

**MISSING PAGE**

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## Friends at Court

### CLEANINGS FOR NEXT WEEK'S CALENDAR

- April 6, Sunday.—Second Sunday after Easter.  
 „ 7, Monday.—St. Celestine I., Pope and Confessor.  
 „ 8, Tuesday.—Of the Feria.  
 „ 9, Wednesday.—Of the Feria.  
 „ 10, Thursday.—Of the Feria.  
 „ 11, Friday.—St. Leo I., Pope, Confessor, and Doctor.  
 „ 12, Saturday.—St. Julius I., Pope and Confessor.

St. Celestine I., Pope and Confessor.

St. Celestine I. was successor to St. Boniface I., and occupied the Papal throne from 422 to 432. He was noted for his zeal in suppressing Pelagianism, and confirmed the decrees of the General Council of Ephesus and the sentence of deposition pronounced by that body against Nestorius. This Pope sent St. Palladius and St. Patrick to convert the Scots and Irish.

St. Julius I., Pope and Confessor.

St. Julius was Pope from 337 to 352. During the violent struggle with Arianism, St. Julius was the strenuous champion of the Nicene faith, and the constant defender of St. Athanasius and other orthodox bishops oppressed by the heretics. The bishops whom the Eusebians had unjustly deposed, were reinstated by St. Julius, by virtue of the prerogative of the Roman See. With the concurrence of the two Emperors, Constans and Constantius, he, in 343, summoned the great Council of Sardica.

### GRAINS OF GOLD

#### MOTHER MOST CHASTE.

O gracious princess of the heavenly courts,  
 The poet's pen, the painter's glowing brush,  
 Their loftiest inspiration find in thee  
 To whom the highest place, save one, is given  
 'Mongst heavenly thrones. And men who ponder deep  
 Must feel the grandeur of the pure soul depths,  
 Of her the gentle maid of Nazareth—  
 The Mother who could call her God her Son.  
 Alas! that men there be rejecting still  
 Aught to her honor. She whom the Most High  
 Was pleased to honor. O most blessed one,  
 Before whom angels knelt and murmured, 'Hail!'  
 Plead till the world grown weary of the night,  
 Weary of fruitless groping for the light,  
 Sobs at last, 'O Mother, lead us home.'

There is nothing so undignified as anger.

A noble aim faithfully kept is a noble deed.

Better a little well kept than a great deal forgotten.

Self-sacrifice is the law of man's life and development.

We must do the thing we must, before the thing we may.

Better die outright than be all one's life long in terror.

They who wait no gifts from chance have conquered Fate.

Don't judge the value of a book from the beauty of its cover.

In the reward they share a part alone who to the end can endure.

Every thought which genius and piety can throw into the world alters the world.

If there be no enemy, no fight; if no fight, no victory; if no victory, no crown.

The course of life is fixed, and nature admits of its being run but in one way, and only once.

Where we love much we always forgive, for we ourselves are nothing, and what we love is all.

The pity which is not born from experience is always cold. It cannot help being so, it does not understand.

## 'STAND FAST IN THE FAITH'

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

### THE DATE OF EASTER

The following article is written in answer to a correspondent, who is anxious to know why the time for the celebration of Easter varies from year to year:—

The chief reason is to be found in the connection of the Christian festival with the Jewish Passover, and its consequent dependence on the Jewish Calendar. The Passover commenced on the 15th day of Nisan, but that day might fall in March or April. To explain: 'The Jewish year was a variable lunar year, i.e. it consisted of twelve months, each of which began with the new moon, the full moon consequently falling on the 14th day of each month. The moon completes her orbit round the earth in twenty-nine and a half days, or two orbits in fifty-nine days. The Jewish months, accordingly, varied from twenty-nine to thirty days alternately (Tischri and Nisan having thirty days), it being impossible to commence a month in the middle of a day. Thus the twelve months of the Jewish year make up 354 days. Eleven and a quarter days were required to make up the length of a solar year. Had this discrepancy not been rectified in some way, every Jewish month, and the new year as well, would, in the course of thirty years, have made the circle of the year. For, if in one year, the 1st Nisan coincided with the 1st March, in the next it would fall on the 12th, and so on.'

The discrepancy was rectified to some extent by the insertion of an additional month from time to time, and of an additional day in leap year. In determining these points, the equinoxes were of cardinal importance. Unfortunately the Jews did not carry out this method scientifically. Hence it is impossible to say for certain that such and such a year was a leap year with the Jews, and, what is worse, it is impossible to determine accurately the date of any great event in the past and bring it into line with other calendars.

It was only natural that for some considerable time the Jewish method of reckoning should have been followed in the Church. In the first place, Jewish converts of the earliest days—and in the East they would form the majority of Christians—would be very slow to give up their old customs. In the second place, the slaying of the Paschal Lamb at the Passover was a type of Christ's sacrifice of Himself, and as a matter of fact that sacrifice took place on the 15th Nisan, the first day of the Jewish feast.

But two considerations soon presented themselves to the Christian mind demanding a departure from the Jewish methods of calculation. First, 'from the Christian point of view, the Resurrection and not the day of Christ's death, formed the chief feature of the commemoration; the latter, although a day to be held in remembrance, could not well be kept as a joyous festival. But the Resurrection took place on the Sunday after the 15th Nisan, and so this Sunday came to be the chief day of the Christians' feast.' Secondly, as Christianity spread chiefly among pagans, who for the most part followed the Roman (or Julian) Calendar, it became necessary to fix the celebration of Easter by that calendar.

How was this transference of a day from one calendar to another to be effected? According to Jewish ways of reckoning, our Lord died on the 15th Nisan; what day would that be according to the Roman Calendar? It was impossible to say, for in one year, according to the Jewish calendar, it might fall in March, in another in April; and in any case 15th Nisan conveyed no idea to Christians who had been converted from Paganism. Consequently, the day of our Saviour's Death and Resurrection had to be determined by some other method. There would have been no difficulty in doing that, if the exact day of March or April on which the 15th Nisan had fallen in the year of our Lord's Death could have been discovered.

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But owing to the unscientific character of the Jewish calendar it was impossible to find that out after the lapse of forty or fifty years. So another starting point was looked for. As the 15th Nisan (the day of Christ's Death) must fall on or about the spring full moon, that is, the full moon nearest to the vernal equinox, it was determined in Rome at least from the time of Pope Sixtus I. (117-126) that Easter should be celebrated on the Sunday after the full moon following the vernal equinox.

It would be a decided advantage in many ways if Easter Sunday were fixed, say, to some Sunday in March or April. With this end in view a number of Catholic scholars have put forward various schemes during the past twenty years or so, and are still engaged in the work, but it is not an easy matter, and it is not certain that their reforms would be acceptable to all the Governments of Europe.

## The Storyteller

JIM

Father Thorne arose from his desk and walked to the study window. A frown of annoyance wrinkled his brow, as he stood gazing into the yard. Patches of dirty snow disfigured the lawn, and black pools of water lay close to the walk of the adjoining church. The last golden rays of the westering sun tinted the steeple and flung iridescent shafts of light into the murky pools.

The watcher paid little heed to his surroundings. His troubled brain was catching at words for an important letter. Returning to his desk, he took up a pen and wrote:

Grayson, N.Y., April—

'The Right Rev. Francis Donan, D.D.,

'Your Lordship:'

He poised the pen for a moment, then dashed it aside with a mutter of impatience. Donning his hat and coat, he quit the house.

The April air was sharp. A stiff wind blew across the hill and rattled the naked branches of the trees. An early robin shivered on a waving bough and dared to sing a few notes to the dying day. The scene jarred upon Father Thorne like the clangor of discordant sounds. Turning to his left, he walked slowly along the main street of the village and entered a building serving as general store and post office.

The stage had just arrived from the railway station in the valley. The mail was carried behind the desk and the priest decided to wait until it was sorted. He stood near the front window, absently surveying the village green, humorously called Central Park by some of the village wags. His mind thus occupied, he failed to notice the approach of a buggy hitched to a pair of spanking bays, until it drew up in front of the platform, directly in his line of vision. A young man leaped out of the carriage, and entered the building. Seeing Father Thorne, he raised his hat with a cheerful greeting and passed smilingly toward the rear of the store.

The newcomer's appearance aroused the priest's interest. At a glance he took in a tall, well-proportioned, manly fellow, dressed tastily. He was light-complexioned, with wavy brown hair, and blue eyes, that danced with merriment and shone with an untold happiness. The refined young man seemed out of place amid the boxes and barrels of the gloomy old store, and still he was perfectly at home, the moment he entered, bantering and laughing gaily with the loiterers, but never losing his natural dignity. Who and what is he? Father Thorne mused, watching him intently.

The priest was aroused from his reverie by a soft voice calling: 'Your mail, Father.'

Taking a bundle of letters from the postmistress, he quit the store and walked moodily homewards. The happy, smiling countenance of the young man haunted and mocked him. Could one so educated and refined, so energetic and vigorous, be forever content in this wind-swept, lonely village on the hills? Father Thorne

shuddered and turned up the collar of his coat. Instead of entering the rectory, he proceeded slowly up the road, and entered the cemetery that crowned the top of the hill.

The scene around him was weird. The sun hung like a red disk over the western peaks, shooting a few feeble beams through the silver mist. To the priest's right was Grayson, a straggling village that clung tenaciously to the hillside. Red and white farmhouses decked the slopes and lay scattered throughout the surrounding valley. From the centre of the village a white road wound in and out among the woods and gullies, like a great snake, until it ended abruptly as a railway station in the hollow.

On his left, midway between the summit and base of the hill, was a quarry. All day long the breaker ground and dumped heaps of stone into immense buckets. These were carried on a cable to cars waiting in the valley, and then shipped to a nearby city, to be used in making soda, borax, and other household necessities.

The loneliness of the village, the barrenness of the hills and valleys, that had just cast off their winter shroud, seemed to the watcher the epitome of desolation. He loved the city and its call was in his ears. The flare of the electric lamp, the jangle of cars, the rush of the auto, and the thousand noises that pulse and throb in a city's bosom, all appealed to him. And then his large congregation of energetic parishioners—he had left all to come to this. He had been here but a week, and oh, how he longed to get away! With a sigh, he turned back to his house.

Supper was over, and Jenny, the old housekeeper, entered to clear the table.

'Jenny,' the priest said, standing in the doorway, 'I met a young man in the post office to-day. I wonder if you know him?'

Father Thorne gave an accurate description of the person in question.

'I think they called him Jim,' he concluded.

Jenny's face lit up with a knowing smile.

'It was Mr. Rockwell. A very fine boy. He and his sister live at Oakdale, the country home of the Rockwells for generations.'

'I wish to meet him and know him better.'

'Call on him, Father. He and his sister would be glad to see you. They are very nice.'

The priest turned into his study and sat at his desk. The letter he had started lay before him, and he resolved in his mind what he was to write his superior.

'Your Lordship:

'After a week's residence at Grayson, I find it absolutely impossible to remain longer. Remember, you promised—'

He could get no farther, for a feeling of shame at his cowardice came over him. A low wind moaned through the pines outside his window, and the bright, happy face of the mysterious Jim Rockwell flashed before him. He could write no more that night. Dropping his pen, he took up a book to while away the crawling hours.

\* \* \* \* \*

One morning, a week later, Father Thorne drove along the road that led northward. Ten minutes passed before he turned into a lane, lined on each side by tall oak trees. He drew up in front of the house and leaped from the carriage. With a cheery welcome a little old man came around from the barn and took charge of the priest's horse. Father Thorne mounted the broad steps that led to the verandah, but before he could ring the bell, a door swung open.

'Good morning, Father,' a clear voice called.

'Mr. Rockwell, I presume?'

The two clasped hands.

'You don't mind this unsolicited call?' the priest continued as he followed his host into the hall.

'You are a thousand times welcome. I am delighted you came. I heard that a new priest would take charge. I would have called, but I have been away since I saw you in the post office.'

Father Thorne cast a quizzical glance at him. Rockwell noticed it and smiled.

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Every four weeks from Wellington.

'I am one of your flock, Father.'

He led the priest through the dining-room into a large sun-parlor that flanked the entire south side of the house. All day long the warm rays from heaven poured through the glass, bathing every nook and corner with their radiance. At present an April sun flooded the room, and fell upon the wan spectre of a once beautiful girl reclining in a steamer chair. In her smouldered nothing more than the cinders of life. On each cheek was the hectic glow of consumption.

'Father Thorne, this is my sister, Nellie.'

A hand more like an apparition than human flesh was held to the priest.

'We heard of your arrival, Father,' Miss Rockwell said, 'but brother was away. Otherwise he would have called.'

The young man drew up a chair for the priest, then sat beside his sister.

'Calling is my duty,' Father Thorne replied, 'but my time has been occupied adjusting the internal affairs of the parish.'

'I trust you will like Grayson,' Miss Rockwell ventured, smiling at him.

Unwilling to commit himself, the priest replied, 'It is a vast change from city life.'

Young Rockwell laughed heartily. 'You will become accustomed to our quiet mode of living. Then you will have no desire to leave.'

'Perhaps,' Father Thorne said. 'Time alone will tell.'

Jim made a quick gesture and said half in earnest, half in humor: 'Away with your cities and their gay rushing life; their clamor and jangle. In the country man finds peace and rest and quiet; with nature and his God.'

'True, true,' Father Thorne exclaimed, 'but I love the whirr of sound and I have found God amid the throngs of bustling humanity.'

'Still,' continued the young philosopher, 'in your modern Babylon deceit stalks the street, and graft stares at you from every corner. All is tinsel and glitter, and the more trappings a man has the farther he thinks he is above his brothers. While here all are on a common ground. You will find nature unalloyed, and perfect tranquillity which is the first step to happiness.'

The visitor looked at brother and sister. Joy akin to perfect bliss shone in Miss Rockwell's eyes as she gazed fondly at her handsome, exuberant brother. All his words and gestures seemed to thrill her, and his attitude of contentment filled her with a feeling of pleasure she could not conceal. What a truly devoted pair, mused the priest. And in truth they were, for a love akin to the angelic sealed soul to soul. Father Thorne recalled his scattered thoughts to the subject in hand.

'You have a grim conception of the city,' he replied, answering Rockwell's denunciation. 'I never viewed it from that angle. Its din and roar always spoke to me of activity and progress. What you would call a modern Babylon, I would name a mill fed by human grist, where wheat and chaff are flung in the hopper together. It was my duty to separate the good from the bad; preserve the former and endeavour to save the latter from the burning.'

The two young people watched him closely, and his eyes glowed as he continued:

'Oftentimes, when the hoarse-throated whistles announced the quitting hour, I would mingle with the crowds surging from shops and factories. Friendly nods, hostile looks, and suspicious glances met my gaze, and I would think of the immense amount of work to be done in such a vineyard. Encourage the strong, support the weak, overcome suspicion and crush hostility. There was work, and I loved it.'

Father Thorne's animated countenance confirmed his words. Rockwell's brow wrinkled as if with unspoken pain and his eyes were pools of unfathomable trouble. He shot a glance at his sister and the look disappeared.

'Well, Father,' he cried, 'when the din lessens and the bird-songs fill your ears, you will never wish to leave us.'

He took his sister's hand in his. A flush mounted her cheeks like the maiden blush of spring. Her eyes, swimming with happiness, met her brother's.

'And, Jim, you will be Father Thorne's guide. You know,' she continued, turning to the priest, 'these hills breathe history and the legends of ancient days. Brother knows them all. He will be your guide. I know you will enjoy it.'

The priest smiled vaguely, but his troublesome thoughts he hid in the inmost chamber of his mind.

'I will be delighted to explore these hills. It will be a pleasant introduction to Grayson.'

Before the visit ended, the three had become fast friends. As the priest drove over the hills, he could not efface the image of Rockwell and his sister from his memory.

During the following week, Jim Rockwell and Father Thorne were constant companions during their leisure hours. There were fishing trips to the mountain brooks; an exploration of Indian Gorge; and journeys to all the historic and legendary spots of which Grayson boasted. On these jaunts the two discussed literature, art, philosophy, or some current topic that vexed society. Thus the rosy days slipped into eternity.

Sitting upon the brow of a hill late one afternoon, Rockwell asked his companion:

'Do you like Grayson or is the city's call as strong as ever?'

Father Thorne shot an inquiring glance at him.

'A tree deeply rooted is not easily transplanted,' the priest said, gazing wistfully toward the distant peaks beyond which lay the busy metropolis.

The gray mists of the evening clung to the wooded heights and poured into the valley like filmy clouds. The sun struggled vainly to shoot its rays through the vapory blanket and, failing, sank disheartened behind the towering pines. The priest continued speaking, as if to himself.

'I was happy in the city because I had plenty of work I liked. My energetic nature will not be contented with Grayson. I have decided to return.'

He smiled knowingly as he thought of the unfinished letter to his Bishop.

'You will like it here,' Rockwell said enthusiastically, 'if you give it a better trial.'

With glowing words he spoke of the beauties of nature, the happiness, the content to be obtained on these cloud-reaching hills. With a hearty laugh and a wave of his hand the vigorous Rockwell banished fame, ambitions, and the outside world.

A chilly evening blast reminded them of the lateness of the hour. They quit the hill; the priest quiet and thoughtful; his younger companion gay and happy.

During the succeeding days, thoughts of the unfinished letter sat brooding on Father Thorne's spirit like an ugly thing of ill omen. He had not seen Rockwell since their conversation on the hill. The priest had been busy unravelling the tangled affairs of the parish and his out-mission. Rumor said that the young man's sister was in a critical condition. This was denied. In spite of his good intentions, Father Thorne had no chance to call. During this entire morning he had remained faithfully at his desk, working on the parish books. Now he had completed his task. With a sigh he replaced the registers in a safe.

'All is settled and everything is in order for some one to step in and take charge. Now for the resignation.'

He took the unfinished letter from beneath his blotter. Coolly and calmly he set about finishing it.

'Grayson, N.Y., April—

'The Right Rev. Francis Doan, D.D.

'Your Lordship,—At your word I came to Grayson and assumed charge of Our Lady of the Hills. I have straightened the tangled affairs of this parish and, now that I have completed the work, I find it impossible to remain longer. I sigh for the city; for a larger field of activity. You promised me a change if this proved unsatisfactory. I find it so and anxiously await my removal.—I remain,

'Your humble servant in Christ,

'James Thorne.'

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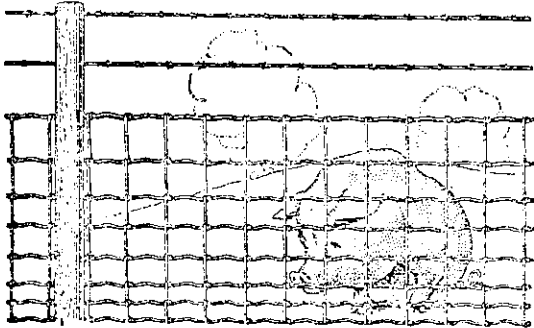
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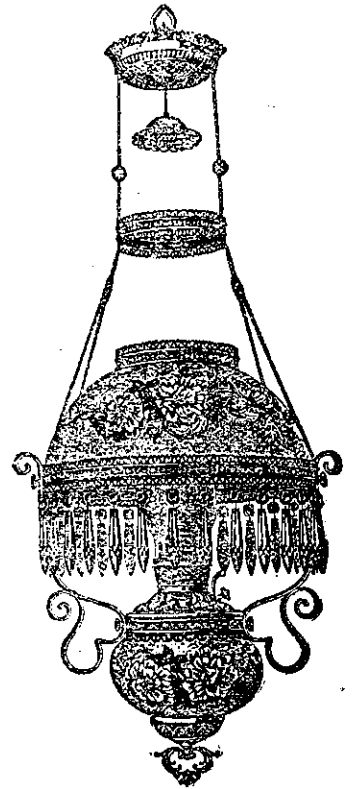
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The priest read the letter slowly with grim satisfaction, then placed it on the desk. The sharp screech of a whistle from the quarry announced the noon hour. From the hillside came a deep muffled rumble. Blasting was going on while the quarrymen were at dinner. The sound echoed and re-echoed from the slopes and then died away on the distant peaks.

Father Thorne mused on while a bluebird whistled outside his window. Suddenly his body became tense and he listened; then leaped to his feet as rapid foot-falls sounded on the walk and mounted the porch. He was at the door in an instant, flinging it open to face a dust-stained workman.

'You're wanted at the quarry, Father,' he panted, 'a man hurt while blasting. I guess he's a goner.'

Delaying for a moment to secure his oil-stocks, the priest hurried over the hill after the man. His guide was telling him the story of the accident in broken sentences. Not realising the time when the dynamite would explode, the poor fellow had lingered too near. The shock hurled him to the ground and crushed him with debris.

'He needs you, Father; he's sure a bad one,' he ended with a pant.

They bounded down the slope and made for the engine shanty. A crowd had gathered near the door, but fell back when Father Thorne arrived. Some saluted him; others gazed at him gloweringly; while one grunted: 'All this priest-fuss for a dirty wop.'

The remark struck the priest like a knife-thrust. He deigned not to hear it and stalked into the shanty. On a heap of bags in a corner lay a crumpled, blood-stained man. A smile contorted his face when his eyes rested on the priest. With a feeble cry his eager hands reached toward Father Thorne. The priest was down beside him, and the burden of ten years' sin and sorrow was lifted from his soul, as self-accusations issued from his lips. The priest administered the last rites of the Church and bent over the penitent with prayers and words of consolation.

Suddenly the mangled quarryman sat up, opened his mouth, and the death-rattle gurgled in his throat. He extended his arms, opened his hands, and clutched convulsively at the air, then collapsed upon the bags. He was dead.

The priest arose from his knees and stepped back to gaze at the inanimate form. A shaft of light from the open door fell upon the upturned countenance of the dead man. An ineffable smile lingered upon the lacerated face and parted the lips stained with quarry dust. The eyes were open, surprised at having looked beyond the grave into the face of eternity.

Father Thorne quit the shanty and walked over the hill slowly and solemnly, the death-scene still before him. His little glimpse into the lives of these men aroused in him a desire to go among them and know them better. 'There is work for me here,' he mused. 'These men must be properly watched and tended, for temptation is the same in Grayson as in the smoky cities. I sigh for work; to be up and doing. But am I not selfish when I desire the activity that will bring me before the eyes of the world? Here is work without fanfare or blare of trumpets; why not accept it?'

He followed the path that led over the hill and dipped into the gully behind the quarry. Coming to the summit, he stopped near a clump of trees and listened intently. A long-drawn out moan reached his ears, as of one in agony. He waited, but the sound was not repeated. Then he stepped forward cautiously.

Father Thorne peered between the trees, then caught his breath sharply. In front of him he discerned a man seated upon a log. His elbows rested upon his knees and he nursed his head in his hands. Across his lap lay a surveyor's transit. His bent figure was a picture of abject misery and there was the heave of a stifled sob in his shoulders. No wonder the priest was surprised. It was Jim Rockwell.

Father Thorne's hand fell upon the drooped shoulders. Rockwell jerked himself up, started.

'Jim!'

'Father!'

'What is the matter? Your sister, is she—?'

'No, she is not dead,' Rockwell returned, rising to his feet. He leaned wearily against a nearby tree. The priest's hand was still upon his shoulder.

'What is it, Jim? Perhaps I can do something for you.'

Rockwell shook his head feebly, and the ghost of a smile flickered across his face.

'You wonder why one so gay and light-hearted can come to this? Sometimes I am a hypocrite, for often my smiles are false and my gaiety a sham.'

The priest waited patiently, just a little astonished. Rockwell continued:

'I sometimes hate this place and pant for the great world beyond, where lies work and fame.'

'But—' cried Father Thorne.

The younger man waved him into silence.

'The stuff I told you was put on. I act the contented country gentleman for my sister's sake.'

A little light was breaking upon the priest, but the problem was still hazy. Rockwell turned upon him and cried vehemently.

'Have you ever burned with zeal, desires, ambition to do something big, noble, great for yourself and your fellows? Did the temptress, Success, ever hold the shining goblet to your lips? And did you ever spurn it and not feel remorse? I rejected all and I sometimes suffer.'

Then he proceeded more calmly.

'When I graduated from college I took a civil engineering course at a technical school in Boston. I had great hopes for the future, and I felt that my dreams would soon be realised. Upon graduation a prominent position would be given me, and from this place I would rapidly spring to the top. During my last year at the 'Teck' school, I was called to the bedside of my dying mother. With her expiring breath she made me promise I would never leave my sick sister. This I did readily, and my mother died content.

'All was lost. My castles came crashing about my ears. When I graduated, I did not accept the position, for I could not take my sister with me. Removal from these hills would kill her in six months. I could not and would not abandon her. So I gave up all, and here I have lived for five years.'

Father Thorne's heart leaped with a happy thrill of admiration for this young man. 'What a noble sacrifice? How could he do more in this world, for was not this greater than fame, ambition, and success? The silence of the woods seemed to breathe an impressive answer. Rockwell's voice aroused the priest.

'Nellie realised what I had given up, but I love her so much I cannot let her see that I suffer sometimes. That is why I try to be happy, gay, light-hearted, to fill the last days of her life with sunshine. When I feel sad, like to-day, I come to the hills with my transit and spend a few hours surveying. Then Nellie's love always fills the void left by the flight of ambition and success. Again comes the thought, is it not sinful to waste my talents; throw away my education, loitering among these hills?'

The priest shook his head slowly.

'You spoke of success, doing something great for your fellow beings. Have you not succeeded in filling one life with joy? Have you not done marvellous things for one of your fellows, the nearest and dearest to you on earth? What is that if not ambition fulfilled, success attained, and noble deeds done?'

'Yes,' cried Jim Rockwell, his old voice and manner returning, 'Milton's words on his blindness always console me. You remember them:

''God doth not need

Either man's work, or His own gifts; who best  
Bear His mild yoke, they serve Him best: His state  
Is kingly: thousands at His bidding speed  
And post o'er land and ocean without rest:  
They also serve who only stand and wait.'''

The words died away like a solemn benediction. Rockwell's countenance was lit with smiles when he faced Father Thorne. Their hands met in a firm knowing grasp, and their eyes read the secret of each other's actions. It was contained in the word 'sacrifice.'

**Ken. Mayo**

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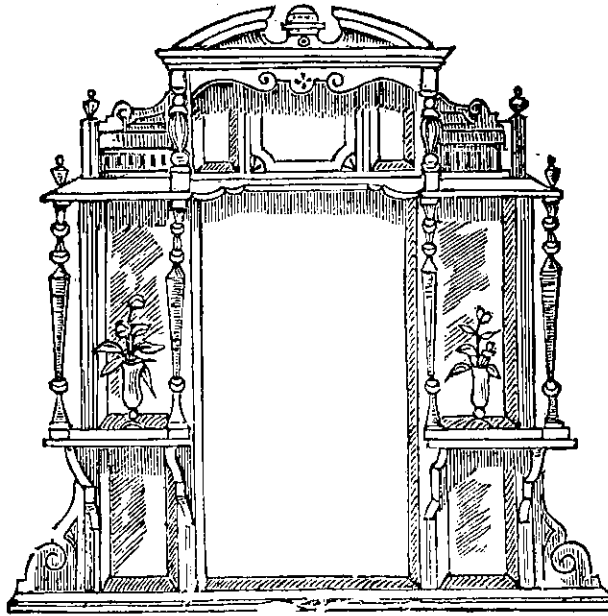
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Swinging his transit over his shoulder, Rockwell stalked across the field whistling.

Father Thorne walked home, slowly deliberating, like a man with a settled determination. Entering his study, he went to the desk and took up his letter of resignation to his Bishop. The faces of the dead quarryman and Jim Rockwell flashed before his eyes, and he slowly tore the letter into bits and cast them into the waste-basket.—*Rosary Magazine.*

## ON UNIVERSITIES

### MEDIEVAL AND MODERN

(By SHANE LESLIE, in the *Austral Light*.)

The Academic position of a University can be always judged by the fame her learning has acquired, not so much in her own courts at home as in the rumor of the stranger's abroad, not so much by the gross weight of distinctions that her degree-holders have gained in the examinations of life as by her real work accomplished (and one requiring a deeper and more intimate insight) in weaving the web of national culture, or actually in fashioning the fibres of history.

I do not think that it is possible to define what a University is at its loftiest level and working under ideal conditions. So rare a privilege and so hidden a gift as a real University belies entirely the universality of its name. It stands to the credit of ages nicknamed dark that *Universitas*, which originally defined any organised company of persons, should have become definitely attached as a word to societies of learning. In a more commercial age the sacred word might have been conferred on the dry goods store, or on that nebulous form of society euphemistically referred to as a trust. And if indeed a rough and ready definition be required, a medieval University was in its essence a Trust for learning. To what extent Oxford and Cambridge have kept their trust is for others to judge.

#### The Origin of the Universities

is a point as often discussed as their definition. It is claimed both for Rome and for Greece, but in my opinion it is to Celtic Ireland the debt is owed. A comparison between medieval Oxford and Clonmacnoise in the eighth century makes it clear that the distinctive English system of grouping several colleges within the pale of one University had its ideal counterpart on the banks of the Shannon. At Clonmacnoise different tribes and districts, such as the Royal O'Conors of Connaught, or the Southern Hy Neills, built their private chapels. MacDermots and O'Kellies founded institutions where their souls might be remembered, while Southerners built them one round tower, and the O'Rourkes another, within the same precinct. Very similarly the colleges at Oxford and Cambridge were founded to accommodate different parts of the country or different phases of national life.

Nothing is so striking to visitors as the medieval influences which yet cling to their stones. The old view of life is there enshrined beyond the touch of iconoclast, beyond the path of materialist. The ancient love of learned tranquillity, of books for books' sake, lives on in an atmosphere so undatable that it was said of a certain college, added in the nineteenth century, that if it could be seen without its building it might be taken for medieval, which is certainly laying considerable stress on the use of atmosphere.

In the same spirit of survival so many forgotten beliefs, perished causes, impossible loyalties, legends that were legendary in the Middle Ages even, have accumulated about the crumbling stones. Old heroes have trodden these halls, and young saints have seen visions in their streets. Did not St. Simon Stock meet the Blessed Virgin in Cambridge and St. Edmund Rich set a ring of truth upon her hand at Oxford, until what time as Primate of Canterbury he came to preach the Sixth Crusade?

#### The Medieval University

was neither feudal nor monastic, it was neither a cloister nor a castle, but it was constituted to combine the

privileged piety of the one with the secular strength of the other. It became associated in men's minds with beauty and holiness, and even more so with poverty. It seemed to be a *sedes sapientiae*, a thing both living and divine which they sought out at cost of love and life; and whenever two or three poor scholars were gathered together under a temporary shelter, there arose a hostel, and should one of them grow to be great in after years in Church or State, he would likely endow his ancient garret with wealth and charter, and behold there arose a college.

The spirit in which educational benefactions were made was very different to that in our own time. Colleges were founded not to give startling prominence to some new name or suddenly acquired fortune. By their charters they were simply given over to God for the benefit of His poor clerics and poorer laity, and the founder's name lived only in the prayers with which generations of humble scholars heaped his blissful soul.

But the great Founders, who were they? To take those of Cambridge, for example, they included three Kings of England, three Chancellors of the Realm, one parish priest, two Queens, two bishops, and one local trade union (or, as it was called in those days, a religious guild). At different times no less than six women set up Cambridge foundations, and then, as now, enjoyed the privilege of providing moneys in which they had no subsequent voice.

Several of these colleges came into existence to roof some phase of new thought—to harbor Scholasticism or the Renaissance, or to supply a local need, to those Northerners or Southerners, or Welsh. More than one was erected for Irish clerics.

The medieval student was unique in the history of learning. His life was rough but prayerful, sleeping upon straw, kneeling in Gothic chantries. He rose and studied by moonlight to save candle wax for our Lady. In vacation he worked at the harvest in distant parts, as the poor scholars worked in Ireland. With his wage he paid off his bookseller and professors, as well as the inhabitants of Jewry, who, in the absence of the wealthy fools who crowd universities to-day, were constrained to eke a living out of the learned poor.

As a class, the students combined qualities which to-day are generally distributed between journalists, bibliophiles, and globe-trotters. They traversed Europe unarmed, singing or writing their way. They spoke a common tongue—a jargon of ecclesiastical Latin. They carried Romance and Religion, the latest songs and the newest news, in their wallets. Perhaps their societies were the only freemasonry the Church allowed. They were intellectual cosmopolitans. The only real cosmopolitans Europe has ever known, except, perhaps, in theory the free-traders, and in practice the Esperantists.

They took a vigorous part in the mighty feuds which distracted the Middle Ages. Great abiding quarrels were fought out in the University towns between local and central powers, commons and clergy. Nominalist and Realist, Lollard and Orthodox, Thomist and Scotist, many of which were not merely discussed in the lecture room, but were carried out into the streets and tossed upon the subtler points of sword and rapier.

Greatest of all the faction fights which troubled University life was that raging between Academy and Municipality, between gown and town, a quarrel which would start on small provocation, let an alderman be hustled or a student cheated, but which would bring out armies of townspeople to the boom of St. Martin's, while the bell of Great St. Mary summoned the students to combat the unwarrantable assumptions of the unlearned. After the famous riot of St. Scholastica's Day at Oxford some six and twenty students were left killed and wounded, of whom, needless to say, a majority were of Irish extraction; but their blood was not shed in vain. The impious townsmen were fined by the King and excommunicated by the Bishop, while the University was made everlastingly exempt from City Courts.

#### Every Historical Movement

found its reflection in University life, whether the clerks of Oxford went to war under Baron and Bishop to win Magna Charta, or to join in the first extinction of the

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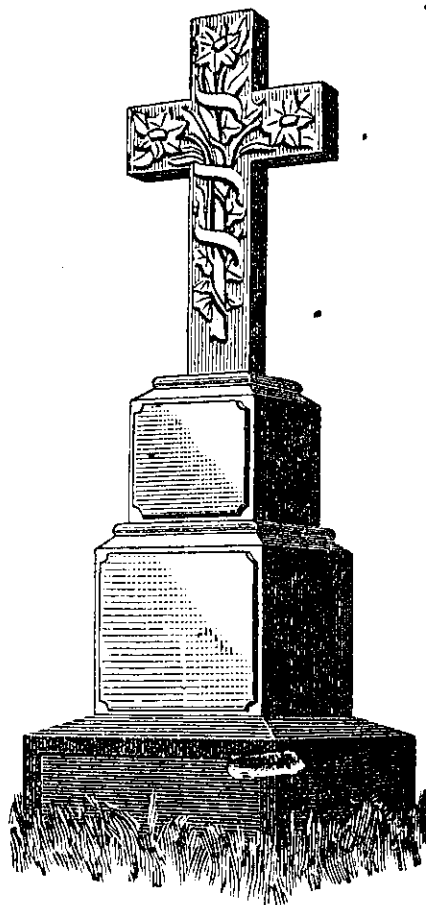
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House of Lords, known as the Wars of the Roses. When an intellectual uprising like the Renaissance dawned upon a bewildered and blood-stained Europe, Cambridge at least was not unprepared. The new learning, the Greek language, the humanities, were made welcome—through the influence of the Lady Margaret, mother of Henry VIII., she who healed the Wars of the Roses, reconciled nations, and founded colleges. Perhaps she was the greatest Englishwoman that ever lived. Though sufficiently a child of the Middle Ages to desire 'to wash the clothes of the Crusaders for the pity of God,' she was responsible for introducing the language of Homer and Plato into English life.

In all her far-sighted schemes she was helped and advised by John Fisher, whose career covers the gulf between what is past and present in the University of which he was Chancellor.

He had held the perilous position of Confessor to Queen Catherine of Arragon. Long before Rome or England had suspicion of the coming divorce, he had known, under the seal, all the fears of the Queen and the determination of the King. It was John Fisher who strengthened the Queen to maintain her rights. A grim struggle was fought in secret betwixt King and Bishop for possession of the Queen's will. Fisher prevailed, and the King promised him his doom. Fisher had long foreknown the part he would play, and he kept a picture of the Baptist's head on his altar. The crisis followed the King's appeal to the Universities on the subject of his divorce. The learned of both Universities of Oxford and Cambridge met repeatedly, but with the usual courage of professorial bodies they decided that the marriage was null and void, provided that it could be shown that the Queen was married to somebody else!

John Fisher was made of sterner stuff. Alone of the English hierarchy he protested against divorce and Royal Supremacy, and was accordingly imprisoned in the Tower and condemned to death for high treason. Then, and not till then, Rome spake in the dramatic fashion that is her wont. The Pope sent the condemned traitor, as he lay in his dungeon, a Cardinal's hat, which gave the Bluff King occasion to remark that as the Pope had sent him a hat he would not leave the Pope a head to put it on. A few days later Fisher was led out to execution. He was an old man well past eighty, but death had no terrors for him, he had stood so long between the living and the dead. He dressed himself, as he said jestingly, for his wedding-day, a merry allusion which could hardly have been lost on Anne Boleyn or Archbishop Cranmer, who both had nuptials in prospect. He came to the scaffold, this martyr for Papal Rome, carrying in his hand the New Testament; and as he halted amid the weeping crowd, he prayed that in his agony some message might be given to him from that Book which he had done so much to exalt in his University. He opened it at a venture, and read—This is life Eternal; then he turned over the page for ever. His head was hacked from his body and spiked upon London Bridge, whence it was later thrown into the river; for the beauty and ruddiness of the countenance began to attract popular devotion. The body was wrapped in a blood-stained shroud and cast into one grave with Sir Thomas More, in the little convict chapel of St. Peter-in-Chains. So did the King, who deprived him of wearing his red hat, provide him unwittingly, unconsciously, with robes of such sanguine splendor as few are privileged to carry into the presence of Him Who is Creator of both King and Cardinal. So in the fulness of time

Came Cambridge by Her Patron Saint.

He represents the ideal University type, the scholar, the theologian, the patron of the new learning, the defender of the old Faith, gentle with the poor, unflinching to the proud, founder of colleges, adviser of Queens, called from the hermitage of a student to redeem the craven episcopacy of England by his blood. It was said that only two persons out of heaven had no fear of Henry VIII. and dared give back his glance. One was the devil who had possession of the King's conscience, and the other was John Fisher, who kept the conscience of the Queen!

So, in a dark whirlwind of lust and hatred and cowardice, streaked here and there with the redeeming

glow of martyrdom, the older England passed away and another took her place. It was more than a coincidence that upon the very day that Shakespeare died, a famous name was entered upon the books at Cambridge—the name of Oliver Cromwell—that the embodiment of the newer and sterner England came to the surface even as the singer of the merrier and the holier England passed away. That merry England, for which this at least may be said, that while it lasted, the poor man who would work for his education received it, while Holy Church kept the rich man busy building Gothic cathedrals or slicing the heads of the Saracen. All of which is now reversed; for it is the rich who go up to the Universities, and the poor who build our cathedrals with their pennies, and in default of our chivalry fight our wars.

But the era of change had begun in earnest. The house of the Franciscans was turned over to such studies as enabled it to foster the Seraphic Soul of the afore-mentioned Oliver, next to Henry VIII. himself the most generous disposer of other people's property the Universities had ever seen; while the house of the Dominicans became a seminary of hymn-singers, mystics, Puritans of the fervid narrowness that eventually produced John Harvard, not the least illustrious link between two continents.

But there is a question which visitors seldom weary of asking, but which others are weary of answering, owing to the number of right answers. What is the essential difference between Oxford and Cambridge? All Oxford and Cambridge men are agreed in considering that one of the two is the superior University, but there is a slight disagreement as to which. As to the subtler differences between the two, it remains a divine truth that Cambridge men are generally Aristotelians and Oxford men Platonists; that Oxford is more medieval, Cambridge more up-to-date; that Oxford, from her romantic disposition, has been aptly called the home of lost causes, while Cambridge, from her scientific bias, can be equally well termed the home of discovered causes. As regards the

Types That the Universities Have Produced—

it is a well-known fact that inventors and discoverers of mechanical appliances seldom, if ever, hail from the academy; likewise that soldiers and sailors are rarely university men, whether it is that soldiers seldom care to wage battles among books, or sailors are loth to set sail to the winds of controversy. Likewise, great artists in music or painting do not hail from either, such types being born and not educated. Masters of Arts there are to be found in plenty, but, to split a tenuous hair, never a Master of Art.

The types which have sprung from Oxford and Cambridge may be divided into the politicians, the poets, the preachers, and the players—not, alas! of music, but of all manners of sport. On one point the fame of Cambridge remains distinct and peculiar. The entire stock of English poets have passed through her courts—Chaucer, Milton, Spenser, Gray, Wordsworth, Byron, and Tennyson. Oxford, it must be admitted, produced a solitary poet in Shelley, whom she was careful to expel in budding youth for publishing an atheistic tract. She has since done penance by building a domed chapel to his memory, but the tract is not generally shown to visitors.

Oxford, on the other hand, can claim a great and glorious succession of men of religion in Grossetete, Wolsey, Wesley, Manning, Keble, and Newman. Above all, it was her fortune alone among northern Universities to provide an occupant of the Papal Chair in the person of Alexander the Fifth, though Cambridge men in envy insist that it was the sixth of the name.

Oxford is only a crooked winding street surmounted by a mist of domes and bells, but saint and hero, scholar and sinner, have trodden it and loved it more than all the broadways of the world, and preferred it even to that street in Damascus which is called straight.

Cambridge is Only an Ecclesiastical Hamlet  
planted on a ditch of fenland, but all the poets of

**R. V. C. Harris**

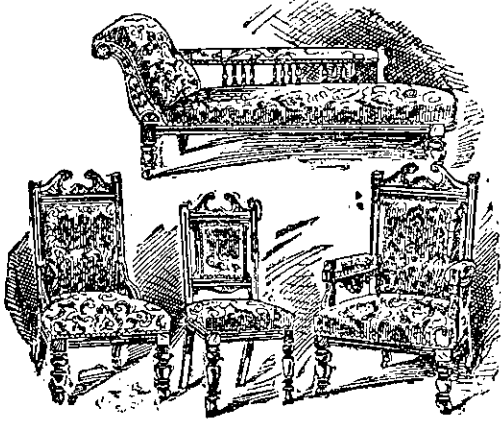
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About these walls still hover the mighty ghosts of their past, the great company of sceptred and mitred founders, of cowed and mail-clad benefactors, the master-masons who built them their fame, the philosophers who taught them their learning, and 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

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they would be the very salt of the Irish nation in the future when once they made up their minds to join hands with.

Their Catholic and Nationalist Fellow-countrymen. He believed that that day was at hand. He was certain of this, and they had had evidence of it in the House of Commons, that all through the South and West of Ireland men who had been Unionist in the past, once the Home Rule Bill became law, would do their best to make it work successfully. Their spokesman in the House of Commons, Mr. Newman, a large landowner in the South of Ireland, who represented an English constituency, made a most remarkable speech a few weeks ago, and told the House of Commons that Ulster Unionists did not voice the opinions or express the views of the Unionists throughout the South and West of Ireland. He said that although they were not in favor of this Home Rule Bill, that they did not believe it as good as it ought to be, and they would be glad to see it defeated; still, if it became law, they would throw in their lot with their Catholic fellow-countrymen and do their best to make it a success. That would be the spirit in every part of Ulster before many months had elapsed after the passage of the Home Rule Bill into law.

## RELIGION IN THE BALKANS

### THE OUTLOOK FOR CATHOLICS

The struggle between the Christian West and Islam began with the invasion of the Mongols, about the year 1230 A.D. The Turks, who were living in the country to the south-east of the Sea of Aral, were thus driven towards the west. They numbered about 50,000 souls. Gradually they spread over Asia Minor and Brussa became their capital. They made great progress under Osman, who ruled from 1281-1326, and from whom the Empire took its name. Soon Asia Minor was too restricted a place for them and they conquered Galipoli. Murad I. extended his empire as far as Adrianople. In 1389 he overcame the Serbs, and three years later his successor, Bajasid, conquered and broke up the kingdom of Bulgaria. He continued his victorious march with irresistible force, conquered Macedonia, Thessaly, and Hellas. Sigismund, King of Hungary, led against him a crusade which counted in its ranks the flower of German and French knighthood. Bajasid beat the crusaders at Nicopolis, and boasted that soon his horses would eat their oats in the rooms of the Vatican. But things changed. Bajasid was beaten by the Tartars at the battle of Angora. A few years later he died in prison. To the fact (says Elise Flury in the *Catholic Times*) that the Tartars did not know how to utilise their victory, the Turkish Empire owes its survival at the time.

The Population of the Balkan Peninsula.

The Balkan Peninsula has a population of about 23,000,000. Catholics number about half a million; with a total population of 6-7 millions, there are only about 1½ millions of Turks. Including the Albanians, the Mahomedans, number about 2½ millions. The majority of the inhabitants of the Balkan Peninsula belong to the Orthodox Greek Church, whose head is the Czar of Russia. The various Slavonic races were converted to Christianity in the ninth and tenth centuries. St. Cyril and St. Methodius, the apostles of the Slavs were in close communion with Rome. They lived, as indicated, before the Eastern Schism. But when the East separated from the West and severed its communion with Rome, the fact that St. Cyril and St. Methodius had come from Constantinople to evangelise the Slavs was taken advantage of in order to draw these races into the Schism. The Poles alone could not be forced into a separation from Rome, but remained faithful to the Catholic religion. *En passant* a word of well-deserved praise may be said in honor of the Poles. In spite of the reverses of their unhappy country, in spite of persecution at the hands of their Russian and German conquerors, they have remained staunch in their faith.

### The 'Orthodox' Church.

The condition of the 'Orthodox' Church in the Balkans is the same as in Russia. It is to all intents and purposes a civil institution, one of the departments of the State. The Government sees in bishops and priests but servants of the State, subject to the Minister of the Interior. Without any regard to Canon Law they are dismissed if they dare to think differently from the Government, and are not its blind tools. The conscience of the official of the State is the only authority, and want of subordination is an offence which must be severely punished.

### Intolerance in Servia.

Servia is to-day the only country of Europe in which the Catholic religion is forbidden by law. The only two Catholic priests in the land are the chaplains of the Austrian-Hungarian Embassy. The future will show whether the promise of King Peter to give entire freedom to the Catholic Church will be carried out. The Orthodox Church in Servia is in a sad condition. Even several of its bishops have been imprisoned for crime. Some of them can neither read nor write. The so-called Old Catholics have made repeated attempts to join forces with the Orthodox Church. In Montenegro the Catholic Church enjoys freedom since King Nicholas entered into a Concordat with the Holy See. Montenegro is an archdiocese with its seat at Antivari. The King of Roumania is a Catholic. In this kingdom the Catholic religion is tolerated. The Rev. P. Raymond Netzhammer, of the Benedictine Abbey of Einsiedeln, Switzerland, has been appointed Archbishop of Bukarest. He taught mathematics for many years at the College of Einsiedeln, and is the author of well-known works. Archbishop Netzhammer enjoys great respect and popularity throughout Roumania. Bulgaria is divided into two vicariates. Mgr. Cleto, a Capuchin Father, has just been appointed Bishop of Philippopolis by the Holy Father. He had been stationed at Bataitscha, in Bulgaria.

### King Ferdinand of Bulgaria

is a son of the ambitious Princess Clementine and grandson of Louis Philip. He was brought up as a Catholic, and his first-born son was baptised in the religion of his parents. His mother was the pious daughter of the Duke of Parma. Anxious to please his great patron, the Czar of Russia, King Ferdinand had the heir to the throne re-baptised in the Orthodox Church, the Czar being his godfather. This act broke the mother's heart. One of the most zealous and popular priests of Sofia is a Swiss Capuchin Father. Greece has about 25,000 Catholic subjects. Officially the Catholic Church is tolerated, but the toleration is still very limited.

It is to be hoped that Catholics will not be granted less freedom in the territories which may be annexed by the Allies than they have enjoyed under the rule of the Turks. France, which persecutes religion and the religious at home, and Germany, which trembles lest its safety might be jeopardised if the Jesuits laid foundations within its borders, vie with one another in protecting the Christians in the Turkish Empire. The reasons are political, but the protection is, nevertheless, a welcome safeguard for settlers in Turkey and pilgrims to the Holy Land.

### Russia and the Future.

Much has been written about the present position and the probable outlook for the Catholic Church in the Balkans. A great deal will depend on the amount of influence and pressure Russia will be able to bring to bear on the Governments of the various States. The smaller that pressure is the greater will be the chances of reunion with Rome.

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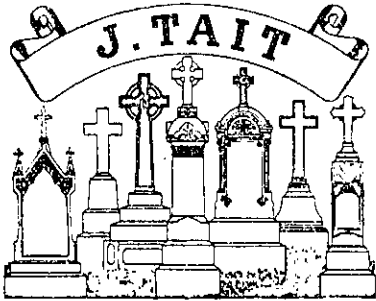
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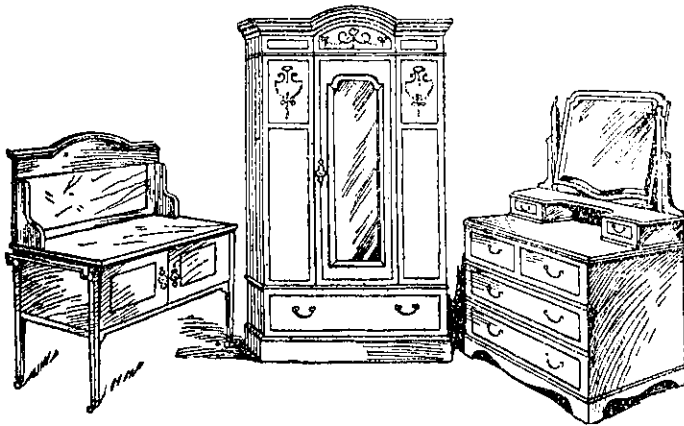
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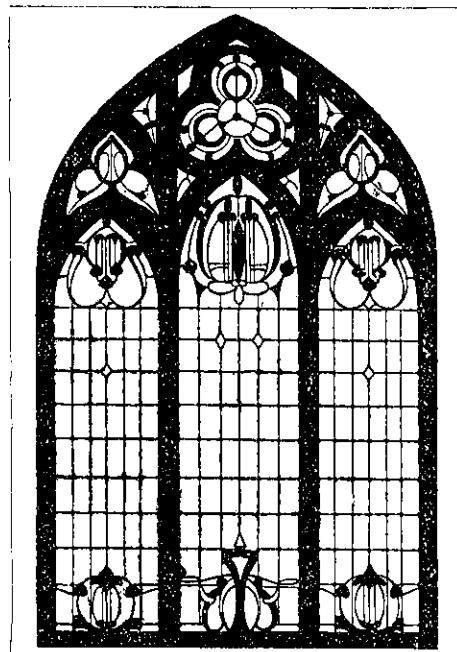
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Poincare has been elected President of the French Republic, his rival Pams has been defeated, and the result has been mildly welcomed by the French Catholics and even by the *Osservatore Romano*, not because Poincare is likely to be in the least friendly to religious liberty, but because Pams was the candidate of Combes and Freemasonry, and one is thankful for such small mercies in the political France of to-day as even the triumph of Tweedledum over Tweedledee (remarks *Rome*). Poincare or Pams or Fallieres or Loubet, it really does not matter which—as Presidents they are figure heads for a few years and nobody thinks about them afterwards in France, or elsewhere. What becomes of them? A man who lives in Paris has written this little story in the *Giorno* of Naples. 'The other day while I was smoking a cigarette before the door of my house I saw approaching on the sidewalk among the few passers-by a little man. He was walking slowly with his hands in his pockets; nobody noticed him; now he stopped to gaze at a shop window, now he looked round him as if half afraid that someone might recognize him or half astonished that nobody did. As he passed me I noticed in his button-hole the faded red of the rose of the Legion of Honor. Curiously attracted, I studied him from head to foot. The velvet on his collar was somewhat worn, his trousers were somewhat baggy at the knees. I followed him some distance; we met many State employees, we met a number of persons wearing the same decoration as his, we met several policemen, but nobody saluted him or showed him any respect, the passing citizens did not raise their hats, the policeman did not stop the stream of carriages to enable him to cross the thoroughfare, and at last the little man went down a side street, crossed it, and disappeared in the crowd. The little man was Loubet.' Yet it is only a few years since he might have been seen one day in the streets of Rome, seated in a carriage with the King of Italy, and tens of thousands of troops lining the way to do him honor because the Freemasons had sent him here to flout the Pope. Another day you were standing under the colonnades and the same carriage passed quickly by. There was just a moment to recognise him—under those great walls of the Vatican he looked not merely small but microscopic, his passing was like the buzz of a summer fly, and as you turned to leave the

spot you instinctively raised your eyes to the dome. That evening the papers were full of the Presidential visit, what it meant for Italy, for the Pope, for the world, but you could hardly read them. They all seemed to tell in different words a new Aesop's Fable: The Fly and the Dome.'



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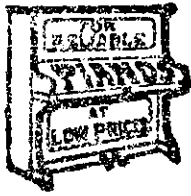
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## Current Topics

### Present Day Masonry

Two extracts from an American Masonic organ, cited by our contemporary *America*, are interesting and illuminating. The first furnishes an illustration of the present intentions and designs of the Continental brethren. The *American Freemason* of February, 1913 (says our contemporary), publishes a summary of a circular letter sent out by a number of very earnest Freemasons who participated in the recent International Peace Congress at Geneva. The editor calls attention to the fact that 'it is signed first by Brother Maghalaes Lima, *Grand Master of Portuguese Masons, and one of the principals among those concerned in the deposition of royalty in his home country, and in establishment of the Lusitanian republic.*' The circular is at once a warning and an appeal. It sets forth what are alleged to be the designs of the Roman Church—to make itself the supreme, even the sole authority, not only in things spiritual, but also in purely temporal affairs. These efforts, says the circular, are adapted to meet every situation: sometimes made openly, defiantly, brutally; at others proceeding by methods hidden or plausible and jesuitical. The unceasing efforts of clericalism, continues the circular, have but one aim—to rehabilitate the Vatican as seat of a world power; to elevate the papacy above all governments. After giving several recent illustrations of priestly intrigue, the framers of the circular call upon Freemasons of all countries to forget their differences that they may unitedly face the common danger. Craftsmen are urged to make such preparation that they may resist clericalism at every point. Only thus can the freedom of conscience, gained by past struggles and sacrifices, be preserved from the destroying hands of bigotry and intolerance.' \*

The second throws an interesting light on the question of the connection—or non-connection—between British and Continental Masonry, and on the present day trend of English and American Freemasonry. In the same issue of the *American Freemason* (continues our contemporary) we are informed that the result of the meeting of the International Masonic Club, held in London on November 15, was the conclusion: '1. That the Grand Orient of France, with regard to religious tests, is much nearer to the original plan of Masonry, as set forth in the first Constitutions, than is the Grand Lodge of England. 2. That the French Masons are worthy men, doing a wonderful work for the cause of progress and enlightenment.' 'As a matter of fact,' continues the writer, 'French Freemasonry has ever since 1878 been steadily growing more intelligent and scholarly, more compact, more serene, more self-confident, more effective, and more elevated. At this day it is the model for all the world in respect to these qualities. There is no American jurisdiction that can compare with it.'

### The N.S. Wales System and Teachers' Consciences

Propos of the statement, repeatedly made by Bible League representatives, that where the Australian system is in vogue no case has occurred where a teacher has refused, on conscientious grounds, to give the general religious lessons which form part of the scheme, we print the following letter addressed to the editor of the *N.Z. Herald*, which appeared in that paper of date March 18:—'Sir,—In the Rev. I. Jolly's letter in your issue of 15th inst., he wrote: "The experiences of the four Australian States show that the religious difficulty in relation to teachers has never emerged, so that Dr. Cleary is only giving us stage thunder in his talk about the oppression of the teachers' consciences." In reference to that paragraph it is pertinent to say that a few years ago I called at the education office, Sydney, met there the Chief of Inspection and the Departmental Secretary, stated I desired employment, presented my testimonials, received the syllabus and regulations, and was requested to call next morning at ten o'clock. I

did so. The two chief officials offered very flattering opinions on the testimonials, and produced a list of eleven vacancies, and another of five impending ones. They also said that the making of the appointments was in their hands. Somewhat to their surprise, I said I could not accept service, as I should have to teach religion, and to divide my pupils into "sheep and goats" through doing so, a division odious to make. That was surely an oppression, not only of the teacher's sense of conscience, but also of his sense of propriety towards his pupils; and who can tell how many similar instances have occurred and never been heard of? Nobody. The ugliest feature of the New South Wales education system is this, the ignoring of the fact that school teachers have consciences just as surely as have everybody else. Is it not a shameful business, then, to coerce or force them by any means to palter with or stifle the voice of conscience? That is precisely what has been done for many years under the New South Wales system, which we are now invited to imitate.

'D. O'DONOGHUE.'

\*

We are not personally acquainted with Mr. O'Donoghue, and we give his story simply on its merits and as we find it in the columns of a leading secular daily. Mr. O'Donoghue is, we believe, a B.A. of N.Z. University, and holds a B1 teachers' certificate—almost the highest certificate which it is possible for a teacher to obtain in the Dominion. The point of the story is that it is probably one of many similar incidents and protests which have never been recorded or brought to light. As Mr. O'Donoghue pertinently asks: 'Who can tell how many similar instances have occurred and never been heard of?'

### That 'General Religious Teaching'

Attempts have been made—with what success our readers can judge for themselves—to diligently whittle down and explain away the 'general religious teaching' provided for in the N.S. Wales and Queensland education systems. In a recent issue we printed a letter containing several queries addressed by Mr. J. A. Scott, per medium of the *Otago Daily Times*, to the Very Rev. Dean Fitchett, as a representative and local vice-president of the Bible in State Schools League. The nature of Dean Fitchett's answers will be gathered from Mr. Scott's reply thereto, a first instalment of which appeared in the *Otago Daily Times* of Thursday last, and which we reproduce herewith.

'Sir,—I have to thank Dean Fitchett for his extremely courteous reply to the three queries which you kindly allowed me to put to him. I entirely agree with him as to the desirableness of full discussion of this question. That there is urgent need for enlightenment, even amongst Bible Leaguers, as to the exact position of the League on certain vitally important matters is apparent from the conflicting answers that have been given to a simple and practical question which I propounded. The question was, "Is it a fair proposition to compel a teacher, say of the Jewish faith, to administer such a lesson as that on 'The Crucifixion,' given on page 123 of the Queensland manual?" No one has had the courage to come forward and say in plain English that that is a fair proposition, and no one who has the least regard for the conscientious beliefs of a body of citizens who, in New Zealand, have taken a high and honored place in the public life of the community, will or can do so. But attempts have been made to extenuate the proposition. Dean Fitchett was reported—but has since repudiated the report as incorrect—as having said that the lessons were to be given "only as literature." Mr. Joseph Braithwaite, another official of the League, made no such fine-spun distinction, but expressly calls them "religious lessons," and bluntly said that "in New South Wales a State teacher knows before he enters the profession what he is expected to teach, hence a teacher's conscience clause is unnecessary." Even this excuse for League tyranny cannot be advanced in the case of New Zealand, where the teachers have all taken up their calling when no

religious test was involved, but Mr Braithwaite's callous statement is significant, as showing the amount of consideration which some, at least, of the League's officials are prepared to extend to the members of the teaching profession in the Dominion. Mr. A. M. Barnett, too, made no attempt to whittle away the quality of the religious teaching to be given, but seems to think that the coercion of the Jewish conscience in New Zealand is somehow justified because England had, at one time, emancipated the Jews. If the ideas entertained by these two League representatives regarding the doctrine of liberty of conscience are at all widely prevalent amongst members of the League, truly there is much need for discussion and enlightenment.

\*

Dean Fitchett has abandoned, or rather disclaimed, the "only as literature" theory in regard to the Bible lessons, and now tells us that the teacher would use the Bible lessons as a "text-book of morals." That is an ingenious theory to meet a difficulty, but in this matter we want, not the theory or speculation of individuals, but solid and authoritative facts. And the facts on this point are as follow:—(1) There is not a single word in the New South Wales or Queensland Education Acts (or their regulations) to say that the Scripture lesson book is to be used only as a "text-book of morals," or that, in the Bible lessons, religion is to be taught only as morals. (2) On the contrary, it has been authoritatively stated that the lessons, including the religious basis which they supply for the morality they inculcate, have to be understood by the children as intelligently as any other lesson, and the children are examined on the "contents" of the lesson, and not only on the moral element involved. (3) Both the New South Wales and the Queensland Education Acts contain express provisions for the teaching of mere morality, and these provisions are entirely distinct and apart from the provisions for Bible lessons, showing that when the framers of the system meant to provide for moral lessons only they were quite capable of saying so. The directions to the teachers for teaching morality are contained under the New South Wales Act in regulation 33, and under the Queensland Act in regulation 105, and in both cases they are independent of, and apart from, the provision for Bible lessons. The preface to the syllabus in the Queensland Act says regarding the provision for teaching morality that "it must be most clearly understood that in teaching morals, the instruction must be wholly secular"—plainly implying that the Bible lessons are not so limited. (4) Both the New South Wales and the Queensland Education Acts in express words describe the Bible lessons as religious teaching or instruction. The New South Wales Act, as admitted by Dean Fitchett, speaks of them as "general religious teaching as distinguished from dogmatical or polemical theology," and this Dean Fitchett paraphrases into, "in short, it means the teaching of morals." The paraphrase cannot be accepted. First, because the terms of the Act do not warrant such a gloss. Secondly, because "religious teaching" is necessarily, from the very meaning of the term, something more than mere morals. Some of the readings in the New South Wales and Queensland Scripture manuals undoubtedly contain moral lessons, but they are moral lessons on a religious basis, and this religious basis is religious teaching in the ordinary, proper, and accepted meaning of the term. It is not, as Dean Fitchett suggests, a case of "teaching religion as morals," but of teaching religion and morals. The Queensland Act agrees with that of New South Wales in describing the Bible lessons as "religious instruction," and Dean Fitchett is in error in thinking that that is not the case. The extract from the Act given by Dean Fitchett is part of section 22a, and the very passage cited by him is described in the official marginal summary as "provision for religious instruction in school hours." The first clause of this section makes provision for selected Bible lessons, and the second clause for instruction by ministers of religion. The third clause deals with the matter of exemptions and provides that "any parent or guardian shall be entitled to withdraw his child . . . from all religious in-

struction," showing that both the Bible lessons and the ministerial teaching are regarded as, and intended to be, "religious instruction." Similarly, the form of certificate of exemption both from the Bible lessons and the denominational teaching, as it is given in schedule XVIII. of the Act, is entitled "Certificate of exemption of pupil from religious instruction."

\*

"So much for the statutory provisions on this matter. Both in the New South Wales and in the Queensland Act the Bible lessons are referred to definitely as "religious teaching" or "religious instruction"; and in such a case, as I have already insisted, we cannot accept the special pleading or private views of individuals, but must take our stand on the solid ground of the terms of the Act. I had hoped to complete my reply to Dean Fitchett's contention by showing (5) on unimpeachable evidence that in point of fact the Bible lessons are not being given as moral lessons but on high religious lines; but this letter has already run to a sufficient length, and I will, with your permission, develop the point in my next letter, when I will also deal with Dean Fitchett's reply to my other queries. I shall hope to close my case on this particular point in a further communication by (6) quoting from the lessons themselves, and allowing your readers to form their own judgment as to whether these lessons do not constitute "religious teaching" of a very definite and unmistakable kind.—I am, etc.,

'J. A. SCOTT.

'March 23.'

#### Concerning Conscience Clauses

Mr. Scott dealt with Dean Fitchett's replies to his two other queries in the following communication, which appeared in the *Otago Daily Times* of Monday:—

"Sir,—I asked Dean Fitchett whether, seeing that the teachers are necessarily themselves the best and final judges as to whether they can or can not conscientiously teach the proposed Bible lessons, the League would be willing to so modify the scheme as to provide for a conscience clause for the teachers, and so avoid the policy of coercion which is such a palpable blemish in their present proposals. Dean Fitchett's reply is: "Needing no conscience clause now, the State school teacher will need none then, his position unchanged." Canon Garland has also replied in the negative to the demand for a conscience clause for teachers, but he does not share Dean Fitchett's hallucination that the position of the teachers will be unchanged when set religious lessons have been added to the curriculum. On the contrary, he recognises that a tremendous change will have been made in their position; and more than hints that some at least of the teachers, if left to their own free choice, would be unwilling to administer the lessons. The matter is dealt with in a leaflet, which I have before me, issued some time ago from the Dominion Executive office of the League, and I quote a few sentences:—"To add a conscience clause for teachers would mean that each teacher would be a perpetually recurring storm centre on the subject. Mr. Smith, on going to Jonestown, would introduce the lessons, and thereby incur hostility from those who did not believe in them, because he would be acting of his own choice and on his own responsibility, and not on the responsibility of the people of the Dominion. Mr. Brown, on succeeding Mr. Smith, would discontinue the lessons on his own responsibility and of his own choice, and thereby give offence to those people who valued the lessons." Thus does one League apologist contradict and destroy the other.

\*

"Regarding Dean Fitchett's reply to my query, one naturally asks, Where is the evidence for this alleged absence of any need for a teachers' conscience clause? Is it to be found in the fact that one teachers' institute after another has declared against the League's proposals? Is it to be found in the fact that the New Zealand Educational Institute, representing 2800 State teachers, at the annual conference held last January, put it on official record by a six to one majority that both the judgment and the inclination of the teachers

are against the proposed Bible lessons scheme? Is the evidence for the statement that a teachers' conscience clause is unnecessary to be found in the fact that an eminent and universally respected Catholic Bishop has during the last few months, through the newspaper press, declared to the League and to the general public of New Zealand that Catholic teachers must necessarily be conscientious objectors to this feature of the League's proposals? In this connection I may mention that in one education district alone with which I am specially familiar, more than 50 per cent. of the board's teaching staff profess the Catholic faith. Who are the rightful parties to say whether or not these teachers need a conscience clause—the teachers themselves and their recognised pastors, or the members of an organisation who can make no claim to any special knowledge of the teaching and discipline of the Church to which the teachers belong? Is the evidence that a teachers' conscience clause is unnecessary to be found in the fact that in your issue of March 27 a secular teacher expressly declared that he for one has conscientious objection to giving the proposed lessons? A teachers' conscience clause is not unnecessary merely because a League representative says it is. In the meantime, I ask your readers to note that the net result of my query to Dean Fitchett on this head has been to establish the fact that the League officially and flatly refuses to recognise the rights of conscience of the teachers, and that it is its declared and deliberate policy to force the profession, willy nilly, to take up this work against which the teachers have already officially protested.

I had asked Dean Fitchett why, if the Bible lessons were not religious teaching, it should have been necessary to provide a conscience clause—of a kind—for the children. His answer is, in effect, that it is because there are in New Zealand 5529 people describing themselves in the census returns as "of no religion" and 111 as Atheists. I have only to say regarding this that, as an explanation, it does not explain, and as a statement of the reason for the conscience clause it is not true. It does not explain, because if the Scripture lessons are only literature or only morals, and contain no religious teaching, even the people "of no religion" are not entitled to a conscience clause. And the suggestion that the conscience clause is provided merely out of solicitude for the children of 111 Atheists is too much even for the most simple of your readers to swallow, and is contrary to well known fact. League orators have again and again assured us that the clause is intended to safeguard the rights, amongst others, of the children of Catholics, which latter body forms in New Zealand one-seventh of the population. The Bishop of Waiapu, for example, one of the vice-presidents of the League, in a printed address which lies before me, and which I understand is issued as a League publication, says, "We are well aware that the Roman Catholics would not sanction their children attending the Scripture readings under the supervision of the teachers," and goes on to indicate that the conscience clause in the Australian system is intended to meet all such cases. I therefore repeat my unanswered question: If the Bible lessons are only literature, or, as Dean Fitchett now suggests, only morals, why is a conscience clause provided for anybody at all?

'In my next letter I shall deal with the lessons as they are actually being given.—I am, etc.,

'March 29.'

'J. A. SCOTT.

For the first time in local history, a State Governor of New South Wales assisted at Mass in St. Mary's Cathedral as a Catholic on Sunday, March 16, when Sir Gerald Strickland, his daughters, and suite were present at the blessing and distribution of the palms and the High Mass.

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## THE PROSPECTS OF HOME RULE

### IRISH LEADER'S GREAT SPEECH

The Mansion House, Dublin, which has been the scene of many historic gatherings, was crowded to the doors long before the proceedings commenced on Friday night, February 7, at a great meeting, which voiced Ireland's protest against the action of the House of Lords in rejecting the Home Rule Bill. Inside, the magnificent Round Room presented an appearance altogether inspiring. Brilliantly illuminated, its statuary and harmoniously tinted curtains constituted a striking background to a scene of enthusiasm. All round the rostrum, which was draped in green and gold, a mass of representative citizens was solidly packed, and the audience overflowed from the main hall, which accommodated about 3000, into the vestibule and the adjoining corridors, while the galleries were thronged. Great as was the assemblage inside, it was but a trifle in comparison to the vast numbers who congregated in Dawson street and Stephen's Green, unable to even get near the entrance of the Mansion House. For their benefit two platforms had been erected, one in the garden of the Mansion House, abutting on the street, while another was constructed so as to be within range of the gathering at the Stephen's Green end. These were illuminated and formed the rallying centres for an enormous and enthusiastic crowd, whose cheering was periodically audible to those in the Round Room.

The Lord Mayor of Dublin presided, and delivered the opening address. After him came Mr. P. J. O'Neill, chairman of the General Council of the County Councils, he in turn being followed by Mr. Michael Davitt, son of the late Michael Davitt.

Mr. John E. Redmond, M.P., in coming forward, received a great ovation. The audience rose in their places, waved hats and handkerchiefs, and cheered enthusiastically for some time. He said: It is at all times a happy and a blessed thing to come home; but to come home as we do to-night, after months of labor, and receive such an inspiring welcome, is something twice blessed. I think I fully understand the meaning of your enthusiastic greeting. It is an expression of confidence in the Irish Party, in its honesty and in its wisdom, and, in addition to that, it is, I think, an expression of absolute confidence in the immediate future of our cause. So far as the Irish Party are concerned, I take the liberty of saying that your confidence has been earned by a record of steadfastness and success, I believe, unparalleled in the history of any Irish political party in the past. But, fellow-citizens, though this expression of confidence, in my judgment, has been well earned, it is none the less pleasing to receive. The Irish Party has always from people professing to be Nationalists received tokens of sympathy and of confidence in the past, and I tell you here to-day, understanding my responsibility and knowing all the circumstances of the case, I tell you that the most of our difficulties in the immediate past have come from the doubters, from the cynics, from the prophets of evil, and from those superior persons of our own side, so to speak, who have found no time or energy left to aid us after their exhausting and all-absorbing work of criticism and fault-finding. Well, we have succeeded in spite of these men, and I am gratified to find that our success is appreciated by the people. A little over three years ago—barely three years ago—we enunciated the policy of

#### Concentrating Upon Home Rule

and by subordinating every other issue to that end. When the Veto of the House of Lords came prominently before the public in consequence of their unconstitutional act in rejecting the Budget Bill, we believed that that we saw in that situation the possibility of destroying that Veto once and for ever. We believed that the Veto was the most serious of all blocks in the path of Home Rule, and we therefore resolved to subordinate everything else to the policy of smashing the Veto. We knew it would take time; we knew that it might entail sacrifices in Ireland; but we thought it was well worth any sacrifice that might have



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to be made or any time that would be required. With unshaken steadfastness we adhered to that policy. A hundred distractions arose; a hundred attempts were made to draw us to this side or to that side away from our straight line of policy; a thousand doubts were dinned into the ears of our fellow-countrymen. Our fellow-countrymen were told we would be sold, if we hadn't already been sold, by the Liberal Party. We were told that the Veto of the House of Lords was like some great rock which could never be shaken. We were told that, even if it was shaken and removed, its removal would be used by the Liberal Party solely for their own interests, and not for the interests of Ireland. We were told that Home Rule would never be proposed by Mr. Asquith. We were told alternatively that if it was proposed it would be a 'sham' Bill; and alternatively again we were told that if it was not a sham Bill it would split the Liberal Party from top to bottom, and in any event the Irish people were told that we were practically a party of fools, with no political foresight, experience, or wisdom amongst us—that in the end Ireland would find herself sold by the Liberal Party. Fellow-citizens, we made one very simple answer to those men. We asked the Irish people

To Trust Us and to Have Patience.

Amongst any body of sane men in the world trust in their leaders is essential to political progress. If you doubt your leaders change them, but so long as men are in the position of leaders you are bound, unless you are guilty of political insanity—you are bound to trust them. We asked the country for trust, for patience, and for moderation; and the country responded to our appeal. A more splendid demonstration of trust, of patience, and of moderation in both words and acts was never made, I believe, than that made by the Irish people for the last three years. Where would the cause of Ireland—where would the cause of Home Rule be to-day if we had allowed ourselves to be diverted from our policy by the Budget, or any other side issue from time to time? If we had done so we would have destroyed absolutely the chance of smashing the Veto of the House of Lords, and the rejection of the Home Rule Bill by the House of Lords would have meant its destruction and the destruction of the Government who proposed it; whereas to-day its rejection is merely a stage in its certain and early passage into law. Is it quite realised by everybody that at the latest, in spite of anything that the House of Lords can do, the Home Rule Bill will be the law of this land in fourteen months from this moment? The time for argument on the Home Rule Bill has disappeared—it has gone. All that now remains is an automatic process. In April, in a few weeks, next April the Home Rule Bill will appear again in the House of Commons. The House of Commons will not be asked again to spend forty-two days discussing the provisions of the Bill. The Bill will be passed through all its stages in a week. It will be in the House of Lords again in the month of May, and again it may be rejected by the House of Lords. If it be rejected again by the House of Lords, then this month next year—the month of February, 1914,—we will be passing it in a few days the third time in the House of Commons, and then,

In Spite of the House of Lords,

on May 9 it will pass into law. That is the latest day to which the passage of this Bill can be postponed. But the debate in the House of Lords, to anyone who has studied it, seems to foreshadow a much earlier date. Allusion has been made to the extraordinary change in the tone of the House of Lords on this question. In 1893 there was but one argument against Home Rule in the House of Lords, and that was a blunt non-possimus. But in the recent debate it was almost pathetic to see Lord Londonderry standing alone, except for the help of a few utterly unknown specimens of the Irish representative peerage, uttering the old worn-out cries about the sacro-sanctity of the Act of Union, about Home Rule meaning 'Rome Rule' and separation, and all the other rubbish which the most of the English people have buried once and for ever. The significant thing in this debate was this, that all the

intellect in the debate—and there is intellect in the House of Lords—that all the intellect in that debate condemned and abandoned the Act of Union. No man of any importance or weight who took part in the debate attempted to deny the existence or the extreme gravity of the failure of Irish Government which had to be faced, or the urgent necessity of settling the question speedily. No one ventured to contradict Lord Grey when, coming home from the self-governing dominions, he asserted that all the great self-governing dominions of England are to-day unanimously in favor of Home Rule for Ireland, and that this is a problem which must be settled, not only for the sake of Ireland, but in the highest interests of the Empire itself. Everyone who spoke, with the exception of Lord Londonderry and his friends, admitted the existence of the malady, but they did not like the precise remedy suggested in the clauses of this particular Bill.

What an Extraordinary Change?

What does it foreshadow for the future? I know not. What does it mean in the present? I think I can tell you. Like all the great reforms in the political history of the past century Home Rule has survived every open frontal attack that has been made upon it. It is now to be subjected to more indirect flanking movements by suggestions of compromise. Now, fellow-citizens, when in two or three months' time the Bill goes to the House of Lords the second time, we may be met not by rejection, but by a suggestion of compromise. Now to obtain a settlement of this question by agreement would be of course so blessed a thing that it would be worth paying a large price to obtain, but there are some things in which compromise would mean disaster and despair. For our Northern fellow-countrymen we are willing to do much to assuage their bitterness, to allay their fears, to win their allegiance and their great qualities to the service of our motherland, but there is no earthly consideration upon which we could agree to

The Mutilation or Partition of a Nation.

Ireland is one land from Inishowen to Cork, and from the Hill of Howth to Galway. Ireland has been one land all through the ages, through her sufferings and her bitterness and her torture, and one land she shall remain in the coming years of her happiness and glory. Fellow citizens, in the few short months that will now intervene, I appeal once more to Ireland—I appeal to her to maintain a little longer the magnificent attitude of trust, of patience, and of moderation. We are winning, and God knows we can afford to be generous. Let us exhibit during these months an attitude of broad toleration to those who differ from us, either in creed or in politics. Let us remember we are all brothers in this land, and that there is no Orangeman so bitter that we would not prefer to have him governing Ireland than the best Englishman. Let us during these months, then, be animated by a spirit of the broadest toleration, by a spirit of

Unity Amongst Ourselves,

by a spirit of moderation in word and in action, and by an exhibition of good order and peace, and by the absence not merely of crime, but of any violence of any sort or kind that can be pointed to by our enemies as a proof that our people are not seriously minded in this struggle. Let us do that, and by so doing we will be giving to the world a foretaste of that blessed day which is now at hand, when justice, toleration, and liberty will preside over a free, a happy, and loyal people.

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In whare, boat, or camp,  
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## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

March 29.

The Allen Doone Company opened its season with 'The Wearing of the Green' on last Saturday evening. The play is drawing large and appreciative audiences.

Mr. F. J. G. Temm, provincial secretary of the Auckland branch of the Catholic Federation, was here last Thursday, and had a short conference with some of the members of the Dominion Executive.

The many friends of Mr. J. W. Callaghan will regret to learn that his son, who is attending the Sacred Heart College, Auckland, is at present seriously ill in the Mater Misericordiae Hospital, Auckland.

Messrs. D. Moriarty and W. Perry, well-known Catholics, are candidates for the City Council elections. Mr. Moriarty is standing as an independent labor candidate, and Mr. Perry in the interests of the sports' bodies. Councillor J. E. Fitzgerald will also seek reelection.

Volunteers are still at work eradicating the gorse on the grounds of Mother Mary Aubert's Home of Compassion, Island Bay. To-day a large contingent of men are busy with grubbers, and it is expected that a few more Saturday afternoons will free the property from trouble.

Prior to her marriage and departure from Wellington, Miss Maud Murphy, who has been a member of the Te Aro Children of Mary for some years, was presented with a handsome statue of the Blessed Virgin as a token of esteem and regard. Miss Murphy takes with her the best wishes for her future prosperity and happiness.

Bros. J. J. L. Burke, J. W. Callaghan, and Edmond Carrigan will represent St. Patrick's branch of the Hibernian Society at the triennial conference at Napier. St. Mary's (ladies) will be represented by Sisters Daisy McGrath and Gertrude O'Flaherty; St. Aloysius', Newtown, by Bros. T. Pender and J. B. R. Stead; Sacred Heart, Thorndon, by Bros. G. J. Sellars and R. P. Flanagan; Sacred Heart, Petone, by Bro. R. Moore; SS. Peter and Paul's, Lower Hutt, by Bros. M. J. Hodgins and C. J. O'Brien.

Colonel R. J. Collins, I.S.O., C.M.G., who has occupied the position of chief orphan of the Orphans Club during the last session of the club was made the recipient of a handsomely framed photograph by the executive on behalf of the club to record their esteem of the invaluable work rendered by their president. The Mayor (Mr. D. McLaren) expressed his pleasure in presiding at a function to do honor to one who had done so much valuable work—not only as president of the Orphans Club, but in other walks of life. Amongst all classes of citizens they would find the deepest respect and kindest feeling shown towards Colonel Collins. The presentation was another indication that whatever he took in hand he entered into whole-heartedly and made a success of it.

On Sunday, March 16, the Children of Mary, Te Aro, held their annual general meeting in St. Joseph's Church, Rev. Father Hurley, S.M. (spiritual director) presiding. During the past twelve months this society has made rapid progress, and from the proceeds of their late social and monthly collection have been able to purchase a very fine statue of the Blessed Virgin, and also a very beautiful banner. There have been three receptions of aspirants into the society, and a very successful retreat was conducted by Rev. Father Schaefer, S.M., in October last. The society is to be congratulated on its handsome library, which is being added to monthly. The election of officers for the ensuing twelve months resulted as follows:—President, Miss Norah Boyce; vice-president, Miss Daisy McGrath; secretary and treasurer, Miss Lizzie Phelan; librarian, Miss Alice Webb; council—officers ex-officio and Misses Gertrude O'Flaherty, Mary Moran, and Blanche Craig;

delegates to the parish committee of the Catholic Federation, Misses N. Boyce and D. McGrath. The director, on behalf of the newly-elected officers, returned thanks, and also spoke in eulogistic terms of the work of the retiring president, Miss Birdie Lawlor.

### THE ALL NATIONS FAIR, NEWTOWN.

The All Nations Fair, which commenced at St. Anne's Hall, Newtown, on Saturday night, March 22, attracted a large attendance. When the Ven. Archdeacon Devoy opened the proceedings the hall was packed, and there was scarcely space to move round. The stalls were tastefully decorated, and there were bevvies of ladies ready with pencil and book in hand for any unwary male folk who came for an inspection. The executive committee consisted of the Ven. Archdeacon Devoy (chairman), Messrs. Gamble, Guise, Giles, Wareham, Fagan, Gormley, Bocke, Wickliffe, Harris, Moloney, McGilligan, Foote (2), Stratford, Maloney, Flanagan, Fitzgibbon, Lenihan, Bradley, Nielson, Quinlan, Hogan, and McErlean. The general arrangements were in the hands of the capable secretary, Mr. W. P. McLachlan, and the assistant secretary, Mr. P. J. Hannigan.

In opening the proceedings, Archdeacon Devoy explained that the fair was taken in hand some time ago for the purpose of liquidating the debt incurred by the Sisters of Mercy at Newtown for their buildings, and it was hoped that this carnival would be as great a success as the previous one opened by Sir Joseph Ward in aid of the building in which they were then assembled. He then called on the Mayor to declare the fair open.

Mr. McLaren expressed the pleasure he and Mrs. McLaren had in being present. They could bear testimony to the good work done by the nuns, and particularly by Mother Mary Aubert, at whose Home of Compassion they were frequent visitors.

The following is a list of the stall-holders:—

New Zealand Stall.—Mesdames Beckingsale, Carswell, and Kershaw.

America Stall.—Mesdames Wylie, Ridler, and Dalton.

Shamrock Stall.—Mesdames Segrief, Gamble, and Maher.

Rose Stall.—Mesdames O'Sullivan, Webb, and Miss Saunders.

Refreshment Stall.—Misses G. O'Flaherty, D. McGrath, and Mrs. Robinson.

The fair was continued during the week and had a most successful run. The dancing by children dressed to represent various notable personages in days gone by was the feature of one evening's entertainment, and that it was much appreciated was evident by the applause bestowed upon the little ones' efforts. Another item which met with approval was the Irish jig by Miss Lily O'Leary. During the fair the various selections of Mr. F. L. Dean's orchestra were much appreciated, as were the humorous efforts of two wee boys, Masters C. Davis and E. Murray. The fair will be open again during next week.

### Hastings

(From our own correspondent.)

March 28.

After the celebration of Mass on March 17 between 400 and 500 children, headed by the Hibernian Society in full regalia, and with their beautiful banner, marched to the railway station and from there proceeded by train to Farndon Park, where a picnic was held. The day was spent in games and other amusements, and at intervals in the proceedings the Hastings Band contributed selections of Irish music. The Mayor and Mayoress of Hastings (Mr. and Mrs. J. Garnett), the Mayor of Napier (Mr. J. Vigor Brown, M.P.) and Judge Gilfedder were amongst those present. The Very Rev. Father Keogh and Rev. Fathers Goggan and Mahony exercised general supervision over the proceedings during the day. An Irish jig, danced by the girls from the Hastings Convent School, was a feature in the programme, and was enthusiastically received.

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Messrs. T. T. O'Sullivan, J. R. McCarthy, M. Lane, and Toohill also danced an Irish jig, which was received with applause. The annual concert and social in connection with St. Patrick's Day, was held in St. Patrick's Hall on Wednesday evening, March 26, when the hall was packed to the doors. The programme was contributed to by the following:—Mesdames Tweedale and Hains, Miss Doris Schatkey, Mr. Leon Fail, and several of the convent school children.

### DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

March 31.

The Very Rev. Dean Regnault, S.M. (Provincial), passed through Christchurch on last Wednesday on his way to Westland.

The Rev. Father Hoare, S.M., Catholic chaplain to the military forces, celebrated Mass on Easter Sunday in St. Michael's Church, Hornby, when about two hundred men from the Territorial camp at Yaldhurst attended. Father Hoare's sermon on the occasion had special reference to the duties the men were engaged in. He also intrested himself on their behalf in many ways during their time in camp.

### DIOCESE OF AUCKLAND

(From our own correspondent.)

March 27.

The following candidates, presented at the late teachers' examination from St. Mary's Convent, Ponsonby, were successful:—Mary Cecily Gallan, full C; Maud Towers, full C; Mary Fortune, 1 subject C and full D; Bridget Marnell, 1 subject C; Mary Halloran, Mary McKendry, Veronica Myall, Mary J. Madden, Bride O'Donoghue, Margaret Neylon, Teresa O'Hara were successful in the different branches of drawing for which they entered.

Rev. Father Creagh, C.S.S.R., addressed the confraternity of the Holy Family at the Cathedral last Tuesday evening. Three years ago he took part in the establishing of the confraternity here, and he said it was a great pleasure to him to return after that period, and to see how well the confraternity was holding its own. To him it was comforting and encouraging. Father Creagh then earnestly pleaded with those present to go as often as they could to Holy Communion, and assured them that if they wished for happiness here and hereafter no better means could be adopted.

A new branch of the H.A.C.B. Society (St. Brendon's) has been established at Otahuhu. The whole of the district officers journeyed out. Bros. Dane, P.D.P., and D. McCartan, P.B.P., Onehunga, also attended. Very Rev. Father Buckley was present, and a large number of ladies and gentlemen. Bro. J. M. Foy, D.P., presided, and there were also present Bros. D. Flynn, D.V.P., Hon. W. Beehan, M.L.C., P.D.P., W. Kane, D.S., and M. J. Sheahan, D.T. The D.P. and other district officers briefly addressed the meeting, and pointed out the many advantages likely to result from the establishment of a branch of the society there. It was proposed and unanimously carried that a branch be established at Otahuhu, the requisite number of names having previously been given to the district officers. The following were then chosen for the ensuing term:—President, Bro. J. C. Griffin; vice-president, Bro. D. P. O'Connell; treasurer, Bro. J. J. Graham; secretary, Bro. J. N. McEvoy; warden, Bro. Maurice O'Connor; guardian, Bro. J. J. Hogan; trustees, Bros. Very Rev. Father Buckley and J. C. Griffin; chaplain, Father Buckley; sick visitors, Bros. Graham and Martin. The new officers then took up their respective positions, when the first meeting of the new branch was held. Congratulations were extended by the district officers and visiting members of the Onehunga branch. At the conclusion of the meeting the company adjourned to the refreshment room, where the ladies had provided a nice spread. Shortly after the district officers left for Auckland, and were accorded

three hearty cheers as they drove away. The Otahuhu branch promises a successful career. A singular feature in connection with it is the large number of County Kerry men connected with it, no fewer than seven of those who joined hailing from O'Connell's county.

(By telegraph, from our own correspondent.)

March 31.

Rev. Father Ormond as chaplain attended the Territorial camp at Cambridge this week.

The local Hibernian delegates and district officers leave next Sunday and Monday evening by express train for Napier. Among the former will be Rev. Father Ormond, who will represent New Plymouth branch at the meeting.

Rev. Father Creagh, C.S.S.R., arrived here on last Tuesday, and on the same evening he opened a retreat for the students of the Sacred Heart College, which was brought to a conclusion on Friday evening. Very Rev. Father Roche, C.S.S.R., arrived here on Friday morning, and next day he and Father Creagh left for the Thames, where they opened a mission last Sunday. They will labour in the Thames parish for a fortnight, after which they will give missions at Waihi, Paeroa, and Te Aroha.

Rev. Father Holbrook, in the course of a letter written at Aden to Rev. Father Ormond, stated that so far he had a very enjoyable trip.

Mr. Walter Kirby, the distinguished tenor, was accorded a hearty welcome by his friends last week. Rev. Father Ormond presided, and speaking of their guest, who had been born under the shadow of the Cathedral, said that he had made a name for himself in every capital of Europe. Messrs. J. W. O'Brien, A. E. Hackett, D. Flynn, and M. J. Sheahan, spoke eulogistically of the great tenor who had sung with success at Convent Garden and before the late King and present King and Queen, and afterwards toured Australia with Madame Melba. Mr. Kirby suitably replied, and said that in the midst of all his successes his heart always turned to New Zealand, particularly Auckland. Two recitals will be given here, and in all the large centres of the Dominion, after which Mr. Kirby returns to London to fulfil important engagements.

The Young Ireland Society commemorated the national festival with a splendid banquet. The president (Mr. J. J. Sullivan) occupied the chair, and in eloquent terms proposed 'The day we celebrate.' 'The Irish Parliamentary Party' was proposed by Mr. M. J. Sheehan and responded to by Messrs. Landon and D. Flynn. The toast of the 'Irish exiles' was proposed by Mr. George Dwyer, and responded to by Mr. Allen Doone and others. Irish songs were sung by Mr. Burke and several other gentlemen. A most enjoyable evening was spent, and it was very encouraging to witness the enthusiastic patriotism aroused, this being due in no small degree to the inspiring remarks during the evening of the president.

### Invercargill

(From our own correspondent.)

March 31.

His Lordship the Bishop will administer the Sacrament of Confirmation to a large number of children and adults in Invercargill on next Sunday week.

I regret to have to record that through a mishap on his motor cycle, the Rev. Father Kavanagh met with a painful accident on Good Friday while on his way to one of the private hospitals. I am pleased to be able to state that Father Kavanagh is well on the way to recovery, although still confined to his room.

The funeral of Mr. H. Wilkinson, an old and respected Catholic who died last week, took place on Sunday, and a large number of people followed the cortege to the cemetery. The members of the Hibernian Band, of which the deceased was a vice-president, marched in front of the hearse on leaving the deceased's residence, and again on entering the cemetery, played the 'Dead March' from 'Saul.' The Rev. Father Woods officiated at the cemetery.—R.I.P.

Mr. James Mulvey, of the local Telegraph Department, who for a number of years has taken a keen and active interest in everything pertaining to Catholic matters, has received notice of his promotion and transfer to Stratford. Mr. Mulvey is Dominion president of the Post and Telegraph Officers' Association, and, besides enjoying the confidence of his fellow workers throughout New Zealand, he has at various times held positions of honor in other societies. He has been for some years president of the Irish Athletic Society of Southland, and is a past president of the local branch of the Hibernian Society. His absence from Invercargill will be felt keenly, and it may truly be said that Invercargill's loss will be Stratford's gain.

### Hamilton

(From our own correspondent.)

March 27.

An Irish national concert was held in the Town Hall on Easter Monday night in aid of the Catholic Young Men's Club. Despite counter attractions a full house greeted the performers, and the club will benefit considerably financially.

At a meeting of the Catholic Young Men's Club held on March 14, Messrs. Lafferty, McCarthy, and O'Leary offered their services to represent the club at the Goldfields' Catholic Clubs' conference held at the Thames during Easter. It was resolved that their services be accepted. The three members were then asked to deliver impromptu speeches, and the subjects chosen were as follow:—Mr. Lafferty—'The benefit of the club to the man desiring to attain a high position in life'; Mr. McCarthy—'The objects of the Catholic Club'; Mr. O'Leary—'The benefit of the Catholic Club to the Catholic Church.' The speeches were listened to with great interest, and at the conclusion a hearty vote of thanks was accorded the speakers.

The annual Catholic school children's picnic was held on Mr. D. Moroney's property on March 17. A strong committee was set up from the Catholic Young Men's Club to manage the affair, and for some weeks prior to the event they had been working hard to make it a success. The result was that everything went off without a hitch. Brakes conveyed the children from the church to the picnicking grounds after the 9 o'clock Mass, and up till 3 o'clock in the afternoon a large number of adults proceeded by motor car and buggy to the same locality. A varied programme of sports had been arranged for the benefit of the children. The principal running event of the day was a Sheffield handicap for members of the Catholic Club, for a trophy valued at six guineas. A large number of entries was received for the event, which resulted as follows:—100yds—W. Clarkin 1, T. Roche 2, I. Lynch 3; 220yds—W. Clarkin 1, C. Tonge 2, T. Roche 3; 440yds—T. Roche 1, E. Brogan 2, W. Clarkin 3. Tug-o'-war—Married v. single, married men won; high jump—I. Lynch 1, J. Clarkin 2; committeemen's race—J. H. McMahon 1. Before leaving for home Very Rev. Dean Darby called for three cheers for the committee who had so successfully managed the picnic, which were readily given.

### GOLDEN JUBILEE OF A SISTER OF MERCY, AUCKLAND.

(From our own correspondent.)

March 25 was a memorable day in the annals of St. Mary's Convent, Ponsonby, the occasion being the celebration of the fiftieth anniversary of the profession of Mother Mary Ignatius Prendergast in the Order of Mercy. The venerable jubilarian, born in Athy, arrived in Auckland in 1859, nine years after the introduction of the Order into New Zealand by Right Rev. Dr. Pompallier and Mother M. Cecilia Maher. This branch was a filiation from Carlow, of which convent Mother M. Cecilia had been superior. This saintly religious guided and sustained the young community for twenty-four years amidst the toil and hardships incidental to the first days in a new country. During her period of office, branch houses were opened in Parnell, Onehunga, Otahuhu, and the Thames. The girls'

orphanage was also in existence, and the valuable property at St. Mary's, Ponsonby, was purchased by her for the Community, where she built the present convent. She died in 1878, and to this day her memory is treasured and her virtues perpetuated in the Order. In Mother M. Ignatius' period of office the boys' orphanage at Takapuna and the Mater Misericordiae Hospital were started, and a convent opened at Te Aroha. For many years she took an active part in all the works of the institute, being especially devoted to the sick and poor. Her zeal for education was productive of much good to the Community, and she secured the valuable services of many subjects to continue the loved labors of the pioneer Sisters, and to be trained in the religious life.

On the jubilee day, Mass was celebrated at 7 o'clock by Rev. Father Brennan, and a *Missa Cantata* was sung at 8 o'clock by Rev. Father Ormond. The Sacred Heart Choir, Ponsonby, rendered the Mass of St. Louis in a very creditable manner, the solos being taken by Mesdames Lowry, Hansen, and McCoy, and the Misses Lynch, Whitstead, and Casey. The solo and chorus 'Jubilate in aeternum' was sung at the conclusion of Mass. Miss Amodeo presided at the organ. The venerable jubilarian received a crown of roses and a Celtic cross at the Offertory. After Mass a dejeuner was served to the visitors in the Community-room. In a few happy words, Father Patterson congratulated the venerable Sister on her jubilee, and expressed a wish that she would live many years to continue her good works. The Rev. Fathers Ormond, Creagh, and O'Malley offered their congratulations. Mr. P. Darby spoke for the choir, and Mr. Thornes read an address from the old pupils, accompanied with a beautiful folding writing case. At 3 o'clock a concert was given in the High School. Mr. Montague and Misses Bartley and Kelly gave recitations, and violin solos were brilliantly performed by Miss I. Bosworth, accompanied by Mr. Piper. Vocal solos were contributed by Mesdames Hansen, Hall, E. Lanigan, D. Martin, and D. Fairweather. The address was read by Miss McVeagh on behalf of the pupils of the High School. Miss Amodeo played 'Humoresque' and accompanied the singers. The visitors then assembled on the lawn where afternoon tea was served by the Sisters. At 5.30 Benediction of the Blessed Sacrament was given by Rev. Father O'Malley. Among the visitors were: Very Rev. Dean Mahoney, Rev. Fathers Golden, McGuinness, Tormey, Furlong, and Kirrane.

The Ven. Archdeacon Hackett in his eulogium on the great works accomplished by Mother M. Ignatius said: 'Rev. Mother has asked me to say a few words before the concert begins. I am very pleased to do so as I happen to know Mother Ignatius longer than any other priest present. She has done a great and noble work in this diocese. She has done more than Michael Angelo, the great sculptor. One day when the latter had completed a perfect work of art, he thought if it could only speak, it looked so life-like, and he took a mallet in his hand and said: "Speak, Moses, speak." Michael Angelo left a work which will one day perish, but Mother Ignatius's work will never perish. She has trained little children and novices, and when, as a law of nature, she has passed away, she will leave behind her thousands of little children to pray for her and a number of holy nuns. The Apostles on Mount Thabor, at the Transfiguration, wished to erect three tabernacles—Mother Ignatius has erected as many as the souls of the little children that she has instructed. To-day she is wearing a wreath of flowers in commemoration of her golden jubilee. It is my earnest wish that during the remainder of her life God will bless her, and that when the time comes for her to go to reap the reward of her labors, it will not be a perishable crown she will wear, but one that will never perish.'

He who hesitates is lost,  
Maxim old, but true;  
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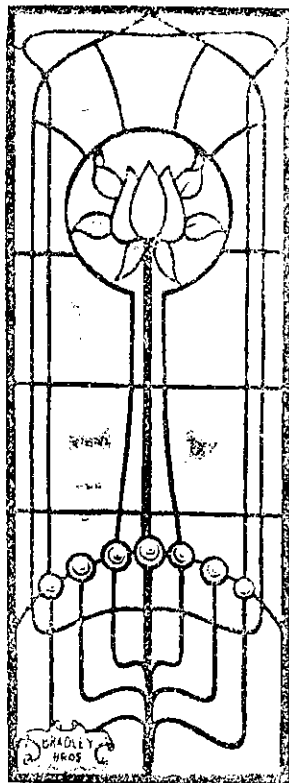
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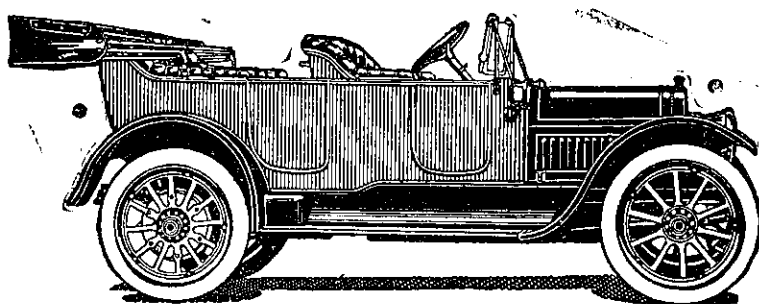
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## DISASTROUS FLOODS IN THE SOUTH

### SERIOUS DESTRUCTION OF PROPERTY

The heavy rain experienced in Dunedin towards the end of last week ceased early on Saturday morning, and, although there were some showers during the day, all fear of a flood was dispelled. A considerable quantity of water lay on the Taieri Plain, and the river rose rapidly, but no serious damage is reported. The Waipori River was in a state of high flood, and was the cause of a serious mishap to the Dunedin Corporation's intake near the electrical works. There was exceptionally heavy rain on Thursday in the Balclutha district, and Friday morning the Molyneux River began to rise with alarming rapidity, the rise in less than twelve hours being eight feet. By 7 o'clock on Saturday evening the flood had reached the 13 foot mark, a point which has not been reached since 1878. Were it not but for the heroic work of a number of the townspeople in stopping the leakages in the protective works serious damage would have resulted.

The most disastrous flood experienced in the Gore and Mataura Valley occurred on Friday evening. The flood was expected, but proved unexpectedly serious. The whole length of the Mataura Valley suffered severely, and the losses are enormous in stock alone, thousands of sheep and hundreds of cattle and horses being lost, and the carcasses carried away by the rushing waters (reports the representative of the *Otago Daily Times*). All the crops still out on the low-lying Waimea Plains are irretrievably lost. Gore and Mataura were particularly hard hit. At Gore half the private residences were submerged several feet. Appalling, though less devastating, damage was caused by the flooding of the shops in town, particularly the drapers. Large consignments of sugar, flour, sago, tapico, etc., were reduced to waste, and the booksellers, bootmakers, and other trades suffered great loss. Windows and mirrors were smashed, and goods were washed out of the shops.

On a rough estimate the damage in Gore is £100,000, and in the district, including the whole of the Mataura Valley, £150,000. One draper at Gore estimates his loss at £2500, and another at £1500. Other tradesmen put their loss at from £600 up. Only one small shop in the whole town escaped. Stocks of tea, tobacco, rice, and tons of groceries have been ruined. Cases were broken, and good floated down stream for miles. Tons of sugar melted away, leaving only the sacks.

At Mataura the river rose with great rapidity. It broke its banks at 9 a.m. above the town, and all the houses above the paper mills and to the west side of the township were swamped in a very short space of time. A great panic ensued, the people flying from their homes and women and children being rescued in carts and taken to safety. One store and one hotel were the only business places flooded, all the shops in Bridge street escaping. The coal mines have been flooded. One house on the river bank and a two-roomed cottage were washed away.

The floods were the most serious experienced in Southland for 30 years. Railway traffic was completely dislocated through washouts and miles of railway being under water. The losses of stock is very heavy. At Waianiwa, where the flood waters seldom penetrate, one farmer lost 150 sheep, 13 cattle, and two horses.

Mr. Dodds, a farmer at Mataura, lost a thousand sheep. One hundred and fifty families in Mataura had to be lodged on higher levels, and 105 people took refuge in the paper mills all day on Saturday, food being sent to them by means of a wire.

Otautau reports that a man named Younger was drowned on Saturday when attempting to rescue some stock. One farmer at Makarewa estimates his loss at £600, and there are many others who have suffered equally with him.

The most serious floods for many years were experienced at Tapanui on Friday and Saturday. Continuous rain fell, 248 points being registered at the State Nursery. Kelso town was flooded, and much inconvenience was caused to residents, besides minor losses of property and damage.

A Christchurch message stated that as a result of a nor'-wester on Thursday and Friday the Waimakariri River on Saturday was in high flood. A good deal of the flooded area was in potatoes, and these will be ruined if the water does not get away quickly. Several big crops of beans are likely to be washed away.

On the arrival of the first express from Christchurch on Saturday at Ashburton the passengers were greeted with the announcement: 'Rangitata bridge unsafe. All passengers for south of Rangitata will be conveyed by trolley over the river.' Four piles of the bridge spanning the north branch of the river were washed out, and the bridge was rendered unsafe for railway traffic, which, in consequence, was completely disorganised.

A howling gale was experienced throughout the West Coast on Friday and Saturday morning, the result being floods in all the local rivers. Much damage was done in all directions. The approaches to the Taipo and Wainihinihi bridges were completely destroyed, whilst damage wrought to the Teremakau bridge will cost at least £4000 to repair.

## Commercial

### PRODUCE

Messrs. Donald Reid and Co. report:—

Oats.—Moderate quantities have been offering for direct delivery from country stations. The export demand is not keen, and millers' limits do not allow them to operate freely at current prices, but nearly all consignments coming to hand have found buyers at quotations. We quote: Prime milling, 2s 2d to 2s 2½d; good to best feed, 2s 1d to 2s 2d; inferior to medium, 1s 6d to 2s per bushel (sacks extra).

Wheat.—Local millers' operations have not been heavy during the past week. We quote: Prime milling velvet, 3s 11d to 4s; Tuscan, etc., 3s 9d to 3s 10d; medium, 3s 6d to 3s 8d; best whole fowl wheat, 3s 3d to 3s 4½d; medium to good, 2s 10d to 3s 2d; broken and damaged, 2s 3d to 2s 9d per bushel (sacks extra).

Chaff.—We quote: Best oaten sheaf, £3 10s to £3 15s; choice black oat, to £3 17s 6d; medium to good, £2 15s to £3 5s; light and discolored, £2 to £2 10s per ton (bags extra).

### WOOL

Messrs. Stronach, Morris, and Co. (Ltd.), report for week ended Tuesday, April 1, 1913, as follows:—

Rabbitskins.—We offered a very large catalogue at yesterday's sale to a good attendance of buyers. Competition was very keen, last sales' rates being well maintained. We anticipate another good season. Quotations: Does, 25d to 27½d; bucks, 17d to 19d; best racks, 12d to 13d; light racks, 11d to 11½d; spring does, 10½d to 13d; outgoing, to 19d; small, to 8½d; fawns, to 13½d; blacks, to 30d; hareskins, 12d to 13½d per lb; horsehair, 18½d to 21d per lb.

Sheepskins.—We offered a large catalogue at today's sale, but competition was restricted. Prices, however, were very high, in some instances showing a slight rise on last sales' rates. Quotations: Best half-bred, 8½d to 9d; medium to good, 7½d to 8½d; best fine crossbred, 8d to 8½d; best coarse crossbred, 8d to 8½d; medium to good, 7d to 7½d; dead and inferior crossbred, 6d to 7½d; best lambskins, 7½d to 8d; medium to good, 6½d to 7½d; best lambskins, 7d to 7½d; good, 6d to 6½d; inferior, 3½d to 5½d.

Hides.—We held our fortnightly hide sale on Thursday, the 27th ult., when we offered a good catalogue. Prices for hides and also calfskins and yearlings were fully up to last sales' rates. Quotations: Extra stout heavy ox hides, to 12d; good, 9½d to 10½d; stout heavy do, 8½d to 9½d; medium and light do, 8½d to 9½d; extra stout heavy cow hides, 9d to 9½d; stout heavy do, 8½d to 8½d; medium and light do, 8½d to 8½d; inferior cow and ox hides, 6½d to 7½d; cut, 6½d to 9½d; slippy, 5½d to 7d; bull and stag hides, 6½d to 6½d; horse hides, to 14s 3d; best calfskins, to 11½d; medium to good, 9½d to 10½d; inferior, 7d to 8½d; best yearlings, 8½d to 8½d; medium to good, 6½d to 7½d.

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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, 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.

Bargains! Clearances!

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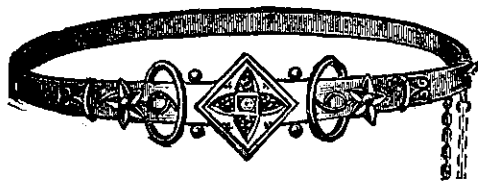
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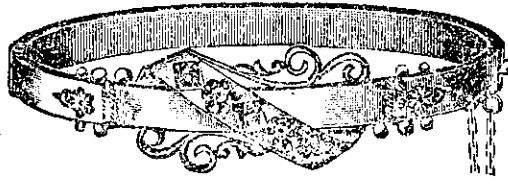
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- 30 doz. BOYS' AND GIRLS' AMERICAN COLLARS; plain Drill, trimmed Embroidery; also tucked and all-over Embroidery; round and square shapes. Worth 1/11. Sale price, 1/- each.
- 26 doz. MEN'S ZEPHYR STRIPED SHIRTS, soft cuffs and fronts, with neck bands; 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.
- 21 MEN'S DARK TWEED SAC SUITS, well cut and well made; all sizes—4/11. Worth double.
- 18 doz. STRONG WORKING SHIRTS— Drills, Havards, Grandrills, with and without collars. Usual prices, 3/11. For the sale, 2/11 each. All sizes.



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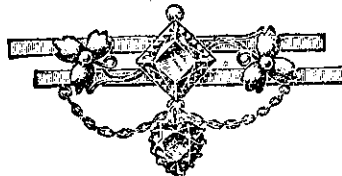
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## ITEMS OF SPORT

## GENERAL.

In their final match for the South Taranaki championship, played between Eltham and Manaia at Hawera, the Waimate team received a very severe defeat, only putting up 29 runs against their opponents' 196, and Eltham thus secured the shield. None of the Manaia men reached doubles, Judd and Slinger getting four wickets for 17 runs and five for 10 respectively, while for Eltham Beechey made 46, Fearon 21, Sullivan 13, and Ongley (late of Oamaru) 101; Cosgrove taking four wickets for 20 runs.

At the Canterbury A.A. Club's autumn meeting held last Saturday (writes our Christchurch correspondent), the 880yds walk for schoolboys was won by E. Crooke (Marist Brothers), W. Maloney (Marist Brothers) being second, and H. Murfitt (Marist Brothers) third. The *Evening News* says: 'About eight or nine lads came forward and made the event most interesting. The winner was a tall fellow on scratch, who won with ease, but Maloney was the one who captivated all. His style was simply beautiful. A collection among some athletes yielded half a sovereign for a trophy for him because of his fine style. The *News* also says, in commenting upon the schools' relay race: 'Marist Brothers' team were very good, and had a winning lead till their last man unfortunately strained a sinew and had to retire.'

## SEATOUN PREPARATORY COLLEGE.

The Seatoun Preparatory College ('Star of the Sea') for boys held its annual sports recently in Seatoun Park, there being a large attendance of parents and friends of the students. A big programme was got off under the management of Mr. Pollard, of the Permanent Artillery, and physical instructor to the college. Major Hume, Dr. Martin, and Mr R. McGrath acted as judges of the events. The visitors were entertained by the Sisters of Mercy who conduct the college. At the conclusion of a most enjoyable day's sport the prizes won were presented by Dr. Martin. Appended are the results of the events:—Flat races: For boys of six and seven years—G. Redwood 1, G. Thomas 2; for boys of seven and eight years—Les Hume 1, Ray Smith 2; for boys of nine and eleven years—J. Gawn 1, N. Redwood 2; for boys of eleven and thirteen years—N. Plimmer 1, B. Miller 2 (first and second prizes gifts of St. Mary's Convent, Hill street). Three-legged race—J. Gawn and A. Card 1, G. Davey and N. Plimmer 2. Potato race—B. Miller 1, J. Gawn 2 (silver medals, first and second prizes, gifts of Rev. Father Segrief, S.M.). Egg-and-spoon race—A. Card 1, J. Gawn 2. Throwing cricket ball—B. Miller (58yds) 1, J. Chesson (54yds) 2. Medley race—J. Gawn and A. Card 1, J. Chesson 2, and N. Plimmer 2 (special prizes, gifts of Dr. Martin). Walking race, half-mile (senior)—G. Davey 1, Guy Martin 2. Walking race (juniors)—L. Grimstone 1, F. Hailes 2. Thread-the-needle race—N. Plimmer 1, A. Card 2. Sack race, 75yds—Galvin Davey 1, N. Plimmer 2. Rescue race, 75yds—J. O'Shaughnessy 1, J. Gawn 2. High jump—B. Miller (4ft 4in) 1, N. Plimmer (4ft 2in) 2. Long jump—B. Miller (14ft 8in) 1, L. Hume (13ft 11in) 2. Nail-driving competition—A. Card 1, Guy Martin 2. Bob the apple—N. Plimmer 1, P. Hailes (special prize, gift of Dr. Chesson). College championship, 100yds—Bruce Miller 1, Les Hume 2 (gold medal, gift of Mr. Pollard). Dressing race—J. Gawn 1, P. Barrett 2. Consolation race—J. Davey 1, V. Mewhinney 2 (first and second prizes, gifts of Mr. J. S. Barrett, Christchurch).

## ANSWER TO CORRESPONDENT

ENQUIRER.—We have not been able to find any definite information as to the burial place of Sarah Curran. For a long time the belief prevailed that her remains were laid to rest in the Church of St. Isidore, Rome. This is incorrect, as it was her sister, Amelia Curran, who was buried there.

## OBITUARY

SISTER M. ST. MAJELLA (McGREAL),  
CHRISTCHURCH.

Last week the Sisters of Notre Dame des Missions sustained a loss in the death of one of their novices, Sister M. St. Majella (McGreal) (writes our Christchurch correspondent). This Sister entered the novitiate about twelve months ago and endeared herself to all her companions by her pious, amiable, and charitable disposition. She had the happiness of receiving the holy habit last January, but was not destined to serve God long in the religious state, for in a few weeks afterwards, she was seized with a severe attack of pleurisy, and after an illness of six weeks peacefully breathed forth her soul to God. The funeral took place last Saturday, the convent chaplain, Very Rev. Father Price, Adm., officiating at the graveside.—R.I.P.

## Gisborne

(From our own correspondent.)

March 28.

The ceremonies of Holy Week and Easter were observed here with due solemnity. A large number approached the Holy Table on Holy Thursday and Easter Sunday. Rev. Father Carran, of Ormond, preached sermons on the Passion on Good Friday, and on the Resurrection on Easter Sunday night. The music throughout was finely rendered by St. Mary's Choir.

The celebration in connection with St. Patrick's Day eventuated on Easter Monday, the sports which were held on the Park Racecourse being an unprecedented success. A sum of over £100 was taken at the gates, and the various events provided some good finishes. The concert in the evening attracted a large gathering, and was a great success. The children's social on Tuesday evening, terminated what was probably the most successful St. Patrick's Day celebrations held in Poverty Bay. Rev. Father Lane, who was prime mover in the celebrations, is to be congratulated on the success of the various gatherings.

## WEDDING BELLS

## CROMBIE—BUNNY.

A quiet wedding was celebrated at St. Mary's Church, Nelson, on Wednesday afternoon, when Mr. Melville John Crombie, of the legal firm of Devine and Crombie, fourth son of the late Mr. C. M. Crombie, Wellington, was married to Miss Monica Bunny, second daughter of Mrs. Chas. Bunny, Nelson. Rev. Father Hickson, S.M., Adm., Wellington, performed the ceremony, assisted by Rev. Father Ainsworth, S.M., Nelson. The bride, who entered the church on the arm of her brother, Mr. H. Bernard Bunny, and was given away by her mother, was attended by her two little nieces, Betty and Nancy Colt. Mr. Fred. W. Crombie, brother of the bridegroom, acted as best man. The bride wore cream charmeuse with fichu of ninon, frills of real lace and guimpé of net, and a large panne hat with pink plumes. She carried a beautiful bouquet of white and pale pink flowers. As the wedding party left the church, Mendelssohn's 'Wedding March' was played by Miss Ward. The bride and bridegroom were the recipients of numerous presents. The honeymoon is being spent in the south.

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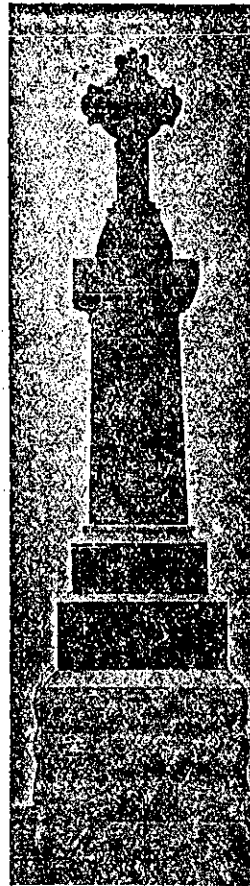
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WE STRONGLY RECOMMEND THE *New Zealand Tablet* AS A PAPER WHICH SHOULD BE IN EVERY CATHOLIC HOME IN THIS DOMINION; WE DESIRE TO EXPRESS OUR WARM SATISFACTION AT THE VIRILE, SCHOLARLY, AND ABLE MANNER IN WHICH THAT ORGAN OF CATHOLIC OPINION IS BEING CONDUCTED, AND WE PROMISE TO DO WHAT LIES IN OUR POWER TO EXTEND ITS CIRCULATION.—*Extract from recommendations adopted at the annual Conference of the Hierarchy held at Wellington, June 13, 1911.*

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

*Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiam 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, APRIL 3, 1913.

**THE NEED FOR DISCUSSION**



ANON Garland has now completed his official visitation of the four chief cities of the Dominion, and interesting and valuable discussions on the League's proposals are proceeding in all the four centres. In Auckland, Bishop Cleary has the Rev. I. Jolly and the Rev. Alex. Miller in a corner, and is also holding courteous and effective controversy with the Vicar of Stratford and

the Bishop of Waiapu. In Wellington, the Very Rev. Dean O'Shea, by means of telling and vigorous addresses, and Professor Mackenzie and numerous other writers by means of communications to the daily press, are laying bare the weak points of the scheme and rallying the forces of opposition. In Christchurch, Mr. John Caughley, the Rev. W. J. Williams, and Miss Carel Cross are attacking the League system from the point of view respectively of dissident Presbyterians, Baptists, and members of the Women's Christian Temperance Union. In Dunedin, three contests are proceeding in the columns of the newspaper press—one between the Rev. W. J. Ashford (Congregationalist) and the Rev. W. Gray Dixon, Presbyterian and local honorary secretary of the League; another between Mr. J. A. Scott and the Very Rev. Dean Fitchett, a local vice-president of the League; and a third between the *Otago Daily Times* and Mr. Joseph Braithwaite, also a local official of the League. Short lived controversies have also taken place in the columns of the *Dunedin Evening Star* between the *Star* and Dean Fitchett, and between Dean Fitchett and Professor Mackenzie, of Wellington. In many other districts, also, outside the city areas the League's proposals are being subjected to vigorous criticism in the editorial and correspondence columns of the press. It is well that there should be this free ventilation of the subject, for discussion is the one thing imperatively necessary and desirable; and we are writing these lines expressly for the purpose of urging upon all interested the need of getting to and moulding on the side of justice the great body of outside opinion which is, we believe, open to conviction and ready to give a fair hearing if the case is put clearly and temperately before them. We must, of course, organise our own forces; but it would be fatal policy to leave the vast mass of outside opinion to be played upon unopposed by the League's persistent misrepresentations and appeals to sectarian rancor. The lecture and the printed pamphlet, leaflet, and broadsheet, and the columns of the secular press—that is the way to educate the public mind; and to educate the public is to seal the fate of the narrow and unjust proposals of the League.

As the work of discussion and education proceeds—and we hope it will be taken up everywhere with even greater energy as opportunity offers—we note that

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the League leaders have increasing difficulty in keeping their spirits up. Canon Garland complained at his Mosgiel meeting that the *Otago Daily Times* had not treated the movement fairly in the matter of the space accorded to the Dunedin demonstration of supporters, and mournfully exclaimed: 'The principalities and powers of darkness are fighting against the League.' And the *Outlook*, following close on the heels of the Dunedin meeting, bemoans 'the prevalent apathy towards the Bible in State Schools movement,' and proceeds to show how serious that apathy is. Under these circumstances our contemporary is fairly safe in its prophecy that the battle which is being conducted under such depressing accompaniments 'may last for years.'

## Notes

### A New Philosopher

A new philosopher has been unearthed by the *American Magazine*. His name is Kin Hubbard, and we have quoted him before in this column. Here are some of his later sayings:—

It's no disgrace t' be poor, but it might as well be. Live so you kin go t' th' thea-ter without makin' your grocer mad.

The thing that's depopulatin' th' farms more'n anything else is that you can't plough an' be a dude.

It pays t' be honest, but it don't pay enough t' suit some fellers.

Ez Pash says he allus hates t' break in a clean towel.

Transparent hosiery hain't doin' much t' boom th' straight and narrow path.

A holiday is hardly worth th' energy it takes t' get back in th' harness again.

Ever' time I look at some fellers I can't help thinkin' what good wives they'd make fer some girls.

Most homely women make 'emselves homelier by addin' some little touch t' keep from bein' so homely.

Th' average husband can't understand why his wife should need any money when she don't chew er smoke.

I can't figure out how chicken-pie got its name.

### A Hint to the Rev. J. J. North

Mr. John Caughley continues to do good work in the columns of the Christchurch papers in the cause of justice to his fellow-members of the teaching profession. Seizing an opening presented by an anti-militarist utterance of the Rev. J. J. North he makes a good point in a letter which appeared in the *Lyttelton Times* of Friday last. 'Though not a militarist,' he writes, 'I can sympathise with the Rev. J. J. North's indignation at any attempt to introduce a Test Act into New Zealand. The Rev. J. J. North, however, is to some extent a supporter of the Bible-in-Schools League. This League proposes a much more unjust form of Test Act than the one which has caused the Rev. J. J. North's blood to boil. If the League's scheme were adopted, no teacher in New Zealand could hold his position unless he were willing to carry out the course of religious instruction drawn up by the three denominations forming the League. This course is opposed to the religious beliefs of many sections of the community. Therefore the requirements of the Bible-in-schools policy would impose a most objectionable form of Test Act on all teachers and would-be teachers. I hope the Rev. J. J. North will see that the League's policy is far more worthy of his condemnation than even the one he denounces in his letter in Monday's *Lyttelton Times*. He can do good service for liberty of conscience if he makes an equally spirited protest against the form of Test Act I refer to.—I am, etc.,

JOHN CAUGHLEY.

'March 3, 1913.'

### Adrianople

In view of the capture of Adrianople by the allied forces the following particulars regarding the city will be of interest. Adrianople is to-day the principal city

of a vilayet (province) of the same name, which has about 960,000 inhabitants. It has a thriving commerce in woven stuffs, silks, carpets, and agricultural products. Adrianople contains the ruins of the ancient palace of the Sultans, and has many beautiful mosques, the most remarkable being that of Selim II., of an altogether grandiose appearance and with a cupola three or four feet higher than that of St. Sophia. The city suffered greatly in 1905, from a conflagration. It then possessed about 80,000 inhabitants, of whom 30,000 were Mussulmans (Turks, and some Albanians, Tzigani, and Circassians); 22,000 Greeks, or those speaking Greek; 10,000 Bulgarians; 4000 Armenians; 12,000 Jews; 2000 not classifiable. The See of a Greek metropolitan and of a Gregorian Armenian bishop, Adrianople is also the centre of a Bulgarian diocese, but it is not recognised and is deprived of a bishop. The city also has some Protestants. The Latin Catholics, foreigners for the most part, and not numerous, are dependents of the vicariate-apostolic of Constantinople. At Adrianople itself there are the parish of St. Anthony of Padua (Minors Conventual) and a school for girls conducted by the Sisters of Charity of Agram. In the suburb of Kara Aghatch there are a church (Minor Conventuals), a school for boys (Assumptionists), and a school for girls (Oblates of the Assumption). Each of its mission stations, at Rodosto and Dédé-Aghatch, has a school (Minor Conventuals), and there is one at Gallipoli (the Assumptionists). From the standpoint of the Oriental Catholics, Adrianople is the residence of a Bulgarian vicar-apostolic for the Uniats of the vilayet (province) of Thrace and of the principality of Bulgaria. There are 4600 of them. They have 18 parishes or missions, six of which are in the principality, with 20 churches or chapels, 31 priests, of whom six are Assumptionists, and six are Resurrectionists, 11 schools with 670 pupils. In Adrianople itself there are only a very few United Bulgarians, with an episcopal church of St. Elias, and the Churches of St. Demetrius and SS. Cyril and Methodius. The last is served by the Resurrectionists, who have also a college of 90 pupils. In the suburb of Kara-Aghatch, the Assumptionists have a parish and a seminary with 50 pupils.

### THIS WEEK'S ISSUE

Bible-in-schools controversy—the call for discussion. Page 33. Bishop Cleary presses some 'knotty points.' Page 35. Mr. Scott's further replies to Dean Fitchett. Page 21.

Federated Catholic Clubs of New Zealand—annual conference at Christchurch. Page 49.

The prospects of Home Rule—the Irish leader's great speech. Page 23.

Religion and the Balkans—the outlook for Catholics. Page 17.

Disastrous floods in the south—heavy losses in Gore and Matura. Page 29.

### DIocese OF DUNEDIN

The Christian Brothers' School reopened after the Easter vacation on Monday.

The foundation stone of the new Catholic church at Gore will be laid on Sunday by his Lordship Bishop Verdon. The occasional discourse will be preached by the Very Rev. Dean Burke, V.F.

Trinity College of Music announces that Miss Rosalia Chiaroni, a pupil of St. Dominic's College, has been awarded an exhibition for the practical examination (intermediate grade).

His Lordship the Bishop is to make a visitation of the southern portion of the diocese during the present month. On Sunday, April 13, his Lordship will visit Invercargill and administer the Sacrament of Confirmation, and on Sunday, April 20, he will administer Confirmation in Riverton. Other districts will be visited in due course.

The following delegates to the triennial meeting of the Hibernian Society at Napier have been appointed by the various branches of the society in Otago and

Southland:—Dunedin, Rev. Father Coffey, Adm., Bros. J. J. Marlow and J. Hally; Invercargill, Bro. T. Pound; Oamaru, Bros. Cooney and Corcoran; Milton, Bro. F. Calvey; Gore, Bro. M. Francis; Port Chalmers, Bro. F. Doolan.

The ladies of the St. Vincent de Paul Society are considerably hampered in the carrying on of their work, owing to the want of a sewing-machine, and, as the funds on hand are not sufficient to permit of the purchase of one, they would feel very grateful to any generous benefactor who would make them a present of such a useful and necessary aid in their meritorious work.

## BIBLE IN SCHOOLS AND TEACHERS

The following letter by his Lordship Bishop Cleary appeared in the *New Zealand Herald*. Under No. 4 paragraph his Lordship replies to the query: 'Why do Catholic teachers join the service, knowing what they have to do in the matter of "religious instruction"?'—

Sir,—No official of the Bible-in-Schools League has attempted to justify, on grounds of moral right, the League's seven controverted proposals. Let us take one clear-cut issue.

1. So far as may be gathered from their organised and official pronouncements, the State teachers of New Zealand object by six to one to the League's proposals.

2. The League affirms the moral right of the Government (as in parts of Australia) to compel these conscientiously objecting teachers, 'irrespective of creed,' to impart, as State agents, what is legally designated 'religious instruction' and 'general religious teaching.' This 'religious teaching' is placed on 'exactly the same footing' as geography and grammar, and, therefore, under 'exactly the same' penalty (dismissal) for refusal. This alleged moral right is denied by the universal voice of Christian teaching and by all that is upright in paganism. This denial holds good until the League denominations prove, as a League, what, as denominations, they deny.

3. If the Government has the moral right to coerce teachers' consciences, has it not equally the moral right to coerce the consciences of other Government officials, and of non-officials? If the Government has the God-given right to deprive the teachers of salary and pension for refusal to conform, has it not equally the moral right to deprive the voter of his vote, the worker of his cottage, the grocer of his stock, and the settler of his farm, for the high crime of non-conformity to the proposed Established and Endowed State Church? The League's anti-Christian doctrine is, in principle, a justification of every form of tyranny and oppression to which conscientious objectors have been subjected by Governments down the course of ages. The League would deprive a vast body of New Zealand teachers of rights of conscience which are enjoyed even by those unspeakable criminals who were lately sentenced to lash and prison at criminal sessions in this Dominion. What moral right has any League or any Government thus to discriminate against a law-abiding and honorable section of the community? The League dares not say.

4. Part of the League's scheme is a huge system of State bribery of objecting teachers' consciences by the lure of pay and pension. Many naturally objecting teachers would refuse the bribe, like the one who testified in your issue of March 18. Others of them would enter the profession as some people enter Matrimony and some frogs enter wells—without considering the risks. Some would take the soldier's battle-chance, hoping they might be of the number of those who (as in large schools) escape this 'duty' of religious teaching.' Some Catholics would compound with conscience by making the 'religious teaching' as perfunctory, or as Catholic, or as little anti-Catholic as they dare. Or (as happened, and was intended to happen, even in Ireland), other objectors would sell their consciences in the State conscience

market for a wage. Internal conformity of natural objectors would be, so far, proselytism by Act of Parliament, or (in dictionary phrase) 'conversion' to the Bible-in-schools 'doctrine' or 'system, sect, or party.' External conformity would be, so far, external proselytism, and hypocrisy in the service of the Lord! But even if 10,000 teachers thus sold their souls, it would not give the Government the moral right to bribe or force conscience. What moral right has any Government to force 40 denominations to pay for the State oppression of consciences, for the exclusive benefit of part of three or four denominations? It is like seething a kid in its mother's milk. How will League officials again evade these 'knotty points'?

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

March 18.

## THE CATHOLIC FEDERATION

WELLINGTON.

(From our own correspondent.)

The provisional Dominion Executive of the Catholic Federation met last Thursday evening under the presidency of Mr. Girling Butcher. Excellent reports of the progress of the Federation are still coming to hand daily. Some forty branches have now been established. Several branches report heavy enrolling, and in this connection the Hibernian Society, St. Vincent de Paul Society, and Catholic clubs and sodalities can do a lot in increasing the membership of the Federation. Our Catholic teachers also are in an excellent position to extend the Federation by encouraging the children to join, in fact the subscription was fixed at one shilling per annum to enable every member of each family to be enrolled. There is no age limit. The executive will shortly consider the advisability of issuing a leaflet explaining the objects of the Federation and appealing to Catholics to join.

By instructions from the provisional Dominion Executive of the New Zealand Catholic Federation, the secretary wrote Messrs. George Marlow, Ltd., the theatrical firm which is to tour the Dominion with the offensive play, 'The Monk and the Woman,' the following letter:—

'Wellington, March 12, 1913.

'Messrs. George Marlow, Limited.

'Gentlemen,—With reference to the production of the play known as 'The Monk and the Woman,' which you intend to produce in New Zealand, I have been instructed by the Dominion Executive of the New Zealand Catholic Federation to enter an emphatic protest against its production in New Zealand, and to inform you that Catholics throughout the Dominion have been warned not to attend any of the performances of this drama.

'We very much regret that you still persist in touring the Dominion with this play after so many strong and emphatic objections which our co-religionists in Australia have made against its productions. The play is offensive to Catholics, and it cannot be understood why a theatrical company who should cater for all classes of the community should be so tactless as to produce a play which is so abominably repugnant to us as Catholics.

'The grounds of our objections have been placed before you so forcibly and so ably by our co-religionists in Australia that there is no need for me to repeat them here, but simply to again, in conclusion, strongly protest on behalf of the Catholics of New Zealand.

'I am, gentlemen, yours faithfully,

'P. D. HOSKINS, Hon. Secretary.'

CHRISTCHURCH.

(From our own correspondent.)

The organising committee appointed at the inaugural meeting, and others interested in the move-



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ment to establish the Catholic Federation in Christchurch, met on last Sunday afternoon. The Very Rev. Dean Hills, S.M., V.G., presided, and the Very Rev. Father Price, D.C., Adm., was present. There was a good attendance, much interest being taken in the proceedings. A large amount of correspondence was read by the secretary, and dealt with. It was decided that the organising Committee should continue in office as a provisional Diocesan Council, pending the receipt of the remaining names of representatives of parish committees, to enable the formation of the Diocesan Council proper; also that all parishes be advised that a meeting of all parish representatives will be held in Christchurch on Thursday, May 8, to establish the Diocesan Council, and elect officers thereon in accordance with the constitution and rules of the Federation. All parishes are urged to expedite the enrolment of members in the Federation, and report the number of members and moneys received to the diocesan secretary and treasurer in accordance with Clause (B) of rules and regulations (11). Attention was called to the reported intention of the Government to subsidise an exclusively denominational organisation in connection with girl immigrants, and it was unanimously decided to recommend the provisional Dominion Executive at Wellington to at once enter a strong protest unless the same consideration is shown towards the Catholic associations of ladies that are doing, or are prepared to do, the same work in all the chief centres in New Zealand.

### Wanganui

The services and ceremonies of Holy Week were carried out in their entirety in St. Mary's Church. The solemn Office of Tenebræ was sung by Very Rev. Dean Holley and Rev. Fathers Mahony, Moloney, Ginisty (Jerusalem), and Brother Fidelis. The sermon on the Blessed Eucharist on Holy Thursday evening was preached by Rev. Father Moloney, and that on the Passion on Good Friday evening by Rev. Father Mahony. Solemn High Mass was celebrated by Rev. Father Mahony on Holy Thursday morning, Very Rev. Dean Holley being deacon, Rev. Father Ginisty subdeacon, and Rev. Father Moloney master of ceremonies. The members of the St. Vincent de Paul Society, and the Children of Mary took part in the procession to the Altar of Repose. The Sisters of St. Joseph and the members of St. Vincent de Paul Society were responsible for the decoration of the Altar of Repose. The members of the three conferences of the St. Vincent de Paul Society were the watchers and adorers of the Blessed Sacrament from Holy Thursday night at 9 o'clock until 9 o'clock on Good Friday morning, at which hour the solemn ceremonies commenced. Very Rev. Dean Holley was celebrant of the Mass, Rev. Father Mahony deacon, Father Ginisty subdeacon, and Father Moloney master of ceremonies. The Passion was sung by Very Rev. Dean Holley and Rev. Fathers Mahony and Moloney. At 3 o'clock a large congregation assisted at the Stations of the Cross. The ceremonies of Holy Saturday morning commenced at 6.30 o'clock. The celebrant of the Mass was Rev. Father Ginisty, Rev. Father Mahony being deacon, Rev. Father Moloney subdeacon. At 10.30 o'clock on Easter Sunday Solemn High Mass was celebrated by Very Rev. Dean Holley, Rev. Father Mahony being deacon, Rev. Father Ginisty subdeacon, and Rev. Father Moloney master of ceremonies. The occasional sermon was preached by Very Rev. Dean Holley. Before preaching he thanked all who had assisted in the Holy Week ceremonies, especially the choir, the St. Vincent de Paul Society and the Sisters of St. Joseph.

The quarterly meeting of the Hibernian Society was held on March 25, when a large number of members were present, also Bro. T. Johnson, of the Levin branch. One candidate was initiated. A gold medal is to be presented at the half-yearly meeting in January, 1914, to the member who introduces the most new members up to that date. Bro. E. H. McDonald, who is a very active member of the Wanganui Rowing Club, scored some of the events in the Wellington Amateur Rowing Championships held during the Easter week.

By the last London mail the following pupils of the Convent High School received certificates for shorthand (Pitman's):—Elementary certificates, Cecily Griffin, Beatrice Salmond, and Ella Palmer; speed certificates have been obtained by Miss Cecily Griffin.

At the teachers' examination held in January last the Sisters of St. Joseph, Wanganui, had the following successes:—Passed in four subjects in C, Teresa Vickers; passed in three subjects in C, Mary Casey; passed in two subjects in C, Annie Delahunty and Mary O'Connell; passed full D, Teresa Vickers, Ellen Moroney, Josephine Lloyd, and Gertrude Hogan; partial D, Jessie M. W. Chisholm.

At St. Mary's Church on Easter Sunday night, Mr. Arthur Towsey gave his farewell organ recital, when a well-chosen and varied programme was played. At the conclusion of the recital Mr. Towsey, Mr. and Mrs. Spillane, and the members of the choir were entertained by the clergy at St. Mary's presbytery, when Dean Holley expressed his appreciation of Mr. Towsey's good work as organist of St. Mary's, and presented him with a purse of sovereigns, being the offertory at the recital. On behalf of the choir, the Dean also presented Mr. Towsey with an umbrella and a cigarette holder with silver case. Mr. Towsey feelingly responded, expressing his regret at having to leave Wanganui.

### Petone

At His Majesty's Theatre, Petone, on St. Patrick's Night, lovers of music of the 'Emerald Isle' were accorded a fine treat in the form of appropriate entertainment, in thorough keeping with St. Patrick's Day. Every available seat in the theatre was occupied, and the patriotic audience gave vent to their feelings by encoring the majority of the items. Mrs. Ferguson, who most feelingly rendered 'The Irish emigrant' and 'Kathleen Mavourneen,' was vigorously encored. Her first number was particularly sweet and pleasing. Mr. J. Wray was called upon to repeat 'The dear little shamrock.' 'The singer was Irish,' a dainty little ballad interpreted by Mrs. Casey, was encored. Later on Mr. and Mrs. Casey sang the duet, 'Believe me, if all those endearing young charms.' Their voices blended nicely, and the item was greatly appreciated. The humorous items were in the capable hands of Mr. J. Delahunty and Mr. Corliss, who gave elocutionary Irish recitals. Miss E. Gaynor gave a first-class rendering of 'Believe me, if all,' with variations, on the pianoforte. Miss Violet Chase and Master Hamish Donaldson danced Irish jigs, and were both encored. Others performers who made up the excellent programme, were Miss O'Sullivan, who sang 'Avourneen' and 'An Irish lullaby'; Mr. M. Ryan, 'Noreen Mavourneen' (encored); Mr. H. Parker, 'Wearing of the green' and 'Don't forget old Ireland' (encored); Mr. P. Casey, 'Eileen Alannah,' and Mr. T. Walsh, song and chorus, 'A toast to Erin.' Appropriate music was rendered by Mr. McMenamin's orchestra, and the Rev. Father McMenamin played the accompaniments. The musical items were interspersed with suitable motion pictures supplied by the Mascotte Picture Co.

### Eltham

There was a good attendance at the Town Hall, Eltham, on March 26, when a concert was held in aid of the funds of the local Catholic Church. Every arrangement had been made to ensure a successful evening by the secretary (Mr. Whiteford) and a hard-working committee, and their efforts were well-rewarded. The following were the contributions to the programme: Overture, 'March Hongroise,' Mrs. O'Hagan; quartet, 'Eileen Alannah,' church choir; solo, Mrs. Beesley; duet, Messrs. Walters and Coombridge; solo, Miss Craig; solo, Mr. G. Walters; duet, Mrs. Beesley and Mr. Coombridge; and a solo by Mr. Bailey. All the items were very well rendered, and were heartily applauded. This was followed by a farce entitled 'An Irish doctor,' taken part in by Miss M. Coffey, and Messrs A. Coffey and L. Theobald. It was a most amusing piece, and was very well presented, creating much laughter and eliciting prolonged applause.

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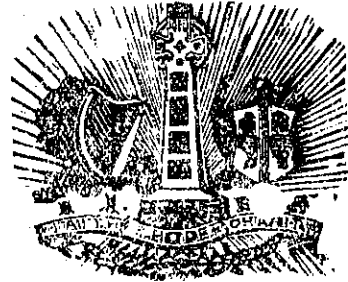
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## Irish News

### GENERAL.

The Sligo Corporation has granted a site on the city square, opposite the Post Office, for the proposed statue to the late P. A. McHugh, M.P.

The Oblate Fathers have lost one of their most distinguished members by the demise of the Rev. Timotny Gubbins, O.M.I. The deceased was a native of County Limerick, and had attained the age of 70 years.

Mr. F. E. Meehan, M.P., the member for North Leitrim, made his maiden speech in the House of Commons the other day. He had been five years member, yet this was the first occasion upon which he addressed the House.

Mr. Lindsay Talbot-Crosbie, one of the most prominent of Irish Home Rulers, has sent a cheque for £100 to the Irish Parliamentary Fund, 'in recognition of the great work done for Ireland by the Irish Parliamentary Party.'

Right Rev. Dr. O'Connor, Bishop of Peterboro, and one of the most prominent and venerable figures in the Catholic hierarchy in Canada, died recently. Bishop O'Connor was born at Listowel on April 15, 1838. On May 1, 1889, he became Bishop of Peterboro.

During a discussion at a Sligo Corporation meeting, Councillor Smylie (a Presbyterian member) said he had never had the slightest fear of the Nationalists of Ireland. 'They have always been my friends,' he declared, 'and I have no fear whatever that they would treat me unfavorably or wrongly under Home Rule.'

Mr. Hogg, M.P. for Derry, in a speech at London on February 10, said the Protestants of Ireland had no cause for fear. His election for Derry and his experience of business men in the North of Ireland were to his mind sufficient answer to all gloomy forebodings of persecution towards Protestants in Ireland under Home Rule.

In the House of Commons recently Mr. Masterman, replying to a question regarding health insurance contributions, said that the separate section formed in connection with the Ancient Order of Hibernians included about 130,000 Irish members, in respect of whom about 115,000 cards had now been received. About 25,000 cards had now been received in respect of Scottish members, and the returns showed 8750 English members.

The Right Rev. Dr. Morrisroe, Bishop of Achonry, in the course of his Lenten Pastoral says:—'If the signs of the times be read correctly, it seems to have been reserved with God's foresight for the present generation to behold the blessed vision for the expectation of which our country has groaned in travail for many centuries. With its advent each one will be required to give the best that is in him to bring back to the land some measure of her former greatness.'

Mother Ignatius (Caley), the Superioress of St. Paul's Convent, Kilfinane, County Limerick, celebrated her silver jubilee on February 3. A very large meeting was held in the schools, the local clergy and several ladies of the parish, together with the Sisters of the community, being present to offer their congratulations. The Children of Mary presented an address to the Rev. Mother, accompanied by a set of Antwerp Stations of the Cross. In the address reference was made to the excellent work done in Kilfinane since the Sisters came from Selly Park, Birmingham, at the request of Right Rev. Dr. O'Dwyer, Bishop of Limerick, nine years ago.

### A HARBINGER OF BETTER THINGS.

Mr. John Redmond, in a speech at Waterford on February 9, said he would not have devoted his life to the Home Rule cause if the triumph of Home Rule simply meant a political triumph. An Irishman to him did not mean a Catholic or a Celt, but any man born and bred in Ireland and willing to work for her

freedom or welfare. He looked forward to Home Rule as the harbinger of better feeling and the blending of all shades and creeds and classes in Ireland into one body. So far from entertaining any bitterness to opponents, he was willing to put them in the very forefront of the government of Ireland in the future.

### THE DONEGAL LIEUTENANCY.

Mr. Swift MacNeill, M.P., in a letter to the press, resents the effort that is being made for the appointment of a Unionist Lieutenant for County Donegal in room of the late Duke of Abercorn. The Lieutenantcy of the county has, he says, for a period of 68 years been in the tenure of the Dukes of Abercorn, and there is 'a very strong desire' not to let it, and with it, the control of magisterial appointments, go out of the family. The county is intensely Nationalist, the present Duke has no residence, and not a single acre of land in it. The Catholic population is 133,021; all other denominations number 33,516. There are 287 magistrates, of whom 113 are Catholics and 174 Protestants. The veto of the late Duke 'hampered and defeated' recommendations on behalf of Catholics, and Mr. MacNeill contends that the vacancy, occurring under a Radical Government, 'should be filled by a gentleman resident in the county with views in harmony with the mass of the people and in full sympathy with national aspirations, and alludes to the present Duke's opposing the establishment of an Irish National University,' while mention is also made of his opposition to the repeal of the Royal Anti-Catholic Declaration as a reason why he is not fit to exercise the function of Lieutenant of so Catholic a county.

### VIEWS OF TWO PROTESTANT CLERGYMEN.

Rev. Canon Courtenay Moore, Mitchelstown, writing to the Belfast *Witness* in defence of the action of the Irish Protestant Protest Committee, says that, as a result of long residence in the South of Ireland, he believes the prophecies of evil in regard to Home Rule will be falsified, as similar prophecies were falsified in the case of Church Disestablishment and land. 'Personally,' declares Canon Moore, 'I have never experienced anything but kindness and consideration in the South, where I have lived in what Newman called "A dominant circumambient atmosphere of Rome"; that is the simple truth. We ought to look this question fairly and squarely in the face. Home Rule cannot now be put back; it has to be reckoned with. The majority of Irishmen have two indestructible ideals—Faith and Fatherland; the minority, it may be replied, have equally so theirs—Faith and Empire. The problem, please God, will be worked out, and, judging from my long past experience of Irish life, I believe will be worked out in due time.'

Addressing an Orange meeting at Cooneen-Brookeborough, Rev. Walter Browne, M.A., said the English people were fair-minded and true, and they said, as the majority of the people in Ireland were asking for Home Rule, the majority should rule. They did not blame the English people when they saw the result of the Derry election the other day, which was such a knock-out blow to Unionists as should make them pause and ask themselves how they stood.

### COMING GREAT POLITICAL CHANGES.

The Right Rev. Dr. O'Dwyer, Bishop of Limerick, in his Lenten Pastoral, states that just now in Ireland the crisis through which we are passing, with its immeasurable possibilities, should throw us back more than ever on God, and move us to invoke the protection of His Providence for our country by fervent prayer, and to deserve it by our fidelity to His service. We are apparently on the eve of great political changes which must exercise a profound influence on every phase of our national existence. Forces, the nature and strength of which none of us can foresee, will be let loose, and God alone can tell their ultimate issue. Yet, while it is an anxious, it is also a hopeful time. It is only natural that a country on which God has stamped the individual features of a nation, and in which through centuries the feelings and aspirations of nationhood have never died, should get into its own

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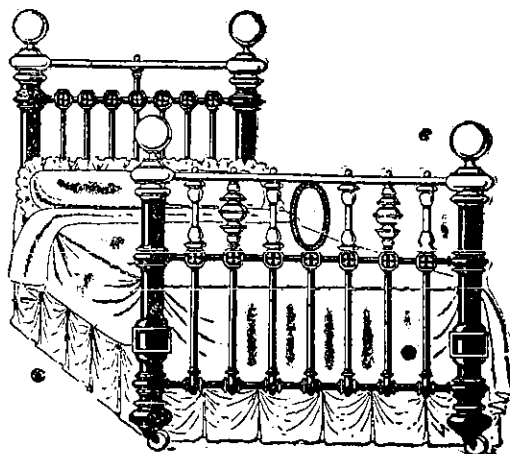
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#### THE PEER AND THE PEASANT.

In his speech in the Home Rule debate Lord Lansdowne gave vent to his sentiments respecting men who toil with their hands. 'One word,' said he, 'as to the body of electors who support this demand. The large majority of them are peasants, and I venture to think that the Irish peasant is not a very good judge of the kind of political issues which the Bill raises; and certainly, when it comes to matters affecting the United Kingdom, we may well hesitate before we allow the Irish peasant to have a determining voice with regard to them.' The "Irish peasant" (declares the *Belfast Irish News*) was wise enough and brave enough to shatter the yoke of the Lansdownes and Clanricardes; hence the calumnies flung at him by the despoilers whom he has beaten. If the "peasants" in Ireland did not display an infinitely greater amount of capacity and intelligence in their own sphere than the Marquis of Lansdowne has shown as a "statesman" and ruler, this country would have been sunk in irretrievable bankruptcy many years ago.

#### THE DERRY VICTOR.

Mr. Winston Churchill presided at a dinner given in the Hotel Cecil, London, on February 1, in honor of Mr. David C. Hogg, the victor of Derry. The Lord Advocate and a number of Liberal M.P.'s were present. So also was Mr. Redmond. Mr. Churchill, in his speech, said the Derry victory was one less of partisanship than of conciliation and good-will. Speaking of the Ulster minority, Mr. Churchill said that in the Home Rule discussions in the House of Commons they had heard nothing but hot-house hatred and incubated bigotry. At no time had they seen any desire to face the facts of the situation of the real needs of the case. Contrasting the position of Mr. Bonar Law, whom he severely criticised, with that of Mr. Redmond, Mr. Churchill said that history would reveal in another age the attitudes of the Unionist and Nationalist leaders. On the one hand, folly, spite and venom, and defeat; on the other, statecraft, generosity, and good-will, marching to victory. Mr. Redmond, in a brief speech, said that anything which would safeguard the interests and liberties of the Unionist minority in Ulster, Nationalists would be the first to accept. He denied, however, the right of any section to dictate to a nation. No community rebelled unless against oppression. There was no oppression in Ulster, and therefore no resistance.

#### CASTLEDAWSON CONTRADICTIONS.

Mr. John Muldoon, M.P., has written a very effective letter to the *Daily Chronicle* regarding the telegram from the Rev. Robert Barron read by Captain Craig in the House of Commons, and giving the names of seven children alleged to have been injured in the Castledawson affray. Mr. Muldoon points out that on August 7, 1912, Mr. Barron wrote to the *Times* in these words: 'So far as I know, no woman or child was struck or stabbed, but many of them received serious injury from shock.' Four months later, examined in Derry Assize Court, Mr. Barron was asked by Justice Wright whether he had seen or observed any injury to women or children. The answer was that he had not. On Mr. Barron's own showing, then, his present assertion is that what he said on August 7 was not in accordance with fact, that what he swore on December 19 was not in accordance with fact, that his statement contained in the telegram to Captain Craig gives the actual and accurate facts—and for the first time.

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## People We Hear About

The Empress Eugenie will celebrate her 87th birthday on May 3, which, curiously enough, is the anniversary of the death of Napoleon I. A noted horsewoman in her younger days, the Empress has latterly shown a great fondness for yachting.

Our Home exchanges report the death of Baroness von Hugel, who passed away at Cambridge, England, at the age of 82 years. Her husband, the late Baron von Hugel, was the distinguished diplomatist and botanist, the friend of Metternich, and some time Austrian Envoy at the Courts of Florence and Brussels. She was the mother of Friedrich, Baron von Hugel, the Catholic philosopher and Biblical critic, and of Baron Anatole von Hugel, curator of the Museum of Archaeology and Ethnology at Cambridge.

An interesting instance of a peerage being secured by a little girl two years of age, is afforded by the career of Baroness Beaumont, who was born on August 1, 1894, and whose barony was called out of abeyance in her favor when she was not two years of age, on June 1, 1896. The Beaumont peerage dates back to the fourteenth century, but on the death of the seventh Baron in 1507 the peerage fell into abeyance until 1840. A second but much briefer abeyance followed in 1895, when the tenth Baron left at his death two daughters, to the elder of whom, the present Baroness (who, by the way, is a Catholic), the succession was awarded by the Crown the following year.

By the victory of Londonderry, Liberalism gains not only a moral but a physical reinforcement (says a Lobby correspondent). Mr. Hogg, who won the seat, towers above his new colleagues, and the fame of the brothers Wason, the two Scottish giants, is threatened with eclipse. Perhaps either of them would weigh down the scales against the newcomer, but in height Mr. Hogg has the advantage. It is fortunate that he takes his seat as a Liberal, and not as a Nationalist, for it is difficult to see how little Mr. Patrick O'Brien, the Nationalist Whip, could communicate instructions orally to the giant.

On Saturday, February 1, while the students of Scots College, Rome, were playing football in the grounds of the Villa Daria Pamphili, one of them, named William Hart, from Dumbarton, and a student of the Glasgow archdiocese, met with an accident. At the time the Queen-Mother was on the grounds, and one of her attendants, seeing the accident, ran to inform her. She immediately placed her motor car at the disposal of the injured student, and Mr. Hart was speedily brought home, the Queen remaining until the automobile returned. Later in the evening the Rector, Monsignor Fraser, went to the palace and conveyed to Queen Margaret the thanks of the superiors and students for her gracious kindness.

Mr. Samuel Young, the Irish M.P., who has entered on his ninety-second year (says the Parliamentary correspondent of *London Opinion*), was the happy recipient of many congratulations on his birthday. He is incomparably the most wonderful old man that Westminster has ever seen, for, despite his weight of years, his step is still jaunty, he attends most regularly to his Parliamentary duties, deals with his own correspondence, and is in full possession of bodily and mental vigor. Indeed, so far as I can see, there is not the slightest reason why 'Sam' should not go on living for ever. Mr. C. P. Villiers was ninety-six when he died in 1898, but he was only nominally an M.P. during his last ten years, and was unable to discharge any of the public duties of his position; so that Mr. Young holds the record easily. I am told by a prejudiced teetotaler that he is a distiller, and that his longevity is due to the fact that he has never tasted his own whisky. The Grand Old Man does not deny the impeachment, and last night I heard him send a circle of English friends into a roar of laughter by adding: 'And, what's more, I never sell any of it in Ireland, so that it kills nobody but Englishmen.'

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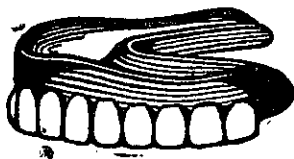
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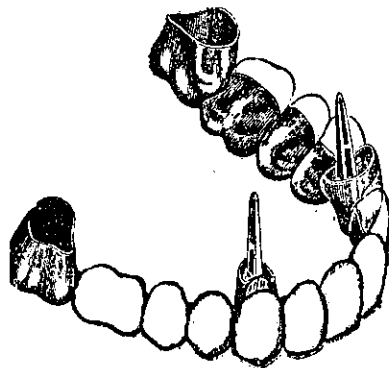
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## An Oamaru Footballer in England

The latest recruit of the Wigan Rugby Football Club (says the local *Examiner* of December 31) is Mr. William Curran, who hails from the far-away Dominion of New Zealand, so that the Central Park team will increase its representation in the matter of Colonial exponents.

For some time past the man in the street had freely noised it about that another player, whose destination was Wigan, was on the high seas, and even his name was known to the general public; the only doubt which appeared to exist on the matter of his ultimately wearing the 'Cherry and White' colors being in regard to the question of the transfer.

The Wigan officials had been fully assured as to Curran's abilities as a footballer; they had presumably been in communication with the famous Colonial, George Gillett, whilst Curran was not unknown, from a playing standpoint, to at least one of the present members of the Wigan thirteen. The fact that he had participated in representative games was in itself an excellent credential.

Being, however, without knowledge as to whether Curran was in possession of his transfer papers, the Wigan committee were evidently anxious to keep Curran's advent as secret as possible. That anxiety may or may not have been well-founded, though apart from the fear that the representatives of other big Northern Union clubs might obtain news of Curran's coming, there seems to have been an undue endeavor to maintain a policy of silence. The New Zealander had left his home in the distant Dominion with the direct intention of throwing in his lot with the Wiganers; and whether he could have been influenced to join some other organisation he himself probably alone knows.

It is stated that the Wigan officials were determined they should not be forestalled by other agents, and every precaution was taken to receive Curran immediately he landed on these shores. On Wednesday afternoon the Central Park Club's representatives left home for the south; they were evidently bent on filling a similar position to the early bird which caught the worm, for events proved that the New Zealander did not touch land until Friday evening. It is true that the vessel by which he travelled should have put in at Plymouth, and this would have enabled him to meet his new colleagues without delay, but apparently the boat arrangements were interfered with by the weather conditions, as the journey was continued to the Thames. When the landing was effected the Wigan officials soon ascertained that Curran was eligible for enlistment, as he had received a free transfer from the New Zealand League, and that therefore there could be no objection to his registration.

Curran remained in London during Friday night and was brought north on Saturday morning, reaching Wigan about half-past two in the afternoon. He was driven to Central Park, where he had the first opportunity of witnessing a 'rugger' game in this country. As he was escorted to the grand stand he was recognised by a section of the crowd and was given an encouraging cheer. The new-comer appeared greatly interested in the struggle between the men of Wigan and Leigh, whilst he in turn was the object of much attraction. The New Zealander bears a somewhat striking resemblance to Syd Deane, the former Oldham exponent. He is sturdily built and is said to be twenty-two years of age. Reports state that he took part in all the representative games with Australia this year, and that he had as an opponent Syd Deane himself, the story being related that Curran had so much the better of the argument that the ex-Oldhamer presented him with his jersey, with the remark that he had earned it.

After the match with Leigh the members of the Wigan committee held a meeting, at which terms were arranged, and the proceedings were of rather a protracted character. Ultimately, however, matters were adjusted, and we are informed that Curran agreed to remain at Wigan until April, 1916, having signed for a period of three and a half seasons. Curran was born

at Oamaru, and the club which included him amongst its players was styled the Newtown Rangers. He only commenced operating in the N.U. code at the commencement of last season, but must have rapidly earned distinction. His customary position is at centre three-quarter, but it is said he is an exceptionally clever back and stand-off half, so would prove a really valuable acquisition to the Wigan Club.

Wigan second met Pemberton on the afternoon of New Year's Day at Central Park (says the *Wigan Observer*). A large crowd of spectators was seen, the largest at any A team match for a long time. There would be nearly ten thousand people present. The main cause of this extra interest was the first appearance of W. Curran, the new Colonial player. At first he played at full back, and he changed to centre three-quarter in the last quarter of an hour. The Colonial was obviously undergoing a severe ordeal. He had not been long off board ship, and he had the eyes of the spectators fixed upon him. But he bore himself well, the mistakes he made being comparatively trivial. The defence he offered was a sturdy one, his tackling being sound. But it was pretty apparent from his way of making combination and dashing through his opponents that the three-quarter game was more his vogue. The moment he joined the three-quarter line—an event hailed with applause by the crowd—he showed himself an adept as a centre. The game was at once enlivened by his sparkling play, the vigor of his rushes, and the accuracy of his passes. The crowd became highly enthusiastic, and came away with the highest opinion of the new player.

[Mr. Curran is an ex-pupil of Mr. P. J. Duggan, of Oamaru.]

## Greymouth

The St. Cecilia's Ladies' Club, Greymouth, held their first meeting of the season on Tuesday evening, March 18, when there was a large attendance of members. The president, Miss A. Crowley, stated that the club's first year's transactions had been most satisfactory and had quite justified its existence. There were now, she stated, 50 financial members, and it was certain that this year would show a large increase in membership. The syllabus for the present year, providing many evenings of instructive entertainment, was drawn up and approved. The election of officers for the ensuing year resulted as follows:—President, Miss A. Crowley (re-elected); vice-presidents, Misses Dillon and K. Deere; secretary and treasurer, Miss Kennedy (re-elected); vice-secretary, Miss J. Greaney; committee, Misses J. Heffernan, E. Furlong, J. Crowley, E. Crowley, M. O'Donnell, L. Flaherty, M. Minehan, and M. Sampson. Votes of thanks to the president and officers for their strenuous and successful efforts in the interests of the society were carried unanimously.

The official opening of the New Norcia Boys' College, took place recently, his Excellency Sir Gerald Strickland performing the ceremony. There was an immense assemblage of visitors. Prior to the opening the visitors were entertained at a banquet in the dining-hall of the college, at which the Right Rev. Dr. Fulgentius Torres, O.S.B. (founder of the college), presided. The new building is a very handsome one, under the direction of the Marist Brothers, and already sixty pupils have been enrolled. The director is Brother Stanislaus, formerly principal at St. Joseph's College, Hunter's Hill. One of the features of the new institution will be the offering of special facilities to students who desire a training in practical agriculture.

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# WALLPAPERS

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## Intercolonial

The annual general Communion and breakfast of the Melbourne H.A.C.B. Society took place on Sunday, March 9, when over 1000 members received Holy Communion. His Grace the Archbishop celebrated Mass and admitted a number to the League of Our Lady of the Southern Cross. After Mass the Communion breakfast was held in the Cathedral Hall. The Archbishop, who was enthusiastically welcomed, delivered an address to the members. Interesting speeches were delivered by leading members of the laity.

In opening a new convent at Brandon, North Queensland, his Grace Dr. Duhig, Coadjutor-Archbishop of Brisbane, briefly reviewed the work of the Rockhampton diocese in the seven years of his administration as Bishop. In that period 40 buildings, representing an outlay of between £70,000 and £75,000 had been erected. The greater part of this money had been expended for Catholic educational purposes. It was a big sacrifice, but the cause demanded it. There was no work to which a human being could put his hand that had such consequences for time and eternity as that of religious education. His first and last public act as Bishop of Rockhampton was the opening of a Catholic school, and he thanked God for it.

St. Patrick's Day was celebrated with great enthusiasm both as regards its patriotic and its religious sides (writes the Melbourne correspondent of the *Freeman's Journal*). The societies and clubs in procession made a brave show, and not the least striking feature were the decorated drags containing the lady members of the H.A.C.B. Society and of the I.N.F. The boys of St. Vincent de Paul Orphanage, South Melbourne, headed by their fine band, under Bandmaster G. M. Oppenham, and 2500 of the boys of the Christian Brothers' schools marched. The crowds in the streets along the line of the procession were great. In the evening, the grand Irish national concert was held in the Town Hall, at which his Grace the Archbishop presided and delivered a patriotic address. The religious side of the national festival was no less successful. An immense congregation attended the High Mass in the Cathedral on Sunday, March 16, at which his Grace the Archbishop presided. The panegyric of the Apostle of the Irish race was delivered by the Rev. J. McCabe, O.C.C.

On Thursday, March 7, his Grace the Archbishop of Melbourne and his Lordship Bishop Phelan, accompanied by a number of priests, proceeded to Sale, where the new Bishop was enthusiastically welcomed.

There was a large gathering at the railway station. The Hibernian Society, in regalia, formed a guard of honor, the Sunday school children of St. Mary's Cathedral, and a large number of members of the congregation being also present. There was a large congregation at the Cathedral. After the procession had entered the Cathedral his Grace said that it was his privilege to install their new Bishop, Dr. Phelan, whom he had already consecrated at St. Patrick's Cathedral. The people of Sale should be grateful to God, who had sent them such a Bishop. Their new Bishop was full of energy and enthusiasm for the welfare of his people, and was devoted to his Church. The Cathedral, convent, and school proved what their late Bishop had done in the diocese during his lifetime. He (his Grace) predicted that during the next 25 years greater changes would occur than in the last quarter of a century. The people of Gippsland had done a great deal for the Church, and, with the aid of the untiring zeal of their new Bishop, much more would be done. Addresses from the priests and the laity of the diocese were then presented to Bishop Phelan.

St. Patrick's Day was celebrated with great enthusiasm in Sydney. On Saturday, March 15, a great public meeting, preceded by a children's sports gathering, was held on the Agricultural Grounds. His Grace Archbishop Kelly, accompanied by a number of the clergy, arrived on the grounds about half-past two o'clock, after which 5000 school children took part in calisthenic movements, finishing up with the formation in living letters on the green sward of the words '1914—College Green.' After this came the speech-making. His Grace the Archbishop delivered a brief opening address, and was followed by the orator of the day, Mr. Trefle (Minister of Lands), who spoke on faith and fatherland. It is estimated that there were 20,000 persons present during the afternoon. On March 17 there was Solemn High Mass in St. Mary's Cathedral, at which his Grace the Archbishop presided. The panegyric of St. Patrick was preached by the Rev. J. J. Gilmartin, C.M. Thousands of people were turned away from the doors of the Town Hall on Monday night, when the annual national concert in connection with the St. Patrick's Day celebrations was held. His Excellency the Governor, Sir Gerald Strickland, accompanied by his two daughters, was present, and as they entered the audience rose to its feet and sang 'God Save the King.' His Excellency was received by his Grace the Archbishop of Sydney, with whom he sat during the performance.

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### Movements of the Crocodile.

One effect of the great length of the crocodile is, that on land the creature cannot quickly turn itself. Thus, though when angry they can run with considerable speed, an active man can easily baffle their pursuit by quickly turning and doubling like a hare. In the water, however, the case is entirely different. The long tail then becomes a powerful rudder, as well as a propeller, and the huge animal can dash hither and thither like a fish. Enormous as is the size of the full-grown reptile, the egg is not quite so large as that of a goose, the length being about the same, but the diameter less.

### Biggest Railway Station.

Without any ceremony the largest railway station in Europe, and probably the largest in the world, was opened recently to the public at Leipzig, Germany. The station has taken ten years to construct, and when it is finally completed it will have cost seven million pounds. With its Royal, ordinary, and emigrant reception and waiting rooms, its restaurants, hairdressers, baths, and its dozen shops for all manner of travellers' requisites, from books to bouquets, the station has a magnificent frontage of nearly a thousand feet, whilst it covers eighty thousand square yards, double the area of Leipzig's largest square, the Augustusplatz. The great roof of iron and concrete covering the main line platforms is the largest single span ever constructed. When all the lines converging on Leipzig are brought to the central station there will be eleven different routes, occupying 28 quadruple platforms.

### International Time Conference.

The International Time Conference, which convened recently at the Paris Observatory, has agreed to adopt Greenwich time universally, to send out signals at exact hours, and to arrange that there shall be no over-lapping. The most suitable wave-length for the transmission of wireless signals was also fixed. The States represented at the conference were Austria, France, Russia, Brazil, Portugal, Spain, United States, Belgium, Holland, Italy, Great Britain, Sweden,

Switzerland, Greece, and Monaco. A 'Commission Internationale de l'Heure' will be established shortly, with an executive bureau at Paris. This bureau will endeavor to secure uniformity at the different stations, and will compare the various signals received with the object of examining their general accuracy. Nine stations will be selected for comparative work, and these will be located at different parts of the globe. A powerful plant is under construction at Laeken for the study of the perturbation of radio-telegraphic signals by atmospheric agents.

### Jesuit Scientists in India.

Baron Hardinge, Viceroy and Governor-General of India, who so narrowly escaped assassination lately, referred in a recent speech at Jaipur to the 'great observatory' built by the late Maharaja Jai Singh II. 'It is worth recalling (says the *Catholic Herald of India*) that the Jesuits played a conspicuous part in the construction of observatories at Jaipur, Delhi, Benares, Muttra, and Ujjain. Jai Singh was reputed for his scientific knowledge, and is said to have despatched a scientific embassy to Lisbon, which resulted in the organisation of a Jesuit astronomical mission to Jaipur. In 1733, the Maharaja invited two of the French Jesuit Fathers of Chandernagore to help him in his observations on a coming eclipse. These were Fathers Pons and Claude Boudier, who worked in the Maharaja's observatory at Jaipur in August and September, 1734. Two years later, the Maharaja secured the services of two Bavarian Jesuits—Anthony Gabelsberger and Andrew Strobel. The former died in 1741, while the latter went to Delhi in 1743, presumably to take charge of the observatory in that city. With the death of Jai Singh (1743), the Jaipur observatory fell into ruin, the manuscripts became scattered, and the instruments were sold as old copper.'

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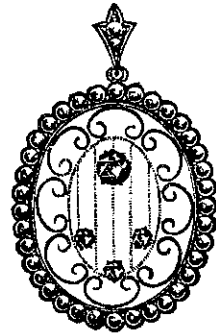
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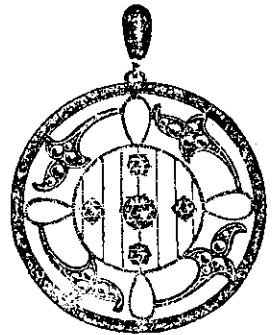
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## FEDERATED CATHOLIC CLUBS OF NEW ZEALAND

### TWELFTH ANNUAL CONFERENCE

The twelfth annual conference of the Federated Catholic Clubs of New Zealand commenced its sittings at the rooms of the Christchurch Catholic Club on Saturday morning, April 22. The representation of clubs was as follows:—Auckland, Mr. W. Thomas; Newton (Auckland), Messrs. F. G. J. Temm and G. Dobbs; Waihi and Thames, Mr. J. J. A. Callaghan; Wellington, Messrs. M. O'Kane and G. Dee; Wellington South, Mr. M. O'Kane; Christchurch, Messrs. F. Rowe and P. McNamara; Ashburton, Mr. W. J. Cunningham; Timaru, Mr. D. O'Halloran; Waimate, Mr. J. S. Lawlor; Greymouth, Messrs. B. J. Rasmussen and J. Deere; Westport, Messrs. J. Minehan and C. A. Carmine; Hokitika, Messrs. W. E. Jones and F. Duffy; Federation Executive, Messrs. A. H. Casey and C. A. Carmine. Owing to the absence of the president and vice-president, Mr. A. H. Casey was elected chairman.

On behalf of the Executive, Mr. Casey extended a hearty welcome to the assembled delegates and urged them to devoté themselves zealously and assiduously to the work of the conference. There were, he said, many important proposals for discussion, and he trusted, therefore, that their deliberations and decisions would be productive of great benefit to the cause of Catholicity and Catholic clubs in New Zealand, and that the conference would be memorable as marking a new era in the progress of the federation.

Rev. Father O'Boyle, on behalf of the clergy of Christchurch, welcomed the delegates, and in doing so pointed out the many advantages derivable from membership of a Catholic club, and the good which such clubs are capable of doing in the interests of the Church. Father O'Boyle, whose words of encouragement and advice were much appreciated by the delegates, concluded by wishing the conference a most successful session, and the delegates a pleasant stay in Christchurch.

Mr. E. T. Harper (president of the Christchurch Club) expressed the great pleasure which he and his club had in welcoming the delegates to the club rooms. He had no doubt that the conference would be a success, as also the first annual competitions for the Federation Shield. He extended a cordial invitation to the delegates to avail themselves fully of the privileges and facilities of the local club, which, he said, desired that the stay of the visitors be made as pleasant as possible.

The chairman then read the presidential address, in which reference was made to the desirability of more active co-operation on the part of clubs with the Executive. The present position of the federation was, in the opinion of the president (Mr. H. McKeowen) not altogether satisfactory. Several clubs needed strengthening, and greater attention should be paid to correspondence sent forward by the Executive, and to the punctual payment of subscriptions. The address concluded by wishing the conference a session full of practical result to the federation, regret being expressed by the president at his absence from the deliberations.

The chairman reported that the Executive hoped to receive at an early date applications to join the federation from clubs recently established at Hamilton and Wrey's Bush.

The annual report and balance sheet, the adoption of which was moved by the chairman, stated that several of the affiliated clubs had not led a very active existence during the past season. The executive trusted that these clubs would infuse more enthusiasm into their work during the forthcoming term. Diplomas for improvement in debating and for distinguished services in club work had been awarded to several members. Feeling reference was made to the loss sustained by the federation in the death of its revered

spiritual director, Rev. Father C. J. Venning, S.M. The finances of the federation, though small, were satisfactory, though several clubs had neglected payment of subscriptions.

The motion for the adoption of the report and balance sheet, which was seconded by Mr. Temm, was opposed by Mr. Callaghan, who criticised adversely the work of the outgoing Executive, with the personnel of which his club (Waihi) was not satisfied. Messrs. O'Halloran and O'Kane were also of opinion that the Executive had not been active enough in various matters during the past term. Messrs. Temm, Rasmussen, Lobbs, and Carmine agreed that much of the fault lay with individual clubs and club secretaries and not with the Executive, whose work during the past term did not merit the criticism of the previous speakers. Mr. Casey in reply answered effectively the various points of objection, and, on putting the motion, declared the same carried by a large majority.

Mr. O'Halloran, on behalf of the Timaru Club, moved a new rule—'That districts be constituted comprising such clubs as are conveniently accessible to one another, the work of which clubs, particularly with reference to federation matters, shall be supervised by respective district representatives. The districts and the first set of district representatives shall be arranged by this conference, and thereafter such district representatives shall be appointed by the clubs in the respective districts.' This proposal received general approval, as being calculated to aid considerably in strengthening the federation, and after some discussion (in which Messrs. Thomas, Rasmussen, Cunningham, Callaghan, Carmine, and Casey took part) the motion was carried, with a slight amendment deputing the incoming executive, after communicating with the various clubs, to arrange the districts and the first set of district representatives. It was further resolved 'that the club in the town in which each district representative resides be recommended to appoint him as its delegate to the annual conference, but failing such appointment such district representative be entitled to attend and take part in the deliberations of the annual conference, but without power to vote.'

A further motion by the Timaru Club—'That any member of an affiliated club, wheresoever situated, shall (if otherwise qualified) be eligible for election as president'—was lost by a large majority, only Messrs. Callaghan, O'Kane, and O'Halloran voting in its favor. The opinion was expressed by Mr. Casey, and concurred in by Messrs. Minehan and Dobbs, that it was essential and in the best interests of the Federation that the president be an active, zealous officer and leader residing in Wellington (the headquarters of the Executive) and not merely the holder of a position of honor. A contingent motion, providing for the election of a chairman to preside at Executive meetings in the event of the president residing outside Wellington, was negatived *pro forma*.

Mr. O'Halloran (for the Timaru Club) next moved to alter the time for holding the annual conference, from Easter to 'such time as the clubs shall be in active session (i.e. during the winter months).' This motion, which was supported by Messrs. Dobbs, Minehan, Temm, and Cunningham, and opposed by Messrs. Callaghan, Carmine, McNamara, and Casey, was lost.

Auckland Catholic Club, through its delegate, Mr. Thomas, then moved an alteration of rule to provide that the annual conference be held at Christchurch, Auckland, Wellington, and Dunedin alternately, instead of, as at present, at Christchurch and Wellington alternately. An amendment was moved by Mr. Carmine (Westport) providing that the annual conference shall be held at such place as is selected by the immediately preceding conference. The motion was supported by Messrs. Callaghan, Cunningham, and O'Halloran, whilst Messrs. Dobbs, Temm, O'Kane, Rowe, and Rasmussen preferred the terms of the amendment. Mr. Casey, on behalf of the Federal Executive, contended strongly for the retention of the present system of holding the conference at Christchurch and Wellington alternately, such system having, he said, been adopted by the 1910 conference after

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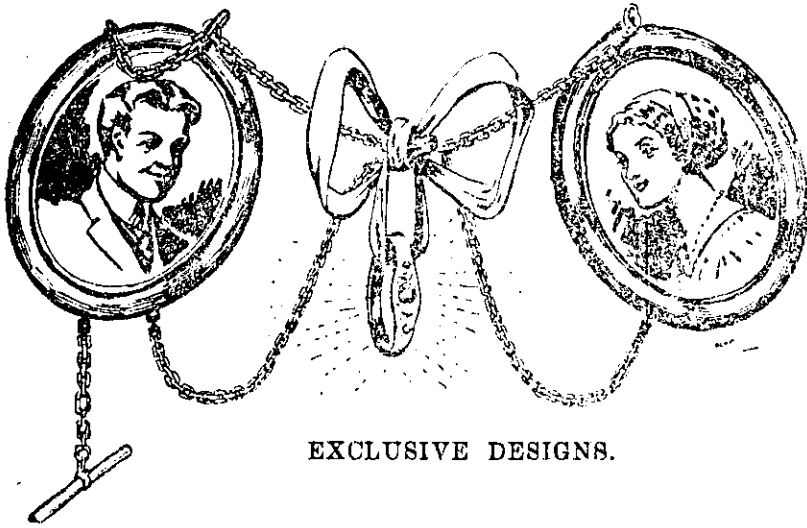
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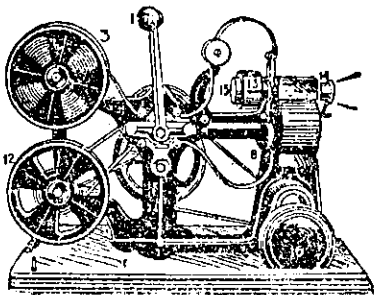


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an experience of the disadvantages to a successful conference (particularly in regard to direct representation) arising from a movable conference. The amendment (providing for a movable conference) was carried. The decision on the locale of the next conference was in favor of Auckland.

A motion by the Wellington Club (Mr. Dee), proposing the institution of a challenge shield for inter-club debating contests, was lost by a large majority, the general opinion being that the shield competitions inaugurated at this conference should be first allowed an opportunity of developing.

The chairman, at this stage, reported having received telegrams conveying greetings and best wishes to the conference from Rev. Brother Phelan, and Messrs. H. McKeowen, J. Leydon, and W. Tiller. At the suggestion of the chairman, it was unanimously decided to telegraph the fraternal greeting and best wishes of the conference to a conference of the clubs in the Goldfields district, which was being held at Thames.

Mr. Casey then submitted the report of the Executive upon the proposal for the re-publication of an official organ to be called *The Catholic Magazine*. The proposal, though a commendable one, was not, in the opinion of the Executive, likely, owing to various reasons enumerated, to be a successful venture financially. The motion for the approval of the Executive's report was vigorously opposed by Mr. O'Kane, who criticised severely the business management of the old *Magazine*, and the estimates of probable receipts and expenditure submitted in the present report. He moved as an amendment—that the incoming Executive be deputed to again consider the matter of re-publishing the *Magazine*, and that it be empowered to proceed with the republication if satisfactory arrangements ensuring its financial and literary success can be made. Messrs. Carmine, Dobbs, and McNamara supported the amendment. Mr. Casey, in reply, defended the late business manager (Mr. McKeowen), who, he said, had worked hard, without remuneration, and had done his best for the financial side of the venture. He thanked the various speakers who had spoken in appreciative terms of his (Mr. Casey's) services as editor, but his opinion was that the clubs would need to be more practical than in the past in supporting not only the financial but also the literary side of the *Magazine* if the proposed publication was to be successful. The amendment was carried.

Reports were received from the Greymouth, Wellington South, Wellington, Thames, Waihi, Newton, Ashburton, Timaru, and Christchurch Clubs, all of which showed that the various phases of Catholic club life had, in general, been satisfactorily provided for and been taken advantage of by the members.

The chairman explained the objects and constitution of the New Zealand Catholic Federation, and the advantages of the Federation in relation to Catholic clubs, and he urged all club members to join the organisation and assist actively in its promotion.

The importance of every club availing itself fully of the advantages kindly offered by the *N.Z. Tablet* for the publication of club notes and reports was stressed by the chairman, who moved—That this conference heartily congratulates the *N.Z. Tablet* upon its continued and successful defence of Catholic doctrine and Catholic interests, and expresses its warm appreciation of the facilities offered for the publication of Catholic club news, of which facilities the federation and individual clubs hope to take fuller advantage in the future. The motion was carried with but one dissentient (Mr. O'Kane).

The conference also passed a vote of thanks to the secular press of New Zealand generally for the prominence given in its columns to reports of Catholic club matters, and each club was directed to convey such resolution of thanks to the local press in their respective districts.

Messrs. J. Sullivan and C. J. Lenihan (of the Wellington and Wellington South Clubs respectively) contributed papers on matters of Catholic interest and Catholic club work. A resolution of thanks to the writers was carried after some criticism by Mr. Cal-

laghan on the nature of the subject matter of one paper.

Various suggestions for the improvement of the federation and of its constituent clubs were made, such as—Uniform report forms; report from each club's spiritual director; compilation by the Executive, in collaboration with the clubs, of lists of members; inter-club visits and competitions; exchange of matter for debating, literary, and dramatic work; lectures and speeches on Catholic doctrine; the furnishing of letters of introduction and financial 'clearance' to members departing to another club town; freer correspondence by clubs with the Executive upon matters pertaining to club life upon which advice or information is needed, and better and more prompt attention (on the part both of clubs and the Executive) to correspondence.

The election of officers was next proceeded with. The joint committee (consisting of five members of the two Wellington clubs) recommended the following gentlemen for election:—President-general, his Grace Archbishop Redwood; president, Mr. B. A. Guise; vice-president, Mr. M. O'Kane; hon. secretary, Mr. C. J. Lenihan; hon. treasurer, Mr. C. A. Carmine; Executive members, Messrs. G. Dee, J. L. Leydon, and J. Fagan. Messrs. Guise and Dee withdrew their respective nominations, and the nominations closed as follow for the contested positions:—President, Messrs. A. H. Casey, H. McKeowen, and M. O'Kane; vice-president, Messrs. M. O'Kane, B. A. Guise, J. McGowan, and H. McKeowen; Executive members, Messrs. H. McKeowen, J. McGowan, B. A. Guise, J. L. Leydon, and J. Fagan. The elections, which created great interest, resulted in the following constitution of the Executive for the forthcoming year:—President-general, his Grace Archbishop Redwood; president, Mr. A. H. Casey; vice-president, Mr. M. O'Kane; hon. secretary, Mr. C. J. Lenihan; hon. treasurer, Mr. C. A. Carmine; Executive members, Messrs. J. L. Leydon, J. McGowan, and B. A. Guise.

The following further resolutions were carried:—That this conference tenders its congratulations to the Right Rev. Dr. Cleary, Bishop of Auckland, upon his able and sustained efforts in opposing the introduction of the Bible into State schools. That this conference is of opinion that the parents of any Catholic child who, after winning (from a Catholic primary school) a scholarship entitling such child to free tuition at a State secondary school or its equivalent, is nevertheless debarred by the District Education Board from holding such scholarship at a Catholic secondary school of proper grade, should, if they prefer, for conscientious reasons, that their child's education be continued at such a Catholic secondary school, be compensated to the value of such forfeited scholarship out of a fund to be established and maintained by the Catholic body of New Zealand. That a copy of this resolution be forwarded to the New Zealand Catholic Federation.

A hearty vote of thanks to the retiring officers was carried by acclamation, as was also a resolution that the Executive confer a diploma for distinguished service upon Messrs. H. McKeowen and J. L. Leydon for their past zealous work and efforts as officers of the federation.

The desirability of mutual co-operation in extending the membership and participating in the work of St. Vincent de Paul Society, Catholic Seamen's Conference, H.A.C.B. Society, and boys' clubs was urged by the chairman, who gave a brief outline of the work and sphere of usefulness of each such society.

The conference passed a vote of condolence and sympathy with the relatives of the late Mr. W. Sullivan, of Waihi, who took a prominent part in the deliberations of last year's conference, and showed great zeal in the work of the federation.

It was also unanimously resolved to tender the congratulations of the conference to the Right Rev. Mgr. Brodie, of Waihi, and to his parishioners, upon his and their effective protest against the extravagant and discourteous utterances against them and the Church generally of a notorious Socialist during the troublous times of last year in Waihi.

This being all the business, the assembled dele-

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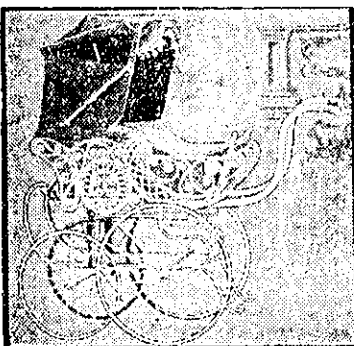
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gates, upon the motion of Messrs. Dobbs and Rasmussen, recorded by acclamation their warm appreciation of the tact and ability of the chairman of the conference (Mr. A. H. Casey), and of the valuable services of the recording secretary (Mr. C. A. Carmine).

Mr. Casey, in reply, thanked the delegates for the attention which they had paid to the business of the conference. He felt sure that their deliberations would prove of much benefit to the various clubs and would lead to the establishment of many new clubs and the consequent strengthening of the federation. He impressed upon all delegates and proxy representatives the necessity of furnishing a full report of the decisions of the conference to their respective clubs, and of interesting the general body of club members in the affairs of the federation. He appreciated very sincerely the goodwill of the delegates, who had, one and all, displayed great earnestness in their deliberations, and he felt privileged to have been in charge of so successful a conference. He thanked, in their name, the Christchurch Club for the accommodation and facilities so kindly afforded to the conference.

#### INTER-CLUB SHIELD COMPETITIONS.

The first annual inter-club competitions for a handsome shield instituted by the Executive of the federation were held in conjunction with the twelfth annual conference of the Federated Catholic Clubs of New Zealand. The competitions were divided into four classes or sections, viz., debating, elocution, tennis, and billiards. Entries for all sections were received from the Wellington, Greymouth, and Christchurch Clubs. The debating and elocutionary contests were held at the Christchurch club rooms on Sunday afternoon, April 23, when there was a large attendance of delegates and club members. Professor Hight, of Canterbury College, judged the contests, and Mr. A. H. Casey (president of the federation) acted as chairman. The subject for debate was—'That the modern desire for wealth is not conducive to the best interests of the community.' Wellington (represented by Messrs. M. O'Kane and G. Dee) debated first against Greymouth (Messrs. B. J. Rasmussen and J. Minehan). After a spirited debate, Greymouth was declared the winners by 150 points to 120. The next contest was between Christchurch (Messrs. J. R. Hayward and W. F. Jones) and Greymouth, and after a keen debate the judge awarded the honors to Greymouth, with 154 points against 149. Points for shield—Greymouth 7, Christchurch 3½, Wellington 0.

In the elocutionary contest, Messrs. J. Minehan (Greymouth), P. McNamara (Christchurch), and C. A. Carmine (Wellington) made an excellent showing, the judge's decision being in favor of Wellington (83 points), Christchurch receiving 80 points, and Greymouth 76 points. Points for shield—Wellington 6, Christchurch 3, Greymouth 0.

The tennis tournament took place at the Christchurch Club's courts, Shakespeare road, Sydenham, on Monday morning, April 24. Mr. T. O'Connell (Christchurch), who was in excellent form, easily defeated Mr. A. H. Casey (Wellington's emergency representative) by 30 points to 9. Mr. C. Kilgour (Greymouth) next succumbed to Mr. O'Connell by 30 points to 16. The match between Messrs. Kilgour and Casey was keenly contested, and resulted in a win for the Greymouth representative by 30 points to 28. Points for shield—Christchurch 4, Greymouth 2, Wellington 0.

The billiards section was decided on Monday night at the rooms of the Christchurch Club, the first game being played between Messrs. J. Cronin and W. Thomas, both of whom were emergency representatives for their respective clubs—Christchurch and Wellington. Result—J. Cronin 50, W. Thomas 37. The Christchurch representative then tried conclusions with Mr. P. Clunan (Greymouth) and the latter won comfortably, scoring 100 points to 56. Points for shield—Greymouth 4, Christchurch 2, Wellington 0. Grand total of shield points—Greymouth 13, Christchurch 12½, Wellington 6, the shield being thus won by the Greymouth Club, with Christchurch Club a most creditable second. The winning club is entitled to hold the shield (on which its name will be inscribed) until the next competitions, which will be held in conjunction

with the 1914 conference at Auckland next Easter, and for which there is every expectation of much larger entries than on this occasion.

#### SOCIAL EVENING.

At the conclusion of the conference and competitions a social evening was tendered to the visiting delegates by the local club. Mr. E. T. Harper (president) occupied the chair, and there was an excellent attendance. The following toast list was honored:—'The Shield Winners (Greymouth Club),' proposed by Mr. J. R. Hayward and acknowledged in suitable terms by Mr. C. O'Neill. Mr. Hayward heartily congratulated the Greymouth representatives, who were all young members of great promise, and whose club was, he said, the strongest and best-equipped of any in the federation. The next toast was 'The Federation,' which was proposed in an appropriate speech by Mr. E. L. McKeon, who referred to the many advantages of the federation, and to some of the work which it was possible for the Executive, with the co-operation of the clubs, to do in the interests of Catholic young men. Mr. A. H. Casey (president) in replying gave a resume of the important work done by the conference, and expressed his sincere conviction that a new era of progress was before the federation. He hoped that during the coming year the Executive would, with the practical assistance and co-operation of parish priests, be able to establish many new clubs throughout the Dominion. Mr. W. Thomas, on behalf of the visiting delegates, proposed 'Success and prosperity to the Christchurch Catholic Club,' and in doing so he thanked the president, secretary, and other officers and members for their kind hospitality and good comradeship. Mr. E. T. Harper, in acknowledging the toast, said that his club had been exceedingly pleased to receive the delegates, and that any members of affiliated clubs visiting Christchurch at any time would be accorded the warmest welcome to their club rooms. The toast list was concluded by Mr. W. E. Jones, who in felicitous terms proposed the health of Mr. A. H. Casey, whose work as chairman of the conference had, he said, commanded the respect and admiration of all the delegates. Mr. Casey suitably replied.

During the course of the evening items of an entertaining nature were rendered by Messrs. C. Pottrell, J. Bown, and J. McNamara, and the proceedings, which were most enthusiastic throughout, concluded with cheers for the visitors, the Christchurch Club, and the chairman.

#### THE PEACE OF CONSTANTINE

In the official bulletin, which has commenced publication in connection with the celebrations of the sixteenth centenary of the Peace of Constantine, the Supreme Council of the festivities makes the following appeal (writes a Rome correspondent): (1) To the Archbishops, Bishops, Vicars, and Prefects Apostolic of the Catholic world to take care to appoint committees, each in his own diocese, for the collection of offerings destined for the erection in Rome of the sacred commemorative monument and to meet the cost of the other festivities indicated in the programme of the Supreme Council. (2) To the Superiors of Religious Orders and houses, the Rectors of Universities and Catholic faculties, seminaries, colleges, schools, and other institutes of education for both sexes, to promote subscriptions in favor of the objects mentioned above, among their confreres, students, and pupils. (3) To the presidents of associations and Catholic societies of every kind, to promote frequent pilgrimages to Rome during the year 1913, and particularly in the period between March and June. (4) To the editors of newspapers, reviews, and other Catholic periodicals to open in their columns lists of subscriptions for the purpose mentioned, to make known to the people by means of suitable articles the great event which is to be commemorated, and to publish, translated into the vernacular, the more important articles of the bulletin. Notice has reached the Supreme Council that committees in connection with the centenary have already been formed in various dioceses of Italy, Spain, Austria, Hungary, France, America, and other countries.

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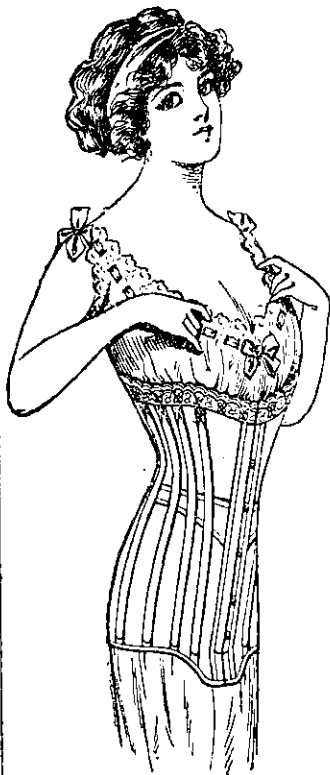


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# The Catholic World

## BELGIUM

### THE UNIVERSITY OF LOUVAIN.

The Catholic University of Louvain—the theological, philosophical, legal, and medical faculties of which are about to take possession of a magnificent new building—has decided to open its doors to female students. They are to be admitted to all the faculties, including that of theology.

## FRANCE

### THE PLUNDER OF THE ORDERS.

The Paris correspondent of the *Kölnische Volkszeitung* says that the new French Bill in respect to religious Orders, which at first sight might be considered a measure for making some tardy reparation, is in reality a scheme for the division of the spoil got through the plunder of the Orders.

## PORTUGAL

### INHUMANITY OF THE GOVERNMENT.

A paragraph which has appeared in the daily papers announces that Afonso Costa, the Portuguese Premier, has visited the prisons of Portugal, and that in consequence there is to be a change for the better in the treatment of the Royalist prisoners. The announcement (remarks the *Catholic Times*), which seems to have been circulated as an advertisement for Costa, is one of those despatches from Lisbon that are sent out from time to time to the foreign press. They make ample promises of improvement, but are not followed by actual reforms. Of the room that exists for reform Mr. E. M. Tenison, of Yorkes Court, near Sittingbourne, Kent, tells in a letter which he has contributed to the last issue of the *Spectator*: 'Such Royalist conspirators as have been brought to trial—not by civil courts, but by courts-martial—have been condemned in the majority of instances to six years' solitary confinement in the Penitenciaría, on a system which, under the Monarchy, used to be reserved for murderers and desperate criminals. If they survive their six years' solitary confinement, they have still to face ten years of deportation to a penal settlement in Africa; and if current information in Lisbon is to be credited, already 159 of these unfortunate Royalists have lost their reason under pressure of their physical and mental sufferings. Dressed in convict uniforms, with shaven heads, and faces covered by a hood containing only three small holes for eyes and mouth, shut into tiny cells where not a single ray of sun can penetrate, cut off from human intercourse, they are as though incarcerated in a living tomb.' The cruelty is more barbarous than that which was inflicted on the natives of Putumayo.

## ROME

### THE HOLY SEE AND SPAIN.

A few years ago (writes a Rome correspondent) ten lines would have sufficed to dispose of the ceremony of a Spanish ambassador's presentation of his credentials to the Pope; now no space seems too much for most journals to devote to the event. And so every particular connected with the Papal reception of his Excellency Don Calbeton y Blanchon on February 5 is being commented upon in Rome. His Holiness, in reply to the address of the Ambassador, replied as follows:—'Mr. Ambassador,—It is with genuine and particular satisfaction We have heard you express fervent and filial sentiments in the name of your august Sovereign, in delivering to Us the letters by which his Catholic Majesty King Alfonso XIII. accredits you as Ambassador Extraordinary and Plenipotentiary to the Holy See. Such sentiments we wholeheartedly reciprocate, and it is with great pleasure We give utterance on this solemn occasion to the strong feeling of good will by which We, as was the case with Our

predecessors, are animated towards his Majesty and the Royal Family of Spain, and Our very sincere sympathy with it in the sorrows by which it has been stricken. From the depths of Our paternal heart We address Our humble prayer to the Almighty for the safety and prosperity of the Catholic King and his august family, and for the greatness and glory of the noble Spanish nation. And since this greatness has, for centuries, been indissolubly united with fidelity to the Roman Church, We trust that for the common advantage of the ecclesiastical and civil ties, the bonds of cordial friendship, which have ever bound Catholic Spain to the Apostolic See, may be maintained intact and be strengthened still more; and specially desire that in all questions of a mixed character, as you have opportunely remarked, the two Powers may proceed in perfect harmony and mutual concord on the basis of the true and solid principles that regulate their respective attitudes. To this end you will contribute efficaciously, Mr. Ambassador, by your intelligent and prudent help. Of this We have a sure earnest in your high qualities, your skill in the management of affairs, and the manner in which you have conveyed to Us your desire to fulfil the duty entrusted to you by the august Monarch of Spain and by his Government, in the discharge of which you will always meet with good-will and kindness from Us.'

### THE PONTIFICAL NOBLE GUARDS.

Within a short time (writes a Rome correspondent) the particulars of the latest reform of Pius X., viz., that which is to be made in the constitution of the corps of Pontifical Noble Guards, will be published. To the noble families of every country membership in this body will be thrown open. Hitherto the Noble Guards have been recruited from the most aristocratic families of Romagna, Umbria, Latium, and the Marches, the old Papal States. Candidates had to come from families inscribed for at least a century among the nobles of the Pontifical States, and, moreover, it was necessary for them to have liberal resources in their own right, considering that, only after years of service has a remuneration of two hundred francs, or eight pounds, per month been paid each guard. The famous corps has remained, eminently aristocratic and exclusive, guarding its privileges and rights with jealous care. However, for several years application for admission to its ranks have poured into the Vatican from titled families of various countries; for the honor of guarding the Pontiff's person has appealed to all that is chivalrous in the hearts of the highest Catholic personages of every land. These have moved the Holy Father to admit to the charmed circle not only noblemen of all Italy, but of the whole world, who will come to Rome periodically and put in their term of service, probably just as Private Chamberlains of his Holiness do at present. Their position will be entirely honorary, and brings with it no financial emolument. It is scarcely necessary to say that the old members of the noble corps, who do not number more than thirty or so, will remain undisturbed in their present position under the command of Prince Don Camillo Rospigliosi.

## UNITED STATES

### THE CHURCH IN HAWAII.

In the territory of Hawaii, in a general population of less than 200,000, there are 65,000 Catholics. There are 100,000 Asiatics, 38,000 Hawaiians, 30,000 Portuguese and Spaniards, 15,000 Caucasians (including 4000 soldiers and all others of Celtic and Anglo-Saxon descent), the rest belonging to many different nationalities. Of the 65,000 Catholics, two per cent., perhaps, are Americans, always counting the soldiers. The clergy to look after the spiritual welfare of these people consists of one Bishop, thirty-five priests, besides two army chaplains.

## GENERAL

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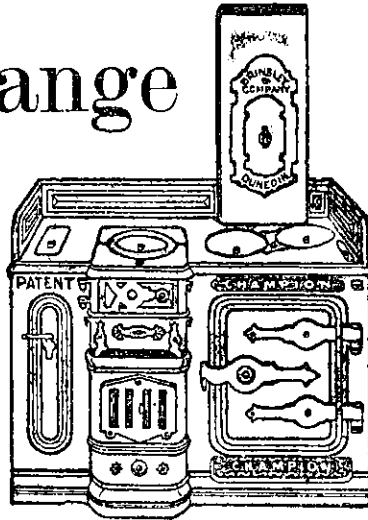
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Church in Porto Rico, it is pointed out that the diocese of San Juan was the first diocese erected in the New World, following the discoveries by Columbus. Porto Rico was discovered in 1493, and on August 8, 1511, Pope Julius II. issued the Bull creating the diocese of San Juan. At the same time two dioceses were created in Santo Domingo, which were later combined into an archdiocese, leaving San Juan the oldest diocese in the western world. The first Bishop of San Juan was Alonso Manso, who went to this new post almost immediately after the erection of the diocese, but it was some time later before the bishops appointed to the dioceses in San Domingo reached their new fields. Church records show that when Bishop Manso arrived there were but 500 white people in the island. During the four hundred years of the Church in Porto Rico there have been 51 bishops.

Strange to say, the old-fashioned method of external treatment of Rheumatism and its allied ills, is still almost a fetish with some people. They seem to believe that a liniment or plaster is the only way of obtaining relief from uric acid troubles—and so they get worse and worse until their Rheumatism becomes chronic. Liniments and plasters can give but temporary relief. No cure can be effected until the cause is removed. The trouble is due to excess uric acid in the blood, and this must be eradicated. RHEUMO is the one real remedy. It goes to the root of the trouble and expels the uric acid. Thousands have been cured by RHEUMO. Of all chemists and stores, 2/6 and 4/6.

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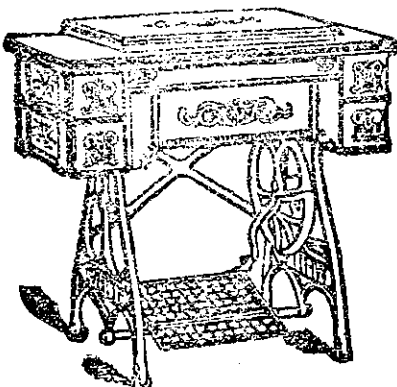
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**Domestic**

By MAUREEN.

To Protect Valuable Vases.

Many a valuable vase has been broken as a result of toppling over when flowers having long stems have been placed in it, the weight of the flowers making the vase top heavy. This damage can be done away with to a large extent by partly filling the vase with sand, using an inch or more, according to height. The sand, of course, gives the vase weight at the bottom.

To Preserve Lemons.

Housewives know how quickly lemons lose their freshness, and become dry or decay. A simple remedy is to smear them over completely with the white or yolk of an egg, and place them on a shelf to dry. They must not touch each other. Lemons treated in this way can be kept for a long time, even in the hottest weather. Another way is to place them in a jar of water—the water to be renewed every day or two. This will keep them fresh for several weeks.

Sultana Cake.

One pound of flour, one pound of sugar, one pound of butter, six eggs, one wineglassful of brandy, one teaspoonful of grated nutmeg, one level teaspoonful of baking powder, and one pound of sultana raisins. Beat the butter and sugar to a cream, then stir in the yolks of the eggs, and the whites stiffly beaten, add the brandy, nutmeg, flour, and baking powder sifted together. Beat the whole together, then add the sultana raisins. Line a cake tin with buttered paper, put in the cake mixture, and bake in a moderate oven for one and a quarter hours or until the cake is ready.

To Stone Raisins.

It is cheaper to buy new, plump raisins, at a higher price, than old candied ones, as there is less waste. Have a bowl of tepid water on your right hand, a damp, coarse cloth spread on the table before you, the raisins on your left hand, and the bowl to receive them, when stoned, in front. The bowl of water is only to dip your fingers in occasionally; if the latter are too sticky after the seeds are removed, they will cling to your hand and go into the bowl with the stoned raisin. Squeeze the raisins between thumb and finger, and remove the stones you find with a small knife. Some prefer to split them; do which you find the quicker. Put the stones on the damp cloth as you remove them, and shake it before there are too many, or they will also cling to your fingers, and pass to the bowl with the stoned fruit.

Cleaning Wall Paper.

Where a room that is papered has become dingy from smoke through the winter, it can be cleaned in this way:—After having blown off all the dust from the paper to be cleaned with a pair of good bellows, take bread about two days old, cut it into three-inch pieces, begin at the top of the room, and wipe lightly downward with a piece of the bread, about eighteen inches at each stroke, until the upper part of the room is cleaned all around. Then go around again, with the same sweeping stroke downward, always commencing each successive course a little higher than the upper stroke had extended, till the bottom is reached. Great caution must be used not to rub the paper too hard nor to attempt cleaning in the horizontal way. The bread must be renewed often, and this operation, if carefully performed, will make old paper look equal to new.

*Maureen*

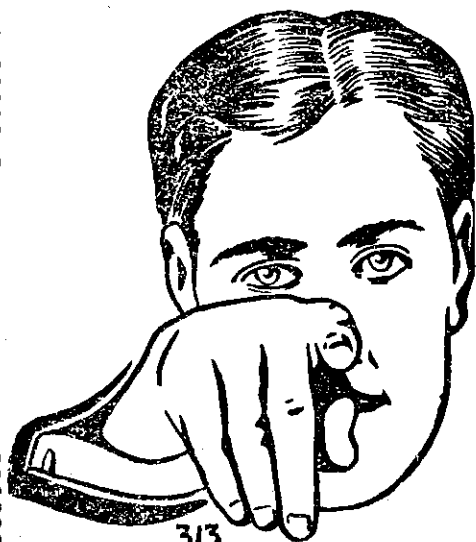
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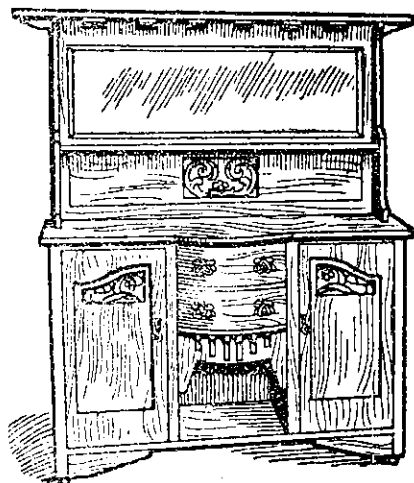
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## On the Land

### GENERAL.

Many young horses are rendered permanently difficult to shoe by injudicious treatment on the occasion of their first visit to the forge.

Humus makes the soil more absorbent, enables it to retain moisture and warmth, permits air to enter, and allows the useful bacteria to work better.

Too much care cannot be taken in the storage of potatoes intended to be used for seed. It is as important to plant good potatoes as good wheat, if results are looked for.

Germany is becoming more and more dependent for food-supplies on foreign suppliers. The butter imports from Denmark within the last decade have risen by nearly 10,000,000lb.

Last year 430,283 tons of meat of all descriptions, including pork, rabbits, poultry, etc., were marketed at Smithfield, as compared with 433,723 tons in 1911. Of that quantity Australasia is credited with 91,688 tons frozen as against 96,780 in 1911; while frozen and chilled meat from South America amounted to 165,811 tons, against 152,312 in 1911. These descriptions together represent 59.9 per cent. of the aggregate of all meats marketed at Smithfield. The quantity furnished by the United Kingdom was 116,855 tons, being an increase of 18 per cent. upon the 99,038 tons marketed in 1911.

At Addington last week there was a representative yarding in all departments. The fat lambs forward totalled 7221. Best lambs made 17s to 19s 5d, and lighter 14s 5d to 16s 9d, as against 17s 6d to 21s 9d and 14s 2d to 17s respectively at the previous sale. There were 3100 fat sheep penned. The range of prices was: Wethers, prime, 19s to 22s 2d; lighter, 15s 11d to 18s 9d; prime ewes, from 16s to 20s; medium, 13s 6d to 15s 6d. The yarding of fat cattle totalled 250 head, as against 276 at the sale held the week earlier. The current price for beef was 22s 6d to 30s per 100lb, according to class. Steers realised £7 7s 6d to £11, extra to £15, 15s, heifers £6 to £10 7s 6d, and cows £5 15s to £9 5s. Pig were not in large supply, and consequently prices were firm. Choppers realised 63s to 80s, heavy baconers 60s to 75s, and lighter sorts 55s to 65s, equal to 6d per lb. Heavy porkers brought 46s to 52s, and lighter pigs 40s to 45s, equivalent to 6½d to 7d per lb. Large stores realised 32s to 38s, and smaller sorts 22s to 30s. Weaners made 13s 6d to 18s.

There were only moderate entries of all classes of stock at Burnside last week. The sheep forward totalled only 1751. The market opened very buoyantly, and though it eased off a little towards the middle, at the end of the sale prices rose again. Prime wethers sold at from 27s 3d to 30s per head. In some cases this constituted an advance of from 4s to 5s per head, the average advance being fully 2s 6d per head. The same advance was also registered in values for prime ewes. Sheep of an inferior class were not so eagerly sought after as were the better class. Although the number of lambs penned (600) was smaller than of late, there was an improvement in the quality as compared with previous sale, and freezing buyers competed with animation for anything suitable for export. Their competition, together with that of the butchers, caused an animated sale, the yarding being cleared at an advance of 6d to 1s per head, good lambs making from 19s 3d to 20s 9d. There was a very small yarding of cattle, the number penned being only 117. It was anticipated by members of the trade that this number would be insufficient for requirements; consequently in the earlier part of the sale prices boomed, showing an advance of fully £1 per head on last week's rates. This advance, however, was not maintained throughout the sale, as towards its completion values receded probably as much as 10s per head compared with opening rates.

### RUAKURA EXPERIMENTAL FARM.

I was discussing experimental farms the other day with a neighbor (writes a 'Manawatu Farmer' in the *Dominion*), when he remarked that the Ruakura Farm of Instruction, about which we hear so much nowadays, cost the Dominion £8000 a year. I could not contradict my friend, but his statement made me more determined than ever to visit the Government's Waikato institution. I have just returned, and I have been well repaid for my trouble. It has not only given me much to think about, but has furnished me with a satisfactory answer to my critical neighbor. His £8000 loss disappears into thin smoke when the real factors of the case are considered.

In the first place, the return from the farm last year was just on £3500, and when allowance is made for the time given by the manager and his assistant officers to the three thousand odd farmers who visited the farm last year, and the five thousand, or more, letters written to inquiring farmers, it is seen that—even if the expenditure was something under £8000—the cost to the country was not so formidable, especially when it is considered that a large proportion of this cost was in reclaiming the heavy swamp land that has been rapidly brought into a high state of cultivation, and is thereby making Ruakura an enormous factor in the successful utilisation of such country.

One who has any acquaintance with the Waikato has only to spend a day on the farm to realise the immense benefits conferred on the farmers of the district by the practical and well-conducted experiments and demonstrations in operation. A full description of all the work in progress is beyond my capabilities. However, I will endeavor to give some idea of the main operations of the station.

The manurial and variety tests in connection with turnips and mangels are worth going a long way to see. The swedes are grown from seed, 'all out of the same bag,' as the manager put it. There are some twenty-five half-acre plots, sown at the same time and under the same conditions. Each plot has a separate manurial dressing. The difference in the appearance of the respective plots is most instructive, especially when they are compared with a plot labelled 'No manure.' A strip across the centre of the plots has been treated with a dressing of lime, making thereby over fifty different manurial tests. It is proposed to crop these plots for several years with a rotation of crops in order to test the lasting effects of the manures applied this season. The mangel field contains samples of practically every known variety of seed, while similar manurial tests to those laid out in the swede field are being conducted. Those who are unable to visit the farm (and every farmer who desires to make the best use of his land should certainly do so), I would advise to watch for the official results of these experiments, which will be published in the *Agricultural Department's Journal*. Manurial tests are also being conducted on pasture, and here the effects of the use of various artificial manures in promoting the growth of herbage is decidedly suggestive. Summer fallowing of land is going on in an adjoining paddock, but the result of this, of course, will not be apparent until next year. Lucerne of many varieties (the seed having been imported from all parts of the world) is growing under varying conditions. The object-lesson is a most striking one, and should specially appeal to the dairy-farmer. If Ruakura did nothing else but carry out valuable demonstrations in regard to growing feed for dairy stock, it would amply justify its existence. What it has done in connection with lucerne will yet prove of enormous value to Waikato dairymen.

### BRONCHITIS, COLDS, CATARRH, Etc.

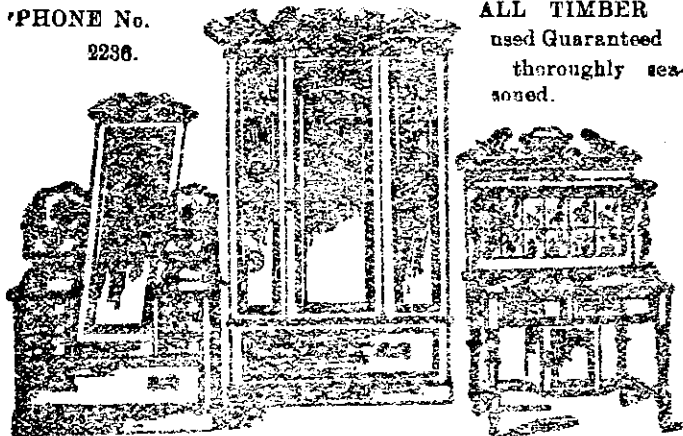
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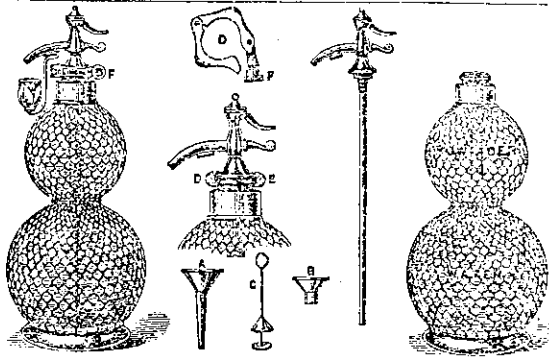
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They are recommended by medical men for invalids.

Supplied in Casks, Jars, and Cases—Casks and  
Jars extra. For further information apply to—

THE MANAGER,  
Mission Vineyards,  
Greenmeadows, H.B.

## The Family Circle

### THE ROAD BEYOND THE TOWN

A road goes up a pleasant hill,  
And a little house looks down;  
Ah! but I see the roadway still  
And the day I left the town.

The day I left my father's home,  
It's many a year ago,  
And a heart and hope were brave to roam  
The long, long road I know.

The long, long road by hill and plain—  
It's tired the heart might be;  
But hope stayed bright in sun or rain,  
And a Voice that called to me.

A Voice that called me over the hill  
And out of the little town;  
Ah! but I see the roadway still,  
And the good house looking down.

The house that spake me never a No!  
As I started brave away,  
But said with a heart of blessing, Go!  
And followed me every day.

It followed me down the road of years,  
For a father's heart is true,  
And joy is sweet in a mother's tears  
For the deeds her child may do.

The poor little deeds all powerless  
For the Kingdom of God would be,  
Save in His mercy will He bless  
The road that goes with me:

The road that left a pleasant hill,  
Where a little house looks down;  
Ah! but I bless the roadway still  
And the land beyond the town.

—REV. MICHAEL EARLS, S.J.

### A MISUNDERSTANDING

The president of the girls' club rapped for order, assuming her most grown-up air to make the action impressive.

'I appoint Maude Baxter secretary, because our regular secretary, Winifred Willis, is sick.

An exclamation came from the corner of the room.

'Sick!' cried Ethel Lyons, disregarding of parliamentary procedure. 'Sick! Why I saw her down town this morning.'

The president forgot she had called the meeting to order. The color mounted in her cheeks, and her eyes flashed.

'Well, I think that's pretty queer of Winifred,' she exclaimed indignantly. 'She sent me a note this morning, and said she was sick and her mother wouldn't even let her out of bed.'

'She must have improved very rapidly,' Ethel remarked satirically. 'It couldn't have been a minute later than half-past-ten when I saw her eating ice-cream at Pryor's.'

Another girl also spoke up.

'I guess the trouble is that Winifred isn't interested in the idea of a bazaar. When we first talked about it, she kept saying what a lot of work it would be.'

'I'd feel better about it if she came right out and said she didn't care to help,' the president exclaimed, 'instead of making an excuse of being very sick. I can't bear people who are insincere.'

It took some time to get to the business of the hour. Everybody had something to say about the action of the secretary in absenting herself from so important a meeting and sending a manufactured ex-

cuse. Some of the more impulsive were in favor of deposing Winifred from the post of secretary and appointing some one else in her stead, but this suggestion was finally overruled, and the club settled down to the discussion of the approaching bazaar.

Three days later at the public library, Ethel caught sight of a familiar figure in a blue pongee suit. The girl who wore it was bending over a catalogue, so absorbed in her quest that she did not move till Ethel spoke almost in her ear.

'Glad to see that you're better.'

'Oh!'

The girl lifted her head. A pair of astonished eyes looked into Ethel's, and Ethel drew back, her face crimsoning.

'Why——' It was not easy to get her breath for an explanation. 'Why, I thought it was someone I knew.'

'It's the blue pongee suit, I suppose,' said the other girl. 'They're rather common this season.'

She returned to the catalogue, and Ethel turned away, feeling very uncomfortable. The blue suit and the plain little walking hat, so like the one Winifred wore, had deceived her. And that was not the worst of it. If she had been deceived this time, why not on the other occasion, when the girls of the club had been so ready to accept her word, even though it contradicted Winifred's assurance?

When Ethel reached home, she found the club president awaiting her, and the president's face was troubled. She bounded to her feet as Ethel entered the room, as if she had found waiting a difficult ordeal.

'See here!' cried the president, 'I thought you said you saw Winifred down town Tuesday, eating ice-cream.'

'I—I thought I saw her,' stammered Ethel. 'It was a girl in a blue pongee and——'

The president made a little irritated gesture, which stopped Ethel midway in her explanation.

'There are so many suits of that kind,' she said, 'but you spoke so positively that it never occurred to me that there was a chance of your being mistaken. And I was angry at Winifred, and I never answered her note or went to see her, or telephoned to ask if she were better. And I guess the other girls all acted the same way.'

She paused for a moment. Ethel was not sure whether she was giving her a chance to defend herself, or was only fighting back the tears. When a big drop splashed over on her cheek, then Ethel knew.

'She's been delirious for the last twenty-four hours,' choked the president; 'and her mother says that all day yesterday and the day before she kept asking if some of the girls had called to ask how she was. She couldn't understand our not coming. If she doesn't get well it doesn't seem as if I can ever forgive myself.'

But as it happened, the girls were not destined to carry through the years the intolerable load of an un-availing regret. At the next club meeting the president had an important announcement to make.

'Oh, girls, I'm so thankful to tell you that Winifred is ever so much better. Her mother says she can see some improvement every day. And girls! her voice suddenly became impressive, 'if she ever finds out how awfully unfair we were to her, I shall be in favor of expelling from the club whoever it is that tells her.'

But up to the present time, the membership of the club has not been reduced by the expulsion of any member for indiscreet confidences, and Winifred, who is still the club secretary, discharges the duties of her office with a cheerfulness unimpaired by the knowledge of any injustice based upon a misunderstanding.

### GRACE WITH THE GIFT

A traveller in Switzerland, in writing of his experiences in that country, gives the following incident:—

The window of a little shop, in an old arcade in Berne, was filled one day with crosses and hearts intended for the decoration of graves, and among them

**Wm. INGS**

DENTIST, 6 OCTAGON, DUNEDIN. 'PHONE 1807.

Less Pain.

Best Attention.

Moderate Fees.

were several slabs of marble with the inscriptions: 'In memory of my sister,' 'To the best of husbands,' and the like.

'As we were in the shop three or four idle tourists had halted to laugh at the uncultivated taste shown in these cheap votive offerings. Apart, and quite unconscious of them, stood a poor Swiss maid servant. Her eyes were full of eager longing, and the tears slowly ran down her cheeks. The slab which she coveted was the cheapest and ugliest of the lot, a black slab, white lettered, but the inscription was "To my dear mother."

"She stops every morning to look at that," whispered the shopkeeper. "But she won't have enough money to buy it in years."

"Tell her she can have it," said one of the tourists, a well-dressed man, in a loud voice. "I'll pay for it."

"Monsieur is very generous," answered the shopkeeper. "But I doubt—she is no beggar."

While they were speaking a young American girl who, with sympathy expressed in her face, had been watching the woman, drew her aside. "I am a stranger," she said. "I have been very happy in Berne. I am going away to-morrow, never to come back again. I should like to think somebody here would remember me kindly. Will you not let me give you that little slab to lay on your mother's grave?"

The woman's face was filled with amazement, and then with delight. The tears rained down her cheeks. She held the girl's hand in both of her own.

"You, too, have lost your mother? Yes? Then you can understand. I thank you gracious lady."

That was all, but two women went on their way happier and better for having met.

Almost every one has at heart the wish to heal the hurts of life for others, but few have the delicate tact which can touch a wound without giving pain.

As an Irish proverb puts it, 'A copper farthing given with a kind hand is fairy gold, and blesses at it goes.'

### SUITS LOST EVERY DAY

The other day a lawyer was airing his indignation. He had been robbed. It was shameful the way things went on right under the eyes of the law. Finally the judge noticed the fretting and fuming.

'What's the matter?' he asked.

'Matter? It's a confounded outrage! Had my overcoat stolen right from this room!'

The judge smiled. 'Overcoat, eh?' he said. 'My dear fellow, that's nothing. Whole suits are lost here every day.'

### THE BUSINESS ENDS

Henry was very proud of the new kittens, and fetched them to show to the visitors.

His mother heard them coming along the hall, and, alarmed at the noise of the procession, called out, 'Don't hurt the kittens, Henry.'

'No, mother,' came the reassuring answer, 'I'm carrying them very carefully by the stems.'

### A SILKEN TEST

It appears that in Japan one factor entering into the problem of the choice of a daughter-in-law is her skill in raising silk worms. The thread spun by the silk worm is said to be regular and even in proportion as the worm has been regularly and carefully fed. The prospective mother-in-law carefully and minutely examines the evenness of the silk thread in the material of the garments worn by the young lady before giving her assent to the betrothal.

### HOPEFUL SIGN

The following bit of conversation, reported in *Harper's Bazaar*, contains a lesson for others beside painters:

'How are you, Harley? I hear you've given up art,' said a successful artist to a younger man.

'Yes. I found out I couldn't paint, and I gave it up.'

'How absurd! Why, man, when you find out you can't paint you are just beginning.'

### OUR QUEER SPEECH

It always bothers a Frenchman who is learning English to read one day that a robbery has been committed, and the next day that the robber has been committed.

### A WITTY REMARK

Speaking at a public banquet in New York, a well-known politician said:

'At all seasons, and at the Christmas season especially, we should avoid quarrelling and try to bring about a spirit of good will.'

'In short, we should imitate Father Healy, the Irish wit, to whom an official once said:

"Father Healy, I've got a crow to pick with you."

"Make it a turkey," said Father Healy, "and I'll join you at 6 sharp."

### FAMILY FUN

An Easy Little Trick.—Let the conjurer obtain a piece of glass, cut round to exactly the size of a penny, and to be as near as possible of the same weight. This he conceals in his hand. He then asks for a tumbler of water and the loan of a penny and a silk handkerchief. He pretends to cover the penny with the silk handkerchief, instead of which he substitutes the piece of clear glass. Then he gets a member of the audience to hold this piece of glass, covered by the handkerchief, over the tumbler, and the assistant naturally assumes that he is holding the penny. The conjurer takes hold of the sides of the handkerchief, while the assistant—or shall we call him the victim?—holds the penny that is the disc of glass which is still covered by the handkerchief. 'Let go,' says the conjurer, and the disc of glass drops through the water and lies flat upon the bottom of the tumbler, where it is quite invisible. The penny has apparently disappeared into space, and the conjurer can reproduce it from anywhere his fancy chooses.

### CURED AT ROTORUA.

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

**We Supply West Coast People** with any description of High-class Jewellery made from West Coast gold by Expert Goldsmiths in our own workroom.  
GILBERT BROS.—THE MANUFACTURING JEWELLERS.—GREYMOUTH.