

vividly recalled to my recollection by a circumstance that occurred a generation later—viz., a few years ago. I was in Melbourne, Australia, in 1906, on journalistic business connected with the *Tribune* newspaper, and was very agreeably surprised to receive from Mr. W. H. Irvine, the ex-Premier of Victoria, an invitation to lunch with him at Menzie's Hotel on March 26.

In the course of the meal my host astonished me by remarking, with a quizzical smile, 'This is not the first meal we have had together, Mr. Rylett.'

I expressed my surprise, for I had no recollection of ever having met Mr. Irvine before, and indeed I had been puzzled to know what had prompted his courtesy to me.

'Do you remember,' he went on, 'during your visit to Warrenpoint a good many years ago, you and Mr. McCullough dined at a house on the opposite shore of the lough? A boy sat at table with you. It was my father's house, and I was that boy.'

The years rolled back with the swiftness of lightning. I recalled the circumstance as clearly as if it had occurred but the previous day.

A member of Mr. McCullough's congregation, with true Irish hospitality, had invited him to bring his friend to dinner. We crossed the lough at Narrow Water, for the courteous gentleman with whom we were to dine resided on the Louth shore. Our host was a very charming gentleman, Mr. Irvine, brother-in-law of John Mitchel. His son, a quiet, intelligent, gentlemanly youth, was of the company. That youth was now my host! Here was an argument for Home Rule if ever there was one.

Mitchel's Nephew.

Five years after that dinner, that boy, who was then a student at the Armagh Royal School, had taken his B.A. degree at Trinity College, left Ireland, and become a teacher at Geelong College. He was called to the Victorian Bar in 1884. Ten years later he became a member of the Victorian Legislative Assembly. In 1889-90 he was Attorney-General. In 1901-2 he was leader of the Opposition. In 1902-4 he was Premier, Solicitor-General, and Treasurer. In the latter year he retired from the Premiership and came Home on a visit. And now in March, 1906, he was back again, and we—the whilom schoolboy of 16 and the divinity student of 24—were lunching together, as happy as sandboys, at Menzie's Hotel, Melbourne!

A young Irishman could leave home and kindred, do great service and win high honors at the other side of the globe—and in that very part of the globe to which his uncle, John Mitchel, was sent years before as a convict for love of Ireland.

The consolation, however, is considerable. What Ireland has lost, Australia—and so civilisation—has gained. We have not heard the last of that grandson of the Rev. John Mitchel, minister of the Nonsubscribing Presbyterian congregation of Newry and nephew of John Mitchel, the convict. He may yet be Prime Minister of the Commonwealth. But, I repeat, what an argument for Home Rule!

Waihi

(From our own correspondent.)

June 20.

His Lordship Bishop Cleary is to deliver an address at an early date on 'The Bible-in-Schools League proposals, and the moral law.'

The church committee recently held a social in aid of the convent school funds, and netted a profit of £18. Another social is to be held on July 18 for the same object.

At the Catholic Men's Club last night the Ven. Archdeacon Hackett (Paeroa) gave an interesting address on 'Irish Wit and Humor,' and kept the large audience highly amused. During the evening songs were given by Miss I. Porter, and Misses L. Keven and E. Porter, the accompaniments being played by Miss Porter. Pianoforte solos were played by Misses M. Hatton and E. McLaughlin. A hearty vote of thanks to the Ven. Archdeacon was carried by acclamation.

THE CATHOLIC REVIVAL IN FRANCE

Rev. Father Bernard Vaughan, in an address delivered in Liverpool at the annual conference of the members of the Catholic Young Men's Society, gave a brilliant picture of the Catholic revival in France. After dealing with the circumstances which led up to the Separation Law he went on to say:—In 1904 M. Combes made it his proud boast that, in consequence of the suppression of religious houses, he had been able himself to close 20,000 Catholic schools. Republican France, with its mission to de-Christianise the country, seemed triumphant all along the line. But the French Government was not to be satisfied even with these drastic measures for the suppression of religion. There was another live wire to cut off, and M. Briand, with his Separation Bill in 1905, could triumphantly proclaim to his Masonic followers that between Rome and Paris, between the Vatican and the Elysee, all official communication had ceased. Then it was, when the Church, thank God, was set free, like a slave from the wheels of the State chariot, that a Bill was introduced and passed by which infidel France vainly hoped to convert its slave into a cringing coward, pleading for life on any terms. The French Government threatened to confiscate the 350,000,000 francs belonging to the Church, and to lock its doors unless the Pope accepted the provisions of the Associations Cultuelles. But Pius X. was not to be bribed. His Holiness, supported by sixty bishops and 50,000 priests, rejected with scorn the cruel and cowardly offer. Accordingly the threatened robbery was carried out. In 1906, the Catholic Church in France, which had been in bondage for 100 years, was at length set free. That was the greatest blessing that could have happened to her. She was robbed of her churches, robbed of her palaces and presbyteries, robbed of her seminaries and of her schools, robbed of everything. But she won her freedom and, what was more, she began to make most splendid use of it. The present Archbishop of Paris, Cardinal Amette, with 'by your leave' to no one, had opened

Fifty-four New Places of Worship in and About Paris,

of which twenty-four were new parishes. In another five, or ten years at most, this great Churchman would have established as many more centres of Catholic worship and of Catholic activity and enterprise. In the course of a Sunday motor tour of churches inside Paris and outside the fortifications, he (Father Vaughan) was delighted to find the churches, without exception, filled, some to overflowing. The congregations consisted not merely of women, but of soldiers and men of all trades and professions, all deep in prayer. Nor was the rising youth of France going to be satisfied with only saying its prayers. He had visited the clubrooms of the working men and of the commercial and professional classes. They were all hives of spiritual and social enterprise, and were teaching the boy in his teens that he had a mission in life, and that Catholic France expected much from him. The working man of Paris was making himself felt as a Catholic unit of social force. In the parish of Notre Dames de Plaisance in 1906 there was a chapel capable of holding 400. It was never full. To-day, there was a church there big enough to hold 2500. It was never empty. In 1906 three priests had little to do there; to-day, ten priests had more than it was possible to do. This parish of 5,000 souls was teeming with every kind of physical, social, mental, and moral enterprise for the thorough equipment of a Catholic free citizen. Then, there was the wonderful work of the Association Catholique de la Jeunesse Francaise (the Catholic Association of French Youth). It was a non-political religious society, with social work to do. It had 150,000 members, all under thirty years of age, and belonging to every section of the Catholic community. This society was expanding from Paris to the furthest ends of the country. Already they had

Tokens Everywhere of Catholic Revival.

The change of mentality which was making itself noticed in the elite of thinking men, and especially of younger men, was full of significance. It was now being pretty

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