the subject, 'Civis' recounts an incident related by 'Farmer's Wife'—a sort of literary Mrs. Harris, per medium of whom 'Civis' from time to time introduces some pointed and well-written observations on current topics. The story has little to do with the title 'Catholic,' but it has a very real connection with the religion connoted by the term. We give it as we find it in 'Passing Notes.' 'If I, "Civis," would see the works of St. Francis of Assisi done to-day, she bids me take a trip (in my motor car) to Anderson's Bay. "I went last time I was in Dunedin and noticed one nun, I would say in her prime. I asked some one when I went out why she, Sister M., was shaking so. She had been nursing a cancer case; the patient had died a short time before and it had been a great strain on her. Anyone can mind babies (as at Karitane?) but to nurse old people without any earthly reward takes the true love of God." Even so,' adds 'Civis.' 'I sit admonished, and will lay to heart the lesson.'

THE HOME RULE BILL

READ A THIRD TIME IN THE COMMONS.

A MAGNIFICENT MAJORITY.

The third Home Rule Bill has been carried by the magnificent majority of 110 (says the *Irish Press Agency*). That is a much better majority than its supporters anticipated or than its opponents reckoned upon. A few minutes after the Bill passed its Third Reading in the House of Commons, it was taken to the House of Lords, and given a formal First Reading by the Peers. The debate in the Commons was memorable for the speeches delivered by the Premier (Mr. Asquith), Mr. John Redmond, and Mr. Birrell (the Chief Secretary for Ireland). These speeches were worthy of the theme, and of the highest traditions of Parliamentary eloquence. If there was nothing remarkable about the other speeches, few or none of which rose above the normal, and some of which, notably F. E. Smith's, were beneath mediocrity, the setting and surroundings of the debate were in keeping with the dignity, the solemnity, and the importance which characterise the Mother of Parliaments on a great and epoch-making occasion.

Public Interest.

The public interest in the debate was keen, even intense. For weeks previously, members of all parties had been besieged by applications for tickets of admission to the galleries, and those fortunate enough to obtain admission remained in their seats as long as possible. Irishmen and Irishwomen from all parts of the world

were represented, and high Church dignitaries and priests from America, Australia, and New Zealand, with others from Ireland and Great Britain, sat beside Nationalist and democratic leaders from near and far, who had borne a share in the great struggle of which they were witnessing the triumph and the consummation. In the ladies' gallery, the wives and friends of Irish members sat side by side with blue-blooded Tory peeresses and fair daughters of the aristocracy. Outside, in the Strangers' Lobby, a crowd, growing larger as the debate proceeded, waited patiently, hour after hour, and day after day, to catch fragments of news as to how the fight went on, and when, eventually, an Irish member rushed out and announced the result of the final division, the crowd demonstrated its sympathies by loud and prolonged cheers for Home Rule. Long after the last member had left the House, and the last taxicab had rolled away from Palace Yard, little knots of Irishmen and Irishwomen of the working-classes, many of them who had never seen Ireland, remained about the precincts of Westminster, discussing the great event, cheering for Ireland and Home Rule, or singing snatches of Irish songs. Home Rule is essentially a workers' cause, and no section of Irish workers have done more to speed its triumph than 'the Irish garrison in Great Britain,' the men who gave Allen, Larkin, and O'Brien, and Michael Davitt to the cause of Irish liberty.

MR. ASQUITH'S SPEECH.

It is a pity that the Premier's speech could not be put into the hands of every friend, and, indeed, of every opponent of Home Rule. It was a masterpiece of eloquence and argument, but what Irishman will like best in it is its outspoken and uncompromising justification of Ireland's claim to nationhood, and its firm and emphatic refusal to consent to what Mr. Redmond has aptly described as 'the mutilation of our country' by the exclusion of Ulster from the Bill. The Unionists were all wrong, the Premier said, in regarding the Anglo-Irish difficulty as beginning with the Act of Union. But, however that might be, the Irish Nationalist movement to-day was an organised, practical, inevitable reality:—

'We cannot ignore this: that, if you reject this Bill, you would find still standing in your path what is, and remains with undiminished vitality, the organised, articulate, and permanent expression of the political demand of the vast majority of the Irish people. That is the vital fact of the situation. That is the thing you have got to face.'

Ireland a Nation.

The common argument of Unionism is that Ireland's claim to nationality is not recognised or met under the Bill. Of course, the Irish people are the best judges of that, and they have everywhere and in the fullest sense accepted the Bill. But Mr. Asquith's argument on this important point is worth quoting and remembering:

'I do not believe,' he said, 'it is possible for anybody, on paper or in a speech, to define what nationality is or means. Judged by any criterion that has ever been suggested by any authority on the subject, I conceive that Ireland well satisfies it. Mr. Parnell once used a phrase, often quoted, to show that the Irish members cannot accept this Bill in satisfaction of their national demands. The phrase he used was that it was impossible to set bounds to the nationhood of a people.' (Hon. Members: 'The march of a nation.') 'So it is. It does not follow, and that is why this dilemma becomes so unreal, when you bring it down to the level of experience and concrete fact—that the nation might not retain all that makes it such, but have complete autonomy in regard to all its own local affairs, and yet be a member of incorporation and have a voice, as such member, in the affairs of a larger political whole. If you are going to rule out, as not having attained the stature of a nation, or having fallen short of the stature of a nation, countries which do not comply with those conditions, you will have to begin by ruling out Scotland and Wales, and end by ruling out Canada, Australia, and all our great self-governing dominions. . . . We give the Irish Parliament powers which

certainly no Dominions give to sub-ordinate provinces in regard to taxation.'

Ulster.

On the Ulster question, the Premier's words are of vital import, because he said they expressed 'my own matured views, and, I believe, of the whole of my colleagues, with regard to this matter.' Here they are:—'But to say that a minority, before actual wrong has been, or can be, done them, upon the suspicion or apprehension that in defiance of the terms of an Act of Parliament and of the supreme authority of the Imperial Parliament, they may peradventure, at some future day be injured or oppressed—to say that a minority is entitled on such grounds to thwart and defeat the constitutional demand of the vast majority of their fellow countrymen and to frustrate a great international settlement, is a proposition which in my opinion does not, and never will, commend itself either to the conscience or to the judgment of the British people. That is our answer. That is the statement of our case in regard to Ulster.'

This view, in these actual words, was first expressed by Mr. Asquith, at the great meeting in Dublin, last summer, and it has been endorsed by Mr. Redmond, for himself and for the Irish nation. It binds the Liberal Cabinet and the Liberal Party, and it means that, so far as they are concerned, Ulster will stand or fall with the rest of Ireland. The importance of this fact, in view of the future of the Bill, cannot be exaggerated.

Some Incidents.

Mr. John Redmond had the assent of the whole assembly, when he expressed regret at the absence of Sir Edward Carson (the leader of the Irish Unionists), owing to the illness of the latter's wife. Mr. T. P. O'Connor followed Mr. Charles Craig with a speech in T.P.'s best and most effective Parliamentary form. Mr. Mark Sykes, a typical English Tory Catholic, exhibited to the full the ignorance and prejudice of his class against Ireland. And a tragi-comic interlude was afforded by Mr. Wm. O'Brien, who began by indulging in fulsome praise of Mr. Balfour and 'his great work of Imperial statesmanship in Ireland,' which 'will live/as the most enduring monument of his life.' After his apotheosis of Mr. Balfour, Mr. O'Brien naturally turned to depreciation of Mr. T. P. O'Connor and Mr. John Redmond; and then, having found fault with the finance and the powers of the Bill, with characteristic consistency he proceeded to say: 'We can and do accept the Bill with all our hearts as a sincere and courageous message of peace to Ireland.' Mr. O'Brien was quite serious. Mr. F. E. Smith ('Orange Smith' of 'Ulster Covenant week') contributed a fourth-rate debating-society speech, which, however, was interesting, as exhibiting the bankruptcy of brains on the front Opposition bench; and Mr. Samuel Young, now in his ninety-first year, speaking as a Nationalist, linked up the Repeal movement of O'Connell with the Irish movement of to-day.

MR. REDMOND'S SPEECH.

Mr. John Redmond's speech ranks with Mr. Asquith's as one of the two great speeches of the debate. He spoke to a crowded House, and was listened to with almost breathless attention, even on the Unionist benches. He challenged the Tory Party to say, now that they had abolished food taxes, what was their alternative policy to Home Rule. Then he showed how the majorities for the Bill all through have been above the normal Government majority. Then he accepted the Bill for Ireland in the very words used by Parnell in regard to the Bill of 1886. The financial settlement was not as generous as he could have wished. Admittedly, it was provisional, but it left the way clear for complete fiscal autonomy. And then he came to the Ulster question. Ulster said it would not submit even if both British parties were agreed upon Home Rule. That was Ulster's attitude. His attitude, and that of the vast majority of the Irish people, was to regard Ulstermen as brother Irishmen, and invite them to join in emancipating and governing their common country. But there was one thing Nationalists declined to do, and that was to permit any section, any

small minority of the Irish people, to overawe the overwhelming majority. Tory objections to the Bill were founded on traditional mistrust of the people. Bonar Law had called for a storm, but the storm had not come. And then Mr. Redmond began a peroration of wonderful power and beauty, which held the House spell-bound, and which those who heard will never forget. In that solemn moment, he recalled briefly the story of Ireland's struggle for freedom; of her hope, that never grew weary; of her courage, which never despaired; of the four generations of his own family who had been sent to that House to press Ireland's demand; of the veterans on the Irish benches around him; and of the people who had carried on the fight from father to son. The end was in sight. There was no fear now of the tragedy of a defeat, the end of which no man could foresee. The Irish race the world over was awaiting the fate of the Bill. The nations of the civilised world would welcome its passage. In Gladstone's words, 'Again the star of Ireland has mounted in the heavens.'

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

March 1.

The Government offices throughout the Dominion will be closed on St. Patrick's Day (March 17).

St. Vincent's Cadets will give an entertainment in St. Peter's schoolroom on Wednesday, March 5.

His Grace Archbishop Redwood was present at the debate in the House of Commons on the third reading of the Home Rule Bill.

Bros. J. A. Sullivan and Jeremiah O'Brien have been elected by St. Patrick's branch of the H.A.C.B. Society to represent it on the Te Aro committee of the Catholic Federation.

Mr. J. A. Scott has been again successful in passing additional subjects for his LL.B. degree. Mr. Scott, who is in the Agricultural Department, and a prominent Hibernian, is to be congratulated on the success of his studies.

Mr. Leo Leydon, secretary to the Federated Catholic Clubs' Executive, accompanied by his brother, Mr. Gerald Leydon, left by the Warrimoo yesterday for Sydney on a holiday trip. As Mr. Leydon will be absent from the Dominion at Easter, he will not be able to attend the conference of the Federated Clubs, which takes place at Christchurch at that time.

Constable P. J. Doyle, of the Magistrate's Court, Wellington, and a prominent member of the St. Patrick's branch of the H.A.C.B. Society, and a sub-prefect of the Confraternity of the Holy Family has been promoted to the district office staff of the Police Department at Wanganui. He carries with him the best wishes of many friends for his future advancement.

An enthusiastic meeting of those interested in the bazaar to be held at St. Anne's Hall next Easter, in aid of the convent, Newtown, was held last Sunday evening at St. Anne's Hall, Ven. Archdeacon Devoy presiding. Good progress was reported by the lady stall-holders. The children are being trained for the dancing by Miss Johnson. Various sub-committees were formed to carry out the details of the bazaar.

Everything is well in hand for the celebration of St. Patrick's Day. Excellent arrangements have been made for the sports at Newtown Park, whilst an excellent concert programme of Irish items has been arranged. Included on the programme will be quartets sung by the famous Orpheus Male Quartet Party. There will be also a trio of ladies' voices, and other excellent vocal and instrumental items. A feature of the celebration will be the procession, in which the Catholic Junior and Senior Cadet Corps of the city, and the various branches of the H.A.C.B. Society and Catholic Clubs will participate. The Rev. Father Hickson is president

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of the committee, with Messrs J. P. McGowan and J. J. L. Burke as vice-presidents, and Messrs J. W. Callaghan, H. McKeown, and M. O'Kano as secretaries.

Bro. John Fagan, president of St. Aloysius' branch of the H.A.C.B. Society, assisted by Bros. W. H. Giles and J. W. Callaghan, has arranged a working bee for Saturday afternoons to attend at Mother Mary Aubert's Home of Compassion, Island Bay, for the purpose of clearing away the gorse that is making serious inroads on her property. Altogether there are about ten acres that have to be cleared, and the need is urgent. The growth has already necessitated Mother Aubert getting rid of some of her cows, and others will have to go soon if the gorse is not cleared. The Mayor has been approached on the subject, and, sympathising with the proposal, instructed the City Engineer to lend the necessary implements for the purpose.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

March 3.

A week's retreat to the inmates of Mount Magdala, conducted by the Rev. Father Taylor, Marist missionary, was concluded on Sunday last.

The mission for children conducted in the Cathedral during the week by Very Rev. Father O'Connell and Rev. Father McCarthy, Marist missionaries, proved eminently successful, upwards of six hundred children being present at all the exercises. Early in the week the whole of these approached the Holy Table, and nearly the whole received Holy Communion daily. The children's mission was brought to a close on Sunday afternoon, when, in glorious weather, there was a procession in honor of the Blessed Virgin around the grounds of the Cathedral and episcopal residence. Banners were carried by the children, and a statue of the Blessed Virgin, appropriately adorned, was borne in procession. The sight was a most edifying and impressive one.

On the return of the procession to the Cathedral, there were Benediction of the Blessed Sacrament, renewal of Baptismal Vows, Consecration to the Holy Mother of God, and St. Joseph, and finally the Papal Blessing, imparted by the Very Rev. Father O'Connell. In the closing ceremonies of the children's mission, the Very Rev. Father Price, D.C., Adm., and the Cathedral clergy assisted, and each child was given a nice souvenir of the mission. A general mission for adults was commenced in the Cathedral at the 11 o'clock Mass on last Sunday, when the opening sermon was preached by the Very Rev. Father O'Connell, S.M. In the evening there were the usual exercises, and mission sermon by the Rev. Father McCarthy. The very large congregation taxed the spacious Cathedral to its utmost capacity. Each week-day morning there will be Mass at 6, 7, and 9 o'clock with instructions at 6.30 and 9.30. There will be devotions and mission sermon each evening, commencing at 7.30 o'clock.

The programme committee of the national entertainment on St. Patrick's Night have been very successful in securing a number of prominent vocalists and instrumentalists, with the result that the popular event promises to attain quite an exceptional degree of excellence. Among those to take part are Miss Segrief (Wellington), Misses Barker and Livingstone, Messrs A. L. Cropp, R. Vincent, and Moloney (vocal soloists), Mr. Alfred Bunz (piano soloist and accompanist), the Christchurch Banjo Band, Messrs Millar, March, Vincent, and Cookson (vocal quartet), and Mr W. Densem (monologue entertainer). There is, too, the promise of other assistance if required, and everything is to be of a truly national character. As a recognised and eminently suitable celebration, the fixture never fails to receive adequate support, whilst the object to be benefited, as on former occasions, appeals to all, so there is every reason to expect that the efforts of the promoters will be rewarded with a crowded house.

FAREWELL TO INSPECTOR M'GRATH.

Prior to his departure for Auckland, having been promoted to the office of Inspector of police district from Sub-Inspector at Christchurch, Inspector McGrath was farewelled by the local force last week. Superintendent Kiely (who has just been promoted to that higher office from Inspector) presided at a formal gathering, and voiced in appropriate terms the sentiments of all those most intimately associated with Inspector McGrath. He concluded by asking his acceptance of a parting gift for Mrs. McGrath. Inspector McGrath, in acknowledging the gifts, said he had spent four very happy years in Christchurch, and had always been glad that his relations with both his senior officers and those under him had been so cordial. He could assure them that both Mrs. McGrath and himself would value the handsome gifts made to them.

At the Magistrate's Court opportunity was taken by Mr. T. A. B. Bailey, S.M., and members of the Bar to say good-bye to Inspector McGrath.

His Worship referred to the careful way in which the Inspector always prepared his cases and attended to inquiries. He had always been absolutely fair in the conduct of his cases, and his work was characterised by great ability. Wherever possible he had been most lenient and helpful to the unfortunate people who came under his notice, and he had in all cases said anything that he could in a prisoner's favor, and where he thought it advisable suggested that another chance should be given. All this he has done without it interfering in any way with his duty as prosecutor. They were sorry that he had to go, though they congratulated him on his promotion. His departure would be a great loss. On behalf of the Bench, he congratulated Mr. McGrath on his promotion, and expressed the opinion that he would always be equally successful wherever his duties took him.

Mr. Donnelly, on behalf of the Bar, stated that he echoed all that had been said by Mr. Bailey. He had seen a great deal of Court procedure in his work as a journalist and a practitioner, and he considered that Mr. McGrath was one of the finest police officers he had ever come into contact with. He was the best examiner he had ever met in the police force, and conducted his cases with great ability. He heartily agreed that Mr. McGrath had an imperturbable temper, which had often served him well. They all had no doubt that he would attain the greatest eminence in his profession.

Mr. Cassidy also spoke in high terms of the Inspector, and paid particular attention to his sense of fairness and the excellence of his temper. Regarding a knowledge of the criminal law, Mr. McGrath was one of the best officers that he had met. He wished Mr. McGrath every success in his new work.

Inspector McGrath thanked those present for their good wishes and for the praise that had been bestowed on him. It was very gratifying to hear that he had given satisfaction, and he was very grateful for the consideration that had been shown him by the officials of the Court and members of the Bar.

DIocese OF AUCKLAND

(By telegraph, from our own correspondent.)

March 3.

Rev. Father Edge has left on a well-deserved holiday, which will be spent at Tauranga.

Rev. Father Tormey, who has been on a twelve months' holiday trip to Europe, is expected to return *via* Sydney on March 9.

His Lordship the Bishop left on Wednesday night for the Great Barrier, opened a church there, and returned to Auckland on Sunday morning.

Rev. Father Ormond at the last meeting of the Holy Family Confraternity gave an interesting address on the 'Bible, its origin, scope, and effect upon the human race.'

The Bible-in-Schools League has deputed the Rev. Mr. Jollie to reply to Bishop Cleary's address in the Town Hall. Copies of the Bishop's recent address will

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There was Exposition of the Blessed Sacrament from the 11 o'clock Mass until Vespers at the Cathedral last Sunday. In the evening there was the usual procession followed by Benediction of the Blessed Sacrament. The occasional sermon was preached by the Rev. Father O'Doherty.

A meeting of the diocesan council of the Auckland Catholic Education Board was held in the confraternity room at the Cathedral on Wednesday night, when Bishop Cleary was present. The following officers were elected:—President, position to be filled later on; vice-presidents, Mr. B. McLaughlan (Onehunga) and Mr. E. Casey (St. Benedict's); secretary, Mr. F. Temm (St. Benedict's); treasurer, Mr. M. J. Sheahan (Cathedral parish).

The St. Patrick's Day celebration committee are actively at work so as to ensure the success of the undertaking. The children's spectacular display in the Domain, culminating in the formation of a Maltese cross, is looked forward to with keen interest. Special attractions are to be provided for the national entertainment in the evening, which promises to be most successful from every point of view.

PRESENTATION TO FATHER KELLY, FOXTON.

The parishioners of St. Mary's, Foxton, and representatives of the Shannon congregation, assembled in St. Mary's Schoolroom on Thursday night, February 13, for the purpose of farewelling their first resident priest, Rev. Father Kelly, who has been transferred to Kaikoura (says the *Manawatu Herald*).

Mr. P. J. Hennessy, who presided, said it was a little over four years since Foxton and Shannon were constituted a separate parish, and the guest of the evening was their first resident priest. They all deeply regretted his departure. His humility, devotion to duty, and self-sacrifice, together with his fine intellect, made him an ideal priest and endeared him to them all. The erection of the convent and school was due to his self-sacrificing efforts. The chairman, here calling upon the secretary, Mr. J. Golder, to read the following address, said he hoped they would in the near future welcome Father Kelly back again as their parish priest. (Applause.)

The address was as follows:—

Reverend and Dear Father,—We, your parishioners of Foxton and Shannon, wish to take advantage of this occasion to tender you the expression of our appreciation and our heartfelt gratitude for the work you have done in our midst during the last four years. There is a two-fold tie of affection which binds you more closely to us than any other priest. Not only do we look up to you as our model and our guide, the dispenser of God's choicest gifts for our spiritual welfare, one in whom we could confide in all our difficulties, but you have been our first parish priest. In you we have seen realised the fondest hopes of many years—the hope of having a priest residing in our midst. You have seen the beginning of this parish, and have done everything in your power by word and deed, especially by the example of your own personal generosity, to establish this parish on a sound footing. Thanks to your persevering efforts, the presbytery has been furnished, a beautiful convent has been erected, and a school built and equipped. And now, though we are but few in numbers and poor in earthly goods, we can proudly boast of being on a level with the oldest-established parishes of this Dominion. It is with sad hearts that we say farewell to you. In you each one of us loses a personal friend. You have won your way into our hearts, not by the glow of brilliant exterior accomplishments of one craving for popularity and applause, but by your sterling qualities and your truly priestly virtues. We have always looked up to you as a true Christian gentleman and a model priest. Your memory will always be cherished by your parishioners of Foxton and Shannon, and wherever the will of God may call

you, we hope and pray that his choicest blessing may ever accompany you, and help you to do the Master's work faithfully, even as you have done it amongst us.—We remain, etc.'

The chairman said the parishioners desired to back their sentiments up with something more substantial—and in this connection Shannon was not going to be outdone by Foxton. In handing Father Kelly a well-filled purse of sovereigns, Mr. Hennessy said that their departing priest was not to do what he had previously done—give back the gift to the church. He was to spend it upon himself.

Mr. Moynihan, in a few well-chosen remarks appreciative of their departing priest, on behalf of the Shannon congregation, also handed a well-filled purse of sovereigns to the Rev. Father Kelly, amidst applause.

The Rev. Father Kelly was deeply moved, and in acknowledging the address and presentations, said:—'I thank you all very sincerely for the kind way in which you express your feelings at my departure, for the friendly and cordial way in which all have received Mr. Hennessy's and Mr. Moynihan's good words. You are the first New Zealand friends who have paid me such a tribute. I cannot feel that it is owing to any merits on my part that you have assembled here this evening. On the contrary, I feel that it is due to your partiality and to your belief that I have endeavored to discharge faithfully my priestly duties. I am grateful to everyone present for these manifestations of kindness and generosity. You invited me here; you have given two substantial presentations, one is from my congregation at Shannon, and one from my Foxton congregation; you presented a grand address; Mr. Hennessy and Mr. Moynihan outlined, and the address completed, a beautiful picture, the ideal, the perfect priest; but I fear that my resemblance to the model priest portrayed is very, very faint indeed. It is difficult for me to adequately express my feelings at the present time towards you, but I promise to do for the parishioners of Foxton and Shannon what all good Catholics earnestly desire to have done for them—to remember you often at the altar. I am glad to be able to offer this grand requital, for you have many claims on my prayers. And now, my dear people, while saying good-bye, I ask you all to kindly remember in your prayers your first resident priest. May God bless you all.'

The chairman said the lady members of the congregation also desired to present Rev. Father Kelly's sister and niece with tokens of their esteem. The departing ladies' quiet, unassuming natures had endeared them to all with whom they had come in contact. To the former was given a handsome silver embossed toilet set and chaste brooch to the latter. In acknowledging the gift on behalf of the recipients, Father Kelly said he looked upon the young ladies of his congregation as model young women. The gift would be treasured as suitable reminders of their Foxton friends.

During the evening a programme of musical and vocal items was contributed by Mrs. Curtis, Messrs. B. and W. Hooker, Golder, Hornblow, and a step dance by Mr. Curran, of Shannon. Mr. Bethold played a number of selections on his pianola. The accompaniments were played by Miss Lenihan.

Speaking as a citizen, Mr. Hornblow also expressed regret at the Rev. Father Kelly's departure from Foxton. His deeply spiritual nature, quiet unassuming manner, and self-sacrifice was a pattern for his congregation. The work he had accomplished in the erection of a school and convent would remain as a monument to his ministry. He wished him every success in his new sphere of labor.

The ladies of the congregation supplied an abundance of refreshments, and were accorded a hearty vote of thanks. The affair concluded with the singing of the National Anthem.

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PUBLICATIONS

Gordon Grandfield: A Tale of a Modernist. By the Rev. J. Kennedy. William P. Linehan, 309 and 311 Little Collins street, Melbourne.

This book shows unmistakable ability, and the story which Father Kennedy has to tell is well worth while—and in these days, when 'of making books there is no end,' that is no small praise. With a little strengthening of the plot, and a little more development and individualisation of the characters, this volume would take a really high place as a wholesome, well written, and keenly interesting book, with a thoroughly Catholic, Irish, and national spirit throughout. Father Kennedy, we may remark in passing, is a Kerry priest, stationed in Victoria; and we are likely to hear more of him as an author. The present story has been thus accurately summarised in the pages of our contemporary, the *Southern Cross*: 'The scene is mainly in Ireland, though we are carried with some of the characters first to London; afterwards to Messina, in Sicily, during the earthquake; and finally to Australia, where the young Irish priest, whom we meet in the first chapter, just after his ordination, is engaged in mission work. The story has mainly to do with the fall into Modernist errors of Gordon Grandfield, an English cousin of Gerald O'Moore, the young priest, who belongs to one of the good old Irish families of the South of Ireland. Some charming descriptions of the scenery of County Kerry are given in the opening chapters, including a glimpse of the Lakes of Killarney. There is also a very vivid description of a game of hurley; and the objects of the Gaelic League are incidentally expounded. Gordon Grandfield falls in love with a young Irish lady, Ethna O'Donohoe, an intimate friend of the O'Moore's, who declines to marry him until he regains his faith, which has been destroyed by intercourse with a university companion, Travers, and a little set of Modernists in London, who follow an ex-Jesuit, thinly disguised under the name of "Father Tyson." Travers' relations with an Italian lady, whom he had deceived by a mock marriage, while he pays court to another, also form part of the plot. Eventually Gordon Grandfield breaks with Travers and the Modernists, and returns to the Catholic faith, going on a long pilgrimage, ending with a visit to his cousin, the young priest in Victoria. In the meantime Travers is stabbed by the brother of the Italian lady, and dies repentant after making reparation. Ethna O'Donohoe, the young lady loved by Gordon, is chiefly instrumental in bringing this about. She had taken up the work of an hospital nurse after dismissing her Modernist lover, and attends on Travers in his last moments. Grandfield meets Travers' widow in Sicily, and knows these facts; but he goes on to Australia, from which he is recalled to wed Ethna and win an Irish seat in Parliament as a Home Ruler.' We cordially recommend the story, both on its merits and because it is time—when such good work is being done amongst us—that the reading public in these southern lands should take in hand to encourage the building up of a literature of our own. We believe that Irish readers, in particular, will thoroughly enjoy Father Kennedy's work. Price, 2s 6d.

Westport

(From an occasional correspondent.)

Results to hand of the teachers' examinations show the following successes from the teaching staff, Convent of Mercy, and St. Mary's College, Westport:—Five candidates obtained full D certificates; eight candidates obtained partial D certificates, and two passed the first section of Class D. One candidate obtained partial C, and one passed in first section of Class C.

At the recent Civil Service examinations the following students presented by the Sisters of Mercy, Westport, were successful:—St. Mary's College—Tottie Taylor and Nora Norman; St. Canice's School—Thomas Paine and John Carmine.

CATHOLIC FEDERATION OF NEW ZEALAND

(From our Wellington correspondent.)

The Provisional Dominion Executive met last Wednesday evening under the presidency of Mr. A. H. Casey. Excellent reports were received from Auckland, Onehunga, Raetihi, Upper Hutt, Lower Hutt, Petone, Te Aro, Newtown, Thorndon, Hokitika, Christchurch, and Dunedin, which showed that the federation is making rapid progress. Correspondence was also received from Mr. T. J. O'Brien, general secretary of the Victorian Federation, congratulating New Zealand on the excellent progress made, and forwarding copies of the monthly bulletin issued by Victoria. The Victorian executive has set for itself the task of bringing the membership up to 100,000 this year.

The Provisional Dominion Executive is not yet complete, owing to the three representatives from the three other dioceses not being appointed. The secretary was instructed to write to the dioceses concerned, requesting the appointment of representatives to bring the executive up to the full strength. Although the present executive will be in existence for a few months only it was thought, that even for that brief period, it was only right that the other dioceses should be represented. Under the constitution, as soon as the diocesan councils are formed, these bodies will each elect three representatives to form the Dominion Executive.

DUNEDIN.

A meeting for the purpose of inaugurating a branch of the Catholic Federation will be held in South Dunedin on Sunday afternoon.

At all the Masses and Vespers at St. Joseph's Cathedral on Sunday members of the Catholic Federation were enrolled and certificates issued. Members were also enrolled at the Sacred Heart Church, North-East Valley.

On Sunday a sub-committee of the Catholic Federation was formed in the Kaikorai Valley. Rev. Father Coffey presided, and there was a good attendance. The following were appointed members of the sub-committee:—Messrs. G. Winders, D. Creed, G. Purton, and L. McConnell, Mesdames Cornish, Gebbie, and T. Hill, and Miss Creed. Intending members will be enrolled on next and following Sundays.

There are 248 solicitors practising in the Wellington district—one less than last year. Twenty-one of those practising in the district last year have ceased to practise, left the district, or died, while 20 others have commenced practice. This change reduces the number practising in the city by four (123), while the country towns of the district gain three in number (126). The number of practitioners in the Dominion at the end of 1912 was 963—an increase of 45 over last year's returns. The number shown to be practising in the respective districts, and the increase or decrease shown for the year are as follows (the figures in brackets are the numbers for 1911):—Auckland 214 (226), Hamilton 42, Hawke's Bay 51 (52), Marlborough 12 (11), Nelson 21 (18), Otago 104 (106), Southland 36 (33), Taranaki 62 (53), Wellington 248 (249), Westland 23 (22). North Island 640 (600), South Island 323 (318), Canterbury 127 (128), Gisborne 23 (20).

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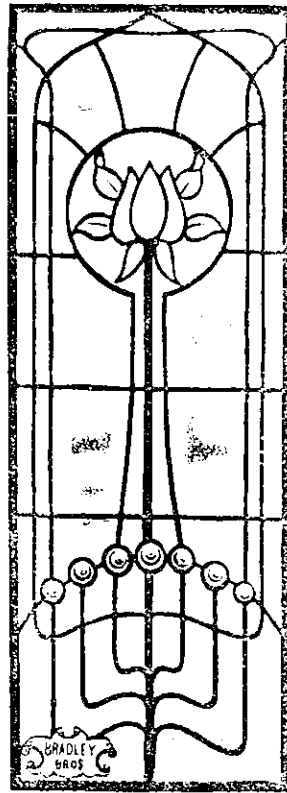
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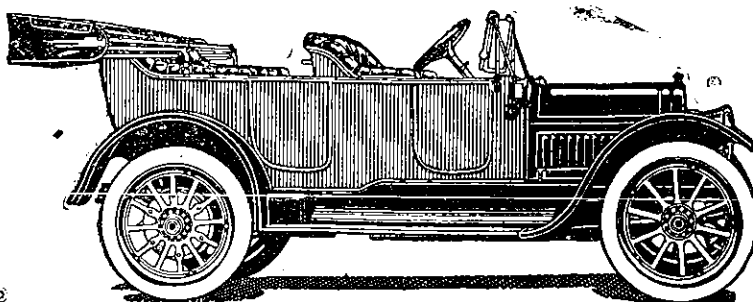
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PRODUCE

Wellington, March 3.

The High Commissioner cables under date London, March 1 (quotations unless otherwise specified are average market prices on spot):—

Mutton.—The market is weaker, and the tendency downwards. Quotations: Canterbury, 4½d per lb; North Island, 4¼d.

Lamb.—Market quiet. Canterbury, 6½d; other than Canterbury, 6d.

Beef.—The market is dull. New Zealand hinds, 3½d; fores, 3¼d.

Butter.—The market is quiet, but steady, with a general active demand for best quality. Average price for the week for choicest New Zealand is 117s per cwt salted; unsalted, 119s; Australian, 111s; Argentine, 110s; Danish, 133s; Siberia, 110s.

Cheese.—The market is firm. Average price for the week for finest New Zealand cheese is 60s 6d.

Hemp.—The market is very quiet, with nothing doing. New Zealand, good fair grade, £33 per ton; fair grade, £31; fair current Manila, £33 10s. Forward shipment at the same prices. The output from Manila for the week was 28,000 bales.

Wool.—Market firm at an advance.

Wheat.—The market is very quiet. New Zealand, long-berried wheat, ex granary, per quarter of 496lb, 38s 6d; short-berried, 37s 6d (nominal).

Oats.—The market is weak, owing to poor demand. New Zealand oats, short sparrowbills, ex granary, per quarter of 384lb, 24s 6d.

The cocksfoot seed market is quiet, and buyers are not so keen to do business, although only small stocks of cocksfoot seed are held in store. Average price for bright, clean New Zealand cocksfoot seed, weighing 17lb per bushel, on spot, 62s (nominal).

Messrs. Donald Reid and Co. report:—

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

Oats.—Local stocks are not heavy, and are chiefly of medium quality, for which there is not much inquiry. New season's oats have fair demand at quotations, but so far not many have come forward. Prime milling, 2s 1½d 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.—There is not much old wheat in stores, and millers are now operating to some extent in new grain for direct consignments. During the past week there has been a firming tendency in the market, and to-day prime velvet may be quoted at 3s 9d to 3s 9½d; Tuscan and other sorts, 3s 8½d to 3s 9d on trucks at country stations convenient to Dunedin. Best fowl wheat is offering, ex store, at 3s 3d to 2s 4½d; medium to good, 2s 10d to 3s 2d; broken and damaged, 2s 3d to 2s 9d per bushel (sacks extra).

Potatoes.—The market is moderately supplied, and prime freshly-dug lots are readily quoted at £6 15s to £7; medium, £6 to £6 10s per ton (sacks included).

Chaff.—The quantity coming forward is not excessive, and all good to prime consignments meet ready sale. Best oaten sheaf, £3 12s 6d to £3 15s; choice

black oats, £3 17s 6d; medium to good, £3 to £3 10s; inferior to medium, £2 to £2 15s per ton (bags extra).

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

Oats.—There is very little inquiry except for prime quality. Inferior lines are almost unsaleable. Quotations: Prime milling, 2s 1½d 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.—Very few lines are offering except from the north, and business is restricted. There is a fair demand for good fowl wheat but inferior lines are neglected. Quotations: Prime milling, 3s 10d to 3s 11½d; medium to good, 3s 6d to 3s 8d; best whole fowl wheat, 3s 3d to 3s 4d; medium to good, 2s 10d to 3s 2d; broken and damaged, 2s 3d to 2s 9d per bushel (sacks extra).

Chaff.—There is a good demand for prime quality but medium and inferior lots are neglected. Quotations: Best oaten sheaf, £3 12s 6d to £3 15s; medium to good, £3 to £3 10s; inferior to medium, £2 to £2 15s per ton (sacks extra).

Potatoes.—There is a good demand—very few are coming to hand. Quotations: Prime lots, £6 10s to £7; medium, £5 15s to £6 5s per ton (sacks in).

WOOL

Messrs. Stronach, Morris, and Co., Ltd., report for week ended Tuesday, 5th inst., as follows:—

Rabbitskins and Sheepskins.—Our next sales will be held on Monday and Tuesday, the 10th and 11th inst. respectively.

Hides.—We held our fortnightly sale on Thursday last, when we offered a very good catalogue. There was keen competition for all offered and prices taken all round have never been higher. Yearlings and calves were also eagerly competed for. Quotations: Prime stout heavy ox hides, 9½d to 11½d per lb; good heavy do, 8½d to 9½d; medium weight do, 8½d to 8½d; light weight do, 8½d to 8½d; stout heavy cow hides, 8½d to 9½d; medium weight do, 8½d to 8½d; light weight, 8d to 8½d; inferior cow and ox hides, 5½d to 6½d; cut and slippery, 3d to 7d; light bull hides, 6½d to 6½d; heavy do, 6½d to 6½d; best yearlings, 7½d to 8½d; good do, 6½d to 7½d; best calfskins, 11d to 11½d; medium do, 9½d to 10½d; tips to 1s 10½d a dozen.

Tallow and Fat.—Medium consignments have been coming to hand and there is keen competition for all being offered. Quotations: Best rendered tallow, 20s to 22s; extra, to 24s 6d; medium to good do, 16s 6d to 19s; inferior do, 12s 6d to 14s 6d; best rough fat, 16s to 18s; extra, to 21s; medium to good, 12s to 15s.

The hop-picking season in Nelson is now in full swing, and many Wellington residents are engaged in the work this year. Some go over for health reasons, but the majority to enjoy a holiday away from conventional surroundings.

If the night is clear residents of New Zealand will have an opportunity of witnessing a total eclipse of the moon on the evening of Saturday, 22nd inst. The first contact with the shadow takes place at 9 p.m.; beginning of total eclipse, 10.43 p.m.; middle of total eclipse, 11.28 p.m.; and end of total phase, 12.15 a.m.; the shadow passing off at 1.13 a.m.

'See that man over there,' said the man in a tramcar, pointing to a wan-faced fellow traveller, young yet bent almost double. 'Well, I was like that only a year ago—bent up with Rheumatism and racked with Sciatica. Now look at me—I've not a trace of the old trouble. I'm quite hale and hearty—thanks to RHEUMO. I tried scores of things before RHEUMO, but they did me no good. If ever you get Rheumatism, Gout, or Lumbago, RHEUMO will cure you. Thousands testify to the wonderful qualities of RHEUMO. It removes the cause of the trouble; drives the uric acid from the system, and brings relief and cure.' Of all chemists and stores, 2/6 and 4/6.

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- 300 WHITE EMBROIDERED BLOUSES; lovely designs—1/11½, 2/6, 2/11 each.
- 24 doz. LADIES' IMITATION PATENT LEATHER BELTS, in White, Sky, and Red—4½d each; or three for 1/-
- 100 pieces RICH SILK GLACE RIBBON, 4½ and 5 inches wide; in Heliotrope, Amethyst, and Purple shades only—
Usual price, 7½d yard.
Sale price, 4 yards for 10d
- 20 boxes 2-DOME IMITATION SUEDE GLOVES—To clear at 9d pair, all colours. Were 1/6 pair.
- 50 doz. FINE PLATTEN AND IRISH CROCHET LACE NECKWEAR, consisting of Peter Pan and Robespierre Collars, Jabots, etc. Clearing all at 1/- each.

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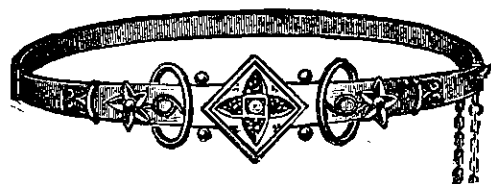
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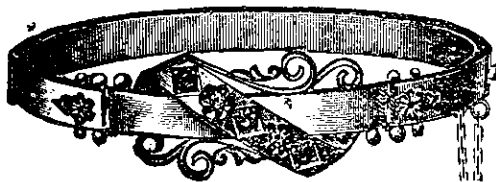
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- 26 doz. MEN'S ZEPHYR STRIPED SHIRTS, soft cuffs and fronts, with neck bands; Greens, Blues, Helios—2/6 each. Worth 3/11
- 46 BOYS' STRONG SERGE AND TWEED SAILOR SUITS—fit boys 2 to 9 years. All sizes to go at 4/11 each.
- 57 MEN'S STRONG TWEED WORKING TROUSERS, dark colors; all sizes—4/11 clearing price.
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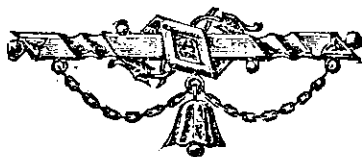
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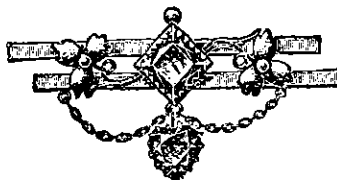
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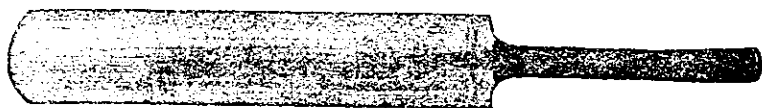
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ITEMS OF SPORT

CRICKET.

A one-day match on Saturday between the Eden, winners of the senior cricket championship, and the Rest of Auckland resulted in a win for the champions by three wickets. Rest of Auckland scored 147 (Howden 46, Sale 33); Eden, 149 for seven wickets (Highway in for 51, Smeeton 27).

In the primary schools' cricket competition on last Saturday (writes our Christchurch correspondent) Woolston, playing Marist Brothers School, made 14 (Kerr 7). Nolan took five wickets for 3 runs; Thomson four wickets for 10 runs. Marist Brothers made 208 for five wickets (Matthews retired 102, Sloan retired 40, Khouri 24, Harley not out 20, Bennett not out 10).

The weather was fine, though overcast, for Saturday's matches in Christchurch. The wickets were just slow enough to give the bowlers all the assistance they wanted, and the result was slow scoring all round. Sydenham inflicted a most decisive defeat on East Christchurch, and made themselves winners of the season's championship. One remaining match cannot lose them their position. St. Albans and Linwood each scored a 3-point win, the former over West Christchurch and the latter over last year's champions, Riccarton. Scores: St. Albans, 167 and 196 for nine, v. West Christchurch, 98 and 90; Linwood, 182 and 151 for eight, v. Riccarton, 115 and 138 (H. B. Whitta 62); Sydenham, 332, v. East Christchurch, 45 and 55.

The second-grade match, Christian Brothers v. Anderson's Bay, was resumed on the Caledonian Ground, Dunedin, on Saturday. Christian Brothers, with seven wickets down for 78, continued their first innings, which realised 139 (Swanson 38 not out). In their second innings Anderson's Bay made 54. Wanting 24 runs to win, Christian Brothers secured them on the call of time, and secured a 3-point win. For Christian Brothers, Flanagan (five for 20) and O'Connor (three for 17) bowled well, and for Anderson's Bay, King (three for 5) and Kirkwood. In the third grade, Christian Brothers defeated O.B.H.S. by the narrow margin of 2 runs, the scores being: Christian Brothers 66, O.B.H.S. 64. In the senior schools (second round) Christian Brothers A playing High School A made 130 (McCarthy 42 not out) against their opponents' 26. Fogarty (six for 7) and McCarthy (four for 3) shared the bowling honors for the winners.

In the junior match, St. Patrick's College v. Union (writes our Wellington correspondent) the former scored 145 (Rev. Father Bartley 42, W. Flanagan 42, T. Cullen 21, Campion 21), against 82 by the latter. Rev. Father Bartley took seven wickets for 58. In the senior grade (boys' league) Newtown was defeated by Marist Brothers on the first innings. Marist in their first innings made 45 and in their second 100. Newtown compiled 29 in their first essay and were two wickets down for 20 in their second innings when stumps were drawn. The best scorers for the winners were: J. McCauley (20), P. Fitzgerald (25), W. Flanagan (19), and Marshall (11). The most successful bowlers for Marists were: O'Calligan (six for 21) and McLeod (four for 21). Marist Brothers are now leading for the cup by 2 points, Donald McLean Street and Newtown being second. St. Anne's defeated Donald McLean Street P.M. by 42 runs. In the junior grade St. Anne's defeated Marist Brothers.

Another round of the senior cricket championship was begun on Saturday, in Wellington, in beautiful weather on good wickets. South forfeited to East A. East B met North, and, batting first, knocked up 126. Wagstaff (56) and O'Shea (20) being the chief scorers. Southall captured five wickets for 52 runs, Hiddlestone two for 8. At the call of time North had five wickets down for 103 (Hiddlestone 56, Wilson 14, Blacklock, in, 12). Central made 218 against Hutt (Blamires 88, Hickson 19, Smith 79, Mitchell 18, and Patterson 28). Rogers took four wickets for 67 runs, Patton four for 69, and Stiles two for 20. Hutt have lost none for 30 (Aldersley 19, Isherwood 11). Victoria College met

Petone, and put up 178, to which Birch contributed 42, Howe 14, Dickson 59, Burns 18, and McIntosh 21. Finlayson took two wickets for 32 runs, Brice one for 42, Hardham one for 36, McKenzie one for 12, and McMenamen one for 16. Petone have lost three wickets for 50 (Dalgleish 18, Brice 23).

In the first grade matches in Dunedin on Saturday, the Dunedin v. Opoho match was continued on the Caledonian Ground, and furnished an interesting finish. Opoho, with seven down for 215, resumed, but added only 14 runs, Kenny carrying his bat through the innings for 73. When the stumps were drawn Dunedin had scored 202 for the loss of six wickets. The match Carisbrook A v. Albion was continued on the North Ground before a fair number of spectators. Carisbrook had compiled 320 runs in their first innings on the Saturday previous, and Albion 25 for no wickets at the drawing of stumps. To this Albion added 181 in their first innings. Being in a minority of 114 Albion followed on, and the spectators were treated to a dashing display by McFarlane, who compiled 132 runs in 1 hour 25 minutes. When play was stopped Albion had 205 runs to its credit for four wickets. In the Carisbrook B v. Grange match, the latter scored only 87 in the first innings and 96 in the second. Carisbrook put up 196 runs in their first innings, and thus won the match by an innings and 13 runs.

Marist Brothers, Wellington

The new residence for the Marist Brothers at King street, Wellington, was blessed and opened on Sunday afternoon by the Very Rev. Dean O'Shea, S.M., V.G., in the presence of a large gathering of clergy and laity. During the proceedings the boys of the Marist Brothers' School sang appropriate hymns.

The building is erected on a fine site acquired by the church authorities from the corporation behind the site of the old tramway sheds, and now facing on the new portion of King street. It was designed by Mr. John S. Swan, and Mr. Percy Hudson was the contractor, the contract price being £1064. It will serve as a residence for the Marist Brothers, who teach in the large brick boys' school that was opened in King street a couple of years ago. It is a handsome, commodious, and well-lighted wooden building.

During the course of the proceedings the Vicar-General addressed those assembled, giving a short account of the financial position. Part of the land was a present from Messrs Martin Kennedy and Maurice O'Connor.

A collection was made for the furnishing of the place, and a sum of about £60 was obtained. Besides this, it was announced that Mrs. T. G. Macarthy had generously promised to furnish the private chapel of the Brothers entirely at her own expense.

ANSWER TO CORRESPONDENT

CATHOLIC.—Your Easter queries will be dealt with in our religious column in the course of a week or two.

A wealthy young Hawke's Bay Native named Rangi Kerehoma applied to Judge Gilfedder in the Native Land Court, Wellington, last week, for a recommendation to the Governor to declare him a European, under section 17 of 'The Native Land Amendment Act, 1912.' Mr. Beard appeared on behalf of the applicant, who is 25 years of age, has a competent knowledge of the English language, and has been a student at Wanganui College and St. Patrick's College. He is worth between £60,000 and £70,000. When he came of age he obtained £11,000, and he spent £300 of this in beautifying his home in Hawke's Bay and £6000 in acquiring a farm near Masterton. Judge Gilfedder said a report would be sent to the Minister in due course.

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Students not preparing for the learned professions have the advantage of a Special **COMMERCIAL COURSE**, comprising Shorthand, Typewriting, and Book-keeping; and those who intend to take up Farming Pursuits may follow a Special Course of **AGRICULTURAL and DAIRY SCIENCE.**

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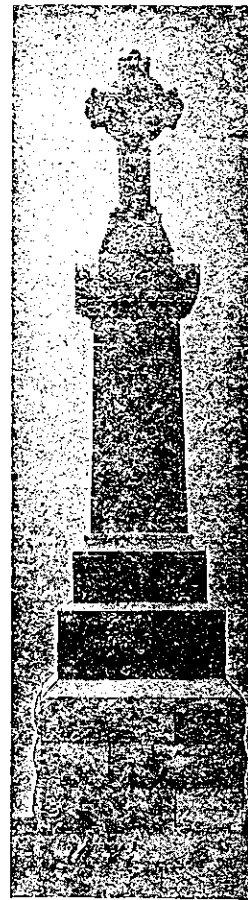
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Candidates for admission are required to present satisfactory testimonials from the parochial clergy, and from the superiors of schools or colleges where they may have studied.

The Pension is £35 a year, payable half-yearly in advance. It provides for Board and Lodging, Tuition, School Books, Furniture, Bedding and House Linen.

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

Students will provide their own wearing apparel, including the Soutane, as well as Surplice for assistance in Choir.

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Donations towards the establishment of Bursaries for the Free Education of Ecclesiastical Students will be thankfully received.

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DEATH

MULLANE.—On January 28, 1913, at her late residence, Tuam street, Christchurch, Catherine Mullane; native of County Cork, Ireland; aged 73 years. Deeply regretted.—R.I.P.

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MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.

Die 4 Aprilis, 1900. LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.

April 4, 1900. LEO XIII., Pope.



THURSDAY, MARCH 6, 1913.

THE BIBLE LEAGUE AND THE TEACHERS



THE entrance of the Bible into the schools,' said Canon Garland at the recent Wellington demonstration, 'did not mean that teachers would be dismissed, it meant that the teachers would be retained.' As our readers are aware, the Bible League proposals compel all State school teachers—Jew and Gentile, Secularist and Unitarian—to give 'religious instruction' in the Old and New Testaments. The only condition on which Canon Garland's statement can in any degree hold good as regards objecting teachers is one which is as humiliating to the teachers concerned as it is shameful and discreditable to the people who are trying to impose it. That condition is, in brief, that the teachers should throw away all question of fidelity to the dictates of their own conscience. As Bishop Cleary expresses it, in the pamphlet to which we last week made reference, the objecting-teacher can escape dismissal only by being

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willing to 'stife the cries of his soul and sell his conscience to provide bread for himself and his little ones.' This is, in point of fact, as his Lordship points out, the pathetic plea of a British teacher quoted in the *Official Record of the Debates* in the Queensland Parliament. 'One must get a living somehow,' this teacher wrote, 'so I, personally, comply with the terms of my agreement with my employers and let conscience go hang.'

It is, of course, a manifest degradation to the sacred Scriptures that they should be taught in such a spirit, and it is an almost unspeakable degradation to an ostensibly religious body like the Bible-in-State Schools League that it should be willing to accept service on such a condition. It is not, however, to be assumed that this condition of unprotesting acquiescence will be universally or even generally realised in New Zealand, where, as we know, a large number of the teachers have conscientious objections, and where the profession have, publicly and officially, and by an overwhelming vote, declared against the league proposals. It remains, therefore, to ask: Is it in point of fact true that 'the entrance of the Bible into the schools'—in the manner contemplated by the league—'does not mean that teachers will be dismissed.' It is easy to show, from the utterances of league representatives and by still more unimpeachable and conclusive evidence, that to the objecting teacher, dismissal, and nothing but dismissal, is involved in the adoption of the Bible-in-State Schools League proposals. The *Lyttelton Times* of January 1, 1913, quoted by Bishop Cleary in the pamphlet referred to, contains the following in a report of a meeting of the Student Christian Movement at Rangiora: 'The position of teachers unwilling, or not qualified, to give Bible instruction was discussed; and the chairman, summing up on the point, expressed the opinion that when the State recognised its duty to the children in providing for Bible instruction in the schools, the teachers referred to *would have no function in the State.*' The chairman of the meeting was Mr. N. Gibson, M.A., house master of Christ's College (Anglican), Christchurch. In the issue of January 2, 1913, of the same paper, Mr. Gibson 'explained to a reporter' that 'the opinion he expressed . . . was given by him as a logical deduction, in viewing the position of the teacher from an academic standpoint.' So, then, on the authority of a practical teacher, and Canon Garland to the contrary notwithstanding, unqualified or conscientiously unwilling teachers are 'logically deduced' to be ineligible for employment in a Bible-in-schools Dominion. Another representative of the movement—a league orator—is quoted in the *New Zealand Journal of Education* for November, 1912, p. 225, as putting the case much more bluntly. 'The teacher who objects,' said this indiscreetly candid follower of Canon Garland, 'must give way to one who won't.'

It may be urged that these are merely the utterances of individuals, who are not entitled to speak with any authority. Here, then, is a chain of absolutely official evidence which shows beyond all question that for the honestly objecting teacher, who persists in his refusal to do violence to his conscience, there is only one fate—and that is dismissal. We give the evidence as it is set forth by Bishop Cleary in his enlarged lecture on the question: '(a) The league officially objects to a conscience clause for teachers; (b) the league officially declares against allowing any teacher "his own choice" about giving or not giving Biblical lessons; (c) the league insists on the teachers seeing "that the children understand the (Biblical) lesson as intelligently as any other lesson"; (d) a league pamphlet declares, in this same connection, that "it is the duty of teachers to teach faithfully the syllabus of instruction laid down for them" by the Education Department'; (e) the league's proposed Biblical and "general religious teaching" is declared to be "placed on exactly the same footing as geography, grammar, or any other subject." Everybody knows what would happen to a teacher who persistently refused to teach

geography or grammar or any other subject in the prescribed curriculum—he would simply be deprived of his position. Under the Bible League proposals, the Biblical lessons are made part and parcel of the official 'syllabus of instruction,' and the inference is inevitable and indisputable—if the teacher refuses to teach this portion of the prescribed syllabus, he must go. The hardship of the case is greatly aggravated by the sacrifice which dissident teachers who are loyal to their consciences will be compelled to make in regard to the provision for old age or incapacitating illness to which they would otherwise be entitled under the Teachers' Superannuation Act. The teachers of New Zealand have an exceptionally fine superannuation system, generous in its terms, sound in its finances, and the envy of the teaching profession throughout the rest of Australasia. Under Section 235, Sub-section 1, of the Act, it is provided that the teacher who is dismissed—even on the honorable ground of fidelity to conscience—or who voluntarily retires rather than play the hypocrite, shall merely receive back the payments he has made to the superannuation fund, without a penny of interest, and without the handsome benefits for which he had worked and to which he had so long looked forward.

Apart from the irrefutable evidence given above in confirmation of Canon Garland's statement that 'the entrance of the Bible into the schools meant that the teachers would be retained,' it remains to say that not Canon Garland, not the Education Department, not even the Government itself, can give any guarantee whatever as to what will befall the teachers should the proposed system ever come into operation. The dismissal—and, not less important, the appointment also—of teachers is placed in other hands; and it is this fact, as we have again and again pointed out, that differentiates the case of New Zealand from that of all the other States in which the proposed system has been tried. In the case of the latter, dismissals and appointments are made by a single, central, non-elective authority; in New Zealand, they are made by elective local bodies. No one with any knowledge of the weakness of human nature, or of the history of the efforts made by sectarianism in this country—even without the temptations and opportunities presented under the new system—to assert itself in the past, can pretend to doubt that under the league's proposals teachers who are conscientiously unwilling or who are deemed to be unqualified to give the Bible lessons will be discriminated against and that religious beliefs will become a bar to State employment in this important branch of the public service. In view of the foregoing facts it is evident that Dr. Cleary does not state the position one whit too strongly when he describes the league's proposals as 'a declaration of war against the teaching profession in this Dominion.' This may, in fact, be said to be now tacitly acknowledged by Canon Garland, who, in his Wellington speech, defiantly declared that 'they did not acknowledge that the teachers had the right to come between parents and the children.' The points we have been discussing are not new; and our object has merely been to direct attention to the fresh and interesting evidence which Bishop Cleary has collated on the subject. We have had, also, a further object—namely, to give the representatives of the league one more opportunity of facing the issues which are clearly and plainly involved in their proposals, and of replying to objections which must stamp the movement with the stigma of weakness and bad faith so long as they remain unanswered. Taking, then, one issue at a time, and confining ourselves for the present to the relation of the league's proposals to the teachers, we invite them to state once for all on what principle of morality they justify their action in seeking to compel State teachers, under penalty of dismissal, to conduct Biblical and 'religious instruction' at variance with their religious convictions, or with the doctrine or discipline of their various faiths? As in our previous offer, reasonable space for reasonable communications will be given to Canon Garland, the Editor of the *Outlook*, or any other accredited representative of the league. Will the champions of the Bible-in-schools

movement at last pluck up courage to face the duty that is so urgently laid upon them and make some sort of manly attempt to defend their position, or will they continue their ignoble and pusillanimous policy of shirking and running away?

Notes

A Muddled Cable

It is apparent from the following cable—which appeared in Monday's papers—that a considerable number of Anglican clergymen have 'gone over' in a body to the Catholic Church; but, for the rest, the message is an achievement in the art of muddling in which even the cable fiend has excelled himself. The message runs: 'Sixty-four of the Caldy Island Benedictines have been secured by Rome. The Pope insisted on the brotherhood eliminating from their breviary the missal doctrines of the Immaculate Conception and the corporal assumption of the Virgin, and on a discontinuance of the exposition of the Sacrament and the Benediction.' It would be a pity to spoil this cable 'gem of purest ray sereno' by any attempt at explanation or comment.

Bible in Schools

In the correspondence columns of the *Auckland Star*, in a recent issue, Mr. D. O'Donoghue writes very pertinently on the proposed Scripture referendum (so-called), and also on the disingenuous manner in which Canon Garland puts forward his referendum appeal. The letter is headed 'Should Majorities Rule on Every Question'; and we quote the salient portions: 'That question, almost as I have stated it, has lately been raised amongst us by a rev. gentleman from Australia. Now, have majorities the right to rule on every question? The rev. gentleman referred to addressed a meeting in Pitt street Hall; and he put the question in these words: "Should not a majority of the people rule?" He did not add: "On every question." Soon afterwards a large meeting was held in the Town Hall, a packed meeting, at which, after difficulty, I was able to attend, admission having been refused to everybody not furnished with a ticket from an Anglican, Presbyterian, or Methodist minister, or from a captain or colonel of the Salvation Army; and as I had none I was kept with many others waiting on the street until the Town Hall had been satisfactorily packed. Then a door, hitherto shut, was thrown open for the mob to enter, my humble self being a unit. The rev. emissary from Australia once more put the question: "Should not a majority of the people rule?" He did not add "on every question," although he conveyed that impression. Now, should a majority of the people rule on every question? That a majority of the people do rule on many questions is, of course, undeniable—there being no better power to make use of; but still the interesting question remains: "Have majorities of people the right to rule on every question?" that is, to force their views, if they so rule, on minorities, and get them to pay for the propagation of such views?'

In the columns of the *Auckland Herald* a correspondent, 'Martin Smith,' also scores well against the ex-president of the Methodist Conference, and shows who it is that are really interfering with 'the present national system of education.' He writes:—'Sir,—The retiring president of the Methodist Conference (the Rev. W. Ready) is reported to have said that "they would oppose any interference with the present national system of education, but would insist on Biblical instruction being given in State schools." It is surely unnecessary to state that the present system of education is purely secular, that is, non-religious, and being so, the addition to it of religious instruction as the Rev. Mr. Ready and friends are now "insisting"

on, would be, if they succeed, a most serious "interference" with our national system of education. It would mean, of course, the destruction of the present national system of secular education—that, and nothing else. Now, why do not the clerical agitators be candid, and say that such is precisely what they are aiming at?'

Brother Dutton Not Dead

On matters of Church news we have become accustomed to regard the *London Tablet* as almost infallible; and on the strength of a statement appearing in that journal many Catholic papers—ourselves included—have published comments on the heroism of Brother Dutton, successor to Father Damien, who was said to have succumbed to the lepers' malady. It would appear that the report of Brother Dutton's death is—as Mark Twain expressed it—'exaggerated.' The latest issue to hand of the *Philadelphia Catholic Standard and Times* says: 'A cablegram from Honolulu to the *New York Herald* carries a denial of the report of the death of Brother Joseph Dutton on Molokai, in the Hawaiian Islands, whither he went in 1886 to assist Father Damien in caring for the lepers. The report originated with the *London Tablet*. When doubt was expressed as to its truth the *Herald* cabled to Honolulu, and the inquiry elicited the gratifying information that Brother Dutton is alive and in excellent health.'

As we said when referring to Brother Dutton, there are many Molokais and many Damiens. Some months ago there was chronicled the death of Father Isidore Dupuy, a French Jesuit, who, after having been named Knight of the Legion of Honor for services as chaplain of the French troops in Madagascar, returned to labor among the lepers of that colony and succumbed to their dread malady. The same month, October last, and the same colony witnessed the death of another Jesuit who was, like Father Dupuy, an apostle among the lepers. 'In 1898,' says *America*, 'Father Beyzim, of a noble Polish family, arrived at Tananarive. His religious superiors, yielding to his desire, had promised him that he should be employed solely in "the service of the lepers," whose imprisonment he was to share. The first hospital to which he was sent, that of Ambolidratimo, was in a wretched condition; the inmates were so badly fed and so scantily clothed, five or six deaths were reported every week. Father Beyzim exerted himself to remedy these deplorable conditions. He wrote to Poland for assistance, and at Tananarive he went from door to door begging for his lepers. In the hospital itself he acted as infirmarian and cook, and in the end succeeded not indeed in curing a disease that is incurable, but in improving the state of the patients so considerably that, instead of six deaths a week, only five deaths were reported in the course of a year. In 1902 Father Beyzim was removed to Marana, where he was able to rebuild the leper hospital with the funds sent to him by his friends and relatives in Poland. Two years ago he was visited by a French Jesuit, to whom he showed his arms, upon which big stains were now visible. "One cannot avoid the illness," he said quietly. "I breathe the same air and have the same life as the lepers." By degrees the hideous disease took possession of his whole body. He died on October 1, 1912, and was buried in the leper cemetery, among those for whom he had lived and died.'

Goldfields Jubilee Art Union.

FATHER HUNT requests all those who have not yet done so to RETURN BLOCKS at their earliest possible convenience. Prompt return is necessary as the DRAWING will take place without fail on MARCH 17.

The Results will be published in the *N.Z. Tablet* on March 27.



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DIOCESE OF DUNEDIN

An old and highly respected resident of Dunedin, in the person of Mr. Robert McQuillan, passed away at his residence, Hanover street, on Tuesday.—R.I.P.

Rev. Father Creagh, C.S.S.R., is giving a renewal mission in Ranfurly this week, and the Rev. Father Tuohy, C.S.S.R., is still engaged in Cromwell district.

On Sunday there was Exposition of the Blessed Sacrament at St. Joseph's Cathedral from the last Mass until after Vespers, when there was the usual procession followed by Benediction of the Blessed Sacrament.

The following students of St. Dominic's College, in addition to those whose names were published in our last issue, were successful at the Preliminary Oxford examination:—Patricia Higgins (pass), Eileen Corcoran (partial). Through inadvertence the name of Mamie O'Brien was included in last week's list.

The many friends of Miss Dennehy, who met with a motor car accident about three weeks ago and sustained severe bruises, will be pleased to learn that she is progressing favorably at Nurse Thompson's Private Hospital. The medical attendant expects that she will be about again in a fortnight.

The arrangements for the annual St. Patrick's Night concert are now completed, and, judging by the excellence of the programme to be presented, the concert will be the most successful of its kind held here for many years. General satisfaction is expressed at the engagement of so talented an artist as Mr. Newbury. The Kaikorai Band is preparing two especially attractive items, and the Christian Brothers' Boys' Choir have been carefully practising their numbers.

ST. PHILOMENA'S COLLEGE, SOUTH DUNEDIN.

At the recent teachers' examinations the following candidates from the Convent of Mercy, South Dunedin, were successful:—D. certificate, Annie Grealish; partial D, M. Goggin, C. Curtayne, and M. Terry; partial success towards last section of D, Margaret Grealish, Alice Egan, and Mary O'Malley.

May Lemon, St. Philomena's College, passed in two subjects for Class C.

Amongst the candidates whose work was deemed worthy of special mention were M. Goggin and M. Grealish (needlework).

HOLY CROSS COLLEGE, MOSGIEL.

Rev. Father Morkane, Professor of English Literature, etc., has received word that he has passed the first section of the B.A. degree in four subjects.

Two students of the college, Messrs. D. McLaughlin and F. Cullen, of Wellington, have passed the final section of the B.A. degree.

The number of students now in residence is forty-three, and two or three more are expected shortly.

On Sunday, March 2, his Lordship the Bishop conferred subdeaconship on Mr. B. Kaveney in the college chapel.

CATHOLIC FEDERATION, TIMARU

(From our own correspondent.)

Despite the inclemency of the weather, there was a large attendance of Catholics in the Brown street Hall on last Thursday night. The object of the gathering was to form a local branch of the Catholic Federation. Very Rev. Dean Tubman presided, and Rev. Fathers Smyth and Murphy were also present. The audience was a thoroughly representative one, and the proceedings were of an enthusiastic character.

Very Rev. Dean Tubman, who was received with applause, said the Catholic Federation had now spread over Australia and was started in New Zealand by the Right Rev. Dr. Cleary. Its object was to make some common meeting-ground or plan for social action amongst the different Catholic societies. The aims of the Federation as set forth in the constitution could really be summed up in the foregoing. The society would also be most useful in pointing out to non-Catholics the absurdity, even on the face of them, of many of the cables sent out to the colonies about the Church. For instance, a cable had just been published stating

that an Italian Bishop had stated that the Pope was not infallible in politics, the inference being that the Church taught that he was. The fact was of course that the Church claimed no infallibility for the Pope except in matters of faith. Catholics were hardly represented at all in the Parliament of the Dominion, among the Stipendiary Magistrates, the Justices of the Peace, or the various local bodies. They paid the rates and taxes, bore the burden and the heat of the day, but the rewards were seldom theirs. He did not mean to insinuate that religious prejudice was the cause of this lamentable state of things. Doubtless there were inherited misconceptions to remove, and this association would give its attention to them, but also it would help to direct the attention of the Catholic body to the position, and inspire a greater interest in public matters. The *raison d'être* of the Federation was to bring before Catholics and the general public the injustice of the proposals of the Bible-in-State-Schools League. The Catholics, recognising the paramount necessity of religious education, were paying over £100,000 per annum for educating their own children. They had also to pay for the education of other children in the State schools, and if a form of religious teaching was inaugurated, not only would Catholics be taxed for a new State religion, but Catholic teachers would be unable to hold positions as State school teachers, and Catholic children in country districts where no schools of their own were available would have to listen to a religious teaching not approved of by their parents, or become virtual pariahs by not submitting to the school routine. The speaker then touched briefly on the secondary scholarship question. The Catholic clergy of Timaru did not ask the State to teach religion to the Catholic children attending the country public schools. On the contrary, they visited and taught the children regularly outside of school hours at St. Andrews, Esk Valley, Lyalldale, Springbrook, Adair, Wai-iti, and other schools. The other clergy had the same opportunity, and if they were in earnest why did they not take advantage of the opportunities afforded instead of wishing to push the burden on to teachers, who showed at their recent conference that they were adverse to imparting religious teaching? Fortunately, the Catholic position had the support of such a strong body as the Congregational Church, and it was also supported broadly by the fair-minded people of the Dominion and the press generally. Politics would be strictly debarred in the Federation, and it was pleasing to note that so far no one had found fault with it. The public recognised that all the churches had a perfect right of association, and that the Catholics, however belatedly, were but doing what had been the custom of the various Churches, many of whom have the framework of a similar bond of union among their members incorporated in their charter.

The Rev. Father Smyth then read the rules of the Federation, providing for the election of two representatives from each Catholic society in the parish, with six members nominated by the parish priest to form the parochial committee.

Mr. G. Cartwright proposed that a branch of the New Zealand Catholic Federation be formed in Timaru. This was seconded in a concise manner by Mr. T. Harney, and carried amidst applause.

On the motion of Mr. O'Halloran, seconded by Mr. Angland, Mr. T. Knight was elected secretary pro tem, it being also a recommendation to the committee that he be appointed permanent secretary.

Messrs. Doyle, Angland, Dunno, J. G. Venning, Crowley, S. Venning, and O'Brien also addressed the meeting, approving of the objects of the association and generally endorsing the remarks of the Dean.

The following were selected* by the various societies in the parish to represent them on the committee:—Altar Society—Mesdames Doyle and O'Connor; St. Ann's Guild—Mesdames Mason and Crowley; Sacred Heart Society (women)—Mrs. Power and Miss O'Sullivan; Children of Mary—Misses Knight and Venning; H.A.C.B. Society—Messrs. P. Mahoney and T. Niall; Sacred Heart Society (men)—Messrs. J. B. Crowley and P. Kane; Catholic Club—Messrs. D. O'Halloran and T. Knight; St. John's Tennis Club—Messrs. J. G. Venning and M. Schaab; Celtic Football Club—Messrs. J. Leigh and M. Gillespie.

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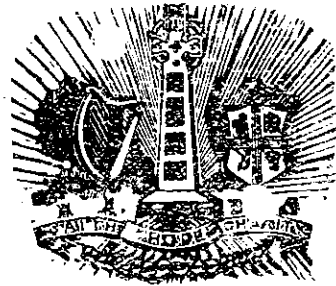
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Irish News

GENERAL.

The clerical friends in Dublin of the late Rev. J. Scanlan, Terenure, have erected a magnificent Celtic cross over his grave in the grounds of his native parish church, Moycarkey, County Tipperary.

Mr. T. J. Condon, M.P., and Miss Jennie Molony, of Labasheeda, County Clare, were married on January 20 at Branksome Church, Bournemouth. Mr. Condon is the parliamentary representative for East Tipperary.

Dr. J. S. Vakil, a native of India, and a graduate of the University of Bombay, has been elected surgeon of the Fermanagh County Hospital by 4 votes to 3 given for Dr. John H. Beverland, Holywood, County Down. Very Rev. Canon Keown, P.P., who presided over the meeting of the committee of management, protested strongly against the appointment.

Rev. Cornelius McEnroe, a distinguished member of the Vincentian Order, died at St. Joseph's, Blackrock, County Dublin, on January 9, at the age of 71 years. Father McEnroe was engaged in missionary work for the greater part of his life, giving retreats and missions in all parts of the country, being an impressive preacher and a scholar of wide culture.

During the past season, so reported at the annual meeting by Mr. P. F. Reynolds (hon. secretary), 9875 free hot luncheons were provided for the poor children attending the several schools at Nenagh, by the Nenagh St. Vincent de Paul Society. In addition to this the same society gave out 100 cwts of coal, nearly as much flour, and also tea and money to poor families in the town.

The death took place at Milltown Park, Dublin, early in January, of Father Thomas Taaffe, S.J., in his fiftieth year. The late Father Taaffe was a man of scholarly attainments, and had a most successful career as Professor of University courses at Mungret College, Limerick. Subsequently the distinguished Jesuit was engaged in teaching philosophy and theology at Stonyhurst, at St. Beuno's, North Wales, and latterly at Milltown Park.

Acknowledging the presentation to him of 300 guineas from the people of Kilmoremy and Ballina, the Very Rev. B. M. Quinn, P.P., V.F., Easkey, in a letter to Mr. J. Flanagan, J.P., chairman of the committee, stated he had reason to be deeply grateful to the donors. He added that he appreciated no less gratefully the kindness of friends who worshipped at a different shrine in so generously associating themselves with the presentation.

A CONSERVATIVE'S COMPLAINT.

Mr. Marshall Tillie, who was originally spoken of as a possible Conservative candidate for Derry, in an interview with a *Daily Chronicle* representative, in which he avowed the sentiments that had caused him to contemplate becoming an independent Unionist candidate, said:—

'I am not only an Irishman, I am a citizen of the United Kingdom, and if the Parliament of the United Kingdom, with the assent of the Crown, passes a Home Rule Bill into law, I am prepared to make the best of it, and this is why I have been boycotted.

'I refused to sign their silly "covenant"; I refused to take any part in the proceedings by which Sir Edward Carson and his friends have made Ulster Unionism a laughing stock; and, above all—and this has been the worst of all my crimes—out of the 1500 people I employ, at least 1000 are Roman Catholics.'

'But do I understand you to say, Mr. Tillie,' I remarked, 'that Derry Unionism thinks it wrong to employ Catholics?'

'Undoubtedly they do,' was the reply, 'and any man who does so freely and cares nothing about the religions of the people he employs so long as they render him good service, is marked down. That's why I intended to stand at this election, as a protest against this narrow bigotry and intolerance. I think it is time

that this old and cruel ascendancy spirit was attacked, and attacked by those who believe in Protestantism and Conservatism. It has poisoned the whole of our national life in the work of Ireland for centuries.'

IRISH PARTY'S VINDICATION.

The passage of the Third Home Rule Bill through the House of Commons is the vindication of the Irish Party. It represents the high-water mark of Irish political achievement since the Act of Union. The Bill gives Ireland a better constitution than Grattan's Parliament. It gives Ireland a National Parliament with a responsible Executive which Grattan's Parliament had not, and the absence of which made the enactment of the paper Union so easy for Pitt and Castlereagh. No Catholic could sit in Grattan's Parliament. In Redmond's Parliament every class and creed will be represented, and every safeguard that the wit of man can devise has been provided to prevent persecution or injustice for conscience' sake. Everything Irish as distinct from Imperial comes immediately or in a few years under Irish control. Ireland's national flag will wave side by side with the Imperial banner over the Irish Parliament. The whole basis of the Bill is the recognition of Ireland's distinct and separate nationality, and of the right of the Irish people to manage their own national affairs. The financial settlement under the Bill is far and away superior to that proposed under the Bill of 1886 (which, be it remembered, was never discussed in Committee, as it was rejected on the Second Reading) or under the Bill of 1893. Under those Bills Ireland was to pay sums varying from 2½ to 3½ millions a year for Imperial purposes. Under the present Bill every penny of Irish revenue is credited to Ireland; the deficit of 1½ to 2 millions a year at present existing between Irish revenue and Irish expenditure is made good out of the Imperial Treasury and in addition a sum of £500,000 a year, to be fixed permanently at £200,000 a year, is provided out of the Imperial Treasury to assist the Irish Exchequer. The best proofs of the soundness of the finance of the Bill are that every crank in Ireland denounces it, and that, whilst British Unionists denounce it as robbery of England, Irish Unionists condemn it as a hard bargain for Ireland.

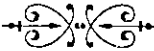
PRESENTATION TO AN AUSTRALIAN PRELATE

On Sunday evening, January 12, in the Temperance Hall, Kilmessan, Meath, the Right Rev. Dr. Shiel, Bishop-elect of Rockhampton, was presented by the parishioners of Kilmessan with a beautiful crozier and an appropriate address. The Rev. D. Morrissey, P.P., Kilmessan, presided, and the Rev. Father Lynch read the address welcoming his Lordship to his native parish. Already, though young in years, the Holy Father had considered him worthy to be promoted to the Church's hierarchy. The crozier which they presented him with was the work of Irish hands. In a little while he would return to far-off Australia, and would again pour ruby drops of redemption over souls that are parched and perishing. Many of them would be their own kith and kin, and the crozier would remind him that he had friends at home who prayed God's blessing on his work, and who prayed that long may he be spared to widen the Empire of the Precious Blood. Rev. Father Morrissey, P.P., Kilmessan, in handing the crozier to his Lordship, in feeling terms expressed the pleasure he felt at being able to make such a suitable presentation on behalf of the parishioners to such a distinguished prelate. Dr. Shiel had left his home in his early days and had gone to foreign lands. At the time his Lordship left Ireland it was considered a greater sacrifice to do so than it was at the present time. In the course of his reply Dr. Shiel said:—A crozier was the episcopal insignia of the purely episcopal office, and perhaps they might wish to know briefly something of the pastoral fields over which that staff would guide him and the flock which he was to gather with it. Well, if he had literally to walk upon all the diocese which was about to be committed to his charge he was afraid the point of the crozier would soon be worn down. The diocese over which he was to reign covers an area of 335,000 square miles, over ten times the area of Ire-

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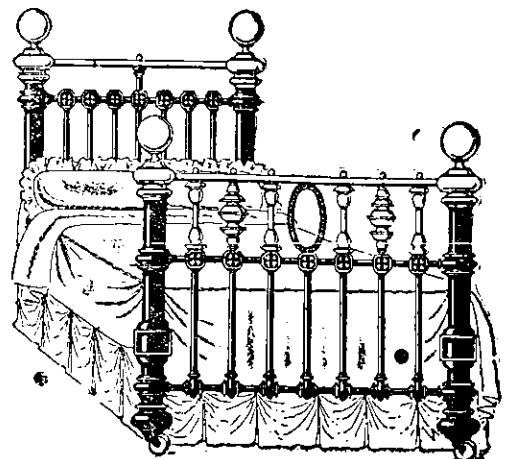
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land. In Ireland they had 29 bishops; in Rockhampton diocese there was only one Bishop. The population of the diocese was not in proportion to its extent. Were it so he was afraid it would be sadly neglected. Proceeding, his Lordship said he was in accord with the people staying at home and keeping the flag flying. He hoped they would have the flag flying soon. By all means let them stop at home, but if any of them did make up their minds to go abroad he would recommend Australia, as there was no country in the world which afforded a better opportunity for a man of energy and resource to make a bright and happy home.

THE FRANCHISE IN DERRY.

Writing some days before the election in Derry, the *Freeman's Journal* described one of the tricks by which the Tory Party in Derry succeeded in preventing a Nationalist majority on the city's electoral roll:—

The chicane to which the law lends itself has deprived that majority of representation in the Imperial Parliament for over a dozen years. A Nationalist working man in Derry whose weekly rent falls into arrears for even a single week loses his vote inevitably. He gets a summons on Monday morning, and an order for his ejection follows next court day. He is never evicted. His landlord does not want an empty tenement or the loss of a tenant; but the tenant's vote is legitimate spoil, and every opportunity is taken for this kind of political plunder. That is how it has happened that the Unionists are able to talk of Ulster as a province with a Unionist majority in Parliament. The Unionists are lucky in the date of the vacancy. Had it occurred in time to take the election upon the old register the defeat of their candidate would have been certain. But the house agents and the so-called "Registration Acts" despoiled a sufficient number of citizens of their votes last October to make the issue doubtful. Besides this little device the Derry Unionists know another trick almost as effective. There are some houses in Derry which, like miners' cottages in Great Britain, are leased to working men on particular jobs. When these houses are owned by Unionists, a Nationalist working man getting a job and a tenancy in such a house as a condition of his employment is obliged to forego having his own name put down as the tenant. His wife, his daughter, or his son, if the son be a minor, is entered as tenant instead, and so no Nationalist vote is created. But so far as either the whole population or the number of householders in Derry is concerned, the Catholics and Nationalists are in a distinct majority, and Derry City would be normally a Nationalist seat if ordinary conditions were allowed to prevail.

EMIGRATION.

The Irish emigration returns for December show a decrease of 70 as compared with December in 1911. During the twelve months 29,344 Irish people left Ireland. In 1911 the number was 30,573. The decrease of 1229 is satisfactory. Last year the outflow from Ireland was, with two exceptions, the smallest in any year since 1890. In 1908 the emigrants numbered 23,295, and in 1909 the figure was 28,676. No fewer than 11,852 persons left Ulster last year, a number far in excess of those who emigrated from any of the other provinces. The emigrants from Leinster numbered 3855, and from Munster 7167, so Ulster sent out more than these two provinces combined.

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People We Hear About

News has lately reached England intimating the death in Straits Settlement of Mr Geoffrey Esmonde, the brother of Sir Thomas Gratton Esmonde. M.P.

His Holiness the Pope has created Sir Joseph Michael Redmond, ex-president of the Royal College of Physicians of Ireland, a Knight Commander of the Holy Sepulchre.

Sir Edward Shea, formerly President of the Legislative Council, Newfoundland, died at St. John's on January 17, aged 93. Sir Edward, who was a Catholic, was reputed to be the oldest active legislator in the British Empire.

Probably nine out of every ten of those acquainted with the works of 'John Ayscough' would mispronounce the pen-name of Mgr. Bickerstaffe-Drew (says the *Universe*). Some time ago an American journal informed its readers that it was spoken 'Askew,' but now *Benziger's Magazine* says it is 'as'ku.' The latter is probably the more correct. Perhaps 'John Ayscough' would not mind being a little autobiographical and tell us how he came by the name. Was it mere fancy, or is there a significance?

The death took place lately, at Glassburn House, Beaulieu, of Mrs Marie Frances Chisholm, widow of Captain Archibald Chisholm of the Black Watch, who died in 1887. Mrs. Chisholm was the last representative of the old Jacobite and Catholic families of Farquharson, of Balmoral, and Innes, of Ballogie, Aberdeenshire. Her grandfather, Lewis Farquharson Innes, was born in the old castle of Balmoral, and inherited the Innes properties of Ballogie, Balnacraig, and Mid-Beltie. The Innes family shared the Stuart exile at St. Germain.

'Time was when I walked the streets of London penniless,' said Dr. J. T. Macnamara, the Parliamentary Secretary to the Admiralty, in his speech at the Albert Hall. 'I had acted as *locum tenens* all over the country before it happened,' he told an interviewer. 'When all things Irish fell into grave disrepute in London at the time of the Phoenix Park murder, my agent found it quite impossible to get me another job. Consequently for some four or five weeks I was forced to tramp the streets hungry and penniless. At the best my daily meal consisted of a bit of bread, with a cup of tea, if I was lucky. Gradually the hatred against the Irish subsided, and I succeeded in getting back into business again.' Dr. Macnamara's salary as Parliamentary Secretary to the Admiralty is £2000 a year.

Among the Irish Catholic Hierarchy there are a number of Bishops who were born in the same year (remarks an exchange). Cardinal Logue, Archbishop Healy, Archbishop Walsh, Most Rev. Dr. Gaughran (Bishop of Meath), Most Rev. Dr. Browne (Bishop of Ferns), Most Rev. Dr. Hoare (Bishop of Ardagh), and Most Rev. Dr. O'Dwyer (Bishop of Limerick) were all born between 1839 and 1842. His Grace the Archbishop of Cashel (Most Rev. Dr. Fennelly), Most Rev. Dr. Sheehan (Bishop of Waterford), Most Rev. Dr. Browne (Bishop of Cloyne), and Most Rev. Dr. Mangan (Bishop of Kerry) were born between 1845 and 1846. The oldest members of the Irish Hierarchy are the Most Rev. Dr. Brownrigg (Bishop of Ossory), who is 78, and the Most Rev. Dr. O'Callaghan (Bishop of Cork), who is 76. The Province of Connaught has the youngest Bishops: Most Rev. Dr. Morrisroe (Bishop of Achonry) being only 44, whilst the Bishops of Killaloe and Confert are both under 50. The Most Rev. Dr. O'Donnell (Bishop of Raphoe) was consecrated Bishop at the remarkably early age of 33, nearly 25 years ago; and the Most Rev. Dr. McKenna (Bishop of Clogher) was only 40 when he was consecrated, about four years ago. The number of Irish Bishops who were appointed to their sees at a very early age, from professors' chairs in Maynooth College, is remarkable and very interesting to note. They include the present Cardinal Primate, Archbishops Walsh and Healy, and the Bishops of Galway, Clonfert, Raphoe, Cloyne, and Killaloe, and the Most Rev. Dr. Mannix, who was consecrated Coadjutor-Archbishop of Melbourne a few months ago.

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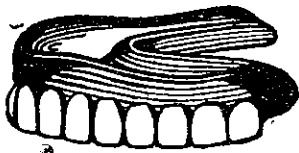
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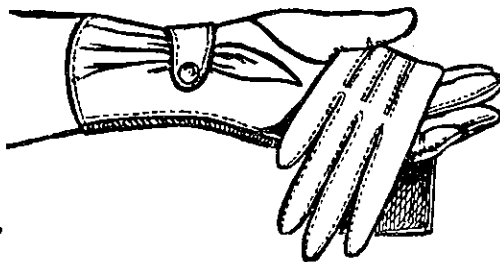
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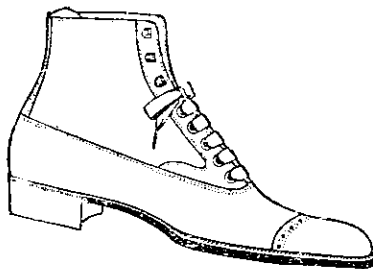
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WELLINGTON CATHOLIC CLUB

(From our own correspondent.)

The Wellington Catholic Club held its twenty-ninth half-yearly meeting in St. Patrick's Hall on Thursday last, there being a good attendance of members. The following report was presented by the executive:— In presenting the half-yearly report and balance-sheet your executive take the opportunity of congratulating members on the satisfactory progress of the club. The membership of the club now stands at 125, six new members having been elected since last report. During the year the club suffered a severe loss by the death of one of our vice-presidents, the Rev. Father Venning, who was a most enthusiastic and zealous worker. In order to commemorate his memory the club has instituted a 'Father Venning Memorial Prize' to be awarded annually for Christian doctrine in the Marist Brothers' School. In addition, it is the intention of the club to heartily support the general memorial fund, and for this purpose a general list is in circulation and members are requested to respond generously. The club still continues to be in a good financial position, as will be seen from the treasurer's statement. The receipts for the half-year amounted to £105 2s 5d and the disbursements to £83 7s 10d. The annual supper, which was held on September 5, was very successful, as was also the Brothers' reunion held on December 19. A very interesting illustrated lecture on his tour to America and Europe was delivered on December 10 by Mr. L. T. Reichel, who richly deserves the thanks of the club for the trouble he went to to entertain members. A very successful picture entertainment in aid of the club was given in November by Messrs. McMahon and Donnelly. The thanks of the club are due to these gentlemen, and also to Bro. O'Kane for securing the offer. A diploma, donated by the Federal Executive, for meritorious services was awarded to Bro. G. Dee. Masses were offered up in December for the late Rev. Father Venning and deceased members. It is the intention of the club to organise a general Communion for members in the near future. It is gratifying to state the Literary and Debating Society was again successful at the annual Wellington Competitions, Messrs P. J. McGovern and R.

G. Butcher winning the impromptu debate and shield. Under the able chairmanship of the Rev. Father Her-ring the society had a very successful session, showing an improvement on the previous year. A debate for the Union Shield was held with the Baptists, who won by a narrow margin. An interesting debate was also held with the Hibernian Society, the contest being declared drawn. The next session will commence on Tuesday evening, April 8. The dramatic branch has been working hard at 'The Barrister,' which they intend to stage early in April. During the season a very successful 'At home' was held in the rooms, and the prospects of the club are exceedingly bright. The cricket club, which has affiliated with the Junior Association, has so far met with great success, and should finish the season as creditably as in former years. Both teams are well up in their respective grades. The tennis club is in a flourishing condition, and still continues to be as popular as in the past. A tournament is being organised and will eventuate shortly. The performance of the football club came up to expectations. The attention of members is drawn to the fact that the annual conference will be held at Christchurch during Easter week, and as many members as possible should avail themselves of the opportunity of attending same. A special feature of the conference this year will be the competitions for the challenge shield. In conclusion, we have to thank members for their cordial assistance during the half-year, and trust that the incoming officers will receive a like measure of support.

Petone

(From our own correspondent.)

March 1.

Mr. E. Ryan, a member of the local branch of the H.A.C.B. Society, won the hop-step-and-jump at the junior club sports held last Wednesday night, and his brother, Mr. J. Ryan, was placed second.

Ladies will sing in the choir for the first time next Sunday. Up to now Petone has always had a good male choir, but owing to changes and transfers it has been necessary to call on the ladies for assistance.

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CHURCH ARCHITECTURE

The Romanesque was the first distinctively Christian style. Before the time of Constantine, whatever churches the Christians had seem to have been Roman private houses converted into churches. Constantine started a new era by building a number of churches on a large scale, and on a plan which was borrowed more or less from the civil basilica. The characteristic of this style (says the *Bombay Examiner*) lay in a long nave with two aisles but no transepts, the intervening walls being supported on Greek or Roman columns. At the sanctuary end was a semi-circular apse round which the clergy sat, the altar being placed in front between them and the people. At the other end were three door in a narthex or vestibule, and in front of the doors outside an open square surrounded by a colonnade. At first the whole style was classical in execution (Greek or Roman columns and entablatures), but later on the Roman round arch was introduced between the columns in place of the flat entablature. This basilica style became the type for all future Christian churches in the West. As the old Roman civilisation declined and its place was taken by the incipient civilisation of the Northern barbarians, churches began to be built in various parts of Italy and northwards, in a style which may be defined as a rude attempt to reproduce what they had seen in Rome. The execution was at first extremely rude, and the imitations in decoration far removed from the original models. But by degrees the art of design developed till a distinctive style arose, which on account of its source of inspiration has come to be called Romanesque.

The open courtyard was discarded, but the other chief features remained—piers or columns, round arches, round-topped windows; the round apse covered with a half dome; the three round-topped doors in the narthex. To this main structure was added a tower, sometimes round, more generally square, placed on one side of the church, and often standing quite apart. The nave was covered by an open timber roof, and the aisles with lean-to roofs at a lower level. Many churches of this early type still stand intact in Istria, Lombardy, and the northern parts of Italy generally, and some of them also survive in Rome itself, though obscured by subsequent alterations and additions. Later on the open timber roof gave way to the barrel or tunnel vault, which is quite general in the Romanesque churches of France and Germany; and the cruciform plan involved the addition of transepts.

The style advanced gradually in refinement of design and complexity of parts—two towers at one end, sometimes two more at the other end, and even a fifth in the middle at the crossing of the transepts. The style reached its highest climax especially in Germany and Normandy, where the best specimens date from the twelfth to the thirteenth century. Finally the invention of the pointed arch and the development of groined vaultings soon led to the erection of a new style called the Gothic, which receded more and more from the old one till it became essentially different in its whole spirit as well as every detail. The general plan of nave and aisles alone remained.

Wellington

Miss Agnes M. Segrief, who lately returned from an enjoyable holiday in the northern province (writes our travelling correspondent) earned many flattering tributes from the press of the different towns where she appeared. Referring to her solos at the Liedertafel concert, the *Hawera Star* remarked: 'Miss Segrief, the contralto singer, scored a distinct success. She has a voice of good quality, and is a genuine artist in her use of it. Miss Segrief's enunciation is excellent, and she has the musical temperament, singing all her work with fine artistic expression.' Miss Segrief also had the honor of singing at the reception tendered to the Premier in Rotorua, and on two occasions she contributed solos at St. Patrick's Cathedral in Auckland. Her very many friends in Wellington wish her a full measure of success in her musical career.

Parnell

(From an occasional correspondent.)

On the anniversary of the death of Bishop Lenihan a Requiem Mass was celebrated by Rev. Father Patterson. There was a good attendance of parishioners, and some received Holy Communion for the repose of the Bishop, who had been resident priest at Parnell many years ago.

The attention of our readers is called to an advertisement of a book and stationery business for sale in one of the principal centres. Being well stocked with Catholic goods and having a good Catholic connection, it offers a rare chance for a Catholic married couple....

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ST. JOSEPH'S CATHEDRAL CHOIR, DUNEDIN.

PRESENTATION TO MR. VALLIS,

There was a large and representative attendance of past and present members of St. Joseph's Cathedral Choir in St. Joseph's Hall on Thursday evening, when Mr. A. Vallis, the organist and choirmaster, was entertained at a complimentary social in recognition of his twenty-first year of service. Rev. Father Coffey, Adm., presided, and there were also present Rev. Fathers Buckley, Corcoran, D. O'Neill, and Foley. An excellent programme of vocal and instrumental music was given during the evening, and at an interval Father Coffey read a number of telegrams and letters from past and present members, apologising for their unavoidable absence, and offering their warmest felicitations to the guest of the evening on the attainment of his majority as organist of St. Joseph's Cathedral Choir. Father Coffey also apologised for the absence of his Lordship the Bishop, who, he said, had a very high opinion of Mr. Vallis's work.

Continuing, Father Coffey said that the present gathering was for the purpose of congratulating Mr. Vallis on the attainment of his majority as conductor of the choir, and to thank him for his services during the past twenty-one years, and to show their appreciation of his work by making him a presentation. It was not necessary for him to refer to Mr. Vallis's abilities as a musician, for these were not alone known to the members, but were fully recognised by the people of Dunedin. He had known Mr. Vallis for about fifteen years, and the more he saw of him the more he appreciated and admired his work. It was generally recognised that a choirmaster had a difficult position to fill, and that he must act with tact and patience, and keep his temper under control. It spoke well for the guest of the evening that he (Father Coffey) had never heard a member of the choir say an unkind word of him, and that was the greatest praise they could give him. It would be difficult to find a man who had been in charge of a choir for twenty-one years, with such a good record, and whose services were so highly appreciated. Another reason why Mr. Vallis got on so well with the members was that all acknowledged his high qualifications as a musician, and therefore they could look up to him with confidence. He had always been regular and punctual at his work, and in this way set a good example to the members. In concluding, Father Coffey expressed the hope that Mr. Vallis would be long spared to carry on his work in St. Joseph's Cathedral, and with that success which had been such a marked feature of it in the past (applause).

Rev. Father Coffey then read the following address, which was handsomely framed, mounted, and printed by the *Tablet* Company, and artistically illuminated by the Dominican Nuns:—

The members of St. Joseph's Cathedral Choir desire to heartily congratulate you on completing your 21st year as conductor and choirmaster of the Catholic Cathedral, Dunedin. Present and past members fully recognise the arduous nature of the work you have performed and the patience and fidelity, no less than the enthusiasm and skill, which have marked the discharge of your duties during that long term of years. It is satisfactory to us to recall that it was your connection with St. Joseph's Choir that first brought you prominently before the public, and gave you the opportunity of displaying to the community the high musical talent of which you are now the acknowledged possessor. Twenty-one years ago your name was practically unknown in the musical circles of this city, but the choir's initial production, under your leadership, of Weber's great Mass, stamped you at once as a true artist, and placed you in the front ranks of the profession. Equally successful were your efforts when, on subsequent occasions, the Masses of other great composers such as Mozart, Beethoven, Gounod, etc., were performed. As a choir we both appreciate and are proud of your musical abilities, which are now amply recognised alike

by press and public, and which evoked an especially enthusiastic and memorable tribute on the one and only occasion on which the Cathedral Choir took part in a public competition in this city. Apart from your professional gifts, your manliness, straightforwardness, and sterling honesty of character, have won, as they could not fail to win, our warm personal admiration and esteem. Again congratulating you on the completion of so long a term of service, and wishing you health, strength, and length of days to continue the good work.'

The address was signed on behalf of the choir by the Rev. Father Coffey, Misses R. Mills, and M. Drumm, Mr. J. Woods, and Mr. Flynn (hon. secretary). Accompanying the address was a gold-mounted fountain pen for Mr. Vallis, and a pretty set of silver vases for Mrs. Vallis.

Mr. J. A. Scott, speaking on behalf of the past members, said he had pleasure in adding a word or two to the chorus of appreciation that had been expressed in the letters and telegrams that had been read, and in endorsing what had been so admirably said by Father Coffey. He had very pleasant memories of his connection with the choir. The qualities of their choirmaster which had most impressed him were his outstanding qualifications, musical and otherwise, for the position; his personal interest in and enthusiasm for his work; and his patience and self-restraint. Without any posing or self-advertisement, or pushing himself into the limelight, he had secured a recognised standing and reputation in the musical world; and amongst the real musicians of Dunedin, he would venture to say, there was no member of the profession more highly and genuinely esteemed than Mr. Vallis (applause). During the whole of his (the speaker's) connection with the choir he could not recall a single instance in which Mr. Vallis had been absent from his post; and whether as organist, as conductor, or in the important matter of selecting and arranging the work of the choir, he had, during the whole of these twenty-one years, given them of his very best. The splendid loyalty which the choir had shown to him during that long period was the best tribute that any man could have. He joined heartily with the present members in wishing Mr. Vallis length of days in which to continue the splendid service he had rendered in the past.

Mr. P. Carolin, speaking on behalf of the present members, also congratulated Mr. Vallis on his twenty-one years' work as a conductor. He (Mr. Carolin) might be called a 'link between the past and the present' as he had joined the choir twenty-seven years ago. After paying a tribute to Mr. Vallis's ability as a musician, he expressed the hope that their guest would live to celebrate his golden jubilee as conductor (applause).

Mr. Vallis, in replying, said he was quite unable to find words to express his thanks for the very kind things that had been said about him, and also for the presents which had been made to Mrs. Vallis and himself. He had been engaged as organist for St. Joseph's Cathedral by the Very Rev. Father Lynch, and at the time many of his friends prophesied that he, as a non-Catholic, would not hold the position for any length of time. He had received nothing but the greatest consideration from the Church authorities, and his twenty-one years of service was sufficient answer to the forebodings of his friends. During all those years the sky had been bright and serene, and nothing unpleasant had occurred. He desired to express his appreciation of the kindness and consideration shown him by his Lordship the Bishop, the clergy, and the members of the choir, and once again to thank the members for their presents to Mrs. Vallis and himself.

On Mr. Vallis resuming his seat the whole gathering rose and sang 'For he's a jolly good fellow.'

The following contributed to the evening's programme:—Mesdames R. A. Power, J. Woods, Fraher, Misses V. Fraser, Burke, Messrs. F. Woods, P. Carolin, Eager, J. McGrath, J. Jago. At the conclusion of the concert light refreshments were dispensed, and the proceedings were brought to a close with the singing of 'Auld lang syne' and 'God save the King.'

BECOMING AUTUMN. MILLINERY

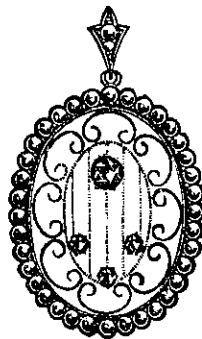
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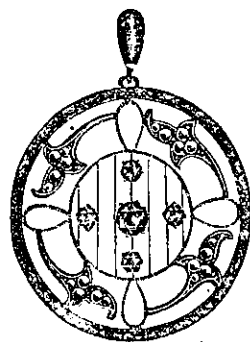
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LADIES' AUXILIARIES, WELLINGTON

(From an occasional correspondent.)

Owing to the early advent of this year's Lenten season, the quarterly general meeting of the Ladies' Auxiliaries was held on February 13, at St. Patrick's Hall, when there was a good attendance. Besides the members of the different guilds and sewing circles, there were present one honorary member (Mrs. Whelan) and two new active members (Mesdames Bolton and Garrett). The Rev. Father Hurley, S.M. (spiritual director) and the Rev. Father Hickson, S.M., Adm., also attended. The Sacred Heart Conference (Thorndon) reported the reorganising of a sewing guild under the following officers:—President, Mrs. Gascoigne; vice-president, Mrs. Gibbs; secretary, Miss McGowan; treasurer and wardrobe-keeper, Miss Duggan. Mrs. Bolton also signified her intention of assisting. The treasurer of the Particular Council (Mrs. Twohill) was able to present a very satisfactory balance-sheet.

Business being disposed of, the president (Mrs. L. T. Reichel), in a short address, put before the members two important matters for discussion: 'The care and protection of Catholic immigrant girls,' and 'Women's part in the Catholic Federation.' Speaking of the immigrant question, she informed the meeting that the newly inaugurated federation hoped, at no distant date, to secure such privileges as would enable members of the Ladies' Auxiliaries to board the Home vessels on arrival in port, and welcome in person Catholic immigrant girls. To facilitate matters, correspondence is to be opened between the Catholic Women's League (London) and the Ladies' Auxiliaries (Wellington). A draft of the first letter to the league was read by the president, in which letter the members of the league are requested to co-operate in this good and necessary work by sending all particulars, names, occupations, etc., of Catholic girls and women leaving for New Zealand. The president expressed the hope that the Auxiliaries throughout the Dominion would co-operate in the scheme for protecting the interests, spiritual and temporal, of our Catholic immigrant girls. Later, a delegate from Wellington will visit the guilds of the other cities in the Dominion, and discuss the matter with the members. Speaking of the Catholic Federation, the president told the meeting that very soon they would be called upon to nominate representatives of their respective guilds to act on the parish committees of the federation, and exhorted the ladies present, in the event of any of their number being chosen for that office, to put aside all affectation or timidity, and accept their appointments in a spirit of simplicity and earnest endeavour to do their best in so worthy a cause. She pointed out that the objects of the federation were the promotion and extension of Catholic education, the maintenance of the sanctity and indissolubility of Christian marriage, and the safeguarding of the Christian home, and then dealt with the great possibilities and necessity of the work as outlined in the programme of the federation. The Catholic women (she said) will act in harmony with the general body, and having the franchise they had a powerful weapon which they should use for the protection of their religious interests, especially where the education of the little ones is concerned. Concluding, the president said that the principal qualifications for membership in the Catholic Federation were zeal born of faith, and a whole-hearted spirit of unity, the latter being of special importance.

Rev. Father Hickson then addressed the meeting, expressed his pleasure at being present, and congratulated the members. He regretted his absence from the weekly meetings of the parish guild, and hoped that when an assistant had been appointed to the Sacred Heart parish attention would be paid to this matter.

Father Hurley spoke of the necessity of more and yet more zeal, that sacred fire which urges on to self-sacrifice; he also drew attention to the special work of gaining new members, who might give fresh impetus to the society. Regret was expressed at the prospective

departure to America of Mrs. Lyons (a zealous worker and member of St. Mary's visiting guild). Votes of thanks were passed to Father Hickson for his address, also to Mrs. Chamnes for her work during the past year, and a hearty welcome was extended to the honorary member (Mrs. Whelan) and the new members, Mesdames Bolton and Garrett.

BISHOP BRINDLE'S CAREER

In replying to the addresses presented to him at the celebrations in connection with his sacerdotal golden jubilee, the Right Rev. Dr. Brindle, D.S.O., Bishop of Nottingham, said:—

A man who became a priest did not take the burden upon himself for his own sake. He took it because there was a trumpet-call to give his life and service, and he must obey the call, or he would be false to himself and his vocation. If he obeyed the call he was only doing the soldier's duty, and for that he claimed no reward here. His work was done for his fellow-men as members of his flock, and he was answerable for them to One Who would judge some day. If then, looking over his life, he could find that he had done any good, he could only say that he had done his best, and what he was called to do, what he was bound to do, and for which he never hoped to reap a reward this side of the grave. He had an up-hill life when he was a young priest; he had hard work to do, and he did it to the best of his power, when he passed from that to the other sphere of life, he took no credit, because he loved it. He wanted to become a soldier long before he became a priest. In the middle of the Crimean war he was in Lisbon, and he went one day to his confessor, and said that he wanted to go home to be a soldier. His confessor replied, 'Go to the chapel and make an act of contrition.' That was the end of his attempt to be a soldier, but the feeling was there still, and when the opportunity came, he determined to make it the service of his life.

Stirring Experiences.

After briefly passing in review his career as a chaplain, he said that although they might not realise it that night, the battle of Omdurman was necessary for the civilisation of half the world. If the tyranny of the Mahdi had not been crushed, it would not have stopped in the Soudan, but would have stretched north, till it broke out in the Mediterranean, and there might have been another outburst of savage hordes, even into the heart of Europe.

Bishop Brindle then made an interesting comparison of his two journeys up the Nile. When he went up in 1884, he said, it was through a smiling garden, where the slave was as happy as the master, and he remembered one day asking a slave if his master was kind to him. The reply was: 'Yes. He gives me food, clothes, and shelter. What more do I want?' Then he added, 'This year he has given me a holiday of a month.' When asked by the Bishop what he did with his holiday, he said that he hired himself out to another farmer, and on being asked what wages he received for this, the reply was 'One piastre,' the equivalent of which was 2½d. He only mentioned this to show how contented the country was. But when he (the Bishop) went back in 1898 there was not a stream running through the land for the whole 800 miles; there was not a growth of any kind, not a house, not a living being, not even a dog to bark on his approach. Seventy-five per cent. of the millions who inhabited the place in 1885 had been slain by the Mahdi, and the whole place had been made into a desert. This would have spread until it reached the cultivation of the north, and the peace of the world was really being threatened by the tyranny of the Mahdi. It was necessary that his power should be broken, and broken for ever, and that was done at Omdurman. He regretted the sacrifice that that cost, for they found

30,000 Dead on the Field,

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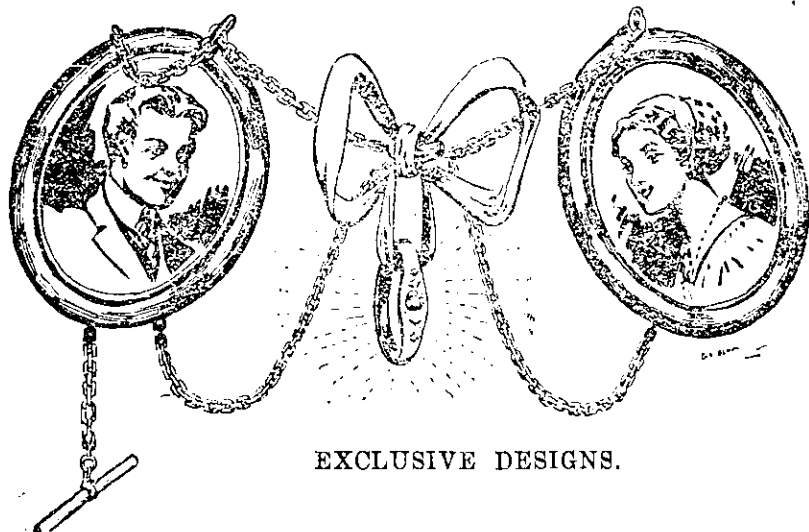
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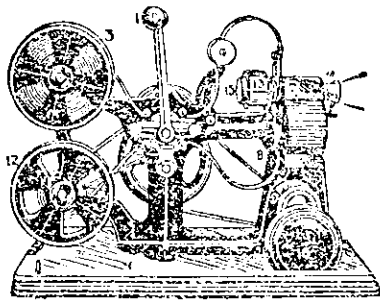


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'Through all that I went and in all that I gloried. It was a life that I loved, not for the sake of the slaughter, but for the sake of the good I could do.' He was able to encourage men who were weak and help those who were faint. Sometimes when a man was wanting to rest, tired though he might be himself, he took his rifle and carried it, and that fact would make the man take the rifle back and go on marching. He had had a love for soldiers all his life, and he had it yet. When he came to Nottingham he came to a land which did not know him and in which he did not know a single individual, excepting his old friend who had spoken to them. Out of all the inhabitants of the five counties under his charge he had only one with whom he could even speak of olden times. He had, therefore, to find his way about—he might also say blindfolded—but he found help from the very first from the clergy, and when they came to know him, cordial help from his people. He was glad to say that the ties which began to knit twelve years ago had strengthened since, and now he thought they understood one another as brothers and as a congregation. He hoped if God spared him and they met on another occasion of the same character, they would still be the same united people. In conclusion, he had only to thank them with all his heart for the welcome they had given him that night, and he could only promise them in return that so long as he had charge of them he would do his best for their welfare. He put his people first, and kept himself last.

THE CONDITION OF PORTUGAL

People in Portugal have been asking themselves whether there is anything possibly worse than political vicissitudes can bring about in Portugal. It would certainly be hard to imagine anything more detrimental to the country than the formation of a Government with Affonso Costa as Premier (writes the special correspondent of the *Catholic Times*). He will, it is quite safe to say, create more trouble. Costa has helped to bring about most of the country's recent misfortunes. He is a revolutionist and has great influence over the carbonarios—that society of cowards and ruffians. It was he who engineered the 'law' separating Church and State, and his hatred of Christianity is most bitter. Of course his Government will only last for a very short time, but during that period he will do much mischief if he can.

Imitating the French Revolutionists.

The Portuguese Republic has officially abolished Christmas, instituting in its stead the Feast of the Family, that basis of society which by its legislation it has done its best to disintegrate. By way of celebrating the day and emulating the other Chiefs of the State, the President Arriaga, in order, as he naively expressed it, that people might see that the Republic is not as black as it is painted, intended to exercise the prerogative allowed him by the Constitution and to pardon the Bishops as well as to modify the system of punishment to which the political prisoners have been condemned, the greater part on no stronger proofs than the assertions of their private enemies. He would have dispensed with the infamous hood and the solitary confinement, commuting their punishment to simple imprisonment. His intentions in this respect were certainly good, but at the same time as Chief of the State he insulted the beliefs of the enormous majority of the citizens and perpetrated

The Most Ridiculous Errors

in matters of historical fact, as, for instance, when he asserted that the monarchy and the 'privileged classes now abolished' never did anything for the relief of the common people whom the republic has taken under its protection. (A somewhat ironical commentary on this assertion is furnished by the suicide of five of

the old people whom formerly the Little Sisters looked after in a huge house near Lisbon, an institution which was built and kept up by the alms of rich and poor alike, and which now costs the State some hundreds a year, though the chaplain has been dismissed and no priest is allowed to visit the dying). The Bishops he would allow to return to their dioceses. But the late Premier declined to approve of such a step, and it is not likely to commend itself to Affonso Costa.

The Power of the President.

Truly a presidential chair has its thorns. But Dr. Arriaga is allowed some authority. Thus lately there appeared under his signature the famous 'law' upon rats which, owing to the clause in the Constitution which provides that any measure not discussed during a certain space of time by the deputies (of late often engaged in fisticuffs) may be approved of by the Senate alone, was so approved of and has become law. By this masterpiece of the scientific mind devoted to legislature, every taxpayer upon a given day is to deliver up to the municipal authorities a number of rats or the equivalent in tails in proportion to the taxes he pays. How the harassed householder is to keep the ancient corpses fresh, or whence they are to come if he has been careful to exterminate all vermin, the law omits to state, but the fines and imprisonment which are the penalty of neglect have been carefully fixed. The court-martials continue. Some hundreds of prisoners, men and women, are

Waiting for Trial

till the one officer and his secretary charged with the investigations have finished their work. This is in the Lisbon district. In Coimbra, where several prisoners were acquitted, an appeal was made against the sentence by the Public Prosecutor, as the *Mundo* asked for it, and they are to be re-tried in Lisbon. One old lady of seventy-three, suffering from advanced heart disease, is shut up in a tiny cell in Braga. Churches are being closed and priests forbidden by local tyrants to say Mass even in private. Soon they will be few to hear it, for ninety thousand emigrants, by official computation, have left the country this year. The *Palavra* suspended two years ago, after an attack on the offices which did not succeed, was to reappear on the first of January, but the police have forbidden it in the interests of public order! Royalist papers from abroad are seized, and those who have dared to subscribe summoned to the police station to explain the motives of the crime. One wonders what will come next.

Mr. Patrick Ryan, of St. Patrick's College, Ballarat, at the recent Senior Public Examination, won an Exhibition of maximum value of £240, to be taken out at the University in Agriculture, Mining, or Veterinary Science, his subjects being Physics, Chemistry, English, and History.

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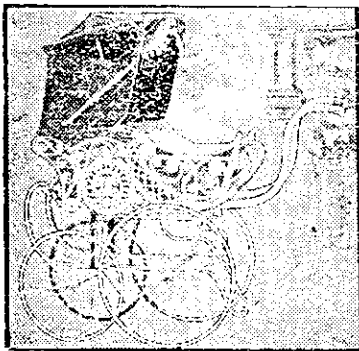


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A Telephone Three Miles in the Air.

The station, said to be the highest in the world, is in the meteorological observatory on the top of Mont Rosa, in the Pennine Alps, 15,450 feet above sea level. At this elevation snow is always found, and advantage is taken of the high insulation given by dry snow, the wires in the last section, at the peak, being simply laid on the snow-covered ground. To prevent breakage by glacier movements, the line is carried through rings on the telephone poles. The poles are short, and are taken down at the end of every summer season and replaced at the beginning of the following summer.

Wireless Telegraphy in America.

The United States Government's latest achievement in aerial telegraphy has been declared a success. The plant, located at Fort Meyer, Arlington Heights, Virginia, claims to be the most powerful wireless station of the world, having a sending radius of a least three thousand miles. The antennæ swing from three towers, which are, one 800 and the two others 650 feet above mean sea level. The workrooms have been rendered sound-proof, thus increasing the efficiency of operation. According to official report, the total number of radio-telegraphic stations along the Atlantic and Gulf coasts, the North Pacific Ocean and Alaska is 136. Of this number seventy are under the control of the Government. Those of the Philippine Islands, ten in number, are superintended by the Jesuit Fathers connected with the Philippine Weather Bureau.

Air.

Three things are essential to life: air, water, and food; and the order in which these are named expresses their relative importance to life. Composition—Pure air is a mixture composed of two gases—oxygen (one part) and nitrogen (four parts). Air is most important, since we can live only a few minutes without it. The air we breathe carries oxygen into the lungs, keeping the blood red and pure. The body contains carbon, so when oxygen is inhaled it unites with the carbon, burning up the waste matter in the body, thus producing the heat which keeps the body warm. The burnt out air contains carbon dioxide and is exhaled. If you should sit in a very small room that had no fresh air supply, how would you feel after the air in the room had been used up? Why? What is meant by ventilation? Why is good ventilation necessary? The air becomes impure in a room by the carbon dioxide given off from the lungs, from lamps, from gas stoves, etc. In a small quantity from coal stoves (although in this case most of the carbon dioxide passes into the chimney). Anything that uses up the oxygen in a room or which allows too much breathed air to remain in the room makes air impure. Decaying vegetables and water that have been allowed to stand for a length of time in cellars may fill the room with impure air and cause disease.

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Intercolonial

The Most Rev. Dr. Mannix, Coadjutor-Archbishop of Melbourne, is expected to arrive in Melbourne on Easter Monday.

The Bishop-elect of Sale (Right Rev. Dr. Phelan, P.A.), has declined to accept any public testimonial on the occasion of his consecration.

When Rev. Father Foley returned to Taree, he was met and welcomed on the station platform by the Rev. Father Kelly and a number of members of the congregation, who gave him a most cordial reception.

The death is announced of the Rev. C. O'Donnell, of Glenelg (South Australia), one of the senior clergy as regards length of time in the archdiocese, having arrived there in February, 1883. Father O'Donnell was born in Kiltully, Limerick, in the year 1854.

The Rev. L. O'Neill, who left Melbourne on February 19 for Ireland, and who ministered in the city of Ballarat and district for the past five years, was farewelled by the Catholic clergy and laity of Ballarat at a complimentary musical evening, and presented with a purse of sovereigns.

The silver jubilee of the consecration of his Grace Archbishop O'Reilly, of Adelaide, as Bishop, is to be celebrated in a befitting way by the Catholics of that archdiocese on May 1. A public meeting was held in St. Francis Xavier's Hall the other day, when Monsignor Byrne presided over a large and representative gathering. It was decided to present an address and testimonial to his Grace, and Catholics in the metropolitan area and in the country were invited to co-operate in the movement.

The following changes have been made by Brother Alphonsus, Provincial of the Marist Brothers in Australia:—Brother Guibertus, formerly principal at Port Adelaide School, has been transferred to Largs Bay College, to replace Brother Joseph, who is now at St. Joseph's, Hunter's Hill; Brother Barnabas, president of the Carmelite Boys' Club, has been appointed principal at Port Melbourne, with Brothers Regus and Owen as assistants. Brother Gabriel, of Norwood, has been re-appointed for a further term.

The foundation stone of a new boys' school in Goulburn was laid on February 9, by his Lordship Bishop Gallagher. Before proceeding with the ceremony the Bishop delivered a short address. The function, he said, he regarded as probably the most important which had taken place since the day, 42 years since, in 1871, when as a young priest he had assisted in the ceremony of laying the foundation stone of SS. Peter and Paul's Cathedral. That building had cost £40,000, but the people's faith and generosity had enabled them to pay every penny of it. And this occasion was even more important, as it was an axiom, recognised alike by Catholics and non-Catholics, that the school which was not in the shadow of the church could not prosper. But Catholics were loyal, and they said always 'the school before the church,' because it was in the school their children were taught, and the school had often to be used as a church until the sacred edifice could be built.

St. Mary's Church, Emmaville, was filled to overflowing on Sunday week, the occasion being the celebration of the silver jubilee of his ordination to the priesthood of the Rev. Father John Smiers, of Auckland, New Zealand (says the *Catholic Press* of February 20). High Mass was celebrated by the jubilarian, Rev. Father C. Smiers (who has charge of the Emmaville parish, and who is the youngest brother of the jubilarian), presided at the organ, and special music was rendered by the choir. The occasional sermon was preached by the pastor of Emmaville, who said that the jubilarian was ordained in Salford (England) by the late Cardinal Vaughan (then Bishop of Salford), on February 2, 1888. Shortly afterwards he left for the Maori missions in New Zealand, and had labored there for the past 25 years with fruitful results. After Mass an adjournment was made to the school, where an address from the pupils of the convent school was presented to Father Smiers, who briefly and feelingly replied.

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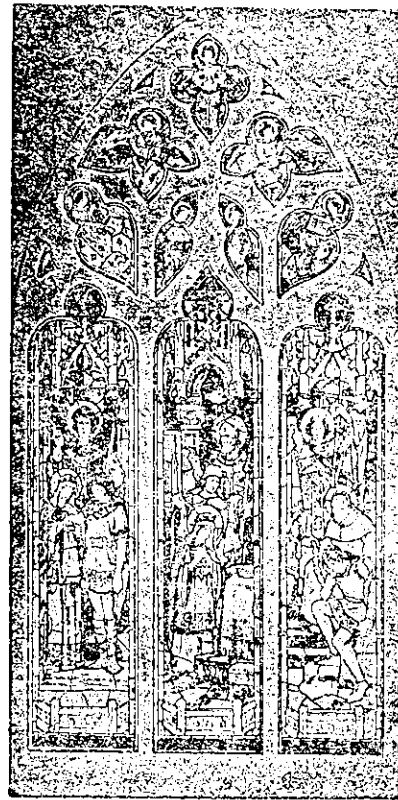
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The Catholic World

CANADA

RELIGIOUS DENOMINATIONS.

Statistics with regard to religion in Canada show that in Ontario, between 1851 and 1901, the Catholics rose from 167,695 to 390,304, while the Anglican Church, which had 223,365 in 1851, has only increased to 367,937. Methodists (666,388) and Presbyterians (477,386) predominate in this State. In Quebec during the same half-century Catholics have risen from 746,854 to 1,429,260, while the Anglicans have increased from 44,682 to 81,563. Catholics easily predominate. In Nova Scotia there were in 1851 69,131 Catholics, who have increased to 129,578. Anglicans were 36,115, and are now 66,107. There are more Catholics than members of any other religion. In New Brunswick in 1861 there were 82,283 Catholics, and there are now 125,698, while the corresponding figures for the Anglicans are 42,776 and 41,767—a decrease. In Prince Edward Island Catholics have increased from 27,147 to 45,796. Anglicans decreased from 6530 to 5976.

ENGLAND

BOY PREACHERS AT EARLSFIELD.

A feature of the Epiphanytide at St. Gregory's, Earlsfield, Southwark, as in past years, had been the boy preachers selected from amongst the altar servers and choristers to preach the Epiphany sermons. This year three young preachers delivered their sermons in honor of the Infant King, Master William Gardiner preaching on Monday, Master Cecil Case on Tuesday, and Master Maurice Polin on Wednesday, and on each occasion a large congregation attended to listen to the young preachers, whose discourse in each case was his own production.

A GOLDEN JUBILEE.

There was a notable gathering in Nottingham on Tuesday evening, January 14, when the sacerdotal golden jubilee of the Right Rev. Dr. Brindle, D.S.O., Bishop of Nottingham, was celebrated. The actual date on which his Lordship attained his jubilee was the 27th of December, and the event was then recognised by Pontifical High Mass in St. Barnabas' Cathedral. The proceedings on this occasion took the form of a popular expression of affectionate loyalty on the part of the clergy and laity of the Nottingham diocese. There was a presentation of a congratulatory address from the clergy and laity, an address from the children, and the presentation of a purse of 1350 sovereigns. The Mechanics' Hall, where the function took place, was crowded by a large and representative gathering.

PORTUGAL

THE GOVERNMENT PROGRAMME.

Dr. Affonso Costa, the new Portuguese Prime Minister, speaking in Parliament on January 14, declared that he would maintain all the laws, including that of separation of Church and State. The Government Censor suppressed the following part of a *Times* correspondent's message on January 8, and graciously returned it to him on the 10th: 'Although the country appreciates Dr. Costa's intellectual powers and intelligence, the majority fear that his anti-religious and Socialistic policy will lead it into more serious difficulties, both at home and abroad.'

ROME

THE CONSTANTINIAN CENTENARY.

The publication of the official programme for the Constantinian Centenary celebrations has created much interest, and given new zest to all preparations for that great event (writes a Rome correspondent). The Belgian episcopate has addressed a joint pastoral to their people ordering special functions and prayers for peace during this time, and also asking Belgian Catholics to

be generous with contributions towards the building of the memorial church at Ponte Milvio, on the site of Constantine's victory. With regard to this church, it has been decided that one of the principal chapels is to be dedicated to St. Helena, Constantine's mother; and very appropriately it will be left to Catholic women to build and decorate it. Already an international committee has been formed for the purpose, with Princess Christina Giustiniani-Bandini as president, and with Mrs. Fitzgerald and Lady Moloney as representatives of English-speaking countries. Many pilgrimages are announced for these centenary festivities from France, Spain, Belgium, Austria, and the United States.

THE USUAL CANARDS.

Two or three 'canards' have been started this week, and perhaps are worth while denying (says a Rome correspondent writing under date January 11). First of all it is absolutely untrue that the Holy Father has appealed to the Powers to remove Turkish dominion over the Holy Land, as some newspapers want us to believe. Equally untrue is the news telegraphed from Berlin and reproduced by several papers that the late Regent of Bavaria had left a large legacy to the Holy See. Another clever invention is the news that the Papal Nuncio at Vienna has sent a most alarming report of the aged Emperor's health to the Vatican.

SCOTLAND

CATHOLIC DOCTORS IN GLASGOW.

All the Catholic medical men in Glasgow and the West of Scotland have gone on the insurance panels. There are 365 doctors on the Glasgow panel, and as the number of insurables is 330,000, this gives an average of a little over 900 to each doctor. There are only twelve Catholic doctors in Glasgow and district, and as the number of Catholic insurables is probably one-third of the whole number, this would mean 9000 insurables to each Catholic doctor, if every Catholic insurable selected a Catholic doctor.

UNITED STATES

CATHOLIC CHURCH EXTENSION.

The seventh annual report of the Catholic Church Extension Society of the United States is a very interesting document. The financial receipts during the last fiscal year amount to 268,984 dollars. The Women's Auxiliary has now 179 active branches and 257 in the process of formation. The gain in membership has been from 1638 last year to 5170 members this year. In the Church goods department the total number of articles distributed, ranging from altars to church bells, reach 24,727. The total number of chapels built by the society for the seven years is shown to be 630. During the year 1911-12 the number built was 93. The society has now two chapel cars, one working in Idaho and one in Oregon. The new chapel car, 'St. Peter,' which is in Idaho, was donated to the society at a cost of 25,000 dollars. A motor chapel is now being built to reach people off the lines of railroads.

GENERAL

THE GROWTH OF THE CHURCH.

Somebody has said that one cannot comprehend to its fullest extent the majesty and power of the Catholic Church until he has lived for a time at its centre (writes a Rome correspondent). If this be correct—and I believe it is—it is also true that one cannot well realise the universality of the Church until one has turned over the leaves of a compilation like that of the *Annuario Ecclesiastico*, in which the Pallottine Society, St. Silvestro in Capite, give the personnel of the Roman Court, ecclesiastical and lay, and the Sacred College, and particulars of the diocese and vicariates of the entire world, even to its remotest quarters. When considering the growth of the Catholic Church during the past two years, one is struck in a particular manner by the number of Apostolic prefectures and vicariates which have been erected in Africa and Asia by the Sacred Congregation of the Propaganda.

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Waihi

(From our own correspondent.)

February 21.

There was a good attendance at the weekly meeting of the Catholic Men's Club last night. The election for president took place, and the candidates, Messrs. Lynch and Collins, each received 16 votes. The casting vote of the chairman decided in favor of Mr. Lynch. Mr. Collins was elected vice-president. Correspondence was read from the Thames Club giving particulars of arrangements proposed for the annual conference of goldfields clubs to be held at the Thames at Easter. It was decided to approve of the Thames Club's arrangements, and Messrs. Lynch, Collins, and Inchev were selected to represent the Waihi Club in the debate. Mr. J. Callaghan was selected as the club's delegate to attend the annual conference of Catholic clubs to be held this year at Christchurch. It is expected that a strong tug-of-war team will represent the club at the Miners' Union sports.

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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W. MELVILLE

66 GEORGE STREET, DUNEDIN

Domestic

BY MAUREEN.

Dates and Rice.

One breakfast-cupful of rice, one tablespoonful of salt, one pound of dates, two tablespoonfuls of honey, and one-half cupful of boiling water. Wash and stone the dates and cook them slowly until tender in the honey and water. Wash the rice in several waters and cook it in plenty of boiling water to which the salt has been added. When soft drain it and arrange it in a border around a dish. Put the dates in the centre. Serve hot or cold with cream or milk.

Lemon Marmalade.

Lemon marmalade is the queen of preserves. Pare the rind from three pounds of washed lemons, then cut it into little thin strips. Put these on to boil with two breakfast cupfuls of water for thirty minutes. Remove all the white pith from the lemons, and throw it away. Cut up the pulp, and put it in a jelly pan with five cupfuls of water. Boil for an hour, then strain. Add the strips of rind and the water they were boiled to the strained juice. Return to the pan, with one pound of sugar to every cupful. Boil for half an hour, skim, and put into jars.

Lemon Blanc Mange.

Two breakfast cupfuls of milk, one heaping tablespoonful cornflour, two lemons, four ounces lump sugar, one yolk of egg, some custard sauce. Wash and dry the lemons. Pare off the rind very thinly. Each little piece should be yellow on both sides, without a scrap of the white pith. Put the pared rinds into a clean saucepan with the cold milk and sugar. Allow these to heat very slowly by the side of the fire in order to extract the flavor from the rinds. Mix the cornflour smoothly and thinly with a little extra cold milk, and, after boiling and straining the milk into a clean saucepan, pour in the mixed cornflour. Stir well till the blanc mange boils. Let it continue to boil very gently for about eight minutes, so as to cook thoroughly the starch grains in the cornflour. Let the mixture cool a second or two, add the beaten yolk of egg, and reheat it again for a minute without boiling. Add enough lemon juice to have the blanc mange strongly flavored with lemon, and pour it into a mould rinsed out with cold water. Leave till cold, then loosen it round the edges. Shake it gently, and turn it on to a glass dish. Serve with custard sauce.

Learn These Hints.

It is surprising how few people know the right way to treat such a simple case of first-aid as bleeding of the nose. If at any time you are called upon to help in this respect, remember the following hints:— (1) Make the patient sit down with his head erect; do not let him stoop over a basin. (2) Loosen all tight clothing about the neck. (3) Keep the patient's hands above his head. (4) Apply ice, or a cold, wet sponge or towel to the root of the nose and the nape of the neck. Snuffing up vinegar and water, or lemon juice and water, will often stop the bleeding. The nose should not be blown for some hours after the bleeding stopped.

Household Hints.

When there is no shoe-polish to be had, lemon juice makes an excellent substitute. A few drops sprinkled on black or tan shoes, and rubbed briskly with a soft duster, will give a brilliant polish.

Lamp chimneys should not be washed but rubbed clean with tissue-paper. If the glass is much stained or smoked, damp the tissue-paper with a little paraffin before using, and polish with a soft, dry cloth.

Boiled potatoes make an excellent substitute for soap when the hands have become blackened by hand-lining pots and pans. Rub a little of the potato well into the hands, and wash them thoroughly in warm water.

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.

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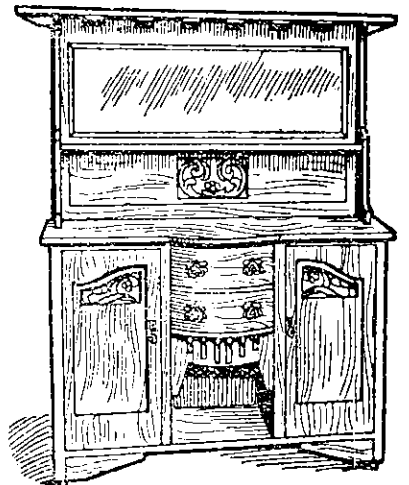
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At all Clubs, the Leading Hotels, and on board U.S.S. Co.'s Steamers.
PURIRI NATURAL MINERAL WATER.

On the Land

GENERAL.

From the 12th May to the 31st December of last year 315 letters from farmers were received at the Ruakura Farm of Instruction, asking for information in regard to lucerne.

There are 226 South Island farmers co-operating with the Department of Agriculture in the conduct of field experiments this season. Altogether 3739 experiments will be conducted on southern farms.

Splendid crops of red clover are to be seen throughout the pumice country this season—in the Lichfield, Putaruru, Okoroire, and Rotorua districts. Large well-saved stacks of the valuable red-clover hay are to be seen in many places.

The obvious fact that artificial manures are more effective when placed below the seed than when applied on the surface of the soil is being demonstrated at Ruakura Farm of Instruction at the present time in connection with several forage-crop experiments. The effect is most striking with a crop of peas and millet where the manure was applied by means of an ordinary grain-drill below the seed and at the same time, the growth (dense and vigorous) is excellent, being fully three times the weight of the crop grown where the manure was broadcasted on the surface and the seed afterwards drilled in. Not only this, but only half the manure was used where it was drilled in below the seed. In an experimental mangel crop the great advantage of drilling in the manure is also strikingly demonstrated.

At Addington last week there was a large entry of store sheep, and increased entries of fat sheep and lambs. The entries in the other departments were average. In store sheep there was an improvement in young ewes and rape lambs. Fat lambs sold at slightly improved rates in consequence of the demand on the part of graziers, who took the bulk of the offerings. Fat sheep were easier. Fat cattle made a recovery in prices, and fat pigs sold at rate rates. Store cattle were dull of sale. Best fat lambs made 16s to 17s 9d; a few extra, to 18s 4d; and lighter, 12s 1d to 15s 6d, the major portion of the yarding selling at 15s to 17s. The range of prices for fat sheep was: Prime wethers, 18s to 21s 6d; lighter, 16s to 17s 6d; merino wethers, 16s; prime ewes, 16s to 20s 3d; medium, 13s 6d to 15s 6d; aged and light, 10s 6d to 13s. Fat steers brought £7 17s 6d to £12 10s; heifers, £6 5s to £10 7s 9d; and cows, £5 17s 6d to £8; extra, to £12 2s 6d. Choppers realised 70s to 120s; heavy baconers, 60s to 70s; extra, to 74s; and lighter sorts, 50s to 57s 6d, these prices being equivalent to 5d to 5½d per lb. Heavy porkers brought 42s to 46s, and lighter sorts 35s to 40s, equal to 5½d per lb. A large number of store pigs came forward, and as a result of over supply prices all round were easier, although large sorts sold well.

At Burnside last week there were full yardings of fat cattle and fat sheep, but the entry of fat lambs was below the average. There was a decided fall in the prices of fat sheep and cattle, whilst lambs and pigs sold at late rates. There was a yarding of 183 fat cattle, consisting principally of cows and heifers, with an odd pen of good quality bullocks. At the commencement of the sale prices were much the same as previous week, but as the sale progressed prices receded, there being a drop of 15s to 20s per head for bullocks, and 10s to 15s per head for heifers and cows. Quotations: Best bullocks, £10 15s to £12; extra, to £13 7s 6d; medium, £9 10s to £10 5s; inferior, £7 10s to £8. Best cows and heifers, £8 10s to £9 5s. The 2051 fat sheep forward were too many for butchers' requirements. Freezing buyers were unable to operate owing to the works being blocked, any available space being reserved for lambs. As the sale progressed prices receded till at the end of the auction all classes of sheep were almost unsaleable. Quotations: Prime wethers, up to 23s 6d; extra, to 28s; medium, up to 21s 6d; light, 18s. Only 1046 fat lambs were offered, and prices were on a par with late

rates. Best lambs brought from 17s 6d to 19s, and medium from 14s to 16s 6d. The pigs forward totalled 118. Competition for stores was very keen, and fats sold at late rates. Quotations: Suckers to 20s, slips to 24s, stores to 30s, porkers to 45s, baconers to 70s.

FORAGE FOR DAIRY COWS.

A question which often proves perplexing to the dairy-farmer, and one which requires serious consideration, is how to provide a supply of early spring forage for in-calving cows. The subject (says Mr. T. W. Lonsdale in the *Journal of Agriculture*) is of vital importance, as each spring numbers of cows drop their calves before the ordinary pastures are producing more than sufficient to maintain life. At such times the value of artificial feeding is inestimable. Numerous crops are well adapted for supplying the dairyman's requirements, and the virtues of several have already been expounded by the writer.

A plant which has not received the attention it merits for this purpose is chou moellier, though it has formed the subject of numerous favorable reports. As forage for dairy cows it probably excels.

An important experiment in this connection has been conducted at the Moumahaki Experimental Farm, the primary object of which was to test the value of various forage crops for fattening lambs for the early market. On the 29th March, 1912, several acres were sown with rape, Buda kale, thousand-headed kale, silver-beet, and chou moellier. The seed was sown on ridges 26in apart, and the plants were afterwards singled to, roughly, about 15in apart. The crop was horse-hoed late in the autumn and during the early spring, but very little cultivation could be given owing to continuous rains. With the exception of silver-beet (which was sown at the rate of 6lb of seed per acre) the other varieties of forage received 3lb seed per acre. The manure, 3½cwt per acre, was similar throughout, being basic superphosphate, 3cwt; sulphate of potash, ½cwt; and nitrate of soda, ¼cwt.

Chou moellier produced the heaviest crop, and on the 16th September, when stocking commenced, the approximate yield was 20 tons per acre. It was not so readily eaten as rape, though as cow-feed it certainly appeared pre-eminent.

Considering that chou moellier thrives during the winter, it is easily cultivated, transplants readily, and gives a wealth of feed during the early spring, it will amply repay the farmer to give it a trial next autumn.

PRODUCTION OF WOOL IN NEW ZEALAND.

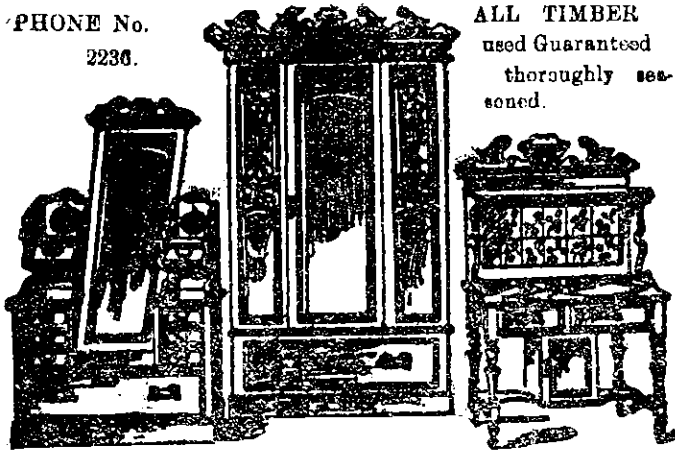
In the course of his quarterly address to the Christchurch Chamber of Commerce last week, the president said: 'The wool sales have resulted in good prices, showing a considerably larger aggregate sum than that of the year 1911-12. In this connection the following figures, for which I am indebted to one of our merchants, and which are approximately correct, will be of interest.' Total number of bales exported from July 1, 1911, to June 30, 1912, 517,320. Estimated quantity sold to local mills, 20,000. Estimated production for the year ended June 30, 1912, say, 537,320; approximate value, say, £6,500,000. Estimated exports for year ending June 30, 1913, say, 510,000 bales. Estimated quantity sold to local mills, 20,000 bales. Estimated total production for the year ending June 30, 1913, say, 530,000 bales; approximate value, say, £7,500,000. Number of bales offered in New Zealand from July 1, 1911, to June 30, 1912, 238,869. Number of bales offered in New Zealand from July 1, 1912, to January 30, 1913, 221,736. Number of sales held up to January 31, 1913, 15. Number of sales to be held after January 31, 7. Total sales for this season, 22.

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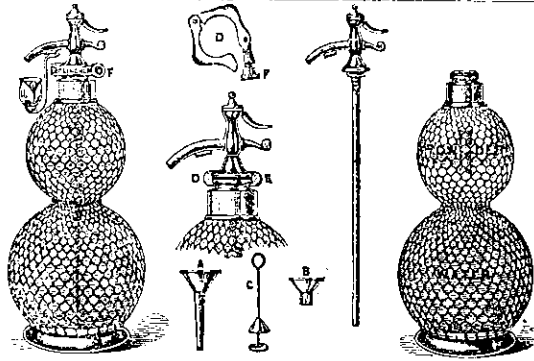
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SUPERIOR TO ENGLISH AND AT LESS COST.

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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(Opposite Herbert Haynes.)

The Family Circle

THE STERILIZED BOY

Say, I would like to breathe some air
That wasn't so refined;
And have a chance to run and hop
With no one near to mind.
And eat an apple 'fore it's peeled,
And own some dirty toys,
And be too poor to have a nurse
And play like other boys.

Why, every time that Columbine
Comes off the street with me
She has to change her clothes and mine
For fear of germs, you see.
And if I grab a stone or touch
A post along the walk,
You'd think it was a crocodile
To hear her line of talk.

And kissing, I can't kiss a soul
Without an awful row,
And mother saying: 'Well, for sure,
He'll get the measles now.'
I can't pet cats or dogs, and when
A stranger pats my head,
I get it washed with smelly stuff,
Just as the doctor said.

So if you know a real bad germ
Too strong to sterilize,
That you can catch and send around
As sort of a surprise,
I might get sick and have some fun,
And maybe then they'd see
It wasn't any use to make
A germicide of me.

TWO GARMENTS IN HER WARDROBE

Aline, convalescent after an illness of several weeks, sat in the pleasant bay window with an exquisite appreciation of being down stairs again, even if as yet strength was not hers to step outdoors into the late autumn sunshine. To appreciation was added gladness when she saw two of her schoolmates come hurrying up the walk, their wind-blown cheeks as red as roses.

'We met the doctor, and when he told us he had left you comfortably ensconced in the bay window, we couldn't resist coming in to see you, Aline!' exclaimed the older of the two girls, as they entered the room. 'How fine you look! It won't be long before we shall have you back in school.'

Aline smiled delightedly as the girls sat down on the lounge near. 'It is lovely to see you!' she cried. 'Tell me all the school news.'

'Jennie Marshall has failed in the special exam. She took in ancient history,' began the younger girl. 'I just knew she would. The idea of her believing she could make it on such short preparation! But that's Jennie; she is the most egotistical girl I know.'

'Somehow I have never thought of Jennie as being egotistical,' Aline answered gently. 'Do you know, Martha, she has always appeared to me as being modest, because she accomplishes a great deal against odds and in such a quiet way. Her mother is an invalid; there is quite a big family to look after, and, with only a maid to help, it isn't possible that Jennie can have much time at home for study. Any way, as mother often says, it isn't failure not to gain one's point, if one has really tried her best, as I am sure Jennie has. Are you going to take drawing the second semester, Rowena?'

The older girl nodded her head. 'I have a piece of good news for you, Aline. Miss Morton has returned to fill her post as drawing teacher. She missed you right away, and was so sorry to hear of your illness.'

'I think she's the dearest teacher ever was!' Aline cried, a faint color coming into her cheeks. 'I shall be so happy to see her again.'

'She's wearing that dress she wore all last fall,' Martha observed. 'I'm sure it is the same, but she has had it dyed. I know it by the darn in the back width. I think for the credit of the school that she ought to dress better than she does, but I suppose she just can't help being stingy.'

'Oh, Martha, dear!' Aline protested. 'Professor Arden told mother that Miss Morton had denied herself everything possible in order to put her brother through college. I admire her with all my heart. I'm sure I never could be as unselfish as she.'

'We're going to take singing twice a week, and gym, too,' Rowena announced. 'And no one may be excused from social hour Fridays without just cause and reason.'

'Thanks to Mr. Albertson's and Miss Judson's desire to display their respective talents for singing and playing!' Martha chimed in. 'Miss Judson may be in love with her own playing, but I'm not; she gives herself such airs and graces.'

'Well, she is a graduate of one of the finest conservatoires in the city, and I suppose she feels she has a right to some distinction,' Rowena laughed. 'And, anyway, she doesn't play for us every Friday.'

'Thanks be!' Martha replied, as she arose. 'We really must go. We are on our way to the Art Institute. Saturday is a free day, you know.'

'It's good for you to come for a little while,' Aline said gratefully. 'As soon as I am able to stand the excitement mother says she is going to have my girl friends to luncheon. Isn't that dear of her? I never, never can pay folks back for all their kindness to me.' As she spoke, Aline leaned over and selected two red roses from the bowl standing in the window. 'I want you each to have a rose,' she added.

At the gate Rowena turned to wave her hand and smile at the one watching from the window. Martha followed her example, observing:

'I think Aline is ridiculously childish for her age.'

'And I was thinking how she reminds me of something that Uncle Robert once wrote to me about Grandmother Perry. I remember the words perfectly, because I thought them so beautiful and expressive of grandmother.' Rowena paused, then added slowly: 'It is as if she keeps two garments in her critical wardrobe—a robe of humility for herself and a mantle of charity for her neighbor, and she is careful never to don the wrong one. She has only to shake the folds of her soul's raiment, and out fall the flakes of goodwill to her fellow-creatures. That is Aline. And that is what makes her so loved and lovable.'

CHINESE ETIQUETTE

As might be expected in such an ancient country as China, the system of etiquette is not only thoroughly crystallised and fixed, it is also very complicated and tedious in its forms. It enters into the most minute detail of action and speech, and covers the most simple questions between friends with a varnish or lacquer of extravagant adjectives and bombastic nouns as to render it silly and, to us, absurd. The following short dialogue is an exact translation of the invariable conversation that occurs between two gentlemen, or two beggars for that matter, who meet for the first time:—

'What is your honorable cognomen?'

'The trifling name of your little brother is Wang.'

'What is your exalted longevity?'

'Very small. Only a miserable seventy years.'

'Where is your noble mansion?'

'The miserable hovel in which I hide is in such or such a place.'

'How many precious parcels (sons) have you?'

'Only so many stupid little pigs.'

In such a dialogue the various facts sought are correctly given; but the formula of each question must be carefully preserved, and to omit a single flattering or deprecatory word would be noted as a breach of politeness and hence insulting. Among equals in China it is a gross breach of courtesy to call a person by his given name. A Chinese would be angry if his brother addressed him in that manner. It must be 'Venerable elder brother,' or 'Venerable younger bro-

Wm. INGS

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Less Pain.

Best Attention.

Moderate Fees.

ther,' as the facts warrant. On the other hand, superiors are expected to use the given name, though the use of such name among equals is considered an offensive assumption of superiority. A foreign gentleman brought upon himself the ridicule of all the natives about him by addressing his porter as 'Venerable elder brother,' knowing not a word of the language, and hearing the other servants address the man by that title, he had, very naturally, concluded that it was his name.

A VERBAL PROFUNDITY

Teacher (politely): 'Now, Tommy, what is a periphrase?'

Tommy (eagerly): 'A periphrase is a circumlocutory and oratorical sonorosity circumscribing an atom of identity lost in a verbal profundity.'

Teaching (collapsing): 'Correct—sit down!'

A DUSTY SPOT

A school inspector noted for his idiosyncrasies happened to notice that a terrestrial globe in one of the class-rooms was very dusty. This annoyed him, and, putting his finger on the globe, he cried out:

'There's dust here an inch thick.'

'It's thicker than that, sir,' calmly replied the new teacher.

'What do you mean?'' asked the inspector sharply.

'Why,' came the answer, 'you've got your finger on the Desert of Sahara.'

A QUESTION OF GRAMMAR

Which is correct,' asked a poultry instructress of her class, 'to speak of a sitting hen or a setting hen?'

'I don't know,' replied an interested student, 'and, what's more, I don't care. But there's one thing I would like to know. When a hen cackles, has she been laying or is she lying?'

RESULT OF ADVERTISING

The value of newspaper publicity is both indicated and impugned in the story below, which comes from *Madame*.

The man who approached the editor's desk was visibly excited.

'It's all through your wretched paper!' he spluttered.

'What's the matter now?' asked the editor, without looking up from his leader on the Chinese boycott, for he was used to excited gentlemen.

'Why, you stated the day before yesterday that a thief had entered my room, broken open my desk, and stolen a sum of money, but that fortunately, he had overlooked the gold watch which usually lies in the lower small drawer.'

'Well,' said the editor, 'weren't the facts stated correctly?'

'Correctly?' the excited gentleman repeated, desirously. 'Yes. That's just the trouble. The man came again last night and took my watch, and he'd never have known where it was if you hadn't told him.'

A STORY OF DUMAS

The reminiscences of Maurice Dreyfus contain, among notices of other contemporaries, some interesting details relative to the elder and younger Dumas. With all his industry, the elder Dumas never succeeded in amassing wealth. The large sums brought him by his countless novels never remained long in his hands.

One day in 1870 he appeared at Fuys, where his son was then residing, and greeted him with, 'My boy, I have come to lay my bones in your house.' A room was quickly made ready for him: he undressed and lay down, never to rise again. He hung his waistcoat over the back of a chair by his bedside, and as soon as he was alone with his son, he said to him, 'Alex-

andre, my son, look and see how much money there is in my waistcoat.'

'Father,' said the son, fumbling in the pockets, 'there are only twenty francs left.'

On which the father said, quietly, 'Look you, my boy, everybody says I am a spendthrift, and you yourself have even written a play about my spending powers. Now, you can see it wasn't true. You have read in my memoirs that I came to Paris with only a twenty-franc piece in my pocket. You see it is still there.'

VALUE OF BLUFF

In a close encounter during the American Civil War, two soldiers, one from each army, came face to face within short range.

Each put up his gun and fired, as it subsequently appeared, his last cartridge. Both missed. The bullet of one man buried itself in a tree, and the shot of the other passed through the coat of his enemy. Each man, knowing his ammunition was gone, supposed himself to be at a disadvantage.

One of them made a great show of reloading his gun, and, stepping forward, demanded a surrender. The other threw down his arms with a groan.

'If I had another cartridge I would never surrender,' he exclaimed.

'That's all right,' calmly remarked the captor, marching off his prisoner. 'If I had another, you may be sure I shouldn't have asked you to surrender.'

PREMATURE

Small Tommy hurt his finger and his mother took him in her arms and began to dry away his tears with her handkerchief.

'Don't wipe m-my eyes yet, mamma,' he sobbed, 'I a-ain't done e-cryin'.'

IT PAYS TO BE PLEASANT

It seems even monkeys differ in disposition, and in this respect are like children. It is told of a small monkey in the zoological garden at Marseilles that everyone who visited the place noticed him because he was always friendly and apparently sitting in front of his cage, bowing to everyone who passed. He never joined in the frequent quarrels that went on between the other monkeys in the cage, and never was cross or snappish over any real or fancied 'teasing' of which the boys were guilty. The result was he had many more dainties given him than the others received, and was remembered by all visitors because of his sunny disposition, when none of the others were thought of twice.

Cross boys and girls lose many nice things they might have if they were not cross, and make themselves as well as others unhappy.

Cultivate the habit of being pleasant. It pays.

A NEW COMPLAINT

'Yes,' said the good woman who was describing the last illness of a friend, 'she was taken suddenly sick with pantomime poisoning, and four doctors came to the house and insulted about her and d'grammed her case very closely. They decided that she had eaten some fish or something that had paragraphs in it, and so they injected a serial that would destroy the basilica, but that didn't seem to help any, and she soon was in a state of chromo.'

FAMILY FUN

What is it we all often say we will do and nobody has ever yet done?—Stop a minute.

What word contains all the vowels in their proper order?—Facetious.

What word of fifteen letters is there from which you can subtract twelve and leave ten?—Pretentiousness.

Why have poultry no future state of existence?—They have their necks twirled (next world) in this.

What is it that never was and never will be?—A mouse's nest in a cat's ear.

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