

MISSING

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- October 21, Sunday.—Twentieth Sunday after Pentecost. The purity of the Blessed Virgin Mary.
- " 22, Monday.—SS. Cyril and Methodius, Bishops and Confessors.
- " 23, Tuesday.—The Most Holy Redeemer.
- " 24, Wednesday.—St. Raphael, Archangel.
- " 25, Thursday.—St. Boniface I., Pope and Confessor.
- " 26, Friday.—St. Evaristus, Pope and Martyr.
- " 27, Saturday.—St. Ubalduis, Bishop and Confessor.

Feast of Our Most Holy Redeemer.

This day is set apart by the Church to praise and glorify God for the great mystery of our Redemption, and to honor the person of His Son, Who by becoming man and dying on the Cross for us, has freed us from the slavery of satan, and restored to us our heavenly inheritance.

St. Raphael, Archangel.

St. Raphael is one of the seven Archangels who, according to the Bible, are before the throne of God. Raphael was the protector and guide of Tobias and advised him to marry Sara.

St. Boniface, I., Pope and Confessor.

St. Boniface I. was Pope from 418 to 422. Though a lover of peace, he strenuously maintained the rights of the Holy See against the ambitious encroachments of the Patriarch of Constantinople.

St. Evaristus, Pope and Martyr.

The death of St. Evaristus took place in 112. He is honored in the calendar with the title of martyr, but little is known of the events of his life or of his sufferings for the faith.

GRAINS OF GOLD.

THE SIMPLE LIFE—A PRAYER

Give me, O Lord of life and light
A clear unclouded mind,
A feeling heart that loves the right,
And gentle words and kind.
I ask not fortune, fame or rank,
Not length of days my plea;
But let each flying moment find
Me nearer Lord, to Thee.
I fain would love Thee, better, Lord,
And ever do Thy will;
Help me to Thee and all the world
My duty to fulfil.
Free Thou my life from stain of sin,
From envy, malice, hate,
From every evil wish or thought
However small or great.
And when the sands of time are run,
My task on earth complete,
Receive me to Thyself above,
To worship at Thy feet.

In this world, one must be a little too kind to be kind enough.

He will never accomplish anything who dreams of what he will do instead of showing what he can do.

Whatever you do, do not judge people hastily; try and judge them as you would wish them to judge you.

The simple question is, whatever a man's rank in life may be, does he in that rank perform the work that God has given him to do?

To everyone there comes in life a great turning-point for good or evil, and this is generally brought about by some crushing sorrow.

The life of duty, not the life of mere ease or mere pleasure—that is the kind of life which makes the great man, as it makes the great nation.

The good, the true, the beautiful in lives never die. Like the spirits of great men these qualities float down the ages thrilling other hearts, animating other souls, ennobling lives, inspiring generations yet unborn to noble actions.

The Storyteller

THE SPOT OF DREAMS

Joy and trepidation were upon the school of Conrad the painter, in the old city by the Rhine. His pupils were to furnish designs for one of the cathedral windows—an honor above words, where only artists of note competed—and it was clearly stated that the cartoon accepted must equal theirs in beauty and dignity. High ran the fire of emulation, and hot and long were the discussions at night in the inns where the apprentice painters congregated.

Conrad numbered among his scholars almost all the art-promise of the country, and now Julius, now Otto, now Albert was the name applauded. Had you asked Conrad himself, he would have told you, with clear eyes that had no guile in them, that he hoped the boy Hans would get the window; adding, with religious discretion, that the prize must, however, go always to the best. Among the fellow-students there was a doubt whether Hans would compete at all. They were accustomed to look upon him as a child, and a child he certainly was at heart. How could he expect—he was nothing but a dreamer—to measure himself with them, the designers, the anatomists, the profoundly versed in composition? The attempt could only be idle. True, argued another, he would certainly fail; but his love for Holy Mary was likely to lead him to the attempt where she was to be the subject, even if strength to achieve should be wanting.

Hans passed by their open-air tables as they spoke—a rather tall youth, slender, with the soft hair of childhood touching ear and neck under the round brown cap. He smiled, greeting them, but would not sit. Often he had said he did not like their tankards; and they had answered, mocking, he was not past the taste of milk. Better than the platz he loved the long, lone country roads in the twilight, the lines of poplars against the fading rose, the delicate breeze that scarcely spoke. There was, at the edge of the woods, a chapel dedicated to the Queen of Angels, and here he came almost every night, bringing wild flowers in his hands. Then he would lie on his back in the grass outside the sanctuary and wait for the stars to appear. That was Hans' wooing—the Blessed Virgin Mary and God's stars. No wonder Conrad said the lad had the soul of a poet.

Yet Hans made large demands upon his master's patience. He was dreamy, he was unpractical; he had a great way of saying to all demands, 'To-morrow.' That very day he said it again. The designs were coming in fast, and Conrad had turned to the boy sharply and asked for his.

'To-morrow, sir,' stammered the culprit.

'I would swear you have not even begun it!'

'I had not the idea.'

'The idea, you son of mischief, when you have the shape of the window and you know you must fill that simple shape with an Assumption! What more idea would you like to have?'

'I would like much, sir, to have an idea of the Assumption.'

The wizened old teacher lifted his hands in despair. And Hans, much perturbed betook himself to the saying of Hail Marys. It was the only fount of inspiration he had never known to fail.

He was sad as he lay down that night in the grass behind the chapel. But the wild apple boughs swayed gently above him; between them the sister stars pierced the velvet blue, and the crescent moon stole silvery into view at the last glow of the horizon. Ere he knew it, they had lulled him to sleep. And then the boy Hans had an extraordinary dream.

He was lying in the self-same spot, made fresh and beautiful in spring-time, at the self-same gloaming hour; and into that mysterious twilight scene, where the trail of red had been, grew a wondrous clear color like the mist and flame of opal. A woman with a face of joy unspeakable stood in the glory; while, at the edge of the light, angelic forms wheeled round her; from the shadowy meadow ascended incense of countless flowers—Hans had never guessed how the generous spot ran over with them; and the pulses of violets, beating in some rare melody, cadenced a song the sense of which he understood, though it was only the inarticulate throbbing of stringed instruments swelling to one grand choral: 'Assumpta est Maria in cœlum; gaudent angeli, laudantes benedicunt Dominum!'

Hans awakened through excess of happiness, and went stumbling home, half blind, half dazed. The road was intensely still, the heavens powdered with stars. He took a tallow dip and scratched a design—a mere blot with web-like lines. How he hated to do

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it! How impossible it would be for him ever to paint what he had seen! How his hand would de-flower it! But she had given it to him, and so he must do his best.

On the morrow he did not go abroad. All that day, all the next, he worked in his little bare room, scarce taking food, unconscious if there was still any material world around him. All he knew was that he had seen in sleep, smiling upon him, a face he could wait for until he should be dead. Strange perfumes crossed the air as he labored—the flowers, he thought, of that wondrous meadow. He smiled pityingly at the pot of geraniums, the pot of basil on his window sill. The old woman with whom the student lodged wondered what strange thing the boy was trying to sing over his drawing in that close-shut room. But he traced a scroll at the base and wrote, feeling some agony of denudation in the words, 'Assumpta est.' He threw down the pencil when he came to her name.

The design was placed upon Conrad's easel the third day. The old man drew his breath sharply when he saw it, and looked about for the boy; but Hans had fled. Days elapsed before he returned; and then it seemed to the master he was sad, but neither spoke of the cartoon. A week later one of the judges, meeting the painter on the street, congratulated him warmly.

Conrad's gladness had been ready long before, and now beamed out of him.

'Ah! My Hans?' he chuckled.

'Nay, good master; Ludwig has it.'

'Ludwig? Gott in himmel! You have given it to Ludwig?'

'It was closely contested. But we do not like the yellow tone of Hans'; it admits too much light, and ignores some of the main laws of glaziery. The whole figure would have to be rehandled.'

Conrad's head fell. He had not thought of the leading himself. He could well see how the lad would overlook it. And Ludwig had got the window. Loyal-ly the old man tried to be glad, to be impar-tial, but the angry tears stung his eyes; for he knew what quality of vision was in the design of Hans the dreamer, and Ludwig's natural tendency was toward the painting of hams and melons. Ludwig's cartoon was very careful, even elaborate. From life, with much correctness, he had drawn Katrina, the innkeeper's daughter, in a blue dress, and with her plump chin upturned. It was well composed and true to nature. Conrad had seen Madonnas done like this before. But even that color-feat of the boy Hans' painting, in the sweat of his brow, the mist and fire of the opal for St. Mary's glory—even that had told against him. It admitted too much light.

Conrad called the lad to him softly and told him as one tells of a death. He got no answer, and asked Hans what he thought.

'Think, sir? I think it very natural. The work in it is execrable. But I did my best.'

And with that he went back to paint in the background of Conrad's 'Holy Family.' Full soon he heard that the prize had gone to Ludwig and his stout wench in the fairing robe. It did not affect him very much; his whole soul had craved a share of work and glory in that stupendous Gothic structure he called in heart's heart the 'spot of dreams'; but, since that was denied him, he did not care who was preferred. The sorrow that went deepest with him—and it did go to the core and the marrow—was that his Lady had refused his service. If she had had any pleasure in him she would have let him work for her. He had thought that she indeed had helped him in his trouble; but, if she forsook him now, then he had been in error from the first.

Lonely the boy wandered out to the Chapel of Angels, but he found no solace. His Lady and Mis-tress had repulsed his love. He came in the moon-light to the minster, where day by day mallet and chisel rang, and joyous workmen crowded the scaffold-ings stark in the blue. The flying arches sprang up-ward; everywhere the carven stone blossomed into flower and figure; and here, in the nether shadow, stood he, Hans, who was an orphan, whom God had made an artist, but who never would have a share in that. 'Perhaps,' he said to himself—'perhaps I am not worthy to work for her.' And so he went home, with his head low and his face white with pain in the moonlight. After that the old town and the school of Conrad saw the lad no more.

Loud was the laughter when it was found that this child of dreams could be smitten with a jealousy of success so intolerable and unforgiving that it drove him from friends and land. Conrad, who best knew the boy's sensitiveness, could but agree that disappoint-ment and humiliation had proved too much for him. At heart he did not wonder that Hans would not en-

sure the seeing of Ludwig's subject preferred. It was gall to his own soul. But the years passed, and no tidings came from the wanderer.

Hans himself travelled on foot to the Netherlands and France and Italy, studying everywhere as he went. Once, and again he found a patron. Twice he set forth as a pilgrim to the holy spots of Palestine, and at length, having won fame in the art-loving communes of Italy, he decided that this should be his home. From Bergamo a letter went to Conrad the painter; it brought no answer, and the writer realised it must be too late. Then he turned back resolutely to the painting of Maonnas. By these Giovanni d'Alemagna had his greatest fame; though he was also an architect of no mean acquirements, and his designs were frequently prized above those of native draughtsmen.

So his skill grew and grew; and to everything he touched a peculiar grace of inimitable beauty was imparted. His was the artistry of the soul and eye and hand. And he had grown bluff and jovial. But there was one subject he could not speak of, and that was his boyhood's 'spot of dreams.' Sometimes he would close his eyes and think about it. He had built cathedrals himself since that; but there was one from which, as a lad, he had been excluded, and the old wound would not heal. Travellers occasionally brought him, in scraps, tales of the solemnity and magnificence of that place.

One day the ineradicable desire of land and tongue, the passion of home-sickness often stifled, laid its spell so potently upon the aged painter he undertook the long, difficult journey for the first time. He could remember, as he passed them smiling, the clear river, the meadows breaking into strata of blue blossoms or whitening with lilies of the valley. He could smile at the recollection of the boy Hans, so simple, so deadly in earnest, so tragic-full of childish and unchildish sorrows. There was the window in the gray, gabled street—no more geraniums or basil at the sill, but still the window of that most foolish, perhaps loy-able boy. There, shrunken surely and weather-stained, the house where Conrad the painter had lived and held his school.

And then the old man Giovanni d'Alemagna—old as Conrad himself by this time—picked out of his mem-ory the old way to the minster. Miles away he had seen it; an arrow of gold first, a steeple above the haze; next a toy carving, gem-like upon the city. Then at the walls he lost it. And here he was at the door! His breast tightened in the grip of that old, old pain, smoothed almost into silence. The moon-light seemed to have come back over buttress and scaffoldings. Strange how this caught his breath! Strange how beneath the noble arch his limbs seemed to weaken!

A canon hastening to Office paused in the portal. 'You are weary, sir. Come within and be seated.'

'Not weary. This spot, not seen since childhood, moves me.'

'Ah, no wonder! Was it completed—the carvings, the stained glass?'

'Almost completed. I mind me, when I left the city, the scholars of Conrad were making a design.'

'For a window? You are keen of memory, sir. It is sixty years, if I err not.'

'They pass quickly. Ludwig of Bremen—is his win-dow set?'

'Long since—though, indeed, not Ludwig's. His was so badly injured in the firing it went perforce to the ash-heap. And, as the poor youth died soon after, Conrad pressed forward another design. There was some trouble about it at the time. I do not quite recall the circumstances. The Conrad school were a turbulent element, but Conrad put it to them by vote. It is a very beautiful window, whoever may have been the author.'

A bell hastened the speaker toward the inner shadow, and the traveller turned away. He had a dread and a fear to enter. To-morrow, perhaps, but not to-night—not with the old regret so acute and so bitter on him. So not even Ludwig had got it! Poor Ludwig, dead at twenty! Katrina must have married someone else. How idly he, Hans, could wonder about it! How dispassionately! Much of the sharpness of life must have lost its edge. And Conrad had proposed a new cartoon! Whose? The old man's artistic honesty was above false dealing or favor-ritism. The scholar he commended would be his best. There was Otto, whose coloring was so lumi-nous; and Adolf, who drew so very well. Were they dead, too? How old he must be himself, if, of the canon's predecessors, it was the grandsire, knew the Conrad school!

The painter slept that night at a hostelry where the old names evoked no memories; but French mer-chants with gold-ware made the house noisy.

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The Angelus chimes, winging like startled birds from the cathedral tower, wakened the pilgrim at first blush of morning. He rose more feeble than of wont, aged perhaps with half a century of changes weighting his mind. He would go now, in the dawn of the new day, fresh from slumber, and enter bravely. Was he so sensitive still?

It caught his breath, this silence, so vast and solemn, where in the cool hollows had echoed hammering and the voices of masons. Yet how his soul soared and expanded, to embrace at a glance the whole wide genius of the spot! Long he paused before he could advance one step. The color was toned already to a beginning of sober richness. A new decoration, of which he had never thought, was added in sculptured tombs. Here, Herman, the Bishop who confirmed him. There, the great lady whose charities had been a byword. Yonder, the Count Palatine, the most warlike man of his day. Were they all dead? The whole life of the splendid, populous city lying in the aisles now, or low before the altar, with its effigied features worn by strangers' feet!

Tremulous and stunned, the old man staggered forward. Why was he left? His course must be long finished, if they had all completed theirs. Suddenly the organ pealed forth in thunder and gigantic flutings, swelled to an anthem, glad, triumphant. The music lifted him, bore him forward; his heart beat faster. Life must still be worth living, for he still answered to the song of hope.

Then Giovanni d'Almagna paused, incredulous. Nothing had prepared him for this. The stained glass in the aisles was rich, subdued, tempering the outer brilliance; but in the eastern apse shone out a window that was a flame. The opal shafts of sunrise volleyed through it—a great golden window stemming the flood of dawn behind it; and in the midst of it Mary Virgin, ascending heavenward. She was so beautiful, Hans, who had made her, could recognise his dream.—'Ave Maria.'

NAPOLEON AND LUCIAN

If you accompany me through the tortuous streets of Milan, we will tarry a moment or so opposite its miraculous Cathedral; but as we shall in a short time return to examine it minutely, let me invite you to turn with me to the left, where in a room near by, one of those thrilling scenes which now and then attract public attention is about being enacted.

Let us, then, enter the royal palace, ascend the grand staircase, and cross one of those apartments which have been recently so beautifully decorated by the magic brush of Applan; at another time we will linger before those frescoes representing the four quarters of the globe, and yonder ceiling, upon which are emblazoned the triumphs of Augustus; but just now it is on living, actual realities we should gaze, it is of modern history we are about to write.

Let us gently half open the door of this private apartment, and leave it ajar, that we may be unseen. Admirable! you now see a man, do you not? And you recognise him by the simplicity of his green uniform, his tightly fitting white cashmere pantaloons, and his pliant boots reaching to the knee. Behold that head, modelled as of antique marble; those blue eyes, whose glances penetrate the very future; those compressed lips—what composure!—it is the consciousness of power, the serenity of the lion. When that mouth opens, people listen; when that eye lights up, the plains of Austerlitz emit volcanic flames; when that brow becomes contracted, kings tremble on their very thrones. At this moment this man sways the destinies of one hundred and twenty millions of people; ten nationalities, in as many different languages, sing praises in chorus to his name; for he is greater than Caesar; he is equal to Charlemagne; it is Napoleon—the Great, the thundering Jupiter of France. After a moment's calm expectation, he fixes his eye upon the opening door, which at the further end of the room admits a man dressed in a blue coat, grey pantaloons, below the knee of which rise hussar boots, whose tops are shaped like a heart. In looking at him, a resemblance between him and Napoleon is at once perceptible. Yet he is taller, less corpulent, and perhaps darker. This is Lucian, the true Roman, the republican of other days, the invincible one of the family. These two men, who have not met since the battle of Austerlitz, cast upon each other looks which penetrate their very souls; for Lucian alone possesses the powerful glances of Napoleon. After advancing three steps into the room, he stops. Napoleon walks

towards him, extending his hand. 'My brother,' exclaims Lucian, throwing his arms around Napoleon's neck; 'My brother, how happy I am to see you again.' 'Leave us, gentlemen,' said the Emperor, signifying his desire with a wave of his hand to a group in another part of the room. The three comprising it bow, and retire without a word or even a murmur. Nevertheless, they who thus obey this simple motion are Duric, Eugene and Murat; one a marshal, the other a prince, and the other a king.

'I sent for you, Lucian,' says Napoleon, when he saw they were alone.

'And you see,' replies Lucian, 'that I have hastened to obey you.'

Napoleon knits his brows almost imperceptibly, adding: 'No matter! this is what I desired, for I wish to speak with you.'

'I am listening,' answers Lucian, bowing.

Napoleon takes one of the buttons of Lucian's coat between his fingers and thumb, and fixing his eyes on Lucian, asks of him, 'What are your designs?'

'My designs?' questions Lucian; 'my designs are those of one living in retirement, with the hope of quietly finishing a poem which I have commenced.'

'Yes, yes,' answers Napoleon, ironically. 'I had forgotten—you are the poet of the family; you compose verse, while I win battles and subjugate our enemies. When I'm no more, you will glorify me in song; I shall thus have the advantage over Alexander—I shall have my Homer!'

'Which of us is the happier?' asks Lucian.

'You, certainly you,' replies Napoleon, as with a humorous gesture he lets go the button he has been until now holding; 'for you have not the misfortune of having differences, and perhaps rebels in your family.'

Lucian looks sadly, yet not without perceptible displeasure, at the Emperor, saying, 'Indifferentism! Remember the 18th Brumaire. Rebels! Wherein have you ever known me to evoke rebellion?'

'Lucian, it is rebellion not to assist me; he who is not with me, is against me. Let us see, Lucian. You know that of all my brothers, I love you best. You are the only one among them who can perpetuate what I have begun. Will you renounce the tacit opposition which you have given me? When now, all the powers of Europe are at my feet, would you deem it humiliating in you to bow your head 'mid the flattering cortege which accompanies my triumphs? Will your voice be ever dinging in my ears, "Caesar, forget not you must die!" Come, now, Lucian, come; will you follow me?'

'What means your Majesty?' asks Lucian, casting upon Napoleon a look of defiance.

The Emperor silently walks over to a table standing in the middle of the room, and placing his hand upon the corner of a large map lying thereon, he turns to Lucian, saying, 'I am now at the zenith of my fame, Lucian; I have conquered Europe, and it now but remains for me to deal with it as I desire; I am as victorious as was Alexander, as powerful as Augustus, and as great as was Charlemagne; whatsoever I wish I do, I can accomplish.'

'Very well,' Napoleon now takes the map, and with a gracious yet listless motion unrolls it upon the table, saying, 'Lucian, my brother, choose hereon the kingdom which most pleases you, and I promise you, on my word as an Emperor, the moment you shall have pointed it out to me, it shall be yours.'

'Why this proposition to me, rather than to any one of my brothers?' asks Lucian.

'Because,' answers Napoleon, 'you alone are like me.'

'How can this be, when our principles are not the same?'

'I hoped, Lucian, that you had changed during those four years of our separation.'

'Then, my brother,' replies Lucian, 'you are mistaken. I am the selfsame Lucian you knew me to be in 1799. Never shall I barter my repose of mind and quietude for a throne.'

(To be concluded next week.)

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Current Topics

'Young People's Day'

With many of our separated brethren, last Sunday was 'young people's day'. It is good—so far as it goes. 'The youth of a nation', says Disraeli in his 'Sybil', 'are the trustees of posterity'. We Catholics, who try as best we may to realise the tremendous perils, possibilities, and responsibilities of childhood and youth, have three hundred and sixty-five 'young people's days' in the year. In leap-years we raise the number to three hundred and sixty-six.

The Education Question

We do not commit ourselves to the scheme outlined by our friend, Mr. J. A. Scott, M.A., in the letter which appears on pp. 11-12 of this issue. But we do commend it to our readers as a thoughtful and well-intended effort by a scholarly and observant layman to get the various religious denominations in New Zealand more 'aux prises' with the education difficulty, and to drag the whole question, without needless delay, within the focus of practical politics.

In our issue of July 15, 1898, and on many occasions since then, we urged constant, never-ceasing action to push our claims and to educate public opinion thereon—to spread right views of our demands among non-Catholics, and to get hold of the ear of the electors who are out of range of the Catholic paper and of the voice of the Catholic preacher. In this, as in all educative movements that are to lead prejudice and misconception captive, 'it is dogged as wins'. The path that leads to success is the old plebeian one of rugged, persevering, and organised effort. 'The secret of success', says Disraeli, 'is constancy of purpose'. Constancy in self-sacrifice has dotted our country over with the evidences of Catholic charity and given us a practical monopoly of religious education. It is the best earnest of a capacity for constancy of purpose in other and allied, though less strenuous, directions. In the matter of the political pressing of our educational demands we might, for instance, learn much from a certain League among our Protestant fellow-colonists. Between us and them there are grounds of solid agreement as well as points of serious divergence of view. We are, for instance, in substantial agreement with them as to the principle of religion and of a religious atmosphere in the school. We differ in the application of the principle. We push the principle to its practical and legitimate conclusion. They do not—as yet. They maltreat the principle by trimming, lopping, and shaping it to fit the seeming expediency or doctrinal compromise of the hour. We freely accord to others the educational rights which we claim for ourselves. They do not—as yet. We know our mind, and have over and over again set forth the broad minimum of right and justice which would satisfy our legitimate demands. They are tossed about by every shifting wind of expediency, boxing the compass of variable opinion and contention—

'One foot on sea and one on shore,
To one thing constant never'

A patient of Sir Dominic Corrigan's was once tossing, turning, and straining under the stress of an internal pain. 'Oh, Sir Dominic', he exclaimed, 'is there any position that will give me relief?' 'If there is', said the great surgeon, 'you're very likely to find it'. The incessant changes of position taken up by the Bible-in-schools people are, to our minds, one of the really hopeful features of the situation. It may lead to the discovery that the one position which, thus far, they have been ignoring or avoiding, is just the one in which they will find relief. So far, their

ignoring of the Catholic claims has only helped to make their movement a forlorn hope. As matters stand, it is generally recognised that the introduction of any (Protestant) Bible-in-schools-scheme would have for its natural and inevitable corollary the satisfaction of the Catholic educational demands. And this conviction has been enormously strengthened by the pronouncements of our Hierarchy on the Bible-in-schools scheme. Some people learn, as some people joke, 'wi' deeficulty'. But so obvious a lesson cannot fail to make an impression upon our Protestant fellow-colonists who are at one with us in deploring the hard secularism of our system of public instruction. The moral to be learned from it is this: that there can be no settlement of the education difficulty in which Catholics are not treated as principals, and no settlement in which just and concurrent count is not taken of our demands. All treaties of peace are shaped between the hammer and anvil of discussion. And such conferences as our esteemed correspondent advocates are (apart from their details, to which we do not commit ourselves) in full accord with the principles and methods of action advocated by us in our issue of July 15, 1898. In this matter, too, we are not moving in the dark, as we have satisfactory, though diverse, solutions of the religious education problem legalised in Canada, Germany, and elsewhere. The cause we have in hands—that of the Christian upbringing of youth—is a sacred trust. Catholics will not fail of sacrifice for it. But it needs pushing in its political aspect. And this is not to be achieved by the timid silence and inactivity that are liable to be interpreted to mean loss of faith or hope in our cause, or a sense of inability to present it adequately before our fellow-countrymen, or a lack of trust in their sense of justice, or tame acquiescence in a great national wrong.

A Spendthrift Act

Death in the house brings some people face to face for the first time with the hard realities of life. The housefather's light goes out, and the funeral pall 'comes down with the crash of a storm'. The poetry of the position is not easily perceived through the tears of the bereaved; and others besides strangers have the Archey Road philosopher's remark in the mind, if not upon the tongue: 'It's a nice day fra a drive to th' cimitry. Did he lave much?' The anguish that for many long lay in the question had its root in the absolute dominion which the housefather had over the money which he had inherited or earned, and in the too frequent caprice or injustice with which he exercised that dominion in his last will and testament. A New Zealand statute secures the family, in certain circumstances, against that old resort of the wealthy 'stern patient', 'cutting off with a shilling', and against inadequate provision for their proper maintenance. An amending Bill is now before Parliament. But French legislation has long ago gone farther than locking the stable door, after the steed has been stolen, in order to save the collar and hames. The French law—the substance of which we might very usefully copy—'goes one better'. It provides a means of preventing the housefather squandering the family substance in drink, dissipation, wild or reckless speculation, or risking

'That which makes gamesters play with those
'Who have least wit and most to lose'

'If', says Max O'Rell in 'Between Ourselves', 'a Frenchman—be he father, husband, or brother—shows an inclination to squander a fortune which is one day destined to go to his children, his wife, or his brothers and sisters, the latter have a right to call a family council to examine the case, report on it, and obtain a restraint which prevents that man from having the sole and entire control of his fortune. He is only allowed to peacefully enjoy the possession of that fortune so long as the interests of his family

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are safeguarded by his careful management of it, and by his constant regard for the future of his family. The modus operandi is briefly as follows: The family council state their case before the court. If it is held to be proved, the man is pronounced to be 'interdit'—that is, 'prevented' from doing any further injury to his family by his extravagance. The court appoints guardians or trustees. These then assume the management of the property, business, etc., and pay the net rents, interest, or profits in monthly instalments to the man, if he is adjudged capable of properly handling it; otherwise the money is handed over to his wife. But the capital is absolutely protected by law from the caprice or folly of the drunkard, the gambler, the profligate, or the spendthrift. In the case of lunacy, and in certain other contingencies, our laws step in and administer estates on behalf of minors. We might usefully take a leaf out of the old French law-book that puts a check upon the extravagances of gamblers and spendthrifts who happen to be in control of families.

Then and Now

Beneath this starry arch
Nought resteth or is still.

The Church keeps ever on her triumphant march of conquest—checked or delayed by a passing obstacle here or there, but with her eyes ever forward, and the star of empire upon her brow. A comprehensive glance at her progress since the evil days of 1800 is given in 'The Catholic Church in the Nineteenth Century', by Father Forbes, S.J., whom the New York 'Freeman' describes as 'a member of a distinguished Scottish Highland family'. The following is a brief summary of part of the contents of the work, translated by our New York contemporary from the 'Civiltà Cattolica':—

Father Forbes contrasts the state of the Church in the beginning of the nineteenth century with its condition now. The earlier picture was not a pleasing one: Pius VI. died a prisoner at Valence and the present Pope is a prisoner in the Vatican. But what a tremendous difference in the Church itself! Turkey has but 25,000,000 inhabitants to its 40,000,000 in 1800. From Afghanistan to China, liberty has made it possible for Catholic missionaries to spread the faith among 300,000,000, the Catholic natives now numbering 2,250,000, as against 500,000 in 1800. In Indo-China alone the indigenous Catholic population has risen from 300,000 to nearly 1,000,000. Australia and New Zealand, which were without priests in 1800, are now the home of 1,000,000 Catholics, and the islands of Oceania can boast 100,000 members of the Faith in their population of 5,000,000. Japan, since 1879, has added 50,000 to her original number of 4000 Catholics, and China proper boasts nearly 2,000,000 members of the Catholic Church. Africa, which was almost entirely Moslem in 1800, except where it had come under English influences, and here the Catholics were persecuted, has now a following of the Church numbering 2,000,000, with six vicars-apostolic and a splendid hierarchy.

Some of Father Forbes' figures give a spiritual significance to the epigraph to Bancroft's 'History of the United States': 'Westward the star of empire takes its way'. 'Marvellous,' says the 'Civiltà' reviewer, 'are the progressive results in both Americas. The Catholic churches of South America, with their 40,000,000 members, have awakened from their torpor and give promise of a splendid increase. The Catholics in the United States numbered in 1800 one Bishop, forty priests, and 40,000 Catholics. To-day there are 94 Bishops, 11,817 priests, and some 14,000,000 confessed members of the Catholic Church. Finally, in Europe, there is Germany, with its 18,000,000 of Catholics strongly organised; Belgium, almost Catholic to an individual; Holland (which banished priests and persecuted Catholics in 1800) with 1,500,000 Catholics en-

tirely free, and a rapidly growing increase of Catholicity in Scandinavia and Switzerland. Even in the Balkan States in the last century, the Church gained many new adherents: in Roumania, nearly 150,000; Bosnia and Herzegovina, over 275,000; Bulgaria, 26,000; Greece, some 15,000.

This is true progress. The grand march of God's army was here and there made with bleeding feet over sharp rocks and thorn-strewn ascents, and here and there delayed (as in Germany for a season and in France just now) by encounters with passing foes. But those are always in a majority that have God and right upon their side. And we who see persecution raising its arm think hopefully of the milk-white hind that was 'oft doomed to death, but fated not to die.'

Clerical 'Gimblets'

'With few exceptions,' said the Bishop of Sandhurst (Victoria) in a recent discourse, 'the clergy of other denominations are earnest, learned men, and honestly devoted to their work; but a few of them seem to have only one object in life—to draw their salaries, and abuse, vilify, and calumniate the Catholics. They are unwilling to make any sacrifice to educate their children in their own faith, and to provide for the orphan, the aged, the sick, or the wayward of their flock, and they seek to divert the attention of the people from their heartless negligence by obstructing the Catholics in the carrying out of their charitable undertakings.'

Bishop Reville refers to the noisy group of clerical idlers who fill in their long leisure hours with shrieking fee-faw-fum romances having for their object to discredit the noble works of charity in which Catholics easily take the lead in Victoria. Envy is easier than sacrifice, and easy-chair and platform calumny more comfortable than the imitation of an example of noble-hearted charity that is hard to flesh and blood—and especially to flesh and blood that loves its leisure. To this class only we would apply the following extract from a series of articles that have lately appeared in the columns of an American Congregationalist organ, the 'Advocate', on 'The Temptations of Ministers, By One of 'em':—

'First is the temptation of laziness, I verily believe that laziness is the besetting sin of the ministry. How many ministers have no regular hours of study, no system of pastoral visitation! The time they spend among their books is wasted in desultory reading, and there is no growth of mind or soul, no intellectual or spiritual uplift in the sermons. I seldom hear a sermon, but most of those I read are dull enough. In theory we are all breaking down from overwork. As a matter of fact, however, when a man leaves the ministry and goes to selling life insurance he commonly follows a customer early and late, and with an energy far greater than that he displayed when merely trying to save his soul. It would be far better for at least half the ministers I know to rise an hour earlier in the morning, and work a little harder while they work.'

'It is not work that breaks men down,' adds 'One of 'em.' Chesterfield tells of a man who hanged himself from the ennui of insufficient occupation, from sheer weariness of putting on and pulling off his shoes, and stockings every day. Satan finds some mischief still for idle minds to do. It gives those envious enthusiasts (so to speak) the rinderpest to witness, and daily hear the praises of, the vast and steadily growing works of Catholic charity which they are unwilling and unable to emulate. On the day that Aristides the Just was to be banished from Athens, he met in the street a man who did not know him. The man carried in his hand a shell, the ballot paper of his day and country. He was illiterate. So he asked Aristides to write upon it a vote for the banishment of the great Grecian statesman and commander whom he was, unknown to himself, addressing. 'But,' Aristides asked, 'what has he done to you that you should wish him to be banished?'

A LIGHT purse make a heavy heart." Buy Cook o' the North, and save your siller!

A E guid turn deserves anither." You are delighted with Cook o' the North; then tell your friends.

'Oh,' said the free and independent elector, 'I am tired of hearing him called the Just.' Calumny is the natural corollary of envy. And the Athenian Philistine of Aristide's day has his counterpart in the knot of Orange clerical fanatics who have lately been spending their over-abundant leisure in the ignoble occupation of harrying pious and noble-hearted women, whose virtues they are tired of hearing praised, and the lachets of whose shoes they are not worthy to loose.

'Awl kinds of bores,' says the Philosopher of the Sandwich Islands, 'are a nuisance, but it is better to be bored with a two-inch auger than a gimblet.' Disraeli would even tolerate an anonymous scribbler if he displayed intellectual power. The only power displayed by the 'yellow' anti-convent brigade in Victoria and New South Wales is wind power. They are men of neglected education—mere mental 'gimblets' and far from being fair samples of the Protestant clergy. And their moral principles and their social antecedents may be sufficiently judged by the total lack of shame with which they receive the prompt, public, and overwhelming exposures that (as our news columns have lately shown) have in every case followed their evil tales. 'If,' said Father Yorke in his demolition of Dr. Wendte, 'there were anything which would knit "papistry" into my bones, it is the methods used by those who assail us. They cannot meet us with the truth. They dare not let their congregation see the Church as she is—the King's daughter, without spot or blemish. Like Cinderella, they hurry her into the kitchen, and make her sit among the ashes, and defile her face with grime. But all in vain. Her beauty cannot be hid. Maltreat her how they will, the true heart discerns her comeliness. Sick and tired of systems and theories and half-truths and equivocations, the souls of the people look toward the mountain whence their help is to come. Let them once see the Church in her reality, no power on earth can keep them from joining themselves unto her.' And so they seek with the din of clamorous calumny to close the eyes and harden the hearts of the diminishing flocks in their conventicles, lest these should see with their eyes and hear with their ears and understand with their hearts, and turn to the faith of their fathers.

A SUGGESTED FORWARD MOVEMENT ON THE EDUCATION QUESTION

To the Editor.

Sir,—This is the day of 'forward movements,' and it has occurred to me that a suggestion in the direction of a forward movement on the question which most vitally affects Catholic interests in this Colony might not be inopportune. I offer the suggestion with the greatest diffidence, and would hesitate to face the criticism, and possibly ridicule, with which my proposal may be received, did I not feel that if it served no other purpose the suggestion would at least promote discussion and help to make the education question a live one for our people.

My suggestion is that it would be a step in the right direction and might help to clear the way for a settlement of this great question if our Church authorities would consider the advisableness of approaching the official representatives of all the other religious denominations who are seeking some measure of religious education, with a view to the setting up of a Representative Religious Education Committee. It would be the work of this Committee to hold conferences, thresh out the whole situation, and in due time bring down a report on the possibility or otherwise of a mutual understanding being arrived at, and some measure of common action agreed upon.

To show that the proposal, whether it be advisable or not, is at least entirely feasible and practicable, let me outline the details of a possible method of procedure:—

Two representatives of the Catholic Church—from the members of the clergy—might be appointed

either in each of the four centres by the respective Bishops, or two might be appointed for the whole Colony, and these would act as a deputation to wait on the annual general Synods of (say) the Anglican, Presbyterian, Wesleyan, and Baptist Churches. They would lay the whole case before these bodies—dwelling especially on the urgency of the need for religious education to stem the growing tide of rationalism and agnosticism—and would ask each Synod to appoint (say) four representatives on the Religious Education Committee. The Catholic body would also be represented on this Committee by four members—say two Bishops and two priests—and meetings would be held at a time and place agreed upon. Two or three meetings would be sufficient to show whether there was any prospect of an agreement being arrived at, and half a dozen would be all that would be required to elaborate any scheme that might be agreed upon. The members would then report to their respective Synods, and if any agreement were arrived at, the committee might be reappointed as a permanent body for the purpose of devising means for promoting the cause of religious education, such as lectures, distribution of literature, holding religious education demonstrations, etc. Of course it is understood that the foregoing details might be modified to any extent, and are only put forward as illustrations for the purpose of showing at least one way in which my suggestion may be given effect to.

The first impulse of most of your readers will be to dismiss the proposal at once as visionary and useless, if not actually ridiculous. I would plead with such to give the matter a second thought and to ask themselves in all seriousness whether some movement of the kind might not, after all, be an improvement on the existing condition of things. For myself, I have long held the fixed conviction that we will never make any real headway on the Education Question until we gain the ear of the non-Catholic public and make recruits from outside our own ranks. I can quite understand how, after their experience of the past, even those who are perfectly friendly to my suggestion may turn reluctantly away with a 'Cui bono'—what will be the good of it all? I reply that, at the very worst—assuming that the proposed Committee is unable to arrive at any measure of agreement whatever—the fact that our delegates go to approach the various Synods, the speeches made by them, and the subsequent discussions, will all be reported in full, and the result will be that the Education Question will receive an immediate access of interest and vitality. In these days, at a time when the question seems almost moribund, that is itself no small gain.

I may be asked: What could there be for such a Committee to discuss so far as the Catholic position is concerned—in what respect could there be any give-and-take under that head? I quite recognise, of course, that there could be no compromise whatever on the essential principles governing the Catholic position, but yet I believe there might be found ample matter for discussion. It would be premature at this stage to give all the details which occur to one's mind, but I may say that—speaking simply for myself—I believe it would be well worth the Church's while to make concessions on the lines of Mr. Ballour's Bill of (I think) 1902, if by so doing the question could be settled and the Government capitation obtained. My idea regarding the procedure of the suggested conference is this: that each of the bodies represented should submit a written statement of its demands; that the others should say what they accept, what they cannot accept, and what they can accept conditionally; and that all the delegates should then earnestly consider how far they can comply with the conditions required by the others. The two outstanding facts of the present situation are: first, that non-Catholics cannot obtain what they want without the aid of Catholics, because the public conscience would never consent to grant demands which, if Catholic claims were ignored, would aggravate to an outrageous degree the injustice inflicted on the Catholic body; and second, that Catholics clearly cannot hope to secure redress without the aid of non-Catholics. These two facts would be kept steadily in view by the respective parties in trying to arrive at a 'modus vivendi.' So far as Catholics are concerned, whatever they may personally think of the various non-Catholic programmes, they have no interest in opposing them so long as justice is done to themselves, and they could with perfect consistency and sincerity offer to support other bodies in their demand for a measure of religious instruction on condition that the other bodies included in any proposed Bill provision for satisfying the Catholic claims.

Whatever may be thought of the probable uselessness of my proposal, at least it can be said for it that it is simple, definite, feasible—that it cannot

"A SORROWFUL heart is drouthy; but a cup o' genuine 'Cock o' the North' will quenoh any."

"A toom haun is nae lure for a hawk," but a cup o' Hondal-Lanka's a temptation for anybody!

do any harm, must do some good (in keeping the question alive), and may do a great deal. It is aggressive without being combative. Instead of keeping our grip on each other's throats, as Catholics and non-Catholics seem to have been doing more or less for a quarter of a century, it holds out a sort of eirenicon, and I claim that the most ardent lover of peace can throw the weight of his influence in support of this proposal. Leaving details aside, the issue I desire to raise is simply this: Are Catholics to continue forever their policy of 'splendid isolation', with its attendant discomforts and sacrifices, or are they to get into touch with non-Catholics and make recruits? Are they to seek to make allies and friends, or are they to continue to plough their furrow alone? I know well the feeling of suspicion and distrust with which any such proposal as I have outlined would at first be received by our non-Catholic friends. Their feeling, I know, would be that of

'Timeo Danaos et dona ferentes,'

as Virgil has it, and they would be asking themselves what could be the meaning of this latest move of the arch-plotter, 'Rome'. I know, however, that none of the bodies mentioned would be so utterly discourteous as to refuse to receive a deputation, and I know too that the existing feeling of suspicion and distrust will be forever perpetuated unless one body or the other makes an effort towards rapprochement. It may be that even with all our efforts we shall not be able to gain a single friend. If that be so, we shall at least have demonstrated that our isolation is not of our own choosing, and our position will be all the stronger for any attempt we may have made. As I have already indicated, the details of the proposed scheme are quite unimportant. The one point which I would like to see discussed—and which I think will be well worth discussing—is the desirableness of some sort of Round Table Conference on this question.

It is scarcely necessary for me to say that I am alone responsible for the ideas herein expressed, and I have deliberately refrained from discussing them, directly or indirectly, with any one, lest I should be discouraged from doing what my own judgment told me strongly I ought to do. I earnestly hope that your readers will not be content with private discussion or mere arm-chair criticism regarding them, but will say their say, as they ought to do, in the pages of the 'Tablet'. It will be very easy, and perhaps very tempting, to make a jest of what has been put forward. And yet we all know in our hearts that the question ought not to be pooh-poohed and ought not to be put aside. I take the liberty of especially appealing to my friends among the clergy—if they think this matter worth discussing—to overcome their modesty in the matter of letter-writing and give expression to their views, if it be only to the extent of a dozen lines, in the columns of their own paper. It is a miserable thing to look back over twenty or twenty-five years—as some of our priests can do—and then to see to-day the Catholic people of this Colony still struggling heavily on with the burden of their schools like a mill-stone round their necks. It is little use to bewail the failure of the past and to lament the ominous outlook for the future and at the same time be unwilling to so much as lift a pen in an effort, however humble, to bring about an improvement. I know how eagerly our priests desire to see something done to lift the load from off their people. I speak with personal knowledge of Otago, and I know there is not a priest in the diocese who is not deeply interested in the question. There is not a priest who would not hail with delight the prospect of some advance being made; there is not a priest who does not know that not to go forward is necessarily to go back.—I am, etc.,

J. A. SCOTT.

October 12.

The Work of Restoration in San Francisco

In the early part of last month the Most Rev. Dr. Montgomery, Coadjutor-Archbishop of San Francisco, issued a statement concerning the work of restoration carried on in the city. His Grace writes:—

Although it is probable that, as an institution or corporation, the Church has suffered as greatly from the disaster as any single interest, it has already re-established many of its old centres of influence. Our people feel their losses as keenly as others can possibly do, but, like others, they are cheerful under them, and with wonderful energy, born of hope and determination, give evidence on all sides, of a new life through their churches and institutions.

Immediately after the fire, when the people moved into the camps in the parks and squares of the city and around the Presidio, the priests and nuns followed them, and from that day to this have been working among them, so that even under this stress of circumstances the Catholic people have suffered in no way from the spiritual attendance that they were receiving in their churches and schools.

Even while attending to these matters the priests have gone back, in almost every instance, to the sites of their churches and schools, and have erected temporary structures for almost all church and school purposes. The wish of the priest is to be upon the ground and offer the facilities for church and school for all those who may be able to return and rebuild their homes. The structures, of course, are inexpensive and temporary necessarily because of the uncertainty as to where the residence centres of population will be in the new San Francisco.

The best examples of this rehabilitation of the Catholic interest in the burned district are to be seen in the work done in the parish of St. Joseph, where Rev. P.E. Mulligan has rebuilt at the former site; in the parish of St. Patrick, where Rev. John Rodgers has gone back into the burned district and made a church home again, and in the parish of St. Rose, whose people Rev. John Nugent has searched out and cared for, although no building has been reconstructed on the old site. These parishes were swept clean by the fire. Nothing was left, but the priests went into the wilderness, and made centres where the people, as they have returned, found their church home waiting them. On North Beach, Rev. Fathers Piperni and Redahan, nobly upheld by their people, have almost completed the rebuilding of the Church of Saints Peter and Paul, and in two weeks will rededicate the structure.

The Youths' Directory, near Guerrero, under Father D. O. Crowley's leadership, has already recovered partially from the grievous blow in the loss by fire of its magnificent building. Temporary quarters, sufficient for 100 boys, have been built in the rear of the old building, and Father Crowley is carrying on work just as before. The care of these neglected boys, who are taken when not eligible for orphan asylums, and are preserved from the temptations of a great city for such neglected children, is a work which has grown greatly. These boys are taught according to their age, boarded and lodged there. In some instances homes are secured for them when at a proper age, or they are sent to the Agricultural Farm at Rutherford, in Napa valley; consisting of 1000 acres; where, besides being taught regular classes daily according to their age, they are instructed likewise in horticulture and dairy work, making them most useful and intelligent citizens. This work is under Rev. D. O. Crowley, with Fathers Morgan and McGough as assistants. The work is one which twenty-five years of usefulness has gained far it the confidence of the entire city and State. It receives no aid from either city, State, or county, as such, but is supported by voluntary contributions given in one way or another by its patrons who know and appreciate its worth.

Three day homes for small children—one on Hayes street, near Polk; one on Powell, near Broadway, and one on Sixth, near Brannan—run somewhat on the lines of the Youths' Directory, were wiped out by the fire. The Sisters of the Holy Family, who live at Hayes and Fillmore streets, had them in charge and are again going ahead undismayed. The Sisters make it their particular work to take the children of mothers, who, relieved of that care, go out to work in order to make a living for the family. The Sisters take charge of these children, of both sexes, irrespective of race or religion, and keep them from early morning until nightfall, when the mothers come for them and take them home. During the day they are fed and taught according to their age, from the kindergarten up to the class of common school course.

This institution, like the Youths' Directory, subsists entirely upon the voluntary contributions of the people of San Francisco, and it is but justice to say on the part of the Sisters that they merit a good support, and on the part of the public that they have never ceased to receive it. They, like Father Crowley, hope to

Begin Their Work Over Again,

and do so with the most perfect confidence that they will receive the same generous response to their needs.

In a sense the greatest loss to the Church, besides the parochial schools already mentioned, was that of the permanent educational establishments for advanced classes of high education for both young men and young women, such as St. Ignatius' College, attached to the Church, Sacred Heart College, in

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charge of the Christian Brothers; the Convent of Notre Dame; St. Vincent's Academy, and the two large Presentation convents at Taylor and Ellis and Powell and Filbert streets. All these churches, schools, colleges, homes and refuges were destroyed by the fire, the earthquake doing little damage to any of them.

Within the Unburned District

and in the city of San Francisco, St. Brigid's, at Van Ness avenue and Broadway, and the Church of Holy Cross, on Eddy Street, near Scott, were seriously damaged, but are being repaired. St. Mary's Cathedral suffered somewhat, its most serious damage being that to the beautiful marble altar, a gift of the late Mrs. Coleman. Some of the other churches in the city were shaken somewhat, but the damage was inconsiderable.

The Archbishop and his clergy have been so occupied with their insurance interests that it has been impossible to reckon even approximately, the monetary loss of the Church, but it runs into the millions. Our resources, however, are proportionate to our losses; our educational institutions, both primary and advanced, are all of them cared for; our friends in the East and throughout the State are aiding us in the work of rehabilitation, and a visit through all our parishes would show that the Church is caring for the spiritual and educational needs of its people.

FATHER VAUGHAN, S.J.

A STRIKING PERSONALITY

A writer in the London 'Daily Mail' gives the following pen-picture of the doings of the 'smart set' have attracted general attention:—

Father Vaughan, the tireless worker in the East End, the glad resource of all the hungry and suffering, the sick and needy, and, above all, of the children, is a stranger beyond the dull, narrow streets where he has worked.

At one time he used to spend two nights a week at his residence in Lucas street, Commercial road. The residence was one room on the ground floor, furnished with two deal chairs, a deal table, a camp bedstead, and a frying pan. There you might find Father Vaughan frying liver and bacon—a portion of his own dinner—for some old creature who had come to appeal to his benevolence.

There are two sides, at least, to Father Vaughan. He will pass from a fashionable congregation in Farm street, from a passionate attack on what he conceives to be certain aspects of modern life in the West End, to the squalor and abject poverty of the East. There, perched on a table in some convenient square, with the children gathered round him, he will start a service, first catechising the children, and then passing to an easy, simple address to the rough people gathered round.

Father Vaughan and Henry VIII.

The sheer, inevitable directness of his speaking gives Father Vaughan his great power. His words are carefully chosen; he begins slowly, impressively, and perfectly naturally. Some of his points are made almost in asides; some come with a direct sledgehammer force; but whatever the manner, they all strike home. As a speaker, Father Vaughan is of the school of Mr. Balfour, masterful in tact and skill, and with it there come spaces of intense earnestness that thrill and sway a whole vast audience.

Then Father Vaughan has a keen wit—and also a genial humor—a quite extraordinary combination. There is a story told of him when he was a guest of the Master of Trinity, Cambridge. He was standing under the famous picture of Henry VIII., by Holbein, when someone asked with half jest, half jeer: 'What would you, Father, as a Jesuit, do, if his Majesty were to step forth out of that canvas?' 'I should request the ladies to leave the room,' he answered promptly. Some years ago he brought a libel action against a paper, which charged him with being 'steeped in sedition.' His conduct of the case was one of his most brilliant successes. As someone remarked, he was a good witness, a good counsel for the defence, and for the plaintiff, and a good judge directing the jury. Asked at the time by a rabid anti-Jesuit: 'Do you believe in the principle that the end justifies the means?'—it was the time of the King's illness—I hope so,' he replied; 'otherwise Treves must be hanged for plunging his knife into the King's body.'

Father Vaughan understands how to catch and hold the attention of his audience. In Manchester, before

he came to London, he preached at the Church of the Holy Name. The title of one of one of his course of sermons that attracted huge audiences was: 'Is life worth living in hell?' He also addressed a huge audience in a well-known music-hall, and met a critic with the reply that 'with such a good cause as he had to advocate any platform would bear him up.'

Another Father Vaughan is the skilful organiser and administrator. Two Manchester bazaars organized by him 'made eleven thousand pounds, with which he built clubs for working men.

But Father Vaughan is chiefly the preacher. He was once preaching in Rome on behalf of the charities of Pope Leo the Thirteenth. He was called up and congratulated by his Holiness, and when one of the Cardinals declared that Father Bernard preached like an Italian, the Pope asserted that he was an Italian. 'He was born on Vesuvius, and we only sent him to England to cool.' It was a fine metaphor of his fiery eloquence. But perhaps the most characteristic story is his answer when asked if he had been nervous in preaching at Cannes when King Edward, as Prince of Wales, and some fifteen other royal personages were present. 'No,' he said, 'for you must know how I have been accustomed to preach in the presence of our Lord.'

Father Vaughan is one of eight brothers, six of whom devoted themselves to God in the priesthood of the Catholic Church. One of the six, the Rev. John S. Vaughan, made this remarkable dedication of his book, 'Life After Death':—

To my Seven Brothers, viz. :—

- To Herbert Vaughan, Cardinal-Archbishop of Westminster.
- To Roger Vaughan (late), Archbishop of Sydney, N.S.W.
- To Kenelm Vaughan, Founder of the Arch-Confraternity of Expiation.
- To Jerome Vaughan, Founder of St. Benedict's Monastery, N.B.
- To Col. Francis Vaughan, Commander of the Royal Monmouthshire Militia.
- To Bernard Vaughan, S.J., Superior of the Jesuit Mission, Manchester.
- To Reginald Vaughan, Esq., of Glen Trothy, Abergavenny.

Presentations at Arrowtown

Shortly after it became known that Mr. J. J. Cotter was about to take his departure from Arrowtown (says the 'Lake County Press') steps were taken by leading residents of the district to tender him a suitable farewell. This took the form of a banquet on Thursday evening, October 4. His popularity was evidenced by the large and representative gathering that assembled in the Council Chambers. The attendance numbered something like 50. The Mayor (Mr. H. McKibbin) presided, and seated on his right was the guest of the evening, while Messrs. R. Cotter, senr., T. J. Cotter, and R. J. Cotter occupied chairs at the same table. A lengthy toast list was gone through, the different speakers testifying to the sterling worth of their guest, and regretting his departure from their midst. They referred to his good work in the various institutions he had been connected with, and the zeal and energy he displayed in anything he took in hand. As secretary of the Lake County A. and P. Society he would be a severe loss. The success of the shows and the Society generally was mainly due to his untiring efforts. They offered their congratulations to him on acquiring a valuable grazing run property near Middlemarch, and wished him and Mrs. Cotter every success in their new sphere of labor.

The Mayor said an important duty devolved upon him, but before carrying it out, he also wished to express his regret at the loss the district was sustaining by the departure of Mr. Cotter; at the same time he, with others, tendered his congratulations to their guest on his advancement in the world. He had been associated with Mr. Cotter on the Borough Council for some years, and he (the speaker) had always found Mr. Cotter conscientious and fearless in carrying out the duties of councillor. Mr. Cotter had also been connected with different bodies (referred to by other speakers), and filled the offices with credit to himself and the body to which he belonged. The Mayor then presented Mr. Cotter, on behalf of the people of the district, with a handsome gold Albert and pendant (inscribed 'Mr. J. J. Cotter, from Arrowtown friends, 1906'), and remarked that he hoped Mr. Cotter would long be spared to wear it. It would serve to remind him of the days he had spent in Arrowtown, and the number of friends he had there.

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In accepting the presentation Mr. Cotter said words failed to express to them his thanks and appreciation for the very kind remarks and handsome gift. In regard to the A. and P. Society he was a paid servant, and it was his duty to do the best he possibly could in the interests of that body. His connection with other institutions had been most pleasant. He had always endeavored to further the interests of the bodies to which he belonged, and hoped he had succeeded. In reference to the Mounted Rifles, he had been a member since the corps was first formed, and recently an honor had been conferred on him by being elected to a lieutenantancy. He wished the corps every success. On behalf of Mrs. Cotter and himself he again desired to thank them for their many kind references. A most successful function was brought to a close by the singing of 'Auld Lang Syne,' and three hearty cheers for Mr. and Mrs. Cotter.

At St. Patrick's schoolroom, after Mass on Sunday, October 7, Mr. Cotter was farewelled in the presence of most of the congregation. The Rev. Father O'Donnell, after referring to Mr. Cotter's many excellent qualities, read the following address:—

'Dear Mr. Cotter,—We have heard with regret that you are about to leave the district and vacate your position as secretary of our church committee. We cannot allow you depart without testifying to the prompt and efficient manner in which you invariably carried to a successful issue everything undertaken for the advancement of St. Patrick's. We recognise we are losing one of our congregation who was always in his place at the church services, and who continually set us the best example possible. As an expression of our appreciation of your services, and to show our gratitude, we beg to present you this address and purse of sovereigns. We wish you every blessing in your new home and sphere of life, and we hope and pray that your future career may be long and successful.

Signed on behalf of the congregation, John F. O'Donnell, Rector; Thos. M'Donnell, Thos. M'Entyre.'

Mr. Cotter said he could not find words to express his gratitude. He extended a hearty invitation to friends to visit him in his new home.

Mr. Moran also made a few remarks. He had known Mr. Cotter's parents for over forty years. They always welcomed members of the congregation to their home, and were kindness itself.

The Rev. Father O'Donnell added that the clergy were always welcome at the home of Mr. and Mrs. Cotter, sen., and treated most kindly.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

October 13.

The Rev. Father Holley, pastor of Blenheim, has been in town during the past week for the purpose of canvassing the Thorndon parish in aid of the Cathedral fund.

The mission for women, conducted by the Redemptorist Fathers at St. Joseph's during the past fortnight, is to be closed on Sunday afternoon. The attendances throughout have been exceedingly large, and in the evenings the church space was taxed to the utmost. The mission for men will be opened on Sunday night.

On Thursday evening the members of St. Peter's Anglican Young Men's Club were entertained at a games tournament in St. Patrick's Hall. At the conclusion of the evening honors rested with the Catholic Club. This is yet another of many similar social functions between these two clubs that have been arranged this year, and the feeling of good fellowship so manifested is a matter for congratulation.

The Sisters of Mercy celebrated on Tuesday last the silver jubilee of the Rev. Mother of their community. Early Mass was celebrated by his Grace the Archbishop, Mass at 8 o'clock by the Very Rev. Father Keogh, and solemn High Mass at 9 o'clock, of which Very Rev. Father Lewis, V.G., was celebrant, Rev. Father Kimbell deacon, and Rev. Father Moloney subdeacon. The Rev. Mother received from the Sisters and orphans a valuable gold chalice for the convent chapel. Other presents for the altar and table were given by the several schools and branch houses. In the evening a very entertaining concert was given in honor of the event, the items being contributed by the convent pupils.

The debating tournament, initiated some time ago under the auspices of the Wellington Literary and Debating Societies Union, was concluded on Friday evening in the concert chamber of the Town Hall, before a large audience. The two teams, who had been so far successful in all their contests, were those of the St. John's and the Catholic Young Men's Clubs, who accordingly had the honor of appearing in the final contest for supremacy. His Worship the Mayor, who takes a very keen and sympathetic interest in matters of this kind, occupied the chair. Mr. G. Hunt, an able and impartial judge recently arrived from Home, was arbiter. St. John's Club was represented by Messrs. Armitt, Redgrave, and Murphy, the three gentlemen who had won honors for their club on the previous occasions. Messrs. Casey, Kane, and Moran upheld the honor of the Catholic Club. The subject of debate was 'That the trend of New Zealand legislation was not conducive to the growth of a strong nation.' The affirmative was led by Mr. Casey, the negative by Mr. Armitt, Messrs. Kane, Redgrave, Moxan, and Murphy then following in the order named. Our representatives endeavored to judge the effect of New Zealand legislation from the mental, material, and moral aspects, each speaker dealing with a distinct heading. They contended that the labor legislation of the past decade did not produce a real benefit; the rise in wages was only nominal, that as the cost of living was increased, the purchasing power of wages was not any higher. A very strong argument advanced on our side was that, with respect to the demoralising effect of the divorce laws, which tended to weaken and destroy the whole social fabric. The St. John's representatives failed to meet our case, they made the fatal mistake of ignoring altogether the arguments adduced by their opponents and setting up a case of their own. Our men persisted, however, in keeping them to the point, and claimed that, if their opponents were to succeed, they must first of all destroy the case as set up by the affirmative. There was no doubt that while fluency and eloquence were displayed to a greater extent on the side of our opponents, our men excelled in the matter of advancing argument and in real debating power. The judge, in a very able criticism of the methods employed, explained the lines on which he had proceeded, and amidst great applause announced that the verdict was in favor of the Catholic Club. The marks assigned to the several speakers were as follow:—St. John's—Mr. Armitt 72, Mr. Redgrave 60, Mr. Murphy 86; general arrangement 12; total, 230. Catholic Young Men's Club—Mr. Casey 72, Mr. Kane 63, Mr. Moran 82; general arrangement 15; total, 232. It is hardly necessary to add that we are all very proud of the victory achieved, and Messrs. Fitzgerald, Casey, Kane, and Moran, who have represented the club in the several contests, deserve the heartiest congratulations on the success that has crowned their efforts. This is not, however, the only honor that has come our way. We can excel in the physical as well as in the mental aspect. On Saturday last the representatives of the club, Messrs. P. Fitzgerald, M. Mulcahy, and J. H. and M. Prendeville, succeeded in winning the harriers teams race. A social function in honor of these victories is to be held in the club rooms next week.

Wanganui

(From our own correspondent.)

October 12.

Rev. Father O'Connell, who is now in Wanganui and staying at the presbytery, officiated at the marriage of his brother, Mr. Peter O'Connell, to Miss Catherine Bourke, daughter of Sergeant Bourke. The ceremony took place at St. Mary's Church.

Large congregations attended St. Mary's Church on Sunday at both Masses and Vespers, when Rev. Father Graham, of St. Patrick's College, Wellington, preached an instructive sermon on the 'Forty Hours' Adoration.' On Monday evening Rev. Father Molloy preached. The Adoration was brought to a close on Tuesday morning. A great number of the parishioners received Holy Communion on Sunday, Monday, and Tuesday mornings.

The St. Mary's Catholic Club having found their rooms too small for their large membership have rented rooms opposite the P.O. in Ridgway street, which are more suitable to their requirements. The debate, 'Is Home Rule desirable?' created an animated discussion and much interest among the members. The affirmative was taken by Mr. J. Murphy, and the negative side by Mr. T. O'Brien. The members present decided that Home Rule was desirable. The latest purchase of the club—a full size billiard table—is already proving a splendid asset.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

October 15.

The Redemptorist Fathers are to commence a mission of several weeks' duration in the Cathedral on the second Sunday of Advent.

The following are the candidates who were presented for the examination in practical music held at the Convent of Mercy, Lyttelton, by Mr. Charles Edwards, L.T.C.L.:—Junior pass, Kathleen M'Conville, 78; Myrtle Bunnell, 70. Preparatory, Maud Blackler, 73.

The annual diocesan collection in aid of the various Catholic charitable institutions, transferred from Rosary Sunday, was taken up in the Cathedral and other churches of the same parish on Sunday last. Special references were made regarding the Magdalen Asylum at Mount Magdala, and Nazareth House, which will benefit by the appeals made.

Mr. J. A. Hickmott, who was clerk of works in connection with the building of the Christchurch Cathedral, now occupies a similar position on important works in the Empire City. At present he is engaged on the new National Bank in Grey street—a magnificent structure which is to cost upwards of £25,000. The plans of this fine building were prepared by Mr. John S. Swan, and when completed will form quite an architectural feature of the city.

The following were the successful candidates presented by the Sisters of Mercy Collegiate High School, Colombo street, at the practical examinations of the Trinity College of Music, conducted by Mr. Charles Edwards, L.T.C.L.:—Higher Examinations—Vera de la Cour, certificated pianiste; Mabel Thomas, certificated pianiste. Local Centre Examinations—May Thompson, senior pass. Intermediate division: Ethel Barnett, intermediate pass; Florence M'Donald, intermediate pass. Junior division: Doris Blank, junior honors; Eileen Davitt, junior pass; Mary C. Roche, junior pass. Preparatory division: Christina Cooper, distinction; Glauys Penny, distinction.

The following are the successful candidates, examined by Mr. Charles Edwards, examiner for Trinity College, London, at the Sacred Heart Convent, Lower High street, (Sisters of the Missions.) Twelve candidates were presented, and all passed:—Higher examination (A.T.C.L.), Lottie Barker; higher examination (certificated pianiste), Mary Gabriel O'Connor; senior honors, Annie Riordan; senior pass, Kura Robinson, Lily Dwyer, and May Parsons; intermediate honors, Florence Lyford, Nellie Coakley and Eily Murphy; intermediate pass, Mary Wildey; preparatory (distinction), Isabel Greene; preparatory pass (violin), Vera Barker.

In recent letters from Bishop Grimes, received by the Very Rev. Vicar-General, there are contained some interesting particulars of his Lordship's movements in and about the great metropolis. He visited St. Anne's on the nineteenth anniversary of his episcopal consecration, and remained there some days; he, later on, celebrated Pontifical High Mass and also preached in the beautiful church, St. Anne's Church (he writes), now consecrated and out of debt, looks splendid. The Fathers attached thereto, of whom there are six, visit the poor a great deal, and engage in much missionary work. Between 600 and 800 children attend the parish school. At a garden party in the historic grounds of the old presbytery about 900 visitors were present on an occasion mentioned. His Lordship assisted at the opening of a beautiful new church of the Marist Fathers at Kew, and presided at a distribution of prizes at Richmond, and at a similar function at Greenwich. Materially, he says, London is greatly improved since his last visit. Most of the former notorious slums have been wholly swept away, and large and airy dwellings now occupy the site of what were miserable dens.

Greymouth

(From our own correspondent.)

October 12.

At the last meeting of the local branch of the H.A.C.B. Society, feeling reference was made to the death of Bro. W. Heffernan, who was one of the oldest members of the branch. The secretary was instructed to write a letter of condolence to the family of the deceased.

An oratorical competition for a gold medal presented by Very Rev. Dean Carew to the St. Columba Club took place at the club rooms last Monday evening, and attracted eight competitors. There was a

good attendance, including a large number of ladies. The following members took part:—Messrs. P. C. Heaphy ('W. E. Gladstone'), Arthur Fraser ('Chas. Bianconi'), Donald Butler ('Lord Nelson'), Thomas Heffernan ('R. J. Seddon'), M. J. O'Connor ('N.Z. Liberal Government'), W. Packer ('Robert Emmet'), Thomas Barry ('Queen Victoria'), and John McNamara ('C. S. Parnell'). The judges gave their decision in favor of Mr. D. Butler. The final game in the St. Columba Club billiard tournament was played last week, and resulted in a win for Mr. E. Heaphy, with Mr. T. O'Donnell second. Mr. Donald Butler was elected a member of the committee in place of Mr. McEvedy. The oratorical competition arranged by the executive of the Federated Catholic Societies takes place on October 30. The competition was originally fixed for September, but on account of the competition already arranged by the local club taking place in the same month, the Federated Executive kindly extended the time until October. Messrs. M. J. Phillips, M. J. Fogarty, and R. C. Heffernan have been appointed judges of the competition.

St. Patrick's Church, Greymouth, was the scene of a very pretty and interesting ceremony on Monday, October 1, the occasion being the marriage of Miss Lizzie Flaherty, second daughter of Mr. A. J. Flaherty of this town and formerly of Maori Creek, to Mr. Robert Moore, third son of Mr. J. Moore, of Auckland. A Nuptial Mass was celebrated by the Very Rev. Dean Carew, who also performed the marriage ceremony. The bride, who was given away by her father, was attired in a French grey voile costume, trimmed with mervilleux silk and chiffon, and wore a white chiffon hat. The bridesmaid was Miss Sarah Flaherty (sister of the bride). The bridegroom, who is a prominent member of the St. Columba Club and Hibernian Society, was attended by Mr. James Flaherty as best man. After the ceremony the wedding party drove to the residence of the bride's parents, where the wedding breakfast was laid. Later on the happy couple left for their future home in Barrytown, bearing with them the good wishes of their many friends for their future happiness and prosperity. They received a large number of useful and handsome presents including several cheques. Included in the presents were a beautiful oak and silver salad bowl and silver breakfast cruet from the local Children of Mary, of which the bride was an esteemed member.

DIOCESE OF AUCKLAND

(From our own correspondent.)

October 12.

His Lordship the Bishop left for Opotiki last Tuesday. He will visit the various parishes in the Bay of Plenty and will be absent about five weeks.

Rev. Father Williams, recently ordained in Ireland for this diocese, is expected to arrive towards the end of the year.

The Island steamer arriving this week brought the sad news of the death of the Right Rev. Dr. Lamaze, Vicar-Apostolic of Central Oceanica.

The procession on Labor Day in Auckland was a great success. Its preparation and carrying out must have entailed a great outlay of money and labor.

The old hall, which long ago did duty as a presbytery at St. Patrick's parish, and latterly was used as a hall, has been removed across the water to Lake Takapuna Orphanage, where it will be utilized for the church.

The Sacred Heart College Rugby fifteen has been presented with the banner won by them in the secondary schools' Rugby champion contest. A social function was held to commemorate the event at the college. The boys made a present on the occasion to their coach, Mr. George A. Tyler, of the All Blacks.

The winter series of socials in St. Benedict's parish were brought to a close in St. Benedict's Hall last Wednesday evening. A progressive euchre party formed the first part of the programme. Amongst the ladies Miss Foughey won first prize, Miss Creamer the second; Mr. J. Watson won the gentlemen's first prize, and Mr. J. Melican the second. An excellent supper was provided.

Last Sunday afternoon the children of St. Patrick's Cathedral parish renewed their Baptismal vows. They mustered strongly at the convent schools, Hobson street, and, with the Children of Mary and Guard of Honor confraternities, marched in procession to the Cathedral. The children's choir sang very nicely the appropriate music. Rev. Father Holbrook addressed the children, and explained to them the meaning and importance of renewing their Baptismal vows. After the ceremony the procession reformed and returned to the convent schools.

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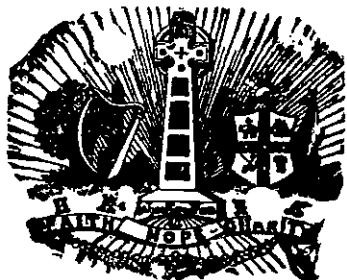
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Commercial

PRODUCE.

Wellington, October 15.—The Department of Industries and Commerce has received the following cable from the High Commissioner, dated London, 13th inst.:—The mutton market is firm for both Canterbury and North Island brands, which are quoted at 3³/₄d for light-weights, and at 3¹/₄d for heavy weights. The lamb market is quiet. There is no change in price since last week. The stocks of New Zealand beef on hand are light. The market is firm at the present quotation, 3³/₄d and 3¹/₄d for hind and forequarters respectively. The butter market is quiet. Prices are slightly weaker. Buyers of butter are holding back, expecting prices to go lower. Choice New Zealand brands are quoted nominally at 11s per cwt. New season's Australian makes are quoted at 11s, Danish at 12s, and Siberian at 10s per cwt. The cheese market is firm, though quiet. Canadian makes are quoted at 6s per cwt. The hemp market is very firm. There is a great demand in the market for g.f.a.q., Wellington. Both on spot and October-December shipments are quoted at £35 5s per ton.

Invercargill Prices Current:—Wholesale—Butter, (farm), 9d; separator, 11d. Butter (factory), pats 1s 1¹/₂. Eggs, 10d per dozen. Cheese, 7d. Hams, 9d. Barley, 2s to 2s 6d. Chaff, £3 5s per ton. Flour, £9 10s to £10. Oatmeal, £11 to £11 10s. Bran, £4. Pollard, £4 10s. Potatoes, £10. Retail—Farm butter, 11d; separator 1s 1d. Butter (factory), pats, 1s 4d. Cheese, 9d. Eggs, 1s per dozen. Bacon, 10d. Hams, 9d. Flour—200lb, 21s; 50lb, 6s 9d; 25lb, 3s. Oatmeal—50lb 6d 6d; 25lb, 3s 6d. Pollard, 8s per bag. Bran, 5s. Chaff 2s. Potatoes, 12s per cwt.

Messrs. Donald Reid and Co. (Ltd.) report:—

We held our weekly auction sale of grain and produce at our stores on Monday. There was a fair attendance of buyers, to whom we submitted an average catalogue. Competition was not strong, and many of the lines on offer had to be passed in. Values ruled as under:—

Oats.—The demand for seed is practically over, and millers' requirements at this season are very limited. Shippers are only getting occasional orders, and are not really disposed to make purchases on the basis of late quotations. Under these circumstances only moderate business is being done. Quotations: Prime milling, 2s 2d to 2s 2¹/₄d; good to best feed, 2s 1d to 2s 2s; inferior to medium, 1s 11s to 2s per bushel (sacks extra).

Wheat.—Although the question of the intercolonial tariff has now been settled, millers are not buying freely, but are confining their attention chiefly to prime milling lines. Medium quality is therefore neglected. Fowl wheat continues to be well supported at late quotations. Prime milling, 3s 5d to 3s 6d; medium to good, 3s 3d to 3s 4d; whole fowl wheat, 3s 1d to 3s 2d; broken and damaged, 2s 6d to 3s per bushel (sacks extra).

Potatoes.—Seed requirements have now been practically filled, and in this respect only small orders are coming to hand. Prime Derwents and best table sorts have not been plentiful, and have improved somewhat in value. Medium, small sorts, and all potatoes of indifferent quality are not so readily dealt with even at a reduction in prices. Quotations: Best seed lines, £11 10s to £12; best table sorts, £10 to £11; medium, £9 to £9 15s; small and inferior, £8 to £8 per ton (sacks included).

Chaff.—The market is well supplied with chaff of ordinary quality, for which there is limited inquiry. Prime, bright, oaten sheaf sells readily on arrival, and is the only class in demand locally. Light and inferior sorts are neglected. Quotations: Best oaten sheaf, £3 15s to £4; choice to £4 2s 6d; medium to good, £3 7s 6d to £3 12s 6d; light and inferior, £3 to £3 5s per ton (bags extra).

Straw.—The market has been fairly well supplied with oaten straw, which sells at 40s to 42s 6d. Wheaten is scarce, and can be readily placed at 32s 6d to 35s per ton (pressed).

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

Oats.—No change to report, present quotations being as follow: Prime milling, 2s 2d to 2s 3d; good to best feed, 2s 1d to 2s 2d; inferior, 1s 10¹/₄d to 2s per bushel.

Wheat.—Business continues quiet, although fowl wheat meets with a ready sale. Quotations: Prime milling, 3s 5d to 3s 6d; medium, 3s 3d to 3s 4¹/₄d; best whole fowl wheat, 3s 1d to 3s 2d; broken and damaged, 2s 7d to 3s per bushel.

Potatoes.—Seed lines have not so much inquiry, but prime table sorts meet with a ready sale. Quotations: Seed lines, £11 10s to £12s 10s; prime table sorts, £10 10s to £10 15s; medium, £8 10s to £9 10s; inferior and small, £3 to £3 8s per ton.

Chaff.—Supplies are plentiful, and business is confined principally to prime oaten sheaf. Quotations: Prime oaten, £4 to £4 2s 6d; medium, £3 10s to £3 17s 6d; discolored and light, £3 to £3 5s per ton.

WOOL

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

Rabbitskins.—We offered a large catalogue at our sale on Monday, when prices, in sympathy with the London market, showed a rise. Small made up to 6¹/₄d, hawk torn to 10¹/₄d, springs to 6¹/₄d, summers to 7¹/₄d, autumns to 14d, second winters (does) to 14¹/₄d, winter bucks to 16¹/₄d; winter does to 20d, and blacks to 15¹/₄d. Horsehair made up to 18¹/₄d per lb.

Sheepskins.—For Tuesday's sale we submitted a large catalogue, for which there was keen competition. Merinos made up to 8d, crossbred to 8¹/₄d, fine do to 9¹/₄d, and halfbreds to 10d per lb. We can confidently recommend consignments to be sent in at the present time.

Tallow and Fat.—No change to report, all coming forward being readily quitted at late rates.

LIVE STOCK

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Messrs. Wright, Stephenson, and Co., report as follows:—

The horses entered for last Saturday's sale were, with a few exceptions in the light sorts, all of fairly good quality. For a race day the attendance was first-class, a good number of country clients and most of the town contractors being present on the look-out for suitable horses; and in consequence a very good sale resulted. The principal feature of the sale was the waggon team from Kaitangata, which were a real good, useful lot, and every horse changed hands at up to £47 10s. For other vendors we sold draughts at up to £49, and light harness horses at up to £33. The following are a few of our principal transactions for the week:—Bay gelding at £49, brown gelding at £47 10s, bay gelding at £46, chestnut gelding at £45, bay gelding at £45, brown mare at £43, brown gelding at £33, bay buggy mare at £33, bay buggy mare at £25, chestnut buggy mare at £23, and several old and stale animals at up to £15. We quote: Superior young draught geldings at from £45 to £52; extra good do (prize takers), £55 to £60; superior young draught mares, £55 to £65; medium draught mares and geldings, £30 to £40; aged do, £15 to £25; well-matched carriage pairs, £75 to £100; strong spring-van horses £25 to £30; milk-cart and butchers' order-cart horses, £18 to £25; light hacks, £10 to £15; extra good hacks and harness horses, £20 to £25; weedy and aged do, £5 to £8.

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WEDDING BELLS

BYRNE—JOHNSON.

St. Joseph's Cathedral, Dunedin, was the scene of a quiet but pretty wedding on Tuesday morning of last week, when Miss Linda Johnson was married to Mr. P. J. Byrne, of Waikouaiti. Rev. Father Coffey, Adm., St. Joseph's Cathedral, assisted by Rev. Father Hearn, Port Chalmers, performed the ceremony, and also celebrated the Nuptial Mass. At the wedding breakfast Father Coffey spoke of the many good qualities of the bride, and Father Hearn, of the bridegroom. The happy couple left for the north by the afternoon train on their honeymoon.

O'CONNELL—BOURKE.

On October 11, at St. Mary's Catholic Church, Wanganui, a wedding of great interest was solemnised, when Miss Katie Bourke, eldest daughter of Sergeant Bourke, of the local police station, was united in marriage to Mr. Peter O'Connell, of Christchurch. The ceremony was performed by the Rev. Father O'Connell, of Christchurch (brother of the bridegroom), assisted by the Very Rev. Dean Grogan. The bride was given away by her father, and looked extremely pretty in a white chiffon taffeta gown. She wore a handsome amethyst and pearl gold bracelet, the gift of the bridegroom. Miss Maggie Bourke attended her sister as bridesmaid. She wore a gold, pearl, and sapphire brooch, the gift of the bridegroom. Mr. T. O'Connell, of Christchurch, and brother of the bridegroom, was best man. Immediately after the marriage ceremony a Nuptial Mass was celebrated by the Rev. Father O'Connell. After the ceremony the bridal party drove to the residence of the bride's father, where the wedding breakfast was served. After full justice had been done to the tempting spread, and the health of the young married couple toasted, they left by train for Palmerston, en route for Christchurch, where their future home will be.

UMVERRICHT—LEVEY.

The Church of the Sacred Heart, Petone, was taxed to its utmost on September 25, the occasion being the marriage of Miss Mary Ann Levey, of that town, to Mr. C. H. Umverricht, of Palmerston North. The Rev. Father Maples performed the ceremony. The bride, looked very pretty in a costume of white silk, trimmed with silver and chiffon. The bridesmaids were her four sisters—Misses Julia, Katie, Cecilia, and Dorothy Levey. Mr. E. Umverricht was best man, and Mr. G. Byford was groomsmen. As the party left the church, the 'Wedding March' was played by the organist, Mrs. Brice. The bridegroom's present to the bride was a gold watch, and to the bridesmaids good brooches and pin pendants. The breakfast was laid in St. Augustine's school, and Father Maples, who presided, in a brief speech proposed the health of the newly married couple. Mr. and Mrs. Umverricht left for their home at Palmerston North, taking with them the best wishes of a large circle of friends for their future happiness.

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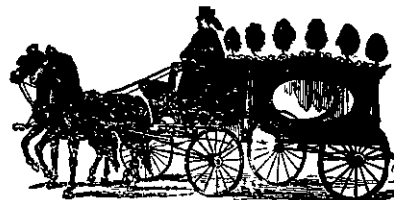
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(To be Continued).

All contributions to be addressed to the Rev. Father Hunt, Cromwell.

EDITOR'S NOTICES.

Send news **WHILE IT IS FRESH.** Stale reports will not be inserted.

Communications should reach this Office **BY TUESDAY MORNING.** Only the briefest paragraphs have a chance of insertion if received by Tuesday night's mails.

ADDRESS matter intended for publication 'Editor, TABLET, Dunedin,' and not by name to any member of the Staff.

ANONYMOUS COMMUNICATIONS are thrown into the waste-paper basket.

Write legibly, **ESPECIALLY NAMES** of persons and places. Reports of **MARRIAGES** and **DEATHS** are not selected or compiled at this Office. To secure insertion they must be verified by our local agent or correspondent, or by the clergyman of the district, or by some subscriber whose handwriting is well known at this office. Such reports must in every case be accompanied by the customary death or marriage announcement, for which a charge of 2s. 6d. is made.

MARRIAGES

UMVERRICHT—LEVEY.—At the Church of the Sacred Heart, Petone, on September 25, by the Rev. Father Maples, Charles Hermann Umverricht, of Palmerston North, to Mary Ann, second daughter of Mr. and Mrs. J. J. Levey, of Richmond street, Petone.

BYRNE—JOHNSON.—At St. Joseph's Cathedral on Tuesday, October 9, by the Rev. Father Coffey, assisted by the Rev. Father Hearn, Patrick James Byrne, of Waikouaiti, to Linda, third daughter of Mrs. A. Johnson, 93 Stafford street, Dunedin.

ANSWERS TO CORRESPONDENTS

WAIRIO.—Your letter and enclosure will be sent to the proper quarter. When reply is forthcoming (as we hope it will be in due course) its substance, and the substance of your correspondent's disclaimer, will appear in the 'Tablet.'

CAVERSHAM.—We have frequently pointed out that volunteers are under no obligation whatever to attend church parades. The regulations expressly state this. Catholic volunteers should on no account attend parades, to any churches but their own.

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 18, 1906.

THOSE TEN THOUSAND 'CONVERTS'

TILDA, in Whiting's slum-story, 'No 5 John St.' 'could stand a falsehood as well as anybody,' but she didn't like the feller as told it to pretend it was the truth'. That is just what was the matter with some statistics of wholesale 'conversions' from Romanism' that were contributed in the merry month of July to the Nelson 'Evening Mail'. They were falsehoods masquerading as truth. They give a point to the three familiar degrees of comparison: 'Lies, thumping lies, and statistics.' They were taken at second-hand from a book by a simple-minded clergyman, the Rev. John A. Bain, who has been the victim of more statistical hallucinations or hoaxes than any man whose work has ever come within our ken—that is, assuming that his book was not itself in a minor way a sample of the grotesque and conscious humor into which the brilliant but erratic Dean Swift used to break out at intervals.

A London paper, in a review of the Rev. Mr. Bain's production, wound up with this sarcastic comment: 'We find it impossible to take either Mr. Bain, or his book, or his facts, or his figures very seriously'. The field of 'book' statistics has, however, been hitherto generally deemed to be more or less sacrosanct and inviolate as regards the quips and pranks of the festive humorist or the simple-minded victim of hallucination or hoax. Hence, sundry good people in Nelson—and, indeed, in many places as well on both sides of the Tasman Sea, found remote and depressing comfort for the triumphal progress of the Catholic Church in Australasia, in the thought that 'Romanism' is declining in lands that are far, far away. In our issue of July 19 we dealt with the Bain 'statistics' in so far as they regarded Austria, Belgium, and the United States. 'The fairy tale from a far-off land' declared that 'whole parishes' in Belgium had passed over during the past few years from 'Romanism' to 'the Gospel', and that 'one Protestant body' in that prosperous Catholic land had received no fewer than ten thousand converts through the great parochial exodus from 'Popery'. It seemed to us passing strange that the Rev. Mr. Bain and his Australian and New Zealand echoes did not take the trouble to explain how it is that (according to the very latest issue of the 'Statesman's Year-Book' the ten thousand 'converts' captured by 'one Protestant body' alone in Belgium still left the total Protestant population of the country, at the close of last year, at only about ten thousand. Where did the old-standing (and almost standstill) ten thousand Pro-

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testants of Belgium vanish to? Or did they all suddenly retire behind the scenes, make a lightning change, and march out again in front of the foot-lights disguised as 'converts from Rome'?

Just about the time that the Nelson 'Evening Mail' was cheering the spirits of its readers with the story of the Ten Thousand and the Whole Parishes, a simple-minded clergyman in South Australia was spinning the same interesting tale in the columns of the 'Adelaide Advertiser'. He was promptly challenged by Father Louwyck to 'name names'. Father Louwyck (who, by the way, is a gifted Belgian priest) succeeded in eliciting the unwilling and sweetly vague 'information' that the converted 'whole parishes' were in the 'districts' (!) of Liege, Charleroy, and Mons. Not one of the 'whole parishes' was, of course, mentioned. But with the meagre information dragged from his opponent, he got to work. From the Bishop of Liege (Dr. Rutten) he received a reply which we turn into English as follows:—

Diocese of Liege.—No parish in this diocese has become Protestant. Twelve years ago, the then Bishop of Liege, Mgr. Doutroux, appointed a priest to a newly formed parish. People of a small hamlet of that parish called in a Protestant minister, but after a time the Bishop appointed a priest for that hamlet, and since then all the families except one have returned to the Church. Protestant ministers are making a great effort, but without success. In a population of 1,100,000 there are not 15,000 Protestants, and these are mostly Germans who come to work here for a time. Every year about 100 Protestants are received into the Church. These are respectable people, living among Catholics; they see the truth of our religion, and ask to be admitted into the Church. There are in the whole diocese 670 parishes, and it has never been known that one of these became Protestant. No priest of this diocese has become Protestant. It is a calumny and a falsehood to say the contrary.—With best wishes, etc., M. R. Rutten, Bishop of Liege.

The Dean of Charleroy also wrote to Father Louwyck. The following is a translation of the portion of his letter which bears upon the matter under discussion:—

The population of the city of Charleroy is 28,000, all Catholics except 20 who are Protestants. In the whole district, among a population of 200,000, there are about 1000 Protestants, nearly all Germans who come here to work for a time. It is calumnious and untrue to say that Catholics are losing ground.—Believe me to be, etc., Canon Lalleux, Dean of Charleroy.

From other friends in Belgium Father Louwyck has received independent testimony confirming that given by the Bishop of Liege and the Dean of Charleroy. The Dean of Mons (Monsignor the Prince de Croy) was absent from home when the letter of his South Australian friend reached Belgium. Further communications are expected from him and from other distinguished Belgian ecclesiastics and laymen.

And so endeth—in smoke—another 'missionary tale'. The whole incident furnishes fresh evidence that for a member of the Universal Church 'the wide, wide world' is not, after all, so very wide. Pious fabulists must go farther afield than Belgium for romances of wholesale 'conversion'. Mexico is no longer safe. Neither is (as we have shown) Brazil or Bolivia or Argentina. The change of venue to Belgium was a singularly unfortunate one. Why not try Spitzbergen or Kamchatka? The Bain 'statistics' merited the sarcastic retort of the Melbourne 'Tribune': 'If they want to make a Catholic a member of a Reformed creed, they must catch him young—before the age of reason, if possible. If they get him when he is grown, it is not they who have caught him; he has caught them'.

The total revenue for the half-year ended September amounted to £3,482,569. This result is considered highly satisfactory.

Notes

'A Dead Cert'

Money lent is (says Plautus) commonly money lost. So is money invested in a 'dead cert.' The young investor should keep enough change in his pocket to pay his way home after the event has come off.

That French 'Scandal'

In their issues of September 1 and 2, the daily papers of New Zealand published the following cable-message, which purported to have been sent from Paris on August 31:—

'Father Cassan, the parish priest at Fangeres (near Beziers), who was arrested on suspicion of causing the death of a young girl, admits that he caused her death. He also acknowledges that he betrayed many women through the medium of the confessional.'

In our issue of September 6 we gave our readers cogent reasons for maintaining, previous to investigation, an open mind regarding injurious statements coming from French anticlerical sources concerning Catholic ecclesiastical persons and institutions. Like some of the so-called 'Irish outrages' that have recently been cabled to the Australian and New Zealand press, the story of 'the parish priest at Fangeres' seems to have been pretty musty when it was cabled to this end of the earth. It appeared in the American 'yellow' papers a week or two before the cable demon remembered Australia. And it was, journalistically, ancient history before it was sent across the Atlantic through the submarine wire. But there was one trifling circumstance that the impenitent Ananias at the Paris end of the line carefully omitted to say—namely, that three months before the story was wired to New Zealand, the incriminated pastor had been declared innocent by the hostile French tribunal that had tried him on the capital charge. So much we learn from American papers to hand by the last mail. The rest of the story is simply cable fiction. We have not found the story in the British secular press. The incident is a fresh illustration of the danger of taking French or other Catholic news that originates in hostile sources. Yet there are Catholics who furnish their households with no corrective to the malignant falsehoods that have been week after week oozing into our secular papers through the ocean cables ever since the Freemason-Radical-Socialist campaign against religion began in lodge-ridden France.

DIOCESE OF DUNEDIN

St. Joseph's Ladies' Club's annual social was held in the Victoria Hall on Friday evening, there being an excellent attendance. The arrangements of the evening were admirably carried out under the direction of Mr. D. O'Connell, assisted by Mr. D. Corcoran. During the evening vocal items were contributed by Misses L. Bryant and Hannagan, and Mr. Sweeney. Miss Staunton (president of the club) had charge of the supper arrangements.

The Boys' Club brought the season to a close on Monday evening last when the programme for the meeting was a mock banquet. The following toasts were proposed and responded to in a very capable manner:—'The Pope and King', Rev. Father Corcoran; 'The Clergy', Mr. H. Salmon, responded to by Rev. Father Corcoran; 'The Christian Brothers', Mr. E. Popplewell, responded to by Mr. J. Fogarty; 'Kindred Societies', Messrs. W. O'Connor and J. Dunne, responded to by Messrs. J. O'Sullivan, and T. Layburn; 'The President', Mr. W. Higgins, responded to by Rev. Father Corcoran. At the conclusion of the proceedings Rev. Father Corcoran referred to the very able manner in which all the toasts were proposed and responded to, and in intimating that this was the last meeting of the club for the current year, he took the opportunity of thanking his Lordship the Bishop, Rev. Bro. Brady, Dr. O'Neill, Miss Staunton and the Ladies' Club for the entertainments which they had provided throughout the year.

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On Labor Day the members of St. Joseph's Men's Club, the Ladies' Club, and the Boys' Club, to the number of 160, proceeded to Tairoa Heads by the 'Maheno.' They were accompanied by the Rev. Father Coffey, Adm. St. Joseph's Cathedral, Rev. Father Lynch (Palmerston), Rev. Father Hearn (Port Chalmers), Rev. Father Corcoran, Rev. Brother Brady, etc. The day was beautifully fine, and the trip down the Harbor was much enjoyed. During the day the excursionists amused themselves in various ways, a cricket match between scratch teams attracting a share of attention. The excursionists left Harrington Point on the return journey at a quarter to five, arriving in town about a quarter past six.

A very enjoyable musical and dramatic entertainment was given in the Sacred Heart School, North-East Valley, on Thursday evening of last week, the object being to raise funds to wipe off a small debt on this neat and well-finished building. The attendance was large, and those present testified by their frequent applause that the entertainment provided was highly satisfactory, and what was perhaps most gratifying of all was an announcement made during the evening by the Rev. Father Coffey that the funds raised were quite sufficient to extinguish the debt. The concert part of the programme opened with a tableau—song and dance—by the children, which reflected credit upon the little ones and their teachers. The Young Girls' Club rehearsed a scene from 'Fabiola,' in which considerable dramatic talent was displayed, and this item, like the one above-mentioned, was warmly applauded. Songs were rendered with good effect by Mrs. King, Misses M. Mellick, King, Reinhardt, and Wood, which in each instance won the plaudits of the audience. Mrs. Thurston contributed a selection from Italian opera, 'Tu che Adoro,' with considerable effect, and songs were given by Messrs. C. King, Cooke, and T. J. Anthony in a capable manner. The other concert performers were Miss King, who contributed a pianoforte solo; Mr. J. Hill, who gave a descriptive recitation; and Mr. J. Wood, whose clarinet solo was a careful piece of instrumentation. The entertainment concluded with a farcical comedy, entitled 'Captain Neverwed's Housekeeping,' in which the characters were sustained by the Orion Dramatic Company, and which provoked considerable merriment. The accompaniments during the evening were played by Misses King and Bernech.

On Sunday at the nine o'clock Mass at St. Joseph's Cathedral the members of the the St. Joseph's Men's Club, the Ladies' Club, and the Boys' Club to the number of about 130 approached the Holy Table. His Lordship the Bishop, in the course of his sermon congratulated the clubs on the progress made during the year, complimented them on their good work, and exhorted the congregation to assist and encourage the clubs in every way. After Mass the members of the various clubs proceeded to St. Joseph's Hall, where breakfast was provided by the Ladies' Club. His Lordship the Bishop presided, and there were also present Rev. Father Coffey, Adm. (president of the Men's Club), Rev. Father Cleary, and Rev. Father Corcoran (president of the Boys' Club). When justice had been done to the good things provided by the ladies, Mr. Deehan (vice-president of the Men's Club) thanked his Lordship for his presence amongst them, and also for the interest he had at all times taken in, and the encouragements he had given to, the clubs connected with St. Joseph's Hall, and trusted that the present function would become an annual one. His Lordship, in reply, expressed his pleasure at seeing so many members receive Holy Communion that morning, congratulated the clubs on their progress during the season, and also on the success which had attended their various functions during the year. The Bishop also expressed his pleasure at the success of the Boys' Club, and trusted that during the coming year the success of all clubs would even be more marked than it had been in the present one. On the motion of Mr. J. B. Callan, jun., a hearty vote of thanks was passed to the Ladies' Club for their hospitality, and Mr. Hussey replied on their behalf. Rev. Father Coffey also briefly addressed the meeting, expressing his pleasure at the numbers who had received Holy Communion that morning, and also at the good attendance, especially of young men, at the breakfast.

Messrs. Cooke, Howlison, and Co., Gt. King St., Dunedin, call attention to their superior stock of B.S.A. Pattern and 'Record' Bicycles, F. N. Motors and Vindec Special Motors, for which they are sole agents in New Zealand. Persons about to purchase bicycles or motors should call and inspect the firm's stock before going elsewhere....

HOKITIKA

(From our own correspondent.)

There was a good attendance of members present at the Catholic Debating Society's meeting held on September 25. The president, before commencing the business of the meeting, stated he had a pleasant duty to perform that evening. That day the Rev. Father Aubry was celebrating the twenty-fifth anniversary of his ordination to the priesthood, and the society could not let the occasion pass without presenting their spiritual director with some slight token of their esteem. He extended the hearty congratulations of the society to the Rev. Father Aubry, and then called on Mr. W. A. Dixon to make the presentation. Mr. Dixon, on behalf of the society, asked Rev. Father Aubry to accept an enlarged photograph of the late Ven. Dean Martin, as a mark of appreciation for the excellent services he had rendered to the society. Messrs. Daly and Burger testified to the good work done by their spiritual director. Rev. Father Aubry thanked the society for their beautiful present, stating he would treasure it as a memento of the many pleasant days spent amongst them.

The Catholic Debating Society brought the session to a close on the evening of October 9, with an oratorical competition, held in St. Mary's schoolroom. The president occupied the chair, and the Rev. Father Taylor (Greymouth) Mr. J. Park, and the Mayor (Mr. Michel) acted as judges. There were four competitors, who with the subject of their addresses were:—Messrs. M. Daly ('Mr. Michael Davitt'), W. Dixon ('President Diaz, of Mexico'), W. Cuttance ('Oliver Cromwell'), and J. Sellers ('R. J. Seddon'). After the speeches, Mr. Park announced the result of the competition, first place being awarded Mr. Sellers, and second to Mr. Daly. All the speakers, he said, had done remarkably well, and he was quite pleased with their speeches. The Mayor congratulated the competitors on their very pleasing discourses, saying he had spent a very pleasant hour, and concluded by wishing the Debating Society every success in the future. Rev. Father Aubry stated he would, in the course of a few days, be in receipt of the diplomas from the executive of the federation of Catholic Young Men's Societies, for presentation to the successful candidates. He congratulated all the competitors, and especially the winner (Mr. Sellers).

LOWER HUTT

(From our travelling correspondent.)

The members of the Lower Hutt branch of the H.A.C.B. Society met on Thursday evening, October 4, to do honor to their first past-president, Bro. Hodgins, who, since the inception of the branch, has taken the deepest interest in its welfare. Visitors were present from the Wellington and Waimate branches, and from the Petone Young Men's Club. The chair was occupied by the president, Bro. C. O'Brien. After the usual toast of the 'Pope and the King,' Bro. Mc Manus proposed that of the 'Past President,' and spoke of the good qualities possessed by that gentleman. Bro. Callaghan, secretary of the Wellington branch, then presented to Bro. Hodgins, on behalf of the Lower Hutt Society, with a beautifully framed past-president's certificate, and trusted that he would long be spared to continue his good work as a member of the H.A.C.B. Society. Bro. Hodgins, in a brief speech, acknowledged the honor that had been conferred on him, and assured his hearers that he would never cease to take a real live interest in all matters pertaining to the advancement of Hibernianism. Songs and recitations were contributed by Bros. B. O'Brien, A. Parker, J. Hayes, M. Hodgins, and Moriarty. The accompaniments were played by Bro. Mc Menamin.

Lower Hutt just now presents a very busy appearance, buildings being erected on all sides. A fine new theatre is in course of erection, and what with the new post office just opened and the many fine residences in various stages of completion, the place bids fair to become the largest inland town in the North Island.

The challenge shield for competition in card matches amongst the various Friendly Societies in the Hutt has this year been won by the Hibernian Society, who have concluded the season by winning five out of six games.

Messrs. Bradley Bros., Colombo street, Christchurch, make a special study of stained glass windows, true in style and architectural fitness. The firm guarantees all workmanship and material to be of the very highest quality. Designs and prices will be forwarded on application....

The Bishopric of Port Augusta.

His Grace the Archbishop (says the Adelaide 'Southern Cross' of October 5) has received the briefs from Rome, notifying the appointment of the Right Rev. Mgr. Norton, V.G., and administrator of the diocese since the decease of the late Bishop, as the third Bishop of Port Augusta. Mgr. Norton is an Australian by birth, having been born in Victoria. He was educated at St. Patrick's Jesuit College, Melbourne. He afterwards studied at St. Kyran's College, Kilkenny, and the Propaganda in Rome. Mgr. Norton has been Vicar-General of the diocese for ten years, and pastor of Petersburg for twenty. At a meeting of the clergy after the death of the late Bishop Mgr. Norton was placed first on the list of nominations.

PALMERSTON NORTH

(From our own correspondent.)

October 14.

On Thursday last the State Schools Exhibition, promoted by the Wanganui Education Board, was opened by Mr. F. Pirani, the Chief Inspector (Mr. Braik), and the Acting-Mayor (Mr. S. Abrahams) in the Zealandia Hall, being brought to a close on Saturday night. This being the first time it has been held here, it met with liberal support. Many of the exhibits were of such exceptional merit that they have been ordered on to the Christchurch Exhibition. Our own Catholic schools easily head the lists in this respect. The children of our local convent and parish school were paid the unique compliment of contributing dances and choruses whilst the exhibition was open, and gained the admiration of all the visiting scholars and their teachers and the general public.

The annual convent concert was held in the Zealandia Hall on Wednesday last (Labor Day), and so far as the programme and attendance were concerned, it easily beat all previous records since the hall was opened. The concert programme was so pleasantly diversified that it received the entire approbation of the vast audience. The local convent has ever been noted for the development of the vocal capabilities of its pupils—a branch of the curriculum in which the Sisters excel, and last Wednesday night's concert was convincing evidence that there was no falling away from the standard set at their previous concerts. This was most noticeable in the items contributed by the younger pupils, their choruses being well balanced, and met with the appreciation they deserved. In elocution they were no less successful, Miss N. Minogue's recitation of 'Little Christabel' being of considerable merit, while a little dot, Miss Eva Brophy, quite charmed the audience by her recitation of the 'Mouse-trap' in the way she suited the action to the words. The following vocal items were of a high order:—Trio, 'Alas, those chimes,' Misses Gaustad, Cameron, and Simpson; duets, 'Venetian boat song' and 'Nocturne,' Mrs. Innes and Miss Porter; song, 'By the fountain,' Miss Clifford (encored); song, 'The last muster,' Miss Cameron (encored); part song, 'Hail to thee,' Mrs. Innes, and Misses Graham, Gaustad, Porter, Cameron, and Simpson; trio, 'Evening,' Mrs. Innes, Misses Cameron, and Simpson. Mr. Earnshaw gave an artistic interpretation of the 'Intermezzo' from 'Cavalleria Rusticana' as a violin solo. All the accompaniments were played by Miss F. O'Connor in a pleasing manner. After the concert Mr. Thompson, a recent arrival in Palmerston, gave a very clever exhibition of lightning sketches. The refreshments were supplied by the ladies of the parish.

NEW BOOKS

'Graphical History': A new way of teaching and learning history, by J. E. S. Henerie, B.L.—Every practical teacher of history must know the difficulty met with in making children get a correct knowledge of important events in history. Yet the true educational value of this subject lies mainly in giving important incidents their proper place in a connected series of events. The 'Graphical History' shows how to do this. By utilising the system of Graphs, history becomes to the youngest child a living, concrete subject. Great men, battles, rise and fall of nations, etc., take their allotted places in the graphical picture drawn by the child himself. Hand, eye, judgment, and memory of the pupil are actively engaged when following this excellent system of teaching history. The 'Graphical History' will be a decided boon to teachers. (W. P. Linchan, Melbourne; 1s 4d).

Interprovincial

On Thursday evening the Premier announced in the House of Representatives that the Land Bill would be dropped this session.

Mr. D. Gallaher, the well-known Auckland footballer, and captain of the 'All-Blacks,' was married last week to Miss Francis, a sister of Mr. A. Francis, another of Auckland's football favorites.

'We live in one of the finest corners on the face of the earth,' said Mr. John Lambie at Ashburton the other day. 'We have the finest climate, the most progressive Government, and the biggest public debt per head in the world.'

In ingenuity the heathen Chinese is a past master (says the Farmers' Union 'Advocate'). At present he is supplying new potatoes to citizens of Wellington before the grower has seen the color of them. His method is simple. He buys American seed, very much resembling new varieties—and on which he pays no duty—washes them well, and, presto!—new potatoes at a fancy price!

One of the most regrettable occurrences that have happened in connection with the Exhibition was brought to light on Friday in the fact that upon 20 cases being unpacked no fewer than 18 pieces of ornamental statuary, procured by Sir Joseph Ward on his recent visit to Rome, were discovered to be hopelessly broken and damaged.

Mr. Carnegie's private secretary has advised the Dannevirke borough authorities that the council's letter of July 7 has been received, and that Mr. Carnegie's cashier has now been instructed to arrange payment on the proposed library building as the work progresses to the extent of £2000. The writer adds: 'We should like to see plans of the building, which should be for the public service of the library only—no private living accommodation, etc.'

In reply to a request from the Wellington bakers that the 'barracouta' loaf should be recognised as fancy bread, the Minister for Public Health wrote as follows:—'Your representations have been carefully considered, and will have due influence on any legislation that may be introduced. I may state, however, that I think all bread should be sold by weight; in fact, there is no reason why all food-stuffs should not be so sold. I quite agree that the practice of taking back bread from a house where it had been delivered should be prohibited.'

The members of the Hibernian Society (writes a New Plymouth correspondent) held their first social in St. Joseph's schoolroom on Thursday, October 11. There was a good attendance, and all present spent an enjoyable evening. Bro. J. A. Clark acted as secretary to the committee, and it is due to his efforts, together with the ladies' committee, consisting of Mesdames Clarke, Whittle, McCabe, Batchlor, Hawkins, Duller, Misses Walsh, Foley, and Finn, that the social was such a success. Songs were contributed by Misses O'Donnell, Foley, and instrumental items were given by Misses Clarke and Radford.

Potato-growers in the Otaki district have been much concerned over the appearance of what was generally believed to be the dreaded Irish blight. It would appear, however, that their fears are at least premature. Specimens of the affected leaves were submitted to the Government biologist for examination, and he has forwarded the following reassuring report (says the correspondent of the 'Post'):—'A careful examination did not show any trace of Irish blight, the death of the tissues being due to frost. Potatoes which have been frosted are in consequence weakened, and thus fall an easy prey to fungoid attacks. It is therefore very important that they should be sprayed. Growers anxious to participate in the high prices now obtainable for new potatoes, have planted much earlier than usual, and consequently their crops have been affected by the frost. Only an isolated patch here and there escaped the blight last year, which was exceptionally wet; but as this season promises to be an unusually dry one, it is probable that the position will be reversed.'

Messrs. Hies and Poole, Princes street, Dunedin, direct attention to their hair preparation—Cantharides and Rosemary....

Visitors to the Exhibition are cordially invited to inspect the superior and extensive of Catholic standard works, articles of devotion, Church requisites, school prizes, and presents at the Catholic Book Depot, Barbadoes street, (opposite the Cathedral)....

J. C. GALDER, CARGILL ROAD & CUTTEN STREET, will open Dental Rooms at Cargill's Corner, South Dunedin, on October 8th. All dental work undertaken. Teeth extracted One Shilling.

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HIS LAST.

Right Hon. Seddon, Auckland, May 1, 1906.
 Wellington

"Accept congratulations and good wishes on your Political Birthday."

"Look after yourself to retain position until you duplicate reign."

(Sgd.) P. VIRTUE.

P. Virtue,
 Auckland.

"Many and sincere thanks for your congratulations. I have only done my duty, and it is for the people to say **How Much Longer** the opportunity will be given to promote further effort in the cause of humanity and the good of the Colony."

(Sgd.) R. J. SEDDON.

Right Hon. Seddon,
 Wellington.

"No doubt about people keeping you where you are at present until you reach the careful age—seventy-five—if you train on **'CHAMPION'**, and further, we may wait you to rally some 'Frisco Insurance Coy.'s on same able lines as you did B.N.Z., provided you don't collar cream business for your State Coy."

(Sgd.) P. VIRTUE.

'The publication of an advertisement in a Catholic paper shows that the advertiser not only desires the patronage of Catholics, but pays them the compliment of seeking it through the medium of their own religious journal.' So says an esteemed and wide-awake American contemporary. A word to the wise is sufficient.

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Irish News

ARMAGH—The Financial Position

Replying to addresses presented to him in connection with the dedication of the Ballymahon church, his Eminence, Cardinal Logue said there could not be a better proof of the capability of the Irish people to manage their own affairs than that which was supplied since the Local Government Act was passed. In spite of the prophecies of evil and forecasts of the mess and confusion that would follow their affairs were better conducted than ever, and he believed that if all our national government were handed over to us—all the national government that belonged by right to the people of the country—they would have the same thing to say as they had to say now of the small modicum of self-government that had been entrusted to them. They would have the same thing to say regarding the general as they had to the local. Our financial position would be better, and we would be more prosperous, and we would not be robbed as we were at present by a Treasury filching from us everything they could. The favorite trick was to withdraw Imperial grants, and to throw institutions and financial responsibilities on the local bodies and local resources. One that was in the air just at present, and which politicians seemed to have in view, was to throw a great part of the expense of education on the local rates. We were fleeced of two or three millions a year in respect of ordinary taxation. There was only one remedy, and that was Home Rule for Ireland.

CORK—The Failure of Queen's College

At a recent meeting of the Cork Corporation the report of Dr. Windle on the failure of the local Queen's College was considered. On the motion of Councillor Horgan, it was unanimously resolved that the declaration of one so competent, from experience and attainments, to form a clear and independent judgment on the question, casts upon the Government the imperative duty of grappling promptly and effectively with the causes of failure which Dr. Windle has so ably and courageously indicated, and of taking advantage of his special knowledge and capacity to bring about in the case of the Cork College a change as salutary as that which, mainly at his instigation, resulted in the establishment of Birmingham's prosperous University. 'We are convinced,' the resolution added, 'that the conversion of the Queen's College into a properly constituted and equipped University centre would tend to elevate the whole standard of education, develop the intellectual life, and promote the general prosperity of Munster.'

Interesting Ceremony

The ceremony which took place on Sunday, August 26, at Youghal, was an extremely touching one, and deeply significant. During the rising of 1798, Father Peter O'Neill, P.P., of Ballymacoda, near Youghal, was flogged in the streets of that town, and subsequently transported, on the suspicion of having obtained, in his priestly capacity, knowledge as to the person who killed an informer named Murphy, who was found buried in the strand at Knockadoon. On the sides of the pedestal of the monument are inscriptions in Irish and English recording the facts that Father O'Neill and Patrick M'Carthy were flogged, and that Charles O'Brien and Charles Gallagher were hanged by the English soldiers in Youghal, in 1798. The memorial was appropriately unveiled by Sir Thomas Esmonde, and amongst the speakers on the occasion were Captain Conelan, Monsignor Keller, and Canon Peter O'Leary. The inscriptions on the pedestal are Irish as well as English, and it was in the fitness of things that there should be an Irish speaker, such as the Canon, as well as those who spoke only English.

DONEGAL—Sale of a Prison

Lifford Prison, County Donegal, in which the famous Napper Tandy was at one time incarcerated, is being sold by the County Council to a Belfast man for £700, subject to the sanction of the Local Government Board.

DOWN—Church Renovation

On Sunday, August 26, Very Rev. Dr. Keane, O.P., St. Saviour's, Dublin, preached a charity sermon at St. Mary's Church, Barr, County Down, to help in defraying the expenses incurred on the renovation of the church and erection of a much-needed parochial house. Since his appointment to the pastoral charge of the parish Rev. F. Magennis has been engaged in the work of providing long-needed and most necessary accommodation to make the sacred edifice worthy of its purpose. The new church is of strikingly hand-

some design, and the interior has been entirely refurnished and remodelled. The parochial house is a substantial building, and will for the future be the residence of the parish priest. Right Rev. Dr. O'Neill, Bishop of the diocese, warmly approved of the undertaking, and by the generosity of friends and parishioners the work has now been completed. A sum of £500 remained due, and in order to pay off this amount Father Magennis was obliged to appeal to the charitable public for assistance.

Returning to the Fold

The Newry Guardians, at a recent meeting, had before them a report of the Master stating that three weeks before his death the ambulance driver, Thomas Browne, informed the Protestant nurse of his desire to become a Catholic, and asked to see a priest. Father Mackle attended, and at his request the deceased was transferred from the Protestant ward and received into the Catholic Church. The nurse, in reply to the chairman, said that Browne was in his right mind at the time he expressed his desire to change his religion. The explanation of the Master was considered satisfactory.

DUBLIN—The Question of Fire Insurance

At a meeting the North Dublin Board of Guardians unanimously adopted a resolution proposed by Mr. Sherlock, seconded by Mr. Crozier, approving of an independent insurance company worked on lines similar to the Irish Church Property Insurance Company, undertaking to give the Union insurance to them, and asking the General Council of County Councils to call a conference of all public bodies on the subject.

A Local Industry

On August 23 there was launched from the building yard of the Dublin Dockyard Company, North Wall, a splendid new steel screw steamer of 1500 tons, being the sixteenth vessel that has been built by the firm. She was christened the 'Berne' by Mrs. Smellie, wife of one of the partners, and is the fourth that the company have built for Mr. John Harrison, of London.

The Horse Show

The influx of visitors to Dublin during the Horse Show week was greater than has been the case for years past. Thousands who had no interest in the carnival took advantage of the cheap excursions from all parts of the kingdom to visit the metropolis of Ireland, and were well repaid for the trouble entailed in travelling from their various districts. It is admitted on all sides that no finer scenery can be viewed anywhere than in and around Dublin, and the visitors took advantage of the fact. By tram, train, and though last, not least, by Irish jaunting car, they explored the beauties of Howth, Bray, Kingstown, and other well-known suburbs. The Horse Show should result in advantages not alone to the metropolis, but to Ireland generally. In response to an appeal from the Industrial Development Association a splendid display of Irish manufactured goods was given by the shopkeepers of the city. The windows in the leading streets were filled with goods made in Ireland. Visitors were present from France, Austria, Italy, Germany, Belgium, Holland, and other Continental countries.

Charitable Bequests

The late Canon Conolly, St. Kevin's, Dublin, by his will left £300 for Masses for the repose of his soul; £200 to the Little Sisters of the Assumption, Camden-street; £200 to the Conference of St. Vincent de Paul attached to St. Kevin's Church; £2300 for obtaining a site and erecting a Catholic church in or near Clanbrassil-street, Dublin; £300 for the relief of infirm Catholic clergymen; £200 to the Conference of St. Vincent de Paul Society attached to the Catholic parish of St. James's, Dublin; £200 to the Father James Healy Memorial Fund; £150 for the improvement of the Dalkey Church; £100 for the poor school attached to the Loretto Convent, Dalkey. Other Bequests were made for the benefit of the poor of St. Kevin's parish.

KERRY—Appointed Sub-Sheriff

Mr. Redmond Roche, J.P., Maglass, has been appointed Sub-Sheriff of Kerry in succession to the late Mr. Goodman. Within the memory of anyone living the position has not been filled by a Catholic until now. Mr. Roche is a member of a much respected family, and his appointment by the High Sheriff, Mr. Latchford, who is a Protestant, has given much satisfaction in the kingdom.

LIMERICK—Women and Temperance

In the course of a lecture on temperance by the Hon. Bertrand Russell delivered in the Village Hall of the Munster-Connacht Exhibition, the distinguished

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lecturer said that in London women, and often young girls, were in the habit of drinking in public-houses, and he believed that insufficiency of food and sordid surroundings were the principal causes of excessive drinking. Father Cregan, who proposed a vote of thanks to the lecturer, said he was very happy to say from long experience in Limerick that such a thing as women going into a public-house and standing in an open shop at a counter to take drink—what none but women of the lowest principles would be guilty of—was very rare. Public opinion in that respect was sound.

LOUTH—A Generous Benefactor

The late Mrs. Mary Ann Kelly, of Drogheda, left personal estate valued at £14,074 6s. Probate has been granted to the Right Rev. Mgr. Patrick Segrave, V.G., Mr. Michael M'Govern, and Mr. John Greene, Drogheda. Among the charitable bequests are £200 for Masses, £300 to the Society for the Propagation of the Catholic Faith, £300 to the Society of St. Vincent de Paul, Drogheda; £1000 for placing a white marble high altar in St. Augustine's Church, Drogheda; £200 to the Presentation Convent, Drogheda; £200 to the Sisters of Charity, Drogheda; £100 to the Ladies' Association of Charity, Drogheda; £50 to the Convent of Mercy, Drogheda; and the residue of her estate to such charitable institution in Drogheda for the training of girls as Monsignor Segrave shall choose.

ROSCOMMON—Impressive Ceremony

On the Feast of the Assumption there took place at the ancient cemetery of Oran, in the County Roscommon, a singularly impressive ceremony. It was the exhumation and translation thence of the remains of four Franciscan Monks of the Regular Third Order of St. Francis to the cemetery of their Order, at Farragher Monastery, a few miles off. The remains were those of Rev. Brother Benedict Farmer, who died on January 28th, 1871; Rev. Brother Patrick Luttrell, April 21st, 1884; Rev. Brother Francis Owens, March 1st, 1885; and Rev. Brother Joseph Ward, April 7th, 1893.

An Appeal for Assistance

At a meeting of the Roscommon County Council a discussion took place on the failure of the potato crop, and a resolution was adopted calling on the Government to provide employment during the coming winter and spring for the laborers and small tenant farmers.

TIPPERARY—The University Question

Cardinal Logue, in acknowledging the resolution of the Cashel Urban Council on the University question, says that resolution proves that, whoever may capitulate to ascendancy, the Catholics of Cashel and of gallant Tipperary are not likely to haul down the flag and end a long fight by a shameful surrender.

WEXFORD—A Monument

A handsome monument of Irish marble which has been erected over the grave of the late Very Rev. Canon Doyle, Ramsgrave, County Wexford, was unveiled on Sunday, the 9th of September.

GENERAL

An English View

In the 'Evening Standard' there is a leading article entitled 'Old and New Ireland,' which after referring to the threatened famine goes on to say that Ireland is far too dependent on agriculture, seeing that nature has not made her a propitious country for farming. A people of bold fisherman and hardy boatmen, of merchants and traders and seafarers, that is, says the 'Standard,' what the Irish should be. The true business of Ireland is to be the bridge from the Old World to the New. It is thrust far out into the Atlantic as if for that express purpose, and if full advantage were taken of its situation the journey from some Canadian or Newfoundland, or even New England port might be accomplished by a modern steamer well under four days, and then with a train, ferry, or perhaps even a tunnel across or under the Irish Channel the journey to America will be shortened by a full four and twenty hours or more and nearly three days lopped off the passage of the open Atlantic, and Ireland will have annually the handling of tens of thousands of passengers and of hundreds of thousands of tons of merchandise making the fast transit between the East and West. It is a dream of the future, but it is nearer realisation than seemed possible a few years ago.

The Very Rev. M. Farrelly, V.F. (Kilmore), is reported to be very ill, his advanced age causing much anxiety.

People We Hear About

It was not generally known that Mrs. Riddell, the popular novelist, who died a few weeks ago at 72, was a native of Carrickfergus, Ireland. Her father, Mr. James Cowan, was High Sheriff of Antrim. She wrote an enormous quantity of fiction of the popular kind for the masses.

On August 17 (says the 'Pall Mall Gazette') the Emperor Francis Joseph was seventy-six, and in congratulating him Europe may congratulate herself. It was the custom to say that the most wonderful thing in this Sovereign's reign was that he continued to reign. The European outlook may not be, as it appears to the pessimist, very much that of 1848; but the disappearance of Franz Joseph would make things difficult. The Emperor may fitly rank as the G.O.M. of European monarchs. He came to the throne at the same age as did Queen Victoria, and has reigned for fifty-eight years, during which domestic and political troubles have showered thick upon him. In length of reign he is far ahead of any other European monarch. The King of Greece approaches him nearest with a record of forty-three years; and the King of the Belgians comes next with forty-one years. In English history his record has only been twice exceeded—by Queen Victoria and King George III.

In his 'A Varied Life,' Gen. Sir Thomas Edward Gordon tells this story:—His Majesty Alexander III. of Russia was playing whist out of his own dominions with an English Royalty as partner, and one of his equerries with a Scottish gentleman as opponents. His Majesty held a good hand, and towards the end of it said: 'We have the game—four by honors and the odd trick.' The Scot said: 'Please, your Majesty, let us play the hand out,' and when that was done he added 'Your Majesty made a revoke.' The equery looked aghast at the boldness, and the Tsar said: 'I have never made a revoke in my life.' The Scot replied: 'Perhaps your Majesty was never told,' and proceeded to turn over the tricks, and show the revoke. The equery was more aghast than ever, and the English Royalty smilingly said: 'Pardon my friend's bluntness.' The next day the Tsar, happening to meet the Scottish gentleman, said, with a laugh: 'I have been thinking over what you said yesterday about the revoke, and probably it is true that I was never told.'

It may interest our readers (says the 'Catholic Weekly') to know something of the day's work of his Eminence Cardinal Merry del Val, Secretary of State to his Holiness Pius X.:—His Eminence, after paying his early devotions, says Mass, at a quarter past seven in the morning. His 'thanksgiving' over, a cup of coffee and a mouthful of solid food constitute the princely breakfast. Then to the work in his office—in the Borgian apartments—until dinner time, which is supposed to be at two o'clock; but, owing to the continual pouring in of fresh business, the hour is often nearer to three p.m. But not even meal time brings leisure to the Secretary. Letters, telegrams, papers, etc., are constantly being handed in, some of which may need immediate attention. About four, his Eminence goes out for exercise, and probably for business, too, in the shape of formal visits. After a hasty cup of tea at six o'clock he returns to his office, where he remains at work till nominally nine o'clock, when supper is served. Thus the proverb, 'Qui sentit honores sentiat et onera,' seems fully verified in the life of a Cardinal Secretary. The 'purple and fine linen,' which figures so prominently in the less intelligent conception of a Roman Cardinal, at all events, has its off-set in downright hard work of the most trying sort—that is to say, highly responsible brain work. There is no 'Eight-Hours' Day' for the Pope's Secretary. A far more trying accompaniment to his office must be the hostile criticism with which he is frequently assailed—the inevitable lot of one who has risen so rapidly to exalted dignity in the Church. Thus, for example, while in Italy his opponents charge him with being 'too Spanish' in his own land, Spain, on the contrary, those who seem to be preparing trouble for the Church there a la Combes, have recently accused his Eminence of disregard of Spanish interests. Clearly, you cannot please everybody! But if the Cardinal can but succeed in his endeavor faithfully to carry out the behests of his august Papal master, we fancy he will be quite content.

A journalist found in a hotel after hours in Grange pleaded that he was hunting up news, and produced his paper to prove it. The Bench held he had a lawful excuse for his presence in the hotel and dismissed the case.

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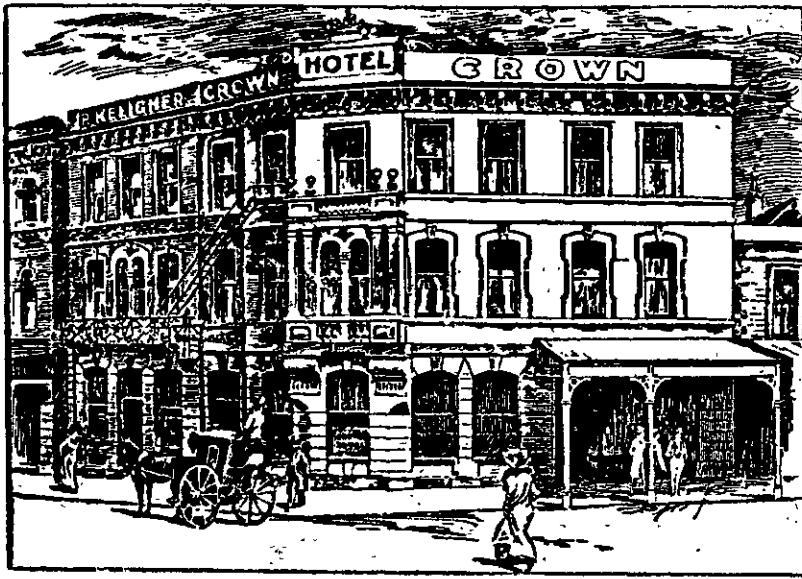
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The Catholic World

ENGLAND—Westminster Cathedral

In addition to the gift of a finely-decorated chapel to Westminster Cathedral, at a cost of £10,000, Lord Brampton is now having a magnificent pictorial-mosaic panel erected in the south aisle.

A Remarkable Work

When the Redemptorist Order, two years ago, acquired the fee simple of several acres of waste ground on the High Road, Lower Edmonton, the plot was known to passers-by as 'The Common' (says the London 'Tribune'). The Fathers had it walled in, trees planted within the enclosure, and an iron church erected. Two priests were sent to carry on the work of bringing 'stray sheep' to the Catholic fold; their success became assured from the start, and after comparatively few weeks a congregation of five or six increased to one of hundreds. After a few months of missionary labor, the late Cardinal Vaughan gave permission to the Redemptorists to build a permanent church, monastery, college, and schools, but his Eminence died before the foundation stone was laid. This duty fell to Archbishop Bourne, who followed on the lines of his predecessor. The work has been pushed forward rapidly. To-day the monastery is built, and will be ready for occupation by a staff of fifteen or twenty priests and lay Brothers very soon. The church—an exquisite edifice—is also built, but the opening will not take place until Easter. The college and schools have yet to be erected. When the block of buildings is completed, however, Edmonton Catholics will have reason to be proud of the work of this self-sacrificing Order, the members of which are respected by all classes in the district.

FRANCE—The Inventories

The Bloc declared that the Inventories were intended only for the benefit of the Church, to guard its property from cures, who might sell, in ignorance, valuable works of art, and buy modern rubbish in its place. We shall now see their real use. The Patronage of St. Peter, place d'Armes, 1, at Nice, was the first foundation of Dom-Bosco in France. For the last three years it has been directed by an association legally 'declared' under the law of 1901. This alone has enabled it in some measure to survive the auction held there by the liquidator, for four days, July 18 to 21. The hundred orphans had been taught to support themselves by seven trades: printing, typography, bookbinding, joinery, bootmaking, and as locksmiths and tailors. The association was able to buy the printing machines, and the contents of the joiners' and tailors' workshops; but lost all that was necessary for the four other trades. It bought in the bedding, the tables of the refectories, the infirmary outfit, and a little furniture; but lost all the contents of the chapel and sacristy, the linen, library, kitchen utensils, and crockery, all the contents of the schoolrooms, and the furniture of the staff. Next day, Sunday, the orphans assisted at the religious offices in a chapel absolutely bare, there being neither seat nor bench. The altar alone remained as part of the building. Nothing need be said of the indignation of the inhabitants of Nice at the sight of this ruthless wreckage of an admirable public institution in the name of the Government. The new 'laws' of France have produced sights sadder still. Trainfuls of once-rescued children turned out in the fogs of early winter, mourning in some quiet Parisian terminus to find a refuge, each for themselves, deprived of the assistance of their former protectors; convoys of poor orphans in some great provincial town, led by their guardians about the streets to find a place to lay their heads.

GERMANY—Catholic Leaders

Dr. Hitzke, who has worked so hard for the social programme of the German Centre, was present at the Essen Catholic Congress, though not in good health. Cardinal Fischer, referring to his labors, said: 'For the advance we have made in connection with the social question we are indebted, in an eminent degree, to the activity of Dr. Hitzke.' The Cardinal also spoke approvingly of the work of Dr. Pieper, general director of the People's Association, and Herr Brandts, an employer whose deeds are equal to his words.

A Great Demonstration

Cardinal Fischer, of Cologne, and his Assistant Archbishop, the Most Rev. Dr. Muller, went from meeting to meeting on 'Labor Sunday' at Essen and delivered addresses in seven or eight halls. The exact number of workers in the Catholic Labor procession was 43,000.

The Church and the Workers

In the telegraphic reply to the greetings of the German Catholic Congress, sent by Cardinal Merry del Val in the name of the Holy Father, hearty thanks were tendered by his Holiness for the devotion of the German Catholics to the welfare of the working classes, and in the address which he delivered at Essen, whither he proceeded from the Eucharistic Congress at Tournai, Cardinal Vincent Vannutelli also conveyed to the vast gathering the satisfaction given to the Pontiff by the efforts of the German Catholic party to elevate the lot of the workers. It is not merely the material condition of the toilers that benefits by the labors of the Centre. Unbelief is checked and a strong rampart is raised against it. The Holy Father recommends the example of the German Catholics so earnestly because he sees that many of the champions of the toilers' cause—men who in other respects are estimable—make it a part of their work to sow the seeds of infidelity. Only by the combination of religious energy and the advocacy of justice for the working man—such a programme as the German Catholics successfully carry out—can this anti-religious campaign be defeated.

Catholics and Organisation

The German Catholic Congress at Essen was a singularly effective proof of the unabating zeal of the German Catholics for the interests of the Church. Though these assemblages have been taking place for over half a century, the Essen Congress drew together a larger number of people than any of its predecessors. The large hall specially built for the meetings accommodates twelve thousand persons, but its capacity was overtaxed again and again. Every feature of Catholic life, every means of strengthening the spiritual power of the Catholic Congregations, every object meriting the attention of Catholics received consideration. Associations representing missionaries and mission work, Catholic teachers, Catholic merchants, Catholic working-men, Catholic students, and others met and discussed the subjects in which they are specially concerned, and all joined in making the Congress the success it has been. It has become a powerful bond of union to German Catholics, and it is evident that the Holy Father would gladly see Catholics of other nationalities entering into rivalry in this respect with the Germans. In the letter to the Congress, his Holiness plainly intimated that it would be to the advantage of the Church in France if French Catholics acted with the same unity and energy as their German brethren.

SCOTLAND—Visit of the King and Queen of Spain

Catholic readers (says the 'Glasgow Observer'), who have been following with sympathetic interest the brief tour of the King and Queen of Spain in Scotland, were no doubt pleased to note that the observances proper to the festival of the Assumption were not neglected in the midst of a busy week by their Majesties. Early on the morning of August 15, the King, who had a big day's sport before him, heard Mass, together with the members of his suite, in a temporary chapel arranged at Fyvie Castle. The Bishop of Aberdeen (the Right Rev. Dr. Chisholm), who was the guest of Mr. Duff at Hatton Castle, Turiff, was the celebrant of the Mass. Queen Victoria was not present at this early Mass, but at a later hour she drove with her ladies-in-waiting to Clova, to the seat of the Catholic family at Lumsden, and assisted at Mass in the pretty little church adjoining the mansion. The church was decked with red and yellow flowers (the colors of Spain) in recognition of the Royal visitor; some members of the Lumsden family rendered the musical part of the service, and at the conclusion the Spanish National Anthem was played by Mrs. Lumsden. This lady is a daughter of the late Mr. Carlos Gordon, of Wardhouse, whose son married a daughter of the Comde de Mirasol, and whose family had intermarried with noble Spanish houses at various times in its history. The King and Queen of Spain, before leaving Aberdeenshire, paid a visit to Wardhouse, which has belonged to the Gordons for many generations.

UNITED STATES—Death of a Priest

The Rev. D. P. O'Flynn, of St. Joseph's Church, Waverly Place, New York, passed away on August 22, in his 59th year. The deceased, who was a native of Mallow, County Cork, was a life-long friend of the Very Rev. Mgr. O'Leary, of Lawrence. The deceased priest pursued his ecclesiastical studies in France and Belgium, and was ordained in 1873, and went to the United States two years later. In 1878 he was appointed pastor at Saugerties, where he remained for fourteen years. Towards the close of his pastorate he was appointed Vicar-Apostolic to the West Indies. In 1892 he was appointed to St. Joseph's, which was made

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a permanent rectorship. The only thing of material value Father O'Flynn had was his library, an extensive collection of ecclesiastical and general works. Whatever money Father O'Flynn had made or had given to him he gave away to the needy poor and for church and charitable purposes generally, and the small insurance policy on his life was all that was left to cover the funeral expenses.

GENERAL

A Contrast

Writing to the "Sun," New York, George W. Dithridge, an American residing in Mexico, has this to say of that Catholic country: "In New York the last duty of the householder is that of seeing that all his doors and windows are properly secured and barred against intruders. In Mexico I have been for months at a time the only American in my neighborhood, yet I have left doors and windows open at night, sleeping till sunrise without a thought of harm or danger. The Mexican children are delightfully interesting. Courtesy with them seems to be ingrained. As soon as they can talk they become Chesterfields, while their innate kindness prompts them to many a delicate attention."

Mysteries of the Brain

In the course of his interesting article on 'Modern Surgery,' in 'McClure's Magazine,' Dr. Samuel Hopkins Adams writes of the surgeons and the mysteries of the brain, as follows:—

'American brain surgery started in a Massachusetts stone quarry. An Irish laborer, jamming a crowbar into a hole where part of a charge of dynamite was lying in wait, produced the logical result, the crowbar entering the head at the side of the jaw and projecting a foot out beyond the vault of the skull. The foreman notified the coroner; some one else sent for a doctor. The doctor got there first, removed the crowbar and took the patient to the hospital, where, to the amazement of the entire profession, the man recovered. Up to that time the brain substance had been regarded as prohibited territory, but, the doctors reasoned, surely a surgeon's knife can go where a one-inch crowbar can pass without fatal results.'

The golden age of brain surgery seemed dawning. It was a false hope. There are few practitioners of this speciality, I think, who would be willing, for the honor of their profession, to have the history of the following decade of experimentation frankly related. Insanity, idiocy, and death were the results which brought the adventurous operators to their better senses and to this conclusion: that the cerebellum, or lower lobe of the brain, in which lie the nerve centres, can never be touched by the knife with impunity, and that only as the last hope and on the surest diagnosis should the knife be used there. For, even though the operator, pushing boldly in where, to quote Sir Astley Cooper, "there is only the thinness of paper between eternity and his instrument," evades adroitly the infinitely delicate mechanism that controls life itself, even though his complete task be followed by no hemorrhage, as is usually the fatal case; yet such is the nature of the substance on which he operates, that the scar he leaves is in itself hardly less baneful than the eradicated injury. Surgery of the cerebellum has hardly gone beyond diagnosis. Wonderful indeed is this diagnosis, which traces a sensation at the finger-tip, along the infinitely diversified telegraph system of the nerves, to its destination in the recesses of the brain; or refers the sudden twitching of a toe-muscle to stimulation of some exactly defined portion of the cerebral apparatus. But, except in the case of a few maladies like epilepsy, or injuries producing removable pressure from without upon the brain substance, it indicates no cure. The area of knowledge is small, the area of ignorance great, and the best men dare prophesy no radical progress.'

MYERS & CO., Dentists, Octagon, corner of George Street. They guarantee the highest class of work at moderate fees. Their artificial teeth give general satisfaction, and the fact of them supplying a temporary denture while the gums are healing goes away with the inconvenience of being months without teeth. They manufacture a single artificial tooth for 10s. 6d. 6s. 6d. and sets equally moderate. The administration of nitrous oxide gas is also a great boon to those needing the extraction of a tooth.

Domestic

By 'Maureen'

The Medicinal Value of Rhubarb.

With the return of spring there usually follows in its wake a train of ills such as boils, abscesses, tired feeling, feverishness, spring-cleaning, and various other epidemics. In general these are caused by the overheated conditions of the blood, resulting from the system being clogged with winter diet, and the absence of fruit during that period. Nature, which usually promotes a remedy for every ill, comes to the rescue here in the form of rhubarb, which if freely availed of does away with the necessity of pills and potions, and other nauseous remedies, which people, as a rule, fly to for the purpose of purifying the blood. As an article of spring diet, and of food possessing medicinal and blood purifying qualities, rhubarb is invaluable. It usually begins to come into the market very early in spring, and as soon as it appears, it should be given a place on the table in some form or other. Plainly stewed is the most wholesome way of preparing it, and even in this way it is a welcome change. But should this method prove monotonous, there are ever so many ways by which you can ring the changes, and thus make the preparation welcome every time. The following recipes will make pleasant varieties of the dish:—

Old Fashioned Stewed Rhubarb.

If the rhubarb is young and very tender, it is not necessary to peel it. Wipe clean, cut off the extreme ends and tops, and cut into pieces about one-inch long. Put this into a clean saucepan on the back of the stove until the juice runs freely. Do not at any time put it where it will boil hard. To a quart of cut rhubarb add a cupful of stoned raisins. Let these boil till the rhubarb is nearly reduced to a pulp, then add half a cupful of sugar. Let it boil up; remove from fire, and stand aside to cool. Serve cold. A dressing of thick sweet cream adds much to the palatableness of this dish.

Rhubarb and Ginger Pudding.

The following is a very wholesome and pleasant method of serving rhubarb, and it is particularly agreeable to children:—Grease a pudding basin or plain mould, and line it with slices of bread. Stew some rhubarb, with sugar to taste, and a teaspoonful of powdered ginger. Whilst still hot, pour the stewed fruit on to the bread, cover with a piece of bread, cut to size of the top of the basin. Place a saucer or small plate on the top of the pudding, and press it with a heavy weight. When cold, turn out and serve with a little plain custard. Lemon rind chopped small may be substituted for the ginger if preferred.

Rhubarb Mould.

Take one quart of red rhubarb, wipe it, and cut into short lengths. Place in a stew-pan, put an lid, and let rhubarb cook slowly till quite a pulp. Melt half an ounce of gelatine in hot water. When dissolved, put it with three quarters of a pound of white sugar into the rhubarb, and boil for a quarter of an hour. Add a few drops of essence of lemon, and stir well. Pour mixture into a wetted mould. Next day dip the mould in hot water, turn out on a glass dish, and pour a nice custard round.

Rhubarb Fritters.

Make a batter such as is used for plain fritters. To this add a pint of cut up rhubarb. Fry in spoonfuls till well browned on both sides. Serve with butter and sugar, grating over the fritters a little nutmeg, or sprinkling them with a tiny bit of all-spice. If preferred the juice of a lemon may be freely squeezed over the fritters and sugar then sprinkled over.

Rhubarb Pudding.

This is another favorite with children. Line a plain round mould or basin with good short crust. Fill it with rhubarb well sweetened. Raisins may be added, if desired. Put a pastry cover on the pudding, pinching it well at the edges to keep in the juice. Tie the bowl or mould in a pudding cloth, and plunge it into sufficient boiling water to cover. Boil for two hours. If preferred the pudding may be steamed. Turn out carefully, and serve with sauce, custard, or cream.

Maureen

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Films, Kodak Roll, No. 1, Brownie, 10d; No. 2, Brownie, 1s 2d; 2 $\frac{1}{2}$ x 2 $\frac{1}{2}$, 2s 6d; 2 $\frac{1}{2}$ x 4 $\frac{1}{2}$, 3s 6d; 2 $\frac{1}{2}$ x 8 $\frac{1}{2}$, 4s; 4 $\frac{1}{2}$ x 3 $\frac{1}{2}$, 4s; 3 $\frac{1}{2}$ x 5 $\frac{1}{2}$, 4s; 5 x 4, 4s 6d; 4 x 5, 4s 6d.

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Measures, Graduated, 1oz, 9d each; 2oz, 1s each; 4oz, 1s 8d each; 10oz, 2s 8d each; 20oz, 3s each.

Mountant, Higgins, 3oz size, 9d bottle.

Mountant, 2oz size, 6d bottle.

Mountant, 4oz size, 9d bottle.

Mounts, Midget, from 6d doz, or 8s per 100.

Mounts, $\frac{1}{2}$ -Plate, from 8d doz, or 6s per 100.

Mounts, $\frac{1}{4}$ -plate, circle, 1s doz, or 6s 6d per 100.

Mounts, 5 x 4 plate, from 8d doz, or 5s per 100.

Mounts, $\frac{1}{2}$ -plate, from 1s doz; 7s per 100.

Mounts, 1-1-Plate, from 1s 6d doz, or 10s 6d per 100.

Mounts, Cut-out, $\frac{1}{2}$ -plate, 1s 6d doz; Cabinet, 1s 9d doz.

5 x 4, 2s 8d per doz; 1-1-Plate, 7d each.

Large Size Mounts also stocked, in Plain and Cut-out.

PAPERS.

Wellington Ward, P.O.P., in Mauve, Matt, White, and Special Mauve, in $\frac{1}{2}$ -Plate, 5 x 4, Cabinet, $\frac{1}{2}$ -plate, and 1-1-Plate size, 1s per packet; 12-Sheet Rolls, 7s each.

Wellington S.C.P. Gaslight, in Matt, Glossy, Porcelain and Art, White and Tinted, in $\frac{1}{2}$ -Plate, 5 x 4, Cabinet, $\frac{1}{2}$ -Plate, 1s per packet; 1-1-Plate, 2s per packet.

WELLINGTON WARD, Flatino, Matt, Enamemo, Bromide Papers, $\frac{1}{2}$ -Plates, 5 x 4, Cabinet, and $\frac{1}{2}$ -Plate, 1s per packet; 1-1-Plate, 12 sheet, 2s packet; 8 x 10, 12 sheet, 3s 3d per packet; 10 x 12, 12 sheet, 4s 6d per packet; 12 $\frac{1}{2}$ x 15 $\frac{1}{2}$, 12 sheet, 6s 6d per packet; 17 x 23, 6 sheet, 6s 6d per packet.

Paget Prize Self Toning, Matt and Glossy, $\frac{1}{2}$ -Plate, 5 x 4, Cabinet, and $\frac{1}{2}$ -Plate, 1s per packet.

Post Cards (self toning), 1s per packet.

Imperial P.O.P., $\frac{1}{2}$ -Plate, 5 x 4, and $\frac{1}{2}$ -Plate, 1s per packet; 12-Sheet Rolls, 7s each.

Gaslight, $\frac{1}{2}$ -Plate, 7d per packet; 5 x 4, 10d per packet; Cabinet and $\frac{1}{2}$ -Plate, 1s per packet.

Ilford P.O.P., Matt, Carbon, White, and Mauve, $\frac{1}{2}$ -Plate, 5 x 4, Cabinet, $\frac{1}{2}$ -Plate, and 1-1-Plate, 1s per packet; 12 Sheet Rolls, 7s each.

Ilford Bromide Papers, in rough and smooth, rapid and slow, $\frac{1}{2}$ -Plate, 8d per packet; 5 x 4, 9d per packet; Cabinet, 11d per packet; and $\frac{1}{2}$ -Plate, 1s per packet.

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ALBUMS—A large assortment in all sizes, both slip and paste down and "Sunny Memories," from 1s each.

BALLS and TUBES—For Shutters, 1s 6d and 1s 9d each; for Thornton Pickard Shutters, 8s each.

BOOKS—Ilford Manual of Photography, 1s 4d. Photography in a Nutshell, 1s 6d.

BORDER NEGATIVES.

Paper, $\frac{1}{2}$ -Plate, 1s 6d per packet; Post Card size, 1s 6d packet.

Brushes, for dusting plates, etc., 4d, 6d, 9d, and 1s each.

Bottles, stoppered or plain, all sizes. Bromide Retouching Sets, 1s 6d each. Bromide Pencils, 4d each.

ILFORD PLATONA PLATINUM PAPERS.

20-Sheet Tubes.

$\frac{1}{2}$ -Plates, 1s 6d; 5 x 4 Plate, 2s 3d; Cabinet, 2s 9d; $\frac{1}{4}$ -Plate, 8s; 1-1-Plate, 5s 6d; 10 x 8 Plate, 7s 9d; 12 x 10 Plate, 6s (12 sheet).

Post Cards, Ilford and Wellington, P.O.P., 7d packet.

Post Cards, Gaslight, Ilford, and Wellington, 1s.

Post Cards, Self-toning Paget, 1s.

PLATES (ILFORD).

Ordinary, Express, and Special Rapid, $\frac{1}{2}$ -Plate, 1s dozen; 5 x 4, 1s 9d dozen; $\frac{1}{4}$ -Plate, 2s 8d dozen.

Isochromatic, $\frac{1}{2}$ -Plate, 1s 3d dozen; 5 x 4, 2s dozen; $\frac{1}{4}$ -Plate, 2s 6d dozen.

Monarch, $\frac{1}{2}$ -Plate, 1s 9d dozen; $\frac{1}{4}$ -Plate, 4s 8d dozen.

Lantern Plates, 1s dozen.

IMPERIAL PLATES.

Ordinary, Sovereign, and Special Rapid, $\frac{1}{2}$ -Plate, 1s dozen; 5 x 4, 1s 9d dozen; $\frac{1}{4}$ -Plate, 2s 8d dozen; 1-1-Plate, 4s 6d dozen.

Imperial Flashlight, $\frac{1}{2}$ -Plate, 1s 9d dozen; $\frac{1}{4}$ -Plate, 4s 8d.

Plate Washers and Draining Backs, combined to hold 18 $\frac{1}{2}$ -Plates, or 9 $\frac{1}{4}$ -Plates, 1s 8d.

Print or Mount Trimmers, 4s 6d and 7s 6d each.

Printing Frames, 8 $\frac{1}{2}$ x 2 $\frac{1}{2}$, 9d each.

Printing Frames, $\frac{1}{2}$ -Plates, 9d and 1s each.

Printing Frames, 5 x 4, 1s and 1s 6d each.

Printing Frames, $\frac{1}{2}$ -Plate, 1s 8d and 1s 6d each.

Printing Frames, 1-1-Plate, 2s and 2s each.

Print Cutters, circular, 4s; cuts 16 different sizes. Extra Knives for same, 1s 6d each.

Post Card Printing Frames, 1s 8d and 2s each.

Push Pins, Glass, 1s set.

Retouching Desks, 6s and 10s 6d each.

Retouching Sets, 1s 6d and 3s each.

Retouching Sets, Bromide, 1s 6d each.

Scales and Weights, 1s 9d and 3s 6d set.

Weights, Spare Set, 1s set.

Squeegees, Roller, 4in, 1s 6d.

Squeegees, Roller, 6in, 1s 9d.

Spirit Levels, 1s 3d each.

Tripods, Telescopic, 3 sects., 40-inch, 6s 6d.

Tripods, Telescopic, 4 sects., 47-inch, 8s 6d.

Tripods, Telescopic, 7 sects., 49-inch, 12s 6d.

Tripods, Wood, 8-fold, 12s 6d.

Tripods, Heads, 3s and 3s 9d each.

View Finders, Direct View, 2s 8d each.

View Finders, in Morocco Cases, extra quality, 7s each.

Vignettes, $\frac{1}{2}$ -Plate, Celluloid, 2s 3d set.

Vignettes, $\frac{1}{4}$ -Plate, Celluloid, 4s set.

Leviathan Colours, 2s 8d and 3s 6d.

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Electroplating Fabrics.

A method has been perfected in France, by which laces and other delicate fabrics can be coated with metal, gold, silver, nickel, and bronze. It is a system of electroplating, and produces wonderful and beautiful effects. The coating is so fine that not the slightest irregularity can be perceived, and the laces remain soft and flexible.

A New Use for the Phonograph.

Speaking the other day to students at Cambridge University on the use of phonographs, Dr. Karl Broul hoped that it would not be long before they would be able to take away records—perhaps post-card records—of fine portions of impressive speeches delivered within the walls of the University. It may be added that post-cards containing living records for the gramophone are being sold at present.

Fire-proof Scenery.

M. Moissan, of Paris, has invented an absolutely fireproof scenery for use in theatres, which has already been adopted in several playhouses in France. He discards all paper canvas, and wood, and replaces them with metal, light galvanized iron tubes, and metallic gauze. The tubing is for the framework, and the gauze is instead of canvas, and on it the scenes are painted.

A New Lantern.

A new form of lantern has recently made its appearance, which differs markedly both in its optical principles and in the results obtained from the ordinary projecting apparatus which the lecturer is accustomed to use. This apparatus projects on a screen not only the image of a lantern slide, but reflects as well pictures in books, specimens of insects, or other natural objects, mechanical models and the like, and this all in the natural colors of the objects. The lecturer is thus enabled to make use of the countless illustrations in magazines and books, of an innumerable series of color prints, sketches, photographs, and of working models that can be shown in motion on the screen.

The Dust Nuisance.

Nottingham has solved the dust nuisance to such an extent (says the 'Daily Mail') that although hundreds of motor cars are daily driven through or about the city, they now speed along without the suspicion of a dust-cloud in their trail. The corporation has found that calcium chloride, dissolved in the water with which the streets are sprinkled, keeps the roads perpetually damp. One dressing every three or four weeks is quite enough, even in the hottest weather. The cost of keeping a road free from dust by this method for a year is about £60 per annum.

Utilising Niagara.

H. W. Buck, an engineer, makes out that Americans have an expensive luxury in Niagara Falls.

The total hydraulic energy of the falls, says Mr. Buck, would represent about 3,500,000 horse-power. To generate one horse-power continuously for a year by a steam engine requires about 14 tons of coal.

To generate, therefore, continuously 3,500,000 horse-power by steam would require about 50,000,000 tons of coal per year.

To generate electric power by steam with the most modern steam plant costs not less than £10 a horse-power a year, allowing for fixed charges and operating expenses. Niagara power can be generated and sold in large quantities for £7 a year less than is possible from the use of coal and the steam engine.

From the above it will be seen that if all the hydraulic energy of the falls were utilised for power purposes there would result to the country an annual saving of £7 a horse-power for 3,500,000 horse-power, or £24,500,000, and in addition there would be an annual saving in coal consumption of 50,000,000 tons.

This waste involved in prohibiting the development of Niagara power might be likened to a great conflagration in which 50,000,000 tons of coal were annually consumed. Such a conflagration might be one of the most magnificent sights in the world, and people might come from all parts to view it; but the human race would certainly be justified in using every effort to stop the waste by putting out the fire.

Intercolonial

The death is reported of Mr. D. F. Dennehy, a veteran journalist on the editorial staff of 'Melbourne Advocate.' Mr. Dennehy, who was in his 60th year at the time of his death, was a native of Cork, and came to Australia at a very early age. He was an active, zealous journalist and a good type of the patriotic Irishman and devout Catholic.

His Grace Dr. Kelly, Coadjutor-Archbishop of Sydney, laid the foundation stone of the new convent at Brewarrina on Sunday, September 30. Notwithstanding the indifferent weather, Brewarrina turned out en masse to meet his Grace, and laid £200 on the foundation stone. His Lordship Bishop Dunne, of Wilcannia, the Rev. Father Carroll (Brewarrina), and the Rev. Fathers Killian (Bourke), and Hughes (Cobar), assisted at the ceremonies.

On Wednesday, September 26, at Armidale an address, accompanied with a handsomely-bound 'Catholic Encyclopaedia,' was presented to Right Rev. Mgr. Corcoran to commemorate the honor conferred on him by the Pope in making him a Domestic Prelate. The following priests of the diocese were present: Rev. Fathers J. King, C. Smiers, J. Hamlin, T. Sheehy, P. Magrath, T. Harrington, and the Very Rev. Father Guerrini, who in felicitous terms proposed the health of Monsignor Corcoran.

In the course of an address in opening a bazaar at St. John's Church, East Melbourne, the Archbishop of Melbourne alluded to the agitation against all forms of drink and gambling. Dr. Carr, in the course of his remarks, said:—Those were not wise who tried to uproot nature with a fork, rather than guide and direct it along safe paths. In the former case it would return, and, freed from safe control, would seek indulgence in excess. This was his reply to those who said that, admitting the morality of games of chance and small raffles when conducted on safe lines, still we should, for the good of others, suppress and sacrifice even what was in itself lawful. The good of others required temperate zeal, and it was only such zeal that would suggest a practical remedy for the admitted and widespread evils of unlawful gambling. There were people, too, who sought to put down by force of law all traffic in intoxicating drink. Such attempts would result in worse than failure, and would lead to secret traffic, and to practices at present unknown in well-conducted hotels.

The news of the death of the Right Rev. Dr. Amandus Lamaze, S.M., Vicar-Apostolic of Central Oceania, was received in Sydney recently. His Lordship died at Maofaga, the head mission in the Tongan group. He had been ailing for some time, and recently he was practically an invalid, though as late as three years ago he was able to say Mass and perform other duties. In 1903 he found that his health was beginning to fail, and it was necessary to have a Coadjutor to assist him in his arduous work. He applied for one, and the Very Rev. Father Olier, then Provincial of the Marist Fathers in Australia and Oceania, who was at one time a missionary under Bishop Lamaze, was elected on the unanimous vote of the priests of the vicariate. Dr. Olier, who was consecrated Titular Bishop of Tipaza in St. Mary's Cathedral by his Eminence Cardinal Moran, on April 17, 1904, is now returning from his visit ad limina to Rome, and is expected to arrive in Sydney shortly. Dr. Lamaze was 73 years of age, and had been for 44 years a member of the Society of Mary.

The Sydney 'Freeman's Journal' of October 6 reports that Mr. Joseph Devlin, M.P., had just concluded a series of most successful meetings in North Queensland, including large gatherings in Townsville, Mackay, Charters Towers, Cairns, Mareeba, and Chillagoe. The financial outcome of these meetings realised over £1000. During the same time Mr. Donovan was holding very successful meetings in the northern districts of New South Wales. On Saturday last both delegates were to address a meeting at Newcastle, after which they were to visit Armidale, Hillgrove, Glen Innes, Tenterfield, and Bathurst, the programme occupying the whole of October. Meetings are to be held in and around Sydney during the early part of November, and the delegates are expected to accompany his Eminence Cardinal Moran to Goulburn on Saturday, November 17. The Bishop of Goulburn (the Right Rev. Dr. Gallagher) will arrange for a public demonstration in connection with the opening of the Kenmore Orphanage, after which Messrs. Devlin and Donovan will continue their No. 2 tour through the Goulburn districts, ending on the Victorian border at the close of November.

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CHRISTCHURCH.

P. DEVANE (late of Ashburton).

Having taken possession of the above centrally-situated Hotel wishes to inform his numerous friends and the public generally that they can rely upon

ALL THE COMFORTS OF A HOME
And the

CONVENIENCES OF A FIRST-CLASS HOTEL.

The premises are electrically lighted, and furnished with view to the comfort of patrons.

LUNCHEON A SPECIALITY,
12 to 2 o'clock, 1s.

Best Brands Only. Night Porter.

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QUEEN STREET,
AUCKLAND.

MAURICE O'CONNOR (late of Christchurch and Dunedin) begs to notify that he has taken over the above favourite hotel, close to Train and Wharf. Splendid view of Harbour.

Best brands of Wines and Spirits always on hand.

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MORAY PLACE, DUNEDIN.

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desires to inform the public he still continues the Undertaking Business as formerly at the Establishment, corner Clark and Maolagan streets, Dunedin.

Funerals attended in Town or Country with promptness and economy.

MASONIC HOTEL

CHRISTCHURCH.

Visitors to the above Hotel will receive Good Mile Fails from the Proprietor.

E. POWER

Late of Dunedin.

MIDLAND RAILWAY HOTEL
TOTARA FLAT.MR. H. ERICKSON (late of Orwell Creek)
Proprietor.

An Excellent Table kept. First-class Accommodation. The Beers, Wines, Spirits, etc., sold are of the very best. Refreshment Rooms at Railway Station. Billiard-Table, with an efficient marker.

Mr. Erickson, having a thorough knowledge of the whole district, will be pleased to give directions and other assistance to travellers and persons interested in Mining

"SPRING BLOSSOM OINTMENT" is a Marvellous Remedy for Blood-poisoning, Poisoned Hands, Inflamed or Ulcerated Wounds.

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"SPRING BLOSSOM OINTMENT" cures Ulcerated Legs caused by Varicocle Veins, Tender and Sweaty Feet, and Running Sores.

"SPRING BLOSSOM OINTMENT" cures Sciatic, Lumbago, Rheumatism, Mumps, Sore Throat, Pains in the Chest and Side.

"SPRING BLOSSOM OINTMENT" cures Itching, Clears the Skin and Scalp Cures Dandruff & Beautifies the Complexion.

"SPRING BLOSSOM OINTMENT" THE GREAT HEALER cures all it touches. Sold every where. Price 6d and 1s box.

"BLOOMING" the great Corn, Wart, and Bunion Cure. Price 6d everywhere.

"SPRING BLOSSOM PILLS" cure Indigestion, Liver, Kidney, and Stomach troubles. 6d & 1/- everywhere, or post free from Mrs. L. HAWKINS, 106 George st., Dunedin

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Melville Hill Shoeing Forge,

Wishes to thank his patrons for past support, and to notify them that he will in future use his utmost endeavours to give every satisfaction.

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Branson's Hotel,

Corner of KING and ST. ANDREW STS.

MR. CHARLES BRANSON, who for many years was at the Grand, has now assumed the management of the above Hotel, which is centrally situated at the corner of Great King Street and St. Andrew Street. At considerable cost the whole building has undergone reconstruction. It has been greatly enlarged, furnished and appointed; regardless of expense, making it the most comfortable Hotel in town. It comprises 18 bedrooms, bathroom, large dining, drawing, smoking, billiard, and commercial rooms. Fire escape and iron balcony completely surrounds the Hotel, giving the most ample security against fire.

Tariff—5s per day; 25s per week.
Permanent Boarders by arrangement.P. O'GORMAN Picture Framer.
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Town and Country Orders promptly attended to

Address: 51 ALBANY ST., DUNEDIN.

The Family Circle

TO DISPEL THE CLOUDS

A laugh is just like sunshine,
It freshens all the day,
It tips the peak of life with light,
And drives the clouds away;
The soul grows glad that hears it,
And feels its courage strong—
A laugh is just like sunshine
For cheering folk along!

A laugh is just like music,
It lingers in the heart,
And where its melody is heard,
The hills of life depart;
And happy thoughts come crowding
Its joyful notes to greet—
A laugh is just like music
For making living sweet!

A BOY AND A WOODCHUCK

Teddy was sick in bed. The doctor had just come. Teddy could hear him talking with mamma in the next room.

'I can't persuade him to touch the milk,' his mother was saying. 'He never drinks it when he is well. What shall I do?'

Teddy listened eagerly for the answer. Dr. Huntington was such a kind, jolly man.

'Starve him to it!'

Teddy could hardly believe he heard aright. He trusted his ears still less when the doctor walked, smiling, up to the bedside.

'How do you feel this morning?' he asked, taking Teddy's wrist in his cool hand.

'I haven't had anything to eat,' whined the little boy. 'I can't drink milk.'

'You'd better try,' said the doctor.

'I can't! Mayn't I have a cooky?'

'No.'

'Or some bread and butter?'

'No.'

'Why not?'

'Because milk is better for you.'

'But I can't drink it!'

The physician was preparing a powder and did not reply.

Teddy wondered if he had heard.

'Did you ever hear the story of the little woodchuck?' (The woodchuck is a little rodent found in the United States and Canada). Dr. Huntington looked up with merry eyes.

'No, sir,' said Teddy. 'What is it?'

'Well, it was this way,' and the doctor settled himself comfortably in his chair. 'There was once a woodchuck that lived in a nice, deep hole with his mother. There was nothing he liked to do quite so well as to run around in the sunshine. At the other end of the lot there was a tall tree, and one morning the little woodchuck's mother said: "To-day you must learn to climb that tree. I can not always be here to protect you, and if a dog should catch you away from home, you'd be in a fine plight."

'But the little woodchuck looked up at the steep trunk, and said: "O, I can't!" and ran away.

'The next morning the mother said to him again: "To day you must certainly learn to climb that tree!" But once more the little woodchuck answered: "I can't! I can't!" and ran off to play in the sunshine.

'It was not long before the mother went to visit a neighbor. The little woodchuck was having a glorious time, when all of a sudden he heard a yelp, and there was a dog rushing toward him! He looked longingly at his home across the lot; but the dog was between—and was coming nearer every second! The little woodchuck ran as hard as he could make his feet fly, but the dog ran faster. Just as he thought he couldn't run much farther, he came to the big tree. "Dear me!" he gasped. "I can't climb it!" And then, because the dog was almost upon him, and because there wasn't anything else to do, the little woodchuck just scrambled up that tree—up, up, up, till he was out of the dog's reach! You see, he had to, and so he did!

'I hope to-morrow morning I shall find you a great deal better.' And the doctor smiled a kind good-by.

Teddy lay, thinking, after his mother and Dr. Huntington had gone out.

'I wonder if I could,' he thought; 'I'm awfully hungry!' and he reached for a glass of milk on the table by his bed.

When his mother came back, the glass was empty, and Teddy was smiling contentedly among the pillows.

NEATNESS

We all have among our acquaintances the girl who, without being in the least good-looking, always manages to look neat and well-dressed. Perhaps she has only a small allowance for dress, but whenever you meet her, she is sure to look smart and attractive, while other girls, with a great deal more money at their command, look shabby and ill-dressed. The reason is simply and solely that the first girl has the true secret of correctness and smartness in dress, that of having a place for everything and everything in its place.

Then, too, there is a vast difference in the manner in which girls put on their clothes. Some girls have a sort of knack of putting their clothes on neatly, and with a certain effectiveness, which shows itself in a plain shirt waist as in a more fashionable gown. Attention to detail helps to a large extent, and after that the selection of becoming colors and frills makes artistic dressing plain, saving to many girls whose pocket book boasts of no extraordinary amount of money.

SCARED HIM

A certain excellent but loud-voiced member of the Bar was addressing a jury. Finally, in a perfect hurricane of sound, he closed his argument and sat down. The jury was impressed, and the other side was in danger. The barrister opposite had a sad, watery eye and a hatchet-like face. He sat patiently through the tumultuous gusts of his friend, and after the reverberations of the closing crash he rose quietly from his seat. As he listened to the thunderous appeals of my learned friend, he said, addressing the jury, in a drawing tone, 'I recalled an old fable. You will remember, gentlemen, how the lion and the ass agreed to slay the beasts of the field and divide the spoil. The ass was to go into the thicket and bray and frighten the animals out, while the lion was to lie in wait and kill the fugitives as fast as they appeared. The ass sought the darkest part of the jungle, and lifting up his awful voice brayed and brayed. The ass was quite intoxicated with his uproar, and thought he'd turn and see what the lion thought of it. With a light heart he went back and found the lion looking doubtfully about him. "What do you think of that?" said the exultant ass. "Don't you think I scared 'em?" "Scared 'em?" repeated the lion in an agitated tone. "Why, you'd scared me if I didn't know you were a jackass." The jury laughed, the effect of the lawyer's sonorous eloquence was visibly weakened, and he lost the case.

TIMELY MAXIMS

The world's greatest rewards go to the men who find the new way—the short cut.

Stick to the truth—nothing is better.

Once is enough for the same mistake.

Learn that promptness is not hurry.

Remember that you are company to the customer.

A faint heart never won fair dividends, and the man who does not believe he can, seldom does.

Impossible? There is no such word in the dictionary.

To improve your business, find its weaknesses.

A good business letter pleases without betraying an effort to do so.

A narrow and meagre education is not enough for the business man.

Opportunities neglected are worse than none.

Most is accomplished in anything by working along the line of least resistance.

BEAUTY THAT LASTS

'Mamma,' said Nelly Brown to her mother one day, 'do you think I am really beautiful?' Mrs. Wilson said to me this morning, 'Nelly, you are very handsome, and you will by and by be a very beautiful woman.' Do you think so too, mamma?'

Mrs. Brown gazed at her daughter in silence for a few moments, as if at a loss for a fitting answer to Nelly's question. She knew that Nelly was indeed beautiful; yet she regretted that Mrs. Wilson had praised her beauty so unsparingly, because she feared that such praise tended to feed vanity in her daughter's heart. At last she replied:

'Yes, my child, God has given you a beautiful face, and you no doubt found its praise by Mrs. Wil-

son was like a sweet morsel under the tongue; but let me repeat to you the words of a thoughtful old writer who said, "As amber attracts straw, so does beauty admiration, which only lasts while the warmth lasts; but virtue, wisdom, goodness, real worth, like the loadstone, never lose their power. These are true graces." You know that beauty may be defaced by disease and lose its power to attract admiration; but beauty of the soul outlasts the life of the body, and commands the lasting admiration of men, of angels and of the King of moral beauty Himself. Therefore, dear Nelly, be grateful to God, Who has given you a lovely face; but don't fail to ask Him to adorn your soul with a beauty like His own.

ODDS AND ENDS

Of all the peoples of Europe, the French have the fewest children and the Irish the most. The average French family numbers 3.3 persons, and the average Irish family 5.2. In England the average is 4.8.

'If I punish you,' said a mother to her little girl, 'you don't suppose that I do so for my pleasure, do you?'

'Then, whose pleasure is it for, mamma?'

Never judge a friend by his relatives but by his friends. One isn't responsible for his relatives. Be they good, bad, or indifferent, they are thrust upon him, but friends are self-chosen, and what they are so is the person.

A recently published bulletin of the Census Bureau shows that 19,625,757 copies of daily newspapers are turned out each week-day in the United States. One newspaper for every four persons! The number printed on or for Sundays is 11,534,521.

FAMILY FUN

There is a word of five letters, and if two of them are taken away six will remain. What is it? 'Sixty.' Take away 'ty,' 'six' will remain.

Can you tell why a hare is easier to catch than an heiress? It is because an heiress has an 'i,' and a hare has none.

Can you tell what letter it is that has been used but twice in America? It is 'a,' it is used only twice in 'America.'

There is a word of five letters, and if two of them are taken ten will remain. What word is that? It is 'often.' If 'of,' is taken away ten will remain.

Can you tell when there were only two vowels? It was in the days of Noah, before you and I were born—in the days of no a, before u and i were born.

There is one word which, if you change the place of one of its letters, means exactly the opposite from what it did at first. What is the word? It is 'untied.' Place the 'i' after the 't' and it becomes 'untied.'

The next time you have some of your little friends at home, offer to turn a glass of water into milk by breathing into it. Of course they will not believe you can do it, and will make all kinds of fun at your boast. When you have their curiosity aroused, leave the room and get your magic apparatus together. You will need some limewater, a piece of glass and an ordinary glass tumbler. Enough limewater may be purchased at the chemist's for a few pennies, half a pint being more than enough for your trick. The piece of glass may be got from an old broken pane. It should be three inches long and narrow enough to enter the tumbler at its widest part.

Fill the tumbler with limewater and bring it into the room where the children are assembled. Place it on the table where all may see, but none must taste. Tell them the magic properties of your breath will change the water into milk; then breathe frequently into the tumbler, stirring constantly with a piece of glass. The perfectly transparent limewater will assume a chalky look, finally growing white until it resembles skim milk amid the applause of the audience. Next explain that your magic breath will in a few minutes produce chalk. Let the tumbler remain perfectly quiet for a time while some diversion is made. Upon looking at the water you will find that a layer of chalk has been deposited in the bottom of the glass.

All Sorts

An ardent teetotaler, in conversation with the late Sir Wilfrid Lawson, once found fault with the practice of 'christening' vessels with champagne before being launched. Sir Wilfrid did not altogether agree with him, and said a good temperance lesson could be learnt from the practice. 'How can that be?' asked his companion. 'Well,' replied the 'witty baronet,' 'after the first taste of wine the ship takes to the water, and sticks to it ever after.'

The Vesuvian eruption has destroyed the Neapolitan oyster. The Bay of Naples produced an oyster esteemed by epicures as the choicest in all Italy. For the present at least the Neapolitan oyster is an extinct species. According to Professor Doru, director of the aquarium of Naples, the ashes from the volcano falling in the bay have covered the oysters in the beds to such a depth that every oyster in the beds was smothered, and the beds themselves were hopelessly buried.

Turkeys never came from Turkey: they are natives of America. Camel's-hair brushes are seldom made from the hair of the humpbacked quadruped. They are mostly of the bushy hair from squirrels' tails. Porpoise hide is not made from porpoise at all. It is taken from the white whale. Cork legs are not made of cork, nor do they come from Cork. The willow tree usually furnishes material for them. Cleopatra's needle, that wonderful obelisk of Egypt, was made 1000 years before Cleopatra was born, and really has nothing to do with her.

Mark Twain and D. W. Howells were one day lunching in a cafe in New York. Two overdressed young men entered, and the first said in a loud voice: 'Waiter, bring me some bisque of lobster, a bottle of white wine, and a chop. Just mention my name to the cook, too, so that everything will be done to my liking.' The second young man said: 'Bring me some sole with peas, and tell the cook who it's for.' Mr. Twain gave his order a moment later. He said, with a wink at his companion: 'Bring me a half-dozen oysters, and mention my name to each of them.'

In an article on 'The Regularity of Earthquakes,' contributed to the 'Daily Mail,' Professor Milne, F.R.S., calls attention to the theory suggested by the Rev. H. V. Gill, S.J., according to which earthquakes and such like disturbances at one place may, under certain conditions, give rise to corresponding shocks in other places. This theory depends on the fact that displacements of the material constituting the earth's mass at any point give rise to a wobble of the axis of rotation, which in turn produces a corresponding disturbance in other places symmetrically situated with regard to the first position. The theory was described in a recent issue of the 'N.Z. Tablet.'

The ferry wharf was crowded with weary home goers when through the crowd rushed a man, hot, excited, laden to the chin with bundles of every shape and size. He sprinted down the pier, his eyes fixed on a ferry boat only two or three feet out from the pier. He paused but an instant on the stringer and then, cheered on by the amused crowd, he made a flying leap across the intervening stretch of water and landed safely on the deck. A fat man happened to be standing on the exact spot on which he struck, and they both went down with a resounding crash. When the arriving man recovered his breath he apologized to the fat man. 'I hope I didn't hurt you,' he said. 'I am sorry. But, anyway, I caught the boat.'

'But, you idiot,' said the fat man, 'the boat was coming in!'

A short time ago a self-made man, who was trying to show off before others, came to grief.

It happened at a travelling show which visited his local town, of which he was (in his own estimation, at least) a very prominent character. He was taking his family and several friends around and explaining in a very bombastic manner histories of all the animals and birds in the show. When they had walked through the exhibition, they came upon a notice on which was painted in large letters: 'To the egress.'

Thinking to improve the situation, the self-made man looked round and said grandiloquently to those in his wake: 'I suppose very few of you know what an egress is, I will now proceed to explain the points of this bird to you. Follow me.' And, walking through the door to which the notice pointed, he found himself—in the street!