

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

October 26, Sunday.—Twenty-fourth Sunday after Pentecost.
 „ 27, Monday.—St. Ubalduis, Bishop and Confessor.
 „ 28, Tuesday.—SS. Simon and Jude, Apostles.
 „ 29, Wednesday.—St. Bede, Confessor and Doctor.
 „ 30, Thursday.—St. John Baptist de la Salle, Confessor.
 „ 31, Friday.—St. Siricius, Pope and Confessor. Fast Day.
 November 1, Saturday.—Feast of All Saints. Holy Day of Obligation.

St. Bede, Confessor and Doctor.

St. Bede, commonly called Venerable Bede, was born not far from Newcastle-on-Tyne in 673. Piety and learning were in him equally conspicuous. Mabillon writes of him: 'Who ever applied himself to the study of every branch of literature, and also to the teaching of others, more than Bede? Yet who was more closely united to heaven by the exercises of piety and religion?' 'To see him pray,' says an ancient writer, 'one would think he left himself no time to study; and when we look at his books we wonder how he could have found time to do anything else but write.' The works of Venerable Bede include several commentaries on the Sacred Scriptures, and a history of the Catholic Church in England, which have earned for him the title of Doctor of the Church, conferred on him by the late Pope. Venerable Bede died in 735.

St. John Baptist de la Salle, Confessor.

This saint was born in France in 1651. Even before his ordination he took a keen interest in the education of children, a work for which he was naturally fitted, and to which he afterwards entirely devoted himself. His zeal, his unalterable patience, and his humility were brought into strong relief by the many trials to which, like all reformers, he was exposed. He died at Rouen in 1719, after having successfully established the well-known teaching Order of the Brothers of the Christian Schools.

GRAINS OF GOLD.

THE HEART OF HEARTS.

God's Sacred Heart—O sweetest words
 That ever waked the slumbering chords
 Of music in a human heart;
 More tender than the breeze that floats
 And sighs amid the wind-harp's notes,
 When evening's lonely steps depart.

The Heart that loved us first and best,
 And showed its depth by such fierce test,
 Our cold, forgetful hearts to move:
 One tear God's anger had appeased,
 One sigh man's fearful doom released.
 Yet He would die, His love to prove.

Be what you are. This is the first step towards becoming better than you are.

A mean man can become religious, but he cannot stay mean and remain religious.

Being patient is the hardest work that any of us has to do through life. Waiting is far more difficult than doing. But it is one of God's lessons all must learn one way or another.

When one works for something he believes to be right, he knows that every hour will increase the chances of his triumph, for he believes that back of truth stands God with an arm strong enough to bring victory to his side.

'STAND FAST IN THE FAITH'

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

THE PRIMACY OF ST. PETER:

ITS DOCTRINAL BEARINGS

St. Peter's Roman Episcopate was considered in a previous article. Viewed simply as an event of past history, it is a matter for historical investigation, and ample evidence was brought from ancient Christian literature and monuments to prove that the head of the Apostles lived and died in Rome, and was Bishop there. Catholic tradition on this point was traced to within thirty years or so of the saint's death—nay, the catacombs bear witness of his actual presence in Rome.

This point of history is, however, chiefly important in its theological aspect, in its bearing on the truth of Revelation, that our Lord set up for all time in His Church a Primacy. If Peter was the first Primate (or Head) of the Church, and if Christ intended that this Primacy should continue in His Church after Peter's death, continue, in fact, to the end of time, 'it is at once clear that the Bishops of Rome alone are the *de facto* rightful inheritors of that prerogative, and that their title of succession to Peter therein is of Divine origin and institution.' The historical fact of St. Peter's Roman Episcopate, taken in connection with the Roman Pontiff's succession to his Primacy, is the never-failing and patent proof of the promise: 'Thou art Peter (the rock), and upon this rock will I build my Church' (St. Matthew xvi., 18-19).

Of course it was not absolutely necessary that St. Peter should have become Bishop of Rome in preference to any other city; God could have easily arranged that Peter's prerogatives as Head of the Church should pass in some other way to the line of Roman Pontiffs. But since Peter did become Bishop of Rome, we must see in that fact an indication that Divine Providence wished the Primacy to be bound up for ever with the See of Rome. The position of the Eternal City in ancient times pointed it out as the natural place for the centre of the Church's life and government, but surely we may see in all that the finger of God.

This is what gives such immense importance to the fact of St. Peter's going to Rome, not a simple traveller but as endowed with apostolic authority, and of his residence there. 'In treating of this question,' writes Fr. Livius, 'we have to deal, not with some still-born and lifeless occurrence without results, which is no more heard of, but with a complex living fact, informed with moral principle and vitality, that enters into the order of thought and of theological truth, and into the domain of practical conduct, religion, and politics. It purports to have its original source in Divine revelation, to be the result and realisation of an express promise of Christ through Peter to His Church, or, rather, to be the divinely-appointed mode whereby that promise, which affects the essential constitution of the Church, is carried into actual effect. Its energy as a living moral effect is manifest, in all time since its first origin, both from the results of its own active operation, and from the constantly prevalent belief of Christendom, both as to its material occurrence and its formal character. It is ever big with great consequences, momentous to the doctrine, religion, and discipline of the Church, as well as to the political principles, and action of the entire Christian society. Throughout successive ages it has held its place in the minds and hearts of millions of the faithful,—as still with all Catholics of the present day,—not as though it were simply some isolated, material event of past history that happened on a time once for all, but as an ever-present principle, influential for religious belief and practice' (St. Peter, Bishop of Rome, p. xi.).

That our Lord intended the Primacy which He conferred in the first instance upon Peter to remain in His Church forever, and that consequently He wished Peter's successors to possess it, is a truth of faith.

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The Vatican Council (Sess. iv., chap. 2) declares: 'Surely no one doubts, what is well known, forsooth, in all ages, that the holy and most blessed Peter, the prince and head of the Apostles, the pillar of faith, and the foundation of the Catholic Church, received the keys of the Kingdom from our Lord Jesus Christ, the Saviour and Redeemer of mankind: and that even to the present time he ever lives, presides, and exercises judgment in his successors, the Bishops of the Holy Roman See, founded by himself and consecrated with his blood.'

It is a matter of vulgar historical knowledge that the Bishops of Rome have at all times claimed, and exercised, apostolic authority over all other Bishops; that the See of Rome has always been looked upon as the centre of Christendom; that no such claim has ever been advanced on behalf of any other See or Bishop. So that it is '*Petrus aut nullus—Papa aut nullus*' ('Peter or no one--The Pope or no one') if the Bishop of Rome is not Head of the Church, and if his See is not the centre of the Christian world, there is no Head and no centre.

The See of Rome came to be regarded as the centre of Christendom for no other reason than that the Bishop of Rome was thought to be the successor of St. Peter in the Primacy conferred on him by Christ, and in his Roman Episcopate. Catholics of every age, as we can see clearly from the existing records, which go back to the fourth century at least, have always believed in the lineal succession of the Bishop of Rome from Peter, the divinely-appointed Head of the Church, and have advanced this fact as the ground for the supremacy of the See of Rome. The evidence on which Catholics rely is so unmistakable that Protestants are forced to admit that Catholics have always based their belief on this ground, and that the Bishops of Rome did really succeed to Peter, and for that reason claimed supreme authority. Of course they add that the Popes usurped this supreme authority—but that is another matter.

The Storyteller

A STORY OF THE IRISH REBELLION

That I, William Kavanagh, formerly pikeman in the army of Wexford, should set out to write a chronicle of my adventures at the Battle of Ross, seems a strange thing, for I am now an old man, and it ill agrees with me to recall those days of bloodshed. Indeed, it is only at your request, John Heywood, and because you are a relative of my dear friend, Laurence, killed on Vinegar Hill, that I would undertake the task at all. There was a time in my younger days when I loved to talk and boast of those wild times and wilder deeds.

It stirred my blood to think of the pikemen surging down on Enniscorthy with the green flag overhead; to recall how we captured Fawcett's cannon at Three Rocks, and annihilated Walpole's dragoons at Tubberneering. To be frank with you, it may be the dream of a foolish old man, but I don't believe that the troops ever existed who could stand a charge of the Wexford pikemen of '98.

Get them through the gunfire and into close quarters and then see the pikes flash! They would grip them short when necessary and fight a man foot to foot, and the next instant the pike shot out and pinned an enemy fifteen feet away.

At the time of which I wish to speak the insurgent army was camped on Corbett Hill, preparing to attack the town of Ross, which was well fortified, and garrisoned by a strong royal force.

I had just received most distressful news that my house had been burned down by the yeomanry and that my only sister Eileen, who was praised far and near for her beauty and goodness, had been carried away by a certain Captain French, who led a yeomanry corps notorious for lawless deeds.

I had known already that there was a mutual

attachment between young Laurence Heywood and my sister, yet I was not a little surprised by the emotion he manifested on hearing my tidings.

We were great friends and constantly together, and he was near me when I received the letter. 'I see by your face,' he said with eager agitation, 'that you've got news from home—not bad news, I hope.'

'Bad enough,' I replied, and told him all. The young pikeman went white to the lips; then a great rage seemed to shake him.

'Do you know where French took your sister, or in what direction?' he asked, his lips trembling.

'The messenger says he took her into the town with a crowd of his fellows,' I answered.

'Then I am going down there at once,' said Heywood, simply and quietly.

'Easy, Laurence,' I protested. 'Don't go alone to your death, boy, but listen. I have just found out that John Kelly, of Killan, the best pike-leader we have, will attack the Three-Bullet Gate to-day. You and I will be there when he does.'

'Tis good news, William,' responded Heywood. 'I see a stir over there to the right; maybe with God's help he's going down at once.'

'When Laurence Heywood and I came to the right flank of the 'rebel' camp, we found young Kelly, of Killan, with five hundred picked pikes preparing to attack the gate.

Kelly was a handsome young giant, a noble specimen of the Wexford peasantry, and was idolised by his men. He was laughing and chatting gaily now, as if he had but a pleasure excursion in view, instead of a task that would deter trained and disciplined soldiers. His five hundred were mostly men from the baronies of Forth and Bargo, unequalled for skill with the pike.

Bagenal Harvey had ordered that he was to take with him only this number, but when the main body saw him marching away, the men could not be retrained, and when he arrived on the plain below his command numbered several thousand pikemen rushing on with terrible impetuosity and uttering appalling cries.

Heywood and I, keeping side by side, were well in front of that fearful rush.

Short work was made of the outlying sharpshooters who opposed the advance. The Three-Bullet Gate, guarded by two pieces of artillery, with the army behind, was now in full view, and the cannon shot ploughed through us again and again. But nothing short of annihilation could stop that onset of the veteran pikemen!

They would get to close quarters in spite of the guns and then woe betide the enemy. We burst over the cannon that were red hot beneath our feet, and the pikes jammed close, a living wall of deadly blades—a tidal-wave of death!

It was close quarters now, and how the pikemen exulted! The troops penned close in the narrow streets, fought bravely, but their swords were no match for the terrible weapons of the peasantry. Hundreds went down transfixed, to be trampled in the onrush. So frightful were the wounds inflicted by the pikes that men died with a horrid shriek on their lips—the protest of the soul against such violent separation!

But the insurgents as well were suffering greatly, as the army of the King reeled back before them. Sharpshooters from the windows on either side of the street shot them down mercilessly.

Heywood as well as I was in a fever of anxiety to learn of the whereabouts of Eileen, and at last in one of the houses we got some tidings.

When we burst in we found a yeoman who had evidently been engaged in shooting down our men, for his smoking rifle was still protruding from the raised window. When he saw us rushing in with red dripping pikes he became palsied with terror. Heywood, with an angry growl, made forward to dispatch him, but the yeoman, recognising me, cried out: 'Save my life and I'll tell you news of your sister.' At the words Heywood desisted and questioned the man eagerly. The fellow was a native of my own district

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and had been one of Captain French's corps of yeomanry.

He reported that the captain and one of his men had taken Eileen away about ten minutes previously, and that their destination had been Deerfield Castle, a place about four miles from the bridge, in the County of Kilkenny. A relation of the Captain's, a Colonel Moorhouse, owned the castle, and as the place was well fortified, he doubtless considered that he would be safe there.

And now with the thought in our minds to overtake him we went out into the street. We took our way towards the bridge, along a roadway which literally ran with blood. In some places we had to walk over a double layer of dead bodies of British and 'rebel' alike. The King's troops had by this time been driven over the Barrow into the County Kilkenny.

Young Heywood had borrowed a musket from one of the Shilmalieres (a native of the Barony of Shilmalier, in County Wexford) we had overtaken on our way, but he would not leave behind his beloved pike, so I carried it, as well as my own.

The country around us being quite familiar, we knew that the road to Deerfield Castle, which a horseman would have to take, was a very circuitous one. Our nearest way lay through the fields, a short cut, and this we took, running with all our might. If luck were on our side we would intercept Captain French and his captive after he had left the main army and turned to gain the Castle.

Heywood, who from the first moment he heard of the abduction of Eileen, seemed to have but one thought in his mind, led off swift as a greyhound. I must confess that I was out of breath and glad of a rest when we came to the castle road, though my companion showed little signs of distress.

As fortune would have it we had not long to wait. Heywood and I, screened from view by a large thorn-bush, were gazing intently into the distance, when suddenly I noticed his breathing becoming labored with excitement.

'They are coming,' he cried in a joyful voice. 'Hide low, William, or the villain may see us and turn back.' We waited there until the hoofbeats sounded near, then Heywood leaped to the middle of the road, and presented his musket. I was over, too, in a trice, and we faced the Captain.

He was caught finely, being all alone, and he was bearing Eileen, gaged and bound, before him. At sight of us he grew pale with fear and made as if to turn and fly, but a sharp word from Heywood showed him the folly of the attempt.

'Unbind the prisoner and set her down,' commanded Heywood, 'and then we'll talk with you.'

Captain French complied. He was cooler by this time and saw that he might as well give in with good grace. I took my dear sister from his hands, and great was my joy when she assured me that she was unhurt and unharmed. In that moment of gladness I felt my desire of revenge on the Captain die away utterly.

Not so with Heywood, however, for coming up to the Captain and keeping him covered with the musket, he ordered him to discard the pistols from his holsters. Then he threw his musket aside, and taking his pike in his hand spoke sternly:

'Now, Captain French, we'll fight it out, man to man, sword against pike, horse against foot, and may the best man win.'

The Captain measured his opponent with a soldierly eye, and with some irritation in his tone demanded: 'Why should I fight you, a stranger,—were it her brother here I could understand.'

'You fight me,' said Heywood, proudly, 'because I have the honor of being Eileen Kavanagh's accepted lover and future husband.'

The Captain turned to me where I stood supporting my sister, who had grown suddenly faint.

'Must I fight this man?' he asked, a kind of entreaty in his tone.

'As God is above me,' I answered earnestly, 'you shall not, unless you so wish it. I have had enough of

bloodshed for one day, and this poor girl can ill bear scenes of violence.'

'Then I decline to fight,' he said. 'I saw those pikemen fight to-day. I wouldn't have one chance in ten for my life with this bodkin I carry.'

Heywood looked at me and I returned his look as steadily. I saw that he desired to make the Captain fight.

'I meant what I said, Laurence,' said I. 'As God is my judge, I will have no bloodshed here.'

But Heywood was still sullenly wavering when Eileen's voice called out 'Laurence!' The word and tone were enough. The fierceness died out of the pikeman's face, and he came at her call, a tender look in his eyes. I made a swift gesture to the Captain and he wheeled about and galloped off, muttering a word of thanks.

Leaving the lovers to their greetings, I walked away a short distance watching the receding horseman. Suddenly a startling thing occurred! The Captain had gone about three hundred yards, when, quick as a deer, a pikeman leaped from behind the hedge and confronted him. I heard a cry of surprise from the horseman, and the voice of the pikeman telling his opponent to prepare, and then they closed on each other. The sword of the soldier failed to ward off the pike, and he was lifted clean out of his saddle and flung violently to the road, where he lay a moment in the throes of death, and then became quite still.

The pikeman looked an instant at his victim, then, turning, strode off in the direction of Ross.

But Laurence Heywood, running forward, musket in hand, shouted to him to come back, and the man paused irresolutely. Something, however, in the look of Heywood deterred him and he came towards us with a slow and sullen gait.

'So it's you, Maurice Brennan,' my companion said, addressing him in a menacing voice; 'it's you who did that fine piece of work. Tell us now why you took the life of a man who was spared by your betters?'

The man regarded Heywood a moment angrily. 'Aye, I'll show you, Laurence, if you want to know,' said he. 'Look here, will you, please.'

He flung off his hat, unwound a blood-stained cloth from his head, and showed a scalp deeply scorched and burned, entirely destitute of hair, a terrible sight, indeed!

'You have been pitch-capped!' exclaimed Heywood, with a gesture of horror. 'What fiends did this, my poor fellow?'

The pikeman pointed towards the dead body of Captain French.

'He did it—he and the men he commanded, when they caught me near Taghmore a week ago. I vowed I would have his life, and I took it in fair fight; what have you to say about it?'

'Nothing,' replied Heywood, in a subdued voice, 'nothing but that he deserved his fate richly, and that I'm sincerely sorry for you. Let us shake hands, for we are all brothers in a great cause.'

They did so, and the pikeman made part of our company in the slow journey back to the town. We found the Wexfordmen still in possession and passed through in safety on our way to the camp at Corbett Hill, where we gave Eileen into the hands of friends. Then the three of us made our way back to Ross, and took part in the last scenes of that great battle, when the British again captured the town.

The rage and despair of those last terrible days come back vividly to my mind as I write. After Ross came the final defeat on Vinegar Hill. It was at the end of that bitter day that Laurence Heywood, my dear friend, fighting heroically, got his death wound.

A few hours after the battle Maurice Brennan and I found him lying among the dead. He was still living and recognised us. 'Tell Eileen I died for Ireland, and thought of her at the last,' he whispered. Shortly afterwards he died.

Eileen never married, but I, her brother, cared for her tenderly till the end. It was her comfort to climb the hill and kneel over his grave in prayer, till she, too, was called away to that home of bliss where loving and sundered souls are reunited.—Rev. J. B. Dollard.

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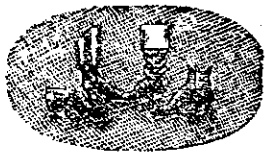
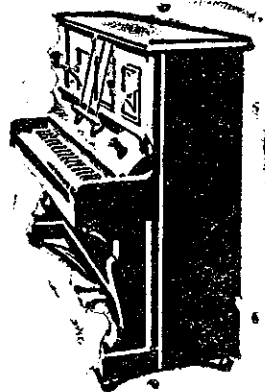
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MARY DWYER'S PRESENTIMENT

High up the hill, within the shelter of a friendly rock, nestled the cottage of James Dwyer, a tidy home, much better than those of his neighbors. The threshold was well worn from the tread of the large numbers who gathered regularly to assist at the 'Stations,' for the Dwyer home was a house of prayer, wherein gossip was never allowed, and all were encouraged to be charitable to their fellows.

James Dwyer was a conscientious worker, devoted to his wife and only child, Mary, and was always ready to lend a helping hand to those in distress. Far from being well off, he was thankful for what God had bestowed upon him, and made good use of his bit o' land, raising enough to provide for his family comfortably. His wife was, as the neighbors were wont to declare, 'A loving saint.' She came of a proud family, the Cuffes of The Castle, as they were familiarly spoken of, and although her father parted with his ancestral home and estates rather than give us his religion, the proud blood still flowed in the veins of his children, and poverty seemed to strengthen their faith in God's sight. They seemed to live wholly for the faith for which their forefathers suffered much. When Eily Cuffe bestowed her hand upon plain and sterling James Dwyer, she recognised in him qualities akin to her own—he was religious, generous-hearted, and patriotic. Their only child, Mary, reared in such a wholesome atmosphere, grew to womanhood, a blessing to her family and a ministering angel to her neighbors. She willingly assisted her parents in all their plans, and when not at home was to be found attending the altars of the little chapel, three miles down the road, or reading to the sick of the neighborhood, from books loaned her by the Sisters.

Her life-long friend and playmate, Nellie Meehan, who, the neighbors declared, never seemed a bit religious like Mary Dwyer, had bidden adieu to the world two years before and joined the community at the Lough. Many a wisacre shook her head and said that Mary would soon follow her, but the latter kept at her daily tasks, a consolation to her parents, whom she loved devotedly. She was not good enough for the convent, she would laughingly say when questioned as to her intentions, and she owed a duty to her parents for awhile yet, but she could pray in the world as well as in the cloister and be an example to her neighbors, as she was.

Then a change came into her quiet life! Visiting at Father Dillon's one sunny May day, she was introduced to his nephew, Gerald O'Brien, a handsome lad of her own age, who had come to spend a brief vacation with his uncle. He was from Dublin, and for some months had been studying for the profession of civil engineer. Gerald became fascinated with the beauty and gentleness of his uncle's guest, and before many days he was a daily visitor at the Dwyer cottage. How the hours seemed to fly for this innocent lad and lass! Hand in hand Gerald and Mary clambered over rocks in quest of hidden flowers, and for hours they would tramp the seashore, building castles in the air, and enjoying every minute spent together. Sometimes they would look wistfully across the broad Atlantic and wonder as to what the new Ireland, which lay beyond it looked like. Again they would plan as to the day, when Gerald would be successful in his profession, and they would buy back part of the ruined estate—the home of Mary's forefathers.

And sometimes they would speak of their dreams to good Father Dillon, who would jocosely raise his knotty blackthorn and make pretence at laying it on Gerald's back, declaring 'that castles were not bought with dreams and there were plenty of Ireland's best sons in America. Gerald must remain in Erin and be content with an honest living in a comfortable cottage.

But youth is impulsive and Gerald was no exception to this rule. As his vacation drew to a close he chafed at the thought of parting with Mary. He could not bear the loneliness, he said. It would simply break his heart to be absent from her for long. To these

remarks Mary would gently reply: 'Hearts do not break so easily, Gerald, and when you get lonely, study more diligently, work hard, and the blues will soon drive away.'

Gerald bade good-bye to Mary, promising to write faithfully until Christmas, when he would be down and bidding her to bear him constantly in mind—that his ambition henceforth would be to labor hard, in order to make a home for her soon. His letters came frequently. At first they were cheery, then Mary noticed that Gerald wrote in a morose strain. He seemed discouraged and although he encouraged her not to fret, grew more despondent himself. One letter spoke of bitter disappointment his father had recently, and which he said weighed heavily upon the family. Mary would learn of it all later. Then for weeks the poor girl heard not one word. She grew restless. Divers thoughts flew through her mind, especially when Father Dillon wondered as to Gerald's silence and she became a daily visitor at the little chapel. She had no fear of Gerald's love for her waning. She knew his manly heart beat for her alone, but she feared something was amiss. Every day she dropped into Father Dillon's, and they confided their doubts and fears to each other, Father Dillon always saying, 'Gerald is lost in his Christmas examinations. Maybe his idleness all summer made him a dullard and he had to make up for his pleasure.'

But Mary knew differently. She knew that Gerald studied hard during vacation and hours and hours were spent in study at night, of which Father Dillon knew nothing. Gerald was ambitious to finish his studies, so that he might make a home for her and he had to study if he wished to succeed. Coming from the chapel early one morning, Mary found the kindly pastor watching for her—a letter in his hand. He bade her come into the kitchen. Molly, the housekeeper had a strong cup of tea ready, and whilst she sipped he would tell her the news.

The letter was from Gerald, now in far-off America, the land of their day dreams. He was compelled to give up his studies owing to his father's failure and the only hope he had was in going to the New Ireland, where every man had a chance and where he hoped to succeed despite the new customs, and the hard work he was yet unused to.

He trusted that Mary would bear the news of his disappointment bravely and he would write often to cheer her heart. After this news Mary spent her spare hours in the chapel, at Father Dillon's, but more often was she to be found sitting on the rocks staring wistfully over the broad, blue sea. From the first she seemed to feel a heavy weight at her heart as though she had seen Gerald for the last time. 'Oh, America is so far away and I will never leave the old people, who need me now more than ever,' she would cry despairingly, and despite Gerald's splendidly written letters of love and comfort, she would droop and moan with sorrow. Dear Sister Rose, her old friend, Nellie Meehan, tried to console her and would chide her gently for allowing her affection for Gerald to depress her so. She would urge her to visit the convent and sew for the poor and thus find relief from sorrow.

Up and down the road Mary would glide to and from chapel and unnoticed by herself she grew thin and haggard. Her mother spoke gently to her of the future when she and Gerald would have a cosy home in Erin or America and with true Spartan courage would laugh heartily at the prospect of her crossing the ocean to visit them in the land of the free. To all of her sallies, Mary would gently shake her head. She declared sorrowfully she had a presentiment from the first hour that she would never meet Gerald again.

The swish of the waves, as they beat near her home, seemed to sing a Requiem in her heart, the very birds that hovered about the rocks had a sadness in their song, as they flew from bush to bush. She would write Gerald how she sat directly under Cove Rock, their old trysting place, and imagined it was even with the harbor at New York. In her day dreams he seemed to be walking just a wee bit beyond her vision. 'The cruel sea, quiet and peaceful in its cruelty, rolled

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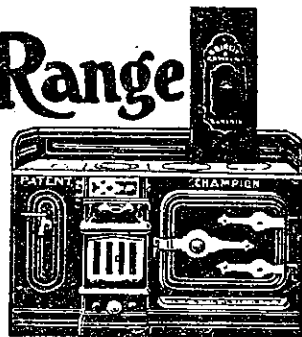
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and tossed and seemed to mock her in her misery. For Mary was miserable! She had come to the point where Gerald occupied her thoughts solely. No longer could she pray without distraction, no longer would she listen to the kindly counsel of Father Dillon, and she grew quite impatient with dear Sister Rose. When her wearied mother reminded her of the Cuffe pride and heroic faith of her forefathers, she nodded her head and smiled abstractedly. She was a victim of despair.

Gerald wrote soothingly. He, too, tried to cheer the lonely girl. He had labored in many positions, some very hard and ill-paid, and now he had a lucrative situation as railway engineer. The work was dangerous, but he drew good wages, and every dollar was treasured toward making a home for Mary. He wrote interesting letters of his new life, told her she would love America, and over and over inquired for everyone, old and young, whom he had met at the Lough.

His brother was with him now, and together they tried to be happy in a foreign land, far from those they loved best. Mary would carry these letters to the rock and read them again and again, but far from cheering her she seemed to become more depressed. Then one day Gerald wrote, asking her to make ready to come out by Easter. Two years of separation were long enough for him, and his brother and sister were anxious to give her a loving welcome. Half-heartedly she fell in with her mother's plans in getting her outfit ready. She tried to sew, but the needle would slip to the floor and lie at her feet unheeded. Sometimes she would take her sewing to the Rock, and after long hours would return apologising to her mother for being slothful. She declared it was not to be that she would see Gerald—something more was in store for her than a home in America.

And the day-dreams ended! Quietly and even cheerfully Mary Dwyer answered Father Dillon's knock, when he came to see her, one dull, gray day. The letter in his hand shook as he nervously tried to read from it. The big heart of the gentle priest ached as it never pained before, as he witnessed the silent victim of a cruel tragedy, and he unconsciously the cause of it all.

For was it not on his invitation that Gerald came to the Lough and met Mary Dwyer; and now upon him fell the sad duty of telling Mary of Gerald's death in America.

Killed by his train, whilst working day and night to save money to pay for the pretty home he had bought, wrote the brother, and Gerald was resting quietly among strangers far from the colleen and land he loved well.

Mary did not move for minutes, hours, they seemed to those watching her, and when she did, like one awakened from a long sleep, she opened her eyes wearily, wildly, and dazed-like, asked, 'Why do you cry?' I cannot and will not. It would be wicked. I have told you all along that God had other designs and I would never see dear Gerald again.' Turning to her mother, she said quickly and simply, 'Mammy, dear, do you not remember in the long ago, when I was a weeny little girl, how you often patted my head

and said there was much work for me to do, that I must learn my tasks if I wished to please God and you?'

'You said I must keep the Cuffe faith and be proud of the act of my grandfather. I have been proud, Mammy, dear, but I have lacked the true faith. I have been impatient at times with you all, and all on account of an earthly affection. Gerald would not have it so. He always told me to be patient, to have faith and God would reward us. He was faithful and God has given him eternal light. My task is learned and I will be patient hereafter. I will bear my cross, and the better place to carry it is in the little convent yonder with dear Sister Rose. God's ways are wonderful. He knows what is best and leads that we may follow.—*Michigan Catholic.*

Greymouth

(From our own correspondent.)

October 10.

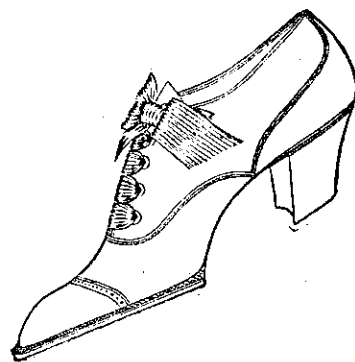
His Grace Archbishop Redwood arrived in town by the Christchurch express on Tuesday evening on his way to Denniston to open a new church on Sunday, October 12. He was the guest of Very Rev. Dean Carew until Thursday, when he left for Westport. His Grace returns to Greymouth next week to be present at the re-opening of St. Patrick's Church on the 19th inst, which is now rapidly nearing completion. The new presbytery is also nearing completion, but it will be some weeks yet before the finishing touches are given it.

At the last meeting of the Hibernian Society, a resolution congratulating the members of St. Columba Club and St. Cecilia's Club, and the pupils of the Marist Brothers and the Sisters of Mercy on their success at the competitions, was passed unanimously. A letter was received from the district secretary, intimating that the district deputy had resigned his position, and asking the Grey branch to hold an election amongst the West Coast branches to fill the position. Bros. Keenan, Fogarty, and Dennehy were nominated for the position, and it was decided to circulate all branches, asking them to hold an election.

A very successful meeting was held in the club rooms last Sunday for the purpose of making arrangements for the holding of a bazaar at Christmas time in aid of the church extension fund. As the Very Rev. Dean has incurred a huge debt through the building of the new presbytery and the additions and alterations to the church, it behoves all to assist in making the bazaar a success. It was decided to hold the carnival from December 10 to 13 inclusive in the St. Columba Hall. The following ladies were appointed to take charge of the stalls:—Mrs. Hannan, Mrs. Martin, Misses Fogarty and Barry. The Children of Mary, under the direction of Misses Shanahan, Kennedy, and Roche, and Mrs. Cusack will also have a stall. The tea room was allocated to Mrs. Burger and Mrs. Greseting.

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ANCIENT HOSPITALS

THE CATHOLIC ORIGIN OF HOSPITAL CHARITIES

A hospital is an essentially Christian institution (writes Dom Martin Wall in the *Catholic Parish Magazine*). The pagans of ancient Greece and Rome had nothing of the kind. In the earliest centuries of Christianity, when the Church was struggling for her life against the power of a hostile State, it was of course impossible for her to found hospitals. But as soon as the dreaded days of persecution were over we find evidence of her charitable activity in this respect. The Emperor Julian the Apostate, who came to the throne in the year 361, wrote to the high priest of Galatia directing him to establish a hospital in each city, to be supported out of the public revenues. He gives as his reason that he wished to do it out of rivalry to the philanthropic work of the Christians, who cared for the pagans as well as for their own. At the very time of which we are speaking, St. Basil, Bishop of Caesarea, in Cappadocia, established on an enormous scale a hospital in that city. It had buildings for different classes of patients, dwellings for doctors and nurses, workshops and industrial schools, all arranged in regular streets. After this hospitals multiplied everywhere in the East. In the single city of Constantinople there were no fewer than 35 of these establishments. They took charge not only of the sick, but also of the poor who were unable to work, of foundlings, of orphans, of the aged, and of poor and infirm pilgrims.

The First Foundation of the Kind in the West was at Rome, where Fabiola established a hospital to gather in the sick from the streets and to nurse the wretched sufferers wasted with poverty and disease,

as St. Jerome tells us. These institutions increased till in the fifteenth century Rome possessed thirty of them. Some of these were on a magnificent scale. The Santo Spirito, founded about the year 1200, had for its principal ward a room 409 feet long and 40 feet wide. In the Middle Ages it was very largely the monasteries which established and supported hospitals. The famous Benedictine Abbey of Cluny, in France, set the example. This was in the tenth century. It was not long before France and Germany were covered with hospitals founded by Benedictine and other religious houses.

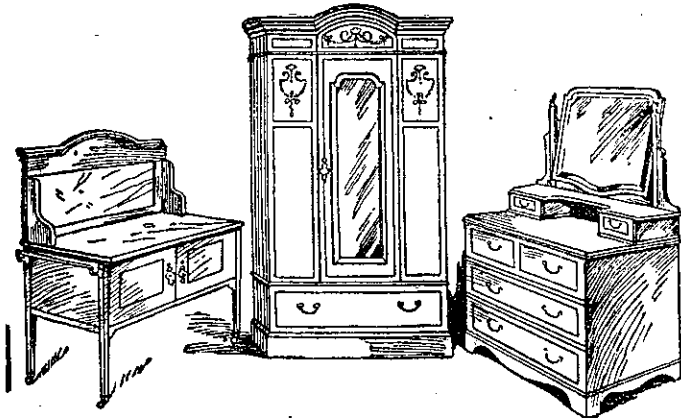
The Work of the Monks.

Besides this, special religious Orders and confraternities arose whose object was the care of the sick. The first establishment of this kind was the hospital of Santa Maria della Scala at Sienna, founded in the ninth century. It was adorned in the fourteenth century with a splendid set of frescoes. The Order of the Holy Ghost was established in the twelfth century, and spread so widely that in course of time nearly every city in Europe had a hospital of the Holy Ghost. These institutions were often built on a magnificent scale, as may be seen from the following description by Dr. Gill Wylie of the one at Milan: 'In 1456 the Grand Hospital of Milan was opened. This remarkable building is still in use as a hospital, and contains usually more than 2000 patients. The buildings stand around square yards, the principal one being much larger than the others, and separating the hospital into two parts. The main wards on either side of this large court form a cross, in the centre of which was a cupola, with an altar beneath it, where divine service is performed daily in sight of the patients. . . . The ceilings are thirty or forty feet high, and the floors covered with red bricks or flags. The outside wards are nothing but spacious corridors. The wards are first

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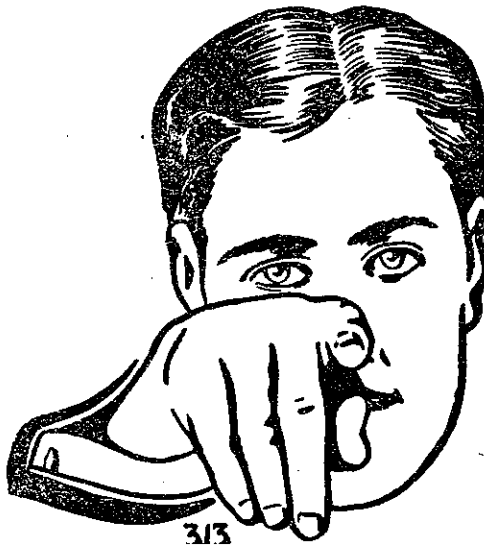
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warmed by open charcoal brasiers. . . . This hospital, built at the time when the Church of Rome was at the height of her power, and but a short time before the Reformation, is a good example of what had been attained toward the development of hospitals, and it shows how much a part of the Church the institution of hospitals was.' And yet there are Protestants who still call those times 'the dark ages'! The description just quoted is by a non-Catholic.

Scotland's Ancient Hospitals.

Scotland possessed 77 hospitals before the Reformation; of these Edinburgh had five, Glasgow two, and Aberdeen four. In England at this period there were 460 of these institutions. Two of the most important of the London ones, St. Bartholomew's and St. Thomas's, founded some centuries before the Reformation, were confiscated by Henry VIII., but have since been set going again.

The mediæval hospitals were served generally by Brothers and Sisters who were bound by the vows of poverty, chastity, and obedience. Their dress, food, and recreation were all strictly prescribed, as well as their duties. No one employed in the hospital was allowed to take any refreshment or to pass the night outside the hospital, or to go out alone. No distinction of creed or calling was made in the reception of patients. All were welcome: soldiers and citizens, religious and laymen, Jews and Mohammedans, any who were in poverty and sickness. The hospital attendants were even obliged to go out at stated times and bring in all the sick and destitute persons to be found. The statutes provided that the patients should be treated as masters of the house. The sick were never to be left without an attendant; nurses were to be on duty at all hours of the day and night. When the illness became serious the patient was removed to a private room in order to receive special attention. Ventilation and heating were attended to, and baths were provided.

All this magnificent charity was more or less ruined, at least in Protestant countries, by the 'Reformation.' In England this result was brought about chiefly by the dissolution of the monasteries. 'Similar spoliations in Germany followed so rapidly on the introduction of the new religion that the Reformers themselves found it difficult to provide anything like a substitute for the old Catholic foundations. Even Luther confessed more than once that under the Papacy generous provision had been made for all classes of suffering, while among his own followers no one contributed to the maintenance of the sick and the poor' (*Catholic Encyclopedia*). With this confession of the chief Protestant leader we leave the subject.

THE APOSTOLATE OF THE LAITY

In the course of an address delivered at the Convention of the American Federation of Catholic Societies, his Eminence Cardinal Gibbons dwelt on the value of intelligent co-operation on the part of the laity in fostering the spread of Catholicity. He said in part:—

An enlightened and zealous laity is the glory of the Christian Church. The most luminous periods of the Church's history have been epochs conspicuous for laymen who have vindicated the cause of Christianity by their eloquence and their writings as well as by the sanctity of their lives. The golden age of Christendom gave birth to a long line of learned and intrepid apologists of the Gospel. Among them I might mention Justin Martyr, Minutius Felix, Athanasius, Arnobius, and Lactantius, who is styled the Christian Cicero. Among the noble defenders of the Catholic religion in the nineteenth century, I mention Chateaubriand, Montalembert, the Count de Maistre, and Frederic Ozanam in France; Gorres, Windthorst, Mallinkrodt in Germany; Donoso Cortes in Spain; Sir Kenelm Digby, Allies, William G. Ward, and Frederick Lucas in England; the peerless O'Connell in Ireland; Brownson and many other lights in the United States. Let

us indulge the hope that God will raise up in our own country and in our own day a formidable number of champions of Christ, who will be a light to the revelation of the Gentiles, and the glory of the people of Israel. When the laity are united with the bishop and the clergy in

The Cause of Religion and Humanity, then there is no such word as fail. We are bound to succeed, for God is with us, and if God is with us who can be against us? If, where two or three are gathered together in the name of Christ, He declares that He is with them, surely His influence is paramount and irresistible when the voice of the bishop and clergy is re-echoed by the multitude of earnest workers assembled before me to-day. Then, indeed, we form 'a triple cord which cannot be broken.' We establish a triple alliance far more formidable and enduring than the triple alliance of earthly potentates, for theirs is an alliance only of flesh and blood, but ours is a confederation cemented by the divine virtues of faith, hope, and charity. And why, my brethren,, should you not co-operate with us? Are we not all, clergy and laity, children of the same heavenly Fathers?

We are all in the same barque of Peter, tossed about by the same storms and sharing the same sunshine. Your interests are our interests. We are all steering our course toward the same eternal shores. We are all heirs prospective of the same heavenly kingdom. There is not one reward for the priest and another for the laity. There is not one kind of crown for the Pope and another for the peasant. The tiara of the Pope and the bishop's mitre will not shine more brightly than the widow's hood in the kingdom of heaven unless they are adorned with the jewels of righteousness. Brethren of the laity, we of the clergy need your help. We learn from

The History of the Primitive Church

what valuable aid the early Christians rendered to the apostles in the propagation of the Gospel. And if the Apostles with all their piety, zeal, and grace, fresh from the inspiring presence of their Master, could not have accomplished what they did without the assistance of the laity, how can we who have not the measure of their gifts, how can we hope to spread the light of truth without your hearty concurrence. How then are you to co-operate with us? In the first place, by the open and manly profession of your faith, by "being always ready to satisfy everyone that asketh you a reason for that hope which is in you." While you will accord to those who differ from you the right of expressing their religious opinions, you must claim for yourselves the same privilege. You will ask for nothing more. You will be content with nothing less. And surely, if there is anything in this world of which you ought to be justly proud, it is this: that you are members of the religion of Christ. . . . If the Roman was proud of being a citizen of Rome, how much should you glory in being

Citizens of the Republic of the Church.

Do you seek for antiquity of origin? Nearly 2000 years have rolled over her head, and she is to-day fresh and vigorous as when she issued from the Cenacle of Jerusalem. Time writes no wrinkles on her heavenly brow. Do you seek for wide expanse of territory? Her spiritual dominion extends over the surface of the globe. And where will you find a wisdom comparable to that of her saints, a wisdom which is born not of man but of God? Where will you find a heroism so sublime as that of her martyrs? Theirs is a heroism not aroused by the sound of martial music or by the clash of arms on the battlefield, or by a lust for fame or by the emulation of comrades, but a heroism inspired by a love for God and their fellow beings. Above all, you can co-operate with us by the rectitude of your private lives and the influence of your good example: "Having your conversation good among the Gentiles, that where-as they speak of you as evil-doers, considering you by your good example they may glorify God in the day of visitation." "Let your light so shine before men that they may see your good works and glorify your Father, Who is in heaven."

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HATS IN THE HOUSE OF COMMONS

The small question of the hat (says Mr. T. P. O'Connor, M.P., in the *Chicago Tribune*) plays a less important part than it used to in the inner life of the House of Commons, but still it does play its part.

When I entered the House of Commons for the first time there were few members who did not wear their hats. It was almost considered an indelicate interference with ordinary etiquette of the Chamber not to wear one's hat. It was also considered indelicate not to wear a tall silk hat, as it was unusual not to wear a long black frock coat.

The Speaker of the epoch just previous to mine was a great stickler for these fashions, and when an Irish member, the late John Martin, shocked his eyes by appearing in a low crowned white hat, the Speaker summoned him to his presence and gravely remonstrated with him for his breach of the fashions of the House. Mr. Martin explained that he was precluded from wearing a tall hat by the state of his health, that a tall hat produces headaches, and he was excused.

The Speaker who followed had an even more difficult case to deal with when Joseph Cowen entered the House wearing a soft black felt hat, the kind of hat that is affected by the old-fashioned Nonconformist minister.

Mr. Cowen was a remarkable man in many ways. He was one of the most brilliant orators of his time; he was the proprietor of a great newspaper, the *Newcastle Chronicle*; he also owned large brick works, and with all his simplicity of attire was one of the richest men in the House.

However, he always stuck religiously to the soft felt hat and to a black suit of clothes, so badly made that they looked as if they had been bought in some cheap slop shop. He also had to excuse his departure from the traditional fashion by the same excuse as Mr. Martin—the tall silk hat gave him headaches.

Then came the incursion of the Labor members, and the tall hat was still further dethroned. It was done, however, tentatively. Mr. Broadhurst, one of the first Labor members, was a shrewd politician, who knew all the arts of the trade. He had two hats, the tall hat which he wore in the House, the low crowned hat which he assumed immediately his Parliamentary duties were finished for the day.

By and by the Labor Party became more numerous and more powerful, and its first apostle of plain dressing and high thinking was that revolutionary spirit, Keir Hardie. He entered the House of Commons with a Scotch cap, and there was a groan of despair and even disgust from the well-dressed gentlemen who form the bulk of the Tory Party.

This inroad was almost the final blow to the ancient tradition, and members of every party, with the exception, perhaps, of the bulk of the Tories, now enter the House with all kinds of headgear.

An even more important revolution, however, is the gradual disappearance of the covered head during the sittings of the House. I fancy it must be the disappearance of the tall hat, and the still lingering feeling that it is not quite the correct thing, which accounts for the change, but, whatever the reason, the change has come. Not a fourth of the members of the House now bring their hats into the chamber.

I regret the change, for the hat could now and then play a dramatic part in the proceedings of the House. When, for instance, there was some great mournful occasion, such as a vote of condolence on some illustrious death, the entire House uncovered, and you cannot realise what a change, indeed a transformation, it made in the whole appearance of the assembly: it exalted it to the heights of a tragedy.

No theatrical manager, however great his genius, could have invented a bit of stage play which added such emphasis, solemnity and exultation to the appearance of the House.

Mr. Gladstone though rarely wore his hat. He had his own special room where he used to deposit his hat and stick or umbrella; he always carried either

one or the other to accompany him in the long constitutional walk he took every day of his life.

Again in his case I have to recall what a dramatic effect a hat can make. When the great fight was going on, whether Charles Bradlaugh should be allowed to take his seat in the House of Commons without pronouncing the usual oath, Mr. Gladstone, as leader of the House, recommended the admission of Mr. Bradlaugh. Sir Stafford Northcote, the leader of the Opposition, recommended his exclusion. The majority of the House refused the advice of Mr. Gladstone, and followed that of Sir Stafford.

Other steps were necessary to follow up this decision, and I remember seeing with surprise that Mr. Gladstone took his place on the Treasury Bench with his hat on, his stick in his hand, and also his gloves.

I did not grasp at the moment the meaning of this transformation from the bareheaded and alert man he was usually, when he occupied this position, but it was all symbolic and meant to be; it was that he no longer claimed to be the leader of the House so far as the Bradlaugh case was concerned.

Waihi

(From our own correspondent.)

A quiet wedding was solemnised on October 1 at St. Joseph's Church, Waihi, by the Rev. Father O'Malley. The contracting parties were Miss Stella Johns, youngest daughter of Mr. T. Johns, of Waihi, and Mr. W. Porter, second son of Mr. J. Porter, also of Waihi. The bride, who was given away by her father, wore a smart tailor-made costume, and neat black hat with lancer plume. The bridesmaid, Miss V. Johns (niece of the bride) wore smart grey costume trimmed with blue, and hat to match. The bridegroom was supported by his brother Mr. J. Porter. The happy couple left for Te Aroha for the honeymoon.

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AUCKLAND NEWMAN SOCIETY

(From a correspondent.)

The general monthly meeting of the Newman Society took place last Sunday afternoon at St. Mary's College, Epsom. Rev. Brother George, B.A., occupied the chair and among the members present were Rev. Fathers Doyle, Ormond, and O'Sullivan, as well as the Sisters of Mercy, and a number of the senior girls from the college. After general routine business had been dispensed with, Father Doyle, of Remuera, delivered a most interesting lecture upon 'Robert Louis Stevenson's treatment of Catholics.' Father Doyle said in part: Stevenson's earlier works, notably *An Inland Voyage* and *Travels with a Donkey in the Cevennes*, were teeming with painful and rather unjust criticisms of Catholic persons and practices. This want of fairness in Stevenson's earlier writings was all the more strange, because Stevenson himself reprehended most severely and justly condemned its presence in the typical Englishman. From a man like Stevenson, so generally broad-minded and free from religious bigotry, we naturally expect a juster judgment than we could hope for from one blinded by passion and prejudice. And from this point of view it would seem that Stevenson's strictures on things Catholic are far more hurtful and reprehensible than the criticism of Dickens and Thackeray. Stevenson had a most lovable character, and generally his books are a reflection of himself. His thoughts and character, his tender sympathies, his child-like nature with its poetic outlook upon life, and its perfect candour, shine forth behind the printed word on every page. Indeed, one of the most charming things about Stevenson is his absolute frankness and lack of reserve. Because of these things, and liking Stevenson as we do it is with pain and regret that we stumble now and then on his little slurs and jests and witticisms upon Catholic life. Some of his verses, too, are tainted throughout with the rankest materialism. After these considerations, it is with pleasure that we turn to the truly bright side of the picture. If Stevenson did us a great wrong in the beginning of his literary career, it may almost be said that he made ample amends for it, as he grew in years and experience. In fact some of the finest and most heartfelt tributes ever paid to Catholic missionaries by outsiders have issued from his pen. His noble and courageous defence of Father Damien is a production that will endear Stevenson to the heart of every Catholic, and, indeed, to every lover of justice and fair play as long as English literature shall last. In the same spirit of justice and fair play and with the same vigor did he defend the cause of Mataafa, the dusky Catholic King of Samoa, against the injustices inflicted upon him by the representatives of the great Powers. And R.L.S.'s account of the ruined mission of Carmel (California) could scarcely be more touching or sympathetic if penned by the hand of the most fervent Catholic. Finally, when all is said—when his praise and his blame, his tributes and his censures, are weighed in the balance—we are safe in maintaining that the good outweighs the evil he has done us. And his latest accounts of us go a long way towards atoning for the faults and injustices of his earlier days. So, after a deliberate survey of the field, we might freely pardon him the wrong he did us unwittingly, and gladly acknowledge him as our friend, and the friend of truth everywhere as God gave him the light to see it.

An interesting discussion followed the lecture. Brother George enlarged upon the shattering power of the Damien defence. Miss Jacobsen said we owed much to Stevenson for propagating the gospel of cheerfulness. Mr. Kavanagh urged the necessity of studying modern authors, and correcting in an emphatic way their distorted views of Catholicity.

A most hearty vote of thanks was accorded Father Doyle for the splendid material he had placed before the meeting.

The Sisters entertained the visitors at afternoon tea, and the gathering was brought to a close with Benediction of the Blessed Sacrament in the college

chapel. It was arranged to hold the next meeting at the Convent of the Sacred Heart, Remuera, on the second Sunday in November.

CATHOLIC EDUCATION IN VICTORIA

On October 1, his Grace Archbishop Mannix opened a bazaar at Surrey Hills, Melbourne, in aid of the liquidation of the parochial debt. His Grace, in the course of his address, said it had been suggested by their pastor (Rev. Father Gleeson) that his (the Archbishop's) education had been very defective; for he had had no training in the art of opening bazaars. If now late in life, he were desirous to make up for that lack of knowledge, there was plenty of opportunity in Melbourne. His Grace the Archbishop, with the kind consideration that he always showed towards weakness and inexperience, had endeavored to save him from bazaars, and to do most of the diocesan work in that department himself. His Grace's well-meant effort was not wholly successful. He (Dr. Mannix) was reminded of what happened once in Maynooth. A certain president of that college, a very estimable man, advanced in years, but with no very keen sense of humor, got a new vice-president to help him. He thought it right to give his new assistant some idea of his duties, and he explained, among other things, that the college should be officially represented on many public occasions, such as funerals, public meetings, dinners, and so on. Then, as a division of labors, he suggested that the vice-president should attend the funerals, and he himself would see to the dinners. The only fault with the arrangement, so far as the president was concerned, was that it did not work. In his (Dr. Mannix's) case, the Archbishop was kind enough to propose to keep for himself the trouble of making the opening speeches, and to give him (Dr. Mannix) the pleasure of reading them. But that arrangement also failed to work. . . . In that parish, as elsewhere, the Catholic people cheerfully bore the burden of their debt so far as it was incurred in the erection of their churches. The same could not be said of their school debts. These school debts also they had borne, and would bear so long as it might be necessary. But they bore them under protest and under

A Sense of Injustice.

It was not his intention that night to dwell upon matters that had been so recently discussed before a larger audience. The Catholic case had been most ably presented. The discussion, as reported, had given Catholics much reason to rejoice that their cause had been entrusted to capable hands, and had been triumphantly vindicated. In Melbourne there were persons who were greatly concerned about the alleged grievances that might possibly some day press upon a minority at the other end of the world—what was called the loyal minority in Ireland—a very meek and gentle section of the community. Of course, their proper name was the disloyal minority in Ireland. He wondered that the Melbourne champions of minorities could not extend their sympathy to an oppressed and a wronged minority much nearer home to them than Ulster. That Catholic minority that they had in their own midst was not a disloyal minority. For Catholics loved Australia, were proud of Australia, and they may be relied on to defend Australia if ever she needed defence. But, on the other hand, they claimed equal rights with their fellow-citizens, and they would never rest content until the present unjust educational load was lifted from their shoulders. People wonder how we can talk so often, and so much, of our grievances. They forget that we are always bending under our burden, and that we feel it the more when we are forced, by bazaars and other devices, to purchase freedom of conscience in a land that claims to be free. He knew that there were many liberal-minded Protestants here who were prepared to do justice to their Catholic fellow-citizens, and to them they were grateful. They were open to argument, and they were prepared for peace on reasonable conditions. He hoped that peace would come, and soon, with the aid of the great body of fair-minded people in Victoria.

R. V. C. Harris

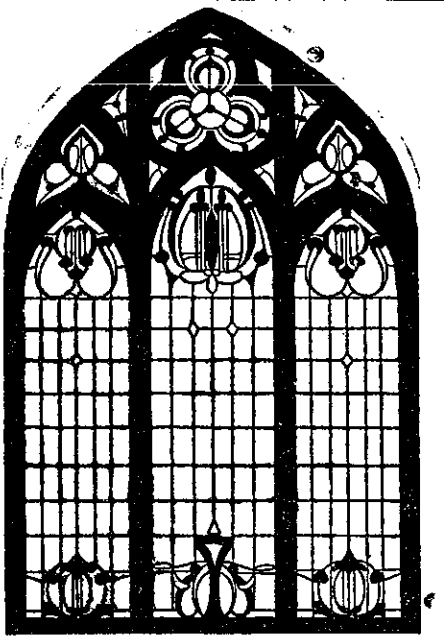
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Current Topics

That Conscience Clause

At his Garrison Hall lecture some time ago in 'reply' to Bishop Cleary the Very Rev. Dean Fitchett vehemently repudiated the notion that the religious bodies composing the Bible in State Schools League were in any way committed to the worse than fraudulent 'conscience clause' of the 'Australian' system. At the meeting of the General Assembly of the Presbyterian Church in 1910 a committee was appointed 'to prepare a report on the New South Wales system of religious instruction in public schools'; and in going through our Bible-in-schools cuttings the other day for information on another point we happened to alight on the report submitted by that committee. After setting forth various points in the New South Wales Public Instruction Act which it approves or disapproves, the report concludes thus: 'The committee approves of the "conscience clause" in section 18.' The report of this committee was adopted by the General Assembly at its meeting in 1911. All the Bible-in-schools denominations have by plain and unmistakable inference endorsed the obnoxious 'conscience clause'; while the Presbyterian body has expressly and officially committed itself to it.

A Manly Tribute.

'I like the Roman Catholic Church because it stands so immovable in its allegiance to Jesus Christ, as very God. None of its leaders ever question the Divinity of Jesus. I like it because it believes in the religious training of its children, and at great sacrifice of time and money, gives it. I like it because it stands for the purity of home life and the sanctity of the marriage vows. Thank God for that Church's strong and clear protest against the cheap divorce-mills that disgrace our American civilisation. I honor it for its defence of the Bible. I especially thank God for the stand that Church takes in this land against anarchy on the one hand, and an impossible socialism on the other. I go to sleep every night with a firmer feeling of security because we have in this city the Roman Catholic Church.'

*

This honest and manly tribute is a quotation from a sermon by a Methodist clergyman recently read at a meeting of the Catholic Federation in Seattle. It is not only true—it is indisputably and incontestably true. There is not a sentence in it which the blindest bigot or the wildest zealot can question—much less deny. It is just the sort of tribute which one would expect an honest and fair-minded man to pay to the Church of the ages. That such tributes from our Protestant friends are not more frequent than they are only goes to show that honest and fair-minded men are somewhat scarce.

A Tariff Question

It is announced that the Government intend to submit to Parliament this session proposals which provide for at least an instalment of tariff revision. Certain rumours have appeared in the daily papers as to the particular items which are to be the subject of the proposed changes; but these statements are not authorised, and in official circles the secrecy usually observed regarding contemplated tariff alterations is being maintained. If the question of tariff revision—even on a limited scale—is under serious consideration by the Government it seems to us that the Prime Minister's attention might well be drawn to the desirableness of reducing, or, better still, of abolishing the duties on articles imported for use in religious worship. We refer, of course, to those articles which cannot be manufactured in this country. The duty on chalices, monstrances, statuary, etc., is very high, amounting, with the preferential surtax against foreign goods, to practically 30 per cent. *ad valorem*; and the aggregate amount paid by our churches under that head runs into

a considerable sum. In America, it would seem, several Catholic prelates have been making efforts to secure a more reasonable arrangement of the tariff in regard to material or objects imported for the use of churches. In the record of tariff hearings before the Ways and Means Committee (says an American exchange) are several letters in identically the same language, as follows: 'The undersigned respectfully urges upon your committee and congress that the duty on stained glass windows shall be reduced to 25 per cent., and that provision be made in the free list of the new Tariff Act for the free entry of statuary and casts of sculpture imported for the use of churches and other societies of a religious or educational nature.' All of these letters are signed by such prelates as Archbishop Prendergast of Philadelphia, Archbishop Riordan of San Francisco, Archbishop Keane of Dubuque, Bishop Colton of Buffalo, and others.

A Fishy Story

The following paragraph with a distinctly fishy flavor is going the rounds of some of our dailies, and has been forwarded to us for comment by one or two correspondents. It appeared originally in the London *Daily Chronicle*, having been sent by that imaginative 'Milan correspondent' who supplies the *Chronicle* from time to time with truly remarkable 'Rome news.' The paragraph runs: 'The Pope set his seal on July 22 on a much-debated case of exceptional interest in ecclesiastical law. Father Gaetano Arena, an Italian secular priest, who had been exercising the functions of the Roman priesthood for twelve years past, recently desired to be freed from all sacerdotal obligations, on the plea that he was merely constrained by his parents, while under age, to enter the sacred ministry. Pius X. pronounces the ordination null, and will restore to Arena all the rights of ordinary citizenship, including that of contracting religious marriage. It is believed that the decision will have a far-reaching effect in the ranks of the Roman Catholic clergy.'

*

The ridiculous comment in the last sentence is itself sufficient to render the story suspect; and the further absolutely untrue statement that 'Pius X. pronounces the ordination null' is certainly not calculated to inspire confidence. For, as the least instructed Catholic knows, 'once a priest, always a priest'; and not even the Pope himself can pronounce an ordination null. The paragraph has been admirably dealt with by the reverend editor of the *Catholic Herald of India*; and we cannot do better than hand on our esteemed contemporary's comments: 'On the face of it, this is a full-fledged canard. That a man, after *twelve years* in the sacred ministry, and therefore at the very least 36 years of age, should suddenly plead that he was morally constrained by his parents to enter the ministry, and that his plea should be accepted, well, this sounds preposterous. The minimum age for ordination to the priesthood is 24—is this under age? It is true, he contracted the obligation of celibacy when he became subdeacon, let us say at the age of 22, most likely 23, or perhaps even 24. At this ceremony, when he was presented for the grade of subdeacon, he was solemnly warned by the bishop at the beginning of the ceremony regarding the gravity of the obligation which he was incurring. "You ought," he was told in the words of the Ritual, "anxiously to consider again and again what sort of a burden this is which you are taking upon you of your own accord. Up to this you are free. You may still, if you choose, turn to the aims and desires of the world. But if you receive this order, it will no longer be lawful to turn back from your purpose. You will be required to continue in the service of God, and with His assistance to observe chastity and to be bound for ever in the ministrations of the Altar, to serve whom is to reign." By stepping forward despite this warning, when invited to do so, and by co-operating in the rest of the ordination service, the candidate is understood to bind himself equivalently by a vow of chastity. He is henceforth unable to contract a valid marriage. No doubt, the Pope can dispense in the

case of impediments which are of ecclesiastical right, and ecclesiastical celibacy surely falls under that head. But the question is whether he did dispense, and as we have no other authority than that of the Milan correspondent of the *Daily Chronicle*—the *Acta Apostolicae Sedis* have not recorded this "far-reaching" decision—we are entitled, at the very least, to say, Wait and see! In the meantime, let us remark that there is one thing which is perfectly sure—the Pope did not, and could not, pronounce the *ordination null*. Once a priest, it is "in aeternum."

The Power of Protest

'A word in season,' says the sacred writer, 'how good it is!' Illustrations of the value of a timely word of protest against such evils as indecent or offensive literature have been literally pouring in upon us of late. A few weeks ago we protested against an objectionable anti-Catholic story which appeared in a well-known Christchurch weekly, the *Canterbury Times*; and the editor promptly sent us an ample apology, and an assurance that no further fiction would be purchased by the office from what had proved to be such an unreliable and disreputable source. Last week we recorded the case of a Wellington bookseller, who, on having his attention drawn by the secretary of the Catholic Federation to the offensive character of a book which he was advertising, at once withdrew the advertisement, and undertook to take no further orders for the volume, asking at the same time to be kept advised by the Federation in regard to offensive books so that he might avoid stocking such publications. A further instance of a prompt and satisfactory response to a Catholic protest against vile and calumnious literature is furnished by American exchanges to hand. The 'literature' in this case was one of the most unsavory productions of the unsavory Chiniquy; and the protester was the reverend librarian of an important Catholic educational institution. The protest was embodied in the following letter, which was addressed some short time ago to the Tabard Inn Book Company, of Philadelphia, by the librarian of St. Mary's College, North East, Pa.:

'To the Tabard Inn Book Company, Philadelphia,—
'On perusing your "Catalogue of Book Bargains" for 1913 we came across this item (page 51): *The Priest, the Woman, and the Confessional*, by Father Chiniquy, author of *Fifty Years in the Church of Rome*, the forty-third edition, published by Fleming H. Revell Company at one dollar; our price, 75 cents. Now, we cannot understand how a respectable firm can publish such a scurrilous book without making itself partner to the offense and besmirching its good name! But what we are still more puzzled about is, how another respectable firm can handle such a vile attack, brimful of indecencies and lies—and at the same time be bold enough—to avoid a stronger expression—to offer the catalogue containing it to a Catholic institution. Now, please take notice of the following: If you send us henceforth any catalogues, advertisements, etc., they shall go into the waste basket unnoticed. Besides, this letter, with explanations of the case of F. Chiniquy, will be sent to the Catholic papers!' The *Catholic Chronicle* of Erie, Pa., also took a hand in the matter, and supplemented this outspoken letter by a protest of its own from which we quote a sentence or two: 'Here comes a firm of publishers, the Fleming H. Revell Company, and dares to publish Chiniquy's "scurrilous attacks" (a very, very moderate expression) and another booksellers' firm, the Tabard Inn Company, puts them in their catalogues; and both have the effrontery to send their solicitations for trade to the same Catholics whom they have thereby so grievously offended! If Catholics henceforth withdraw their patronage from such as must seem "Allies of *The Menace*," can any one blame their conduct?'

The Tabard Inn Book Company, of Philadelphia, has now replied to the note addressed to it by the Redemptorist Fathers of North East; and has intimated its intention of withdrawing its whole stock of

Chiniquy's volume from sale. The company says it 'was wholly unconscious of the lascivious contents of Chiniquy's book.' 'We never pretended to have read the thousands of books which we purchase from other concerns—the mere mention of such a thing being possible we feel assured will appear as ridiculous to you as to ourselves. Therefore, we cannot see ourselves so worthy of censure as your article indicates.' In conclusion, the company's correspondent writes: 'It is not our intention to involve ourselves in any controversy with the reverend clergy at St. Mary's College or the *Erie Catholic Chronicle*. Our business principles have never heretofore been questioned and in this instance we have the satisfaction of feeling that we acted most amicably when we decided to allow the several copies of *The Priest, the Woman, and the Confessional*, which we now have in stock to be classed unsalable, thereby rendering a complete loss to ourselves. However, such is our principle and the fair-minded reader of your article who has ever dealt with us we feel assured will vouch for the authenticity of this statement.' It no doubt occasionally happens, as here, that the bookseller has acted in ignorance; but wherever he is called upon to make any little sacrifice because of his mistake it may safely be asserted that he will get it all back.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

October 18.

Last Sunday there was Exposition of the Blessed Sacrament at St. Anne's Church.

Last week the children of St. Joseph's Orphanage, Upper Hut, were entertained by Commissioner McCurdy, of the Upper Hut Town Board, at a picture entertainment.

The Rev. Father James Tymons, S.M., who at one time filled the position of secretary of the Waimate branch of the H.A.C.B. Society, has been appointed chaplain of St. Mary's (ladies) branch of the H.A.C.B. Society.

Mr. W. J. Feeney, of the Railway Service, and a past president of the H.A.C.B. Society, was with his sister (Miss Feeney) a passenger for Sydney by the steamer which left yesterday. Mr. Feeney will be absent from the Dominion for about six weeks.

Mr. C. J. Lennon, formerly of the Post and Telegraph Service, is now attached to the Government Radio Station, Melbourne. Mr. Lennon, who was a member of St. Aloysius' branch of the H.A.C.B. Society here, is still actively engaged in Catholic work, he being on the State Council of the Victorian Catholic Federation.

The usual fortnightly meeting of the St. Mary's (ladies) branch of the H.A.C.B. Society was held in St. Patrick's Hall on Monday evening. Sister G. O'Flaherty, B.P., presided, and there was a large attendance of members. The Rev. Father James Tymons, S.M., the newly-appointed chaplain, was present, and heartily welcomed by the president. One candidate was initiated and another proposed. It was decided to hold the next meeting on Tuesday, October 28, owing to the regular meeting night falling on Labor Day. At the conclusion of the meeting a very pleasant euchre party was held, and attended by a large number of members and their friends. The prizes were won by Misses Hannify and Weight and Messrs. Bastin and Reeves.

A very successful 'vase' tea was held on Thursday evening at the presbytery, Patterson street, by the members of St. Joseph's Altar Society. Despite the inclemency of the weather, there were about fifty guests present, and a very enjoyable evening was spent. The first prize in the competition was won by

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Miss B. Alexander, whilst the second was awarded to Miss Gertie Treadgold. Great interest was evinced in the various parcels, which, when opened up, disclosed a large number of beautiful vases. After supper had been partaken of, the guests were thanked for their handsome presents by Rev. Father Barra (director). The ready response of the members and their friends was very pleasing, and the promoters, under the direction of the energetic secretary (Miss G. O'Flaherty), are to be congratulated on the successful result of their labors.

A wedding of much interest took place on Wednesday last at St. Joseph's Church, Buckle street, the contracting parties being Miss Catherine Mary O'Sullivan and Mr. Michael O'Kane, both of Wellington. The Nuptial Mass was celebrated by Rev. Father Hurley, S.M. The bride was given away by her brother, Mr. T. O'Sullivan, the bridesmaids being the two sisters of the bride. The bridegroom was supported by Messrs. John F. O'Leary and Frank McDonald. The bride, who has been an active worker in Catholic affairs, received a silver tea service from the members of St. Gerard's choir, a handsome picture from the Children of Mary, and a framed mirror and salad bowl from the St. Vincent de Paul Sewing Guild. The bridegroom, who is a prominent member of the Catholic Club, was presented by its members with a Morris chair.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

October 20.

The Hon. L. F. Heydon, M.L.C., of Sydney, president of the Superior Council of the Society of St. Vincent de Paul of Australasia, is likely to make a tour of the Dominion at an early date.

Messrs. M. O'Brien and Co., of Dundas street, Christchurch, have just manufactured a pair of men's 15½ boots for a client who is reputed to stand 6ft 8in in his socks.

The editorial reference to the remarkable success of the venture in reducing the price and increasing the size of the *Tablet* was read with keen gratification by readers generally. The universal wish is expressed that this is but the beginning of an era of great prosperity for our splendid Catholic newspaper.

At the opening of the Diocesan Synod on Tuesday Bishop Julius introduced to the Synod the Rev. Father Rees, a visiting priest of the Church of England. At yesterday's sitting (stated the *Lyttelton Times*) Mr. F. Z. D. Ferriman asked the Bishop how this clergyman obtained the title of 'Father,' and by whom and when it was conferred. He expressed the opinion that any male member of the Church who was a parent had as much right to such a title as the reverend gentleman who had assumed it. The Bishop, in reply, said that the Rev. Father Rees was introduced to Synod under that title and accepted under that title. He could not see his way to alter the minutes recording that title.

The annual meeting of the Cathedral Tennis Club was held on Saturday, October 11, Mr. J. R. Hayward presiding over a large attendance of members. The balance sheet, which showed a credit balance in hand of £9 13s 2d, was read and adopted. The president, in moving its adoption, congratulated the members on the close of a very successful year, and urged them to continue their interest in the club. He also wished to congratulate the relieving secretary, Mr. J. B. Murphy, on the admirable manner in which he had carried out his duties. His Lordship the Bishop and Sir George Clifford, Bart., are patrons of the club, and Very Rev. Chancellor Price, Adm., honorary vice-president. The following officers were elected for the ensuing year:—President, Mr. E. L. McKeon; honorary vice-presidents—Mrs. T. Cahill, Mrs. J. R. Hayward, Messrs. H. H. Loughnan, J. R. Hayward,

and E. T. Harper; vice-presidents—Messrs. J. Cronin and B. O'Connor; secretary, Mr. C. Williams; treasurer and club captain, Mr. J. R. Hayward; hon. auditor, Mr. G. Dobbs; committee—Misses Meachem, Canavan, and Donnell, Messrs. P. McNamara and Reilly.

As the time draws near for the opening of the grand Oriental Carnival, interest is increasing, and much is being done to ensure the success of the great enterprise. His Lordship the Bishop is expected to arrive back in Christchurch a few weeks after the close of the carnival, and it is felt that no greeting he will receive would prove more welcome should the promoters be in the position to state that by the energy and enthusiasm of pastor and people the existing liabilities on the Cathedral were reduced by at least one-half. For years this heavy burden has weighed our venerable prelate down, and without a doubt there is not one in the whole diocese but whose heartfelt desire it is to aid in the crowning joy of a long and remarkably prolific episcopate being attained—the consecration of the noble Cathedral in the lifetime of him, to whom this diocese is indebted to a degree almost unprecedented. The time of the carnival has been selected when the city will be teeming with holiday-makers, among whom a very fair percentage will be our co-religionists. Months and months of anxious thought and arduous toil have been given by the city people to the great task before them, and they feel assured that their friends from everywhere will rally to their assistance. This, as has been stated before, is to be a supreme effort, and the promoters trust the result will prove what Catholics can achieve when put to the test.

I had the pleasure recently of being shown over the splendid new building of St. Mary's Collegiate School, the property of the Sisters of Mercy, Colombo street. The convent is flanked on each end with two exceptionally beautiful buildings, the chapel (previously described) and the educational edifice (now under notice). The school is a lofty structure, solidly constructed in blue stone. It is divided into three large, thoroughly well appointed class-rooms, with up-to-date lighting, heating, and ventilation, and designed and erected (as was the chapel) by Messrs. Luttrell Bros. Some years ago an adjoining large residence and grounds were acquired by the Sisters, and their whole property thrown into one—now a spacious, well-laid-out, and particularly fine one—the house being used as a musical academy and art study. The new school building has been in occupation during the year.

Christchurch North

The mission for the women of St. Mary's parish closed on Sunday afternoon, and the ceremony was a fitting termination to a mission that will be remembered for a long time by those who were privileged to participate in it. The Very Rev. Father O'Connell, S.M., and Rev. Father McCarthy, S.M., were the missionaries, and they were gratified to find all of the exercises numerous attended, with a large number of daily communicants. During the week there had been over 2000 Communion, and a general Communion of over 400 women took place at the 7 o'clock Mass on Sunday morning. The renewal of Baptismal vows and the Papal Blessing closed the mission. The mission for men opened on Sunday evening at 7 o'clock, when there was a large congregation. Rev. Father McCarthy preached an eloquent sermon on the 'Value of the soul.' Arrangements are well in hand for the general Communion breakfast for men, to be held next Sunday morning after the 7 o'clock Mass, when it is expected there will be a large attendance. As a result of the mission the arch-confraternity of the Blessed Sacrament will be inaugurated next Sunday afternoon at 3 o'clock. On next Sunday, October 26, a mission will be opened at Hornby at 10 o'clock, and on the following Sunday, November 2, at Papanui.

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QUEEN STREET, AUCKLAND.

Mr. Ryan, representative of the *Tablet* is at present making an active canvass of St. Mary's parish, and is meeting with great encouragement.

Ashburton

(From our own correspondent.)

October 20.

The Marist Missioners will commence a mission here on Sunday, November 2.

The St. Mary's Lawn Tennis Club's annual meeting was well attended, Mr. S. Madden occupying the chair. The balance sheet showed a credit of £7. The election of officers for the ensuing year resulted as follows:—Patron, Rev. Father O'Donnell; president, Mr. S. Madden; captain, Mr. F. Purcell; vice-captain, Mr. H. Walsh; treasurer, Mr. T. M. Brophy; hon. secretary, Mr. C. Hannigan; committee—Messrs A. Fitzgerald, J. Lee, V. Madden, J. D. McCormick and R. Baker. A donation to the club for competition was received from Father O'Donnell. A goodly number of members of the club participated in the opening-day function. Mr S. Madden declared the season open, and expressed the hope that members would have a successful year. A match amongst the members eventuated, and an enjoyable game resulted. During the afternoon refreshments were kindly dispensed by the president's wife (Mrs. S. Madden), and were much appreciated.

The fifteenth annual meeting of the Catholic Young Men's Club was held on September 30. The attendance was large, and Mr. W. J. Cunningham presided. The report and balance sheet as read were adopted. The statement showed a balance of cash in hand of £6, while the assets over liabilities totalled over £60. The election of officers for the ensuing year resulted as follows:—Patron, Rev. Father O'Donnell; president, Mr. D. McDonnell; vice-president, Mr. T. Purcell; council—Messrs. M. J. Burgess, M. J. Moriarty, J. Cunneen, J. Quigley, J. A. Sheridan; secretary, Mr. J. A. Lennon; librarian, Mr. G. Smith; auditors, Messrs. W. J. Cunningham and T. M. Brophy. The following meeting of the club took the form of the annual banquet, the newly elected president (Mr. D. McDonnell) occupying the chair. The arrangements were up to the usual standard, and the function was in every way the equal of its predecessors. The following toast list was gone through: 'The Pope and King,' proposed by the chairman; 'Catholic Club,' proposed by Father O'Donnell and responded to by Mr. D. McDonnell; 'Kindred clubs,' proposed by Mr. M. J. Burgess and responded to by Messrs. J. Hannigan, T. Purcell, and W. J. Cunningham; 'Past presidents,' proposed by Mr. J. A. Lennon, Mr. F. K. Cooper replying; 'The clergy,' Mr. F. J. Holley, and replied to by Father O'Donnell; 'Commercial interests and sport,' proposed by Mr. S. Madden and replied to by Messrs Holley and McDonnell; 'The president,' proposed by Mr. Sheridan and responded to by the president; 'The ladies,' proposed by Mr. E. McSherry and responded to by Mr. Purcell; 'The secretary,' proposed by Mr. M. J. Burgess and replied to by Mr. Lennon; 'The press,' proposed by Mr. T. Lloyd, Mr. Sheridan responding. The musical programme was contributed to by Rev. Father O'Donnell, Messrs. Burgess, Holley, McSherry, Cunningham, Campbell, Purcell, and Cooper. Miss K. Nealon played the accompaniments. The singing of 'Auld lang syne' terminated a very pleasant evening.

DIOCESE OF AUCKLAND

(By telegraph, from our own correspondent.)

October 20.

His Lordship the Bishop, after a short sojourn in the country, returned to the city at the end of the week.

Rev. Father Doyle, of Remuera, has received the sad news of the death of his father in Sydney. Many messages of sympathy have been received by him.—R.I.P.

At St. Benedict's yesterday a mission was opened for the young people of the parish by Rev. Fathers Creagh and Tuohy, C.S.S.R. Masses each morning will be at 6, 7, and 9 o'clock, and devotions each evening at 7.30 o'clock. Rev. Father O'Sullivan to-day joined his colleagues, and the mission will be continued by the three Redemptorists. Masses next Sunday will be celebrated at Avondale, and several out-districts connected with St. Benedict's parish.

The annual entertainment in aid of the funds of the Cathedral parish was held in St. Benedict's Hall on Thursday evening, and was well attended. A capital programme was provided, the committee, which consisted of representatives from the confraternities and solidities, worked well to ensure the success achieved. A euchre tournament was held, and keen competition resulted for the prizes. The first lady's prize (a dinner set, presented by Mr T. F. Holbrook) was won by Mrs. McDevitt, and the second (a set of photo. frames from the committee) was won by Miss Olive Thomas. The first gentleman's prize (a handsome silver-fronted clock) was won by Mr. James Mahoney, and the second (a silver-mounted pipe from the committee) was won by Mr Williams. Refreshments were handed round. All enjoyed themselves thoroughly.

The annual entertainment by the pupils of the Marist Brothers' School, Vermont street, was held in the Concert Chamber of the Town Hall last Tuesday evening. The hall was filled with an audience who heartily applauded every number, and in many cases insisted on an undeniable encore. Right Rev. Mgr. Brodie, V.G., Rev. Fathers Golden, Furlong, O'Doherty, and McLaughlan, and many of the Brothers from the Sacred Heart College were present. It was a splendid entertainment. Brother Phelan, Superior, exercised general supervision, Brother Heinrich conducted the musical portion, and Brother Arthur was stage manager. The following was the programme:—Part I.—Overture, 'Gloriana, orchestra; solo and chorus, 'The wreath,' senior pupils (solos—Masters R. Dunn, E. O'Donohue, and H. Righton); solo, 'Hear the wild wind blow,' Master Leo Sayers; dumb-bell exercises, junior pupils; recitation, 'Jud's account of Rubinstein's piano playing,' Master Alfred Page (assisted by Master Percy McCarthy); action song, 'The merry miller,' junior pupils; semi-choruses—(a) 'The exhibition holidays,' (b) 'Come, let us all be merry' (arranged for the Exhibition), select voices; Indian club exercises, junior pupils; dance, 'sailors' hornpipe,' Master Frank Stewart; choruses—(a) 'Before the sun awakes the morn' (b) 'Home, boys! for the Exhibition,' senior pupils. Part II.—Overture, 'Strains from Killarney,' orchestra; chorus, 'Round the world in ten minutes, via Vancouver,' senior pupils; recitation, Master Joseph McGrath; solo, 'A message from home,' Master Harold Righton; school song, 'Play up, school,' the Shamrocks; recitation, 'When the burglar came to our house,' Master W. Smith; parallel bars, senior pupils; duet, 'List to the convent bells,' Masters E. O'Donohue and H. Righton; action song, 'The busy blacksmiths,' the non-unionists; impromptu, 'A night in a dormitory, Dr. Spanker's young ideas; yawning chorus, the sleepy squad; finale, 'The toast to Erin,' senior pupils. Mr. H. Hiscocks was accompanist. At an interval the champion banner of the Auckland public schools' Rugby Union for the C grade competition was presented to the captain of the team on the stage by Mr. M. J. Sheahan, chairman of the Auckland Rugby Union, who alluded to the great performance put up by the wearers of the green and black jerseys, viz., 193 points for, while only 3 points were scored against, and these were by a penalty goal. Their line was not crossed in the twelve matches played, eleven of which the team won, one being drawn, and none lost. He congratulated the team, and hoped to see some of the lads yet wearing the Auckland representative colors, and the All Black jersey of the Dominion team. He urged the boys at all times to play the game for the love of it, and not for mercenary motives. Medals and caps are yet to be presented to every lad of the team at the first opportunity.

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The mission for the members of the Holy Family Confraternity and men of the city at the Cathedral terminated on Sunday evening with very impressive ceremonies. To Rev. Father O'Sullivan, C.S.S.R., belongs the credit of having achieved a success beyond the expectations of his Lordship the Bishop, the priests and people. Every morning during the week at the six o'clock Mass men attended in gratifying numbers, and again in the evening, when they united their voices in rendering the mission hymns and the Benediction music, accompanied on the organ by Mr. Harry Hiscocks. On Sunday morning at a special Mass at eight o'clock for men, celebrated by Rev. Father Ormond, Rev. Father O'Sullivan gave an impressive discourse. The number at the Communion rails was most edifying. Rev. Father O'Sullivan expressed the greatest pleasure at the large and spontaneous response to his appeal. Exposition of the Blessed Sacrament took place from the last Mass until after the evening

Hamilton

The first annual smoke concert under the auspices of St. Mary's Football Club was held in the club room on Thursday evening. Mr. J. B. Hooper presided over a very large and enthusiastic gathering of players and their friends. An apology was received from Very Rev Dean Darby. Among the visitors present were Mr J. F. Martin, vice-president of the Waikato Catholic Young Men's Club, and Mr. E. Casey, of the Marist Brothers' Old Boys' Club, Auckland. The following toast list was honored:—'The King,'; 'St. Mary's Club,' proposed by Mr. Alf. Peacock, responded to by Messrs. J. Murphy (captain) and Mr. F. McCarthy (hon. secretary); 'Hamilton Rugby Union,' proposed by Mr. J. Hair, responded to by Mr. J. Varney (president Rugby Union), 'The visitors,' proposed by Mr. Hooper, responded to by Mr. E. Casey and Mr. J. F. Martin; 'Kindred sports,' proposed by Mr. C. Lafferty, re-



GAZE & Co., Photo. ST. MARY'S JUNIOR FOOTBALL TEAM, HAMILTON,
 Runners-up Hamilton Rugby Union Junior Championship. Games played, 10; won, 7; drawn, 1; lost, 2.
 BACK ROW: J. Dennehy, A. Raynor, Jno. Shanaghan.
 THIRD ROW: C. Brown, T. Roach, H. Farrelly, D. McCarthy, W. Mathieson, P. Farrelly, J. Flynn,
 M. McCarthy (secretary), E. Brogan, A. Newdick (referee).
 SECOND ROW: Geo. Hamilton (club captain and coach), C. Tonge, P. Roach, A. Mathieson (captain), J. B.
 Hooper (president), Jas. Shanaghan (vice-captain), F. Roach, N. Brown.
 FRONT ROW: J. King, M. Ryan, Phillip Roach (mascotte), T. Muldoon.

devotions. His Lordship the Bishop was present in the evening, when Father O'Sullivan delivered a powerful sermon and exhorted the men to be steadfast to the vows made at the mission. Let each one of them go forth as a missionary into factory, workshop, office, and every walk of life, and by their example show others in what manner they had profited by the mission. Let them be true to their Baptismal vows, imitate the Holy Family in their homes, and their reward would be eternal happiness. The mission then imparted the Papal blessing. A procession of the Blessed Sacrament then took place, the Monstrance being borne by his Lordship the Bishop, Rev. Fathers Ormond and O'Doherty being deacon and subdeacon respectively.

After Benediction, his Lordship the Bishop expressed his pleasure at the great sight he had just witnessed, and in beautiful language thanked Rev. Father O'Sullivan for the great mission which had concluded with such a striking spectacle. He congratulated them on such a manifestation, and he felt they would maintain the right course upon which they had entered.

sponded to by Mr. P. Flynn; 'Visiting footballers,' proposed by the chairman, responded to by Messrs. McKinnon (Frankton Club), McLean (Athletics), and Peacock (Gordonton); 'The chairman,' proposed by Mr. Hart; 'The ladies,' proposed by Mr. E. McGarrigle, responded to by Mr. T. Dillon; 'The press,' proposed by Mr. Varney, responded to by Mr. A. Peacock.

Mr. Dold presided at the piano, and songs were rendered by Messrs. Edwards, O'Malley, Brophy, F. Clarkin, and recitations by Messrs. E. Casey (Auckland), C. Cussen, Brophy, Jordan, and Clarkin.

During the evening the chairman presented to Mr. Michael McCarthy a handsome framed enlarged photo of St. Mary's junior team. The picture was subscribed for by the players to show their appreciation of Mr. McCarthy's enthusiasm and the energy he devoted towards the progress of the club's football during the past season. Mr. McCarthy suitably replied.

The following presentation trophies were handed to the successful players:—Mr. J. B. Hooper's medal for most improved player, D. Mathieson; Mr. E.

Dold's medal for most consistent player, Chas. Brown; Mr. Lafferty's trophy for improved player in junior division, Thos. Roach.

CATHOLIC FEDERATION

DOMINION EXECUTIVE.

(From our Wellington correspondent.)

A meeting of the Dominion Executive was held in the Board Room on October 15, when there were present: Messrs. Reeves (president), Burke, McCosker, Ward, Hoskins, and the secretary. Apologies were received from Rev. Father Hurley, and Messrs. O'Kane and Columb. The chairman welcomed Mr. R. P. Flanagan as a member of the Executive. A considerable amount of correspondence was dealt with. The secretary was instructed to write to Dr. Cahill, Mr. J. J. McGrath, and Mr. P. D. Hoskins, thanking them for donations towards furnishing the Federation offices. The secretary will gladly welcome further contributions. It was resolved to send a letter of congratulation to Mr. O'Kane, a member of the Executive, on the occasion of his marriage. The secretary reported that the Labor Bureau was now working. He had had numerous applications, both from employers and employees, and had been successful in obtaining situations for several applicants. It was resolved 'That the clergy be asked to announce in the church notices that the Federation has established a labor bureau, and to request Catholic employers and employees from all over the Dominion to make use of the same.' The secretary reported that a list of Catholic boarding-houses was being compiled, and that he was in communication with several private householders so as to complete the list.

It was resolved 'That the secretary communicate with Members of Parliament, stating that in view of the fact that the Hon. the Prime Minister has stated that no legislative action will be taken during the present session in respect to a referendum or plebiscite on the question of the Bible in schools, it has been decided to defer the proposed interview with them.'

The question of the transfer of members of the Federation from one district to another was discussed at some length. It was eventually decided that members should obtain letters of introduction to the secretary of the branch into which they are moving. A motion, proposed by the chairman, and seconded by Mr. McCosker, 'That Mr. P. D. Hoskins be appointed hon. assistant secretary,' was carried by acclamation. A long discussion took place as to the sale of books obnoxious to Catholics. It was suggested that those booksellers who received Catholic support be warned of the probable result of displaying offensive publications. It was resolved, 'That the attention of secretaries of all branches be directed to the fact that offensive books are being exposed for sale, and the Executive requests secretaries to make tactful representations to booksellers concerning them.'

It was resolved that subscriptions collected from this date be credited to the year 1914.

The secretary reported that the Immigration Committee had been extremely busy, and is doing good work. It was resolved 'That the secretary write to the C.I.C. congratulating the members on their energy and zeal, and on the good work they have accomplished.'

Catholic Immigration Committee.

A meeting of the Catholic Immigration Committee was held at the Federation's rooms on Friday, October 10. Eight members were present, the president occupying the chair. The Athenic was met on September 30 by two members, who gave an interesting account of their visit, and particulars of several Catholics whom they met. A vote of appreciation and thanks was passed to these members for their efforts and report. A resolution was passed requesting the Federation to arrange that copies of the monthly bulletin be placed on board each immigrant steamer. The secretaries were instructed to convey the sympathy of the C.I.C. to

Very Rev. Father Keogh, and Rev. Father Kimbell on their recent bereavement, and also to write to Mr. A. H. Casey, expressing the regret of the C.I.C. at his departure from the Dominion, and very sincere wishes for a good and successful future in his new life. Correspondence was read from Christchurch, Lyttelton, and Invercargill. The C.I.C. congratulates Christchurch and Lyttelton on the formation of their immigration committee, and wishes them much success in their new undertaking.

The C.I.C. met again at the Federation rooms on Friday, October 17. The chair was occupied by the president, Mr. Girling-Butcher, 14 members being present. One candidate was proposed and accepted. The C.I.C. would gladly welcome any lady who could give a little time to this very necessary work. Ladies willing to act are requested to notify the secretary of the C.I.C., P.O. Box 958. Judging by the paragraph in the *Evening Post* of October 16, a great number of immigrants are *en route* for the Dominion, and a fair percentage of Catholics may reasonably be expected. Our non-Catholic friends are ready to receive the newcomers, and we must be on the alert to assist and welcome our own people. The members of the C.I.C. are comparatively few, which makes the work heavy; this can be easily remedied by a few recruits. The C.I.C. gratefully acknowledges a letter from the Executive of the Federation congratulating the members on their good work.

DIOCESAN COUNCIL, CHRISTCHURCH.

(From our own correspondent.)

The executive committee of the Christchurch Diocesan Council met on last Monday evening at the episcopal residence, the Very Rev. Chancellor Price, Adm., being among those present. Correspondence was dealt with, and the secretary reported on the successful inauguration of a numerically strong Catholic Immigration Committee. It was also reported that a branch of the Federation had been established at Lyttelton, where an energetic enrolment of members was being made. At Woolston and Addington sub-committees have been formed in connection with the Cathedral parish committee, also at Hornby and Papanui in connection with St. Mary's parish committee through the successful efforts of their energetic secretary, Mr. T. H. Cape-Williamson. It was suggested that a general meeting of the Diocesan Council be convened at an early date.

PALMERSTON NORTH.

(From our own correspondent.)

October 12.
One of the largest gatherings yet held since the inauguration of the Federation in the parish took place on Monday last. Rev. Father McManus presided, and was supported by the Rev. Father Kelly and Very Rev. Dean Power, of Hawera. After going through the order paper, the rev. chairman introduced the Very Rev. Dean Power, and called on him to address the meeting. The Dean then gave an interesting address on the education question, and was listened to with close attention. The secretary (Mr. Breen) then followed with a very able reading—a short sketch of the life of Cardinal Newman, from a Protestant point of view—this being followed by Mr. J. Balken, who criticised the views put forth by the writer of the sketch. At the close, Father McManus thanked the speakers, and in particular Dean Power, for his kindness in addressing the meeting at such short notice, and called for a vote of thanks, which was heartily given. Messrs. M. J. Kennedy and V. A. Dallow will address the next Federation meetings respectively.

ST. BATHANS.

The name of Mrs. Patrick Fahy was inadvertently omitted in the list of ladies elected as members of the St. Bathans branch of the Catholic Federation Committee.

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ASHBURTON.

The local parish committee of the Catholic Federation meet shortly, when it is anticipated greater efforts will be made to enrol members, and interest local Catholics in the works and objects of the Federation.

OBITUARY

MRS. SARAH HARTNETT, CHRISTCHURCH.

We regret to report the death of Mrs. Sarah Hartnett, relict of the late Mr. John Hartnett, who passed away at her residence, Armagh street, Christchurch, on Friday morning. Prior to settling in Christchurch the deceased had been for many years a resident of Anderson's Bay, Dunedin. The late Mrs. Hartnett was a native of Galway, where she was born 76 years ago. With her husband she came out to New Zealand in the ship Victory, 51 years ago, and soon after their arrival they went to reside at Milton. The late Mrs. Hartnett had been ill for about 16 months, during which time she was constantly attended by the Rev. Father O'Boyle of the Cathedral, and she passed away fortified by all the rites of the Church of which she was a zealous member. The deceased had been predeceased by her husband, three daughters, and one son. The remains were brought to Dunedin, the interment taking place on Saturday afternoon at the Southern Cemetery, where the burial service was conducted by the Rev. Father Buckley. The late Mrs. Hartnett was a fervent and devoted Catholic, of a highly charitable disposition, and greatly esteemed by a large circle of friends. She leaves one married and three unmarried daughters, and one son (Mr. Daniel Hartnett, auctioneer for the National Mortgage Company, Christchurch), to mourn their loss.—R.I.P.

MRS. O'MALLEY, WESTPORT, MAYO.

On September 27, Mrs. Mary O'Malley, wife of Mr. Edward O'Malley, Claddy, Westport, Co. Mayo, passed away in her fifty-fourth year fortified by the rites of the holy Catholic Church. On the 29th her remains were laid to rest in the family burial ground, and her husband, three sons, and two daughters were at her graveside. The news of her death, though not altogether unexpected, came as a surprise to many of her relatives and friends. The Rev. Father O'Malley, of St. Patrick's Cathedral, Auckland, is her third son, and when the cable from Home announced the sorrowful message the people of the parish and the Bishop and priests of the diocese tendered their sympathy in a practical manner, and paid a fitting tribute to the memory of the deceased. A crowded congregation and a large number of the priests of the diocese attended St. Patrick's Cathedral on the 8th inst., when a Solemn Requiem Mass was chanted for the repose of her soul. The sanctuary, the altar, and the catafalque were draped in purple and black; and the musical rendering of the Mass by the Cathedral Choir gave great effect to the solemnity of the sad service. The celebrant of the Mass was the Rev. Father O'Malley;

deacon, Rev. Father Brennan; subdeacon, Rev. Father Murphy; master of ceremonies, Rev. Father O'Doherty. After Mass Right Rev. Mgr. Brodie, V.G. (in place of the Bishop, who, through illness, was unavoidably absent) gave the solemn Absolution. In the course of a few appropriate remarks he said: 'We have assembled here to-day to assist at holy Mass for the repose of Mrs. O'Malley's soul. We had not the pleasure of knowing her, but judging from what we know of the son we can form a fairly accurate estimate of what the mother was like. She must be a good mother that brought up so good a son. With that son we sympathise to-day in his great sorrow, and we ask God that the rod of affliction may fall lightly on him. For the repose of his mother's soul we earnestly pray, and we beg that our dear Saviour may hear our prayers and accept the sacrifice which we have just offered up in His Name as a price for whatever temporal punishment she may have still to suffer.' In conclusion, he apologised for the Bishop's absence, and thanked the congregation, on Father O'Malley's behalf, both for their kind messages of sympathy, and, for their presence at Mass that morning. The following priests were also present: Right Rev. Mgr. Gillan, V.G., Very Rev. Dean Darby, V.F., Rev. Fathers Golden, Clarke, Tigar, Bowen, Zanna, O'Hara, McGuinness, Tormey, Furlong, Molloy, Doyle, Edge, Ormond, Forde, Kerrane, McLoughlin. Apologies were received from his Lordship the Bishop and Rev. Father Cahill.—R.I.P.

ST. MARY'S CATHOLIC MEN'S CLUB, HOKITIKA

(From the club correspondent.)

October 14.

At St. Mary's Clubrooms last evening the final event for the Lawrence Medal was held. The president, Mr. N. Warren, was in the chair, and the Rev. Father Clancy acted as judge. The judge gave as the subject for the impromptu speech, that 'Conscience doth make cowards of us all.' After some interesting speeches, the Rev. Father Clancy made the following awards: Mr. J. Hanrahan, 89 points; Mr. G. Wormington, 87; Mr. J. Downey, 85; Mr. A. McCarthy, 80. This results in Mr. G. Wormington upholding the honor of St. Mary's Club for the silver cup presented by Mr. D. J. Evans to be competed for by the winners of the three Lawrence medals, on Wednesday, the 22nd inst. The president complimented the winner on his success, and in the course of his remarks thanked Mr. Lawrence for the interest he had shown in the debating societies of Hokitika. Messrs Wormington, Dwan, Downey, and Hanrahan also made eulogistic references to the interest displayed by Mr. Lawrence in the intellectual welfare of the young men of the town. A vote of thanks to the chair terminated the meeting.

The quarterly meeting of the H.A.C.B. Society was held in St. Mary's Clubrooms on Thursday evening last, a large number of members being present. Correspondence pertaining to the welfare of the society was dealt with, and two proposals for membership were received.

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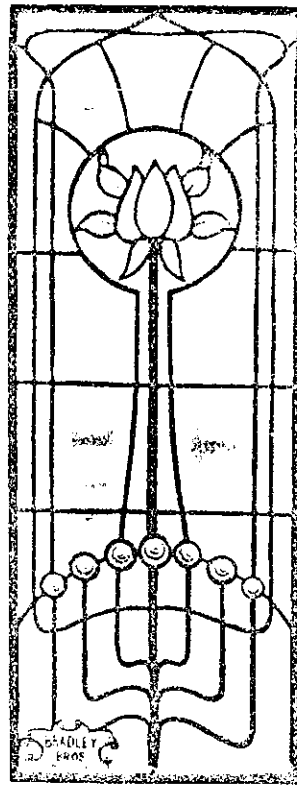
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Commercial

PRODUCE

Wellington, October 20.—The High Commissioner cabled on October 18:—

Mutton, 4 $\frac{3}{4}$ d, market dull. For Canterbury, 4 $\frac{1}{2}$ d; North Island, 4 $\frac{3}{4}$ d.

Lamb.—Dull of sale. Many carcasses of stale lamb are being placed on the market. There is a poorer demand for light weight. Canterbury twos, 5 9-16d; heavy weight, fours, 5d; other than Canterbury, 5 3-16d.

Beef.—Market favorably affected by higher prices ruling for chilled. New Zealand hinds, 4 $\frac{1}{2}$ d; fores, 3 $\frac{3}{8}$; chilled hinds, 5 $\frac{3}{4}$ d; fores, 3 $\frac{3}{8}$ d.

Butter.—Market steady, and prices well maintained for best quality. Low grades are abundant. Danish, 133s to 136s; Siberian, 106s to 108s; Australian, 118s to 122s. No change in price for Argentine.

Cheese.—Market quiet, and small business doing. Canadian, 65s to 66s.

Messrs. Donald Reid and Co. report:—

We held our weekly sale of grain and produce on Monday, when values ruled as under:—

Oats.—There is a fair demand for prime Gartons and sparrowbills, but lower grades are not greatly in favor and are being chiefly disposed of in small quantities for local consumption. Prime milling, 2s 2 $\frac{1}{2}$ d to 2s 3d; good to best feed 2s 1 $\frac{1}{2}$ d to 2s 2d; inferior to medium, 1s 9d to 2s 1d per bushel (sacks extra).

Wheat.—Stocks in local stores are now much reduced, and as only small parcels are offering from country districts there is little business passing. Good whole fowl wheat is in moderate supply and meets a fair demand. Prime milling velvet, 4s 1d to 4s 2 $\frac{1}{2}$ d; velvet ear, 3s 10d to 3s 11d; Tuscan, etc., 3s 9d to 3s 10d; medium, 3s 8d to 3s 9d; best whole fowl wheat, 3s 5d to 3s 7d; medium to good, 3s 2d to 3s 4d; broken and damaged, 2s 3d to 3s per bushel (sacks extra).

Potatoes.—The market has been almost bare for some days, but heavier supplies are to hand. We offered an exceptionally well conditioned line from the Wakatipu district, which realised £3 per ton. Good lots are offering at £2 10s to £2 15s. Medium quality and consignments out of condition meet with slow sale at £1 15s to £2 5s per ton (bags included).

Chaff.—Consignments have slackened to some extent and prime oaten sheaf is readily placed at late values. The quantity in local stores, which has been considerable, is now in small compass, and late values are well maintained for any prime lots coming forward. Best oaten sheaf, £4 to £4 5s; choice black oat, to £4 7s 6d; medium to good, £3 10s to £3 17s 6d; light and discolored, £3 to £3 5s per ton (bags extra).

Messrs. Stronach, Morris, and Co., Ltd., report for week ended Tuesday, 21st inst., as follows:—

Oats.—There is a fair demand for prime Gartons, but these are only saleable in small quantities. Quotations: Prime milling, 2s 2d to 2s 3d; good to best feed, 2s 1 $\frac{1}{2}$ d to 2s 2d; inferior to medium, 1s 9d to 2s 1d per bushel (sacks extra).

Wheat.—There is very little offering and prices are practically nominal. There is a fair demand for whole fowl wheat. Quotations: Prime milling velvet, 4s 1d to 4s 2d; velvet ear, 3s 10d to 3s 11d; Tuscan, 3s 9d to 3s 10s; best whole fowl wheat, 3s 5d to 3s 7d; medium to good, 3s 2d to 3s 4d; broken and damaged, 2s 3d to 3s per bushel (sacks extra).

Chaff.—Consignments are not so large and prices are firm. Quotations: Prime oaten sheaf, £4 to £4 5s; medium to good, £3 10s to £3 17s 6d; light and discolored, £3 to £3 5s per ton (sacks extra).

Potatoes.—The market has been bare, but there are now plenty about. Prices rule from £2 10s to £3 per ton, according to quality (sacks in).

WOOL

Messrs. Stronach, Morris, and Co. report:—

Rabbitskins.—We submitted a very large catalogue at our fortnightly sale yesterday. Competition was very brisk and prices taken all round were much the same as at last sale. Inferior lots showed a slight fall in some cases. Quotations: Prime winter does, 32d to 36d; seconds, 22 $\frac{1}{2}$ d to 27d; best bucks, 20d to 23d; super bucks, to 26d; second winter bucks, 18d to 20 $\frac{1}{2}$ d; incoming, 15 $\frac{1}{2}$ d to 18 $\frac{3}{4}$ d; outgoing, 14d to 15 $\frac{1}{2}$ d; autumns, to 17 $\frac{1}{2}$ d; early autumns, 13 $\frac{1}{2}$ d to 15 $\frac{3}{4}$ d; best broken, 15 $\frac{1}{2}$ d to 16 $\frac{1}{2}$ d; medium, 9d to 11d; prime racks, to 12 $\frac{1}{2}$ d; light racks, to 11d; small, to 8d; super winter blacks, 38d to 40 $\frac{1}{2}$ d; good, 31d to 36d; seconds, 18d to 27d; fawns, 23d to 26 $\frac{3}{4}$ d per lb. Catskins, 7d to 14d each. Horsehair, 17 $\frac{1}{2}$ d to 18 $\frac{3}{4}$ d per lb.

Sheepskins.—We offered an exceptionally large catalogue to-day to a good attendance of buyers. There was a good inquiry and prices were very firm at late rates, prime halfbred showing a slight advance. Quotations: Prime halfbred, 8 $\frac{3}{4}$ d to 9 $\frac{1}{2}$ d; good, 7 $\frac{3}{4}$ d to 8 $\frac{3}{4}$ d; inferior, 6 $\frac{1}{2}$ d to 7 $\frac{1}{2}$ d; best fine crossbred, 8d to 8 $\frac{5}{8}$ d; best coarse crossbred, 7 $\frac{3}{4}$ d to 8 $\frac{1}{2}$ d; medium and inferior, 5 $\frac{1}{2}$ to 6 $\frac{3}{4}$ d; best pelts, 5 $\frac{1}{2}$ d to 6 $\frac{1}{2}$ d; medium, 3d to 4 $\frac{1}{2}$ d; best merino, 7d to 8 $\frac{3}{4}$ d; good, 6 $\frac{1}{2}$ d to 6 $\frac{3}{4}$ d; inferior, 4d to 5 $\frac{1}{2}$ d.

Hides.—Our next hide sale will be held on Thursday, 24th inst.

CHRISTIAN BROTHERS' BAZAAR

The attendance at the Christian Brothers' bazaar during the week was excellent, and splendid business was done by the stallholders and their assistants. The spectacular displays, under the direction of Miss Hamann, are a special feature of the carnival, and all who have witnessed them are agreed that they are the most unique and artistic that have ever been witnessed in Dunedin. The side shows, which are proving to be a source of fun and interest to the younger portion of the visitors, were very well patronised during the week. The Kaikorai Band contributes each evening the incidental music, and, in addition, some of Dunedin's leading vocalists have given items, among those being Mrs. Power, Messrs. Mee, Poppelwell, and F. Woods. On Saturday afternoon there was a large attendance at the matinee. On Friday evening the tug-of-war contests began, and created very great interest. The Telegraph team beat the Christian Brothers, Kaikorai footballers beat the Coal Trade representatives, and Speights beat Cossens and Black's men. On Monday evening Barningshams beat the Black-and-White team, while the Kaitangata team vanquished the men comprising the Non-Commissioned Officers, D. Company, Coastal Defence. On Tuesday evening there was a splendid attendance—an evidence of the increasing popularity of the carnival. Of course the marches, dances, and tableaux are in the main responsible for drawing such large crowds, and are well worth the price of admission, apart altogether from the fact that patrons have a chance in the art union. In the tug-of-war contest the Harbor Board team defeated the Police, and Shiels beat Southern. Those who have received books of tickets for the art union are again urged to send in blocks and remittances without delay.

Country friends are reminded that consignments of produce are necessary to keep the produce stall at the Christian Brothers' Bazaar fully supplied. Eggs and dairy produce will be specially welcomed, and it is hoped that it will not be necessary to close so good a revenue-making adjunct for the want of produce for disposal. The stallholders would esteem it a favor if donors will forward contributions as early as possible.—

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ITEMS OF SPORT

GENERAL.

Recently (writes our Christchurch correspondent), a party of the pupils from the Sacred Heart High School played a match at netball, nine-a-side, with the Addington Catholic School girls, the game resulting in the High School winning by nine points to six. At the conclusion of play the visitors were entertained at afternoon tea, and greatly appreciated the hospitality extended. The interest of the occasion was enhanced by the visitors being shown over the local fine church and school, and grounds surrounding.

CRICKET.

Playing in the 4th grade cricket contests on Saturday (writes our Christchurch correspondent), St. Bede's defeated Riccarton by an innings and 81 runs. St. Bede's made 118 for six wickets (Khoury 45, L. Donohue 32 not out, McLaren 12, Flood 10). Riccarton made 10 in the first innings and 27 in the second innings (Smith 26 not out). Bowling for St. Bede's, McLaren took three wickets for 4, Kingan three for 6, Elliott four for 14, Flood two for 13.

Cricket is a very ancient game, and is said to be identical with the 'club ball' of the 14th century. Rules were laid down in 1774 by a committee of 'noblemen and gentlemen,' including the Duke of Dorset and Sir Horace Mann. The first club founded in England was the Hambledon (Hampshire) club, which lasted from 1750 to 1791. The club frequently met and defeated teams representing all England. The game rapidly grew in favor until at the end of the 18th century it was well established. The leading club in England, and the authority on the game, the Marlebone Club, was founded under its present title in 1737. It sprang out of the Artillery Ground Club, which played at Finsbury, and then moved to White Conduit Fields, becoming the White Conduit Club. The Marlebone's first headquarters were at old Lord's Ground, now Dorset-square, then (1824), at Middle Lord's Ground, and finally, in 1827, to the present Lord's Ground, which became the club's freehold property in 1864. The Marlebone Club frames and revises the laws of cricket, and arbitrates on all disputes.

FOOTBALL.

The Christian Brothers' football team, in the contest against the Scotch College at Claremont, carried off the premiership honors for the seventh successive year (says the *West Australian Record*).

A very pleasing function took place in the Marist Brothers' School, last week (writes our Timaru correspondent) when the winners of the senior and junior seven-a-side tournament were presented with beautiful silver medals, having gold centres. The banner and cup were also on view—being the South Canterbury primary schools banner fifth year for the seniors, and the silver cup for the juniors, second year. During the course of his remarks, the Director congratulated both teams on their wins, but especially the seniors, who went through the season without a point being scored against them in South Canterbury. Owing to their reputation as players, many teams thought prudence the better part of valor and forfeited to them on five occasions. Thus they had been compelled to look for fields afar, and defeated the champions of North Otago by 16 points to nil, and the redoubtable Marist Brothers' team, Christchurch, whose records are so well known to readers of the *Tablet*, by 14 points to 6. A great deal was due to the Brother who coached and trained them so well, and as their proud record showed, so successfully. With players of their ability he had not the slightest doubt that many of them would, if they continued to follow the sportsmanlike game so well taught at school, be at no distant date able to take the place of T. Lynch, who, a few years ago, occupied a place in their school team, and who was now doing such good work with the 'All Blacks' in California. To the

juniors he would say: 'Go on as you have begun, and no doubt you will be chosen like the eight members of your school to represent South Canterbury against North this season.'

On the afternoon of Thursday, October 16, the banner, competed for by the primary schools of Oamaru, was presented to St. Patrick's football team, the winners for 1913 (writes a correspondent). The presentation was made in the schoolroom by the president of the local Rugby Union, Mr. Couper, who was accompanied by Messrs. Williams, Gerrie, and F. Cooney. Mr. Couper said that the object of his visit gave him great pleasure. He congratulated the members of the team on their success, and hoped it would not be the last time the banner would adorn the walls of their school. After exhorting the boys to enter into the spirit of the sport without neglecting their studies, he handed the banner to the captain, Master John Rooney, who came forward, and, in a manner characteristic of the manliness he has displayed throughout the contest, thanked the members of the Union present for their kindness. He said the members of the team had had a hard battle to fight, but they fought it bravely, and came out victorious. He hoped that the boys in the future would maintain the same manly spirit, and he then called for cheers for the Union and for Mr. Couper. Messrs. Gerrie and Williams also addressed the boys in congratulatory and encouraging words. The latter stated that he had been present in the Park on Saturday mornings whilst the matches were being played, and had admired the manly spirit displayed. On behalf of the teachers, Mr. F. Cooney returned thanks to the visitors, and said that the victors were deserving of special praise for having won without the assistance of a coach. As an 'old St. Patrick's boy,' he recalled with commendable pride and loyalty some of the triumphs of the 'old academy' in Mr. Duggan's time, and concluded with wishes for further success.

ST. BEDE'S COLLEGIATE SCHOOL, CHRIST-CHURCH.

A pleasing function took place at St. Bede's Collegiate School on last Friday (writes our own correspondent), when Messrs. Hurley and Williamson, on behalf of the Canterbury Football Association, attended to present the trophies won by the boys in the recent competition. The representatives of the Association being introduced, the Gough Cup—a massive silver trophy—was handed to Harold Wolfe, the captain of the team, to be held by St. Bede's, the winners of the schools championship for the season. In addition to annexing the schools championship, St. Bede's was also successful in winning the competitions in two grades in the recent five-a-side tournament. Medals were presented to Patrick Reardon, Albert Khouri, Stanley Elliott, Lawrence Donohue and Leo Donohue, who constituted the team winning the third grade tournament. Harold Wolfe, Ewen MacLaren, Basil Kingan, James Flood, and Charles Mullan were also the recipients of medals to mark their winning of the schools' grade in the tournament games. After the presentation of trophies, Mr. Hurley briefly addressed the boys, congratulating them on the success they had achieved.

Very Rev. Father Graham, S.M., M.A. (Rector), in thanking Messrs. Hurley and Williamson for their attendance, expressed his pleasure at the success the boys had won in the Association competitions. He said that much of that success was due to Father Quinn, for when invited to send in a team for the schools' competition none of the boys knew anything about the game, but under the direction of Father Quinn they made quick progress, and the presence of the trophy in the school was the result. He expressed the hope that the success of their initial effort in football competitions would be followed by a keen desire on the part of the future school teams to emulate the achievements of the 1913 teams.

Three cheers called for the Association were heartily given as the delegates were leaving the hall.

J.M.J.

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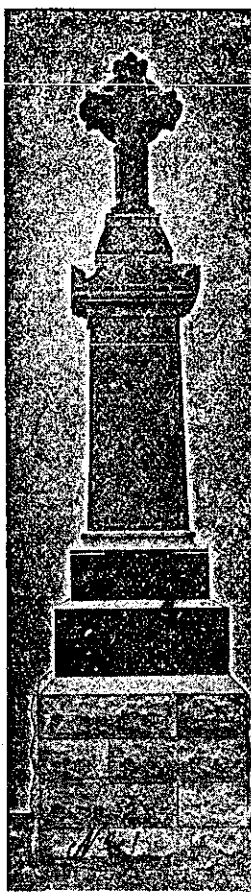
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MARRIAGE

FOLEY-GATTON.—On September 25, 1913, at St. Joseph's Church, New Plymouth, by the Very Rev. Dean McKenna, William Richard, second son of Mr. and Mrs. M. Foley, of Stratford, to Beatrice Ivy, fifth daughter of Mr. and Mrs. C. S. Gatton, of Omata, New Plymouth.

DEATHS

BUCKLEY.—On August 13, 1913, at Listowel, Co. Kerry, Ireland, Mrs. J. Buckley; fortified by all the rites of the Church. May she rest in peace.

DOYLE.—On October 16, 1913, at Sydney, suddenly, Patrick Cyril Alexander Doyle, father of Rev. O. M. Doyle, Remuera.—R.I.P.

HARTNETT.—On October 17, 1913, at Armagh street, Christchurch, Sarah, relict of the late John Hartnett, of Anderson's Bay, Dunedin; aged 76 years.—R.I.P.

KELLY.—At her parents' residence, 124 Austin street, Wellington, Marie Josephine (May) Kelly, second eldest and dearly beloved daughter of Mr. and Mrs. J. G. Kelly; aged 23 years.—R.I.P.

KEOGH.—On October 3, 1913, at the presbytery, Hastings, H.B., Anna Maria, widow of the late Mathias Keogh, Dublin, Ireland, in her 85th year, fortified by the rites of the Church.—R.I.P.

IN MEMORIAM

KELLY.—In loving memory of Peter John, the beloved husband of Mary Kelly, who died at Addington on October 22, 1907.—R.I.P.

NOTICE TO SUBSCRIBERS

We are in receipt of remittances, unaccompanied by the names and addresses of the senders, from Oamaru, and Waimate. Kindly communicate at once.

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The advertised dates will be adhered to; but, owing to the complete destruction by fire of the Presbytery, together with all its contents, the proceeds of the coming Bazaar will now be diverted from their original purpose and applied to the provision of a new Presbytery.

All blocks should be returned by October 30.

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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 Justitiae 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, OCTOBER 23, 1913.

SOME BIBLE-IN-SCHOOLS PRONOUNCEMENTS

BIBLE-IN-SCHOOLS propagandists are still holding forth on the subject of the League's demands, to the weariness rather than to the edification or enlightenment of the public. During the past few days two Anglican bishops—the Bishop of Waiapu and the Bishop of Christchurch—have delivered lengthy charges on the question; and though the utterances appear to have aroused little interest, it might, perhaps, be regarded as lack of courtesy if they were allowed to pass entirely without notice on our part. Both speakers dealt largely in repetition; and their deliverances are for the most part a mere re-hash of earlier utterances on this well-worn and now almost thread-bare subject. Our comments will be confined to such fresh matter—small in quantity and not at all impressive in quality—

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as we have been able to unearth in the pronouncements, and to one or two points which have been raised before but which may be regarded as deserving of somewhat fuller treatment than they have yet received.

*

Under this latter heading may, perhaps, be placed the episcopal references to the question of conscience. 'Are the consciences of the majority,' asks the Bishop of Waiapu, 'to have no redress and no consideration?' And the Bishop of Christchurch echoes the same cry: 'The Roman Catholic conscience is not the only conscience in New Zealand. The conscience of that far larger body of which I have spoken is also to be considered. It is impossible to satisfy both parties. Is it therefore reasonable or wise to satisfy neither?' One can only say that, for gentlemen who are supposed to be more or less experts on questions of religion and morals, these two ecclesiastics exhibit a surprising haziness as to the meaning and scope and exact significance of rights of conscience in their relation to the State. Bible Leaguers have no rights, as such, which do not at the same time and to the same extent, belong to Catholics as such, to Congregationalists, Baptists, Jews, Unitarians, and to every section of the community. They have a civil right to enjoy their own belief, to worship in their own way, to read the Bible and to teach it as part of their religion; but they have no right in this respect to any preference from the State, or any of its institutions. They have no right to insist upon Protestant practices at public expense, or in public buildings, or to turn public schools into seminaries for the dissemination of Protestant ideas. *They can claim nothing on the score of conscience, which they can not concede equally to all others.* If, therefore, the Bible League denominations wish to have their particular view of religious education recognised by the State they must concede precisely the same right to Catholics and others before they can put in any valid claim on the score of conscience. It is not a question of majorities or minorities; for if the conscience of the majority is to be the standard, then there is no such thing as right of conscience at all. If, then, it be said that the Bible-in-schools conscience requires that the Bible be read by and to Bible-in-schools children and that it is a denial of a right of conscience to forbid it, the answer is (1) that no such right of conscience can require that the State shall provide out of the common taxes for its gratification, and (2) that Catholics and others have, too, the same right to have their children taught religion according to their views; and if the one right is conceded, the other must, as a matter of absolute justice, be also granted. As to Bishop Julius's declaration that 'it is impossible to satisfy both parties,' the statement is simply not true. It has been found possible in many countries which are in the very van of educational efficiency; and if the League would fling aside those features of its proposals which violate justice and the rights of conscience, and would consult and consider other religious bodies interested, a way out of the educational difficulty which would be fair to all parties would assuredly be found.

*

The Bishop of Waiapu makes an astonishingly perverse and one-sided application of a recent striking utterance of Mr. Balfour when he contrives to make himself believe that it tells in favor of the League's peculiar proposals. The position is quite 'the reverse to the contrary,' as Artemus Ward would say—the words tell strongly and directly against the League and in favor of the Catholic position. Bishop Averill quotes Mr. Balfour as saying: 'When you are dealing with a population of 36 millions—I do not remember the exact figure of England and Wales at this moment—and are considering the conditions under which most parents work, it is quite impossible, whatever their will, whatever their moral qualifications, that they should all do the work of training which is required. That is universally recognised. If that be so, it follows that you ought to provide the parents with that kind of religious training, if any, which they desire in the

schools to which you compel them to send their children.' That is a perfectly sound principle; but what we complain of is that the League's scheme utterly fails to give proper scope and application to the principle. The retort to Bishop Averill's contention is obvious. We have merely to ask, 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 blasphemy and sacrilege—he must make provision elsewhere for the religious teaching he desires, and pay for it 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!

*

Bishop Julius's utterances are usually marked by more candor than discretion; and in a single sentence he gives away the whole case of those who oppose the Catholic claim. 'Is it fair,' he asks, 'to complain that we have not made like sacrifice with the Roman Catholics, nor joined with them in a claim which must overturn the national system? Why should we? *We prefer a national to a denominational system.*' If that be so, how can the recognition of the Catholic claim by any possibility overturn the national system? How can the incorporation of the Catholic schools into the national system by State recognition of the secular instruction imparted drive Bible Leaguers out of a national system which they prefer into denominational schools which they do not prefer? And—if Anglicans and Bible Leaguers generally 'prefer a national to a denominational system'—what becomes of the cry that if Catholic schools are recognised other denominations will clamor for like recognition? Altogether, the Catholic position, so far from being weakened, has been materially strengthened by the two latest episcopal pronouncements.

Notes

Panama's Last Barrier

The last barrier at the Pacific end of the Panama Canal was destroyed by dynamite on Sunday, August 31, and on the Tuesday dredgers began to remove the last barrier at the Atlantic end. Among those who watched the explosion, to such beneficent purpose, of a charge of forty-five thousand pounds of dynamite were the officers of H.M.S. New Zealand.

The Moving Pictures Craze

Miss Edith Cowell, in a recent number of the *Month*, gives an amusing account of her experiences in a small country town that had gone 'picture palace mad.' Attending one performance, she was surprised to find in the sixpenny seats a woman from whom she had the same morning received the following letter:—'Dear Madame,—Hoping you will be able to send me a skirt which my father is dying in the infirmary and me with eleven children and me having nothing to wear. And my eldest being out of a situation.' The eldest thus referred to was sitting beside her mother, very smartly dressed.

A Sir Joseph Ward Story

Going away from home for news items we learn from our contemporary the *Brisbane Catholic Advocate* that 'the Rt. Hon. Sir Joseph Ward, Bart., the

Wm. R. Kells

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eminent New Zealand statesman who succeeded the late Mr. Seddon as Prime Minister, and is one of the most enthusiastic friends of Ireland and advocates of Home Rule in his generation, is a famous raconteur.' He tells (says our contemporary) a story which might be regarded as a New Zealand version of the story of Canute's rebuke to the courtiers who told him he could command the tide to recede and that his will would be obeyed. Here is Sir Joseph Ward's anecdote: A certain Maori 'witch doctor' was held in great awe and reverence by the superstitious natives. The man claimed that he was by his magic enabled to walk upon the water, and one day his disciples went to him to the seashore, expecting to see him perform the miracle. When they reached the water's edge the man turned to his followers: 'Do you all really believe that I can walk on the sea?' he asked in solemn tones. 'Yes, yes,' they replied, reverently: 'we do.' 'Then,' said the witch doctor, as he walked coolly away, 'there is no need for me to do it.'

DIocese OF DUNEDIN.

His Lordship Bishop Verdon, who is at present on a visitation of the Gore parish, administered the Sacrament of Confirmation in Gore on Sunday. His Lordship will be in Riversdale next week.

A Solemn Requiem Mass for the repose of the soul of Rev. Brother Hughes, who died on Oct. 14, at Melbourne, and who had been Superior of the Christian Brothers' Schools in Dunedin for some years, was celebrated in St. Joseph's Cathedral on Monday. Rev. Father Buckley was celebrant, Rev. Father Corcoran deacon, and Rev. Father Coffey, Adm., master of ceremonies. The solemn music was rendered by the choir of the Dominican Nuns.

At the conclusion of the weekly meeting of the Children of Mary, South Dunedin, on Sunday, October 19, a presentation was made to one of the members who is shortly to be married. The spiritual director (Rev. Father Delany), on behalf of the members, presented Miss Emily Dunford with a very nice statue of our Blessed Lady, and, in wishing her every happiness in her future life, spoke of the edifying and faithful example she had always given as a Child of Mary. In her new home this little gift would serve to remind her to persevere in her devotion to the Blessed Virgin, and also of the many kind friends she had made in the sodality. Miss Dunford suitably responded, thanking Father Delany for making the presentation, and the members for their gift.

At the annual reunion of the local railway officers held on Friday evening, the 3rd instant, advantage was taken of Mr. M. Curran's presence to make him a presentation prior to his departure for Otarehua, where he has been appointed stationmaster. Mr. A. Beckman presided, and referred to the satisfactory manner in which Mr. Curran had discharged the duties of secretary of the local branch of the institute during the past five and a-half years. It was chiefly due to Mr. Curran's efforts that the Dunedin branch was in such a healthy condition. He had much pleasure, on behalf of the Dunedin branch members, in presenting Mr. Curran with a substantial cheque, a hall barometer, and a silver two-tier cake dish for Mrs. Curran. Eulogistic references to Mr. Curran's abilities and tact as secretary were echoed by Messrs. Harris, Ennis, Matthewson, McCracken, and Gibson (the new secretary). Mr. Curran, in returning thanks, referred to his work as secretary, which had in many ways its compensations as well as its drawbacks. He thanked them on behalf of Mrs. Curran and himself for their good wishes and presents, and assured them he would be as keen as ever on institute matters, even though out of harness. Mr. Curran, who has been some nine years in Dunedin, is an auditor of the local branch of the H.A.C.B. Society, and an ex-secretary of St. Joseph's Cathedral choir.

Oamaru

(From our own correspondent.)

There is every prospect of the Tennis Club being very successful this season, after lying dormant for a year or two. An enthusiastic meeting was held yesterday, and a considerable amount of necessary detail work put through. The ladies especially seem to have determined to make a success of the club, and with a strong membership and energetic officers, everything points to a season of pleasure and profit ahead. The official opening has been fixed for Thursday next, and a large muster of members and friends is expected on the court, which has now been put into good playing order.

Timaru

(From our own correspondent.)

October 20.

Preparations are now well forward for installing the stained-glass windows in the apse behind the high altar of the new church. Scaffolding is now erected, the imposing altar is well protected, and the workmen are pushing on the work.

At the last meeting of the Hibernian Society, Bro. Goulding presided, and there was a large attendance of members. Four members were reported to be on the sick funds, and one off, and sick pay, amounting to £5 13s 4d, was passed. Ten candidates were initiated. The quarterly balance sheet, which was read and adopted, showed that the branch's position was satisfactory, both funds and membership having increased considerably during the quarter. Bros. V. Goulding, C. Watt, and W. Fitzgerald were elected delegates to the U.F.S. picnic committee. Five candidates for membership were proposed. Accounts amounting to £88 9s 2d were passed for payment.

On Friday evening last a concert was given at St. Andrew's, in aid of the church funds, by a party of Timaru friends. The spacious hall was crowded, and the programme was much appreciated. Among the contributors were Mrs. King, Miss Reardon, Messrs. Black, Crerar, Dickson, Brooks, and Bell. Miss Stevenson gave a musical monologue, Miss Z. Venning played a violin solo in finished style, and Mr. Mayo did some lightning sketches. Misses Denchey and M. Venning acted as accompanists. The Rev. Father Smyth thanked the audience for their attendance and the encouragement given, and the performers for their much appreciated assistance.

ANSWERS TO CORRESPONDENTS

C.F., Onga Onga.—Yes, you are right in applying to the *Tablet* office, and your intimation has been duly filed.

J.J.M.—You have been duly enrolled as a candidate for the examination. Watch the *Tablet* for particulars regarding books, etc. These will be given as soon as ever they are available.

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ST. JOSEPH'S CATHEDRAL,

Dunedin, 22/10/13.

SIR,—Permit me, through the columns of your paper, to thank the great number of our friends and helpers who have sold tickets for the above Bazaar and Art Union, and who have already sent in their returns and remittances. At present it is impossible to write thanking each individual helper. The drawing of the Art Union will take place without fail on SATURDAY, NOVEMBER 1. As the coming week will conclude the Bazaar it is urgently requested that all returns should be sent in at once in order to give the Committee a chance of coping with the heavy work of making final arrangements for the drawing.—I am, etc.,

Advt.

(REV.) JAMES COFFEY.

WEDDING BELLS

HAYES—KELLY.

A very pretty but quiet wedding (writes a correspondent) was celebrated at St. Mary of the Angels' Church, Boulcott street, Wellington, when Mr. John Hayes, of the Railway Department, was married to Miss Kathleen Kelly, for many years in the Telephone Exchange in this city. The Rev. Father Connolly, of Taihape, cousin of the bridegroom, celebrated the Nuptial Mass, assisted by the Rev. Father Tynons, S.M. The bride looked charming in a costume of duchesse satin, with an overdress of ninon and point lace, and she carried a shower bouquet of orange blossoms and roses. She was attended by Misses Alice and Francis Bauer (nieces), of Auckland, who wore white muslin and lace dresses, with Juliet caps. The bride was given away by her brother, Mr. Denis Kelly. The bridegroom was attended by his brother, Mr. E. Hayes, of the Lower Hutt. The reception was held at Godber's, relations of both families only being present. The popularity of the young couple was shown in the number of beautiful wedding presents received, amongst them being solid silver entree dishes from the staff of the Telephone Exchange. The honeymoon is being spent in Auckland.

O'CONNELL—JACQUES.

The Cathedral, Christchurch, was the scene of a pretty wedding on August 26 (writes our Christchurch correspondent) when Mr. Denis O'Connell, eldest son of Mr. Denis O'Connell, of Levels Plains, Temuka, was married to Miss Mary Jacques, youngest daughter of Mrs. Jacques, Cashel street, Christchurch, and late of Toronto, Canada. The bride, who was given away by her brother, Mr. James Jacques, was beautifully attired in a gown of cream charmeuse, trimmed with hand-made lace, draped skirt with fish tail train. The usual veil and orange blossoms were worn. She carried a beautiful sheaf of lilies, the gift of the bridegroom's sisters (Sister Mary Nesta and Sister Maria Cecilia, of St. Joseph's Convent, Temuka). The marriage ceremony and Nuptial Mass were solemnised by the Rev. Father Long. The bride was attended by Miss Lucy O'Connell, sister of the bridegroom, and Misses Eva and Agnes Jacques, nieces of the bride, each of whom wore dainty white silk dresses and pretty lace hats. The bridegroom was attended by Mr. Edward Fitzgerald, of Temuka, as best man. After the ceremony the friends of the bride and bridegroom were entertained by Mr. and Mrs. James Jacques at their residence, Cashel street. After partaking of the bountiful repast provided, the Rev. Father Long (who presided), in a well-chosen and happy speech, proposed the toast of the newly married couple, and mentioned the great pleasure it gave him to assist at the marriage of such a popular couple, as was evidenced by the crowd at the Cathedral, and the number of telegrams received from all parts of New Zealand. He also thanked them for giving him the opportunity of celebrating his first Nuptial Mass and marriage ceremony. In the evening the happy couple left by motor for the south, where the honeymoon was spent. The bride's travelling dress was a cream cloth costume and brown clip hat.

Palmerston North

(From our own correspondent.)

October 19.

A most successful social was held by the Catholics of Ashhurst on Thursday last in the Town Hall in aid of St. Patrick's bazaar, Palmerston. A large party journeyed out to assist at the function, which was a great credit to those who organised it. All thoroughly enjoyed the social, and a good sum is anticipated from their efforts.

The net return of the proceeds from the recent concert and social in aid of the St. Vincent de Paul

Society's stall amounts to the very handsome sum of £30. This sum includes the very generous donations of Mrs. H. N. Watson (£2), and Mr. J. Boeken (£1), towards defraying the music and hire of hall respectively, and Mr. F. Oakley (£1 10s) for the advertising. The tickets were donated by Messrs. Keeling and Mundy.

All will regret the departure of the genial Dr. O'Brien for Melbourne. The past week has been for him one round of presentations and addresses from different societies, and citizens, testifying to the important part he has played in the public life of our town during the past eight years. Dr. O'Brien was entertained at dinner on Saturday evening by the officers of the Wellington military district. He was also entertained at a banquet by the local sports bodies, and presented with a pair of field glasses. After Vespers at St. Patrick's Church on Sunday evening, Dr. and Mrs. O'Brien were met by Rev. Father McManus, Rev. Father Kelly, Messrs. Devine, Broad, Lynch, Boeken, Kennedy, Hickey, and Gleeson, on behalf of the parishioners, and were handed presentations by Rev. Father McManus. Mrs. O'Brien received a beautiful rose bowl, and Dr. O'Brien a handsome solid silver cigarette case. In making the presentations, Rev. Father McManus voiced the regret of the parishioners at Dr. and Mrs. O'Brien's departure from Palmerston North. 'The doctor's genial personality,' he said, 'had endeared him to all, and his generosity gave him a special claim to the grateful remembrance of the Catholics of Palmerston.' To Mrs. O'Brien they were no less indebted. She had always been a generous and devoted laborer for the success of bazaars and social functions. Mrs. O'Brien, in reply, thanked the donors for their graceful action, and said she would treasure the presentation, especially as a souvenir of her Catholic friends in Palmerston North. Dr. O'Brien replied in a characteristically bright little speech, and confessed his regret that he was leaving behind so many congenial friends in Palmerston. He thanked all for their presentation to himself, and was specially moved by their kind remembrance of his wife. Dr. O'Brien leaves for Australia on Friday, and in his departure Palmerston is losing not only one of its prominent surgeons, but also a citizen who has ever been ready to do all in his power for the advancement of the town's interest. His departure will be keenly felt amongst all sports bodies in the district. For many of these he has officiated as judge, and his genial personality had endeared him to all with whom he came in contact.

Reefton

(From our own correspondent.)

The examination in connection with the Trinity College of Music was conducted by Mr. Henry St. George at the Reefton Convent recently. All the pupils presented were successful. The following are the results (maximum marks 100, honors 80, pass 60):—

Professional Examinations.—Jessie Banks (A.T.C.L.), 84; Lilian Green (A.T.C.L.), 83.

Higher Local.—Olive Farrell, 63.

Intermediate Division.—May Pettigrew, 67.

Junior Division.—Eileen Costelloe (honors), 80; Mary O'Brien, 74; Dora Farrell, 72.

Preparatory Division.—Dorothy Crumpton (honors), 81. All the above were pupils of the convent.

HELD OVER

Owing to pressure on our space, report of civic reception to Archbishop O'Shea at Wanganui and other matter is unavoidably held over.

A large consignment of eggs was forwarded to Auckland a few days ago, to be sent by the Niagara to Vancouver. The shipment is a combined effort of poultrymen in Dunedin, Christchurch, Wellington, and Auckland. It is expected the eggs will reach Vancouver when the market is high, and give the producers a better price than the local market.

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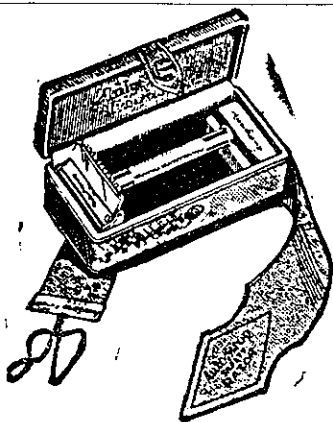
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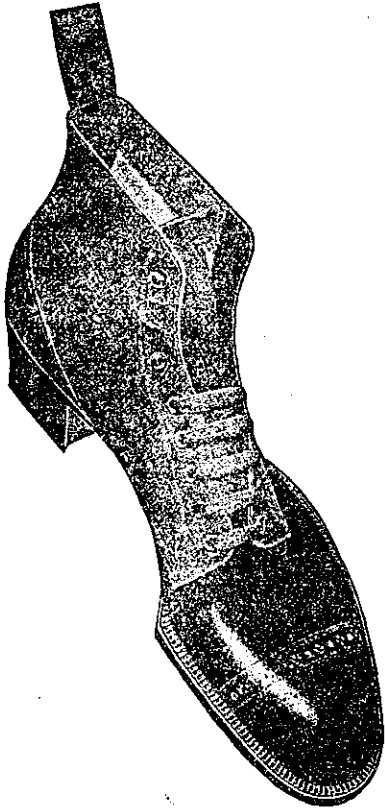
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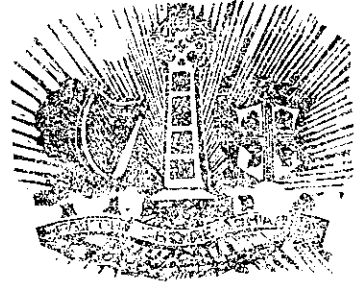
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Irish News

GENERAL.

The death occurred on August 29, at his residence, The Spa, Tralee, of Rev. Daniel O'Keefe, P.P., at the age of 72 years. The deceased, who was a native of Dromtariff, County Cork, was ordained in 1869, and had his first curacy in Tralee. He was parish priest at The Spa for nearly a quarter of a century, until failing health compelled him to retire from the mission about seven years ago.

At a meeting held in Carndonagh for the purpose of protesting against the recent outrages in Derry, Rev. P. O'Doherty, P.P. who presided, strongly condemned the action of the Orange demonstrators in that city. How, he asked, were the Derry Catholics expected to endure the degrading celebrations of an insolent majority? On the last four occasions of such celebrations men of the highest standing had given sworn testimony that those celebrations would, one day, end in terrible bloodshed.

While attending Mass at the Friary Church, Killenny, on August 26, Mr. Smithwick, formerly member of Parliament for the city, had a sudden seizure from which he never rallied. His death, which took place on the following day, cast a gloom over the district, with which he was so long associated, and in which his unobtrusive charity made him numerous friends and admirers.

Within the last few years the total abstinence movement in Ireland has made great headway throughout the country, chiefly through the continuous missionary appeals of the Franciscan Capuchin Fathers, who have been specially deputed by the Irish Hierarchy to undertake the great all-Ireland temperance campaign. A very important development has now taken place which should place the movement on a still firmer basis. Next year the first Irish National Total Abstinence Congress will be held in Dublin, and the project has received the approval of the Archbishops and Bishops of Ireland. A representative organising committee has been formed, and at its recent meeting the Very Rev. P. Coffey, Ph.D., Maynooth, presided.

On the occasion of his departure from St. Augustine's, Galway, the Very Rev. D. A. Crotty, O.S.A., who for some years was Prior of the local community, and who was held in much esteem for his zealous labors, was made the recipient of an illuminated address, a number of books, and a bicycle. Through the endeavors of Father Crotty St. Augustine's Hall was erected, and much-needed improvements were carried out in the church. Mr. Martin McDonagh, County Councillor, presided at the ceremony, his tribute to Father Crotty being supported by the Very Rev. Father Travers, Very Rev. Father Brophy, Mr. P. O'Gorman, and others. In his reply Father Crotty said it was easy for a priest to be zealous with a grateful and generous people.

CARSON'S REPUBLIC.

In a recent issue *Truth* says:—'I am interested to learn that the Ulster Unionist Commissioners have completed the provisional constitution for that favored province. The Republic can be started within an hour, and with luck it should last for an equal period. I can well understand that a good many loyal persons will receive salaries under the new *regime*, but I should like still to know where the money is to come from. Does the Republic undertake responsibility for old-age pensions? And what about education, which in oppressed Ireland is supported entirely by British subsidies? Does Belfast under a Republic want a school rate? Another point that troubles me is the delivery of letters. Clearly there can be no dealing in the King's dominions with missives bearing a revolutionary stamp and postmark. All these perplexities have, I am sure, been worked out by the Carson Commissioners, and as Mr. F. E. Smith has been called in to give

counsel's opinion, we ought to have full information when that statesman resumes his oratorical career on the English platform.'

FIRE AT KILLARNEY HOUSE.

Killarney House, the seat of Lord Kenmare, was almost totally destroyed by fire on Sunday, August 31. The fire appears to have started in a room on the top floor of the right wing of the building. The outbreak was discovered by a manservant at 5 o'clock, and he immediately communicated with Lord Castlerosse, who informed Lord Kenmare, and the alarm was given to the police. Within twenty minutes all the available men, under District-Inspector Cheeseman, were on the spot, and by this time a large part of the right wing was burning. The water supply was insufficient, and there were further difficulties owing to the local hose fittings not coupling with those of the private water supply. The flames soon obtained a firm hold, and a great part of the house was in ruins by the afternoon. Valuable works of art of a portable nature, including family portraits, plate, light furniture, and books, as well as the works of foreign artists, forming the furniture of the chapel, were saved, but the principal furniture, tapestries, and the collection of china were destroyed. The building of the house was begun in 1875 and completed in 1881. It was Elizabethan in style, and formed one of the beauties of Killarney which tourists never failed to visit. The building originally cost £200,000. The family were in residence, and Lord Kenmare, Lord Castlerosse, the Hon. Dermot Browne, and the Hon. Gerald and Lady Dorothy Browne took part in the work of salvage, in which they were assisted by the police and people of the district. King Edward, when Prince of Wales, and King George, when Duke of York, were entertained by the late Lord Kenmare at Killarney House. The total damage will probably amount to £400,000.

MR. DILLON, M.P., ON LANDLORDISM.

Mr. John Dillon, M.P., on Sunday, August 31, unveiled a Celtic Cross in memory of two men who lost their lives at Monasteraden during the Land League meetings in 1881. He said it was a patriotic and praiseworthy thought for the Nationalists of this district to erect the monument which he had unveiled to the memory of those men who fell in the days of the Land League movement—that movement which had since proved so rich in blessings to the people of Ireland, who then suffered from the rack-renting landlordism which for three centuries lay like a withering blight on the homes of the Irish race. When he received the invitation to unveil that monument a flood of memories rushed into his mind, and he lived over again some of the heroic days when men had carried their lives in their hands. The movement found support across the Atlantic in the United States and Canada and other countries where Irishmen were living. The children of Ireland rallied round the cause and carried it to victory. The landlords were declaring now that they were all for land purchase. These gentlemen used to say that they were the guardians of England's interests in Ireland, and that no price would ever induce them to sell their land, but their attitude had changed. Some of them now said that they were going to defy the King's troops. It was rather embarrassing to old Nationalists like himself that only they were at present the loyal party, and that the landlords were the rebels. Until the landlords' system was killed it was impossible to make a beginning with the prosperity of Ireland, a prosperity which the people were beginning to enjoy. Other national movements had preceded the Land League, but they all failed, and the men who led them were scattered and broken. Some of them went to the gallows; others went into exile; but the men who engaged in the Land League were never beaten. Why had not their predecessors succeeded? Because it was impossible to free the country until the land was freed first. It was impossible to get control of the government of the country until the dead hand of land-

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lordism had been shaken off; but now, thank God, they had overcome that tyranny. The people were in their own homes, and nobody could put them off the land. They were a strong people, marching forward with courage to victory.

THE EDUCATIONAL LADDER.

Most Rev. Dr. O'Dwyer, who presided at a meeting of the University Scholarships Committee of Limerick County Council on August 30, said he trusted they would keep to the present level of their examinations at least. If they did, he had no doubt whatever that the scholarships would react upon the schools and raise the level of teaching in all of them. Furthermore, he believed that it was a great kindness to young people who might have a certain amount of ability but were not exceptionally clever to stop them early in their career and turn their energies to some useful and practical purpose. Sending them into a University, and leaving them, at the end of their course, stranded, would only multiply the number of the unemployed, and of all the unemployed the most vicious and the most dangerous were the half-educated men. They heard a great deal now about the educational ladder, which was a very good thing in its way. It was well to give poor children of exceptional ability an opportunity of passing up to the higher grades. But if they put too many people on the ladder at the same time it might break down. Furthermore, if that system were carried too far it might turn the minds of the people of the country from honest, honorable labor, from industrial pursuits, which, when all was said and done, were the solid foundations of the prosperity of the country.

BATON CHARGES IN DUBLIN.

The *Daily News and Leader* says:—It is now clear that earlier estimates of the injuries caused by the police charges in the suppression of the rioting—where rioting took place—and in clearing the streets where they decided to do so, were greatly below what the facts warranted. The number of persons sufficiently hurt to be treated in the hospitals was not 200 or 300, but no less than 433. That would be evidence, if there were no other forthcoming, that the police must have acted with an utter want of discrimination. The crowds may have been threatening. Sir Edward Carson has much to answer for that. Some 45 of the police are themselves said to have been injured; but if the Dublin police and the Irish Constabulary cannot suppress a disturbance in which a comparatively small body of strikers is involved without bludgeoning hundreds of people, then it is certain that the Irish police and the authorities in control of them do not know their business. Unfortunately, there is a great deal of direct evidence to the same effect. No unbiassed account of the conduct of the police, and especially of their action in clearing the streets after Mr. Larkin's appearance in O'Connell (or Sackville) street conceals the fact that in the opinion of the spectators the police were completely out of control and wantonly ruthless in their violence.

The London Monument, which was the scene of the Suffragette escapade lately, stands 202 feet high, and is one of the loftiest isolated columns in the world, but its effect is spoiled by its sunken position near the river and the high buildings which crowd around it. Commenting upon the affixing of the militant banner, or 'Votes for Women,' on the top of the monument lately, a London evening paper recalls Pope's famous lines, 'Where London's column, pointing at the skies like a tall bully, lifts the head and lies.' The original lie, of course, was the statement that the pillar was set up in perpetual remembrance of the burning of London by treachery and malice of the Popish faction in 1666. This inscription was cut in 1681, obliterated in the reign of James II., re-cut in the reign of William of glorious, pious, and immortal memory, and finally erased by order of the Common Council of the City of London in 1831.

People We Hear About

The oldest member of the Society of Foreign Missions, Paris, Father Augusto Desgodins, has died at Padong, on the Tibet frontier, at the age of 85, having spent 58 years of his life on the missions.

Nelson O'Shaughnessy, whose Celtic surname balances well his Anglo-Saxon given name (says the *Sacred Heart Review*), is at present our representative in Mexico. Into another troubled land, San Domingo, another American with a Celtic name is going to look after things there for the United States. This is Mr. James M. Sullivan, the newly-appointed Minister.

The Spanish Government delegated Count St. Stephen de Canongo to represent it at the International Students' Congress at Ithaca, New York, and the Hygiene Congress at Buffalo. The count is a descendant of The O'Sullivan Beare and treasures a fine painting of his famous ancestor. He is reported to be an excellent Catholic and very proud of his lineage.

The dispute in Dublin over the tram strike has been largely a duel between two men—Larkin, the Labor leader, on the one side, and William M. Murphy, ex-M.P., on the other side. Mr. Murphy is the virtual owner of the Dublin tramway system. He is also head of the company which owns it. He is also the owner of the *Independent* newspaper. Mr. Murphy is a wealthy man, with tramway interests in many places. It is said he has considerable holding in some of the rural trams in Renfrewshire and Lancashire. Besides these possessions he is also the virtual, if not the entire, owner of the Imperial Hotel and also of Clery's Drapery Warehouse, which adjoins it.

Lord Kenmare, whose mansion was recently destroyed by fire, is in his fifty-third year. He succeeded his father (who for many years was a prominent member of Queen Victoria's household) eight years ago. He himself acted as Master of the Horse to Lord Dudley when the latter was Lord-Lieutenant of Ireland. Lord Kenmare married a sister of Lord Revelstoke, and the elder of his two daughters acted as one of the Queen's train-bearers at the Coronation two years ago.

Father Bernard Vaughan was one of the guests of the Lord Lieutenant and Countess of Aberdeen during the Dublin Horse Show recently. Their Excellencies had quite a cosmopolitan party, another of the guests being the Yuvarajah of Mysore.

It is said that Jim Larkin, the Dublin strike leader, is the grandson of Larkin, the Manchester martyr, who was executed in connection with the Fenian trouble in 1867, and that this accounts in great measure for his popularity in Dublin. Larkin is a teetotaler and is described as being entirely regardless of his own personal comfort, reckless and irresponsible in his utterances, but possessed of an intense personal magnetism so great that 'in his most persuasive vein he would inflame a piece of ice.' The London correspondent of the *Irish News*, writing on the authority of a survivor of the Fenian movement, says that Larkin is in no way related or connected with the Irishman who died on the scaffold with Allen and O'Brien.

Dr. Maurice Francis Egan, the American Ambassador to Denmark, has undertaken during a month's leave of absence to study the working of the co-operative system of agriculture in Ireland. He is making this study with the special view of being of service to the Southern States of America.

The late Earl Stafford, a Catholic peer who died a few weeks since, left estate valued at over £27,000. His will, made in his own handwriting, on a sheet of notepaper, bequeathed all his possessions to his cousin, Sir Henry Stafford Jerningham, who is also a Catholic.

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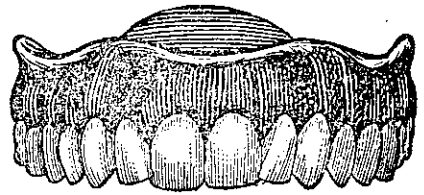
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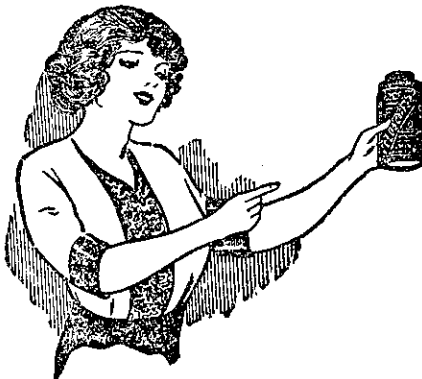
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OUR LETTER FROM FRANCE

Paris, September 1, 1913.

A New Decree of the Consistorial.

According to general canon law, ecclesiastics are excluded from taking upon themselves the offices of members of parliament, municipal councillors, mayors of boroughs, and so on. However, in some countries, in special circumstances, and for the good of religion, priests have been permitted to seek election to these civil functions. In France, for instance, priests have been for a long time members of parliament. At present there are two such—the Abbe Gayraud and the Abbe Lemire. By law, though eligible for the House of Deputies and for the Senate, the clergy were not allowed to assume other civil functions. From 1913 onward, all restrictions are taken away. Forseeing that a greater number of priests may in future present themselves for election to different offices, some French bishops have asked the Holy See for guidance in the matter, and the Sacred Consistorial Congregation has replied that it will be lawful for priests to become candidates on two conditions—viz., that they have the permission of their own bishop, and of the bishop of the place where they canvass. A very reasonable rule.

Religious Toleration in Prussia in 1913!

Recently a religious retreat conducted in Coesfeld had been interrupted because it was conducted by the Jesuit Fathers, who are not tolerated in Prussia. Recently, a secret circular has been sent to the mayors of one of the Rhine provinces ordering them to give detailed reports of missions and retreats given in their towns, of the names of the missionaries, and of the religious Order to which they may belong. They are asked to be particular in the matter as to whether the missionaries say anything against the government and the established order of society. Just fancy! Atheists, Socialists, Anarchists may spout out their views in halls and street corners on the government and the established order; they may even try to rouse their hearers to club together to overthrow them, and not one mayor, or magistrate, or policeman, says a word! Indeed, the spouters are protected by the police from molestation. But the priests of some religious Congregation, who come to give a quiet retreat or mission, according to the established forms of the Catholic Church, must be watched lest they set about overthrowing civil society! Can stupid bigotry go further? How long the anti-Catholic intolerance, suspicion, and hatred roused three hundred years ago take to die! The comical aspect of this curious phenomenon in religious fanaticism is this, that those, under this cloud of ignorance and prejudice, are the people who talk loudest of their enlightenment and of their spirit of tolerance, and who accuse Catholics of narrowness and intolerance! But then we must remember that a man is his own standard of judgment; he thinks all others are like himself.

The Old Catholics of Germany.

Dr. Döllinger's sect still lives, but it only just lives. It is reaching the end of its absurd career. In June the sect held a synod at St. Imier. The bishop, one Herr Herzog, declared that he had recently received letters from 25 priests 'emancipated from this tyranny of Rome.' The alleged emancipated or escaped reverend gentleman asked to be admitted to this Old Catholic Church of Switzerland. When questioned as to where the new apostles were, the bishop said he could not receive them as he had no work for them to do, not even for one of them! The congregations in the parishes of his lordship's diocese, by his own admission, are clearly not going up in numbers. But never say die till you're dead. Keep on boasting of your health and strength till the end. 'Tis best: it will encourage yourself to hold on, and some one may believe you and think you are thriving. So the Old Catholics are going to hold a general council or congress at Cologne from September 3 to September 7. They have invited all 'the independent episcopal churches' in the world to take part and help to realise

the dream of the great Döllinger of a truly Catholic Church. No doubt some Anglican bishops and some American Episcopalian bishops, who may be on tour in Germany at the time, will take part to show their Catholicity. The writer of the encyclical calling the council, grandiloquently exclaims: 'Let this congress be a demonstration and a manifestation of our sentiments and of the sentiments of our co-religionists before the great world public, and of the need of a Church Catholic, truly Catholic, and yet independent.' Magnificent from a tailor of Tooley street, who has got hardly a co-religionist left! But it is the age of the tenor and of the big drum; and seeing that he is 'independent,' why should not the one tailor shout and strike and make a noise? Fortunes are made by noise—mere noise. But hardly such luck in the case of the poor Old Catholic sect; it is on its last legs.

A Shouting Parliamentarian Disappointed.

Shouting and bombast do not always succeed. Elections for some of the cantons have been just held in France. The elections were a test as to whether the nationalist parties (amongst these, of course, are the truly Catholic deputies and senators) or the socialist and radical parties had popular sentiment behind them. The Nationalist parties have been, all spring and summer, trying to carry the *Loi de trois ans*. This law had for its object to create and keep up to an efficient standard an army fit to defend France, and make her feared and respected in the present troubled state of Europe. The Socialists and Radicals have done everything in their power to obstruct the passage of the law. They have even raised mutinies of a dangerous kind in four or five of the large barracks. They have by their speeches and newspapers left nothing undone to arouse an anti-army feeling through the country. Treason to the interests of beautiful France could not go further. Her degenerate sons, in their wild socialistic fanaticism, deputies of the House, and conductors of influential newspapers, have been using tactics calculated to drag her down to the status of a second or third-rate power—the easy prey of her powerful neighbors. One of these radical-socialist deputies, writing in the *Lanterne*, on the eve of the elections in which he was one of the candidates, beat the big drum thus: 'I have full confidence in the good sense of the electors. This consultation of the country will turn out most interesting—a revelation of the public feeling of France. It is in the secrecy of the ballot that one finds out truly the popular sentiment. Victory will be ours, and the clericals and adorers of the good God will go to hell.' But on the morrow the electors of Dampierre sent M. Ponsot home to attend to his private affairs, and write articles on *le sentiment populaire* for the *Lanterne*. He now knows the *sentiment populaire*. Beating the big drum did not succeed for M. Ponsot, late deputy of Dampierre.

Freemasonry Expelled From the Republic of Columbia.

Columbia is advancing with rapid strides in religious, social, and economical prosperity. This is due to the way in which law and order, and interior national unity and peace are maintained. Freemasonry and its accompaniment, disorder, and revolution, have been the curse of the South American republics. The people of Columbia know Freemasonry and its dark plots and intrigues, and they will have none of it. M. Casas, a member of the Chamber of Representatives, recently introduced a proposal for a law to banish Freemasonry completely from the Republic. He delivered a powerful speech in introducing his project. Here is a summary of it: 'The Popes, from Clement XII. to Pius X. have condemned the Masonic sect as opposed to Christian doctrines and morals, but according to article 47 of our constitution sects or associations of that kind cannot be allowed to exist in Columbia. Again direct proofs of the corrupting influence of Masonic lodges, and of their participation in the gravest political and social crimes of modern times, are to hand and are decisive. Further, the Masonic society conspires against law and order, if these be based on Christian morals and Christian doctrines. The events

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January 10, 1912.

'Your letter to hand, and in reply to same I am very glad to inform you that my son has not had a turn since last October twelve months, thanks to the benefits derived from your most valuable medicine. He is now as strong and healthy as ever he was in his life. You can make what use you like of my letter.'

From MRS. JOHN SLEITH, 241 Leslie Street, Toronto.

January 22, 1912.

'I have been waiting to see if my son was permanently cured before writing to you. It is now eighteen months since he had an attack or any feeling approaching one.

'Since he was six years old he had been subject to them off and on, sometimes better and sometimes worse, and as he grew older they came on heavier and oftener. At eighteen he began taking your Remedy, and he got relief. At this time he got his leg broken and the shock brought on the fits again. He stopped the Remedy when he met with the accident. The attacks kept right on until two years ago. I begged him to take the Remedy again and give it a fair trial. This he did, dieting himself according to instructions, and we began to see a lessening of the attacks, until they ceased eighteen months ago, with no return of any since.

'He feels well and has gained in health and strength ever since. He spent six months out west in Saskatchewan on a farm and worked hard too. They were to report to me if there was any return of his trouble, but they said that there was none and he was enjoying the best of health, which I can truly say still continues. I am thankful to be able to report so highly of the good effect of your Remedy, and I trust, with God's blessing, my son may continue in good health. I have recommended your Remedy to several others, as I consider there is no other remedy so effectual for fits of any kind as Trench's Remedy.

'If this testimony from a thankful mother will induce any others who are afflicted to try your Remedy, you are at perfect liberty to make use of it.'

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which have recently taken place in France and Portugal show, with a terrible eloquence, the cruel truth of this statement. It is useless, therefore, to recognise the Catholic religion as an essential element of that social order, which the civil power is bound to promote and protect, if a law be not passed to repress that sectarian fanaticism which, with an increasing daring and ferocity, threatens the Church of Columbia.' The proposed law has been passed a second time in both Houses of the Columbian Parliament. Columbia should congratulate itself on the result. When will lodge-ridden France, wounded to the heart's core by the intrigues of secret societies and their profit-hunting masters, be able to pass a similar law? When will a statesman, like the Columbian M. Casas, arise in her legislative chambers to chase away the ogres who darkly conspire to destroy French morality, French religion, and French patriotism, and who have no shame whatever in plundering other people's property—no scruple in interfering with the most elementary principles of the liberty of the subject. And whilst these dark-lantern conspirators perpetrate these outrages, they are loud in proclaiming themselves the great promoters of truth, justice, charity, brotherhood, and all the virtues; the masters and leaders, who are always the profit-sharers in movements, persuade the dupes who follow them they are the prophets and forerunners of a new and high and better civilisation.

The Plundered Seminaries of Saint-Brieux and Arras Turned Into Barracks.

The Masonic government of France has recently turned the seminaries of Saint-Brieux and of Arras into soldiers' barracks. In 1906, the professors and the students were chased from these colleges. Now the government is turning the vacant buildings to use—buildings erected by the priests and people of these dioceses over 60 years ago for the purpose of educating their young students for the priesthood. The bishops of both places have protested strongly. In a moving letter to his clergy and people, Mgr. Moreille, of Saint-Brieux, after declaring his refusal to agree to what was being done, said: 'What will be the effect of this sacrilegious act of plunder? To burden the consciences of those who take part in it, to astonish all honest men, to inflict on the Catholic people an incurable wound and, at a time when national union is so necessary, to create in this town and in this diocese an object of constant irritation.' This piece of plunder and spoliation will no doubt astonish all honest men; it will inflict on the souls of all Catholics a very deep wound; but will it trouble the consciences of the plunderers and of their agents? It may trouble the conscience of an official or a policeman forced to do the dirty work; but as to the consciences of the leaders, the Masonic Ministers of government and the Masonic Deputies—the spoliation will not trouble their consciences in the least. They have none left.

Preaching in the Cathedral of Arras on the Feast of the Assumption, Mgr. Lobbedey, Bishop of Arras and St. Omer, denounced the local act of plunder in language which sent a thrill of angry emotion through the large congregation. Denouncing a governmental act whereby their beloved seminary, for 60 years the home of study, virtue, and prayer, was being converted into a common soldiers' barracks, he asked: 'Who built this seminary? The bishops of Arras. Who contributed voluntarily towards the building? The clergy and Catholic people of the diocese of Arras. For what purpose did they contribute? That this building should be the centre whence through coming ages the religious life of the diocese of Arras should radiate. Have we consented to the change? Not a bit. Have we abdicated our rights? Never. What happened, then, in 1905-6 when the seminary was seized by the Government and the students and professors expelled? Merely the abuse of power—the exercise of violence and tyranny. Assuredly it is sad,' concluded Mgr. Lobbedey, 'to see the Government of France, whose duty it is to protect and promote the general interests and peace of society, seizing with violence and without thought of compensation our seminary, for sixty years

the soul of this diocese, the object of our faith and our liberality. It is sadder still to see our fellow-countrymen, Frenchmen, whom we would gladly love and esteem, giving themselves over to thoughts and deeds dishonorable to our country and discreditable to our race.

Mean Proselytism.

It will be remembered that after the great earthquakes at Messina and in Calabria, some years ago, a large number of children, whose parents had perished, were left behind. A committee of benevolent old gentlemen and 'gospel' ladies took hold of many of these children and graciously provided for them by sending them up to friends in Northern Italy, especially to Piedmont. But lo and behold! it was soon found out that these children were taken to be Protestantised, and were sent to the care of the Vaudois or Protestant ministers to be boarded out amongst Vaudois families. The discovery made, a protest was raised, and the little proselytising game of the good old gentlemen and of the 'gospel' young ladies was put a stop to. Quite recently (says the *Liberté* of Freiburg) a thriving little business of the same proselytising sort has been discovered at Turin. Extraordinary are the sums of London and New York Protestant money expended annually in Italy to draw the Italians, old and young, from the faith of their fathers to 'the gospel according to' Luther or Calvin or any shoddy prophet whatsoever, provided he be strong in his protest against the Catholic Church. The committee of the Ospizio degli Esposti at Turin receives orphans and the children of unfortunate parents unable or unwilling to support their children. Well: it has been discovered that this committee has also been sending the orphans and the others to the care of the Vaudois ministers, and that the children were being Protestantised. A row has been made; the committee has ceased to send Catholic children to these Protestant 'soupers,' and the children sent out, as far as they can be found, are ordered back. A row—a strong protest—is very effective sometimes. Good people should not be too good, or too shy, or too timid, to make it. But what is the secret of this proselytism? This has also been found out. The Vaudois, Methodist, and other Protestant proselytisers of Italy, belong to the Masonic lodges—the lodges, mind you, of the ancient and accepted Scottish rite. A Protestant parson is at the head of these lodges. His name is Fera. The lodges have influence with the Ministers of Government, and in particular with Signor Sounino and M. Mortier, both Protestants, and heads of the Charitable Aid Boards. Behold unravelled the mystery of this mean underhand Protestantico-Masonic proselytism of the poor unfortunate Catholic orphans of Messina, Calabria, and Turin.

A Successful Diocesan Catholic Confederation.

Confederation, association, union—these are the words in the air amongst all the true Catholics on the European Continent at the present time. The new form of Catholic association in France is the *Unions Diocesaines*. These diocesan unions have the same objects, and pretty well the same programmes as the Catholic confederations of America, England, Australia, and New Zealand. The central idea is separation from all local political parties and active concentration to safeguard and promote Catholic ideas and interests—religious and political—where politics and religion meet. The Church must no longer hang on to kings or presidents or political parties. Catholics must be Catholics first; God not mammon must be their master; principle, justice, religion must dominate their movements, not selfishness, personal axe-grinding or self-aggrandising boss-leaders, be they Monarchist or Bonapartist, Republican, or Democrat, Conservative or so-called Liberal. Catholic first; anything you like provided it be honorable, open and fair in the matter of party politics second. That is the basis of the new confederating movements. Laymen, at all events, have too long left their religion out of the light in their public action. They have made a fearful mistake. They are coming fast to see that now, and hence their readiness to unite and confederate at the call of the

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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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Pope and the bishops. All the French bishops as they return from their visit *ad limina* are enthusiastic in getting up the *Unions Diocesaines*. It is well known, then, whence the inspiration has been derived. *In-staurare omnia in Christo* is at the back of it. Now, one of the most active bishops in organising the new confederation of French Catholics is Mgr. Humbrecht, of Poitiers. A great part of the diocese of Poitiers is already organised. Almost every parish has its little *Union, vivante et intelligente*. At the centre of the cantonal federation in Poitiers, the Bishop has 3000 men ready to listen to his instructions. They have won their first victory. At the recent cantonal elections they returned M. Taudiere, their own candidate, with a sweeping majority over his liberal-Catholic and lodge opponents. Bravo, Poitiers! This is the beginning of the new spirit, which is taking hold of the minds of Catholic men. May it grow rapidly more and more and spread from country to country! Mgr. Humbrecht is now known under the name, *Le vaillant évêque de Poitiers*—the valiant Bishop of Poitiers. Quite naturally a man of his kind will have enemies. During a Church festival recently the Papal flag flew over the residence of the Bishop and the houses of many of the citizens. The Bishop and thirty citizens were summoned for displaying the Pontifical colors! The resident magistrate, M. Sabion, fined the Bishop and the others two francs each, on the ground that the Pope is no longer a monarch and is consequently entitled to no flag. If he were a monarch and ruled the Pontifical States as of yore the fine no doubt would be much larger, inasmuch as the flag would be one belonging to 'a foreign potentate'! The sentence of M. Sabion was received with laughter in court. The defendants refused to pay and appealed.

The Catholic Confederation of Poitiers is about to establish a monthly review for the members; and the central committees in the towns of the diocese are making arrangements for an annual *mobilisation generale* of the officers and members of the surrounding parish-unions. This means something like a great county picnic of the Catholic Federation. The organisation of such a mobilisation, it is said, will give the committees something immediate to do and something worth doing. This is an idea for central Federation committees in Australia and New Zealand.

IRELAND IN CANADA

It was a brilliant August afternoon when I found my way to the Archbishop's Palace at Toronto (writes a correspondent of the *Irish Catholic*). I had the honor of an introduction to his Grace from London, and when I rang up the Archbishop's private secretary he informed me that I could have an interview that afternoon. In Toronto, as in all Canadian cities, an immense amount of work is done by telephoning; everyone has a telephone, and I am glad to say the system is much better than in London. The Archbishop's Palace is pleasantly situated in the suburbs of Toronto, and when I arrived and sent up my card I was told his Grace would see me at once. Presently Archbishop Neil McNeil, entered, and gave me his ring to kiss. I found myself in the presence of a tall man, rather spare of frame, with keen eyes, which, though rather severe in expression, were capable of smiling when his whole face underwent a change.

He was kind enough to show interest in my visit to Canada, and when I asked if he would give me a message for the *Irish Catholic* he paused for a moment or two and reflected. He thought it rather difficult to frame a message, as many of the things he wished to speak about could not be considered readily.

Ireland has been sending Sisters to teach all over the British Empire (he said) but she sends very few to Canada. I know a few do come to Canada, but there is a great demand for the teaching Sisterhoods here and great good work can be done by them in the Dominion. Many vocations ought to be had in Ireland, but we want hundreds of nuns out here to teach and

carry on the work in this vast Dominion. Few realise that the need of teachers, Catholic teachers, in Canada is very great. We look to the Catholic teachers to safeguard the faith here.'

He considered that if the young women of Ireland who find themselves called by God to the religious life knew of this urgent need in Canada, that they would enter some of the many teaching Orders already established there, but which must die out unless they have a large number of entrants to maintain the various foundations. Girls called to the conventual life go from Ireland to convents in Africa, Asia, and other far-off lands, and the Archbishop thinks that if they understood how hard it is to get recruits for the Canadian dioceses, some of which are situated in the far-away sparsely-populated Western portions of the Dominion, that girls with a vocation would volunteer to come to Canada instead and enter convents there.

Speaking of the Irish in Canada, his Grace said that after travelling in various parts he found that the Irish do not colonise like the Germans, Italians, and people of other nationalities. It was hard to understand why this was so. Another point his Grace wished to draw attention to was that in many farming districts where the original settlers were from Ireland, owing to some family arrangement the sons and daughters did not get married until the parents had died. This often meant that a man was advanced in life before he was free to take a wife, and then he very often did not get married at all. Owing to this there was a likelihood that many of these old Irish Catholic families would die out. In Montreal the Irish Catholics were in a very large proportion. In Toronto there were about 30,000 to 35,000 Irish Catholics. Irish Catholics were to be found in Halifax, and Vancouver, and Ontario. A very large number of Irish clergy were to be found all over Canada.

There are many prominent Irish Catholics in Canada who were most liberal in their donations and gifts to the Church. 'In Toronto,' said his Grace, 'Mr. Eugene O'Keefe, the banker, had given £80,000 to build a Catholic seminary for training the Catholic theological students of that diocese. Mr. O'Keefe is always generous, and he gives 500 dollars to every new church foundation in this diocese, besides other gifts which no one hears of.'

Another great Irish Catholic is the Right Hon. Sir Charles Fitzpatrick, P.C., G.C., M.G., the Chief Justice. Archbishop McNeil told me that Sir Charles goes to Mass every day, and is a most devout Catholic. During the absence of the Duke of Connaught, the Governor-General, Sir Charles acts for him. A short time ago the Chief Justice was, as usual, attending morning Mass when the server became ill and was unable to remain at the altar. Seeing this, Sir Charles at once took the acolyte's place, and the congregation had the unique experience of seeing the Chief Justice of Canada and Acting Governor-General giving the responses and serving Mass just the same as if he were a boy again serving the priest in far-away Ireland. No doubt, the anti-Catholic party would not have approved of the occurrence, but it only goes to show that despite the honors which have been heaped on him Sir Charles remains the same ardent follower of the Church to which he is so proud to belong.

OBITUARY

MISS MARIE JOSEPHINE KELLY, WELLINGTON.

We regret to record the death, at an early age, of Miss Marie Josephine (May) Kelly, second eldest daughter of Mr. and Mrs. J. G. Kelly, Austin street, Wellington. The deceased, who had been ailing for some considerable time, was in her early years a pupil of the Sisters of the Mission, Nelson, and was of a particularly bright and cheerful disposition. In her illness she was regularly attended by the clergy of St. Joseph's Church, Buckle street, and her sorrowing family had the consolation of seeing her pass peacefully away, fortified by the rites of the Church of which she was so devoted a member.—R.I.P.

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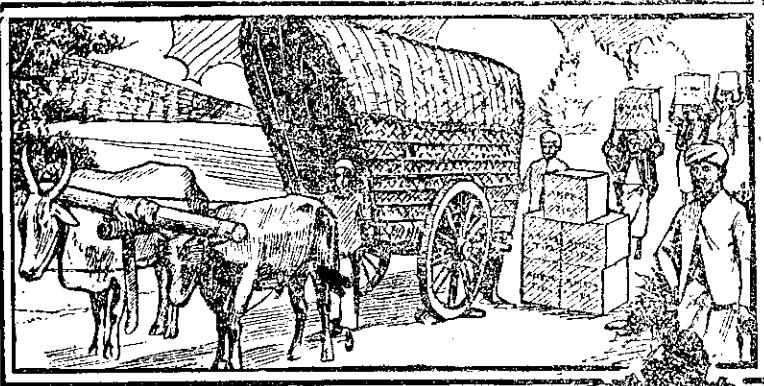
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WALLPAPERS

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ST. COLUMBA CLUB, GREYMOUTH

(From the club correspondent.)

The success of the St. Columba Club at the recent competitions has been most gratifying to all supporters of this splendid institution. The Town Hall was packed to the doors on the final evening of the competitions, when Mr. J. K. Campbell, president of the West Coast Competitions Society, in presenting both the senior and junior cups to the president of the St. Columba Club (Mr. A. McSherry), took occasion to congratulate the club on the very meritorious performance of its members. The West Coast championship medal for most points scored in all elocutionary and speaking items, was won by the club's champion, Mr. K. S. Dillon. Both Mr. McSherry and Mr. Dillon received a great ovation from the very large audience.

The following are the points scored by the members in the senior cup competition:—K. S. Dillon (7 events), 1018; H. Doogan (9), 822; M. Keating (5), 514½; A. Fraser (5), 404; J. Minehan (7), 404; C. Rasmussen (6), 277; H. Millard (3), 253; A. McSherry (4), 157; W. McGrath (4), 132; B. Rasmussen (4), 131; J. O'Donnell (2), 123. Only the three highest club members' scores in each event went towards the club's total. When it is realised that only 18 points separated Trinity and St. Columba at the conclusion of the competition, it is evident that the contest was a very exciting one; and the club members are once again to be complimented on their success. The Russell Cup has now been won by the club twice in succession, and a win next year gives them possession of it.

The following members contributed to the club's total in the various events:—

Prepared Reading—K. S. Dillon, 4; H. Doogan and C. Rasmussen also scored.

Oration—K. S. Dillon, 1; W. McGrath, 2. H. Doogan was highly commended by the judge.

Shakespearian Recitation—K. S. Dillon (135), 1; J. Minehan and H. Doogan were the next highest of the club competitors.

Impromptu Speech—None of the club's representatives were placed in this item. M. Keating (143) was one of the five recalled for the evening session out of 36 competitors. H. Doogan (139) was specially mentioned, C. Rasmussen, 134.

Sight Reading—K. S. Dillon, 2; H. Doogan, 4. M. Keating and A. Fraser were also prominent.

Prepared Speech—K. Dillon (159), 4; H. Doogan (158), 5; M. Keating (157), 6; and A. McSherry (157), 11. The winner in this event was Mr. F. O'Gorman (St. Canice's Club, Westport), who scored 163 marks in the day session, and 171 when recalled at night.

Musical Monologue—K. S. Dillon, 1. H. Millard and H. Doogan also scored well for the club.

Recitation—K. S. Dillon (200), 1. J. Minehan and W. McGrath also scored well.

Impromptu Debate—C. Rasmussen and A. Fraser (286), 3; B. Rasmussen and M. Keating (270), 5, highly commended. Fourteen teams competed. This event was taken in two sections, the first question, 'That the age of chivalry has passed,' being taken on the Thursday night, and on Friday 'Are the youth of New Zealand too much addicted to sport?' The second night's subject was much easier to handle than the first, and as both Trinity teams were in the second section, they reduced the very commanding lead of the St. Columba Club from 60 points to 18.

Outside club events, the club members were also prominent. Messrs Dillon and McGrath won the Shakespearian dialogue. The medal for the junior scoring the most points for the club was won by Mr. W. Martin, Mr. J. Deere being second with only a few marks less.

Miss J. Crowley, of the St. Cecilia's Ladies' Club, won the ladies' impromptu speech very easily. In this event there were six competitors, and the judge spoke very highly of the brilliant performances of the ladies who took part in this very interesting event. The question, 'How to make the home life attractive,' was dealt with in a most convincing manner by all the speakers,

and Miss Crowley is to be complimented on winning the first impromptu speech for ladies at these competitions.

A GREAT UNIVERSITY

It is a pleasant experience to read of the continued progress of the great Belgian Catholic University of Louvain as set forth in its *Annuaire* or Year Book for 1913. As most people know, it is a purely Catholic University—founded, directed, and maintained by the bishops, priests, and people of Belgium. Considering it as a voluntary, free, unendowed University, with the Catholic faith as its chief motive power, its growth, its dimensions, its success, its results are truly marvellous (says the *Dublin Leader*). They are a standing and over-powering evidence of the advantages and necessity of the intervention of the Catholic Church, and of Catholic teachings and principles in the domain of higher education. Louvain University is not ashamed of its Catholicity. So highly does it prize this aspect of its existence that although State endowments and privileges could have been easily obtained during the past twenty-nine years from the Catholic Government, which has always included eminent Louvain graduates amongst the Cabinet Ministers, still the authorities of the University have refrained from accepting State endowments of any kind in order to preserve absolute freedom of teaching, management, and control. Nor has the great institution suffered any loss in making this choice, as means have never failed it in providing for all the requirements of a thoroughly up-to-date, progressive University.

Louvain University, although under ecclesiastical control, is not by any means an ecclesiastical institution as to its courses, its staff, or its students. In fact it is a lay University for lay Catholics. It embraces all the faculties of a first-class University, viz., Theology, Law, Medicine, Philosophy, and Letters, Science, Special Schools, and Agriculture. In each and all of these departments the training, the teaching, and the specialisation are of the highest order. The entire staff now numbers about 150, of whom about one-fourth are ecclesiastics and three-fourths laymen. Each and all are men of the highest ability and fitness for their work, and one and the same motive animates them all, and that is the promotion of the best interests and welfare of the University and its students. One fact alone proves the success of Louvain University, the steady and continuous increase in its students from its re-establishment to the present day—in 1835 it began with 86 students—last year (1912) the number on its roll was 2735. Arranged according to Faculties the numbers stood as follow:—Theology, 90; law, 675; medicine, 599; philosophy and letters, 422; sciences, 314; special schools, 431; agriculture, 204; total, 2735.

As I said, Louvain University glories in its Catholicity. In fact its official title is *L'Université Catholique* ('The Catholic University'). Its heavenly patroness is the Blessed Virgin, and on the outer cover of its calendar there is a likeness of the Mother of God and her Divine Child under the title 'Seat of Wisdom.' On the first page we find an indulgenced prayer to the Blessed Virgin Mary. Its earthly patron is the Sovereign Pontiff of the Catholic Church. This, too, is very appropriate, as the University was founded in 1425 by Pope Martin V., and re-established in 1834 with the sanction and blessing of Pope Gregory XVI. Is it not fair to conclude that its unparalleled success under such patronage is something more than a mere coincidence?

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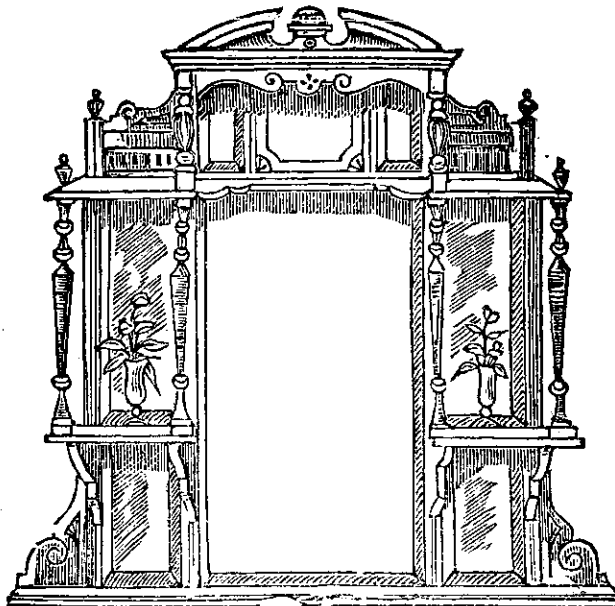
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Intercolonial

The Mother Provincial of St. Mary's Abbey, Ballarat (Mother Mary Gonzaga Barry), who is at present attending a chapter of the institute at Loreto Abbey, Rathfarnham, celebrated the 60th anniversary of her entrance into religion on the 24th of last month. The celebration of the diamond jubilee will take place on the return of the Mother Provincial from Ireland.

The case of the man who on London Bridge vainly tried to sell sovereigns for a shilling each was recalled last week by the doings of a New South Wales municipal council. Somebody offered it a piece of land for nothing (says the *Freeman's Journal*). It was valuable land, and nothing is a low price. But the council turned the offer over sixteen times, looked at it from every point of the compass, smelt it, tasted it, tested it with its teeth—and finally rejected it. All of which proves how hard it is to give anything away in these suspicious days.

We are pleased to be able to inform our readers (says the *Tasmanian Monitor*) that our esteemed editor, Dr. O'Mahony, is making steady progress towards recovery. He is still in St. Margaret's Hospital and confined to bed. But the doctors are hopeful that in a week or two he will be up and about, well on the way to a restoration of his health and vigor. Needless to say, the genial doctor feels the restraint and quiet of hospital life a novel experience after twenty-three years of unbroken activity; but he is full of appreciation of the kindness he has met with in St. Margaret's.

The Hon. P. McM. Glynn (Minister of External Affairs) presented recently his commission of appointment as K.C. to the South Australian Full Court—their Honors Mr. Justice Gordon, Mr. Justice Murray, and Mr. Justice Buchanan. In accepting the document, his Honor Mr. Justice Gordon said:—'I am sure I am expressing the sentiments of my learned colleagues, myself, and also the Right Hon. the Chief Justice, when I say that we welcome into the ranks of the inner Bar a gentleman whose services as a jurist have been of such very great value to the Commonwealth—services which promise in future years to be of still greater value.'

Mr. W. B. Griffin, designer of the Federal capital, strongly advocates doing away with fences. 'Fences,' he declared, 'are a survival of the time when cattle had to be kept out of gardens; but cattle are no longer allowed to roam the streets of cities and suburbs, and so fences are not now needed for that purpose.' Had Mr. Griffin visited the garden suburb of Rose Bay, the frontier of Woolahra municipality (says the *Freeman's Journal*), he could hardly have made such an assertion. At all times, day and night, he would have been shocked to see horses and cows—sometimes even a bull—prowling unchecked about the public thoroughfares, and, when unable to enter a garden, browsing on the young shoots of the street trees.

On Rosary Sunday about 170 Catholics from the R.A.N. fleet, under Lieutenant Walsh, assisted at High Mass at St. Mary's Cathedral, Sydney. His Excellency the State Governor, Sir Gerald Strickland, was present in Windsor uniform, and was attended at his seat in the sanctuary by Captain Talbot, A.D.C., and the Hon. J. L. Trefle, M.L.A. (Minister for Lands). Also in the sanctuary were the Hon. John Meagher, K.C.S.G., M.L.C., Messrs. Charles Regan, K.C.S.G., J. Lane Mullins (Papal Chamberlain), and Messrs. Tighe Ryan, W. J. Spruson, and M. Meagher, of the Order of the Cross Pro Ecclesia et Pontifice. The occasional sermon was preached by the Right Rev. Mgr. O'Brien, who said it was nine years since the question of establishing an Australian navy was first mooted. Then lived on earth one whose name was familiar to all—Cardinal Moran, who as a statesman was pre-eminent. He was one of the first to propose the establishment of a navy by the Australian Commonwealth, and the consummation of his ideals had come to pass that day. How the late Cardinal would rejoice to see the great success of the project; and to

him, as a great statesman and a true patriot, should be erected a monument by the Commonwealth.

At the Sydney Anglican Synod the question of religious instruction in the public schools was debated. Rev. H. G. J. Howe moved—'That this Synod recognises the great importance and urgency of the work of giving special religious instruction in public schools, and urges upon clergy and Church people generally the necessity of providing adequate means to enable the committee to more efficiently avail itself of the privileges afforded by the Public Instruction Act.' He said that last year, of the 53,000 visits paid to the schools, 27,200 were those of Anglican ministers. He did not often agree with the Roman Catholics, but thought that they should be compensated for relieving the State of the work of instruction in their schools. Canon Goddard thought that if the people of New South Wales had known that it was only possible for ministers to visit the schools once a week, and if they had known how inefficiently the work would be done, the passage of the Bill would be seriously imperilled. Yet this system was universally admired.

When the new wing of Nudgee College is completed (writes the Brisbane correspondent of the *Catholic Press*) the school will be one of the most complete of its kind in the Commonwealth. The Brothers possess about 300 acres of fine country in close proximity to the bay, and they have all the advantages of a country residence, and the conveniences that lighting, telephonic communication, and handy access to the town give. They even supply their own cinematograph shows for the pupils, and attend not only to health and comfort, but to every form of innocent amusement and recreation. It will be remembered that their cadet corps was barely formed when it was hurriedly sent south to compete against the best colleges of Australia, and it came second in that trial of stamina, proficiency, and discipline. In Brisbane and Southern Queensland, next to its scholastic achievements, the college is well known by its cricket and football teams of old and present boys, who sometimes make a clean sweep of the premierships in all grades.

On Rosary Sunday an important ceremony took place at Nudgee College, Brisbane. A large number assembled to do honor to Brother Barrett, who for fifty years labored so nobly for religion and country. The occasion was marked by the laying of the foundation stone by his Grace Archbishop Duhig of a chapel in connection with proposed additions to the college. After performing the ceremony of blessing the foundation stone, his Grace called on the Principal of the college (Brother McGee) to address the gathering. Brother McGee said that the college was founded in 1891, and since that time a sum of over £30,000 had been spent in buildings and equipment, without any appeal to the public of Queensland. A chapel and a science hall and additional dormitory accommodation had for some time been urgently needed, but the financial position of the college did not permit of the extensions being taken in hand. The additions contemplated would cost £12,000, but it was proposed to erect the first storey, to be used as a chapel until the finances justified the completion of the wing. His Grace said that the work performed by the Christian Brothers in the cause of education was in accord with the ideas of the Governor, Sir William Macgregor, who alluded to the schools as a great national asset. His Grace mentioned that he was the first Archbishop in the Commonwealth who had passed through the Christian Brothers' Schools in Australia.

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Palmerston North

(From our own correspondent.)

October 12.

The concert given in the Empire Hall by the members of both branches of the St. Vincent de Paul Society in aid of their stall fund on Wednesday evening, was one of the most successful functions held in the parish for some considerable time. The hall was more than well filled, and all thoroughly enjoyed themselves. The function reflected great credit on the society, who left nothing undone to make it a success. At the close of the concert portion of the programme, opportunity was taken of the occasion to present Rev. Father Doolaghty with a purse of sovereigns on behalf of the parishioners.

Mr. H. J. Oakley, president of the St. Vincent de Paul Society, in making the presentation, spoke in high praise of the valuable services rendered by Father Doolaghty, and referred to the general regret felt on all sides at his departure, and congratulated him on his appointment as administrator of the parish of Marton. Mr. McGrath, a past-president of the H.A.C.B. Society, thanked Father Doolaghty for his many kind actions, and for his zeal for the welfare of the society as chaplain.

Father McManus also made reference to their guest's sterling qualities. He had known him when a boy in the Home Land, and it was a great pleasure to see him again on the speaker's arrival in New Zealand. Sincerity was a strong point with Father Doolaghty, and he wished him every success in his new parish.

The popularity of Father Doolaghty was evidenced by the hearty applause which greeted him on rising to

respond. He thanked those present and the members of the Catholic societies for their generous presentation and kindly expressions. He assured them that when it was intimated to him that he was to come to Palmerston, it gave him great pleasure. He spoke feelingly of having to follow in the footsteps of the late Father Costello, who had endeared himself to all. He wished to particularly place on record his indebtedness to the matrons of the local hospitals, and particularly to the matron and staff of the public hospital. It had been his lot from time to time to be called to this institution, and he had always received a cordial welcome. During his sojourn in Palmerston he had met many friends whom he hoped he would meet again. It was with great regret that he was taking his departure, and not only to his own, but to members of other Churches, he extended his heartfelt thanks for their co-operation and many kindnesses bestowed upon him. He hoped that at no great distant date his many friends would be able to accept his invitation to spend a day with him in Marton.

The following contributed to the concert: Mrs. Broad, Mrs. T. J. Rodgers, Misses Brown and Garner, Messrs. J. Hanley, W. Tabor, and Cooper, the accompaniments being played by Mrs. T. J. Rodgers and Miss Garner. The ladies of the parish supplied the refreshments.

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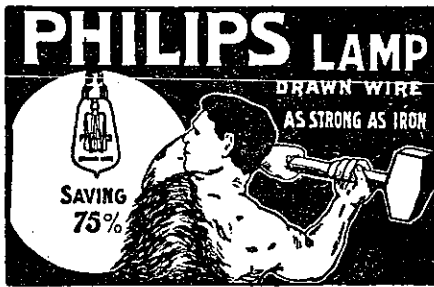
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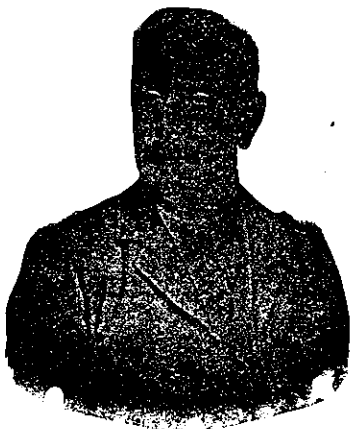
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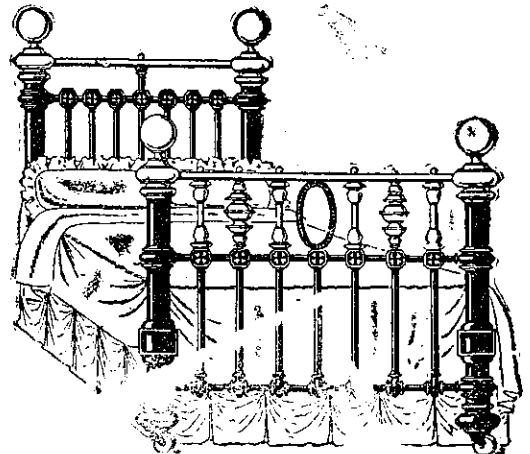
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CANADA

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An important event in the Catholic life of Toronto was the recent dedication of St. Augustine's Seminary, made possible by the munificence of Mr. Eugene O'Keeffe. Mr. O'Keeffe gave £80,000 to buy the land and to erect the buildings. They cost £10,000 over and above that; and Archbishop McNeil, at the banquet following the dedication, announced that the generous founder had agreed to furnish that sum also.

IMMODEST TENDENCY OF MODERN DRESS.

Archbishop Bruchesi took up recently the question of the immodest tendency of modern dress. Speaking to a great congregation of women at Notre Dame Cathedral, Montreal, his Grace asked their aid in suppressing the outrageously immodest styles of female dress recently introduced, and which were undoing Christian modesty, defeating religion, and killing all virtue. The Archbishop continued: 'Are modesty, innocence, and purity to be banished from our families? It is especially the duty of mothers and elder sisters to inculcate a high degree of modesty in their young daughters and sisters. If you women unite against this innovation you will have a salutary influence. Condemn it in your family. You have friends; condemn it in your circle. Be apostles of modesty, innocence, and decent dress. Let woman's glory be her modesty, purity, and refinement. If you will help me in this crusade God will bless you.'

FRANCE

FALSE THEORIES OF A NEW PHILOSOPHY.

A new episode has arisen in relation to Modernism (says the *Universe*). The Holy Father, through Cardinal Merry del Val, has written to Monsignor Farges, who is the author of a pamphlet combating M. Henri Bergson's *Creative Evolution*, a work which is taken by some as marking a reaction against scientific materialism. This new philosophy, however, has drawn forth the warning voice of Pius X. Cardinal Merry del Val writes:—'In the presence of the false theories of this new philosophy that must strike at the great principles, the truth acquired by traditional philosophy, it is necessary to raise an authoritative voice to unmask and confute this error, to combat this poison of philosophic modernism, the more fatal and noxious because it is veiled, subtle, and seductive. And this you have accomplished with the competence that is recognised by all in a work of calm criticism, impartial and objective. The Holy Father rejoices with you in this because you have added to the series of your philosophical works a work which is destined to be of benefit to the souls of the young especially, preserving them from the harm caused by these erroneous doctrines, and leading them back to the truth, directing them towards the safe light of traditional philosophy.' M. Bergson replied defending his philosophy, asserting that it does not touch the problem of the existence of God. He proposes to further defend his position in a series of lectures during the coming winter at the College of France.

THE NATIONAL PILGRIMAGE TO LOURDES.

As is now usual (writes the Paris correspondent of the *Irish Catholic*), the great National Pilgrimage to Lourdes was concluded by a touching religious ceremony held on Wednesday evening, August 27, in the parish church of Notre Dame des Victoires. The sacred edifice was too small to hold all those who wished to participate in the celebration. When the Very Rev. Father Bailly ascended the pulpit steps he soon captivated the attention of the great congregation. He spoke of the cures which had been operated during the pilgrimage, but took care not to describe them as miracles, out of respect for the authority of the Church, which alone can pronounce definitely on that point.

The number of children who took part in the pilgrimage this year and the number of them who were healed was much larger than on any previous occasion. One of them, a boy of ten years of age, suffering from complete paralysis, telegraphed to his mother: 'Needless to send carriage to station. I can run like a hare.' Among the other children cured was a boy suffering from tuberculosis, and another whose running sores were completely healed. The complete cure of Made-moiselle Papuignon, 33 years of age, living at 62 Boulevard Montparnasse, Paris, produced an unexpected effect. Her condition when she left Paris was so bad that her doctor did not expect she would ever reach Lourdes alive, much less that she would return home cured. The miracle was wrought, like so many others this year, during the passage of the Blessed Sacrament. When she rose up all marvelled and sang thanksgivings. Dr. Lesage, her doctor, being informed by telegraph of the cure, at once took the express for Lourdes, and on seeing his former patient completely cured, he said not a word, but left the room and walked straight to the Grotto to pray. Father Bailly mentioned these cures and many others of both men and women.

THE CAUSE OF BEATIFICATION.

Reports which have reached Rome state that the decree of the Sacred Congregation of Rites regarding the introduction of the Cause of Sister Mary Bernard, of the Sisters of Charity and of Christian Instruction of Nevers (Bernadette Soubirous) has been approved of by the Holy Father, and has been received with enthusiastic pleasure by Catholics in every country. The decree refers to the trials to which the girl was subjected by both the civil and ecclesiastical authorities, in furtherance of their duty to ascertain the exact truth, and it bears testimony to the unvarying consistency of her statements, which were never tinged with the remotest semblance of falsehood. Owing to the great influx of visitors to Lourdes, all of whom wished to interrogate the child, she was, by the advice of the parish priest, sent to the school of the Sisters of Charity at Nevers as an intern pupil in 1858. In this same convent she was received as a novice in 1866, taking the name of Sister Mary Bernard. From this date until her death in 1879 the venerable servant of God lived and labored as a saint, giving a wonderful example of virtue. The Pontent of Beatification and Sanctification of the Cause was his Eminence Cardinal Vives y Tuto, but owing to his ill-health, his place has been taken by Cardinal Ferrata. Monsignor Schoepfer, Bishop of Tarbes and Lourdes, has written to the Holy Father expressing his joy and gratitude for the introduction of the Cause.

UNITED STATES

AN INTERESTING CELEBRATION.

From all parts of the New England States of America prelates, priests, and laymen assembled in great numbers recently to celebrate the 300th anniversary of the first Mass in the State of Maine, which was opened by a Jesuit missionary for the French colonists and Indians. The celebration was both civic and religious. Five New England Bishops were present, together with his Excellency the Most Rev. John Bonzano, D.D., the Apostolic delegate, who was specially designated as the representative of Pope Pius X. on that occasion. These distinguished visitors were entertained at the summer home of General Edward De V. Morrell, of Philadelphia, who gave a dinner in their honor. A convent, given to the diocese of Portland by Mr. and Mrs. Morrell in honor of the tercentenary, was opened in July by three Sisters of Mercy from Portland.

PROPOSED CATHOLIC CONGRESS.

The Catholics of San Francisco are planning a Catholic week during the International Exposition to be held in their city in 1915. At present their purpose is to begin the week on Sunday, June 6, 1915. It is proposed to hold a great congress at which eminent members of the clergy and laity will make addresses.

GOITRE

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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We would be just the same ourselves if we were girls.

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GOOD NEWS FOR SMOKERS



THE "EASY," 6/6 EACH.



THE "SIMPLEX," 6/- EACH.

We have just landed a large shipment of the famous "L. & Co." Pipes, in Vulcanite and Amber Mouthpieces, From 3/6 to 12/6.

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Our Great Winter Fair of up-to-date Men's Wear Now Pceeding

BOYS' and YOUTHS' WARM TWEED OVERCOATS Sale Price, 10s. 6d, 12s. 6d 14s 6d

Balance of our MEN'S HEAVY TWEED OVERCOATS, to clear at 20s.

MEN'S ALL-WOOL SADDLE TWEED TROUSERS. Sale Price, 8s. 11d.

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MEN'S UNION SHIRTS—Smart Pattern (Bands) 3s. 3d.

BOYS' & YOUTHS' WOOL & COTTON SHIRTS (Bands). Sale Price, 1s. 11d., 2s. 6d.

MEN'S PYJAMAS—well made—3s 9d,

BOYS' PYJAMAS—Sale Price, 3s. 3d.

BRYANT & CO., LTD. Clothiers, Outfitters, Grocers, Wine and! Spirit Merchants, HASTINGS ST. NAPIER

Domestic

BY MAUREEN.

Rhubarb Turnovers.

Make some pastry, roll it out and cut into rounds about 8in across. Put on each some sweetened rhubarb, moisten the edges and turn them over until they overlap in the centre. Brush them over with white of egg, sprinkle with castor sugar, and bake on well-greased tins in a quick oven for about 10 minutes.

Fruit Juice Pudding.

Take the juice of one quart of any fruit; put into a saucepan and heat. Mix one cupful of sugar and two heaping table-spoonfuls of cornflour, wet in a little cold water, thoroughly and gradually pour into the hot fruit juice. Stir briskly and cook five minutes. Pour into moulds and serve cold with rich cream and sugar.

Muttonettes.

Purchase mutton cut from the leg in slices about half an inch thick. On each side lay a large table-spoonful of stuffing, made with breadcrumbs, a beaten egg, butter, salt, pepper, sage, and summer savory. Roll up the slices, pinning with small wooden tooth-picks, to keep the dressing in. Put a little butter and water in a baking-pan with the mutton and cook in hot oven three-quarters of an hour. Baste often, and when done thicken the gravy, pour over the meat, garnish with parsley, and serve on hot dish.

To Cleanse a Thermos Flask.

When cleansing a thermos flask, pay particular attention to the metal rim just above the bottle neck, and keep it quite free from any liquid animal or vegetable food. The grooves in the cup and ridges on the outside of the neck should be free of stain; indeed, the cup must always be thoroughly sterilised as soon as possible after use and kept quite bright. Well swirl out the flask with hot soda water with many rinsings until all trace of soda and mustiness has gone. Dry and stand it aside uncorked in the sweet air. Well scald the cork and with the cup stand near by the flask until wanted. But before being put into use a flush out with clean water will be necessary to get rid of any dust that may have gathered while it has stood aside. Liquids should be well below the boiling point before being poured into a flask. Any one of the metal polishes sold will do for brightening up the metal exterior.

Household Hints.

Before washing lace collars, baste them closely on a piece of white cloth. They will not be stretched or torn.

Don't use soda for washing china with gilt on it. If you do the gilt will gradually disappear. Use a good yellow soap as a cleansing agent and no harm will be done.

A kitchen remedy for a burn or scald is raw egg white, and an excellent remedy it is, for it makes a sort of varnish which protects the skin from the air and soon causes the stinging and smarting to cease.

To remove the label from a jar or bottle is often rather difficult. This method is always successful: Wet the label thoroughly and then hold it near a fire for a moment. The steam thus generated immediately acts on the paste or gum.

All wearers of serge know that it has one disagreeable quality—it grows shiny with hard wear. Washing, sponging, and pressing fail to remove this shine. Wash or clean the dress or skirt thoroughly, then take a piece of very fine emery-paper and rub the goods lightly. This process lifts the slight nap and the shiny look disappears.

Never let a birdcage hang in a room where the gas is alight, unless it is exceptionally well ventilated. The air near the ceiling is always the most impure at night. Set the cage on the table, or, better still, on the floor (presuming you have no cat), and you will find the bird's health improved.

Science Siftings

By 'VOLT.'

Surgical Operations on Trees.

There is hardly a wood of any size which does not have several of its trees mere shells of bark, the heart of the trunk having been eaten away by the spread of dry rot. Outwardly they appear to be perfectly sound, but sooner or later a higher wind than usual will bring them crashing down, perhaps endangering human life, and almost certainly seriously damaging the sound trees by which they are surrounded. Now, however, a method has been discovered of preventing the spread of the dry rot fungi, and by it an affected tree may be rendered once more sound and healthy. The procedure is almost exactly similar to that followed by dentists in the case of a decaying tooth. First the decayed wood is carefully removed, and the resulting cavity entirely cleared of all foreign substances. The holes which have to be gouged out are bacteriologically cleansed by corrosive sublimate, and the walls of the cavity water-proofed to protect the wood. If necessary, the cavity is braced with steel ribs or truss rods. The hole is now ready for filling in, and it is plastered up with cement, care being taken that the filling is kept under the edge of the bark at every point, so as to allow the bark to heal over the cement. When this last stage has been accomplished the tree is as sound and healthy as ever, and shows no sign of the treatment to which it has been subjected.

People to the Square Mile.

The statistical abstract for 1900 to 1910-11 contains the latest available figures respecting the populations of Europe. Apart from the small areas of the Hanse Towns, whose figure is 3825, the densest population recorded is that of Saxony, which has 830 persons to the square mile. Similar figures for other countries are: Belgium, 652; the Netherlands, 465; United Kingdom, 372; Japan, 335; Italy, 313; Germany, 311; Austria, 246; Switzerland, 235; France, 191; Russia in Europe, 55; Norway, 19; Egypt proper, 939. Oversea possessions of United Kingdom, 33; of Germany, 14; of the Netherlands, 48; of Japan, 118; of the United States, 31. The highest national birth rates in Europe, apparently, are recorded in the Balkan peninsula and Russia—namely, per 1000: Russia, 46.8; Roumania, 43; Bulgaria, 40.3; Servia, 39; Hungary, 34.8. France has the least birth rate—namely, 10.7. Roumania's death rate was 25.7, while the healthiest three countries are those of Scandinavia: Norway, 13.2; Denmark, 13.4; Sweden, 13.8. The largest towns outside the British Empire are, inhabitants: New York, 4,767,000; Paris, 2,888,000; Tokyo, 2,186,000; Chicago, 2,185,000; Berlin, 2,071,000; Vienna, 2,031,000; St. Petersburg, 1,907,708; Philadelphia, 1,549,000.

Striking Facts About the Soil.

How far does the heat of the full summer's sun penetrate into the ground? Probably not one person in ten will give an answer that is even approximately correct. Their replies generally vary from one inch to many hundreds of feet. Actually the distance is about 3 feet. Beyond this depth the temperature of the soil does not vary appreciably from hour to hour, let the midday be ever so hot and the midnight ever so cold. At this depth the mean temperature in the summer is about 58 deg. Fahr., and in the winter about 36 deg. Fahr. And the annual difference? That is to say, the depth at which there is some difference between the summer temperature and that of the winter? Well, at a depth of 60ft it is impossible to measure any change due to the changing seasons overhead. Go down only 40ft and it is minute—barely measureable. But at 25ft to 30ft it is quite a definite amount. The surface heat takes a long while to penetrate downwards. In fact, curiously enough, the change in temperature of the ground takes just over six months to reach the end of its 25ft journey. Thus we are faced with the phenomenon of midsummer upon the surface occurring at the same time as midwinter 25ft to 30ft down, and vice versa.

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Thanks to a little foresight we are in the fortunate position of having opened our complete shipment of new Straws and Panamas. The qualities are absolutely the best we have ever offered, and the colors are clean and bright.

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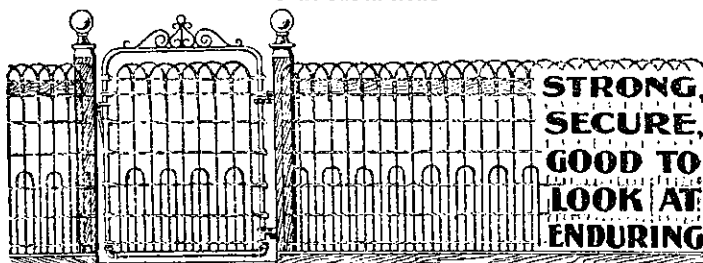
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On the Land

GENERAL.

It costs £1000 per annum to keep the 21 horses used in the Pahiatua County teams.

The entries for the Hawke's Bay jubilee show a total of 2210, the largest in the history of the society.

The Ashburton County Council has paid out the sum of £800 during the past six months for heads of small birds, including the cost of poisoned grain.

Land has been changing hands in the Rangitikei district at very satisfactory prices of late, and several improved farms have been disposed of at prices ranging from £25 to £32 per acre:

Two lambs to one ewe are numerous, and three are not unfrequent, but five is surely phenomenal (says the *Christchurch Press*). Mr. August Myers, of West Oxford, has a ewe which gave birth to five lambs, four of which are alive and doing well.

'The Holstein breed of cows,' remarked a speaker at the meeting of the Eketahuna Cow-testing Association, 'are receding from popular favor with a great rush.' The speaker qualified this assertion by stating that the breed only thrived on rich pasture land, and that three Jerseys or Ayrshires could do well on land that would not keep two Holsteins.

This season a largely-increased area has been put under cultivation for potato-growing, the output of which is recorded at Pukekohe railway station (says the *Wanganui Chronicle*). It is estimated that altogether there are some 2000 acres under the crop which has made Pukekohe famous. Averaging the yield of six tons to the acre, it looks as if some 12,000 tons of potatoes will be grown in the Pukekohe district this season.

The future of many a promising cow has been ruined by improper milking soon after calving. The dairy cow has been abnormally developed to produce large quantities of milk; consequently certain of her organs, such as the mammary glands, have become greatly enlarged and weakened just before and after calving, due probably to the secreting of large quantities of milk. The art or science, whichever we may call it, of milking can only be attained by those who are willing to make a study of each individual cow, of her disposition, dairy temperament, and physical condition.

At the Addington live stock market last week there were rather larger yardings of stock, especially of sheep, than the previous week, and a good attendance. The demand for beef was not quite so keen, but prices showed little change. Store sheep were in brisk demand, and fat lambs sold better than last sale, as there was a much smaller yarding. Fat sheep were weaker towards the end of the sale. Heavy fat pigs were easier, but porkers sold up to last week's high rates. Hoggets made from 14s 6d to 18s 6d; ewe hoggets, to 20s; ewes and lambs (all counted), 11s 1d to 13s; shorn wethers, 16s 1d. Fat lambs: Best lambs made 18s to 22s 3d; lighter, 14s to 17s 6d. Fat sheep: Extra prime woolly wethers made to 31s 3d; prime, 25s 6d to 29s; others, 22s to 25s; shorn wethers, 18s 9d to 22s 6d; prime woolly ewes, 17s to 28s 6d; shorn ewes, 16s to 19s 11d; woolly hoggets, 21s to 22s; woolly merino wethers, 18s 2d to 22s 9d. Fat cattle: Steers made £8 5s to £11 10s; extra, to £17 15s; heifers, £7 5s to £11 12s 6d; cows, £6 5s to £10; extra, to £13 17s 6d. Fat pigs: Choppers made £3 10s to £6 13s 6d; heavy baconers, £3 10s to £4; lighter, £2 18s to £3 8s. These prices are equal to 6d to 6½d per lb. Heavy porkers made 47s to 52s; lighter, 40s to 45s—equivalent to 6¾d to 7d per lb.

There were medium yardings of cattle and pigs at Burnside last week, and a full entry of fat sheep. The fat cattle penned totalled 170, consisting mostly of good quality bullocks and heifers. A feature of the yarding was a consignment of 15 head of magnificent bullocks penned on account of Mr. John Muir, Kaitangata, which averaged £18 10s per head, constituting a

record for Burnside. Bidding at no time during the sale was brisk, and prices may be quoted 10s to 15s per head lower than previous week. Extra bullocks £18 to £21, prime do £12 10s to £13 10s, medium £9 5s to £11. Cows and heifers, prime £12 10s to £13 10s. A full yarding of 3147 fat sheep was penned. Taking the quality on the whole the entry contained a large proportion of nice quality. The demand throughout was good, but at times the sale was inclined to be somewhat erratic. Prices compared with previous week's rates were on a par to perhaps 9d per head lower. Extra wethers, to 35s 9d; prime do, 27s to 30s; medium do, 23s 6d to 25s; light do, 21s to 22s 3d; extra ewes, to 31s 6d; good do, 22s to 24s 6d; medium do, 18s to 20s. Fat Lambs: 47 penned. In consequence of the large yarding prices were lower by 2s per head compared with previous week's rates. Taking the quality on the whole it was good. Pigs: The entry comprised 87 fats and 127 stores. There was a good demand for both bacon pigs and porkers at very satisfactory prices. Suckers, slips and stores had good inquiry, and sold freely at current rates.

COW MANURE.

Experiments that have extended over a long period show that the manure and urine from an average cow weighs about 70lb a day, so that the production for the year would be 12½ tons. If you have a herd of forty, why, that's 510 tons of the best possible manure, isn't it? You would have to pay a lot of money for 500 tons of manure, and yet, perhaps, you are not making proper efforts to save and utilise that for which you do not have to pay. Manure should be collected daily, and either spread on the land or stored in concrete covered-in pits or sheds. The old plan of leaving it in heaps in the yard is a wasteful way and an uncleanly way.

BUTTER IMPORTS.

The imports of butter from Denmark to the British Isles are becoming less and less for the past five years, and last year's supply from that source is 218,000 cwt. below that of 1908. France has not since regained its position of 1909, when its exports to England totalled 400,000 cwt. Last year it sent only 246,000 cwt. across the English channel. France is also retaining its milk at home. Whilst in 1911 it sent 20,000 gallons to England, in 1912 it sent only 7000 gallons. Indeed, the imports into England of milk other than condensed milk from all countries was last year only half that of 1911. There has been an increase, however, in the imports of condensed milk to Great Britain and Ireland of about 70,000 cwt. Half of the supplies of condensed milk come from Holland, and nearly one-third from Switzerland. Norway contributes 10 per cent., and Denmark 5 per cent.

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THE BEST RINGS FOR LOVELY LADIES.

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ENGAGEMENT RINGS.—He has a very large stock to choose from, and the prices are absolutely right. They cannot be beaten anywhere, ranging from 12s 6d to £40.

TO THOSE ABOUT TO BE MARRIED.—Be sure and get one of Baker's Lucky Wedding Rings. He has them from 10s to £3. And don't forget that a Useful present is given with every Wedding Ring purchased.

BAKER Specialises in Rings and gives the Best Possible Value every time.

A **PRIVATE ROOM** is at your disposal to select goods in, and all our ring business we are most careful about and guarantee is treated in the most strictly private and confidential manner.

For Selection and Value come to

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'I'

The person nearly always right
And very seldom in the wrong
Is found 'neath leaden skies and bright,
And 'mid the weak and 'mid the strong.

Of either sex, rude or polite
The person is—all ranks belong—
The person nearly always right
And very seldom in the wrong.

'I' is the name so oft in sight,
Told near and far in prose and song,
Of one who in the dark or light,
Is always foremost in the throng:
The person nearly always right
And very seldom in the wrong.

—Ave Maria.

WHAT A SPANISH LADY BROUGHT TO ENGLAND

When the unfortunate Katharine of Aragon first came to England, she brought with her from Spain an article which was quite unfamiliar to English eyes. This small but necessary article had been manufactured in France, and was sent from that country to Spain as a part of the elegant trousseau prepared for the bride of the King. Walking down one of our busy streets, you might pick up a hundred perhaps, and not a few on any country road. But in the days when Henry VIII. ruled England it was an expensive luxury. And what do you suppose it was? Only a pin!

Previous to that time, the fastenings in general use consisted of clasps, ribbons, strings, loopholes; skewers of bone, silver, gold, brass, or wood, and crudely formed hooks and eyes. But the simple pin, with its solid head and sharp point, was unknown. France claims that all new ideas came into the world through her, however well they may afterward be developed and perfected by other nations. In the evolution of the pin, France deserves the credit. She made the best pins long before they could be made in other countries; and it was a Frenchman, Fournier by name, who went to Nuremberg and taught the wire drawers and makers of that city how to improve their machines and thus draw the wire finer for the manufacture of pins with solid heads. This improvement was a much-needed one; for an act had been passed in England prohibiting the sale of pins unless they had solid or double heads which did not come off. For a long time, then, pins in England belong to the list of imported articles; but in 1626 a manufactory was started in Gloucestershire by a man named John Tilsby, who operated so successfully that he employed as many as fifteen hundred persons.

Pin-making was for a long period a tedious labor, and sixteen individuals were employed in the eighteen processes of the manufacture of a pin. Now machinery has made the operation so simple and so rapid that pins can be bought for a trifle. They are manufactured only in small quantities in France, Germany, and Austria—formerly the great seats of pin factories; while England and America have all the large pin manufactories of the world, and furnish annually hundreds of tons of them to civilised nations.

THREE CHINESE FABLES

Chinese literature, almost unknown to Western peoples, is rich in parables and fables. Dr. W. A. P. Martin in his book, *The Love of Cathay*, gives several which may not be as good as Æsop, but are greatly superior to those of some of his modern imitators.

A tiger who had never seen an ass was terrified at the sound of his voice, and was about to run away, when the donkey turned his heels and prepared to kick.

'If that is your mode of attack,' said the tiger, 'I know how to deal with you.'

In another fable the donkey gets even.

A tiger captured a monkey. The monkey begged to be released on the score of his insignificance, and promised to show the tiger where he might find a more valuable prey. The tiger complied, and the monkey conducted him to a hillside where an ass was feeding—an animal which the tiger had never before seen.

'My good brother,' said the ass to the monkey, 'hitherto you have always brought me two tigers. How is it that you have brought me only one to-day?'

The tiger fled for his life. Thus a ready wit wards off danger.

The principle of the next fable the Chinese always apply to their European instructors in the art of war.

A tiger, finding a cat very prolific in devices for catching game, placed himself under her instruction. At length he was told there was nothing more to be learned.

'Have you taught me all your tricks?'

'Yes,' replied the cat.

'Then,' said the tiger, 'you are of no further use, and so I shall eat you.'

The cat, however, sprang lightly into the branches of a tree and smiled at the tiger's disappointment. She had not taught the tiger all her tricks.

A CUSTOM OF OLDEN TIMES

The origin of the phrase 'he can't hold a candle' to another, doubtless comes from the fact that it was the custom, in olden times, before the small light-stand had been devised, to have a servant hold a light by his master's bed in order that he might 'read himself to sleep.'

One can hardly understand in these days of electric light how the employer could gain much pleasure in this manner, but there is everything in habit.

THE KING AND THE SPIDER

The Scottish people tell how the courage and hope of King Bruce were revived by the example of a spider. He had lost many battles and was discouraged. Sad and almost desperate, he went to a quiet room in his castle to ponder over the situation. As he meditated he observed a spider hanging from the ceiling by a single filament, and began to watch its struggles to rise. Again and again it attempted to mount by the slender cord, and every time it failed. The King continued to watch, and the spider to slip back. An hour passed, then the little insect finally succeeded and reached the ceiling.

Here was a lesson for the King. 'Shall I,' he said, 'be discouraged by a few failures, when this little crawling thing was not daunted by many? I will try once more.' So he made a great rally against his foes, routed them, and has handed down to us the saying, 'If at first you don't succeed, try again.'

THE POET'S ANSWER

Thomas Moore, the poet, was the son of a Dublin grocer. Without the slightest 'pushing' on his part, his genius and the unaffected charm of his manner made a host of friends for him in the highest circles of English society.

When he was at the very height of his fame, when all London went mad over his ballads, and his personality, an envious snob undertook to humiliate him one evening at a banquet. After a brilliant repartee of Moore's had been applauded by the diners, the cad, fixing his monocle in his eye, leaned across the table and drawled impertinently, in a voice meant to 'carry' his meaning well around the table: 'Pray, sir, was not your father a grossah?'

Moore smilingly responded: 'Ay, sir, my father was a grocer.'

'Then, pray, why deed he noat make a grossah of you?'

Still smiling, Moore counter-queried: 'Was not your father a gentleman, sir?'

'O caose, my fattah was a gentleman.'

'Then why,' demanded Moore, blandly, 'pray, why did he not make a gentleman of you?'

A DIFFICULT QUESTION

She was hurriedly adjusting her veil, and had but a few moments in which to catch her car.

'Oh, dear,' she murmured, 'I can't find a pin anywhere; I wonder where all the pins go to, anyway?'

'That's a difficult question to answer,' replied her practical husband, who was standing close by, 'because they are always pointed in one direction and headed in another.'

DIFFICULT TO PRONOUNCE

'How do you pronounce "pneumonia"?' asked the French boy, who had come to England to learn the language.

His only chum told him.

'That's odd,' replied the young Gaul. 'It says in this story I am reading that the doctor pronounced it fatal.'

AN ARMFUL

Judge Parry tells some county court stories in *London Opinion*. Here is one: I mind well a butcher who startled the court with a metaphor. The battle waged over the body of a sow purchased at a market meeting where she was not present. Her weight as stated by the farmer to the butcher was 35 stone; her weight as delivered by same to same was nearer 60 stone.

Warned by a solemn-faced advocate to speak up and turn to his Honor, the butcher leaned across the front of the witness-box to the bench and said with warmth:

'I'll leave it to your Honor or any other man. Supposing you, your Honor, were to meet a friend at the market, and he was to tell you that he had a sow up at his farm that would just suit you, and weighed about 35 stone, and it comes up to your door, and you goes out to look at it, and you see the sow weighs 60 stone. Well, what would you do?' he asked in a tone of triumph.

For the life of me I had not the least idea what agricultural etiquette required of me on such occasions, so I told him to continue.

'What would you do?' he shouted, thumping the witness-box, 'Why, of course, you'd refuse to embrace it at all.'

THE ONLY ONE LEFT

It is said of Paderewski that just before one of his recitals in Boston he was accosted by an old lady in the entrance-hall, who said to him: 'Oh, Mr. Paderewski, I am so glad to see you! I have tried in vain to purchase a ticket. Have you a seat you could let me have?'

'Madam,' said the great pianist, 'there is but one seat at my disposal, and that you are welcome to if you think fit to take it.'

'Yes, yes, and a thousand thanks! Where is it?' was the excited reply.

'At the piano!' replied Paderewski.

THE GODDESS OF WISDOM

When entertaining some school children at her country house a certain famous spinster took them round the rooms and pointed out the beautiful things in them.

'This,' she said, indicating a statue, 'is Minerva.'

'Was Minerva married?' asked one of the little girls.

'No, my child,' said the spinster, with a smile; 'Minerva was the Goddess of Wisdom.'

FAMILY FUN

TRICKS AND ILLUSIONS.

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

The Great Oriental Ball Trick.—Procure three balls of wood, each having a hole drilled completely through it, the size of an ordinary lead pencil. Procure also two pieces of tape each ten feet long. Double each piece exactly in half, so that it becomes only five feet long. Insert the folded end of one of the tapes into the hole of one of the balls; pull it through about an inch; then open the double tape, which of course becomes a loop. Into this loop insert about an inch of the folded end of the other piece of tape. Then carefully draw the first tape into the ball, and it will be found that the joint of the two tapes in the ball is not only firm but completely hidden. Then thread the other ends of one tape into one of the other balls, and slide this ball along the tape until it reaches the first ball. Do the same with the other ball on the other tape. Thus all the balls will be threaded on the tape, the centre ball containing the tape connections. All this is prepared beforehand. When the trick is performed show the three balls on the tapes, and ask two persons to hold the ends of the tapes, allowing the balls to swing loosely in the centre. Show that there is no deception by sliding the two balls to and fro upon the tape. To make the trick appear more wonderful (but really to enable you to accomplish the trick) ask each person to drop one end of the double tape which he is holding. The performer then proceeds to tie the balls on. Make a single tie of the two lengths, and give each person an end to hold again, but not the end which he held before. Now request the assistant to pull sharply and as the tapes become strained, strike two or three smart blows with a stick, or wand, upon the balls, and they will fall to the ground, while to the astonishment of everyone the tapes remain unbroken. The tapes used should be about threequarters of an inch wide. This trick will earn for the performer no little praise. It has been included in the programmes of some of our greatest magicians.

The Changing Liquids.—There is no better trick known to the magical fraternity than the trick I am about to explain. The cost of the chemicals is trifling when one considers the great effect the trick has. In a jug containing water pour a third of a wineglass of sulphuric acid (oil of vitriol) and the same measure of 'steel drops.' The water appears almost colorless, provided the steel drops are not too strong. Prepare fifteen tumblers, arranged in five rows of three each, as follows: Into each of the first three, which we will call set A, pour a single drop of a strong solution of sulphocyanide of potassium: into each of another set of three glasses, which we will style set B, three or more drops of the same solution. Into three more glasses marked C, three drops of strong Goulard water. Into each of three marked D, three drops of a strong solution of ferrocyanide of potassium; into each of three glasses marked E, put some powdered crystals of bicarbonate of potash. First show that the water you pour out of the jug into the bottle is water by pouring some into an unprepared glass. Then on filling the first three glasses, set A, the appearance of sherry wine is simulated. The water poured into set B changes to port wine color, into C to milk, D into blue ink, E champagne. The chemistry of the matter need not be gone into here.

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