

England have sung that slow little stream as it flowed away bearing their youth in its muddy shallows.

About these walls still hover the mighty ghosts of their past, the great company of sceptred and mitred founders, of cowed and mail-clad benefactors, the master-masons who built them their fame, the philosophers who taught them their learning, and the soldiers who fought their battles. So strong is the influence of the past that the student feels he has entered a mausoleum where the dead are alive, that he has slipped into rank with the wisest, and that Time has taken upon himself the labor of thinking. To say that Time has performed the labor of thinking is to give a perfect expression to the value of tradition and the presence of the past in the service of the future.

In these days of materialism unabashed and triumphant, when tradition is set at a discount, it is refreshing to find in Universities such as these a national asset and a power in the world's work which is not based on commercial values—a power which, however, modern in its scope, has none the less been suckled upon the past of chivalry, and an ideal which Church and State are hardly likely to combine to bring into existence again—a power which protests against finance as the only standard of things upon the earth and under the earth, which furnishes truer values in social life, which refuses to regard pretensions as ambitions, and, better still, ambitions as achievements.

There is no particular secret about the culture which a real University gives except the knowledge that there are less things saleable in Heaven and earth than would be supposed by advocates of the commercial education. Apart from any actual learning or degree with which Oxford and Cambridge may burden men, they do at least with responsive spirits leave a perennial influence, a philosophy, or call it a sentiment, which can no more be bought than chivalry itself, or copied into institutions not based on religion and idealism, than a work of art can be reproduced to-day which Time and Faith and Genius once combined to make perfect.

GOLDFIELDS CATHOLIC CLUB

(From our Waihi correspondent.)

The annual conference of the Goldfields Catholic Clubs was held at Thames on Easter Sunday. The new club formed at Hamilton a few months ago was also represented. The delegates were:—Hamilton, Messrs. Lafferty, McCarthy, and O'Leary; Karangahake, Messrs. Poland, Riley, and Connolly; Waihi, Messrs. J. Lynch, T. Collins, and P. Lynch; Thames, Messrs. Coakley, Lawson, Dwyer. Mr. Crean occupied the chair.

It was resolved to make a rule that at the annual conference three delegates from each club be entitled to vote.

Considerable discussion took place on a motion that an interchange of reports between the clubs should take place quarterly. It was thought that sending a report of each meeting to the *Tablet* (which had been considerably reduced in price during the year, so that the majority of club members ought now to be subscribers to it) would meet the case. During the discussion the *N.Z. Tablet* was highly recommended to all by those who were already subscribers. Eventually it was resolved that the delegates recommend the interchange of half-yearly reports to their respective clubs, and the advantages to be gained thereby were pointed out.

It was also decided to levy on each club one shilling per member to raise a fund for providing prizes for the inter-club competitions. A collection taken up in the room for the purpose of obtaining prizes for competitions at the present conference resulted in the sum of £2 6s. All clubs represented were recommended to federate with the N.Z. Federated Catholic Clubs.

In the evening a debate took place on the question—'Is State control of the liquor traffic preferable to prohibition?' Hamilton (prohibition) defeated Waihi (State control) by 18 points; Thames (prohibition) defeated Karangahake (State control). Hamilton was

declared the winner on points. A prepared speech competition then ensued, the following taking part:—Mr. Lafferty (Hamilton), 'Aims and aspirations of Catholic clubs'; Mr. Connolly (Karangahake), 'Women's franchise'; Mr. Dwyer (Thames), 'Is the Yellow peril a real peril to Australasia?'; Mr. Collins (Waihi), 'Schools of the ancient Maori.' The result was—Dwyer and Lafferty (95 points) equal. Mr. McCormick capably fulfilled the office of judge, and at the conclusion explained his method of judging; he also told where the teams in debate had lost points. He congratulated the speakers on the high ability shown by them.

Rev. Father Dignan said that the merit shown by each speaker had greatly surprised him and many Thames members. The audience had been very much interested throughout, and for himself and the parishioners he heartily thanked the visiting delegates. It was a pity they did not come oftener. The visiting delegates left for their homes by Monday's train, well pleased with their visit to the Thames, and the way they were treated by the members of the local club.

HOPE FOR IRELAND'S FUTURE

Mr. John E. Redmond, M.P., visited Waterford on February 10 for the purpose of opening the new bridge across the Suir. The Irish Leader was received at the railway station by the Mayor and members of the Corporation, and representatives of various societies, who presented addresses.

Mr. Redmond, in replying to the addresses, said that the political juncture at which he came to Waterford was indeed full of hope. The spirit that ran through every one of those addresses was the same spirit—

A Spirit of Absolute Confidence

that they were now at the end of this long and weary struggle, and that the goal for which their fathers worked and died, the goal for which through disappointment and disillusion and heartbreak they had struggled during the last twenty-one years, since he first came to the city of Waterford, was now within their grasp. The spirit of those addresses was not one merely of confidence in the future in the sense that they all believed and knew that in a few short months from now an Irish Parliament would be sitting in College Green. But the spirit of those addresses was confident of something more, and that was when that blessed day dawned the last vestige of racial and religious dissensions and differences would disappear as reptiles from our shores, and that all the sons of Ireland would be able to unite freely with one another, whatever their past history might have been. However bitter opponents they might have been, they would be able to join hands in making the new Irish Constitution a success. He told them frankly that if the success of Home Rule had meant in his mind solely a political party triumph, the triumph of one political party, even though the greatest, over the others, he would not have devoted his life as he had devoted it to this cause. An Irishman for him did not mean a Catholic or a descendant of the Celt. An Irishman for him meant

A Man Who was Born and Bred in This Land,

and who was willing to work for her freedom and her welfare. They looked forward to Home Rule as the harbinger of better feeling amongst all the population of this country. The greatest guarantee they had of the future successful working of Home Rule would be by blending all shades and all creeds and all races of the Irish people into one body, whose one thought above all else would be the welfare and the prosperity and the liberty of their country. He did not entertain one single trace of bitterness of feeling to his political opponents in the past. So far from that, he was willing to put them into the very forefront in the government of Ireland in the future. He knew their great qualities. He knew they were not really responsible for their bitter history. What was responsible for that had been the past conduct of England. He knew their abilities, their grit, their commercial aptitude, and he said

Wm. R. Kells

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