

MISSING PAGE

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- July 6, Sunday.—Eighth Sunday after Pentecost.
Feast of the Most Precious Blood.
- „ 7, Monday.—St. Benedict XI., Pope and Confessor.
- „ 8, Tuesday.—St. Kilian, Bishop and Martyr.
- „ 9, Wednesday.—The Prodigies of the Blessed Virgin Mary.
- „ 10, Thursday.—The Seven Brothers, Martyrs.
- „ 11, Friday.—St. Pius I., Pope and Martyr.
- „ 12, Saturday.—St. John Gualbert, Abbot.

Feast of the Most Precious Blood.

This feast commemorates the intense love which led the Son of God to shed His Blood for the salvation of men. 'Oh, my soul! redeemed by the Blood of Christ, give thy heart to Him by Whom thou art so loved; seek Him Who seeks thee; love Him Who raised thee out of the depths of misery.'—St. Augustine.

St. Kilian, Bishop and Martyr.

St. Kilian, an Irish monk, having been consecrated Bishop, was sent to preach the Gospel to the German idolaters in the north of the present kingdom of Bavaria. After having labored very successfully for nearly two years, he was martyred in 688. His remains were placed in the Cathedral of Wurzburg.

The Prodigies of the Blessed Virgin Mary.

God, who rewards His saints with perfect happiness in heaven, often honors them before men by miraculously assisting those who invoke their intercession. The Blessed Virgin being, as Mother of God, the greatest of all the saints, her devout clients have most frequently been the recipients of such miraculous favors. From the changing of the water into wine at the marriage feast at Cana to the miraculous cures that are yearly effected at Lourdes and other celebrated shrines, God has in every age exercised His power on behalf of those who appeal to Him through His Blessed Mother. In the feast of to-day, instituted on the occasion of some miraculous events which took place in Rome at the close of the eighteenth century, we express our gratitude for this display of God's power and mercy, and we honor her whom He had condescended to thus honor.

GRAINS OF GOLD

TO THE BLESSED VIRGIN.

Oh! who shall praise thee, Virgin meek—
O wonder of creative skill?
But since my words are all too weak,
Accept the homage of my will.
O lily pure! O fragrant rose!
O first of all things fair to see!
Nature at best but faintly shows
The perfect work God wrought in thee!

And perfect is the work of love
God wrought by thee to all mankind,
Till earth below and heav'n above,
In sweet communion are combined.
O ever blessed Mother-Maid,
Far down beneath thy dwelling-place—
The words from heav'n to earth conveyed—
I hail thee, Mary, full of grace!

And so, saluting thee on high,
Forever with thy Son Divine,
One prayer I waft on many a sigh—
Give me the sorrow that was thine!
Give me the sorrow, and the tears,
That laved thy soul when Jesus died;
And I shall be, through all my years,
Content, whatever may betide!

—Irish Messenger.

'STAND FAST IN THE FAITH'

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

THE SACRIFICE OF THE MASS EXPLAINED: XIII. THE PATER NOSTER TO THE COMMUNION

Since the Blessed Eucharist is food for the soul as well as a Sacrifice, Communion or reception of the Victim follows the Consecration, and in the case of the priest at least is an integral part of the sacred rite. The last part of the Mass, from the 'Our Father' to the last Gospel, relates to the Communion; it consists of certain prayers and actions in preparation for the Communion, of the actual reception, and the thanksgiving.

The Our Father marks the transition. It 'is contained in nearly all the old liturgies and it is generally thought to have been introduced into the Mass by the Apostles at the command (says St. Jerome) of our Lord Himself.' Christ's disciples asked their Master to teach them to pray as John also taught his disciples: He gave them the 'Our Father' (and His gifts surpass the highest expectations), a prayer so affectionate and intimate that, as the Church says here, we presume to say it only because 'instructed by Thy saving precepts and following Thy divine institution.'

The last petition of the 'Our Father' is developed by the Church in the prayer that follows: 'Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and glorious Mary ever a Virgin, Mother of God, together with Thy blessed Apostles, Peter and Paul, and Andrew, and all the Saints, mercifully grant peace in our days; that by the assistance of Thy mercy we may be always free from sin, and secure from all disturbance.' When he comes to the word 'peace' in this prayer, the celebrant signs himself with the paten to signify his hope of obtaining that peace which the heart of man always seeks, and he kisses the paten in token of his love and respect for the 'Prince of Peace,' Whom he is about to receive.

The priest now performs two very significant actions in preparation for Communion: 'the breaking of the Host, and the commingling of the Species.' *The Breaking of the Host*: 'The Jews used not to cut but to break their bread. In conformity with this practice, our Lord at the Last Supper, when He had consecrated the bread, broke it and distributed it to His Apostles. This rite was always religiously kept in the primitive Church; it even gave its name to the Eucharistic Sacrifice, which was called 'the Breaking of Bread.' When the liturgy developed, and several prayers were introduced between the Consecration and the Communion, the Breaking of the Host was naturally detached from the Communion and placed before the Communion, for which it prepared. It was not long before a mystical meaning was sought in this ceremony; without forgetting that the Real Presence of the Sacred Humanity is integrally under each sensible particle of the bread, there was seen in the broken Host, the Body of Jesus (metaphorically), broken by His sufferings for our sins. . . . The Roman Church . . . preserved the simplicity of the early rite and only divided the Host for distribution. It was customary to reserve one portion of the Sacred Host until the Sacrifice of the following day: this was presented to the Bishop for him to adore, when he went to the altar at the Introit, and had to be placed by him in the chalice before the breaking of the new Host. In this way the continuity of the Sacrifice of the Cross in all ages was shown forth. Other particles were reserved for the sick and prisoners, or were sent to Bishops, who sometimes lived at a great distance. Later, out of respect for the Sacred Host, these long journeys were forbidden, and then these particles were only sent to priests who celebrated in filial churches. This, again, was to show the unity of the Sacrifice: in all churches the same Eucharist is offered. The largest portion of the Sacred Species was naturally destined for the Communion of the celebrant,

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The Commingling of the two Species follows immediately. The priest takes the smallest of the three parts into which he has divided the Host and drops it into the chalice, saying as he does so: 'May this mingling and consecration of the Body and Blood of our Lord Jesus Christ (that is, the mingling of the consecrated Body, etc.) be to us that receive It, effectual to eternal life.' The idea is to recall to mind the fact that Christ, whole and undivided, is present under both Species, and may be taken to represent the glorious Resurrection, when Christ's Soul and Body were united once again.

The Agnus Dei. From the beginning of the Canon up to this point all the prayers have been directed to God the Father; we could hardly pray to our Lord, since in this part of the Mass He is a Victim. But now this Victim is soon to be consumed by the celebrant, and it is fitting that He should be directly addressed. Hence in words borrowed from John the Baptist the priest continues, striking his breast in token of sorrow: 'Lamb of God, Who takest away the sins of the world, have mercy on us . . . have mercy on us . . . grant us peace.' In Masses for the Dead from the twelfth century at least, the last words of the invocations are changed into 'Grant them rest . . . grant them everlasting rest'—the rest of heaven that the souls in purgatory ceaselessly crave.

'The "Agnus Dei" is, a preparatory prayer for Holy Communion. So great is the mystery of love about to be wrought, and such the purity it demands, that priest and people feel the need of imploring mercy from the Immaculate Lamb, Who effaces all our sinful stains. They pray for peace—"that peace of God which surpasses all understanding" (Phil. iv., 7), and which will prepare them to receive with recollection and devotion Him Who is about to come to them.'

Three prayers follow in which the priest begs from our Lord the gift of final perseverance and interior union with Him, fear and humility in receiving, and the salutary fruits of the Divine Presence.

The Storyteller

THE WOOING OF BETTY

The kitchen was in 'apple-pie order,' as Mrs. Warner would have said, and Betty took her patchwork down to the spring-house. In the little cobblestone pavilion the water gurgled and bubbled about the great bright cans of morning's milk, and the air sifting through the wild cucumber vine was heavenly sweet. Betty, in her gown of blue print, sang a little snatch of song in sheer lightness of heart as she found her crewels.

The lithe young figure of the man that had been lying along the warm wall straightened itself, swung briskly erect and strode up the walk between the flowering currants.

'Hello, little Miss Betty!' he said, suddenly, filling the spring-house door.

'Land, Cassius!' cried Betty, and blushed divinely. 'I didn't hear you.'

'I thought you'd never get done,' he said, and came in, tossing his big straw hat on the floor while he drank from the tin cup that in two musical pinhole streams leaked into the trough.

'You been waitin'?' demanded Betty.

'Most an hour,' confessed Cassius Holmes.

He sat down beside her, his blithe sun-burnt face beautiful in its eagerness. 'I saw your mother go by while I was milkin', he said, 'so I knew you was alone.'

'You'd ought to be home,' she said, severely, 'rye time, so. You'll never make a farmer, Cassius.'

'Yes, I shall,' he said, seriously. 'I love the old place over there. But I got something better to think about. That's what it is, Betty—'

'You take hold of that skein,' she said. 'I ain't

got but a minute to work. I took fifteen minutes off, an' now I must—'

His strong brown fingers closed over the skein and over both her hands.

'Betty,' he said, pleadingly, 'ain't things any better?'

She shook her head, her eyes on the clasped hands while she struggled feebly to free her own.

'What's she say?' pursued Cassius.

'Mother?' said Betty. 'Oh, nothin'.'

'You ain't said anything to her yet?' asked Cassius, wistfully.

'No, no!' cried Betty, hurriedly. 'Cassius Holmes, you let go. You hurt my hand.'

But the little fingers had ceased fluttering, and Cassius only held them the more closely.

'Betty!' he burst out, passionately. 'It ain't fair! It ain't right, to you nor to me neither! Don't you see it ain't? I tell you, Betty, you've got to tell her.'

'I can't, Cass,' said Betty, helplessly. Her mouth was quivering, but he drew his conclusion relentlessly.

'Then you don't love me—that's all about it,' he said, quietly, and withdrew his hands.

Her own went swiftly out and caught his fingers tightly.

'Cass!' she cried, breathlessly, 'I do, I do! I've told you a hundred times I do with my whole heart. But, oh, if you knew how hard it is—'

'I know,' he said, gently. 'I do know, dear. But it's been hard for other girls, too. See—there's Sinie an' 'Lizabeth an' Livey—it's been hard for 'em all. You don't think you love your mother better'n all the other girls in the world—do you, now?'

Betty was forcing the tears back, and she went over it all patiently, as she had been over it before to this man who would not understand.

'Sinie's got brothers 'n sisters,' she said. 'Lizabeth Ann's father's alive. An' Livey an' her mother never did get along. Don't you see, Cass? Every one of 'em was glad to leave home—they said so. Anybody could be married that way. But we—'

There was a sob in Betty's throat, and she shook her head mutely.

'Mother ain't like their mothers,' she said, simply. 'You see that, don't you? She'll die if I leave her, Cass.'

He looked at her, wondering if she could be right, and certain that she was wrong.

'Did she ever say so?' he asked, fairly.

'Cassius Holmes!' cried Betty, indignantly. 'No, of course she never said so. Mother ain't like that. If she was, it'd be easier. She never says a word, but I know. Why, think of her here, even's an' nights an' meals, all alone in the house! I couldn't do it.'

'Liddy would come an' stay home,' he suggested.

'Liddy Ann!' said Betty, contemptuously. 'What company'd she be, I'd like to know? Besides, it ain't company mother wants. It's me.'

Cassius struggled dumbly with this for a few minutes, and disbelieved the whole matter.

'Why, the whole world wouldn't be married if they was like you!' he cried.

'That's just it!' flashed Betty, 'but they ain't like me. Mother is my mother, an' not theirs. She's different, I tell you, Cass. You're selfish, an' you want me to be selfish, an'—'

She broke down and cried helplessly on his coat sleeve.

'There, there,' he said, soothingly. 'You needn't marry me—at least to-day you needn't, if you won't cry, Betty.'

The man sighed, wearily but very tenderly, and looked above her bright head, away over the meadow, all the joy gone out of his eyes. He patted her shoulder as he would soothe a child.

'There, there, dear,' he said; 'we won't talk any more about it now.'

One eye, blue as the print gown, was shown to him.

'You ain't angry, Cass?'

'No,' he answered, 'no angry, of course. Only disappointed again, an' hurt—I'm hurt, Betty, because

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—you may not know it even—but you don't love me enough. You don't—'

He loved to hear her protestations, but he sighed as he listened. For six months now, ever since the sleighing party in February, he had been listening and arguing and going beaten from the field. And at that moment he loved Betty more desperately than ever. He thought it all out for the thousandth time as he went across the starry fields where the dew was hardly dry. Mrs. Warner, a little invalid with a life of hard work behind her, had been a widow for but a year, and she and Betty had clung to the big farm and had been all the world to each other until that sleigh-ride party in February. Betty would never leave her there alone—he faced that at last and found no alternative. And for him to sell his own rich strip of land and come over to the hilly, stony stretch known as 'Warner's place' meant only years of needless, profitless toil for them both. There was a dejected droop to the strapping young shoulders that smote his mother's heart as he passed the dairy window.

'Cassius!' she called. 'You come here!'

He stood in the low doorway, fanning his flushed face with his hat, and looking at her with a smile in his eyes. She was a nervous, quick-moving woman, and her keen eyes read his face.

'I've been thinkin',' she said, briskly.

'What, mother?' asked Cassius, leaning in the doorway.

'Why don't you buy the Bitley corner, an' fix up that house some, an' hev it ready—'

'Bitley!' cried Cassius. 'Is he willin' to sell?'

Mrs. Holmes nodded.

'Mis' Bitley was just here,' she said. 'Says they're going to California. Jake says they're gettin' old for this climate. She says he'll sell.'

Cassius straightened himself, his eyes shining. 'I'll go right an' see him,' he said. 'I guess he'll sell cheap if they want to go right off.' He hesitated for a moment. 'You know what I want it for?' he asked, shyly.

'Betsey Warner,' guessed his mother, bluntly.

'If she'll ever leave her mother,' he admitted.

Mrs. Holmes put back her hair with the back of her hand.

'So that's it?' she said. 'Well, that's all right. Them kind makes the best wives. Cass, you go an' see Bitley.'

The Bitley corner, adjoining the Holmes farm, was five acres of garden, with a snug, new, little frame house under two elm trees. Mrs. Bitley's daughter, lately home from 'town,' had introduced some bits of lattice and a wider verandah, and strips of flowers, and even a short gravelled drive, and the place had called alluringly to Cassius many a time as he had driven by to the village. As Mrs. Bitley showed him the house, he heard not one word that she said, or learned whether the cistern was filtered or the cellar dry; he only knew that Betty by the window, and Betty in that corner, and Betty on the porch, would be advance revelations of heaven. And as for Betty among the flowers, gathering salvia, transplanting pinks, tying up roses—the mere thought was a decision. Cassius would have the Bitley corner.

'Hev they got much garden truck this year?' inquired his mother, when he told her. 'What they got besides spare-grass?'

'Oh—some beans,' said Cassius, vaguely. 'Mother, don't you think the house'll furnish up real well?'

'It ought to,' said his mother. 'How's their peas look?'

'Don't b'lieve I noticed the peas,' confessed Cassius.

'Roof leak any?' demanded Mrs. Holmes.

'I didn't see it leak any,' replied Cassius, absently.

'Nice porch they've got. Rose bush right in front.'

Mrs. Holmes regarded him silently.

'You'd best get into that house as soon as ever you can,' she said, dryly.

In a fortnight the Bitleys were gone, bag and baggage, and Cassius stalked through the sunny, empty rooms, his face shining. Betty did not know yet that the house was his, and Betty was as steadfast as ever

in her decision. Still, the possession of the house made him feel like a lion of strength, and that night he went whistling up the road to Warner's place, his heart as light as if she knew and rejoiced with him.

'Mis' Warner,' he said, appearing in the kitchen door when Betty and she were drying the dishes, 'can Betty go to town with me to-morrow? I've got to buy some things, an' I need her advice.'

'Course, Cassius,' said Mrs. Warner, cheerily. 'I want a new quart dipper, anyways. She can fetch that out.'

'It's ironin' day,' objected Betty.

'The clothes can lay till next day,' said Mrs. Warner, 'jest as well as not. You go on.'

Mrs. Warner looked at Cassius smilingly.

'Betty's too careful o' me,' she said. 'She ain't like some girls. She makes a baby out o' me.'

Cassius' heart suddenly bounded. Oh, he thought exultantly, couldn't Betty see? Her mother wanted to be her mother—not some one of whom Betty took care!

He called for Betty next morning when the world was a riot of singing birds, and the dew-white fields were stirred by the early wind. They droye down the long shady road between the soft meadows, and Betty in her little print gown, with a pink rose in her hat, sat primly in the old phaeton, half dreading to hear Cassius return to the magic subject, half troubled that he did not. But all the three long, fragrant miles to town, even past the door of Bitley corner itself, Cassius talked on tranquilly of rye, and the new colt, and the new henhouse; and little Betty listened, and stole shy glances at his strong, brown fingers on the lines, and her heart beat and then ached at his impersonality. It is a terrible thing, Betty felt suddenly, when one whom we love ceases to talk to us about ourselves!

In the village Cassius drove straight to 'the store,' and the quart dipper having been duly selected, they went upstairs where the harness and furniture were kept.

'I'm goin' to get some household goods for a relation o' mother's,' Cassius had explained, truthfully enough, 'an' I ain't no hand at it. So I thought if you'd tell me—'

As it chanced, Si, the storekeeper's man, had just bought a farm of his own, and had given up his place as clerk, porter, and bookkeeper to a strange new factotum, who settled in his own mind that Betty and Cassius were bride and groom. And to little Betty, first embarrassed, then shyly amused, came at last the unwilling consciousness of how supremely sweet it was to be so mistaken. And so as they considered and weighed the durability of carpets and dining-room table she half let herself pretend that it was true. To put a tell-tale question, she even waited until the factotum's back was turned, that he might not know that he was wrong.

'I wish,' said Betty, then before a fat brown chair, 'that I knew the sort of house these things were going in, Cass. I could tell so much better about them.'

'Why, it's the Bitley place, you know,' said Cassius, well knowing that she did not know.

'It is?' said Betty, startled. 'Have they sold? Oh, I'm so sorry.'

'Why?' asked Cassius curiously.

'I like that little house,' said Betty. 'I always wanted mother to sell the farm an' buy it. It's plenty big enough for us two.'

Cassius suddenly bent to see what the springs of a rocker were like.

'Yes,' he said in a muffled but strangely exultant voice, 'it's big enough for two!' and beamed sunshine on the returning factotum, in pure joy.

In an hour everything had been selected—simple things of matting and willow, such as the little store afforded and Betty's good taste commended. Betty sighed as they picked their way among the kegs and barrels to the door. She sighed again as they took their places in the old phaeton and turned homeward.

'What's the matter?' asked Cassius, as they drove down the shady street.

'Nothing,' said Betty shamelessly.

'Little tired?' suggested Cassius, longing to take her in his arms.

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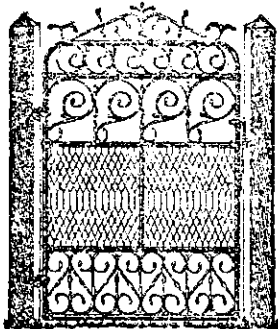


Fig. 41

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Betty shook her head.

'No,' she said. 'But I was thinkin'—it seemed most as if—'most as if—'

'What?' said Cassius, wild to hear her say it.

'Most as if we had bought those things,' ended Betty lamely.

'Why, so we did!' cried Cassius, laughing happily, and Betty thought, a little heartlessly. She was silent on the homeward drive, and Cassius went back to the subject of new colts and rye and hen-houses.

'Mother and I are goin' to get things all settled for 'em,' he said, as he left her at the gate. 'I'll come over for you in a day or two to take a look at the house. Will you?'

Betty nodded.

'Some afternoon,' she promised.

At odd hours Cassius worked rapturously away on the house at Bitley's corner, laying carpets, unpacking furniture, hanging curtains, as if the world had to be made in six days. Mrs. Holmes came over and advised, but she and Cassius did not arrange the furniture. That was Betty's share.

Betty came at his bidding one golden afternoon, when by his own confession Cassius was too busy to accompany her. So he waited in the meadow until the little figure in its blue sunbonnet had toiled along the road to the Bitley house and disappeared within doors. Cassius never could quite remember how he spent those hours, but they passed some way, and he forced himself to stay away until, when the shadows slanted, he saw her appear on the porch ready to go home. Then he raced along the road, hailed her merrily, and bade her go back and show him what she had done.

The doors and windows of the little house stood open to the sweet droning airs of late afternoon. The blossoming bushes in the garden sent sweets to all the rooms as Cassius and Betty walked through them. Betty had acquired a certainly little housewifely air that was almost possession, as she showed this arrangement and that makeshift with an adorable pride in her handiwork.

'I put the dining-room table here, and drew the curtain away back,' said little Betty, 'so they can look over the garden at meal time. Will they care to look over the garden, Cassius?'

'Yes—they'll care,' announced Cassius soberly.

'Are they a family?' asked Betty curiously. 'Are they old people?'

'There are only two of them,' said Cassius, 'an' they ain't old.'

'I thought they weren't,' said Betty. 'I saved the splint-bottomed settee for the porch. You can see the moon come out o' your cornfield from there. Will they care about settin' there to watch it?'

'Oh, yes—yes,' said Cassius, 'they'll care.'

Betty sighed.

'I don't believe I'll ever want to come here after they get settled,' she said.

'Oh, pshaw!' said Cassius, 'we'll be here often.'

Betty said nothing, but her heart ached as it had ached that day in town. Oh, she thought, miserably, Cassius didn't see—he didn't see!

They went out the kitchen door, and Cassius locked it and gave her the key.'

'Have your mother come over an' look at it, if she will,' he said. 'I won't go up home with you—I'll hev to go for the cows to-night. Tim's gone to town. Much obliged, Betty. Good-night.'

Betty went down the road alone, carrying her sunbonnet, her hand on the key in her apron pocket. Her throat ached, and something stirred and beat in her heart, and would not be quieted. For the first time in her life she felt unwilling to go home. She stopped at the top of the hill and looked back on the Bitley cottage, moving the key in her pocket. The simple joy of settling the tiny rooms would have been enough to teach her the ways of some of the rest of the world, of whose sweetness she had never dreamed. But the fact that they had chosen the things together—she and Cassius—and that she had arranged them for him, and that they had gone over the house together, made the lesson tenfold plainer and sweeter. For the first time these simple human joys that are in the

world allured and possessed her, and she sped down the hill toward home, a blinding mist of tears in her eyes.

'I've got to do it,' she said over and over. 'Some things are wrong an' some are right—I do' know. I'll tell mother, an' then I've got to do it. Only—seems as though Cass don't love me any more. Maybe he's tired waitin'.'

The front hall door stood open, and Betty went in and straight through to the kitchen to find her mother. Her head was erect, and there was a light in her face and a new light in her eyes. In the passage she heard voices, coming from the kitchen—her mother's voice was raised in earnest talk with a neighbor. Betty stopped, spellbound, at her words:

'Yes,' her mother was saying, 'Betty, she's a dutiful daughter. An' I don't see but she's just as good a girl as them six Stanford girls. Yet every one of 'em is married off. I do' know—Betty don't seem to take to the idea o' marryin'. I get afraid that I'll hev to die some time an' leave her alone.'

The shrill tones of Mis' Slocum, from the mill, were raised in reply, but Betty did not hear. With a bewildering gladness of understanding breaking upon her, she turned and sped out of the house, and across the fields, still warm in the late night, down to the stile by the lane.

Cassius was coming—she knew that he would be on his way home, and she could hear the tinkle of the Jersey's bell. Betty let down the bars and stood there, all the meadows and all the world swimming in the gold light of the evening sun. It shone upon her happy face when Cassius came up the lane between the wild rose hedges and saw her waiting for him. With glad heart and quickened step he came to her.

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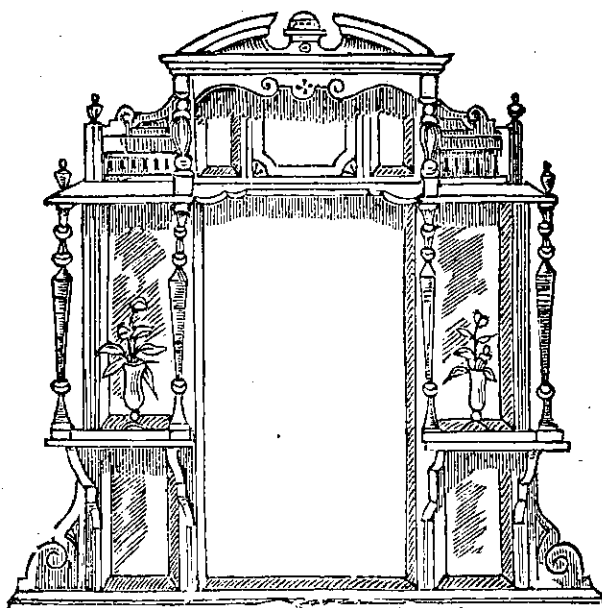
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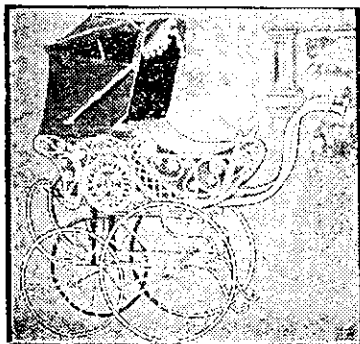
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'Mother, haven't we any saints? The Catholics seem to have so many.'

Mrs. Stewart dropped her embroidery into her lap and looked at her little son, the slow color rising in her cheeks.

'Why, Archie dear, what do you mean?' she questioned in surprise. 'The saints do not exclusively belong to any church.'

'But we never ask their help, like the Catholics do,' the boy persisted. 'And—and they have the Virgin! There's a beautiful white marble statue of her in St. Leo's Church and there's always flowers before it and lighted candles and—'

'Archie Stewart! What took you to St. Leo's Church?' his mother demanded sternly, all the soft color dying out of her cheeks.

'Why, I went with Billy Andrews. He was taking a basket of flowers for the Sisters to put on the altars. Ah, mother, it was all so beautiful!' he went on with shining eyes. 'There were statues of so many saints. Billy told me their names, but the beautifullest one of them all was the Virgin. Billy's father is sick, and before we came away Billy lit a candle and knelt down before her and asked her to make his father well. She seemed to smile down at him as if she understood. I wish we had a statue of the Virgin in our church,' he concluded wistfully.

Mrs. Stewart wisely refrained from making any reply. She was more disturbed than she cared to admit. This dreamy little son of hers had developed some strange notions.

His passionate admiration for the 'doers of valorous deeds' had at first been a source of amusement to his father and herself, but of late she had in a gentle way tried to discourage his extravagant devotion. This new interest to one of his temperament was rather alarming.

'This magazine contains a splendid description of Napoleon; shall I read it to you?' she asked presently, anxious to divert his attention.

For a moment his eyes lighted, then he sighed. 'I—I'd rather hear about the Virgin,' he said slowly. 'She was greater even than Napoleon. Why, she was the Mother of God! Think of that, the Mother of God!'

Mrs. Stewart forced herself to smile indulgently, humoring his childish whim, but she was really alarmed.

'We will visit the art gallery, perhaps to-morrow,' she said gently. 'I did not know my little boy was such a lover of art,' she added, smiling.

But the nude marble figures did not appeal to the boy. He stood for a long time before a life-size bust of George Washington, his face luminous with the old hero-worship.

Mrs. Stewart congratulated herself upon her wisdom in bringing him here, where, while feasting his eyes on the chiselled features of dead and gone heroes (his vivid imagination supplying the local color), he could worship to his heart's content the brave men he so passionately loved. But in the midst of her self-congratulatory thoughts she became conscious of a painful shock. 'He was the father of his country,' she heard him murmur, 'but she was the Mother of God!'

When Mrs. Stewart related the story of Archie's new infatuation to her husband that night, she met another shock, one so totally unexpected that she felt stunned mentally and physically.

A wave of apoplectic color swept over John Stewart's face as he listened; then slowly receded, leaving him quite pale. 'I have never told you, Ethel,' he said a little thickly, 'but—I—I was raised a Catholic.'

'John!' was all his wife had strength to say.

'Oh, I know your father would turn over in his grave if he knew you had married a Catholic!' John said a little bitterly. 'But don't look so frightened,' he added. 'The world and its money-getting has too deep a hold on me now for me to be anything but the suave, gentlemanly money-grabber you know so well.' And, putting on his hat, John Stewart, restless, unhappy, dissatisfied with all the world, but particularly with himself, strode off to his club.

The old friendly relation between husband and wife seemed to have vanished, and in its place was one of constraint.

The subject of religion was never mentioned, but each knew that it was uppermost in the other's thoughts.

Stewart entered heart and soul into business, spending most of his spare time at the club smoking long, black cigars and frowning into space, while his wife rushed feverishly from one social function to another, finding nowhere the contentment she sought.

So Archie was left much alone with his books, his pictures, and his long, long thoughts. Because of a peculiar delicacy, which had followed him from babyhood, he did not attend school, like other boys of his age, but had a tutor for a few hours every day at his own home.

'It's a poor mite of a lonely he is,' thought Nannie, the parlor maid, and in the kindness of her heart, in spite of her many duties, found time to amuse the lonely child, winning his deep affection and finally his confidence.

He had been looking forward eagerly to Washington's Birthday as a day to be marked with a 'white stone.' Mrs. Stewart had intended taking him to a matinee where the life of Washington was vividly portrayed in very life-like moving pictures, but a social engagement, which she remembered at the last moment, prevented her going. So Nannie was sent instead, and a very pleasant afternoon it proved to her as well as her little charge.

Upon their return home Archie went to his room and stood for a long time before the flag-draped picture of Washington. 'You were a great man,' he said, 'and this is your birthday.'

He remembered suddenly one day when he had gone for a walk with Nannie how they had stopped at a church, and she had taken him in to see the crib. He remembered, too, that his mother was quite angry when he told her about it. Nannie lit a candle, and when he asked her why she did it she replied: 'In honor of our Lord's birthday.'

There was a box of Christmas candles in his desk. He would light two candles and place them before the picture.

There was only one candlestick on the mantel, and that had been placed there merely as an ornament. A heavy, ornate affair, in which the tiny pink candle wobbled foolishly; but it burned bravely enough, and he was content at least for a little while.

While he stood gazing up at the unchanging pictured face a sudden discontent seized him; it was all so cold and so—so tame.

He wondered if he ought to kneel down, but the thought of kneeling to a mere creature was distasteful. He sighed disappointedly. 'If I only had a picture of the Virgin,' he thought wistfully.

The candle suddenly spluttered, and stooping to straighten it, the handkerchief in his breast pocket came in contact with the flame. It burst into a blaze as he snatched it from his pocket, and he stood holding it out with both hands, not knowing what to do with it.

'Nannie! Nannie!' he called in a terrified scream.

But it was his mother who came in answer to his cry, snatching up a rug as she ran.

'My darling boy! What happened?' she cried, holding him fast.

'They light candles before the Virgin's statue on her feast day,' he sobbed brokenly. 'We haven't any Virgin or saints, so I lit a candle, 'cause it's Washington's birthday, you know, and—'

A muffled ejaculation from the doorway made them both start and turn. 'You shall have a statue of the Mother of God—and as many saints as you wish,' Mr. Stewart said in a low, determined tone, striding forward and taking the hand of his little son in a grip that hurt. Then, turning to his wife, added, with a look she had never seen on his face before: 'I am going back to my Church, Ethel! My son shall have his birthright.'

Archie and his mother made their First Communion on the same day.—*Young Catholic Messenger.*



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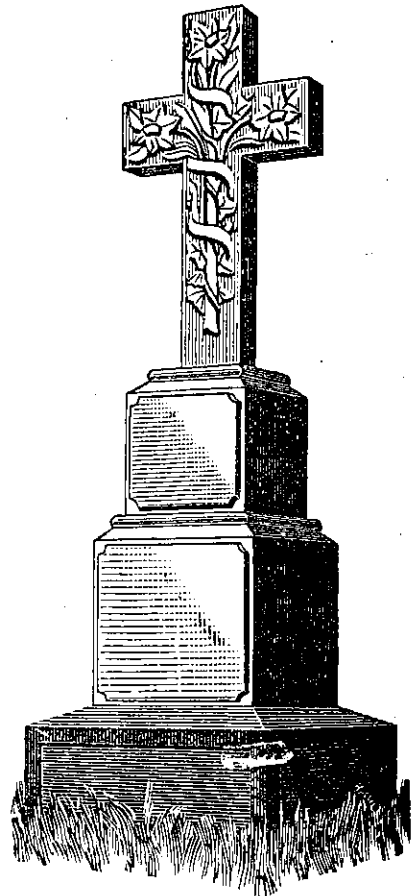
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FATHER HOLBROOK ON HIS TRAVELS

INTERESTING VIEWS AND DETAILS

Very Rev. Henry F. Holbrook, Adm., St. Patrick's Cathedral, Auckland, New Zealand, arrived in his native Wexford a few days ago to spend a portion of a well-earned holiday with the members of his family in the town (says the *Wexford People*). Father Holbrook has been eleven years in Auckland, and a short time ago was appointed Chancellor of that diocese. He was cordially welcomed by many old friends, both clerical and lay, in Wexford. During the week a *People* representative had the pleasure of an interview with Father Holbrook, and in reply to the expressed wish that he would enjoy his holiday, Father Holbrook said:

'Surely you need never ask any son of Ireland, especially a Wexford man, if he is pleased to revisit the land of his birth and the scenes of his boyhood. I am indeed delighted. Since January 17 last, when the Bishop and my brother priests, with some hundreds of the laity—Catholic and non-Catholic—assembled to bid me *bon voyage* at Auckland, I have had a splendid home trip, visiting Egypt, the Holy Land, Constantinople, Rome, through the Riviera to Lourdes, Ghent Paris, and London, a journey altogether lasting over fourteen weeks. I have received twelve months' leave of absence, and hope to return to New Zealand, via America, towards the end of the present year.'

In reply to a query as to the prosperity of New Zealand as a country, Father Holbrook said—Speaking generally, for many years past there has been a sustained wave of prosperity over the whole of New Zealand, especially the North Island, of which Auckland is the principal port. An instance of what this prosperity has meant is afforded by the fact that land in Queen street, Auckland, has been sold at £1200 a foot—one hundred pounds an inch!

'The prosperity of the country must attract many emigrants,' remarked our reporter. 'Naturally,' replied Father Holbrook. 'With the continued development of the land, not only have immigrants been attracted from other countries, but numbers come from the southern part of New Zealand to the more prosperous north. The country would bear ten times its present population, and the Government authorities are anxious to encourage immigrants of a desirable class. Skilled tradesmen will do well, but the unskilled worker will have to take his chance in the labor market just the same as he does at home, and if he does not like hard work it would be better if he stayed at home. The extension of trade through that part of Auckland is enormous, and is still steadily increasing. New ferro-concrete wharves to accommodate the trade are at present in course of construction, and when complete will, it is estimated, cost over a quarter of a million sterling. The municipal, as well as the Dominion Government is most up-to-date and progressive in every respect.'

'I believe women possess the franchise in New Zealand?' said our reporter. 'That is so,' replied Father Holbrook. 'Every person, male and female, over 21 years of age, possesses a vote, both municipal and Parliamentary, after 12 months' residence in the country. The result of the system is that we possess very solid, sound, progressive men in public life. The working classes have undoubtedly the preponderating power, and they exercise that power very well and very wisely in every respect. Owing to the extended franchise system is due the sound, democratic legislation for which New Zealand has been remarkable for years. It was one of the first countries to adopt compulsory land purchase, from which so many Land Acts have been copied. A scheme of old age pensions was passed years ago, the age limit being 60 years, and the pension ten shillings a week. The Government have also made a fair and honest attempt for the establishment of arbitration in the settlement of trade disputes.'

'What position does socialism occupy in labor circles in New Zealand?' asked our reporter. 'There is an element of revolutionary socialism, which strove

to engraft itself on the labor movement, but the attempt was an absolute failure. This failure was due in great measure to the broad franchise, the democratic Government, the sound commonsense of the people, and taking matters all round, I believe it is true to say that the working classes are fairly satisfied with their lot. An eight-hours' working day has been established by law in all trades, except those to which it obviously could not be applied. The usual working hours are from eight to twelve, with an hour for lunch, and from one o'clock until five.'

Asked as to the prospects of employment in New Zealand, Father Holbrook said there is a well-known distinction in New Zealand, as in other countries, between the unemployed and the unemployable. Any man who wants work can get it in New Zealand, but unemployables are found in every country—always looking for work and praying that they may never get it.

'The Irish in New Zealand,' said Father Holbrook, 'whilst excellent citizens, loyal to the country of their adoption, nevertheless retain their love for the Old Land, and are all staunch Home Rulers. So far as I know they are doing very well. I am sorry to note by the recent census that the population of Ireland has decreased during the last decade by over 68,000. It is, indeed, very sad, and I presume emigration mostly accounts for this. Why, with the bright prospects and improved conditions that we may reasonably expect in the not far distant future under Home Rule, one would have thought that the tide of emigration would have ceased—at least to a considerable extent. All things considered, I think our people will do as well by staying in the Old Land in the future—whatever about the past. Of course the need for priests and nuns from Ireland still exists. It is true the numbers of vocations amongst the young New Zealanders and Australians are, thank God, increasing, both for the priesthood and for religious life. Flourishing colleges exist in Manly and Springwood, training students for the Australian priesthood, and at Mosgiel and Greenmeadows for the New Zealand priesthood. Large numbers of Australian and New Zealand ladies have been professed and many more are in the novitiates of the various religious communities, training especially for the noble work of teaching in the primary and secondary schools. All the communities, especially the Sisters of Mercy, will welcome as many suitable young Irish ladies as will volunteer for the glorious work of the Christian education of the children of the exiles of Erin. I know of no more necessary and sublime work for any young lady with a true vocation than that of a Sister of Mercy in New Zealand. The Marist Brothers are doing splendid educational work among the Catholic boys.'

Father Holbrook, on being asked as to the progress of the Catholic Church in New Zealand, replied—'The Church is progressing very favorably in the four dioceses. In Auckland city, I should say, the words Irish and Catholic were almost synonymous terms. In New Zealand generally Catholics represent one-seventh of the population, and in Auckland one-fifth. Dr. Cleary, the distinguished Wexford Bishop, is a real champion for Faith and Fatherland under the Southern Cross. As you know, he for twelve years ably edited the *New Zealand Tablet*, and now more than ever woe betide the one who, by voice or pen, attacks the fair fame of Ireland, or the principles or practices of our Holy Faith. In such circumstances, Dr. Cleary gives his opponent cause to regret having drawn him out. Under his able guidance, in two years a sum of about £40,000 has been spent on new schools and convents. Among the Maoris, who are morally and physically a very fine race, there are many Catholics. The total Maori population would be about 30,000, and of that number I should say five thousand are Catholics. They are a fine, brave, generous race, and many prominent men in New Zealand to-day, including Sir James Carroll, who acted as Prime Minister in the absence of Sir Joseph Ward, and the Hon. Mr. Ngata, B.L., are of Maori descent.'

In the course of further conversation Father Holbrook paid a high tribute to the work of the H.A.C.B.

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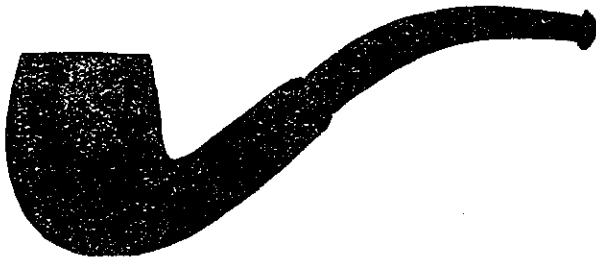
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Society in New Zealand. Over twelve thousand people attended the last St. Patrick's Day demonstration, when interesting displays were given by the children of our Catholic schools, the monetary proceeds being devoted towards the schools' fund. It will be of interest to Wexford men to know that in Waverley, New South Wales, there is a monument to the heroes of '98. It is a massive memorial thirty feet long by twenty-seven wide, and bears the inscription—'In loving memory of all who dared and suffered for Ireland in 1798,' and the names of Father Murphy, Lord Edward Fitzgerald, Henry Joy McCracken, Wolfe Tone, Robert Emmet, and Michael and Mary Dwyer.' That the Irish are to be met with the world over is a generally accepted fact, but it has been Father Holbrook's pleasure to meet with his fellow-countrymen and women in many remote and unexpected places. At Colombo he found a convent of St. Brigid conducted by the Sisters of the Good Shepherd, who educated some hundreds of native children. The community consisted of six Irish nuns, two of whom were from Dublin, one from Kilkenny, and two from the West of Ireland. Coming out of a church in Constantinople, he met a Little Sister of the Poor, and mustering up his best French entered into conversation, asking if there were any Irish Sisters in the community. To his surprise he was answered with a delightful brogue—'Yes, Father; I am from Belfast, and there is also another Irish Sister in the community.' In Rome the Irish Christian Brothers conduct a night school for the boys of the Eternal City, and there are as many as 543 pupils enrolled on the register. On reaching London Father Holbrook had the pleasure of renewing his acquaintance with Mr. Joseph Devlin, M.P., and Mr. Richard Hazleton, M.P., whom he had met during their Australian tours. He also met Mr. John E. Redmond, M.P., the leader of the Irish Party, and Mr. Peter Ffrench, M.P. for South Wexford, and had an opportunity of being present at debates in the House of Commons on two occasions.

HIS FIRST VISIT TO IRELAND

RECOLLECTIONS OF FORTY YEARS AGO

I could never forget the day I first set foot on Irish soil (writes the Rev. Harold Rylett in the *Irish Weekly*). In 1874 I had accepted an invitation to spend a summer holiday with a college friend, who had become the Minister of the Nonsubscribing Presbyterian congregation of Warrenpoint, Co. Down, the Rev. Wm. McCullough. I crossed from Liverpool on the night of the 11th of July in a boat for Newry. The accommodation was not what it is to-day, so I suppose that was the reason why some of the passengers sat up all night.

A Catholic priest and myself were among the number. I remember that the priest seemed to keep himself somewhat aloof, and that I was consumed by a great desire to make his acquaintance. He drew me somehow. He was an older man than myself, and of a pleasant countenance. I made an overture of some sort, and was highly gratified to find it cordially welcomed. I have a very vivid recollection of several hours' delightful conversation. My companion was a man of large culture, broad mind, and amiable disposition, and responded readily to my many requests for information. I was but a youngster of three and twenty, and I remember that I thought it extremely kind of the good priest to give me so much of his company. I have often wondered since who he was. Before we parted he uttered some words that made one of the profoundest impressions upon me that I have ever experienced.

No Man's Enemy.

We were preparing to go ashore at Warrenpoint, and we shook hands, and I said something in acknowledgment of the pleasure he had given me, and added—'I have enjoyed our conversation very much indeed, though we are supposed to be enemies.' 'I am no man's enemy,' he said. The words were spoken very quietly,

but with a solemn earnestness that positively thrilled me. I experienced the sort of shock that a sudden blaze of light gives. For months past I had been listening to learned professors talking about Christianity, and reading many books on the same great subject, but here it was all summed up in five words and a handshake. It was the first time I had ever spoken to a Catholic priest; but I have never ceased to be grateful to that good man, for his words, 'I am no man's enemy,' made clear to me the reality of Christianity, and determined, I have no doubt, the respectful attitude of my mind towards the Catholic priesthood in later years.

I lost my companion in the crowd on the Quay, and was cordially greeted by my old college chum.

As we turned in the direction of his lodgings, I found myself gazing upon the most extraordinary scene I had ever witnessed, and listening to the most fearful din I had ever heard. A wretched little procession of men and boys was moving along the middle of the thoroughfare. Some were making a horrible screeching noise with what I thought must be penny tin whistles, but proved to be fifes. Several were rattling away with great energy at kettledrums, while one stalwart young fellow was pounding a big drum with tremendous vigor. The way was kept clear for the procession by a great number of constabulary, carrying rifles with—such is my impression—fixed bayonets.

'Good heavens!' I said to my friend; 'what on earth is all this row about?'

'Oh, don't you know?' he replied, with a peculiar smile. 'It's the Twelfth of July! And these people are demonstrating in support of Protestantism.'

I watched the passing of the procession with feelings of astonishment, curiosity, and—compassion.

I have seen bigger things since in connection with the wonderful Twelfth, of course; but my Orange friends must forgive me if I say that my measure of Orangeism has ever been that absolutely ludicrous spectacle with which I was greeted the moment I set foot on Irish soil on July 12, 1874. These were the two first but lasting impressions that I have of Ireland:—'I am no man's enemy,' and 'The pitifulness of Orangeism.'

John Mitchel.

This first visit to Ireland was notable to me further for the fact that it was then I came in contact with John Mitchel. He had come home—an escaped convict and liable to arrest—but it was so evident that he had but come home to die that the authorities left him alone. I can see him now, on the platform of Portadown railway station—a slight, square-built man, sad and haggard of face—a broken fighter. I gazed upon him with profound sorrow, for it was evident that he was a dying man. What an awful difference between the Mitchel that I saw and the man whose portrait as a younger man I have before me! The old engraving shows me a fine intellectual countenance—not unlike that of John Dillon in the Land League days! It was during this visit, too, that I saw John Martin, and I have a clear recollection of his earnest, thoughtful face, his pointed grey beard, and his bowed form. It was during this visit also that I caught the spirit of Irish Nationality. An old friend of my host—Mr. Glenny, I think his name was—a member either of the Nonsubscribing Presbyterian congregation of Warrenpoint or of that of Newry, took me in hand. He urged that, as self-government was the surest way to the development of high individual character, so it was the surest way to promote the best type of national character. He urged also that self-government was the truest economy, and illustrated his argument by a reference to Newry and its waterworks. The cost of getting through the British Parliament the necessary Bill for the construction of the works, he said, was as great as the cost of the works themselves. So that there were Protestant Nationalists in and about Warrenpoint and Newry in 1874.

At the World's End.

Another incident in connection with this, my first visit to Ireland, and one that, interesting though it was, had completely slipped from my memory, was

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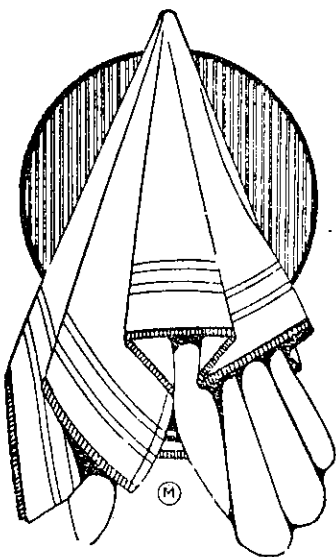
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vividly recalled to my recollection by a circumstance that occurred a generation later—viz., a few years ago. I was in Melbourne, Australia, in 1906, on journalistic business connected with the *Tribune* newspaper, and was very agreeably surprised 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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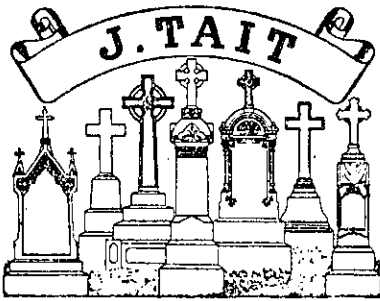
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generally recognised that science, which Renan staked his life would take the place of Catholicism in France, had signed its own death warrant as a candidate to replace in man's heart God the Almighty, the Ultimate, the Absolute.

Turning from France to his 'own dear native land—England,' Father Vaughan said he did not feel very hopeful about its 'otherworldliness.' There seemed to be almost a revolt against the supernatural. Instead of churches filling, he found these churches emptying: some had been converted into mansions for the rich, while not a few chapels had been changed into picture theatres or music-halls. No pains had been spared, and every device had been sought, to make the churches and chapels of the people attractive, but the spell had not worked. The churches were as empty of worshippers as nurseries were of children. Referring to Liverpool, with its increase of population of 45,000 during the past decade, he asked how many new worshippers

to the churches had that increase brought? It had brought a shrinkage, and but for the Catholic contribution the actual falling-off in the church-going people of Liverpool would amount to-day to more than 20,000. In the South of England religion was a greater failure still. Never were the Anglican clergy so splendidly zealous and self-sacrificing as to-day, but never was the non-Catholic community so indifferent and apathetic to the appeal that was being made to them. They were getting deaf to all sounds but to those telling them of the two performances nightly at the local hippodrome or the picture show.

Father Vaughan concluded with a strong and eloquent appeal to the Catholic young men of Great Britain by no means to lose heart from what they saw around them. The state of things in England to-day was not so bad as it had been in France ten years ago. France was reviving from the ashes. England needed only being kindled into flame.

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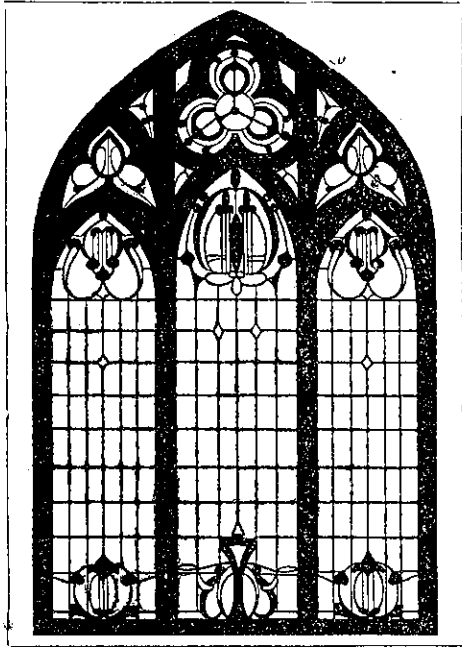
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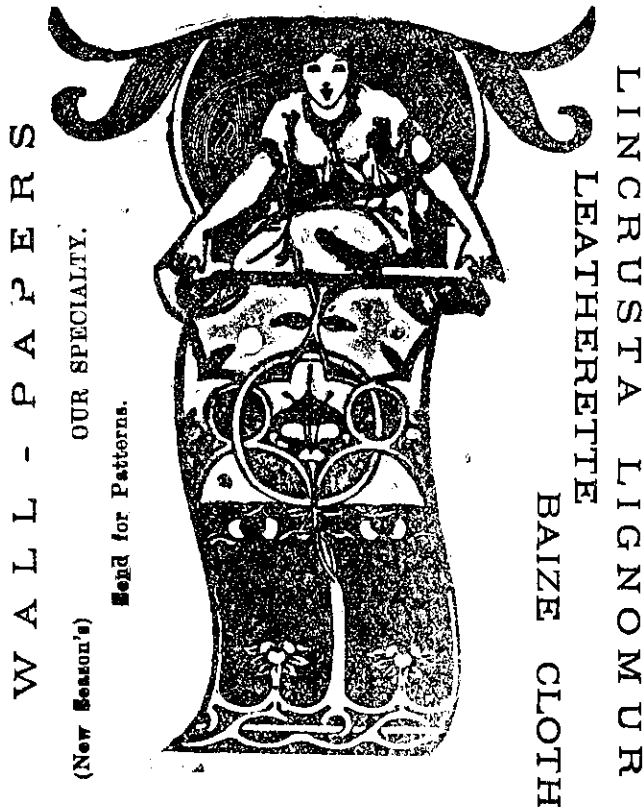
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Current Topics

Cardinal Manning's View

An esteemed Queensland correspondent furnishes us with the following quotation, which is particularly apropos to the present controversy on the education question. 'Cardinal Manning,' he writes, 'argued thus: "All who pay rates ought to share in the benefit of the rates. To compel payment and to exclude from participation is political injustice. And to offer participation upon conditions known beforehand to be of impossible acceptance, is wilful and deliberate exclusion."' The bearing of this observation, as Captain Bunsby used to remark, lies in the application of it; and its application to the action and attitude of the Bible in State Schools League is sufficiently obvious.

The League's Inconsistency

It is as true in this year of grace 1913 as it was in old Samuel Butler's day that

We are best of all led to
Men's principles by what they do.

The representatives of the Bible in State Schools League have made many fair professions of fair principles, but they have fallen woefully short of justice and straightforwardness in the application of them. Here is a glaring specimen of their inconsistency, and one, too, in connection with what they profess to regard as a fundamental 'principle.' In one of his latest speeches, delivered the other day at Christchurch, Canon Garland is reported (*Christchurch Press*, June 9) as laying it down, quite rightly, that this matter of the religious education of the children is a parental question. 'We are going to stand or fall on this system,' declared the speaker, 'that the parents shall be free to have the right to control the moral and religious training of their children. They have also got a practical right because they are paying for it.' The same perfectly sound principle was enunciated in the course of the agitation which preceded the granting of the referendum in Queensland. Dr. Donaldson, Anglican Archbishop of Brisbane and head of the Bible League in Queensland, declared at a public meeting in Brisbane: 'The proposals of the Bible in State Schools League are just, because they are founded on the unassailable principle that the parent has the right to say whether the child shall be brought up with religion or not'; and further affirmed 'that the bedrock of the whole question was that what the parent wishes should be the law of the teacher.' (*Brisbane Courier*, September 18, 1906). We rise to ask the very natural question: What provision is made in the League proposals for the application of this principle to the case of Catholic parents, and of Jewish parents, and of Unitarian parents? And the answer is, None whatever. The Jewish parent is told that if he cannot accept the Bible lessons on the Crucifixion and Resurrection of Christ—which are to him sheer blasphemy—he must make provision elsewhere for the religious teaching he desires, and pay for at his own expense, besides bearing his share of the cost of the League's scheme. The Unitarian parent is in like case. As is well known, Catholic parents, while willing to submit to State control—and therefore claiming State recognition—in regard to the secular teaching, desire for their children their own religious teaching and religious atmosphere in their own schools; and the League advocates—the men who are posing as the champions of the rights of parents—are forever telling us that this is the very thing they are out to prevent! Truly, consistency is a jewel—a veritable Koh-i-noor,—and one which may be looked for in vain in League actions and utterances.

Challenge and Counter-Challenge

Challenges on the subject of the Bible-in-schools question have been floating about somewhat freely of late. At the recent meeting in the Garrison Hall Dean Fitchett issued the following challenge to the teachers:

'Let the teachers appoint two of their most intelligent and most trusted teachers and send them as a Commission to inquire what the state of things was in Australia, and if they would be content to abide by the result the League would pay the expenses.' As we have already explained, this is an entirely useless challenge, for even if the two teachers returned perfectly satisfied as to the working of the system in Australia, it would by no means follow, from the teachers' point of view, that the system would work equally well in New Zealand, where the teachers are appointed, not as in Australia by a single central authority, but by elective local bodies, amongst whom religious bias would quickly make itself evident if the teachers were required to administer Bible lessons. In response to Dean Fitchett's challenge, Mr. John Caughley, President of the N.Z. Educational Institute, wrote as follows to the *Dunedin Evening Star* of June 24: 'As a teacher I willingly accept the dean's challenge, provided he will also abide by the result. In addition, I will challenge the dean to stand by his statement: "If the scheme advocated by the League required the teachers to teach religion he (the Dean) would not be a member of the League nor on their platform."' In a lengthy article in the *Star* of the same date—which we reproduce elsewhere in this issue—Mr. Caughley explains that in accepting the Dean's challenge he does not consider it necessary to visit Australia, but holds that the challenge can be answered here in New Zealand from official and reliable evidence—largely supplied by the League itself—already available. He then proceeds to make a categorical indictment against the League's proposals; and challenges the Dean to reply seriatim and without evasion to the points and charges made. More than a week has elapsed, but so far there has been no reply from the Dean.

*

In the leading columns of its issue of June 26 the *Star* makes a further suggestion on the subject. 'Our own suggestion,' it says, 'in respect to the Dean's challenge is that it could be accepted in spirit and be satisfied by a public debate between two accredited champions in the Garrison Hall of this city. Such a debate would arouse the keenest interest, would attract a great audience, and would be besides an intellectual treat. We have no authority for using his name in this relation, but if Mr. Caughley, a representative teacher both in the State and the Presbyterian Church Sunday schools, could see his way to champion the existing education system, and the Very Rev. Dean Fitchett take the other side, there need be no fear of lack of public interest.' So far there has been no response of any kind from anybody to this thoroughly sensible and pertinent suggestion.

A Weird Appointment

The Government have inaugurated the newly-opened session of Parliament by making five 'calls' to the Upper House, the new legislators being Mr. John Duthie, Sir W. R. Russell, Mr. C. A. C. Hardy, Mr. W. G. Nicholl, and Mr. William Earnshaw. In regard to the appointment of the four first named there is practically no serious criticism, and it is, we think, generally recognised that they are reasonable and legitimate appointments. The same can certainly not be said of the 'call' to Mr. Earnshaw. There is no law limiting the Government's power of 'call' to the Upper House; but it is generally understood that to be eligible for appointment to the Council a person should at least have some sort of standing with the general public, that he should, within a reasonably recent period, have taken some part in public life, or have rendered some sort of service, however modest, to the community, and that he should be well and honorably known as a good citizen. Mr. Earnshaw certainly does not fulfil all of these conditions, and it can hardly be said that he fulfils any one of them. He was returned to Parliament in 1890 and again in 1893 as a Labor member. But during the currency of the latter Parliament he deserted Mr. Seddon—one of the best friends that Labor ever had—and transferred his allegiance to Sir Robert Stout: and he was, in consequence, rejected with emphasis at

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the General Election in 1896. He has never since secured the confidence of any electorate, though he has made three attempts to do so. His last two efforts were in 1902 and 1905. Prior to the 1902 election he made a deliberate appeal to sectarian bigotry by raising the silly cry that the Public Service was 'stuffed with Catholics'—a cry which was effectually squelched by the *N.Z. Tablet*, which gathered careful and crushing figures from every part of the Dominion. In the 1902 election he was defeated by 444 votes; and in the contest for the same seat (Caversham) in 1905 he was defeated by 1730 votes. For the last eight years he has been altogether out of public life, following his avocation of brass-finisher. It cannot be, therefore, on the strength of his public career that Mr. Earnshaw's claim to elevation can be based. It was informally given out on behalf of the Government that it was as a representative of Labor that Mr. Earnshaw had been so honored. But, as we have mentioned, he was violently 'turned down' by Labor in 1896, when he was regarded as having betrayed the cause; and he has been neither directly nor indirectly associated with Labor for the past fifteen years. Little wonder that, as the Parliamentary reporter of the *Dunedin Evening Star* puts it, Labor is 'aghast' at such an appointment having been made professedly in its name and interest. Two other qualifications have been mentioned by the press as attaching to Mr. Earnshaw—viz., that he has been 'prominent in Druidic circles,' and that 'he is also an ardent Orangeman'—but these seem, to put it very mildly, somewhat inadequate recommendation for legislative honors. As we write these lines a later press message comes to hand intimating that 'It is stated authoritatively that the reasons which actuated the Government in summoning Mr. Earnshaw to the Council were his knowledge of parliamentary procedure and Labor problems.' With every desire to be charitable, we must confess that this sounds somewhat thin. A 'knowledge of parliamentary procedure' can hardly be considered essential to usefulness in the Legislative Council; and a working knowledge of parliamentary forms can surely be picked up by an intelligent member in the course of a session or two. As to a knowledge of Labor problems, scores of men could be found in the Dominion who are possessed of that qualification who have not been deserters from the Labor party, and who are not 'ardent Orangemen.' Age and experience may have mellowed Mr. Earnshaw's judgment and modified his natural intemperateness of speech and action; and it is certainly to be hoped that this may be so. But from the widespread criticism which this particular 'call' has evoked in the public press it is evident that there is a very general feeling that the Government have blundered.

A Lively Time in Sens

There is a fine old town on the beautiful river Yonne, about 60 miles south of Paris. This old town is blessed, or, if you like, cursed, with the rule of an active 'modern' Mayor. He is an important personage, for he is Mayor, member of the French Upper House of Parliament, and high official of the local Masonic lodge. It is quite unnecessary to say that he is, in the matter of education, a secularist, or as they say in France, a neutralist. In the matter of religion heaven knows what he is. Quite possibly he calls himself 'un bon Catholique'; such people so designate themselves sometimes. Anyway, he is an energetic man; and he wished to show his liberality and neutrality lately. He planned a grand children's festival for Sunday, April 20. He induced his brother-councillors of the municipality to subsidise the festival by providing music, refreshments, flags, and all the drapery necessary for a public meeting and procession. The procession of children, parents, and citizens was to start from the Town Hall and to proceed to an appointed camping-ground, where an oration was to be delivered by an illustrious orator invited from Paris. The subject of the oration was to be one suited to a 'laic and neutral' assembly. What was the camping-ground, do you think? Where was the oration to be delivered? Who was the orator chosen? What was the subject

with which children and parents were to be regaled? The meeting-place was the grounds of the diocesan theological college, violently invaded and taken possession of a few years ago by the 'neutral' French Government! The orator's platform was to be the predella of the altar of the beautiful college chapel! The orator was P. H. Loyson, son of the apostate Carmelite friar, Péré Hyacinthe, who made much noise in Paris thirty years ago, and who died recently a kind of agnostic or universalist! The subject of brother Loyson's address was 'The Catholic Faith!' Every circumstance of the festival was chosen to give offence to the Catholic people, that is, to the vast majority of the people of Sens.

*

But there happens to be a Bishop in Sens—not one of the old Government appointees. That made all the difference for Mayor Carnet and his projected '*Grande fête laïque de l'enfance*.' The Bishop, Mgr. Chesnelong, resolved to prevent as far as he could the enactment of a hideous scandal in his cathedral town. He issued a strong, vibrant appeal to his people. He denounced the double profanation that was planned to take place—the profanation of the beautiful college chapel and its sanctuary; and the profanation of a holier sanctuary still—the souls of the innocent little school children of Sens. He ordered the *Miserere* and the *Parce, Domine* to be sung after the parochial Sunday Masses and Vespers; and exhorted all decent Catholics, old and young, to avoid the Mayor's festival. Well, what was the result of the battle between the Bishop and M. Carnet, Mayor, member of the Upper House, lodge-master, and neutralist. This: Of the 1200 school children of the town only 200 were present; of the 200 little children of the First Communion classes only 3 attended; of the young men of the bands the majority refused to play; and even of the school teachers, who are directly under the thumb of an infidel officialdom, the majority were not there. So M. Carnet, in full Masonic regalia, was followed only by 200 children—the children of municipal and government servants afraid to make a stand. It was intended that most of the chapel should be reserved for school children; but it was occupied by a crowd who smoked, bandied rough jokes, and spat all over the place—these, the disciples of the coming Masonic and naturalistic 'civilisation.' It may be observed here that this highly intellectual audience was woefully disappointed with the orator and his oration. The crowd expected a low-down, vulgar attack upon the Catholic Church. Instead, they saw before them a refined Parisian, reading in literary French an essay, to them unintelligible, on 'Comparative Religions.' But, clearly, the refreshments, provided by Mayor Carnet and the Council at the public expense—everything is done by the new benefactors of humanity at the public expense—made up for other disappointments; for the Masonic journal stated, on the following morning, that the festival was '*au delà de toute espérance*'—'beyond all expectation.'

*

'Here, in this scandal of Sens,' says M. J. Rockafert, of the *Univers*, 'you have present-day France in miniature. On the one side you have France Masonic, secularist, pretendedly neutral but boldly aggressive—represented by Mayor Carnet and his following of Masons, Radicals, and Socialists. On the other, you have France Catholic and conservative, working for law and order, for religion and the Christian virtues—represented by Mgr. Chesnelong and the vast body of the people, sound at heart, and ready to follow the strong, bold, outspoken leader when and where he appears at their head. On the one side you have a godless clique of intriguers, trying to seize upon other people's children in order to school-manufacture them into the tools and machines of an infidel government. On the other side you have the parents, the divinely-given guardians and guides of those children, anxious to exercise their liberty in bringing them up according to their own way, in their own faith and principles.'

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DEAN FITCHETT'S CHALLENGE TO THE TEACHERS

THE PRESIDENT OF THE INSTITUTE'S REPLY

The following reply by Mr. John Caughley, President of the N.Z. Educational Institute, to Dean Fitchett's challenge to the State school teachers, appeared in the *Dunedin Evening Star* of June 24:—

'This article proposes to meet the following challenge, made at a public meeting in Dunedin under the auspices of the Bible-in-Schools League:—

'Let the teachers appoint two of their most intelligent and most trusted teachers and send them as a Commission to inquire what the state of things was in Australia, and if they would be content to abide by the result the League would pay the expenses.

'1. The Dean will surely admit that if we already have sufficient reliable evidence of "the state of things in Australia" to condemn the Australian scheme of religious instruction advocated here by the League, then the purpose of the challenge will be as well effected as if a Commission of teachers went to Australia for further evidence.

'2. The evidence here offered should be unimpeachable, since every word of it is taken either from publications issued by the Bible-in-Schools League, from statements made by accredited advocates of the League's policy, or from the official Year Book of Australian Governments, or from the official year books of the various churches.

'3. The League's objective, as stated on its membership pledge card, is: "The system of religious instruction in State schools prevailing in Australia. This system exists in New South Wales, in Tasmania, in Western Australia, in Norfolk Island, and in Queensland." What, then, is "the condition of things in Australia" with regard to this system of religious instruction?

'4. It is of such a nature that, according to Dean Fitchett's own declaration, he should not be a member of the League that supports it. The Dean says: "If the system required teachers to teach religion I would not be a member of the League." Referring to the Acts in force in New South Wales, West Australia, and Queensland, I find that, in addition to supervising the reading of Scripture and to explaining the meaning of the words, etc., the teachers are distinctly required to give "general religious instruction." The New South Wales Minister of Education has also said (see League pamphlet): "In cases where the teacher . . . dwells with judicious force and impressiveness upon such points of 'religion' and morals as these lessons, there can be no doubt whatever of the benefit accruing." Note "points of religion." The only thing a State teacher may not do in these lessons is to give "dogmatic or doctrinal teaching" (see Act). From intimate knowledge I assert that not one Sunday school lesson in a hundred has any conscious inclusion of "dogmatic or doctrinal teaching." Are the teachers in Sunday schools not then "teaching religion"? Assuredly; and so do the State teachers in Australia, who must give "general religious teaching," short only of dogma or doctrine, which only a simpleton would put before children.

'5. The West Australian regulations direct that "where special religious instruction is given regularly by ministers the course of 'general religious instruction' may reasonably be less full than in schools where [note this] all the religious teaching is left to the regular teacher." Thus, as regular visits by ministers are the exception (see below), the "general religious instruction" given by the State teacher has to be "fuller," to make up part of the instruction that would otherwise be given by the minister. Are not those teachers then "required to teach religion"? Surely the Dean must abandon the League which urges the adoption of the "system prevailing in Australia."

'6. More specific evidence comes from Rev. A. Don, a supporter of the League. Rev. A. Don has published notes of "six typical lessons" which he heard

given in New South Wales by State teachers. In each lesson, as thus described, no Sunday school teacher would give more "religious teaching" than did these State school teachers. "Proofs" and "reasons" are given for statements regarding the relation of God to men. Is this not religion? After lessons are read, we are told "the teacher built upon the lesson." In one lesson the teacher set out by writing up: "The whole of Paul's life was 'foreordained' by God as a special preparation for a great special work." The teacher adduced, among other "proofs," Paul's share in the murder of Stephen and Paul's persecution of Nazarene Christians! Mr. Don concludes by saying that "this lesson was given 'in the manner of a first-rate Bible class teacher.'" Is any further proof required to show that in Australia teachers are required to give, and do give, "religious teaching" as specific as the average Sunday school teacher gives? (6) Will Dean Fitchett abide by this evidence from his own colleagues and from Government regulations? Will he resign from the League, as he said he would?

'7. Now, as to the working of the system in New South Wales, the greatest and almost the only claim made by the League is that there is "no friction." Even if this were true, it would be a mere negative result. But what do the League mean by "no friction"? At best they mean that those churches that have secured, by State enactment and at State expense, the kind of religious instruction that suits their beliefs are not fighting over the pickings. The vehement, increasing protests of a large section of religious people who are not provided by the State with the kind of religious instruction they can accept are callously and selfishly, even impudently, ignored.

'8. In New South Wales the Roman Catholics, for instance, outnumber the Methodists, Presbyterians, Congregationalists, Baptists, and Salvation Army all put together. Even according to the Dean's basis of counting heads to determine justice, the Roman Catholics have more claim to be acceptably provided for by the State than have the five denominations above mentioned.

'9. The right of entry is of no more value than an authorised Nelson system, which the Dean utterly denounces. The daily Bible instruction given in every school by State officials is utterly Protestant, as the *Outlook* most conclusively shows. Must the Catholics not only protest unceasingly, but also adopt the methods of militant suffragettes or of Ulster Unionists before their intense opposition to the system can be regarded as "friction"?

'10. Would there not be "friction" in New Zealand if the State adopted a Bible-reading method by State teachers which could not be accepted on religious grounds by the Anglican Church?

'11. The Roman Catholics have the largest church attendance in New South Wales. Yet the State-given, State-supported system of Bible teaching is utterly opposed to their religious beliefs. Is this not evidence of "friction"? Is it a sign of satisfaction and contentment?

'12. In New South Wales there are about 50,000 children in denominational primary schools, owned by Roman Catholic, Anglican, Presbyterian, and Methodist Churches. Thus one in every five children is outside the State schools, compared with one in every 10 in New Zealand. Is this a sign of satisfaction with the State school religious instruction?

Moral Power.

'13. But surely the greatest test of all for a system of religious instruction is its power to influence character. Here the system fails most lamentably in New South Wales, where it has been in vogue for over 50 years.

'14. It would be difficult to find two States where all the conditions except one that affect the life and character of the people are so nearly identical as those of Victoria and New South Wales. In climate, situation, resources, development, industries, religion, and race they are almost exactly alike. Each has a population of about one and a-quarter millions, of which over one-



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third in each State is centred in a seaport capital. Blair's *History of Australia* shows that both States were equally affected by convict settlements. During over 30 years of the convict system, what we now call Victoria was part of New South Wales. Victoria had penal settlements, and received hundreds of convicts from Tasmania as well as from New South Wales proper.

15. Thus the only great factor of difference affecting the character of the two peoples is that for 50 years in Victoria, the State, while friendly towards religion, kept secular education as the only education it could justly provide for from State taxes. The religious instruction of the young was left entirely to the only divinely-appointed agency for that purpose, the Churches. On the other hand, in New South Wales religious instruction has for 50 years been largely left to the State with its formal, soulless, unspiritual, unscriptural system of official religious instruction. Let me see which system has done most for the children who have grown up under these systems.

16. First, as to positive results. Victoria has a much higher standard of church attendance, of Sunday school attendance, of Sabbath observance, and has about double the missionary activity of New South Wales. Victoria, with a population of about 200,000 less than that of New South Wales, has 430 more Sunday schools, 6500 more Sunday school teachers, and 63,000 more Sunday scholars than has New South Wales. These facts from official records speak for themselves.

17. Now as to criminal records, which are surely an evidence of the type of character of a community. Note clearly here that it is not stated or meant that Bible-reading in State schools has produced crime. Such a statement would not only be ridiculous, it would be untrue and blasphemous. It is claimed, however, that criminal records will help to show whether the Victorian system of religious instruction by the Churches alone has a greater guiding and restraining effect on character than has the State-provided religious instruction of New South Wales, with the inevitable deadening influence on the work of the Churches. State interference always has, and always will, rob religion of its free and essential spirit.

[The following figures are from the latest Year Books of the Commonwealth. No special years are selected. Averages are taken for periods of from 5 to 15 latest years.]

18. New South Wales shows 50 per cent. more summary convictions in Magistrates' Courts than does Victoria; drunkenness, 230 per cent. more than Victoria; Supreme Court convictions, 60 per cent. more than Victoria; divorces, under same conditions, 90 per cent. more; illegitimacy, 21 per cent. more; persons in gaol per year, 45 per cent. more than Victoria. In one year there were 2458 cases before the New South Wales juvenile courts.

19. Can Dean Fitchett point to any factor so likely to account for these uniformly huge differences in every class of crime as the factor I point to—viz., that Victoria has used the unhampered, free, spiritual, responsible activities of the churches to train the character of its young people for 50 years; that the State of Victoria has kept its hands off religious instruction, for which it has no call and no fitness, while on the other hand New South Wales has relied largely on the perfunctory, soulless form of circumscribed religious instruction that can be given by State officialism?

If the difference of criminal records were as enormously in favor of New South Wales, would not the Bible-in-schools advocates be hurling them at us as evidences of the character-building effect of their method of dealing with religious instruction? Even as it is, many clerics repeatedly quote New Zealand crime as the direct result of our secular system. Is it not remarkable that in the three Australasian States—Victoria, South Australia, and New Zealand—where the State rightly leaves religious instruction to the Churches, these three States have the lowest records for crime in Australasia? When the whole religious work is undertaken by the Churches, is not the work better done, as shown by these results?

20. If one needs further proof that State organised religious instruction is a dead thing, let Archdeacon Irvine speak. This clergyman, introducing an Anglican deputation to the Minister of Public Instruction in New South Wales, a few weeks ago, said: "Our committee see the danger of the country to a large extent becoming materialistic."

Following this, Mr. Hole, secretary of this Diocesan Committee, said: "For 18 years the provisions of the Act regarding religious instruction 'had not been carried out as was intended.' We wish this matter dealt with, so that critics of the public school system could no longer describe these schools as 'godless institutions.'"

Actually, we have here the admission that unless the religious instruction is carried on differently from the manner prevailing for the last 18 years critics would have grounds for calling the "Bible in Schools and Right of Entry for Clergy" system of religious instruction "godless."

In reply, the Minister of Education said: "I cannot promise to extend the present system. The clergy are not using their opportunities. If religious instruction were not given in the schools, the onus fell on those who had the right and had not availed themselves of it." Here is reliable evidence of the "condition of things in Australia" under the vaunted system we are asked to introduce into New Zealand.

Space is lacking for further evidence already at hand. All the above has been adduced from utterances of advocates of the system and from State and Church official records, where defects in the system are not sought and the best side is turned outwards. If this does not utterly condemn the system, then its advocates can take the palm for spineless and unprincipled support of any or every policy put forth in the supposed interests of religion.

21. The various points in this article have been consecutively numbered. We have surely the right to claim that Dean Fitchett shall not conveniently ignore what he would be forced to admit. We ask that the points be taken seriatim, and that for every point, the Dean indicates briefly or otherwise whether he can or cannot gainsay the point raised. When he has dealt with the above points, further evidence from Australia will be presented from the most unbiassed and reliable sources.

(Note.—All the inverted commas are mine.—J.C.)

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

June 28.

St. Mary's Christian Doctrine Society will hold a progressive euchre party in St. Patrick's Hall on July 23.

Mr. and Mrs. Martin Kennedy and the Misses Kennedy, who have been on a trip to the United Kingdom, returned by the Remuera on Monday evening.

The ladies' auxiliary of the St. Vincent de Paul Society held a most successful euchre party on Wednesday evening last. There was a large attendance, and a most enjoyable evening was spent.

His Grace the Coadjutor-Archbishop has been requested by the Wellington South parish committee of the Catholic Federation to repeat his lecture on the aims and objects of the Federation, and has kindly consented to do so.

The Sacred Heart branch of the H.A.C.B. Society held its annual social last Wednesday evening. The function proved very successful, there being over one hundred persons present. The committee responsible for the arrangements were Messrs. J. A. Humphrey, L. Leydon, M. McGahey, R. P. Flanagan, M.

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McKenney, J. W. Callaghan, and Rev. Father Hickson.

The general committee appointed to make the necessary arrangements for celebrating the elevation of the Most Rev. Dr. O'Shea to the Coadjutor-Archbishopric met last Wednesday evening for the purpose of considering the report of the special committee set up to submit a programme of what was proposed. The consecration will probably take place about the middle of August in the Basilica of the Sacred Heart, Thorndon. Mr. Martin Kennedy, K.S.G., was elected chairman of the committee.

The example of such a successful ladies' branch of the H.A.C.B. Society as the St. Mary's and the enthusiasm displayed by those members have had the effect of stirring up the ladies of Thorndon, particularly the Children of Mary, and at the invitation of the officers of that sodality, Mr. J. W. Callaghan and Rev. Father Hickson, Adm., were invited to the sodality's meeting on Thursday evening for the purpose of explaining the objects of the Hibernian Society. Mr. Callaghan gave a stirring address on Hibernianism, in which he explained that the ladies could either join the existing excellent branch, form another branch in Thorndon, or join the male branch. Rev. Father Hickson ably seconded Mr. Callaghan's address, and said he was glad to learn that the ladies, without any encouragement, had come forward to seriously think of the advantages of Hibernianism, which he commended to their earnest consideration in either of the three alternatives suggested by Mr. Callaghan. At the conclusion of the addresses the ladies present unanimously decided to join the Thorndon branch. Rev. Father Hickson and Mr. Callaghan were heartily thanked for their addresses. The decision arrived at by the Thorndon ladies will considerably augment the membership of the Thorndon branch.

A meeting of the Catholic Immigration Society was held at the presbytery, Patterson street, on Monday, June 23, at 8.30 p.m. Five members were present, who gladly welcomed Mr. Girling-Butcher and Mr. B. Ellis, of the Catholic Federation. At the invitation of Mrs. Reichel, Mr. Girling-Butcher took the chair. Mrs. Reichel then read an able introductory paper showing the urgent necessity of the work of the C.I.S., and referred to the anxiety for action shown by the late Rev. Father Venning in this matter. The chairman thanked Mrs. Reichel for her able paper and proposed that it be printed and circulated. The proposal was seconded by Mr. Ellis and carried. It was suggested that arrangements be made for the Brothers of St. Vincent de Paul to meet male immigrants, also to accompany the lady members to the boat when possible, especially on Sundays. The secretaries were instructed to draft introduction cards for members and immigrants, which the Federation would have printed. The chairman read communications from the Immigration Department to the Federation *re* boarding liners by the C.I.S. Instructions have been issued to allow two members to visit liners while in stream per health

officers' boat. A discussion followed *re* the housing (temporarily) of the immigrants, and the committee were urged to do their utmost to have a Catholic boarding house opened. The secretaries were instructed to write to the St. Vincent de Paul Council in Hobart and obtain their co-operation, also to write to the Catholic Women's League *re* the same matter. Mr. Girling-Butcher was elected president of the C.I.S., and Mr. B. Ellis was appointed to represent the St. Vincent de Paul Society. Miss Ada Wheeler and Mrs. C. Ellis were elected joint honorary secretaries. A vote of thanks was passed to Messrs. Girling-Butcher and Ellis. The president replied, promising his zealous help in a work which he had very much at heart.

The quarterly meeting of St. Mary's branch of the H.A.C.B. Society was held in St. Patrick's Hall on Monday evening. There was a very good attendance, over sixty members being present. The secretary (Sister G. O'Flaherty) reported on the great success of the recent social, and thanked all the members for their valuable assistance. A motion to secede from the N.Z. District, No. 3, was proposed by Sister G. O'Flaherty, and was unanimously carried after a very interesting discussion. Sister G. O'Flaherty, who has occupied the office of secretary with conspicuous ability and success for the past three and a-half years, tendered her resignation, and expressions of genuine regret were voiced by those present at the great loss the branch had sustained in losing Sister O'Flaherty's services as secretary. She joined the branch when the membership was well under twenty, and was immediately appointed secretary. By her enthusiasm and the assistance of her fellow-officers she to-day relinquishes the secretaryship to her successor (Sister E. Carmody), when the branch has a membership of 160. Sister O'Flaherty has accepted nomination for the office of president and has been returned unopposed. Three new members were initiated and four candidates proposed. The receipts of the evening totalled £25 1s 9d. The usual session of the Social Club of the branch was held at the conclusion of the meeting, and items were contributed by the following members:—Sisters M. Bell, M. Curtis, K. Jansen, M. Griffin, D. McGrath, and F. and G. O'Flaherty.

The motion to secede from the N.Z. District of the H.A.C.B. Society for the purpose of establishing a new district to be known as the Central N.Z. District was again brought forward by Bro. J. J. L. Burke at a special summoned meeting of St. Patrick's branch, which was held last evening, and, after an animated discussion, was carried by 64 votes to 24. As the voting for the motion exceeded the two-thirds majority required by Rule 37, the president declared the motion carried.

Petone

The second social held by the H.A.C.B. Society took place in the schoolroom on Friday night, and was again largely attended.

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Christchurch.



It is with regret that I have to record the death of Miss Cannon, who passed away last Saturday. Rev. Father McMenamin officiated at the graveside.—R.I.P.

Next Tuesday night Mrs. Levey is holding a social in the schoolroom in aid of her stall. It is very gratifying to the committee to see all taking such an interest in the forthcoming bazaar, and every effort is being made to make it a record success.

Napier

(From our own correspondent.)

On June 24, Mr. Thos. Reidy, an old resident of Napier, and a prominent member of St. Patrick's congregation, passed away, after a long illness, at the age of 56 years. He leaves a widow and grown-up family, to whom a wide circle of friends extend sincere sympathy.—R.I.P.

For some time a local conference of the St. Vincent de Paul Society has been doing good work in the parish, and its usefulness has already been extended by the formation of a ladies' auxiliary, of which the following are the officers:—Mesdames J. O'Donovan (president), J. Madigan (vice-president), Murray (secretary), and Bailey (wardrobe-keeper).

The enrolment of parishioners in the Catholic Federation continues satisfactory. Arrangements have been made by Rev. Father O'Sullivan to obtain the signatures of adult parishioners to the petitions now in circulation, to be presented to both Houses of Parliament. Committees of ladies and gentlemen have been active during the week in promoting the signing of the petitions.

The winter school, arranged for the instruction of school teachers of this province in the scheme of physical culture, introduced by the Government, concluded on Saturday. Among the 170 teachers present were the local Marist Brothers. Two men and two women instructors had charge of the classes, which were conducted separately. Though a very strenuous fortnight was spent, the general verdict of the teachers was that much benefit will result from the course of training.

DIocese of Christchurch

(From our own correspondent.)

June 30.

During the last few Sundays at all the city and suburban churches the petitions to both Houses of Parliament have been largely signed.

The Rev. Father Creagh, C.S.S.R., is to commence on Tuesday evening a few days' retreat for the Sisters of our Lady of Missions at the Convent, Lower High street.

Very Rev. Dr. Kennedy, S.M., and Rev. Father Cullen, S.M., of St. Patrick's College, Wellington, came south last week. Whilst in South Canterbury it is, I believe, the intention of the Very Rev. Dr. Kennedy to give an astronomical lecture to the cadets and scouts in one of the centres.

The pupils of the higher classes at the Sacred Heart High School, Institute of Notre Dame des Missions, who were successful at the recent term competitive examination, were Mary Strouts, Mollie O'Malley, Maggie Murphy, Naomi Meikle, Irene Mahon, Gwendoline Wilson, and Dorothy McInerney.

In recent discourses at the Cathedral, both the Very Rev. Father Price, D.C., Adm., and Rev. Father Creagh, C.S.S.R., advocated the strengthening of the choir by the admission of new members. Not alone, it was pointed out, would they be meriting a reward by assisting in the singing of the praises of God, but those happily possessed of good voices would, by entering the choir, be afforded an excellent musical training, an accomplishment worth in itself all the time and sacrifice they might devote to it. Already six additional members have joined.

There was an enjoyable and well-attended social gathering on last Thursday evening in the Art Gallery. It was in aid of the parochial improvements' fund of St. Mary's, Christchurch North. At the conclusion of the programme refreshments were handed round.

The week's retreat to both divisions of the arch-confraternity of the Blessed Sacrament in the Cathedral was concluded on last Sunday. At a special Mass, celebrated by the Very Rev. Father Price, D.C., Adm., at 8 o'clock, 600 members approached the Holy Table. After Vespers in the evening, an eloquent discourse was preached by the Rev. Father Creagh, C.S.S.R., the Papal blessing being afterwards imparted. There was a procession and solemn Benediction of the Blessed Sacrament. Despite the frosty mornings during the whole week, the attendances at the 6 o'clock Masses were remarkably good, and the Communions during the period were 3000. Many new members have joined the arch-confraternity.

The quarterly meeting of St. Patrick's branch of the H.A.C.B. Society was held on last Monday evening in the Hibernian Hall. Bro. R. O'Brien, B.P., presided, and there was a good attendance of members. The branch was in mourning owing to the death of Bro. E. J. Rodgers, P.P., an active member of long standing. Sick pay amounting to £15 6s 8d was passed for payment to twelve members. Nominations of officers for the ensuing term were received and accounts to the amount of £85 4s 9d were passed for payment. The receipts for the quarter amounted to £293 14s 5d. The chaplain and president urged on members the desirability of aiding the committee who were promoting the carnival in aid of the Cathedral fund.

Evidently the citizens of Christchurch have come to regard the concerts of Mrs. Arthur Mead and her pupils as easily the chief musical events of the year. Proof of this is apparent by the fact that they never fail to draw crowded audiences. Such an enjoyable and eminently artistic event was the vocal and instrumental recital given on last Tuesday evening in the Theatre Royal. Few seats were vacant, and the reception accorded Mrs. Mead by the large audience must have been as gratifying as it was deserving, and singles her out as being certainly in the forefront of our Dominion artists. Besides this, the excellent showing of her pupils proves her to be not alone a vocalist of outstanding merit and accomplishment, but also a most successful teacher. Mrs. Mead's principal numbers were from grand opera and other classical compositions, her rendition of which earned particularly favorable press comments. Associated with Mrs. Mead were Mr. Ernest Empson (pianist) and several other instrumentalists, Miss Gladys Palmer and Mr. Arthur MacDonald (vocalists). Miss Hayward was an efficient accompanist.

The Very Rev. Father Price, D.C., Adm., is in receipt of an interesting letter from his Lordship Bishop Grimes, dated May 9, at Lourdes, and from which the Very Rev. Chancellor has kindly given me the following particulars:—His Lordship's health has improved, and he had the great satisfaction of meeting 800 Belgian men at Lourdes on their return journey from the Eucharistic Congress at Malta. He had the privilege of twice celebrating the Holy Sacrifice of the Mass in the Grotto of Lourdes, and was present at the Bureau des Constatations at a critical examination of a cure by the celebrated Dr. Boissarie and other eminent doctors of France, Belgium, and Holland. The case his Lordship describes as a most wonderful miracle. He visited the Nuns of the Good Shepherd at Lyons, and after May intended, at the invitation of the Mother-General of the Sisters of Nazareth, residing for a while at Isleworth, England. Owing to the uncertain health of his Holiness the Pope, the Bishop had decided to defer his visit to Rome. When there he intended to visit the mother house of the Nursing Sisters of the Little Company of Mary. Last week his Lordship was due in Dublin, and on June 23 was to be at a distribution of prizes and breaking-up ceremony at All Hallows College.

Rakaia

(From an occasional correspondent.)

Very Rev. Dean Hyland passed through Rakaia on his way to preach at the devotion of the Forty Hours' Adoration in Methven. He visited the school,

and expressed himself delighted with the fine number of children, there being 57 on the roll. Some of the parishioners, who had the good fortune to meet him, were delighted to renew his acquaintance, for though it is many years since Dean Hyland labored in Rakaia he is still affectionately remembered here.

On Friday evening a most successful entertainment was held in the Oddfellows' Hall. The first hour was devoted to vocal and instrumental selections, the following being the programme:—Piano duet, Misses Hardy and Muller; song, Miss Trixy Beherns; song, Mr. R. Opie; coon song, convent school boys; song, Miss Cromie; song, Miss Hardy; song, Miss W. Brick (Christchurch); chorus, convent school children. The accompanists were Misses Hardy and Muller. The various items were warmly applauded. The convent boys created much amusement by their singing, acting, and dancing, and had to repeat their song three times before the audience was satisfied. The concert was followed by a progressive euchre tournament. Miss Ironsides (Chertsey) won the lady's prize, and Mr. Armstrong (Mitcham) the gentleman's. Refreshments were provided by the ladies of the congregation. The entertainment was in every way a splendid success, fully 300 persons being present. Mr. Muller thanked the performers and the public. Rev. Dr. Kennedy's absence was the only thing to be regretted, but all were glad to hear that he is recovering from his indisposition. The thanks of the congregation are due to all who were responsible for the arrangement of the social, especially to Mr. Mrs. and Miss Muller, and the Misses Hinds, who spared no time or trouble to make the gathering a success.

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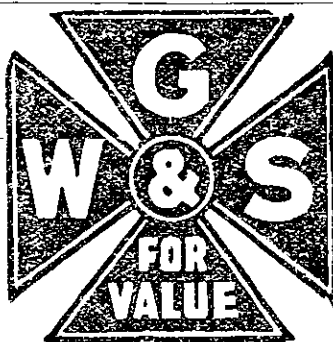
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Timaru

(From our own correspondent.)

June 30.

Yesterday the devotion of the Forty Hours' Adoration was commenced at the eleven o'clock Mass. Rev. Father Gilbert, of St. Patrick's College, preached at that Mass and also in the evening. Rev. Father Farthing, of Oamaru, is also assisting at the exercises, which are being largely attended.

About twenty-five school children received First Communion at the nine o'clock Mass yesterday morning, when there was a large congregation of parents and friends. Afterwards the children were entertained at the customary breakfast in the girls' school. Rev. Fathers Murphy and Gilbert presided at this function.

On Tuesday evening last the Rev. Mr. Hall, at the invitation of Very Rev. Dean Tubman, gave an address on 'Home Rule' to a crowded audience in the Catholic Hall, Craigie Avenue. Mr. W. Angland, Mayor of Timaru, presided, and the Very Rev. Dean occupied a seat on the platform. At the conclusion of the eloquent and convincing address, Mr. M. J. Doyle proposed, and Very Rev. Dean Tubman seconded, a hearty vote of thanks to the rev. lecturer, coupled with an expression of belief in the reasonableness, justice, and necessity of Home Rule for Ireland. This was carried with enthusiasm, and the meeting concluded with the singing of 'God Save Ireland,' the solo being taken by Mr. J. McKennah, and the audience voicing the chorus.

On Tuesday evening the girls' school was filled to overflowing by the parishioners to do honor to their popular pastor, Very Rev. Dean Tubman, whose feast was celebrated that day. Among those present besides the local clergy were the Rev. Father Aubry (Waimate) and Rev. Father Schaefer (St. Patrick's College, Wellington), and the Marist Brothers. A choice musical programme opened the proceedings, those contributing being Mrs. Mangos and Miss Atkinson (piano-forte duet), Mrs. T. Lynch (song, 'Killarney'), Miss Riordan (song, 'Sunshine and rain'), and Mr. J. McKennah (song, 'Anchored'). Miss E. Dennehy acted as accompanist. A feature of the function was the splendidly worded address to the Very Rev. Dean, which was prepared and ably read by Mr. T. Quinn. The various societies then presented the Dean with suitable mementoes—St. Anne's Guild (Mrs. Mason), Altar Society (Mrs. Doyle), Children of Mary (Miss Venning), and Hibernians (Mr. T. Niall), each making their separate presentations.

Very Rev. Dean Tubman, in his reply, sketched the history of the parish during the past twenty years, and laid emphasis on his indebtedness for the successful state of Catholicity in the mother parish of South Canterbury to his saintly predecessors, the co-operation of his various assistants, the Catholic societies, and to the strong enthusiastic faith of the people.

A choice supper was served. On the same afternoon the combined Catholic schools assembled in the girls' school to congratulate the Dean on his feast. A well prepared programme of songs and drills was gone through, and Master Leo Brosnahan read in a clear and confident manner a suitable address, which he had prepared without assistance.

The lightning flashed, the thunder roared,
The rain came down like mad;
The cold got into poor Bill's bones—
It made him very sad.
But Mrs Bill—she loved her spouse,
This fact I know for sure,
Else she would not have physicked him
With Woods' Great Peppermint Cure.

Invercargill

(From our own correspondent.)

June 30.

The petitions now in circulation were largely signed at the church doors on Sunday. Those who have not yet signed them will have another opportunity on Sunday next.

The quarterly meeting of the Hibernian Society was held in Allen's Hall on Friday evening. Bro. T. Pound (president) occupied the chair, and there was a large attendance of members. The nominations of officers for the ensuing term resulted as follows:—President, Bro. A. Fitzgerald; vice-president, Bro. R. McCarthy; secretary, Bro. C. Matheson; treasurer, Bro. J. Shepherd; warden, Bro. F. McGrath; guardian, Bro. B. E. Murphy; sick visitors, Bros. E. McDonough and P. Scully; auditors, Bros. J. Robertson and M. Scully.

The annual euchre party of St. Mary's Tennis Club was held in Victoria Hall on Monday, the 23rd inst., when there was a splendid attendance of members and friends. The lady's euchre prize was won by Miss K. McGrath, and the gentleman's by Mr. Peter Scully. At a suitable interval during the evening the president of the club (Mrs. Timpany) presented to Miss Maggie Shepherd and Mr. John Kirwan two trophies, suitably inscribed. These players won the ladies' singles handicap and the gentlemen's singles handicap respectively in the club competitions during the year. Keen interest was displayed during the season in these competitive events, and the club is grateful to the Rev. Father Woods for presenting both trophies.

Waimate

(From our own correspondent.)

The weather so far has been ideal for farming. Settlers tell me that never have the prospects looked so bright, and that an early season seems assured.

It is satisfactory to note that the recent bazaar, held here in aid of St. Patrick's tower fund, resulted in £800 being netted. The tower is quite an ornament to the town, and as St. Patrick's Church is centrally situated, the beautiful dome is a landmark, and its architectural features are visible for miles around.

Readers of the *Tablet* in this part of the district are very favorably impressed with the continued improved tone of the paper, which has so many bright and attractive sides. Considerable interest is manifested in the discussion re the foundation of a new Catholic friendly society in New Zealand. The general opinion here is that the time is not opportune.

The gifted Rector of St. Patrick's College, Very Rev. Dr. Kennedy, is to lecture here next Wednesday on 'Astronomy.' It is not generally known that Dr. Kennedy is a native of this part of Canterbury, and has a large number of friends here. A feature of the lecture will be an open-air address for about half-an-hour, when the lecturer will use the stars as a practical object lesson.

Hokitika

(From our own correspondent.)

On Sunday evening, June 15, a presentation was made in St. Mary's Clubrooms to Mrs. J. O'Donnell by her lady friends, on the eve of her departure for Wellington, where her future home will be. The presentation (a silver entree dish and a pair of silver candlesticks) was made by Mrs. T. Devaney. Mr. H. Williams, in an appropriate speech, referred to the long residence of Mrs. O'Donnell amongst them, and trusted she would regard the gift as a token of the esteem in which she was held, and as a reminder of the pleasant friendships which she had made. They all hoped that long life and happiness would be her portion in her new home. Mr. Neil Warren replied on behalf of his sister, thanking the givers, and assuring them of the deep sense of feeling with which the tokens of their esteem and kindly sentiment were regarded. Mrs. O'Donnell carries with her to her new home the best wishes of the whole community.

Wm. R. Kells

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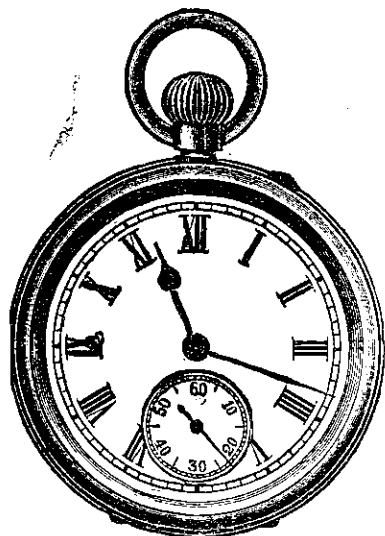
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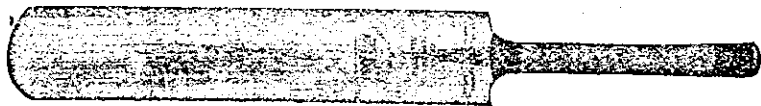
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OBITUARY

MR. BRYAN J. CASSELS, ASHBURTON.

We regret to record the death of Mr. Bryan J. Cassels, of the Postal Department, Ashburton, who passed away at the residence of Mrs. Soal on June 23, at a comparatively early age. The deceased was born in Cromwell, his father then being Sergeant of Police in that district. After leaving school the deceased joined the postal department in Dunedin, where he remained until he was transferred to Ashburton about 13 years ago. The late Mr. Cassels was a most zealous Catholic, and died a happy death, fortified by all the rites of the Church. He was greatly esteemed by all who had the pleasure of his acquaintance, and the most sincere regret was felt at his death by his large circle of friends in Ashburton and in Dunedin. The remains were brought to Dunedin on Thursday for interment at the Southern Cemetery. The first part of the burial service was read at St. Patrick's Basilica, South Dunedin, by Rev. Father D. O'Neill, who also officiated at the graveside. The deceased, who was unmarried, leaves his mother, two brothers (Mr. John Cassels, Wellington, and Mr. W. Cassels, Oamaru) and three sisters (Miss Cassels, who resides with her mother in South Dunedin, Mrs. G. Strachan, Timaru, and Mrs. A. Anderson, Christchurch) to mourn the loss of a devoted son and brother.—R.I.P.

MR. DANIEL HANNAN, LEVIN.

Very great regret was felt in the Horowhenua district when it became known that Mr. Daniel Hannan, of Levin, had passed away. He had been ailing for some time, and an operation was performed by Dr. Martin, of Palmerston North, for an internal complaint, but it was of no avail. He was attended throughout his illness by the Rev. Father Henry, and died fortified by the rites of the Church. The deceased was born in Ballycurran, Castle Headford, County Mayo, in April, 1854. He arrived in Port Chalmers in 1876, and shortly afterwards joined the police force in Dunedin, and was appointed one of the mounted gold escort from Gabriel's Gully to Naseby. He served in the police force in Dunedin, Hokitika, Staffordtown, Otaki, and Masterton. He resigned in 1897, and went into the hotel business, buying out the Levin Hotel, and remaining there for seven years; after that he took the Club Hotel in Pahiatua for a short time, and later on started farming with his sons, which occupation he followed until his death. He took a keen interest in local politics, being a member of the Borough Council since its inception, of the Levin Chamber of Commerce, and of the school committee. He was also a member of the H.A.C.B. Society and St. Vincent de Paul Society. The Borough Councillors acted as pall-bearers at the funeral, which was a large and representative one, and was headed by the members of the H.A.C.B. Society in regalia. The remains were taken from the residence of the deceased to the church, where the first part of the burial service was read by Rev. Father Delach, who spoke very feelingly of the many good qualities of the deceased. The Rev. Fathers Melu and Delach officiated at the graveside. The deceased leaves a wife, and family of five sons and two daughters and seven grand-children.—R.I.P.

Bluff

(From an occasional correspondent.)

June 29.

The Catholic ladies of Bluff are proverbial for the success of their undertakings, but they excelled themselves on the evening of June 26. They had arranged for a social and euchre tournament, and when the night came it was with difficulty refreshments could be handed round the hall, so great was the crowd. The social was in aid of the Convent School building fund, and it was worthy of its object. A bazaar, under the management of the same band of ladies, to be held in August next, has every prospect of being equally successful.

CORRESPONDENCE

[We do not hold ourselves responsible for opinions expressed by our correspondents.]

A NEW ZEALAND CATHOLIC BENEFIT SOCIETY.

TO THE EDITOR.

Sir,—Dean Darby deserves all praise for the able manner in which he has put forward the claims of Catholic New Zealanders to a benefit society of their own. A benefit society in a country like this should not be tied to any particular nationality, and it is painfully ludicrous in the initiation of a member to charge Spaniards, Portuguese, Italians, and others to 'cherish the memory of Ireland.' Irishmen are supposed to be so quickwitted that I am surprised that they don't see the incongruity of all this. We have nothing against Ireland or Irishmen, but why should a New Zealand society require the name of a far-distant country to prop it up? I would be in favor of calling our new society the New Zealand Catholic Benefit Association, and the different branches could be called after saints.—I am, etc.,

FRANCIS DE SILVA.

Cook street, Auckland, June 20.

TO THE EDITOR.

Sir,—Your esteemed correspondent, Dean Darby, has drawn down upon himself the ire of official Hibernianism, simply for urging that which the Church in every age taught, viz., the universality of her doctrines.

A Catholic society in these young countries, where all nationalities are represented and open to admission, should have a more universal name. Why not Catholic alone? True, the Hibernians have endeavored to foster the spirit of Faith and Fatherland, but the new gospel of Irish nationality is a union of all creeds and classes. It is claimed by some that the Hibernians are a great aid to the Church. Will they be less so with more enlarged ideas of its boundless charity and the universal brotherhood of all nationalities?—I am, etc.,

SHANE O'DALA.

WEDDING BELLS

McDONALD—JENNINGS.

A very interesting wedding took place at St. Patrick's Cathedral, Auckland, on Wednesday, June 11, when Mr. Donald McDonald, of Scotland, and Miss Mary (Violet) Jennings, of Auckland, were married by the Rev. Father O'Doherty. The bride is a granddaughter of Mrs. William Jennings (nee McIvor, of Fermanagh), one of Auckland's earliest settlers, who was married in the same church in 1850, in the days when Auckland was a small village. The bride was given away by her uncle, Mr. William T. Jennings, ex-M.P. for Egmont and Taumarunui, and was attended by Miss Agnes Smith. Mr. Frank Green was best man. Amongst the many valuable presents to the bride was a beautiful carved silver tray, with inscription, the offering of the ladies connected with St. Patrick's Altar Society.

A piano for nothing! This is a rather startling offer it must be admitted, but never the less true. This remarkable offer is made by the well-known firm, Messrs Veitch and Allan, of Wellington, and the conditions under which some lucky person may secure this fine instrument are extremely simple. Institutions are in no way debarred from participating in this great gift scheme. Coupons are given with every cash purchase until July 31 in connection with the great sale now on. The person returning the largest amount in cash value will receive this fine piano. Sale prices are lower than ever, and this offer is made purely as an advertisement. Twenty-five other handsome presents given away to each of the next largest senders of coupons....

HELD OVER

Owing to pressure on our space we have been obliged to hold over 'Items of Sport' and other matter.

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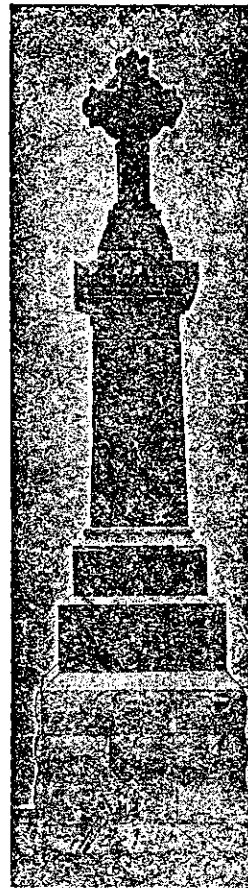
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Candidates for admission are required to present satisfactory testimonials from the parochial clergy, and from the superiors of schools or colleges where they may have studied.

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BIRTH

GALLAGHER.—On June 29, 1913, at Opoho, to the wife of Harold Gallagher—a son.

MARRIAGE

HEALY—RYAN.—On June 25, 1913, at St. Joseph's Church, Queenstown, by the Rev. Father O'Donnell, Edward Patrick Healy, youngest son of Mrs. John Healy, Malaghans, to Ellen Verdon, eldest daughter of Mr. and Mrs. John Ryan, Arthurs Point.

DEATH

CASSELS.—On June 23, 1913, at Ashburton, Bryant Cassels (Barney), youngest son of the late John Cassels, 14 Bay View road, South Dunedin.—R.I.P.

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitia 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, JULY 3, 1913.

PROTESTANTISM AND CATHOLICISM



FEW weeks ago our Presbyterian contemporary, the *Outlook*, published in its editorial columns a striking article making a comparison, or rather drawing a contrast, between present-day Protestantism and the vigor, coherence, and vitality of Catholicism. We reproduced the greater portion of the article in our columns; and its candor, truth, and thoughtfulness elicited widespread comment amongst our readers. The point of the article was that Catholicism was everywhere growing in strength and influence and that Protestantism was everywhere declining; and the reasons assigned for this phenomenon were the definiteness and certitude of Catholicism, and the element of doubt and uncertainty generally prevailing in Protestant circles. 'It cannot be too strongly insisted upon,' said the *Outlook*, 'that the Roman Catholicism of the present day is essentially Consistent, Coherent, and Convinced of the truth of the doctrines she enforces. Opposed to this in Protestant and Presbyterian pulpits and literature is an element of Chaos, Doubt, and Agnosticism. The Roman Catholic authorities say, "I know"; the average Protestant doubtfully essays, "I am not sure." Hence the note of authority formerly so prominent in Protestant preaching and teaching has largely been lost.'

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Other Protestant journals besides the Presbyterian *Outlook* have been lately engaged in an intellectual and spiritual stock-taking; and they have reached precisely the same conclusions as those advanced by our Dunedin contemporary. The New York *Weekly Witness*, for example, an almost rabidly Protestant paper, declares in a recent issue that Gospel preaching is almost a thing of the past so far as Protestant pulpits are concerned, and that present-day Protestantism is honeycombed with doubt and unbelief. Its remarks are based on an article in one of its contemporaries—the *Christian Work and Evangelical*—in which the question is asked: 'Is the failure all with the churches?' Dealing first with the efforts that are being put forth by the various Protestant bodies, the New York paper replies: 'Much effort is being put forth certainly, but we fear that very much of it is put forth along unspiritual lines. And as to preaching the "real Gospel," our impression is that the preachers who are doing that are in a minority. There is a very strong temptation to the preacher to adapt his preaching to the trend of popular thought. No man likes to be looked upon as an old fogey. Every man likes to win approbation instead of criticism. And therefore it is very difficult for preachers who still believe the Gospel of Christ as it is set forth in the Bible to preach it fully.' That is to say, even the ministers who believe, and who have the will to preach the old Gospel are practically tongue-tied. And there are others. 'And we are under the impression,' continues this frank exponent of current Protestantism, 'that a majority of the younger preachers do not believe the Gospel that was preached by Peter and Paul and John. Our impression is that some of the larger theological seminaries are teaching their students a modernised Gospel which either repudiates or practically ignores the truth that God gave His Son as a voluntary sacrifice to make atonement for our sins. And when that fundamental truth is left out the Gospel of Christ is emasculated.'

*

The paper then proceeds, with praiseworthy courage and candor, to trace the genesis of the deplorable unbelief now prevalent in the lay and ministerial circles of Protestantism. 'How can the Church work miracles if in all the people there is a deadening unbelief?' the *Christian Work* had asked. To which the New York journal answers: 'Clearly the Church cannot compel people to believe. But what is the cause of this prevalence of unbelief? Have not very many of the preachers of the larger churches encouraged the spirit of unbelief by disparaging the teaching of the Bible, or at least, treating it with silent contempt—wherever that teaching does not agree with their own ideas. How can any preacher expect the man on the street to accept any religion which has no higher authority than the pulpit or the theological seminary at the back of it. Christianity without an authoritative revelation to support it would soon be as impotent as Confucianism, and Protestantism without such a revelation is not as good a religion as Roman Catholicism with an authoritative revelation. When a preacher discards the authority of the Bible, he virtually kicks his pulpit out from under him and stands on nothing, beating the air in impotent zeal. "Is it altogether the blame of the Church that Christ is failing to-day?" asks *Christian Work*. Yes, it is. It must be, unless we are prepared to assume that Christ is unable to accomplish that which He has undertaken to accomplish—the conquest of the world. The churches are honeycombed with scepticism, with worldliness and with indifference because they are not making it their first duty to be loyal to the truth of God as taught in the Book of God. Without loyalty to the revealed character and will of God there cannot be any authoritative standard of obligation on the part of man.'

*

Other witnesses, even more weighty and authoritative, have voiced precisely the same views as those above set forth regarding the decline of Protestantism and the increasing vitality of Catholicism. Sir W. R. Nicholl, editor of the *British Weekly*, the greatest

exponent of Protestantism in the English or possibly in any language, in an address delivered at the Congregational Union in May last, declared 'that the churches—Established as well as Nonconformist—were losing rather than winning. For the first time the Presbyterian Church of England this year reported a decrease; for the first time since the "disruption" the great Church of Scotland made the same acknowledgment; the attendances at public worship had become in many cases very small. A well-known Wesleyan Methodist minister, who preached in many chapels, reported that the forenoon attendances averaged one-sixth of the seating accommodation, and he had never seen that reckoning challenged. There was only one exception—the worshippers in the Roman Catholic Church were undoubtedly increasing, more rapidly, perhaps, than the members. They were confronted with the fact that four out of every five children in the Sunday school failed to join the church.'

*

These are Protestant witnesses on Protestantism—witnesses of unimpeachable standing and integrity. They testify, with all the emphasis of sincerity, to the fact that all is not well with Protestantism; and that, if the dry rot be not stayed, the doctrinal system evolved at the Reformation will soon crumble into dust and nothingness. It is the duty of an honest and earnest Protestant, confronted with such facts, to speak out—to cry aloud and spare not. Yet our Presbyterian contemporary, because it has had the courage to draw attention to the true state of affairs, is already coming in for criticism from its friends. An overture is to be submitted to the Presbyterian General Assembly which meets in November complaining of 'the un-Protestant character of the *Outlook*,' and praying the Assembly to take the premises into consideration and deal with the matter 'as in its wisdom may seem best.' It is a bad thing when a patient is sick and does not know it; but when the patient turns and rends the physician who tries to diagnose the ailment and suggest a remedy, the case is well nigh hopeless.

Notes

The Petitions

In connection with the petitions now in circulation we remind those concerned of the necessity of pushing on the work of obtaining signatures with the utmost possible expedition. Those in charge of the petitions should not hang on to them until they have the whole of the forms signed; but the petitions should be returned to the Secretary, N.Z. Catholic Federation, P.O. Box 958, Wellington, in batches as they are completed. This will enable him to see that all is in order and arrange the forms in numerical sequence as they arrive. Any surplus forms should be returned to the Secretary, who will probably be able to get them signed, and will thus be in a position to present the petition without any missing numbers. Once again we impress upon those in charge to get the forms signed and returned with the least possible delay.

Wanganui Workers

Our traveller in the North Island reports that our subscribers' list in the Wanganui district—where the *Tablet* had already a strong footing—has been doubled on the occasion of his recent visit, this result being mainly due to the interest taken by the clergy and to the energy displayed and the splendid spirit shown by the members of the St. Vincent de Paul Societies of Wanganui and Aramohe. One enthusiastic member of the latter society gave up a very considerable portion of his time for the purpose of personally showing our representative round. Hats off to the Wanganui Catholics! And we naturally ask, If this can be done in Wanganui, why not elsewhere? We hope the Wanganui spirit will prove 'catching.' The *Tablet* is making an honest effort to cater for the young men, and we look confidently to them to make fitting response.

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DIocese OF DUNEDIN.

Last week the members of the local branch of the Hibernian Society held their annual social in the Victoria Hall, and the function proved a decided success. The thanks of St. Joseph's branch are due to their Gore brethren for sending two representatives, in Sister Martin and Bro. Daly, who expressed themselves as well pleased with their reception. The committee are deeply grateful to Mrs. Hill and her able assistants for presiding over the supper-room.

On Monday evening the members of St. Joseph's Men's Club held a debate with the members of St. Joseph's Ladies' Club, the subject for discussion being 'When women compete with men in trades and professions should they be paid the same rate of wages?' The occasion being the first in the history of either club when a debate between members of the opposite sex had taken place, there was a very large attendance of members of both clubs, and the keenest interest and rivalry existed throughout the discussion. The ladies, as was to be expected, led in the affirmative, and are to be warmly complimented on the success of their efforts. Without exception they spoke with fluency and ease, and presented their arguments in a logical and convincing manner, and infused into their remarks more humor than their opponents. The Rev. Father Coffey, Adm., who officiated as judge, expressed his entire satisfaction with the debate, and, in awarding the negative side the victory by a margin of 19 points, said that the result might easily have been reversed, but as was natural on their first appearance, the ladies did not possess the confidence necessary to make effective replies to preceding speakers, and they, therefore, despite their very good matter, good delivery, and good arrangement, could not score so successfully as their opponents, who had paid more attention to actual debating. He was sure, however, that with a little more experience the club would produce some very effective speakers. The Rev. Father Buckley occupied the chair.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

The week's retreat for the members of the arch-confraternity of the Blessed Sacrament was brought to a close in the Cathedral on Sunday evening. After a powerful sermon on 'Frequent Communion and final perseverance,' the Rev. Father Creagh, C.S.S.R., said that he could not close the arch-confraternity retreat without thanking the Administrator (the Very Rev. Chancellor Price), not only for personal kindness to him, but also for his great kindness, at all times, to the Fathers of the Congregation. He congratulated the people of the Cathedral parish on having such good priests with them, on having an Administrator so full of zeal for souls and the beauty of God's House, and possessed of such administrative ability. He knew that no work was nearer or dearer to the hearts of his Lordship the Bishop and his Administrator than that of the arch-confraternity, and he felt sure that, under its new director (the Rev. Father Murphy) the traditions of the sodality would be fully maintained. He thanked the clergy from his heart for their generous help, and he had no hesitation in saying that in no apostolic work had he met with greater co-operation than that which he had received from the Cathedral clergy during his missions and retreats in Christchurch. He also thanked the secretaries, prefects, and sub-prefects for their untiring efforts since the arch-confraternity was established.

Messrs Bryant and Co., Ltd., clothiers, outfitters, etc., Hastings street, Napier, began their great winter fair of men's up-to-date wear on Saturday last. The proprietors recommend with confidence this fair to the money-saving public, as unequalled bargains will be offered in all departments. The object is to clear their winter stocks, and this they are prepared to do at any sacrifice.

CATHOLIC FEDERATION

DUNEDIN.

In connection with the resolution adopted last week by the Dunedin branch of the Catholic Federation to the effect that canvassers be instructed to take precautions against duplication of signatures to the petitions now in circulation, the mover of the resolution requests us to mention that the motion also laid it down as an instruction to canvassers that the signatures of Catholics only be taken.

INVERCARGILL.

(From our own correspondent.)

June 30.

A meeting of the committee of the Catholic Federation was held in St. Joseph's Schoolroom on Tuesday evening last. A considerable amount of important business was transacted, and Very Rev. Dean Burke, V.F., and Mr. F. G. O'Beirne, LL.B., were appointed delegates to the diocesan council. The local committee consists of the following members:—St. Mary's parish representatives: Messrs. F. G. O'Beirne, Jas. Robertson, Jas. Collins, Thos. Pound, J. McNamara, and P. Scully; Hibernian Society: Messrs. F. Fraser and Jos. Shepherd; Catholic Club: Messrs. Peter Scully and Jas. O'Brien; Children of Mary: Misses Kane and Baird; St. Vincent de Paul Society, Mrs. Timpany; Altar Society: Misses M. Baird and Waterston. Messrs. J. McNamara and Thos. Pound are joint secretaries. A start has been made with the enrolment of members, and next Sunday at the 11 o'clock Mass all the members of the committee will be present, and arrangements have been made whereby it will be possible to enrol all present at the Mass.

WANGANUI.

(From an occasional correspondent.)

A large and representative gathering of the parishioners of Wanganui, under the auspices of the parish committee, was held in St. Joseph's Hall on Sunday evening, June 22, after devotions. The Very Rev. Dean Holley, S.M., occupied the chair and outlined a scheme providing for an exhaustive canvass of the whole parish for signatures to the petitions to Parliament. The proposal was unanimously adopted. The work was enthusiastically taken up, and its completion is expected in about a week. Now that the excellent work which is being done by the Federation is becoming known, requests for enrolment in the Federation are steadily coming in. A house-to-house canvass for enrolment purposes is to be undertaken shortly, and it is anticipated that the number of members, which has already risen by one hundred since the meeting of the diocesan council in June, will rise to well over one thousand.

ST. MARY'S ORPHANAGE, AUCKLAND:

We have received the following subscription for the building fund of St. Mary's Orphanage, Auckland:

	£	s.	d.
Mrs. Gresham, Geraldine		0	10

ANSWER TO CORRESPONDENT

C.J.H.—(1) You do not say on what particular points you want advice. Apply to the nearest priest, who will furnish you with a copy of the Provisional Constitution of the Federation which gives full information as to the establishment and constitution of the organisation. (2) Drop a line to Mr. W. Kane, District Secretary, Auckland, who will gladly give you all possible assistance and information in regard to the establishment of a branch of the H.A.C.B. Society.

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DIOCESE OF AUCKLAND

(By telegraph, from our own correspondent.)
June 30.

A new branch of the Hibernian Society was opened yesterday at Huntly. Rev. Father Cahill and a band of willing workers have been for some time engaged in arranging matters, and when the time was ripe an invitation was sent to the District Officers to visit Huntly, and Bros. Flynn, Martin, and Sheahan, the district president, vice-president, and treasurer respectively, and Bro. Little, P.D.P., motored the whole one hundred and thirty miles on Sunday to open the new branch. Rev. Father Edge, of Ponsonby, said the last Mass, and exhorted all eligible young men to join the new branch. In the afternoon Rev. Fathers Cahill and Edge, the district officers, and a large number of men assembled in the anteroom of the public hall. The district president addressed the assemblage and twenty candidates presented themselves for initiation. The district president, assisted by Bro. Little, performed the ceremony. The following officers were elected:— President, Bro. M. G. Darby; vice-president, Bro. T. McGill; secretary, Bro. T. Molloy; treasurer, Bro. T. J. Farrell; warden, Bro. M. McLeod; guardian, Bro. T. Edge; sick visitors, Bros. W. Ryan and V. Deau; trustees, Rev. Father Cahill and Bros. J. Mohan and J. Robertson. The president assumed control, and conducted the first meeting. The branch will be known as St. Anthony's. The district president briefly congratulated the members, and stated that a finer body of men would be hard to find. He was of opinion the branch would prove to be amongst the most progressive in the district. Bro. Little also congratulated the members. Rev. Father Cahill expressed his keen delight at having a branch of the Hibernian Society in the parish. He intended to have members drawn from Taupiri, and Ngaruawahia. The branch would prove its worth, and would repay the officers for their long journey to open it. The district officers were known personally to him for many years, and their association with any undertaking was sufficient to recommend it to priests and people. Rev. Father Edge spoke in eulogistic terms of the Hibernian Society. He was not an Irishman, but came from Lancashire, the most Catholic county in England. It afforded him great pleasure to be with them in spreading the work of the Hibernian Society. He knew those who guided the destinies of the society, and they were amongst the most honored citizens of Auckland. President Darby and Father Cahill thanked the district officers for their visit, and the district president responded. The branch is to meet every alternate Monday. The district officers, on leaving for Auckland, were accorded a most enthusiastic send-off.

A well-attended and enthusiastic reunion of members of the Auckland Young Ireland Society, and their friends was held at Tiffin's on Saturday night to celebrate the sixty-seventh anniversary of the birth of Charles Stewart Parnell. There was a large attendance, and after the toast of the 'King' had been honored, Mr. J. J. Sullivan (president of the society), who was in the chair, proposed the toast of the evening, 'Charles Stewart Parnell.' Mr. Sullivan outlined Parnell's political history from his entry into Parliament in 1870, to his early death in 1891. The name of Parnell, he said, was held in esteem by all classes in Ireland, and by Irishmen in every part of the globe. In Parnell's character were combined sterling patriotism and unswerving fidelity to the land of his fathers, and he strove with all his power to secure justice for her. Fighting against the strongest opposition, he raised the Irish question from merely an academic one to the principal plank of the Liberal platform, and when he died, he left Home Rule within measurable distance of realisation. Parnell gave all he had to Ireland, and his name would ever hold an honorable place in the history of the struggle for Irish freedom. Mr. J. R. Landon supported Mr. Sullivan's remarks. The other toasts honored were 'The Irish Parliamentary Party' (Messrs. G. O'Dwyer and F. A. Dean), 'Ireland, a Nation' (Messrs. G. Hanson and J. Mason), 'Friends of Ireland,' 'The Parliament of New Zealand,' 'Exiles of Erin,' 'The land we live in,' 'The future of Ireland.'

and 'The Young Ireland Society' (Messrs. Harle, J. T. Sullivan, and B. A. Good). A number of songs and recitations were given. The gathering broke up with the singing of 'God save Ireland.' In the course of the evening a vote of thanks was passed to Mr. G. Higgins for a gift to the society of a fine portrait of Parnell.

The Marist Brothers, after twenty-six years in Pitt street, removed to Ponsonby about two or three months ago. The authorities realising that the old Pitt Street School had done good service, and was now altogether unfit for scholastic purposes, decided that a new school for Catholic boys was necessary. A fine site, 120ft x 300ft, was secured in Vermont street, Ponsonby, and on this block stands a magnificent brick building which is a credit to Catholics. The school is divided into six class rooms, 25ft square, and a central hall, 80ft x 25ft. All is well lighted and ventilated. The foundation stone was laid by his Lordship Bishop Cleary on October 13, and on February 9 it was formally opened, under the patronage of St. Columba. During the first week after opening the number of boys on the roll totalled over 200, which number has since been steadily increasing. The first important ceremony held in the school was the celebration of Mass by Rev. Father Finn last Friday, when the edifying spectacle of 220 boys receiving Holy Communion in their own school was witnessed. Among these were six boys who had the privilege of receiving Communion for the first time. The choir boys, under the direction of Brother Henrick, sang hymns appropriate to the occasion, and Miss J. Rist presided at the organ. After Mass the boys partook of breakfast, which was kindly provided by the ladies of the Sacred Heart parish.

It was Mr. Patrick Gleeson, not Mr. F. Gleeson, as inadvertently stated, who gave the donation of £1000 to the building fund of St. Mary's Orphanage.

Ohinemuri

(From our own correspondent.)

June 27.

The lectures, which were to be delivered by his Lordship Bishop Cleary at Paeroa and other parts of the goldfields district, on the Bible-in-Schools question, have been indefinitely postponed owing to his Lordship's indisposition. As his Lordship is now improving in health, it is expected that in a very short time he will be able to complete his engagements.

The petitions now being circulated were signed by a very large number of Catholics at Karangahake, after the 9 o'clock Mass on Sunday, and also after the evening devotions, Messrs. Poland and Fallon being in charge of the list. After the 11 o'clock Mass at Paeroa on the same day, the ladies only signed, the following Sunday being reserved for the men. In this instance Messrs. Crosby and Quaine, secretary and treasurer respectively, of the Catholic Federation at Paeroa, had charge of the list. Great credit is due to the Ven. Archdeacon Hackett, who has spared no efforts in bringing Catholics, who were inclined to be lukewarm on questions where their Church is concerned, into line with their co-religionists.

Mr. George Crosby, an old resident of Paeroa, who is leaving the district on account of ill health, was entertained at a smoke concert in the Paeroa Hotel on Friday evening. Mr. Crosby was the recipient of a very handsome travelling rug, the gift of the residents of the township. The meeting was presided over by Mr. Porritt, who proposed the toast of 'The King,' after which the guest of the evening was duly honored. Amongst those present was the Ven. Archdeacon Hackett, who spoke of the many acts of kindness which he had received from Mr. Crosby, who had taken an active part in all movements having for their object the well-being of the district. His departure from the district would be much felt. Several influential townspeople spoke in glowing terms of Mr. Crosby's untiring zeal in the advancement of educational and other local matters, with which he had identified himself, and expressed a hope that he would be back again amongst them, completely restored to health. The speeches were interspersed with recitations and musical items, and the singing of 'Auld lang syne' brought a most enjoyable evening to a close.

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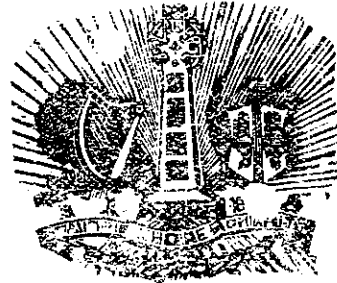
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Funeral Allowance: £20 at the death of a member, and £10 at the death of a member's wife.

In addition to the foregoing, provision is made for the admission of Honorary Members, Reduced Benefit Members, and the establishment of Sisters' Branches and Juvenile Contingents. Full information may be obtained from Local Branch Offices, or direct from the District Secretary.

The District Officers are anxious to open New Branches, and will give all possible assistance and information to applicants. Branches being established in the various centres throughout the Colonies, an invaluable measure of reciprocity obtains.

W. KANE,

District Secretary,
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THE LATEST 'TABLET' PUBLICATION

'Secular versus Religious Education: A Discussion.' Edited (and, as to its greatest part, written) by Rev. H. W. Cleary, D.D. 212 pages, stiff paper wrapper. Price 1/-, posted 1s 3d. Cardinal Moran writes of it: 'I have received the brilliant pamphlet, *Secular versus Religious Education*. It is a most useful and instructive contribution to the educational controversy, and cannot fail to do a deal of good.'

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Irish News

GENERAL.

Ex-Sergeant Molloy, of Sligo, now aged 95 years, is stated to be the oldest Irish police pensioner. He retired in 1870 after 30 years' service.

Sister Anna Magdalena, eldest daughter of the late Mr. John Naish, Lord Chancellor of Ireland, has been professed at the Assumption Convent, Rome.

The tape factory at Sherrygroom, about four miles from Cookstown, established and owned by the late Mr. John Henderson, was completely destroyed by fire on May 13. This was the only tape factory in Ireland. The damage was estimated at over £20,000.

Sincere regret was occasioned throughout County Mayo by the death of Rev. Mother Bernard Davis, Superioress of the Ballyhaunis Convent of the Sisters of Mercy. Born 79 years ago at Leenane, Co. Galway, she was one of the oldest Sisters in the Order, having been professed 61 years.

The present year marks the centennial anniversary of the Presentation Convent, Carrick-on-Suir, which was founded in 1813 by three Sisters from the Waterford House of the Order. The convent has now attached to it splendid national schools attended by over 600 children. It has also an industrial school and lace-making department.

Buttermilk (says the *Daily Mail*) has had to be added to the list of refreshments obtainable at the House of Commons at the special request of two Nationalist members, Mr. Murphy and Mr. Kelly. The demand at first took the catering department by surprise, but the committee gave way, and every day two bottles of buttermilk are provided for them.

The libel action taken by some Belfast priests against the Belfast *Evening Telegraph*, a Unionist newspaper, in connection with a statement made by it regarding a relief fund started during the shipyard disturbances, was heard a second time in Dublin lately. On May 13 the case ended in a disagreement of the special jury. A previous hearing gave the same result.

It has been officially announced that the Most Rev. Dr. Fennelly has been empowered by the Holy See to revive and add to the Cathedral Chapter three of the ancient canonries of the diocese of Emly—viz., Lattin, Doon, and Killenellick. To the prebendaries thus revived his Grace had been pleased to appoint the Very Rev. John Power, Kiltelly; the Very Rev. John Kelly, Doon, and the Very Rev. J. J. Duan, Murroe. The Very Rev. Thomas Hackett, Loughmore, has been appointed to the place in the Chapter rendered vacant by the death of the Very Rev. Canon Meagher, P.P., Templemore.

DEATH OF A MEMBER OF PARLIAMENT.

The death is announced of Mr. Patrick Aloysius Meehan, M.P., one of the representatives of Queen's County. Born in 1852, Mr. Meehan was engaged at first in journalism and afterwards in commerce. Arrested as a suspect under the Forster Coercion Act, he became immediately eligible for election to Parliament, since Ireland in those days made a national habit of singling out for any position of honor those who had been imprisoned under the Coercion Act. Elected in 1906 unopposed and in succession to Dr. Mark Antony MacDonnell, brother of Lord MacDonnell, Mr. Meehan proved a very useful and unobtrusive member of the party.

A VENERABLE PRIEST.

At the Parochial House, Dromore, Co. Tyrone, on May 8, the death took place, in the eighty-eighth year of his age, of Right Rev. Mgr. McKenna. Deceased was one of the most respected and venerated clergymen in the diocese of Clogher. Ordained nearly sixty years ago, he lived a life of ceaseless toil and incessant labor in the cause of religion and education. His early mission work lay most in the county of Monaghan, after which

he was for many years Prior of Lough Dearg, where the famous annual pilgrimage takes place. From there, in 1878, he was transferred to the pastorate of Dromore, where he remained till his death.

DEATH OF THE DEAN OF CASHEL.

On May 8, the Venerable Dean Kinane, of Cashel, passed away at a patriarchal age. Born in Templemore in 1836, he was educated at the Irish College, Paris, and ordained in 1861, when he was appointed Professor of Philosophy and Physics in his Alma Mater. In 1865 Father Kinane was recalled to his native diocese by Archbishop Leahy, and was located in Templemore for many years, during which he wrote many charming devotional works, including *The Dove of the Tabernacle*, *The Angel of the Altar*, *Life of St. Patrick*, etc. In 1882 he was appointed parish priest of Cashel and V.G., and was made Dean of the Chapter. In addition to his high scholarly attainments, for which he was deservedly held in admiration, Dean Kinane was a man of most kindly and genial disposition, and of deep, earnest Christian charity and piety, and was greatly beloved by the people of Cashel, amongst whom he labored so long and so zealously.

UNIONIST TACTICS IN WEST BELFAST.

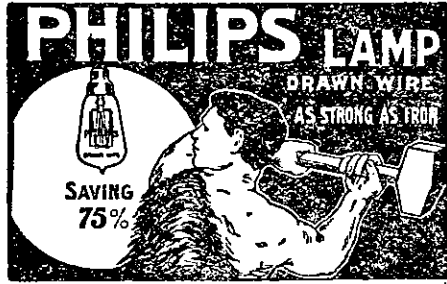
At a smoke concert arranged by the Premier Covenant Unionist Club, held in West Belfast Orange Hall on May 12 (says the *Freeman's Journal*), Mr. Stewart Blacker Quin, prospective Unionist candidate for West Belfast in opposition to Mr. Joseph Devlin, M.P., said he was not going to speak about Home Rule. The only thing to be said about it was that they would not have it. He wanted to talk to them on a subject that was very near his heart, and which was, he believed, equally near to theirs. That was the winning of West Belfast. Now, how was that to be done? It was better for them to frankly state the position and to realise what they were up against. West Belfast would be won in the Revision Court. It would not be won by platform speeches or by cheering crowds, however excellent these were in their way. It could only be won by earnest individual effort. The Unionists had on the register an adverse majority of 500, or, to be precise, 490. That was very disheartening. But he did not wish to dishearten them. It was a problem, however, that they had got to solve, and he believed they had got the solution of it. The women of West Belfast held the key to the situation. In Woodvale Ward alone there were some 750 women inhabitant householders. Now, if there were sufficient houses they could get loyal men to come from the North and the other divisions and to occupy those houses. But they had not the houses. Those women had them, and he was glad to be able to state that one out of every three of those women—namely, 250 women, had agreed to transfer the tenancies to men. That wiped out half of the Nationalist majority. Then there were other women in West Belfast who were prepared to further augment that number and to make great personal sacrifices.

CONFERENCE OF EXILES.

The annual Convention of the United Irish League of Great Britain was held on May 10 in the Mansion House, Dublin, Mr. T. P. O'Connor, M.P., presiding. Amongst those on the platform were the Lord Mayor of the city, Mr. John Dillon, M.P., Mr. Joseph Devlin, M.P., Mr. William Field, M.P., Dr. O'Neill, M.P., Mr. W. O'Malley, M.P., Captain Donelan, M.P., Mr. Swift MacNeill, M.P., Mr. J. J. Clancy, M.P., and Mr. Joseph O'Loughlin, Speaker of the South Australian Legislative Assembly. The proceedings throughout were most enthusiastic. For nearly 40 years, the chairman said, he had been attending these Conventions, and that was the largest in the history of the organisation. The number present was double that of the highest attendance at any previous Convention during its existence. The increased attendance was a sign of the times, and showed that they in Great Britain who had an opportunity of studying the great conflict more closely than others, had but little doubt that in less than twelve months

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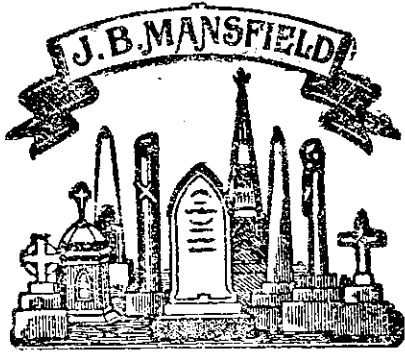
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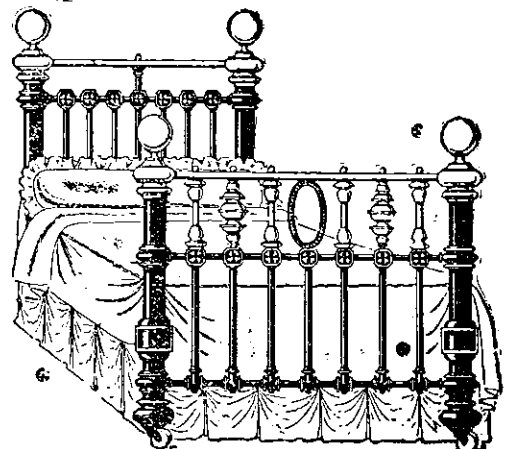
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from now their Irish Parliament would be sitting in College Green. That spirit of exultation and certainty also found its reflection in the record of their work for the last twelve months. Many extraordinary mendacities took the place of argument in the speeches of their opponents, but there was none so daring or so absolutely in contradiction with the facts as the statement that the Irish people either at home or abroad were weakening or slackening in the warmth of their enthusiasm on the Home Rule question. The figures in their report answered Lord Lansdowne and the other gentlemen who were making these very ridiculous statements. So far as public opinion in Great Britain was concerned the people regarded the battle as already won.

Mr. O'Loughlin, the Speaker of the South Australian Legislative Assembly, who met with a hearty reception, said he knew they did not give him that welcome so much personally as because he represented the far-distant country of Australia. He had not the honor, like the delegates, of being an Irishman, but he was the son of Irish parents who came from the County Clare. The Irish people had made a gallant fight, and they in Australia had done their humble share of the fighting. They had pretty well 80 per cent. of the English people on their side—they had Scotland, Australia, and America. They had only got, so far as he could make out, a small section of their own country opposed to Home Rule. He believed that the people of Ulster would be the first to benefit by Home Rule. They had their industries in the Northern province working in full swing, and it would be the duty—and he thought they would do it—of the Irish Parliament to foster and develop these industries.

Among the other speakers was Mr. John Dillon, M.P., who paid a tribute to the self-sacrifice of the Irish in Great Britain, and their loyalty in face of difficulties to the cause of Ireland's freedom. It always appeared to him to be one of the cruelest of the difficulties which they had to face in their struggle for national liberty that the leaders of their own religion in England had been consistently opposed to them. It was a cruel aggravation. He did not want the leaders of the English Catholics to desert their own party, but he thought that it amounted to a public scandal that men like the Duke of Norfolk should be seen on a public platform side by side with the leaders of the Orange rioters of Belfast, and that after the atrocious, cowardly and disgraceful outrages of last July in the shipyards not one word of remonstrance or repudiation came from the leaders of the Catholic party in England. It was one of the most grotesque sights to see the Orange leaders from Belfast trotting through the lobbies of the House of Commons under the orders of Lord Edmund Talbot, a Catholic, while in Ireland they professed that their main object in resisting Home Rule was to avoid being ground down under the tyranny of the Pope. It was a poor return and mean conduct on the part of these great Catholic leaders in England to the Irish, but for whom there would not be a Catholic school left in England to-day.

FOUND AT LAST.

This man in Australia certainly has found a reliable cough cure. He writes:—'I had to pay 1/8 Customs duty before I could get it, so that the bottle cost me 3/6. If it cost a pound a bottle I would take good care not to be without it. Why don't you advertise it in Australia? Baxter's Lung Preserver would beat all the cough remedies sold here.'

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It cures by building up the system generally, and helps Nature to throw off the cold. If the lungs are diseased Baxter's Lung Preserver makes new tissues, and so strengthens them that you can go through the severest winter without a cold.

Get a bottle to-day and keep it ready at home. It costs only 1/10 at all stores and chemists.

People We Hear About

The Earl of Abingdon celebrated his 77th birthday on May 13. Educated at Eton, he was received into the Church when 22, succeeded his father as seventh Earl in 1884, and has twice married.

Mr. Andrew Carnegie, who poses, it is said, as an American citizen, is an enrolled elector in the parish of Dornock, Sutherland, Scotland. No one, who is a natural-born or naturalised citizen of any foreign nation, can legally be an elector in Great Britain or in any of the King's self-governing dominions beyond the seas.

Miss M. Taylor-Green, whose picture, 'The Agony in the Garden,' has attracted much attention at this year's Academy, is a rising Catholic painter, and the art-world will probably hear more of her work. There are four Catholic Associates of the Royal Academy—Mr. J. H. L. Bacon, Mr. Frank Brangwyn, Mr. Adrian Stokes, and Mr. John Lavery.

The Most Rev. Edmond F. Prendergast, Archbishop of Philadelphia, attained his 70th birthday on May 3. The Archbishop was born in County Tipperary, and went to the United States at the age of sixteen. Since his ordination to the priesthood in 1865 his work has been wholly confined to the Philadelphia diocese. After a service of fifteen years as Auxiliary Bishop he became Archbishop of the province upon the death of Archbishop Ryan in 1911.

John Purroy Mitchell, President of the Board of Aldermen of New York, a grandson of John Mitchel, the great Irish patriot of '48, has been appointed Collector of the Port of New York, one of the most important positions in the Government service, outside of a cabinet position. Mr. Mitchel, though quite a young man, has achieved a reputation as a lawyer and expert on municipal and civil government and his appointment as Collector of the Port by President Wilson has been highly commended by the public generally.

Among the recipients of degrees at the Presentation Day of the London University on May 7, was the Rev. Francis Arthur Powell Aveling, who was presented for the degree of D.Sc. in Psychology. This mark of distinction is the first of its kind ever conferred on a Catholic priest by the University, and is moreover unique in being the only one presented in this department of science this year. It is a fitting sequence to the Degree of Fellowship of the University of Louvain recently conferred on Dr. Aveling, the only Englishman who has been thus honored by the great Belgian University.

There are four Catholic Senators in the United States Congress—O'Gorman of New York, Ashurst of Arizona, Walsh of Montana, and Ransdell of Louisiana. Senator James A. O'Gorman, of New York, is the senior of them. Whilst many members of the House of Representatives have Irish names, and are of Irish parentage, only two have the distinction of being born in the Emerald Isle. These are Hon. Michael Donohue, of Pennsylvania, and Hon. George F. O'Shaughnessy, of Rhode Island. Representative Donohue was born in Killeshandra, Ireland, in 1864, and attended the national schools, and also a private classical school in his native village. When 20 years of age, he obtained a teacher's certificate, and taught as principal of a national school for two years, when he resigned and went to Philadelphia in 1886. The only other Representative of the House who is a native born Irishman, Mr. O'Shaughnessy, was born in Galway, 1868, and went to the United States when four years of age with his parents, who settled in New York, where he was educated at St. Theresa's School, De La Salle Institute, and Columbia College Law School. He was admitted to the New York bar in 1889.

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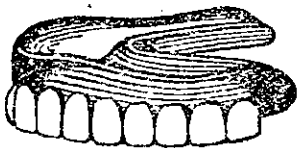
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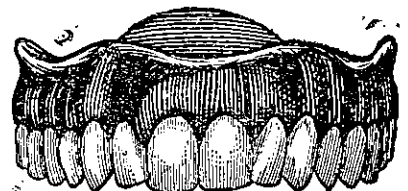
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Hawera

(From an occasional correspondent.)

Some members of the local branch of the Catholic Federation are now engaged in an active canvass in aid of a new and much-needed infant school. It is to be hoped that they will meet with such a generous response as will secure an up-to-date school, and encourage them to interest themselves in similar work in the future.

The retreat for the members of the confraternity of the Sacred Heart, conducted by Rev. Father Creagh, C.S.S.R., and brought to a close last Sunday, was the most successful held in the parish. It was attended not only by all the members of the confraternity, but also by the great body of the parishioners. Notwithstanding the inclement weather over 300 attended the 6 o'clock Mass every morning, and 470 out of 510 parishioners of over seven years of age went to Confession, and there were in the seven days 2000 Holy Communions. The parish priest said that the retreat was in every sense

the most successful he had ever attended. This was due in a great measure to the zeal and eloquence of the preacher, who had come to them from the land of saints and scholars, who had been trained in her world-famed schools, and who was an eloquent exponent of her best traditions. He hoped the day was far distant when Ireland would cease to send her missionaries to New Zealand, or when New Zealand-born Catholics would repudiate their debt to Ireland.

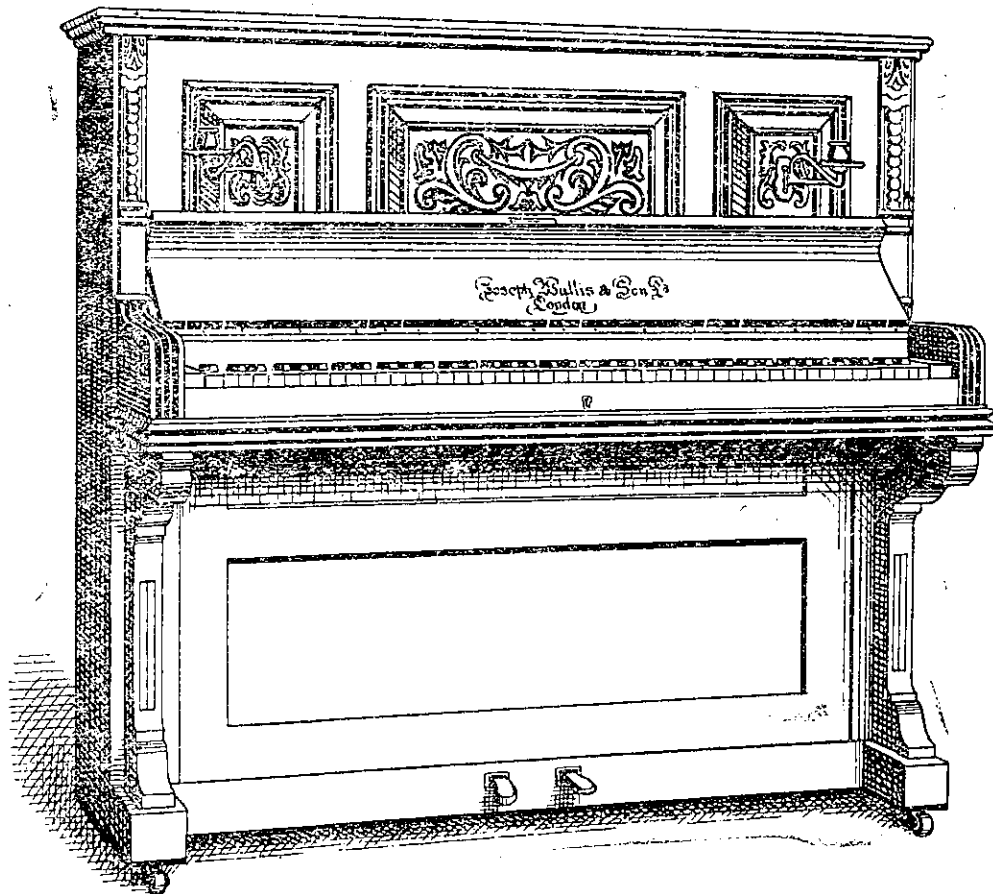
The children of the Convent School treated Very Rev. Dean Power to a charming little concert on Thursday, June 19, in honor of his ordination day. He expressed his gratitude to the children and their teachers, and his delight in their singing and in the proud position which, according to the Board inspectors, the school held; and as he usually does on these occasions he handed the little purse to the Sister in charge of the Altar Society.

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Bonnington's — The Standard Family Cough Remedy

Time is the best test of a medicine. No matter what claims are made for a preparation, its real merits will be known ere many years. Many cough medicines have tried to secure popular favour in the past fifty years. Many failed, because performance was not equal to the claims they made. Yet, year after year, for over half a century, Bonnington's Irish Moss has steadily increased in sales and in popular favour. To-day it is the standard family cough remedy in more homes than ever before. Success is due to its exceptional merits, for no extravagant claims have been made on its behalf. Bonnington's Irish Moss is a sure and effectual remedy for coughs, colds and all chest and lung affections — for it contains no injurious drugs. Do not be put off with an imitation. Ask for and get Bonnington's — refuse the substitute of inferior quality.



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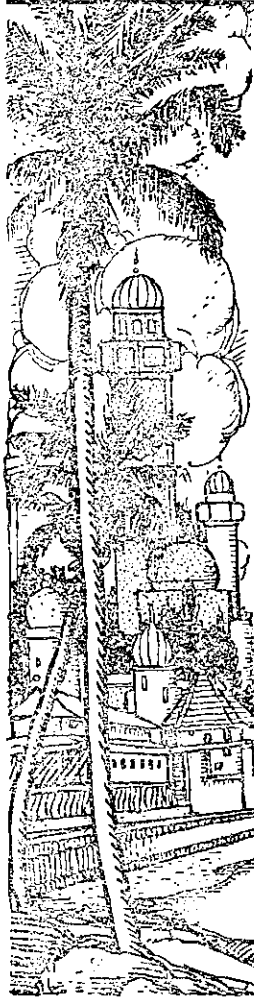
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WALLPAPERS

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Ashburton

(From our own correspondent.)

An interesting debate took place at the last weekly meeting of the Catholic Men's Club, Mr. M. J. Moriarty presiding. The subject was the inclusion of the suburbs of Ashburton with the borough, thereby creating a greater Ashburton. Mr. M. J. Moriarty led off the debate for the supporters of the movement in favor of the inclusion of the suburbs. He was followed by Mr. W. J. Cunningham, who acted as leader for the negative party. The leaders' speeches were followed by expressions of opinion on the question under debate from several of the members. The subject was fully and keenly discussed, and a vote being taken, there was a majority of one against the suburbs amalgamating with the borough.

Very Rev. Dean O'Donnell, addressing the congregation on Sunday morning last, referred to the fact that it had been brought under his notice that the supporters of the Bible-in-Schools League in Ashburton were distributing cards amongst Catholics, asking their signature to the same with a view to petitioning Parliament for a plebiscite to be taken on the Bible-in-Schools question. He spoke scathingly of the tactics adopted by those responsible for the delivery of the cards in their efforts to secure signatures from Catholics. He referred his listeners to the Catholic attitude on this question, as those who subscribed to the *Tablet* would well know, and incidentally he much regretted the fact that a great many Catholic families in Ashburton did not take that most valuable paper.

Quite a gloom was cast over the Catholic community on Monday morning last when the fact became known that Mr. B. J. Cassels had expired suddenly at the residence of Mr. W. Soal. The late Mr. Cassels was one of our most popular Catholic young men, and took a prominent part in football and bowling. He

joined the local Post Office staff, on transfer from Dunedin, some thirteen years ago. The remains were conveyed for interment to Dunedin by the afternoon express of Tuesday, the assemblage of his many friends at the railway station being exceptionally large.—R.I.P.

Thames

The second of a series of social gatherings under the auspices of the members of St. Francis' Church, was held in St. George's Hall recently, and despite numerous counter attractions drew a big attendance. The earlier part of the evening was devoted to a euchre tournament, the winners being Mrs. Collins, who received a dainty jardiniere presented by Mrs. T. Dunbar, and Mr. G. Mackie, whose present was a handsome silver-mounted wallet, gift of Rev. Father Dignan. At the conclusion of the competition the tables were utilised for a dainty supper, which came as a welcome interlude. A meed of praise is due to the energetic secretaries, Misses A. Corbett and T. Mellett, whose arrangements were complete and thoughtful.

The practice of dentistry is now quite a different thing to what it was (says the *N.Z. Times*). Once extraction was rather a matter of strength and force, than delicate skill. No one going to competent practitioners need fear pain, because pain is avoidable, and when inflicted is the evidence of unskilfulness. Quite one of the best surgeries in Wellington is that of Messrs. Marsden and Chamberlain at 69 Manners street, close to the Opera House, and immediately over Mr. McKenzie's Pharmacy. Mr. Chamberlain is a specialist of over sixteen years' experience in painless extraction and plate work. Mr. Marsden has for many years specialised in crown and bridge work as well as in filling teeth with gold, silver, cement, and porcelain...

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PRICES—27in wide—2/-, 2/6, 2/11, 3/6.

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From MRS. C—, CHRISTCHURCH:—

For a considerable time my health was most indifferent. I was frequently seized with giddiness and internal pains resulting no doubt from serious affection of the kidneys and liver. I suffered much from persistent indigestion, headaches, etc. I was recommended to take your Indigestion, Liver, and Kidney Cure. This I did, with the result that all pains were quickly dispelled and there has been no symptoms re-occurring.

From MR. —, LINWOOD, CHRISTCHURCH:—

Some time ago I suffered from liver and kidney complaint. I had a severe pain in my back, and frequently pains in the head and under the shoulder blades. I awoke in the morning, as a rule, as tired as when I retired at night. My appetite failed, and I frequently felt giddy and had fits of nervousness. I had tried many of the medicines advertised with no good results. I was persuaded to give Wallace's Indigestion, Liver, and Kidney Cure a trial, and am now sincerely glad I did. I obtained relief from the first few doses, and after continuing it for a few days was completely cured. I may say that I have had no signs of any of the trouble since.

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Science Siftings

By 'VOLT.'

Time Signals.

At the St. Quentin station on the Northern Railroad in France there has been installed a wireless telegraph station for receiving time signals from the Eiffel Tower station so as to have the exact time and thus be able to set the station clocks more accurately than before. The distance from Paris is about ninety-five miles, so that the time signals are well received even with the small aerial used. No doubt the railroad will extend the use of the wireless method in the future. A station which is so equipped can also send the time over the ordinary telegraph lines to other railroad stations.

Circular Saw of Paper.

How paper can be made to cut wood was shown at a scientific exhibition recently opened in the Assembly Hall, Surbiton. The demonstration was made by Mr. J. F. Palmer, a local resident, who spun a disc of ordinary drawing paper a foot in diameter by electrical means, so that it made 1542 revolutions a minute. On putting a piece of wood against its edge it cut through the wood like a circular saw, but left the cut edges polished in a high degree. Another experiment shown was the coloring of white tulips by letting them absorb aniline dyes through their stems.

Paper Pulp from Flax Fibre.

An industry which should do much to eliminate the present waste of flax-growing has recently been established at Rosetown, Saskatchewan. For years efforts have been made to solve the problem of what to do with the vast quantity of flax fibre left after the flax seed has been threshed out. Now the Flax Decorticating Company have erected a plant at Rosetown, said to be the largest flax-growing area in the province, which will use the portion of the flax plant formerly regarded as waste in the manufacture of a high-grade paper pulp. It is the forerunner of a number of similar mills. The fibre can be converted into pulp at a very low cost.

The Panama Canal.

The first voyage through the Panama Canal will be made in the autumn of this year, and the War Department of America have invited Captain Amundsen, the famous Arctic explorer, to send his ship, the Fram, to be the first vessel to pass from ocean to ocean through the isthmus. Captain Amundsen has accepted the invitation (says the *Universe*). From that day Cape Horn will lose its terrors for the navigator as the Cape of storms. Suez and Panama, tunnels under sea and through mountain, air flight and wireless speech, and the world moves apace to the annihilation of space as a barrier between men and nations. With regard to distances, a ship trading between English ports and Valparaiso or Wellington, N.Z., and steaming at 14 knots an hour, will save four days in the case of the New Zealand port by using Panama instead of Suez, and four days in the case of Valparaiso by Panama rather than Cape Horn. Australian ports will still be nearer to us by way of Suez. The cost of coaling relatively at Port Said and Panama will be a determining factor. Hitherto British coal has had a monopoly, but the two routes will establish a sharp rivalry between English and American coal.

The night was cold, loud was his bark,
For he'd been sleeping in the park;
A friendly policeman heard him yell,
And made him 'comfy' in the cell.
Next morn before the beak he stood;
His Worship thought he looked demure,
So told him to begone and get
Woods' Great Peppermint Cure.

When shopping with our advertisers, say 'I saw your advertisement in the Tablet.'

Intercolonial

The Very Rev. Father Griffin, of Ganmain, has been appointed by the Right Rev. Dr. Gallagher, Bishop of Goulburn, pastor of the important parish of Tumut, vacant through the death of the Very Rev. Dean Butler.

The Very Rev. Father J. E. Colgan, S.J., who, owing to an injury to his hip, has not been able to do parochial duty for some time past, intends returning to Ireland about three months hence. The Rev. Father E. Corish, S.J., who has been in charge of St. Xavier's, Lavender Bay, for the past two years, takes charge of St. Mary's, Ridge street, in place of Father Colgan.

The dedication and opening ceremony of St. Mary's Church, Binalong, which has just been completed and furnished at a cost of £3000, was performed by Bishop Gallagher on Sunday, June 15. There was a large gathering present, visitors being in attendance from Sydney, Yass, Young, Gundagai, and Burrowa. Bishop Gallagher, in a brief address, complimented the residents of the town and district in building such a beautiful edifice in their midst.

Great interest was centred in the golden jubilee of the Ven. Archdeacon Beechinor, of Latrobe, Tasmania, which was enthusiastically celebrated on Saturday, June 14. On the following Sunday the foundation-stone of a new church was laid by his Grace Archbishop Delany in commemoration of the jubilee. The popular interest was enhanced by the fact that his brother, Monsignor Beechinor, lately celebrated his golden jubilee at Launceston. Archdeacon Beechinor was born near Kinsale, Cork, and obtained the elementary portion of the education necessary to fit him for the office of priesthood at St. Patrick's College, Carlow. He was ordained in 1863, and for two and a-half years served Cardinal Cullen at Wicklow. He then came to Tasmania, accompanied by the late Archbishop Murphy, who was his uncle.

The new Church of St. Francis Xavier at Moree was blessed by his Lordship Bishop O'Connor, of Armidale, on Sunday, June 15, in the presence of a large assemblage. The new church is a most imposing and handsome one, and is built of steel, bricks, wood, and cement. After Mass a financial statement was made by Father Lloyd. It was shown that the new church was built at a cost of £4800; £2700 of that amount has already been paid, leaving a debt of £2100. An appeal to liquidate the remaining debt was made by his Lordship, who expressed his pleasure at seeing so many non-Catholics present. It gave him a proof of the amicable relationship existing between the priests and the people of all denominations. He had come prepared to contribute £25 to the church fund, but so struck was he by the work performed that he would double the offering. As a result of his Lordship's appeal a large sum was subscribed, the total reaching £1400.

It is becoming cheerfully monotonous (writes the Brisbane correspondent of the *Catholic Press*), but we must perforce chronicle another itinerary of his Grace the Coadjutor-Archbishop. Dr. Duhig has not allowed the grass to grow under his feet since his return to Queensland. In Ipswich he was just what might be called industrious and ubiquitous; in Brisbane he slaved; in Rockhampton—well, the people of Rockhampton cannot forget his Grace, and back in Brisbane, as Coadjutor, he has managed to go everywhere and find out everything for himself. When one remembers the calls upon a dignitary of the Church it is difficult to realise how so much has been accomplished. His Grace, for instance, believes in Catholics having representation at every ceremony worthy of the occasion. I recollect seeing him at the Governor-General's reception one day. On reading the evening paper of the day after I noticed that he had time to rush into the country and lay the foundation stone of a convent or church. On the day following he was 200 miles away administering Confirmation. Just at present he is touring the western districts—the big back spaces—and the morning journals inform us of the good work that is done at each centre.

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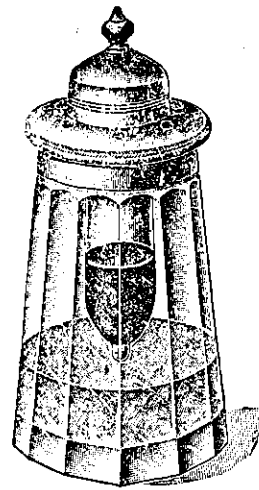
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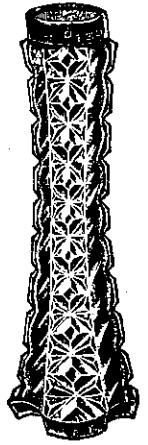
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THE DEFENCE ACT

THE OBLIGATIONS UPON CITIZEN SOLDIERS

The Acting Minister of Defence has forwarded to us a statement, in the form of question and answer, as to the obligation imposed upon citizen soldiers by the terms of the Defence Act. In order to assist in removing misapprehensions that have been created on the subject, we have pleasure in acceding to the Minister's request to publish the information:—

Question: Does provision exist for the Territorial Force to be carried or ordered to go out of New Zealand, under the Defence Act and its amendments?

Answer: No. See section 22, Defence Act, 1909, quoted hereunder:—'Any part of the Territorial Force shall be liable to serve in any part of New Zealand, but no part of the Territorial Force shall be carried or ordered to go out of New Zealand.'

Question: Can the New Zealand Territorial Force or part thereof be compelled to go to the assistance of Great Britain or any of the oversea dominions or possessions in the event of an outbreak of war under the Defence Act?

Answer: No. Such service must be purely voluntary, as in the case of New Zealand contingents sent to Africa.

Question: Does provision exist in the Defence Act for calling out the Territorial Force for service in New Zealand in time of war?

Answer: Yes. The Governor has power under sections 27 (1), 28 (1), quoted hereunder, of the Defence Act, 1909, and under the Defence Amendment Act, 1912, sections 16 and 71, quoted hereunder, to call out for military training and service all eligible males between the ages of 17 and 55, who have resided in New Zealand for a period of six months. Defence Act, 1909, section 27 (1): 'All the male inhabitants of New Zealand between the ages of 17 and 55, not hereinafter exempted, who have resided in New Zealand for a period of six months are liable to be trained and serve in the militia.' Section 28 (1): 'In time of war it shall be lawful for the Governor (the occasion being first communicated to Parliament if Parliament is then sitting, or notified by proclamation if Parliament is not then sitting), by proclamation, to call upon persons liable to serve in the militia to enrol in the militia, and thereupon such persons shall within the time and in the manner prescribed enrol in the militia for the prescribed period.' Defence Amendment Act, 1912, section 16: 'When the Territorial Force, or any part thereof, has been called out for active service in New Zealand in accordance with the provisions of this Act in that behalf, every member of the said force, or of that part thereof, shall at all times while he remains under the obligation of active service be subject to military law as established by the Army Act, save so far as that Act is inconsistent with the principal Act, or any amendment thereof, or with any regulation made thereunder.' Section 71 (1): 'The Governor may by proclamation call out the Territorial Force, or any part thereof, for active service. (2) The Territorial Force, or any part thereof, shall be liable to be employed on active service in New Zealand from the time of the publication of the proclamation so calling out that force, or that part thereof, until the publication of a proclamation notifying that the active service of that force, or of that part thereof, is no longer required.'

Question: Does provision exist in the Defence Act for calling out Territorials to assist the civil police in quelling riots and otherwise upholding law and order?

Answer: No such provision exists.

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WEDDING BELLS

ABEL—HENRYS.

A quiet but pretty wedding was solemnised at St. Joseph's Church, Wollahra, on Thursday afternoon, June 12 (says a Sydney paper), when Miss Josephine Mary Henrys, second daughter of Mr. and Mrs. Joseph Henrys, of Wellington, New Zealand, was married to Mr. Gerald Handson Abel, of Sydney. Rev. Father Kennedy officiated. The bride, who was given away by her father, wore white satin charmeuse, with draped tunic of Honiton lace, caught with sprays of orange blossom. Her tulle-embroidered veil was the gift of the Sacred Heart Nuns at Timaru, New Zealand, and the diamond and pearl ring, with her bouquet of white flowers, were presents from the bridegroom. Miss Claire Henrys (sister of the bride) was the only bridesmaid. Her frock of white crepe-de-chine had deep insertions of shadow lace, with over-dress of saxe blue ninon-de-soie; a Juliet cap of pearls was worn, and white osprey. Her bouquet of Countess Bertha roses and a gold wristlet bangle were the bridegroom's gifts. Mr. McNeill was best man. After the ceremony the guests adjourned to 'Osterley,' Darling Point, the residence of Mr. and Mrs. Claude Healy, where the wedding breakfast was served. The bride and bridegroom left by motor for Bowral for their honeymoon, the bride wearing a champagne-colored cashmere-de-soie coat and skirt, with vest of lace and net, white crepe-de-chine hat with white flowers.

LYNCH—McAULIFFE.

A pretty wedding was celebrated at St. Joseph's Church, Temuka, on June 17, the contracting parties being Miss Nora McAuliffe, second daughter of Mr. and Mrs. C. McAuliffe, of Temuka, and Mr. Patrick Henry Lynch, second son of Mrs. H. Lynch, of Milford. The ceremony was performed by the Rev. Father Kerley. The bride was given away by her brother-in-law, Mr. T. Orr. She looked charming in a beautiful purple tailor-made costume with Oriental trimmings, and a white velvet hat relieved with purple. The bride was attended by her niece, Miss Kate McAuliffe, as bridesmaid. She wore a dress of cream radianta, with silk insertion, and vieux rose hat. The bride's present to the bridegroom was a handsome gold albert chain. The bridegroom's present to the bride was a set of fox furs, and to the bridesmaid a gold bangle. The bridegroom was attended by his brother, Mr. M. Lynch, as best man. The wedding breakfast was held at the residence of the bride's parents, where a large number of guests assembled, Rev. Father Kerley presiding. The usual toast list was gone through. The happy couple left by the first express for the south *en route* to their new home. The presents were numerous and costly.

Palmerston North

(From our own correspondent.)

June 23.

The H.A.C.B. Society entertained the Raunui Club, under Mr. J. J. Lynch, at a euchre party in their clubrooms on Saturday. They beat the visitors by 36 to 26. The president (Bro. A. Max) captained the local team.

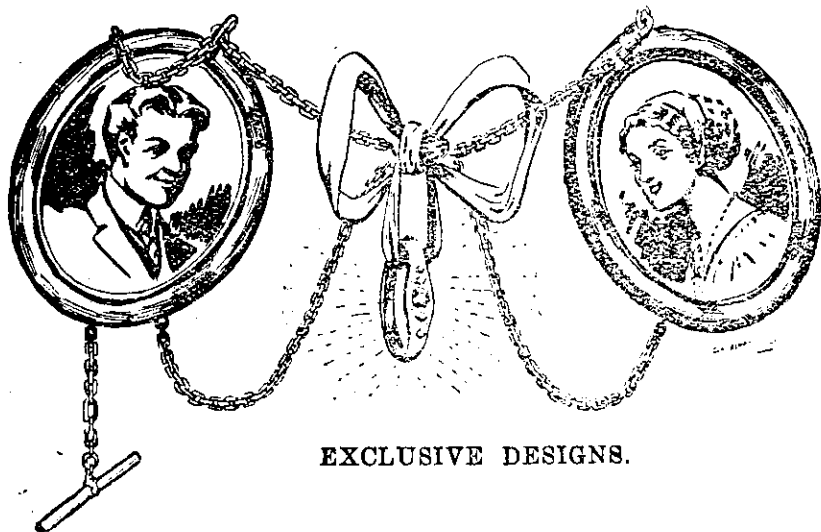
The National Dairy Show, which was opened by his Excellency the Governor on Tuesday, was easily a record, there being an attendance of 33,000 for the four days. The large agricultural hall and produce shed were taxed to their utmost capacity with over 2000 exhibits. Some 6000 school children from the surrounding State schools were admitted free, but our parish school children, no doubt for want of proper representation in the right quarter, had to pay. This should be easily arranged by the next show, and is a matter for our local branch of the Catholic Federation to attend to.

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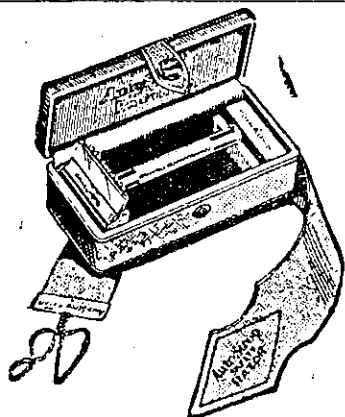
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EXCITING INCIDENT IN THE HISTORY OF WEST AUSTRALIA

PERSONAL RECOLLECTION BY AN OLD PERTH PRESSMAN

(BY RALPH TINDERWOOD.)

The following New York cable, which appeared the other day in the daily press of Australia, recalls an exciting incident in the early history of West Australia: 'A sensational incident in connection with the old-time penal colony in West Australia is recalled by the announcement of the death of Captain George Anthony. Among the prisoners at Fremantle in 1876 were a number of Fenians, who had been convicted in Great Britain and sent out to West Australia. On April 17, 1876, six of these men escaped from the colony. It was afterwards ascertained that the men had been carried off by Captain Anthony in the American whaler *Catalpa*. The *Catalpa* arrived in New York on August 19 of the same year, and the Fenians landed there.' The following particulars are supplied to us, from personal recollection, by an old Perth pressman, now resident in the Auckland province:—

The reference in the columns of the press recently to the demise of Captain George Anthony, the master of the whaling barque *Catalpa*, and his exploits re the escape of the six Fenian prisoners from West Australia is as the Auckland informant of the *Herald* puts it—a trifle 'off the track.' In 1868 the free people of the West, reckoned they had about enough of penal establishments, and, being a Crown Colony, memorialised the Colonial Secretary (Lord Knutsford) for the abolition of the West as a dumping ground for convicts. The revenue from the Imperial Exchequer meant a big loss for the up-keep of convicts, but the colony was self-supporting, and under that able administrator, Sir Frederick A. Weld, soon placed things on a better footing. The change from the administration of John Stephen Hampton, of Norfolk Island fame, was very marked. The citizens of those days had to be in doors by 9 o'clock at night, and, in the event of no lawful excuse, were liable to be arrested and sentenced to three months' imprisonment without the option of a fine, whilst a penalty of £5 was inflicted in the event of a person refusing to give his name, or to answer the question whether he was 'bond' or 'free.' Such was the colony at that date. The ship *Naval Brigade* brought to the colony in 1872 the Fenian political prisoners—John Shine, Kiely, Power, Cranston, Darragh, Hogan, Cavanagh, and two others whose names I forget. Kiely died of consumption in 1873, and Shine and Power were let out on ticket-of-leave in 1875. Cranston, Darragh, Hogan, and three others were kept in close confinement for a time, and then let out as special constables about the town of Fremantle for orders for the things necessary for the great penal establishment at North Fremantle. About 1874, two gentlemen arrived in West Australia. One, named McDermott, was a good carriage-builder, and was engaged in Sloan's carriage factory. McDermott had a peculiar Yankee drawl, and a fund of boisterous humor. The other,

Mr. Collins, Was a Gentleman of Means, and lived at the Emerald Isle Hotel. He was suave, reserved, and kind. He was looking for investments, so he said. He was soon hob-nobbing with all the elite; he attended two or three Governor's levees, and several State balls given by his Excellency. He was a great friend of Governor Dolan of the jail, and he took a great interest in the poor Fenian prisoners. Dolan showed him through the convict establishment, and pointed out the political prisoners who were undergoing a sentence of fourteen years. He was allowed to interview Cranston, late sergeant in the British Army, for a few minutes alone, and whatever passed no one knows. About a week later he met Darragh and Hogan in Cliff street, Fremantle, and everything was arranged,

but the means of escape did not offer themselves until nearly 18 months later. Meanwhile the *Catalpa* went on a whaling cruise until matters were considered favorable. McDermott, as regular as clockwork, hired a buggy and pair, and, with the writer and Hugh Sloan, went for a drive to Davey's Half-way House, about six miles from Perth. There were no railways in those days in West Australia. Sometimes McDermott would take us to North Fremantle, and most of the time would stop at the Half-way House. On Easter Sunday, 1876, McDermott took us to the Half-way House, and then said he was going to Fremantle, and probably not returning for some days. This meant that Sloan and I would have a tramp of six miles before us to get back to Perth. Sloan elected to tramp it, but I asked McDermott for a ride to Fremantle. He demurred at first, but, after reflecting for a few moments, said—'All right, jump in.' The next day, Easter Monday, was the date of the Perth annual regatta. The populace from Fremantle journeyed to Perth by steamer up the Swan River, and this was the date chosen for the escape. The *Catalpa* was cruising about fifteen miles from Fremantle, where a few sawmills were erected for the cutting of jarrah. Mr. Collins, the engineer of the escape, then dealt his cards, which were all trumps. Collins and McDermott met Cranston and Darragh at half-past eight o'clock near the Anglican Church in Cliff street, and handed them an order to the chief-warder Olliver regarding the other four Fenians, who were working in a quarry on the Perth Road, to go to the marine residence of his Excellency the Governor, and remove some furniture. The bait took. Arriving there, they found two horses and the double-seated buggy belonging to Mr. John Summers, of Perth, in which McDermott and the writer arrived in Fremantle. Arriving at the Governor's house, the prisoners exchanged their convict garb for civilians' clothing. Six carbines were in the buggy, and McDermott jumped on a saddle-horse and drew a colt revolver. Collins did likewise,

And Away They Went at a Great Rate.

Arriving at Rockingham, the party drove to the beach. About two miles from the shore was a whale-boat manned by some of the *Catalpa* crew. Two or three sightseers came up, among them a Mr. Bell, who wanted to know what was going on. The boat having approached the shore, Collins, addressing the escapees, said: 'Come, boys, wade and get into the boat,' which they promptly did. Cranston, standing up in the boat, said: 'Good-bye.' Bell, recognising the voice, exclaimed: 'The Fenian prisoners; they have got away!' Seizing one of the horses, he went to the telegraph office and gave the alarm. The water police boat was promptly launched from the Fremantle boatshed, and sailed away in pursuit, the distance by water being about eight miles. The *Catalpa* cruised under the lee of Garden Island, tacking backwards about three miles from the shore. The police had started before the *Catalpa's* boat had left the shore, and a fairly fresh northerly drove her at the rate of 12 knots. The whale-boat with the escapees pulled away in a leisurely manner. The police boat was soon bearing down on the prisoners, but Captain Anthony, to avoid the danger of a conflict which would be one-sided, bore down on the port tack, sailed in between the two boats, and

Promptly Picked Up His Own Boat.

The police, baffled, started back for Fremantle, and the *Catalpa*, with the Fenians aboard, stood out to sea. As the news leaked out there was great excitement in Perth and Fremantle, and the authorities, to save their face, promptly locked up the two ticket-of-leave men—John Shine and Edward Power, and called out the two hundred pensioners who were doing garrison duty, and fifty volunteers. They also fitted out as an armed cruiser the *Georgette* of 300 tons' burden. This was the only sea-going steamer on the coast, and had been formerly on the Geelong trade. The 'cruiser,' with two twelve-pound field guns slung on the gangway, and with the force aforesaid under the command of Colonel Finnerty, went out to arrest the bold Yankee. The 'cruiser' came up with the *Catalpa* about twelve miles from Garden Island, and fired a shot across the

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Yankee's bows in naval fashion as an intimation that she was to stop, but the Catalpa took no notice, and kept on her course. When the Georgette got within hailing distance, the following colloquy took place:—'Ship ahoy! Heave to or I'll sink you.' The officer on deck replied sarcastically: 'What with—that old dung barge?' 'You have Fenian prisoners aboard; I can see them looking over the bulwarks.' 'You have a mighty keen vision.' 'Where is the captain?' 'I guess he is in Rockingham.' 'Can I come aboard; I am sure that I recognise some of the prisoners laughing at us?' 'I guess you'd better not try.' 'Well, if you don't give up these men I will fire on you, and sink you.' The mate (Mr. Francis) walked towards the mizzen mast, and to the flag halyards was bent

The Stars and Stripes,

which were quickly hauled to the truck. 'Do you see that flag up there?' 'Yes.' 'Well I am on the high seas, and that flag protects me. Fire if you dare!' The incident was closed by outside painted ports of the Catalpa being opened, when a nice set of 'teeth' were displayed—which, had they been used, the writer and the rest of his comrades would have been sent to the bottom of the sea. Thus ended a most daring escape, which practically took place under the nose of the authorities. The authorities revenged themselves by the imprisonment of Shine and Power. The press of the colony railed at the Government over this. They said it was like 'locking the stable door when the steed was stolen.' The result was that after about a month's confinement they were given their freedom.

I was well acquainted with all the actors in this drama, and reported the whole of the incidents as I saw them, being then a youth of 18 years of age, engaged on the staff of the *Perth Inquirer and Commercial News*. My childhood's days were spent in a house near the penal establishment, and to my boyish ears, the clank of the irons on the chain gang on their way to work in North Fremantle left an impression that the years cannot efface.

By way of supplement to this personal recollection, we add the following comments from the *Fremantle Herald* of April 22, 1876: 'On the jetty was assembled an excited crowd eager for the news. The general feeling was clearly one of pleasure that the pursuit had so far been unsuccessful. This arose chiefly out of the popular impression that the Fenian convicts are political prisoners, convicted and punished for offences against a government, not against society, and from the sympathy that the public everywhere displays towards the weak in a contest against the strong. . . . As nothing more could be done, the Georgette returned to Fremantle, where the news that the Fenians had at last escaped was received with marks of satisfaction.'

Catholic Young Men's Society

Apropos of the opening of the forty-second annual conference of the representatives of the Catholic Young Men's Society in Liverpool in the early part of May, the *London Universe* gives the following account of the founding and rise of the society:—The C.Y.M.S. was founded 64 years ago by Dean O'Brien in a humble cottage in an insignificant street in Limerick, with a membership of 24. On May 19, 1849, when the society sprang into being with two dozen members—men brimful of zeal and enthusiasm, captained by the devoted and earnest Dean O'Brien—no one could have foretold that in twelve months afterwards the membership would have increased to over 2000. But so it was. In 1852 the founder established a branch in Cork, and there the membership soon reached 1000. Gradually the movement continued to spread and the membership to increase, and the first conference of the organisation was held in the city of its birth on its tenth anniversary. In 1860, 1861, and 1862 Cork, Drogheda, and Kilkenny were the places of conference, and, then for some reason, a retrograde spirit crept in, and the membership in Ireland commenced to decrease. But in

England the movement acquired vitality and vigor from the time when, five years after he had founded the society in Limerick, Dean O'Brien established branches in connection with the missions of St. Marie and St. Vincent in Sheffield. The second branch in England was founded in St. Augustine's parish, Granby row, Manchester, and St. Mary's, Liverpool, was the third branch established by the Dean. The missions of St. Mary's, Newcastle, and Gateshead then combined to form a branch. In 1855 the first society was established in Scotland at Paisley, and in the same year a society was founded at Kilmarnock. In May, 1855, Dowlais and Merthyr combined to establish the first society in Wales. Steadily, yet surely, the interest in the work proceeded, and branches were formed in various points of the kingdom. In 1857 the membership in Liverpool alone was 2000, of sufficient strength to justify the establishment of a district council, which commenced operations in May of that year. In the same year Dean O'Brien delivered an address at Waterford, in which he stated that the membership of the society throughout the kingdom was 45,000. In 1859 the first conference in England was held in Sheffield, when the total membership was 100,000. A proposition to hold the gathering once only in every four years seemed to have the effect of weakening the organisation, for neither in 1874 nor in 1878, when conferences were due, did they take place. In Liverpool the vitality of the work was never permitted to lessen, but in many other centres there was a marked decrease in zeal and membership, until in 1880 the conference in Birmingham aroused widespread enthusiasm. The membership was then reported as 4680 for 40 branches. In 1890 there were 60 branches, with a membership of 7960, and towards the close of 1899 the membership totalled 12,366. Steadily the branches and membership showed an upward tendency, and at the close of last year there were 184 branches, with a membership of 21,000, Liverpool occupying a distinguished position, with 41 branches and between 7000 and 8000 members.

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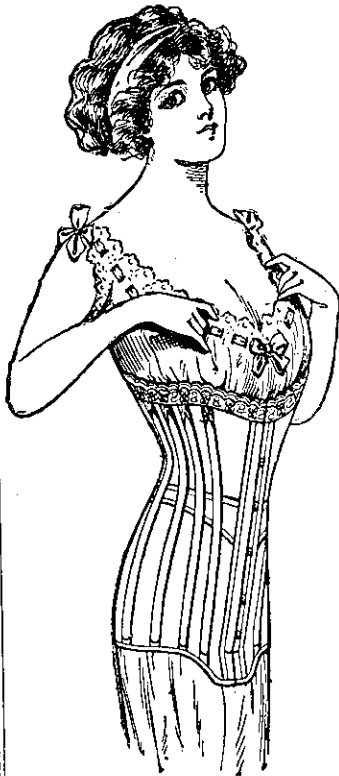


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The Catholic World

ENGLAND

A VENERABLE JESUIT.

The Rev. Father John Milner, S.J., the oldest Jesuit of the English province, passed away at Stonyhurst on April 30, at the patriarchal age of ninety-four. The deceased priest, whose ordination took place seventy-three years ago, retired to Stonyhurst from Holywell only last March. He was born in Whitechapel, Liverpool, on May 16, 1819.

DEATH OF THE DOWAGER DUCHESS OF NEWCASTLE.

The death is announced of the Dowager Duchess of Newcastle, who passed away at her residence, The Oaks, Woodford, on May 8. The Duke of Newcastle and other members of the family were present at the end. Her death removes one of the most loved and single-hearted social workers the poor of London ever knew. Before her marriage to the sixth Duke of Newcastle in 1861, her Grace was Miss Henrietta Adela Hope, daughter of the late Mr. Thomas Henry Hope, of Deepdene, Surrey. The union, which ended with the death of the Duke in 1879, was a quiet and happy one. Her Grace had been identified with the most advanced section of the Anglican Church, and in the year of her husband's death was received into the Catholic Church. In the following year, she was married to Mr. Thomas Theobald Hohler, son of the Rev. F. W. Hohler, rector of Winstone and Collesbourne, Gloucestershire. Her Grace was an enthusiastic musician, and her second husband shared her taste and talent. Mr. Hohler died in 1892. To the general public, the most interesting period in the life of the Dowager Duchess was that which immediately followed. In 1893, at the call of the late Cardinal Vaughan, she 'took the Cross' of the new Crusade of the Catholic Social Union, becoming head worker at the Girls' Club of the Tower Hill Settlement. The object of the movement was to check the leakage among Catholic girls who, after leaving school, went into factories and workshops, where they were sundered from religious influences, and often drifted away from the Church. In the first instance, the Cardinal gave his scheme the title of 'Social Union,' but later it was merged into the Ladies of Charity of St. Vincent de Paul.

CATHOLIC YOUNG MEN'S SOCIETY.

The forty-second annual conference of the Catholic Young Men's Society of Great Britain, which was held in Liverpool on May 10-12, was in many respects a remarkable gathering. In point of numbers—the delegates approximated 400—it was by far the largest held since the society's inception. Coming from all parts in England and even from remote places in the North of Scotland, the delegates were thoroughly representative of all that is progressive in Catholic life and thought. Social problems largely engaged the attention of the conference, but the papers read ranged over a variety of themes, and not the least encouraging feature was the high level attained in the discussions. The great public meeting in St. George's Hall was splendid in its numbers and enthusiasm. Altogether the conference was an unqualified success.

ITALY

HOW FALSEHOODS ARE CIRCULATED.

Last week (says the *Catholic Times*, of May 16) a telegram telling of the commission of two horrible crimes by a Sicilian priest was published in many British papers. Not only did it appear in them, but it was circulated by journals in nearly all parts of the world. This week our correspondent in Rome informs us that the story is false, and that there is not the slightest foundation for it. It was invented by a contributor to the Roman *Messaggero*, a low-class Masonic newspaper. A priest of St. Mauro, near Palermo, it was stated, had murdered a female penitent. He was, it

was added, arrested, and narrowly escaped being lynched at the hands of an indignant crowd. The wicked falsehood has been fully exposed in Italy, and the Bishop of Cefalu has intimated that the clergy who have been so grossly libelled are about to take legal proceedings against the *Messaggero*. But many in this country who read and believed the news will never see a contradiction, and will therefore continue to think that a Catholic priest near Palermo has incurred the awful guilt described! Some means ought to be found for compelling correspondents and agencies that circulate false reports in different countries to take some effective steps for the purpose of undoing the mischief thus done.

ROME

THE HOLY FATHER'S RECOVERY.

An idea of the grand scale on which the basilicas, churches, religious houses, and numberless private residences were illuminated on Sunday evening, May 11 (writes a Rome correspondent), may be gained from the fact that no fewer than one hundred and ninety men were engaged in the preparations to illuminate St. Peter's. From all parts of Rome thousands of citizens and foreigners visited the Square of St. Peter to view the glorious spectacle at close quarters. It is estimated that upwards of fifty thousand persons took part in the singing of the 'Te Deum' after Vespers in the basilica in thanksgiving for the Holy Father's recovery.

RECEIVED IN AUDIENCE.

The Holy Father on May 12 received in private audience the Right Rev. Dr. Clune, Bishop of Perth, the first British subject to be received by his Holiness since his illness. The Pope expressed great interest in Australia and Australian affairs, congratulating the Bishop on the spread of the Catholic religion in the Commonwealth, and remarking on the true liberty enjoyed and the progress made in countries under British rule. Bishop Clune was surprised to see the Pope looking so well and bright, and afterwards said his Holiness' convalescence could now be considered an accomplished fact.

SCOTLAND

A CATHOLIC TEACHER WINS LAWSUIT.

As was to be expected, Miss Marshall, the Scottish teacher who was dismissed because she had become a Catholic, has won her case against the Dalziel School Board. Lord Hunter in the Court of Session at Edinburgh on May 10 dismissed the School Board's action against the Scottish Education Department, and found for the defendants with costs. He held that the decision of the Secretary for Scotland as Vice-President of the Department was the decision of the Department, which was responsible to Parliament and not to the Court. The local ratepayers must be patient people seeing that they allow the bigots of the Board to waste their money stupidly and obstinately.

NEW BISHOP OF DUNKELD.

The appointment of a successor to the late Dr. MacFarlane, Bishop of Dunkeld, furnishes a contradiction to the rumors regarding a proposed re-arrangement of the Scottish diocesan boundaries. A partition of the Dunkeld diocese had been considered probable in some quarters, but the nomination of a new Bishop is a safe indication that no alteration of the present arrangement is contemplated. The choice of the Right Rev. Mgr. Fraser, D.D., LL.D., to fill the vacant see is a particularly happy one. Ordained 31 years ago, the new Bishop has passed the greater part of his priestly life in the schools. After some time spent in Blairs College, Monsignor Fraser passed to Rome, and has been Rector of the Scots College for many years. Twice he has been honored by the Holy Father in being selected as his representative at the centenary celebrations of Scottish Universities, Aberdeen and St. Andrews. These official visits were instrumental in bringing the new Bishop into touch with his non-Catholic compatriots to a degree which cannot fail to be of much service to him in his new sphere of work.

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Over 600 cases have now been successfully treated with DOIG'S GOITRE SPECIFIC. Letters of appreciation received from all parts of N.Z. and Australia. Complete cure takes from four to six months. Price 10/6 (one month's supply), post free. A. DOIG, Chemist, Wanganui.

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

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

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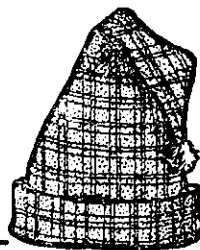
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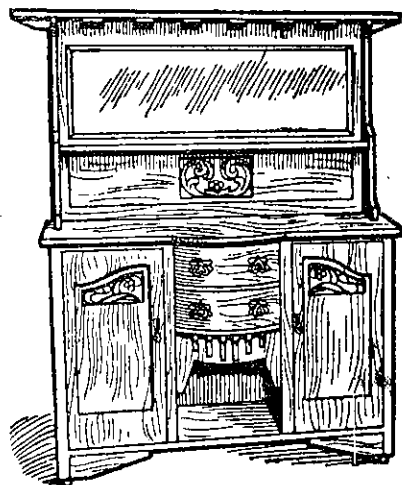
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GENTLEMEN'S Box Calf Derby Bals. 'Bostock'; damp-proof soles—

Usually 30/- Now 24/11

LADIES' Glace Derby Boots: welted soles; 'Bostock'—Usually 25/- Now 21/6

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DUNEDIN

Domestic

By MAUREEN.

Washing Chiffon.

Because of the delicate fibre of the material chiffon requires very careful treatment. Given this a good quality chiffon will wash successfully several times. Prepare a warm soap lather, put in the chiffon, and wash it by pressing it well between the hands. When free from dirt rinse it thoroughly in clean water, and put it into gum-water to slightly stiffen it. The right proportions of this stiffening agent should be one tablespoonful of gum-water to one gill of plain water; this should be slightly blued to prevent the chiffon turning yellow. After stiffening the material roll it in a clean cloth, and iron it before it is quite dry. To iron chiffon to the best advantage place it on the table, wrong side up, and iron the selvedges first. Then hold the chiffon tightly in front of the iron, so as to remove all wrinkles caused by washing, and iron smooth and even.

Dandruff.

Dandruff is caused by uric acid in the system. The quantity of the dandruff on the scalp depends upon the amount of uric acid in the system. You will notice that one who perspires a great deal has but little dandruff, as the uric acid oozes through the pores of the skin in a different form. To find a scalp absolutely free from dandruff is a rarity. Dandruff is a scalp eczema, whether in loose, flaky form or the unpleasant yellow scale. The quantity increases rapidly with neglect, as only the most persistent and continued effort can keep the scalp free of flakes or scales. First and always keep the scalp clean and apply reliable dandruff removers and hair tonics. Dandruff removers contain alcohol as one of the ingredients, which dissolves dandruff.

Stuffed Turnips.

Wash and peel six or eight turnips, which should be well rounded and as nearly as possible of the same size. Cut a slice off the top of each and scoop out the insides. Chop a small onion and fry it in a tablespoonful of butter. Sprinkle a little flour over the onion, add half a cupful of stock, and when it begins to thicken, stir in two cupfuls of minced cold mutton; add a tablespoonful of chopped parsley, season with salt and pepper. Fill the turnips with the mixture, replace the tops and place them in a pan, adding enough stock to reach to half the height of the turnips. Cover with buttered paper and the lid of the pan, and stew them gently over the fire until they are tender. Place them on a hot dish. Thicken the stock with brown flour, season and pour around them.

Hang This in the Laundry.

Soak ink stains in sour milk. If a dark stain remains, rinse in a weak solution of chloride of lime.

Saturate grass stains thoroughly with kerosene, then put in the washtub.

Wash iodine stains with alcohol, then rinse with a soapy water.

Soak iron rust stains thoroughly with lemon juice, sprinkle with salt and bleach for several hours in the sun.

Soak mildew in a weak solution of chloride of lime for several hours. Rinse in cold water.

Rub sewing machine oil stains with lard, let stand for several hours and wash with cold water and soap.

To remove scorch stains, wet the scorched place, rub with soap and bleach in the sun.

Wash chocolate and cocoa stains with soap in tepid water.

To remove fruit stains, stretch the fabric over the mouth of a basin and pour boiling water on the stain.

Hot water and soap generally remove grease spots. Soften pitch, wheel grease or tar stains with lard and soak in turpentine. Scrape off all the loose surface dirt with a knife, sponge clean with turpentine and rub gently until dry.

IN GOLD WEATHER

no beverage is so acceptable as SYMINGTON'S COFFEE ESSENCE. In two minutes you can have a delicious warm drink. If you haven't tried it you should do so at once.

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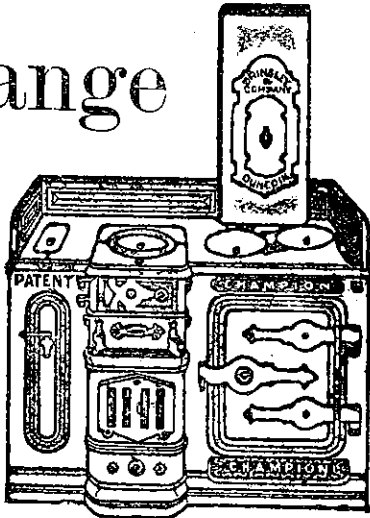
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The **NEW HUDSON MOTOR CYCLE** is something to crow about, with its Triple-speed Gear and Free Engine, and all that tends to lighten life's journey.

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

MOTHERS, WE CAN SERVE YOU! Let us ease the family load by supplying you with one of **CLEGG'S** **40-CARTS**, which we sell at the Maker's Prices.

J. McPORKINDALE & CO. - Popular Cycle Works - Main Street, CORE.

On the Land

GENERAL.

The sleek-looking cow is not always a good dairy animal.

A brood sow should be kept strong and healthy and in good flesh, but not too fat.

One should not be in too great a hurry to sow lucerne. Get the ground ready first.

Good crops of turnips may be grown with farm-yard manure alone, but it is not economical to apply heavy dressings.

All young stock should be fed liberally. No young stock should be forced too hard. It is one thing to keep a young horse in a healthy, growing condition, and quite another to put such a load upon his undeveloped limbs as they cannot well bear.

Fresh, warm, separated milk is an excellent food for young calves, but some form of fat must be provided to take the place of that which has been extracted from the milk. Ground linseed is perhaps the best form of substitute to use for this purpose. It is a fairly good rule that at the age of, say, six weeks, a calf will be consuming from $1\frac{1}{2}$ to 2 gallons of separated milk, and 1lb of dry concentrated food.

At Addington last week there were fair entries and a good attendance of buyers. There was a good entry of fat cattle, chiefly of useful and prime sorts. There was an improvement in prices to the extent of about 1s per 100lb, the range being from 22s 6d to 31s 6d per 100lb. Steers ran from £7 17s 6d to £11 5s; extra, up to £16 15s; heifers, £6 to £10 5s; cows, £5 5s to £11. There was a fair entry of calves, and prices ranged from extra £4, good sorts £3 5s, down to 8s for inferior animals. In fat lambs the better class sold well up to previous week's rates. Tegs made 20s to 25s 5d; medium, 17s to 19s 6d; and lighter, 14s to 16s 6d. The yarding of fat sheep was about equal to previous week's in point of numbers and quality, and the bulk of the offerings was good to prime. The range of prices was: Prime wethers, 21s 6d to 28s 6d; lighter, 17s to 21s; prime ewes, 19s to 26s 6d; medium, 16s to 18s 6d; aged and light, 11s to 15s 6d; merino wethers, 16s 3d to 20s 8d. There was a moderate entry of fat pigs, but they were in good demand. Suckers brought from £3 10s to £4 10s; baconers, 52s to 58s; prime, £3 2s to £3 10s; extra good, £3 14s, equal to from $5\frac{1}{2}$ d to $5\frac{3}{4}$ d per lb. Porkers sold as follow: Lighter lines, 38s to 45s; heavier, 47s to 50s, or 6d to $6\frac{1}{2}$ d per lb. Large stores made 32s and 38s 6d; medium, 26s and 31s; smaller, 18s to 24s; and weaners, 12s 6d to 17s.

At Burnside last week there were average entries of fat cattle and lambs, whilst the supply of sheep and pigs was on a moderate scale. The fat cattle forward totalled 206, only a small number of which were really prime, the bulk consisting of medium to good quality. There was a strong demand throughout the sale, and prices for prime quality showed an advance of from 5s to 10s per head over last week's rates. Prime bullocks, £13 10s to £15 2s 6d; medium, £11 to £12 10s; light, £8 10s to £10; prime heavyweight heifers and cows, £9 10s to £11 15s; medium, £7 15s to £9. The yarding of fat sheep totalled 3050. Heavy weights were in rather short supply, and in consequence sold at an advance of 1s to 1s 6d per head. Prime wethers suitable for freezing were well competed for, and on an average were about 6d per head higher, while all other classes were firm at late rates. Heavy-weight wethers, 26s to 28s; prime, 22s 6d to 24s 6d; medium weight, 20s to 21s 6d; light, 17s to 18s 6d; extra heavy ewes, 25s to 29s 6d; heavy-weight, 20s to 21s 6d; medium, 16s to 18s. There was an entry of 3820 fat lambs. There was a steady demand throughout the sale, and prices were very satisfactory. Extra heavy lambs brought from 22s 6d to 24s 9d; good, 18s 6d to 20s; medium, 16s to 17s 6d; light, 13s to 15s. There was a very moderate supply of all kinds of pigs. Porkers and baconers, being in short supply, sold under

keen competition at prices that were highly satisfactory to vendors. Except for fair-sized stores and extra good slips, prices in this section of the sale were somewhat below late quotations.

THE CARE OF MILKING MACHINES.

Much has been said and written lately concerning the contamination of milk sent to dairy factories, and the effect of this upon the quality of the manufactured article, especially cheese produced from it (says a writer in the *New Zealand Farmers' Union Advocate*). All the evidence available points to there being very sound grounds for the statements made, and all those dairy farmers who have seriously considered the matter must agree that there is room for much improvement in this matter of ensuring the cleanliness and purity of milk supplied to factories. The blame for most of the trouble is placed upon milking machines, and there seems little room for doubt that this measure of blame is rightly placed—not because the machines are wrong or faulty, but simply because they are not kept properly clean. Owing to various causes, the milking machine has become almost a necessity on many dairy farms, and it has undoubtedly proved a great boon to the dairy farming community, but like many other good things of a mechanical nature, it must be handled properly and kept in a proper condition if it is to be of real and lasting value. It is of no use to save money by supplanting hand labor by mechanical appliances if, as a result of neglect, money is lost through lessened selling value of the marketable output. It often seems to me that the dairy farmer, the man on whose work the whole fabric of our great industry really depends, is far too apt to limit his thoughts and his aspirations to his own immediate surroundings, and to pay too little attention to what is really a matter of vital importance to him—the various factors which affect the selling value of dairy produce in the great markets of the world. It is quite right that he should do his level best to improve his farm and his herd, but it is a very great mistake for him at the same time not to do his best to ensure that his share of the milk supply, which goes to make the marketable product, is delivered in such a state as to be fit for producing butter or cheese of the highest quality and best selling value. It is, of course, easy for the man who sits in an office and deals in dairy produce to find fault with the farmer, who does the toughest and hardest work of anyone connected with the industry, and I know, from personal experience, what this work means, but at the same time it is quite evident that more care is necessary on the part of many farmers in this matter of keeping milking machines clean.

GOUT OR RHEUMATISM?

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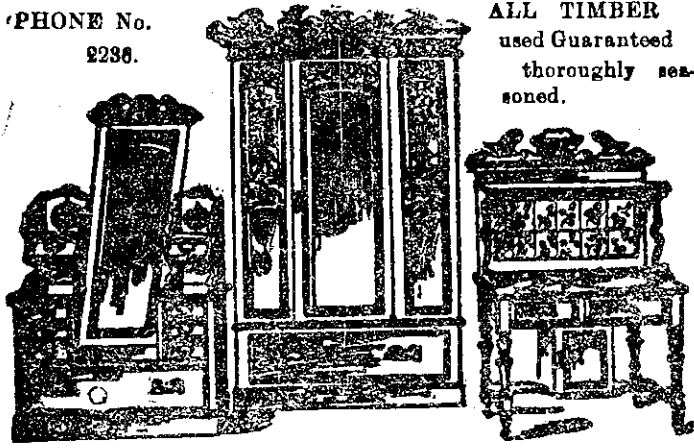
No sufferers are more to be pitied than the many thousands of victims to Gout, Rheumatism, Sciatica, or Lumbago. Their lives, day and night, are a misery to them, they are a trouble to themselves and all round them. Still, there is hope for the most advanced cases, for RHEUMO will cure—and cure them absolutely. Many thousands of New Zealanders have reason to bless RHEUMO. When doctors have failed, and so-called 'remedies' have proved useless, Rheumo has effected cures that seem little short of marvellous. Take, for instance, the case of Captain John Gibb, a popular merchant service skipper, late of Auckland. His case is but one of a host cured by Rheumo, but it will serve as an example. Incapacitated for eight months, and bent double with pain, he tried the waters of Rotorua. Receiving no benefit he commenced a course of RHEUMO and says: 'The result surprised both myself and my friends who knew how I had suffered. I always,' concludes Captain Gibb, 'recommend RHEUMO to sufferers from Rheumatism and Gout.' Try RHEUMO—as in Captain Gibb's case, it will give you relief and cure from uric acid troubles.

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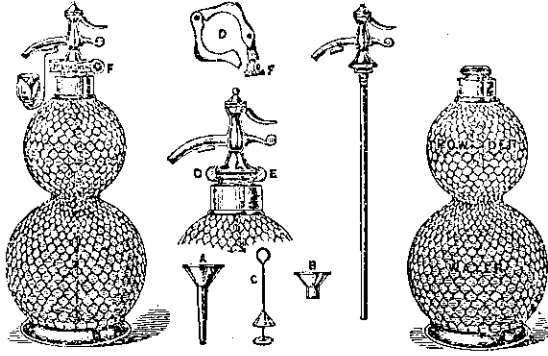
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Great News For The Wellington Womenfolk.

It is news to make glad the heart of every woman who has to 'make ends meet' in the face
of the steadily rising cost of living. It announces that

**Patrick's Winter Challenge Sale Opened Thursday,
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Bargains in DRAPERY and FASHIONABLE APPAREL will be offered in such generous
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ALTAR WINE (Vinum de Vite)—Old Invalid, Port,
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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 BEST YOU CAN

The boys of whom the time has need
 Are boys that will not shirk,
 But bring to tasks they undertake -
 A love for honest work.
 It is from stuff like this, my lad,
 The years will make the man,
 So face the future with a will
 To do the best you can.

It may not be your lot to lead
 To vict'ry in the fight
 Upon a bloody battlefield
 Where men may die for right,
 But you may wage a silent war
 Against all wrong and sin,
 And be a hero, all the same,
 Because you fight and win.

It takes true bravery to be
 A champion of right
 In days like these, where men bow down
 Like slaves to worship might.
 But know, my lad, that he who fights
 For love and fellow-man
 And truth will surely win, because
 He'll do the best he can.

WHAT GOLDIE FOUND IN THE PATH

Perhaps no one in the country was more pleased to learn that spring was coming than Grandpa Ashton. Winter had been long and cold, and Grandpa Ashton didn't like winter. He preferred freezing weather when he was a boy, but after he had rheumatism winter was a different thing. It meant, 'Stay in the house, Mr. Ashton, and sit by the fire. Wait for spring, Mr. Ashton; wait for spring!'

Grandpa Ashton waited for spring because he was obliged to do so; but Grandpa Ashton says he was often rather cross during that long, cold winter. His rheumatism was worse than usual and he couldn't walk a step without two canes; which may be the reason.

Every day when school was out Grandpa Ashton used to sit by the window and bow and smile to the passing children. He liked to see the seven children go hopping and skipping along the road, swinging their dinner-pails, kicking the snow, or playing snowball; he said it cheered his heart to see their rosy cheeks.

The day Grandpa Ashton knew that winter had packed up his overcoat and icicles and was surely gone, he watched for the school children. When they appeared, laughing and shouting for joy because it was Friday, Grandpa Ashton tapped loud on the window and motioned for them to come.

'Spring is here!' he announced after Grandma Ashton had opened the window.

'We know it, we know it!' shouted the children.

'We'll bring you pussy willows next week!'
 'That is the very reason I called you!' declared Grandpa Ashton. 'I wish to tell you this: I'll give a dollar to see a violet growing. The first child who brings me a violet, roots and all, shall have a dollar!'

The only one of the seven who didn't dance joyfully and promise to search through the woods for a violet the very next day, was Goldie Brown. She trudged soberly home. The next day was Saturday; and Saturday was Goldie's busiest day. She always washed the breakfast dishes, did the dusting, and took care of the three little ones, while her mother baked bread, cake, pies, cookies, and got the house in order for Sunday.

'It seems to me as if I couldn't get through with the Saturday work without Goldie's help,' Mrs Brown often told her neighbors. Goldie, short for Goldilocks, was a nickname.

The following morning six children called at the farmhouse for Goldie.

'Grandpa Ashton is going to give a dollar to the one who finds the first violet,' one of the children explained, 'and it wouldn't be fair if we didn't stop for Goldie!'

'I am sorry,' replied Mrs. Brown slowly, 'but I can't spare Goldie this morning!'

At first Goldie Brown couldn't help crying; but she washed the dishes, did the dusting and took care of the three little sisters as if nothing had happened; as if she didn't long to be with the care-free children searching for violets. By the time Mrs. Brown asked Goldie to go to the bottom of the garden after horseradish roots the little girl was happy and smiling.

She ran with a hop, skip, and a jump to do the errand. After she reached the horseradish patch and had secured her roots, what did that little girl see in a clump of grass beside the sunny path but a blue violet blossom stretching toward the sun. It didn't take her long to dig the treasure and run with it to the house.

'See what I have found!' she exclaimed.

'Take it immediately to Grandpa Ashton!' advised her delighted mother, 'and tell him that I say it grew in the path of duty!'

Somewhat puzzled, Goldie repeated her mother's message when she carried the violet, roots and all, to Grandpa Ashton.

'Nine cases out of ten,' observed Grandpa Ashton solemnly, as he placed a shining dollar in Goldie's hand, 'nine cases out of ten, you will find the choicest treasures in the path of duty!'

'The violets are not out yet,' declared the six children, when at last they returned, tired and disappointed, from the woods.

'One violet was out,' corrected Grandpa Ashton, 'it was out looking for Goldie Brown who stayed home to help her mother!' and until Grandma Ashton planted that violet in the yard a week later, Grandpa Ashton told all his callers about the violet that bloomed in Goldie Brown's path of duty. He sometimes tells that story to this day!

THE POSTAGE STAMP

The little story which gives the credit of the postage stamp to Mr. Rowland Hill seems to be generally accepted.

Something more than eighty years ago he happened to be travelling in the north of England, and was stopping at a country inn when the postman brought a letter to the innkeeper's young daughter, who, after looking intently at the address for a while, declared that she could not receive it, as she was not able to pay the postage due, which amounted to a shilling. As she handed it back to the postman, Mr. Hill was moved to pity, and insisted upon paying the bill himself. During the evening the girl, truly grateful to him and ashamed of her deception, confessed that there was no writing in the envelope; that certain marks upon it gave her information as to her brother, and that the two had devised that means to avoid the postal dues.

Mr. Hill thought that the system which encouraged such fraud must be wrong, and set about devising a better plan. The result was the postage stamp, which has proved itself practical in all respects.

GIVING HIM A FRESH START

The prominent citizen stormed into the editor's sanctum, and without any preliminaries began:

'See here, you, what in thunder do you mean by printing my name in your death notices' column? Can't you wait till a man's death before you bury him? It's hurt my business fearfully. I want a contradiction in to-morrow's paper without fail.'

'I'm sorry, Mr. Blank,' said the editor, 'but that is out of the question. We never apologise and we never withdraw a statement. But I'll tell you what we'll do; we'll put you in the "Births" next week.'

Wm. INGS

DENTIST, 6 OCTAGON, DUNEDIN.
 Less Pain. Best Attention.

'PHONE 1807.
 Moderate Fees.

A PROSPECTIVE CUSTOMER

The English sergeant's eyes glistened; at last he had struck a likely recruit. The youth pushing a milk cart along the street was far too good for such work. He was cut out for the army. Going up to the milk-boy, he asked, smiling the while:

'Would you like to serve your King and country, my lad?'

'Yes, rather,' came the reply, as the boy picked up his measure. 'Pint or a quart?'

A PRINTER'S MISTAKE

A funny mistake occurred lately in printing labels for a meat-preserving company. The printer had been in the habit of labelling tins of beef or mutton, as the case might be, with the words 'without bone' prominently displayed. The company having added kidney soup to its list, the new article was duly ticketed as 'Kidney soup—without bone.'

NOT ON THE MAP

Joan was a most conscientious pupil, eight years old. During one of the school study periods the teacher noticed her searching a large atlas intently with a most puzzled expression. After a few minutes she asked the child what she was looking for.

'Oh,' said the anxious student, 'Miss Kane said we were to find all the places spoken of in the history lesson on the map, and it says that "Columbus was at the Point of Starvation," and I can't find it anywhere!'

A BIG DOSE

A doctor once sent his man with a box of pills to a patient, and a hamper containing six live pullets to be left at the house of a friend. Unluckily the messenger bungled over his errand, and took the hamper to the patient and the pills to his master's friend. Imagine the consternation of the patient on receiving along with the fowls the following prescription:—

'Two of these to be taken every half-hour.'

NOT QUITE

A farmer in great need of extra hands at haying time finally asked Bill Smith, who was accounted the town fool, if he would help him out.

'Wha'll ye pay?' asked Bill.

'I'll pay what you're worth,' answered the farmer.

Bill scratched his head a minute, then announced decisively:

'I'll be durned if I'll work for that!'

CORRECT

A Sunday school teacher who had asked his class what weapon Samson used to slay the Philistines, and failed to get an answer, sought to assist the young ones by tapping his jaw with his finger, saying at the same time: 'What is this?'

Promptly came the response, 'The jawbone of an ass, sir.'

A TALENTED ARTIST

He thought he was a connoisseur, and he was lamenting the decadence of art.

'Look,' he said, 'at the great Italian school of painters. Look even at the old Greeks! Why, Zeuxis painted grapes so naturally that birds came to peck at them.'

'He did, did he?' said a hearer. 'That's nothin'. I've got a friend who paints a dog so natural that he has to paint a muzzie on him to keep him from biting.'

When shopping with our advertisers, say 'I saw your advertisement in the *Tablet*.'

FAMILY FUN

TRICKS AND ILLUSIONS.

(Special to the *N.Z. Tablet* by MAHATMA.)

The Tied Pack.—This little dodge will set your audience guessing. Tie a pack of cards together with a hair, or two hairs if necessary. You may then throw the pack through the air and the cards will not scatter until the pack strikes a wall, or other hard obstacle, when the hair will break. The hair is, of course, quite invisible at a short distance.

A Sell.—This is a splendid sell for an evening party. The performer comes forward and gravely informs the company that he is about to give a demonstration of his wonderful thought reading powers. He asks a gentleman to take a piece of paper and a pencil and requests him to write down any name he wishes. He is then instructed to fold the paper, place it upon the floor and stand upon it. The performer, with as much gravity as he is able to command now announces that he will call out what is upon the paper. Going to the other side of the room he addresses the gentleman who is helping him, with the words 'You are upon the paper.'

An Effective Card Trick.—Arrange a number of cards in the form of a capital 'Q,' or rather in the form of a circle with a tail to it. Say there are 17 cards in the circle and six in the tail. Now request one of the company to count any number he pleases, commencing at the tail end and travelling up the left hand side of the circle, touching each card, then to count back again, calling the last card touched 'one' and travelling, not down the tail again but up the opposite side of the circle and stopping at the same number. The performer must recite while this is being done. He then comes forward and picks up the card last touched. The result will be the same irrespective of the number of cards employed. The secret depends upon the fact that the card last touched will be the same number from the root of the tail as there are cards in the tail itself. If required to repeat the trick the tail of the 'Q' is re-arranged presumably to increase the difficulty, but really to disguise the necessity of altering the length of the tail. The reason is obvious.

The Balanced Coins.—No particular dexterity is necessary to perform the trick I am about to describe, although considerable care must be exercised for its successful execution. The performer having obtained the loan of three coppers from members of the audience, lays them in a row on the palm of the left hand in which position they may be inspected by all present. He then, with the thumb and second finger of the right hand, grips the edges of the outermost coins and raises all into a perpendicular position. The trick is performed with the actual borrowed coins and the secret depends upon the use of a little accessory in the shape of a thin strip of wood, say a quarter of an inch thick, and in length about one-sixteenth of an inch longer than the combined diameter of three coppers. At the commencement this strip of wood is concealed in the left hand. The performer receives the coins in the right hand, then transfers them to the left hand, secretly placing them in the required position. The coins effectually conceal the piece of wood. Now by gripping the coins together with the piece of wood, no difficulty will be experienced in securing the above result. In conclusion, the coins are again laid carefully in the left hand, then tossed with apparent carelessness into the right hand and forthwith handed to owner. The strip of wood is of course palmed in the left hand in the act of tossing the coins into the right hand.

PILES.

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