

being re-painted, and our pastor said he hoped that as the Catholic Federation was established in the parish, that body would see that Church matters received attention, and that arrangements be made for this much-needed work. As a result, on the following Saturday afternoon, a band of about a dozen men turned up armed with the necessary material and set to work to paint the church. The first coat was completed in the one afternoon. The ladies also took an active interest in the matter, for, during the afternoon, a number of them came on the scene with well-filled baskets, and provided afternoon tea and refreshments for the workers. This was much appreciated by the men, who were grateful to the ladies for their thoughtfulness. As the foregoing shows, there is no doubt that the Ellerslie parish committee of the Catholic Federation is a practical and very live body.

Napier

(From our own correspondent.)

A beautiful new banner and a handsome canopy, which were used for the first time in the procession of the Blessed Sacrament on the third Sunday of the month, were much admired. Both were made locally, and reflect much credit on the makers. The banner is of white satin with red lapels. A representation of a monstrance is shown thereon surmounted with the motto, 'Ecce Panis Angelorum.' The canopy is also of white satin, the supporting rods being of white brass with brass crosses surmounting same.

The Government Inspector has made his annual visit to our Catholic schools, and I understand the reports will prove highly satisfactory.

Last week one of the Government experts in physical culture paid a visit of inspection to the Marist Brothers' School, and expressed himself as well pleased with the progress made in the Swedish drill adopted by the Brothers.

The following are the results of the recent musical examinations, conducted by Mr. St. George, of Trinity College, London, at St. Joseph's Convent:—

Associate (A.T.C.L.)—Lilian Strangman (violin), 81.

Junior Grade—Hazel Cox, 81 (honors).

Preparatory Grade—Katie Mullany, 81 (honors).

Solo Singing—Intermediate grade, Muriel Northcroft, 67.

Certificated Pianist—Kathleen Cox, 68; Mary McGrath, 62.

Senior Grade—Hilda Sweetapple, 72; Ernestine Latapie, 71; Nellie Brown, 64; Marion Bendall, 63.

Intermediate Grade—Kathleen Atkinson, 69; Rai White, 69.

Junior Grade—Doris Collison, 76; Muriel Collison, 69; Margaret Treston, 66; Alice Downs, 62.

Preparatory Grade—Leonora Cassery, 83 (honors); Jean Fraser, 74; Tai Tuck, 69; Irene Cameron, 65; Theima Pickering, 62.

First Steps—Nieuve Kiuti, 92; Eileen Collison, 65.

The Napier Choral Society last night gave their second concert, 'Maritana' being the selection. Mrs. Arthur Mead, of Christchurch, took the soprano part, and added to the high reputation which she already established at the November concert.

The Very Rev. Father M. J. O'Reilly, C.M., speaking at Bathurst a few days ago, said: 'I think we are all Australians. I think I have sufficient long residence in Australia to be able to make claim that I am as good an Australian as any of you. It is not merely because I have been a long resident in Australia, but more than that I love Australia. I took to Australia from the very first day I landed, 21 years ago, and I have never regretted having cast my lot here. Even when I visited my own home some years ago, I still felt, when I saw the cliffs of Fremantle, that I was coming home. And, more than that, I intend leaving my bones here, although the selection will be larger than ordinary.'

BISHOP CLEARY'S 'BLESSING'

The following letter from his Lordship Bishop Cleary appeared in the *Outlook* of October 7:—

Sir,—As a matter of elementary fair play, I ask your insertion of this letter. I was entitled to expect that Rev. Gray Dixon would either clearly prove or frankly withdraw his statement that the National Schools Defence League was 'blessed by Bishop Cleary.' But he has done neither. He merely 'explains' (1) that 'Bishop Cleary and Bishop O'Shea' (according to the *Dominion*) declined to take part in the Defence League's recent deputation to the Prime Minister; and (2) he clearly intimates that this refusal constitutes, in some mysterious way, a 'blessing' of the Defence League by Bishop Cleary! He, furthermore, conveys the seriously wrong impression that this refusal of an invitation is a flat contradiction of the following statement in my letter: that the Defence League declares that it has received 'no communication' 'from the authorities of my Church.'

The just-quoted statement of the Defence League, though written some weeks ago, is still literally true. Archbishop (not Bishop) O'Shea and Bishop Cleary are not 'the authorities' of my Church in New Zealand. Our courteous refusals of circular invitations were our own personal and individual act as private citizens. 'The authorities' of my Church in New Zealand are two Archbishops, three Bishops, and five other prelates (vicars-general) who constitute 'the same court' with the several episcopal heads, in accordance with the provisions of our canon law. No communication has been sent to, or received from, the National Schools Defence League by 'the authorities' of our Church, or even by our episcopal body, in New Zealand.

2. In the 'Century' and other voluminous dictionaries in my possession, there are nine grouped meanings to the word 'bless.' In no one of all these various meanings could I, by any stretch of legitimate interpretation, be deemed to 'bless' a league with whose fundamental principles I am, and have always been, in irreconcilable antagonism. A 'blessing' (no matter in which of its meanings) is something positive; a refusal of an invitation is a 'no' or negative. How could a 'no' constitute the 'yes' of a 'blessing'? Did my refusal to attend prize-fights, and Orange lodge functions, constitute a 'blessing' of those functions? Did the written refusal of certain Bible-in-schools officials and branches to meet me in question or debate spell a 'blessing' of my antagonism to certain planks of the League's platform? Did my several communications with the League Executive, and the League Executive's communication with me, constitute a mutual blessing, each of the other?

You editorially accepted the disclaimer of Mr. Atkinson, even though there was evidence—of a sort—in your favor. Why does not the Rev. Gray Dixon as frankly accept my disclaimer of 'blessing' the Defence League, when that disclaimer is backed up by my public and notorious attitude of long years, and when he has not so much as a scrap or atom of evidence to sustain his statement? His own credit is here at stake, as well as the duty of truth and justice towards me. I am, etc.,

* HENRY W. CLEARY,
Bishop of Auckland.

September 16.

Monday, September 29, will be the twenty-seventh anniversary of the translation of his Grace the Archbishop to Melbourne (says the *Advocate* of September 27). The Most Rev. prelate was consecrated Bishop of Galway on August 26, 1883, and was appointed to the Archiepiscopal See of Melbourne on September 29, 1886. 'Deus Omnium' will be said in the Mass of that day for his Grace the Archbishop. That he may be long spared over the flourishing archdiocese of Melbourne, which he has ruled wisely and well for over a quarter of a century, is the prayer of his Suffragans, faithful priests, and people.

S. F. ABURN

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