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T A B L E T

VOLUME XXXV
*
No. 2

THIRTY-FIFTH YEAR OF PUBLICATION

DUNEDIN, THURSDAY, JANUARY 10, 1907.

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GLEANINGS FOR NEXT WEEK'S CALENDAR

- January 13, Sunday.—Octave of the Epiphany.
- 14, Monday.—St. Hilary, Bishop and Confessor.
- 15, Tuesday.—St. Ita, Virgin.
- 16, Wednesday.—St. Fursey, Abbot.
- 17, Thursday.—St. Anthony, Abbot.
- 18, Friday.—The Chair of St. Peter at Rome.
- 19, Saturday.—St. Canute, King and Martyr.

St. Ita, Virgin.

St. Ita was born in the south of Ireland. She has always been held in great esteem in the district in which she lived, but, unfortunately, few details of her life have come down to us. She died in 570, and is styled by Colgan, the second St. Brigid of Ireland.

St. Fursey, Abbot.

St. Fursey was born in the west of Ireland, and was of noble parentage. He spent a portion of his life in England, where he founded a monastery, in the county of Suffolk. Passing over to France, he continued to labor zealously for the advancement of religion until his death in 650. The remains of St. Fursey are still preserved at Peronne, in the neighborhood of Amiens.

St. Canute, Martyr.

St. Canute was King of Denmark. He used every endeavor to solidly establish the Christian religion, which had some time previously been introduced into Denmark, and to bring about the conversion of those of his subjects who still adhered to paganism. His zeal won for him the martyr's crown, A.D. 1086.

GRAINS OF GOLD.

THE BRIG 'CONTENT.'

Whoever would sail in the storm and gale
When the white foam hissing flies,
Or passage take when the blue seas make
Fair mirrors for cloudless skies,
Will ne'er repent that they journeying went
In a barque that's stout and strong,
Bearing the name, the brig 'Content,'
On a voyage short, or long.

This gallant barque in the light or dark
Sails well o'er a sullen sea,
And when breakers roar on a rock-bound shore
She rides in security,
And happy are they who when shadows grey
Tell that the day is spent,
O'er the sea of Life, in calm or in strife,
Have sailed in the brig 'Content.'

— 'Ave Maria.'

A vine bears three grapes—the first of pleasure, the second of drunkenness, the third of repentance.

In the shipwreck of any life there might almost always be a last chance of safety left, did not dishonor take her place on the plank.

In affliction, say in the loss of a beloved member of your family, despite every attention, natural and supernatural, the true Christian, the true Catholic, however sorrowful at heart, must be submissive to the Will of God. Blessed are they who mourn; they shall be comforted.

Did you ever see a mother bird teaching her little ones to fly? She makes the nest so uncomfortable that they are obliged to learn the use of their wings. The discipline of life is mercifully arranged to teach us to use our wings—the powers that lift us heavenward. And these same wings can enable us to fly above and over many of our troubles and to live in the sunshine on the mountain top while in the valley the storm rages.

Sorrow is sorrow wherever you find it, and no bank account can purchase immunity. A grave is a grave, whether there is a costly monument above it or only a headstone of marble. When you reckon with actual experience you discover they are independent of wealth or poverty and come to all alike, and when you look at the hearts of men you find the same measure of human nature in them all. Now, when we take our departure, what shall we carry with us?

The Storyteller

A WOMAN'S PLEDGE

The woman who pledged herself to speak the truth on all occasions was fagged out after a trying day.

'John,' she said to her husband, 'after having gazed into vacancy for a quarter of an hour, it is almost necessary to lie, isn't it? That is, it is better to refrain from speaking all the truth on all occasions; perhaps that would be the better way to put it.'

'Why?' asked her husband, wondering whence the cargo for this train of thought.

'Well, the other day I fell to thinking of the numberless petty lies we women tell every day, and the far higher self-esteem that would come from truth and candor.'

'Yes,' assented her husband.

'And I registered a mental pledge to tell the truth at all times, and to abstain from the nasty little fibs we think we have to tell.'

'Well?'

'You see, my pledge took effect this morning, and the first person to come to the house after you left was that Holmes woman.'

'I'm listening.'

'She wanted us to come to a card party, an informal affair, she said; and the way she slobbered over me made me sick. Slobber is the only word that expresses it, John. You know, I always did despise that woman, and it is only by the greatest effort that I can be civil to her. Ordinarily I would have fibbed and told her how delighted we would be to come. But the passion for truth was on me, and, as nearly as I can remember it, this is what I said: "Mrs. Holmes, neither my husband nor I care for you. We do not enjoy ourselves in your company, and we dislike to be under any obligation to you; for we must return it, and that we do not care to do."'

John Whistled—a long-drawn, contemplative whistle.

'You were telling the truth for the family,' he observed.

'It would not have been so bad, John, if I had stopped there, but when the truth started from my lips it seemed so good it overpowered my prudence. "Your entertainments are always prosy," I said, "and you haven't a bit of tact in the world. You insist on inviting three or four couples who don't speak to each other and expect to mix them round card tables and work out a complete scheme in social harmonies. Your refreshments are abominable, and your guests poke fun at you behind your back. Your house always smells as if it didn't get an airing for a month, and I have a headache whenever I go there." So, if you please, John and I will not come.'

'Don't you think you told a little more truth than was absolutely necessary?' asked her husband reflectively.

'I fancy I did, John; but, as I told you, it got away from me. You should have seen her, John. She turned red and blue and white and green, and fairly choked with rage when she found I meant it. I told so much truth it hurt. She called me a jealous scold, and said she never wanted me at all, but always invited us because we had so few friends and went out so little. That was a stinger, wasn't it?'

'I can hear the echo of the hammers now,' was John's solitary comment. 'About how far did this mania for truth carry you during the day? You might as well tell it all now.'

'Well, to go on, the Rev. Mr. Prosey dropped in about 11.30 o'clock. You know he always comes about the time you are trying hardest to do something, says he knows he's intruding, excuses himself every five minutes, and stays about three hours. He came to the door when I had both hands covered with flour, making pastry, and I know he saw me wiping them on my apron. When I opened the door he said he knew his call was ill-timed, but he was passing and could not resist the temptation to drop in.'

'Then you said you were delighted to have him, and that if he would come in you would make a cup of tea for him?'

'Indeed, I did nothing of the sort. That passion for truth overcame me again, and I stood in the door without inviting him in. "Mr. Prosey," I said, "I am busy making pastry, and I know you saw me wiping the flour off my hands when I came to the door. If I should invite you in I would be guilty of deceit, for I do not want you. You would interfere with my domestic arrangements, and in my perturbed and irritated state of mind I do not believe any spiri-

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consulted Mr. Booth for Neurasthenia. I have been in his hands
now for about a fortnight, and I have to say that the treatment is
delightfully soothing and pleasant, and the results already have
far exceeded my most sanguine anticipations. For run-down
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refreshing and invigorating than a course of Mr. Booth's treat-
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of that delicious beverage**"KUKOS" TEA**This Tea can be obtained from the
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throughout Otago and Southland,
and is, without doubt, the VERY
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Cafe de Paris, Christchurch.MR. P. BURKE has again taken
possession of the above Hotel, and
will supervise the Entire Manage-
ment, and by close attention to
business, hopes to receive the
support of his old and esteemed
customers and friends.

lual advice you might offer would fall on fertile soil. So I shall ask you to excuse me and hereafter to time your calls more opportunely."

"Try for the laity," said John, who was an old Rugby football player.

"The poor old soul looked so shocked and bewildered I was tempted to violate my pledge and go back to fibbing, but I stayed firm and shut the door as gently as I could, but no less decisively."

"The next propaganda?"

"This afternoon Mrs. Merrill brought that boy of hers over and planted herself for the usual two hours, while her infant destroyer should roam at large among my bric-a-brac. She has done that same thing, John, until she has worn my patience to a nervous frazzle. I don't know why people never appreciate the value of other people's things. They let their youngsters roam about like mad, and if you reprove them or attempt to check their impetuous destructiveness, you get a frosty cough and a "Come, Jack, I think it is time for us to go," with the emphasis on the "us." Now, Mrs. Merrill's boy has marred and broken all of my property I intend he shall, so when she came this afternoon I was all on edge to tell her a few truths."

"First act."

"She said she couldn't stay a minute, and proceeded to take off all of her things and Jack's, and set him down right in front of that mahogany cabinet with the vases on it. Then she forgot all about him and untied her bundle of gossip for me to look at the patchwork. In the meantime Jack pulled down a Sevres vase that mamma gave me and broke it into a thousand pieces."

"Then you said it didn't matter, that it was a cheap little thing and you didn't care for it in the least?" suggested John.

"Did I? Well, I don't recall it if I did. I said, "Mrs. Merrill, that is about the tenth time that ill-reared child of yours has broken some one of my prized possessions. It isn't accidental; it's simon-pure, inexcusable inquisitiveness and ill-behavior. I am always glad to have you come here, but I don't like that boy of yours, and I don't think his bringing-up reflects much credit on you as a mother. Unless you can teach him to keep his hands off my things, I shall ask you to leave him at home."

"About how high did the balloon go up?"

"She was torrid, I tell you. She snatched Jack up and kissed him—imagine kissing a child who has done a trick like that!—and said if I would get their things for them it would probably be the last time I would have that pleasure, with the shading on the "pleasure." Oh, but she was sour! She set my teeth all on edge with a glance, and the air tasted like acid. And she flounced out like an offended goddess, carrying that unruly child as if he were rare china."

"Any more pages in the book of truth?" asked John.

"Mrs. Buzzell came in about 5 o'clock to ask me about music lessons for Jane. John, I was honest as could be with her. I told her that Jane had no talent for music, but that she did have some for dressmaking and millinery, and that she would better make a good milliner or dressmaker of her than a poor pianist. There wasn't anything so awfully bad about that, was there?"

"Mrs. Buzzell struck the ceiling there, near the chandelier?" he inquired.

"Whew! John, I was frightened. Did you ever see a quiet old hen ruffle up her feathers and attack a dog that was nosing about among her chickens? Well, John, she was Mrs. Quiet Hen. She flew at me, and said I didn't know a nocturine from a soup ladle. Yes, she did say nocturine, John; and you needn't laugh, for it wasn't funny a bit. I wish it had been you instead of me. Why, John, she would have scratched me, I do believe, she was so angry. "After fifteen years of friendship," she said, "to have jealousy creep in and destroy it all, and you an old married woman, too." She shot out like a gasolene explosion, and talked back at me for half an hour while I was trying to explain."

"That's about three tries and a goal for the home team," observed John thoughtfully. "Is that all?"

"I think that's all, John. There hasn't been anybody in since dinner."

"We will pray together that no one comes," suggested John dryly. "And to-morrow. Does the campaign of truth go on? Will the red flag of honesty wave in the public face?"

"I don't know, John," doubtfully.

"Did you ever hear of Alexander Selkirk, Mollie?" asked John, after a short pause.

"Why, yes. He was all alone somewhere, wasn't he?"

"Exactly. He was all alone somewhere. Do you pine for solitude, and to be known as the female Alexander Selkirk?"

"Why, no. Certainly not."

"Then this night we will call off the dogs of truth, and to-morrow morning, bright and early, the social fib will be restored to its former first place among the Lares and Penates, will it not?"

"Well, if you think it best. But there are a few other persons I would like to meet before—"

"There, there," said John, putting his arm about her lovingly.—Exchange.

MULLINS'S RECOMMENDATIONS

"What is a man to do in a case like this?" demanded Mr. Perham, head of the commercial department and bursar of Pine Grove Seminary, as he sat in his office the morning after graduation day, pen in hand and a sheet of paper before him.

"What is the case?" asked Mr. Clarke, of the classical department, who had just entered the room.

"Well, you know Mullins?" began Mr. Perham.

"Mullins, the young giant. Yes, I know him slightly, of course, though he has never come under my instruction."

"Fortunately for you," declared the bursar. "Well, Mullins has finished here at last, and he wants me—"

"Why, he hasn't received a diploma, has he?" interrupted Mr. Clark.

"Of course not. It is my belief that he couldn't get a diploma if he spent the rest of his natural life here. But he has wisely made up his mind to take his leave without one, and in lieu thereof he wants me to write him a recommendation. I hate to refuse him, but what can I say? He is a good fellow, honest as the day, and with plenty of muscle. I could recommend him for a place on a coaster or in a logging camp. He has earned by hard labor the money to come here. But he wants a business career, and he would certainly be a failure in an office or a store, just as he has been in the school. I have tried to tell him as much in a delicate sort of way, but he doesn't take the hint. He will have to find it out for himself. Meanwhile, I suppose that I shall have to write something for him."

"You might take pattern by an old-time president of the college where I was graduated," said Mr. Clark. "In a somewhat similar case, so the story goes, he wrote a testimonial after this fashion; "This is to certify that Mr. So-and-So has finished his course at this college, with equal credit to himself and to the institution."

Mr. Perham smiled, but made no reply. He began his task, however, and soon completed it as follows:

"To Whom It May Concern: The bearer of this note, Mr. David Mullins, has been for some time past a student in the commercial department of Pine Grove Seminary, and I cheerfully commend him as a young man of irreproachable character and fine physique. While circumstances prevented his completing the course, the time that he spent here was amply sufficient to enable a student of industry and ability to acquire a substantial business education."

Charles G. Perham.

"There," he said, after reading it aloud, "that is literally true, it can do no harm, and it will satisfy Mullins."

It certainly did satisfy Mullins.

"Why, professor," he exclaimed joyfully, when he read the recommendation, "I didn't know you would feel like saying so much for me! I thank you kindly, professor." Then he added, with a little catch in his voice, "I hope I may have a chance to do as much for you some time."

Mr. Perham winced a little, partly, no doubt, but not wholly, on account of the grip of a strong right hand with which the honest youth had emphasised his gratitude.

Mullins had chosen a thriving city in a neighboring State as the scene of his business career, and the next week he was on the ground ready to begin.

It seemed, however, that the business men of the city were just then very well provided with clerks, and he spent several days in visiting offices and stores without once being invited to accept a position.

But at last, in a modest sixth-floor office, he found a man who was at least willing to talk with him. This was Mr. Ray, a young insurance agent.

"You were educated at Pine Grove Seminary, eh?" said Mr. Ray, with a show of interest. "I know one of the teachers there very well—Perham, head of the commercial department, I think."

"Yes," said Mullins eagerly. "I have a fine recommendation from Professor Perham in my pocket."

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'Ah, indeed!' said Mr. Ray, glancing at the paper that was offered him. 'Yes, that is his autograph fast enough. Perham was my room-mate at college, and a right good fellow. I haven't seen him since we were graduated. Sit down, won't you, and tell me about him.'

'That is first-rate,' he declared, after listening to a glowing account of his friend. 'I am delighted to hear from the old fellow. And now about your case. To tell the truth, I hadn't thought of any more office help. But—perhaps I might work you in to help on the books and to act as general utility man about the office. It will be small pay at first, but if you are adapted to the business it will lead to something better.'

There was no difficulty about coming to terms, and Mullins at once made his start in the insurance business.

One evening some time later Mr. Ray said to his wife 'I've got to get rid of my new clerk. I'm sorry about it, for he is a thoroughly good fellow—but stupid, stupid! I was getting along very well before, but I have certainly been overworked since Mullins came. It's queer, too. He took the commercial course at Pine Grove Seminary, under Charlie Perham, you know. And Perham gave him a first-class recommendation. I hope he isn't a fair sample of Perham's graduates.'

So the next day Mr. Ray, in as tactful a manner as possible, explained to the young man that under the prevailing business conditions he should not need extra clerical assistance after that week. Mullins accepted his dismissal in good part, and just before leaving on Saturday he asked, quite as a matter of course, 'Would you be willing to write me a recommendation, Mr. Ray?'

'A recommendation? Why—ah—certainly! By the way, will you let me look at the one that Mr. Perham gave you?'

As Mr. Ray read the letter through, with considerable care this time, a light broke in upon his mind. Then, in a spirit of emulation, he turned to the typewriter, his stenographer having gone, and produced the following:

'I am pleased to say that Mr. David Mullins, who has been in my employ, is an eminently worthy young man whose desire is to do well whatever he undertakes. I do not doubt that his services will be as satisfactory to any future employer as they have been to me.

'Henry Ray.'

Mullins was much pleased with this, the more especially as he had secretly feared that he had not been entirely successful in the insurance business. He thanked his late employer heartily, and on Monday morning started on his search for another place.

His travels presently brought him to an office which bore the sign, 'William Evans, Coal and Wood.' The proprietor was in, and although his demeanor was far from gracious, he did listen to what his visitor had to say.

'I have just turned off one fellow who was of no earthly use,' he declared, in a rasping tone that seemed to match a hard look in his eyes. 'It is next to impossible to get any decent help nowadays. Recommendations? Oh, of course! They all have them.' He accepted rather gingerly those that Mullins now offered, and glanced them over.

'Hum—irreproachable character—substantial business education—services satisfactory. Oh, they read well enough, of course! Well, I want a man at one of my yards to do the weighing and keep a lookout for things generally. I may as well try you as any one if you want the chance. You may start in at once, and I will give you a dollar a day until Saturday night. If you suit, I'll pay more after that. If you don't suit, you leave. What do you say, yes or no?'

Mullins said yes, although the work was not quite what he had originally in mind.

He was really much better adapted to this place than to his former one, and he easily learned its duties. Being of a practical turn of mind, he soon saw the need of improvements about the yard. For one thing, he became convinced that the scales were not accurate. Some of these matters he took the liberty to bring to the attention of his employer.

When Saturday night came he was well satisfied with his success in his new business, and he went to the office fully expecting a permanent engagement with a handsome increase in salary. The proprietor had gone home, but the bookkeeper handed Mullins an envelope, which contained a five-dollar bill and this note:

'Dear Sir,—I find upon trial that you do not suit me, and I shall have no further use for your services. Enclosed please find five dollars, payment in full for five days' work. Yours, etc.,

'William Evans.'

This was a cruel blow to poor Mullins, and he turned away in deep dejection, from which he had by no means recovered, when, on Monday morning, he again started on his rounds.

It was indeed with very little hope that in the course of the forenoon he entered the office of 'John Arkwright, Contractor.' But there was something in Mr. Arkwright's shrewd, kindly face that encouraged Mullins, and he was able to make his application with less than his usual awkwardness.

'Good recommendations, you say?' repeated Mr. Arkwright, as he swung round in his revolving chair and peered at his visitor through steel-bowed spectacles.

He read with some care those that were now put into his hands, and as he did so the pleasant smile that lighted up his rugged features gave Mullins considerable encouragement.

'This your last place?' asked the contractor, with his thumb on Mr. Ray's signature.

'No, sir. I was with Mr. Evans, the coal merchant for a short time.'

'That so? Did he give you a letter when you left?'

Mullins flushed painfully. 'Yes, sir,' he faltered, 'but I guess you couldn't call it a recommendation.'

'Oh, well, I'll be the judge of that. I'd like to look at it, if you don't mind.'

'Well,' said Mr. Arkwright at last, 'I rather like your appearance, and I think that there may be something in you. I don't need a bookkeeper or a clerk, but I could use a young fellow who wasn't afraid to work, and whose knowledge wasn't confined to what he learned at school. I reckon most of yours is outside of that,' he chuckled. 'If you say so, I will give you a chance. It will be only day-laborer's pay, and not much different from day-laborer's work at first; but if you can learn to go ahead with a job and to handle men you may find it worth your while by and by.'

Some ten years may be supposed to have elapsed. Mr. Perham was still at Pine Grove Seminary, although he had often felt a desire for a wider field of usefulness, with a correspondingly better salary. He was therefore agreeably surprised one day to receive a telegram, asking him to meet the trustees of a flourishing school in another State, as a candidate for the position of principal, and he readily accepted the invitation.

After his interview he was taken by one of the trustees in his carriage to the railway station.

'I believe that I haven't told you how we happened to look you up,' said the trustee, as they drove along. 'The fact is, I became interested in you through one of your old pupils, who is now a partner of mine.'

Mr. Perham could not have told why, but instantly there flashed before his mind's eye a scene in the bursar's office at the seminary, and he seemed to hear the words, 'I hope I may have a chance to do as much for you some time.'

'What is his name?' he asked. And he was not entirely surprised to hear the trustee answer 'Mullins.'

'He was called out of the city to-day,' added the trustee, 'or he would have been on hand to meet you.'

'He must have changed considerably since I saw him,' remarked Mr. Perham, in default of anything else to say.

'Well, he isn't so green as he was, but he is the same simple-hearted fellow, after all. For instance, he is still proud of the testimonial that you gave him when he left school.'

Mr. Perham had to blush before the quizzical glance that came to him through steel-bowed spectacles.

'It was the best that I could do at the time, Mr. Arkwright,' he said.

'Probably it was. I presume he didn't shine at school. But I reckon that I could give him a better recommendation if occasion required. For one thing, I could say that I thought well enough of him to take him into my business—contracting, you know. He can get more work out of a crew of men and keep them better natured than anyone else I know. To this day he is always quoting things that you said, and I must say that they have generally struck me as good, sound sense. That is how I came to think of you at this time. So, Mr. Perham, if you are elected—and I think you will be, though of course I am only one of the trustees—if you are elected, it will be largely on the strength of Mullins' recommendation.'—Youth's Companion.

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Current Topics

Catholics and Crime

'Anonymous writing,' says Cardinal Manning, 'is a dangerous trade. Few men can resist the temptation to write under a mask things which they would not say with open face.' This is especially true of the anonymous accuser. He takes an 'alias' and dons the mask for a purpose—just as his confreres the burglar and the assassin do. And, like them, he prefers to rob and stab in the dark. The New Zealand Parliament expressed the general verdict of civilised society when, on October 5 of the past year, men of all political parties joined in applauding the Premier's statement that the human 'reptiles' who endeavor to shield themselves in writing anonymous charges against their fellow-men, are 'worse than assassins'. The notorious untrustworthiness and general mendacity of masked accusers are even recognised by the law of every civilised country; and the testimony of such witnesses would not be accepted by any court of justice in Christendom or pagandom, from Nome to the Bluff or from Tokyo both ways around to Timbuctoo.

From time to time during the past few years a little knot of men in saffron masks have been inflicting upon the Otago public sundry controversies on the allegedly high criminality, immorality, and general chuckle-headedness of 'Papists', and especially of Irish 'Papists'. These dull and vacuous discussions are (as we twice pointed out, in the columns of the secular press) plainly 'put-up jobs'. We have over and over again the same old style; the same old fallacies and 'faked' figures; the same droll claim to 'deep' and 'practical' expert knowledge of statistical science. We have, too, the same old clumsy and transparent tactics. If there is any risk of the controversy lapsing prematurely for lack of genuine opposition, 'Roman Catholic' or 'Colonial' sets up an opportune 'defence'—usually talking arrant nonsense that is palpably intended—after the fashion of the boy-talk in 'Sanford and Merton'—to afford one of his 'pals' an opportunity of emptying on the heads of a long-suffering public the festering contents of a controversial slop-barrel. In the general absence of a bona fide defence, the mock controversy normally terminates, with the wholesale charges already referred to, topped off with a whoop about Catholic women and the Liverpool prison statistics of the early eighties. Then the 'Colonial' or the bogus 'Roman Catholic' thanks the 'experts' for their enlightening information, acknowledges a change of heart, the 'opponents' shake hands all round, and—the curtain drops.

A controversy on this subject in our local morning contemporary is not, however, fated to end with the limelight blazing upon this happy tableau of 'doubters' converted and 'enemies' reconciled. One part of it reminds us that some time ago, in the course of a similar discussion, a masked man (presumably a member of the controversial syndicate) set forth to prove that the state of morality among Catholic women in Ireland is 'simply appalling.' For this purpose, he made a statement that we do not care to reproduce textually in these columns. In veiled substance, it amounted to this: that for many years the statistics (which he professed to quote) of certain institutions in Dublin and Cork disclosed the existence of an altogether 'appalling' amount of a nameless disease in the Catholic parts of Ireland. By copious official statistics, taken at first-hand, we were able to prove in the secular press and in our own columns that the story spun by that anonymous accuser was, through and through, a fabrication; that his figures were sheer inventions; that no such institution as stated exists in

Cork; and that (so far as actual comparative returns extending over a long period, showed) the record of Catholic Ireland is in this respect relatively immaculate. It is difficult to use eight-ounce gloves and soft phrases to the coarse-grained criminal who concocted this abominable calumny against that purity which (as even James Anthony Froude admitted) is one of the proudest glories of Irish Catholic womanhood. In one of his lectures (reported in the 'Times' of November 16, 1872) this bitter enemy of Irish Catholics felt compelled to say: 'in the last hundred years, at least, impurity had been almost unknown in Ireland. This absence of vulgar crime, and this exceptional delicacy and modesty of character, were due, to their everlasting honor, to the influence of the Catholic clergy.'

A lie of the whole cloth is, in all reason, had enough. But Tennyson has written

That a lie which is half a truth is ever the blackest of lies;

That a lie which is all a lie may be met and fought with outright,

But a lie which is part of a truth is a harder matter to fight'.

That is just what is the matter with the Liverpool and other 'statistics' which the 'experts' in figure manipulation have thrice inflicted upon the public for the purpose of 'establishing' the low morality of the 'Romish' Church. On a thin and rickety foundation of statistical fact they have piled up a cairn of false statement and illogical inference. The 'Catholic Times' has been quoted (at least in a former sham discussion) to 'prove' the assertion that the number of Catholics (alleged to be 13,876) who passed through the Liverpool prison some twenty-three years ago was altogether out of proportion to the population of that city. We would lay Lombard Street to a China orange that not one of the masked men—really quoted from the 'Catholic Times' either in this or in any other connection. In our last issue we quoted an editorial paragraph from the 'Catholic Times' of November 16, 1906, which credits the story as given above to a fanatical organisation which called itself the Protestant Press Bureau. Some time ago that association carried on in England a No-Popery campaign of extraordinary virulence. Such, in fact, was the deplorable indecency of the methods to which it resorted, that Mr. Edwin Charles (a non-Catholic writer, we think) declared in an Ilford paper that never, in the course of twenty-five years' experience as a journalist, had he seen the like of it for wilful misrepresentation and unblushing mendacity. The Bureau supplied ample justification for this grave indictment by (among other matters galore) its scandalous suppression of the following vital facts, which will bear republication in this connection: (1) Only a part of the alleged 'Roman Catholic' prisoners referred to were from Liverpool. Prisoners were sent to Liverpool from St. Helens, Widnes, Southport, Waterloo, Seaforth, Crosby, Ormskirk, Birkenhead, Liscard, and from Flint Borough and Flint County in Wales. (2) Over fifty per cent. of the alleged 'Roman Catholic' prisoners were petty offenders who were committed for less than a fortnight, mainly through inability to pay fines; thirty eight per cent. of them were imprisoned for a week or less; and only four per cent. of them had to serve sentences of three months or longer. These facts have been for some time before the New Zealand public. They amount to this: that there was hardly any serious crime among the alleged 'Roman Catholic' prisoners who went through the Liverpool gaol some three and twenty years ago. Jury-packing is supposed to be now restricted to one part of the Empire. But a still more violent and unconstitutional outrage against justice is the gagging of witnesses for the defence, or the suppression of their testimony. Why were the pertinent facts given above suppressed? Why was the evidence for the defence shut out? Why was the jury (the newspaper-reading public, to wit) invited to

deliver a verdict on a one-sided and shameless misrepresentation of the facts of the case? Ah! 'Anonymous writing is a dangerous trade'. Morally, there is little to choose between William Sikes in a black mask and his cousin the anonymous slanderer in a yellow one. Arcades ambo—they are well matched. Such be our censors morum—the men who, from the plane of the loftier 'morality' of the bearer of false witness, thank God from behind their masks that they are not as the rest of men, but especially like those wicked 'Papishes'. It is a queer world, good masters.

'Salting' Crime Statistics

We make all reasonable allowances for the extent to which anti-Catholic controversialists may be the victims of inculpable personal error or of conscious deception practised upon them by others. But we cannot shut our eyes to the facts that are before us—to the cogent evidences of collusion, to the frequency and bitterness of the attacks, to the failure to learn the lessons of previous humiliation and exposure, and to the serene disregard of facts and principles bearing upon the matter which readily suggest themselves even to uneducated common-sense. Thus far we have only touched upon the grosser and clumsier forms of the statistical lie as practised by the masked 'experts' or (through them) by the able-bodied fibsters in whom they placed a faith that was too childlike and bland. But there is a worse statistical falsehood than the outright fabrication—the lie which is all a lie. Fraudulent company-promoters 'salt' gold-mines by firing grains of the precious yellow metal into poor or barren stone or wash-dirt—to the cruel deception and loss of incautious and too-trusting victims. The manipulators of the statistics of Catholic crime behave in a similar way. They 'salt' the figures, and then triumphantly draw out of them more than is honestly and naturally in them. And the 'salting' is done by injecting or 'sneaking' into them more or less heavy doses of statements and assumptions that do not properly 'belong there', as our American friends say. This is a peculiarly odious form of controversial fraud—a crying case of 'the lie which is part of a truth', that "is ever the blackest of lies".

Here are a few leading samples of the misstatements or false or undue assumptions that the masked 'experts' 'salt' or inject or read into criminal statistics in order to 'prove' the lower morality of 'Papists' generally, and especially of Irish 'Papists':

1. They assume that criminal statistics furnish an accurate criterion of the moral merits or demerits of various religious faiths. Statisticians are not such mooncalves as to advance such a claim for their figures.

2. The masked men assume that legal crime and sin (transgression of the moral law) are convertible terms, and coextensive with each other. In other words, they assume that violations of the civil law are always and in all circumstances transgressions of the law of God, and that transgressions of the law of God are always and everywhere violations of the civil law. This is, of course, a palpable absurdity. There is, for instance, a vast and noisome world of degrading and even diabolical vice that the statute law takes no cognisance of. If they plead that they do not intend such an assumption as is mentioned above, then they convict themselves of passing judgment in a grave matter of morals, on a statement of a fractional part of the facts of the case. The assumption is a folly; the biassed judgment is a crime.

3. They assume that all crime is detected and punished, and that the religious beliefs of all offenders are correctly recorded. But (a) a vast deal of crime—even of grave crime—is never detected. Take, for instance, the wholesale massacre of innocents that is one

of the blackest blots upon our civilisation—a crime from which Catholics, and especially Irish Catholics, are comparatively free. (b) The officers of the law fail to sheet home great numbers of the crimes that they detect. (c) The majority of offences against the criminal code are compounded for a fine or mulct. (d) Only the small percentage of convicted persons that are sent to prison (through having no option, or through inability to pay a fine) have their religious profession (or alleged religious profession) entered upon the public records.

4. In comparing country with country, the masked 'experts' assume (a) an all-round uniformity of political, legal, and social conditions affecting crime; and (b) uniformity in statistical methods of recording crime. Such uniformity as is here postulated does not exist. (a) One naturally expects the higher rate of crime in a country where misgovernment, oligarchical tyranny, coercion, bad laws, over-taxation, and chronic poverty prevail. Yet, despite all these grave disadvantages, Ireland (as Blue-books before us show) has less total crime, and much less serious crime, in proportion to population than either England or Scotland. For the years 1900 to 1904, the tables before us give Ireland, roughly, a proportion of about twelve convicted criminals to every thirteen in England, and about three to every five in Scotland. Pleasing features in the records of the western isle are the small number of its juvenile delinquents, the almost complete disappearance of the female convict, the comparative fewness of its long-sentence prisoners, the singular frequency of the presentation of white gloves to judges at assizes, the recent closing of numerous prisons, and the absence of the great guilds of crime that are such a feature of law-breaking on the other side of the Irish Sea. (b) The liability to legal punishment also differs widely in different countries, and even in the same country. The excitability of the western Celt, for instance—which is a racial and not a religious trait—exposes him more to arrest, when tipsy, than his more canny or phlegmatic neighbors that hail from other portions of the British Isles. Two other exceptional circumstances also tend to increase the apparent criminality of Ireland and seriously handicap it in a comparison with other countries. One is the heavy over-policing of the country by an armed military (not peace) force that is in antipathy with the people, and wholly independent of their control. And to this the fact that, over the greater part of Ireland, large classes of acts are made 'crimes' or 'outrages' that are perfectly legal in England and Scotland, and that are even permitted or at least winked at in the 'yellow' portions of Ulster. And yet, despite the mass of law-made 'crime' and 'outrage', Ireland manages to make a brave showing.

In the South and West of Ireland, a stroke of the Lord Lieutenant's pen can (and often does) make it a thousand-barrelled 'outrage' for people to assemble, however peaceably, to hear an address by their Parliamentary representatives. Again, in the South and West, it is an 'outrage' for a little boy to whistle 'Harvey Duff', or for an adult to 'smile in a threatening manner' at a p'leeceman, or (as recently at Malahide) to 'blow his nose in a disrespectful manner' in the presence of another member of the military constabulary that are placed as a hostile garrison in a conquered country. And yet in the north-east corner of Ulster, tens of thousands of armed men are permitted to move in gangs through the country, terrorising the people, defying the forces of the crown, and at times throwing large districts into a state of civil war, with serious loss of life and enormous destruction of property. In the South and West, such disturbers (if they appeared) would be shot down like rabid dogs. But the condition of violence, riot, and rebellion that is almost endemic in the 'yellow' regions of Ulster is allowed

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to leave only a comparatively insignificant trace upon the criminal records of the province. We need not here refer to the remarkably high rate of illegitimacy that is a distinguishing feature of those counties in Ulster that return Orangemen to the Imperial Parliament. But we may direct the attention of the men in the saffron masks to the pre-eminence of their corner of Ireland in serious crime. According to the admission of their friend Mr. Long in the House of Commons in last May, five of Ireland's six cases of bigamy occurred in Ulster; the same province was credited with 41 out of the country's total of 81 cases of robbery and assault with intent to rob—34 of the cases occurred in Belfast; and 17 out of a total of 41 cases of concealment of birth took place in Ulster. In all Ireland there were 475 cases of burglary and house-breaking; 188 of these were in Ulster—127 in Belfast alone. We draw no conclusions. We merely offer these statistical nuts for our censors to crack with their own teeth—that is, with the principles which they use against us. It is a bad principle that will not work as well for Orangemen as for 'Papists'. (b) We now turn to the methods of statistically recording crime. These are by no means uniform in all countries. England and Scotland, for instance, are happily free from the methods of collecting and cataloguing so-called 'agrarian outrages' in the South and West of Ireland. The methods referred to represent, not a statistical, but a party-political resort that is an 'outrage' on common-sense and common justice. Many of our readers will probably remember the sweeping exposure of the official methods of 'outrage' manufacture that shook the British Parliament with storms of diaphragm-shaking laughter in the early eighties. Some amazing samples of the modus operandi will be found in T. P. O'Connor's 'Parnell Movement'. In New Zealand every conviction, even of a habitual offender, counts upon the records as a separate individual! So much for the 'experts' assumption of uniformity of law, of legal administration, and of statistical methods.

5. The man who makes the mere numerical count of crimes a test of the comparative morality of religious faiths, whereby assumes that all the crimes so enumerated are equal. It is, according to our anonymous censors, the mere number, and not the weight, of the crimes that tips the balance of wrong-doing to this side or that. They thus place the casual neighbor's quarrel, or the blow that resents an insult to a woman, or the theft of a few potatoes to save the life of a starving child, on the same level of immorality as forgery, burglary, and the sin—crying to heaven for vengeance—of the brutalised 'professional' who has massacred more innocents than Herod. Unlike our masked 'experts', statisticians and moralists take the gravity as well as the numerical count into consideration in determining questions of comparative crime.

6. Our coy 'experts' assume that all prisoners who enter themselves as 'Roman Catholics' upon the register are 'Roman Catholics' in reality. What is the ground for this assumption? In a large class of cases, the mere assertion—not even a statutory declaration—of hardened criminals whose uncorroborated oath would not be accepted by any court of justice. Add to this the overwhelming evidence of the practice of many old criminals fraudulently describing themselves as 'Roman Catholics'. We have from time to time given details of this resort, including the case of a long-sentence Jew in the Dunedin prison who had himself improperly entered upon the records as a 'Roman Catholic'. A digest of the prisoners' reasons for this practice was given in our columns a few years ago by a keen and observant chaplain to one of the largest prisons in New Zealand.

7. It is furthermore assumed that the alleged 'Roman Catholic' prisoners are all practising Catholics. For is not their lapse from the path of rectitude set

forth, directly or by implication, as the 'fruit' or the 'result' of 'Romish' teaching and practice? Experience, however, shows that a large percentage of offenders, and a very big percentage of habitual offenders, give in their free and ordinary life no allegiance to any Church or creed.

8. In comparing Catholic with non-Catholic criminality in New Zealand, the masked 'experts' fall habitually into one other pit of undue assumption: They take it for granted that Catholics are an 'integral' seventh of the population of this Colony. As a matter of fact, they are only a 'numerical' seventh. To be an 'integral' seventh of our population, Catholics would have to be a seventh of all the principal sections of the people, and possess a seventh of the wealth and other advantages of the country—they would have to be a seventh of the land-owners, the merchants, the farmers, the manufacturers, the mine-owners, the shopkeepers, the professional men, etc. But this is far from being the case. Owing to causes which are written broad and deep upon the history of the British Isles, Catholics in New Zealand belong mostly to the working and the poorer classes. They are (as stated) only a 'numerical', not an 'integral', seventh of our population. For purposes of comparison, they should therefore not be contrasted with the total population of the country, but with the classes to whom they for the greater part belong, and with whom alone they, as a body, have much or anything in common. Now, as everybody knows, it is precisely from the working and the poorer classes that the vast bulk of our prison population is drawn. Are Catholics represented on our crime calendar above their proportion to that part of the population to which they mainly belong? No attempt has ever been made to prove this. And the statistics do not say. In the matter of grave crime, are Catholics represented on our calendar in their full proportion to that part of the population to which they chiefly belong? We do not believe they are, and we confidently challenge comparison. And what about divorce, suicide, infanticide, foeticide, race suicide, and the other darling abominations of our day? Here, too, Catholics can throw down the gauntlet of comparison to the world at large.

It is, of course, the height of folly to judge the relative morality of creeds from an infinitesimal part of their adherents' sins, and to judge their relative criminality from a small-fractional part of the offenders against statute law—namely, from those who happen to get lodged in gaol. Even a Jourdain or a Justice Shallow would not fall into such a supreme foolishness. But it is worse than folly—it is a crime—to coin figures, to manipulate figures, to 'sneak' false statements and false or unwarrantable assumptions and inferences into figures, for the purposes of these 'odorous comparisons'. In the Church of Christ, the poor we have always with us, and the tares are permitted to grow up with the wheat till the harvest time. Christ was ever gentle with the sinners who fell through frailty or the pressure of enviroining temptation. But His thunders were reserved for the Pharisee and for those who saw the mote in their brother's eye and did not consider the beam in their own.

Messrs. Callan and Gallaway, solicitors, Dunedin, have removed into new offices at 137 Princes street, South....

Mr. J. A. O'Brien, merchant tailor, Rossbotham's Buildings, Dowling street, Dunedin, guarantees fit, style, and the best workmanship. Mr. O'Brien keeps a first-class stock, and patrons may feel assured of receiving full satisfaction....

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ORDO FOR JANUARY

Pending the arrival of the official 'Ordo' from Sydney we publish for the benefit of the secular clergy the calendar for the remainder of January, taken from the 'Austral Light' for the current month:—

11. Fer. 6. alb. De 6ta die inf. oct. semid. Off. ut heri. Lect. 1. Noct. scrip. oc. rel. ut prop. loco. Missa ut heri. Vesp. de eadem, a cap Dom. infra oct. ut prop. loco. com. oct. antiph. Adhoniui Magi V. Omnes de Saba.
 12. Sabb. alb. De Dominica infra oct. semid. Off. ut heri et prop. loco. Lect. 1. Noct scrip. oct. 1m Resp. Hodie. rel. ut in Dom. infra oct. com. oct. in Laud. et Missa prop. cum Gloria, 2da or. tantum de oct., Credo, et rel. ut heri. Vesp. seq. diei octavae rit. dup. ut in 1 Vesp. festi, or. prop., com. Dom. infra oct. antiph. Fili quid fecisti, V. Omnes de Saba.
 13. Dom. 1. post Epiph. (vacat.) alb. Octavae. Epiph. dup. Off. ut heri. Lect. 1. Noct. Incipit Ep. 1ma B. Pauli Ap. ad Corinthios. 1m Resp. Hodie rel. ut prop. loco. Missa prop. Credo, et rel. ut heri. In 2. Vesp. com. seq. antiph. in utrisque Vesp. O Doctor. or. Deus, qui populo tuo, ac S. Felicis presbyt. M. or. prop.
 14. Fer. 2. alb. S. Hilarii Ep. C.D. dup. Off. C.P. m.t.v. Lect. 1. Noct. scrip. oc. rel. up prop. loco. 8m R. In medio, 9. lect. et. com. S.M. in Laud. et Missa. In medio, Credo, Praef. communis (quae dicitur quotidie per annum nisi aliter notetur). Vesp. de seq. com. praec. ac S. Mauri, Abbot.
 15. Fer. 3. alb. S. Itae., V. dup. maj. (P. Hib.) Lect. 1. Noct. scrip. oc. rel. de communi V. 9. lect et com. S. Abb. in Laud. et Miss. Dilexisti, Vesp. a cap seq. com. praec.
 16. Fer. 4. alb. S. Fursaei, Abb. dup. maj. (P. 11) Lect. 1. Noct. scrip. oc., II. Noct. prop., III. Noct. de Abb. 1o loco. Missa Os justi. Abb. In 2. Vesp. com. seq. (or. Deus, qui nos, a communi C. non P).
 17. Fer. 5. alb. S. Antonii, Abb. dup. Off. C. non P. Lect. 1. Noct. scrip. oc. Missa Os. justi, Abb. Evang. prop. Vesp. de seq. up prop. loco. com. S. Pauli ap. praec. (or. Intercessio) as S. Priscae, V.M.
 18. Fer. 6. alb. Cathedrae S. Petri ap. Romae dup. maj. Off. C.P. et prop. loco, 9. lect. S.V.M. com. S. Pauli ap. ac S.V.M. in Laud. et Missa prop. Credo. praef. App. In 2. Vesp. com. S. Pauli ap. seq. ac SS. Marij et Soc. MM.
 19. Sabb. rub. S. Canuti, Reg. M. Semid. ad lib. Off. unius M. Lect. scrip. oc. rel. up prop. loco. 9. lect. et com. SS. MM. ac suffrag. (in quibus pro com B.M.V. usq. ad Purific. dic. V. Post partum, or. Deus qui salutis.) in Laud. Ad Primam dic. preces. Missa in Virtute cum Gloria. 1a or. prop., 2da SS. MM., 3a Deus, qui salutis. Evang. Si quis vult (ex Missa Sacerdotes Dei) et pro Secret. B.M.V. Tu Domine (ex. Miss. votiv. a Purific. ad Pasch.) Vesp. seq. ut prop. loco. com. SS. Fabiani P. et Sebastiani MM. (hoc. anno simpl.) or. prop. ac Dom. II. post Epiph. (antiph. et V. de Psalt. ex Sabb.)
- Cras legent. Decret. Concil Plenar de Matrimonio.
20. Dom. II. post Epiph. alb. SS. Nominis Jesu, dup. II. cl. Off. prop. 9. lect. hom. Dom. com. SS. MM., ac Dom. in Laud. Ad Primam in R. br. Qui natus es. Missa prop. 2a or. SS. MM., 3a Dom. Credo Praef. Nativ. ac Evang. Dom. in fine. In 2. Vesp. com. seq. ant. et or. prop., SS. MM. ac Dom.
 21. Fer. 2. rub. S. Agnetis V.M. dup. Off. et Missa prop. Vesp. a cap. seq. com. praec.
 22. Fer. 3. rub. Ss. Vincentii et Anastasii, Mm. dup. Off. pl. Mm. Lect. 1. Noct. Incipit Ep. II. B. Pauli Ap. ad Corinthios (ex Dom. praec.) Missa prop. Vesp. seq. com. S. Joseph, C. ut tibi, praec. ac S. Emerentianae, V.M.
 23. Fer. 4. alb. Desponsat B.M.V. dup. maj. (P.C.R.) Off. ut in fest. B.V.M. per ann. et prop. loco. 9 lect. S.V.M. com. S. Joseph ac S.V.M. in Laud. Ad Prim. in R. br. Qui natus es, Missa prop. 2a or. S. Joseph, 3a S.V.M. Credo, praef. B.M.V. et te in Desponsatione. In 2. Vesp. com. S. Joseph et seq.
 24. Fer. 5. rub. S. Timothei, Ep. M. dup. Off. 1 M. et prop. Missa Statuit. Epist. prop. Vesp. seq. ut prop. loco. com. S. Petri ap. ut ibi, ac praec.

25. Fer. 6. alb. Conversionis S. Pauli, Ap. dup. maj. Off. prop. com. S. Petri Ap. in Laud. et Missa prop. Credo, praef. App. In 2. Vesp. com. S. Petri Ap. et seq.
26. Sabb. rub. S. Polycarpi, Ep. M. dup. Off. 1. M. Lect. 1. Noct. Incip. Ep. B. Pauli Ap. ad Galatas. (ex Dom. III. post. epiph.) et prop. 9 lect. hom. et com. Dom. III. post Epiph. in Laud. et Missa prop. 2a or. Dom. et Evang. ejusdem in fine. In 2. Vesp. com. Dom. Septuages. et S. Vitaliani P.C. (hoc anno simplex),
27. Dom. Septuagesima, II. cl. viol. de ea semid. Off. ut in Psalt. et prop. loco. Ab hac die usq. ad Dom. Palmar. inclus. in Off. Dom. ad Mat. omit. Te Deum et die. 9 R. com. S.P.C. ac Suffrag. in Laud. Ad Primam loco psalm. Contemini, dic. psalm. Dominus regnavit. Symbol. et preces. Missa prop. sine Gloria; cum 2da or. S.P.C. 3ia or. De B.M.V. Deus, qui salutis. Credo, Praef. T. init. (quae dic. in omnib. Dom. nisi aliter notetur), et in fine Benedicamus Domino (quod &c. usq. ad fer. 4. maj. Hebd. inclus. in omnib. Missis Dom. et fer.) Vesp. seq. com. Dom. S.P.C. ac S. Agnetis V.M. 2o.
28. Fer. 2. alb. S. Joannis Chrysostomi, E.C.D. dup. (d.a. ex heri.) Off. C.P. (m.t.v.) Lect. 1. Noct. scrip. oc. rel. ut prop. loco, 8.R. In medio. 9 lect. et com. S.V.M. in Laud. et Missa prop. Credo, Vesp. seq. com. praec.
29. Fer. 3. rub. Orationis D.N.J.C. in Monte Olivar. dup. maj. (P.C.R.) Off. prop. Missa prop. Credo, Praef. de Cruce, in 2 Vesp. com. seq.
30. Fer. 4. alb. S. Felicis IV. P.C. dup. (P.C.R.) Off. P.C. rel. ut in prop. Missa Sacerdotes. Vesp. a cap. seq. com. praec.
31. Fer. 5. alb. S. Petri Nolasco. C. dup. Off. C. non P. (m.t.v.) Missa Justus. Vesp. seq. com. praec.

CORRESPONDENCE

[We do not hold ourselves responsible for the views expressed by correspondents.]

A SUGGESTED FORWARD MOVEMENT ON THE EDUCATION QUESTION

To the Editor.

Sir,—As a subscriber to your paper and a constant reader of it, I may claim permission to add a few ideas to the discussion which has happily arisen in your correspondence columns on the education question. The credit of beginning the discussion is due to the stimulating and suggestive letter of Mr. J. A. Scott, M.A. That the religious education of our children occupies a foremost place in the minds of all Catholic parents goes without saying. Many non-Catholic parents, too, are of the same way of thinking. The difference between both classes hitherto has been that non-Catholic parents have put themselves to no particular pecuniary expense to give their children a religious training; they have rested satisfied with the ordinary home-training and the note that can be done for an hour once a week in the Sunday school. It has been quite otherwise with Catholics. They have not remained contented with a little grumbling at annual meetings; they have built their own schools; they have equipped them and supported bodies of teachers. At the same time they have been compelled to contribute to the upkeep of a system of education to which they are conscientiously opposed—a system of half-education; morally defective and godless.

In order to bring up their children in a religious atmosphere and—under a system of moral and religious training, Catholics have undertaken the teaching of the secular subjects of instruction, and have thereby relieved the Government of a heavy burden. I should think the number of children in the Catholic schools of New Zealand exceeds ten thousand. We must never forget that our Government undertakes to give primary instruction in secular subjects to all the children of the Colony. We Catholics, influenced by conscientious motives, do this work for the Government and up to the Government requirements every year, in the case of 10,000 children! We get nothing for doing this work—the Government's own self-assumed work. They let us go on doing it without any regard to gratitude; fair play, or just treatment. The secular teachers pass their pupils in the standards and get remunerated for their work; the Catholic teachers, besides giving their pupils a moral and religious training, pass thousands of them in the State-appointed standards, and they do not get so much as 'Thank you.' They do the work for the Government and are not paid. Catholic

parents pay for the support of their own teachers and they contribute their quota, in taxation, towards the payment of the secular teachers and the upkeep of the secular schools! And the strange part of it is that we, Catholic parents, have become so used to this sort of treatment, our necks have become so bowed to the yoke, that for some time we have been going on paying this double tax quietly and silently, just as if the once sharply agitated education question had been settled fairly and squarely, and with no cause of complaint left to any one. We, Catholic parents, have not for years raised a voice nor dipped a pen in ink to protest! Our continued conscientious sacrifice in doing, at our personal expense, a work which a paternal Government undertakes to do, after its own fashion, for us and actually does for all others, through the public funds, tells very well for our sincerity and patience, but not quite so well for our manliness or our ability to maintain our rights. Many call our patient, silent, annual payment of the double school-tax imbecile weakness and cowardice. French Catholics, many of them are, I am told, remarkable for their meekness and humility. The French Ministry and Senate take advantage of these (in the proper place) admirable qualities, and the cable every week flashes to us the lamentable results. Manliness, self-reliance, activity are virtues—virtues absolutely necessary in our age. The man who sat on the bank and prayed Jupiter to come and lift his cart out of the ditch got an answer from heaven which we Catholic parents might apply to ourselves. The gentle inoffensiveness of the young sheep, most especially if displayed by a large body of people, enduring a great national wrong, has nothing very estimable in it. At no time have energy, intelligence, and enterprise been more appreciated than now. Ours is called truly the pragmatic age. We have left far behind the slow-coach ways of a hundred years ago. Hence it is that Mr. Scott's letter, with its trumpet-call to be up and doing, has stirred into expression the thoughts of dissatisfaction which have for some time been lying half-formed and chaotic, in many minds. Hence it is that for the past few weeks I have heard many Catholics speaking in appreciative terms of this young layman's earnestness and initiative. The desire for an active agitation and a bold declaration of our right to a share in the educational grant, is not at all dead in the Catholic community. How could it be? Our yoke-hardened necks have not yet become quite so callous; neither have our brains become so softened and stupified by our continued silent submission to a system of tyranny, oppression, and plunder. The Catholic body ardently desires that some capable men should take up the Catholic education claim and, with voice and spur, push it into the public prominence it deserves. Have we got such men amongst us? I have no doubt of it. We are by inheritance a brainy people. The natural ability of the race to which the vast majority of us belongs has often made up for the want of technical opportunity. I feel sure that there is amongst us Catholics, amongst laity and clergy, much more power, talent, and information than our modesty permits us to assume. One of our defects is too much modesty, born of ages of repression and persecution. But let the field be cleared; let the call to action be sounded. Then the movement, revived and started fearlessly on its course, will elicit ways and means and schemes and ability galore. Really the great thing in a public movement is to keep constantly forging onward. 'It is dogged that does it.' Unlike those paper constitutions drawn up, as we have read, by political philosophers—paper constitutions so perfect and yet so worthless—public movements cannot be planned neat, complete, and square at the outset, with rules and regulations to be carried out like a railway time-table. No; they arise from some pressing need and, as they roll on, they take shape from circumstances and opportunities seized upon and utilised by capable men. They follow the lines of natural growth rather than of architectural plans. The essential element in them is life, movement, persevering action. So it is that the land agitation and the Home Rule agitation arose and gathered strength in Ireland. Some able men (few of them had, I ween, university degrees) kept working on in sunshine and storm, mostly in storm, turning every chance to good account, and lo! the results: Keep pegging away; 'it is dogged that does it.' Twenty-five years ago Home Rule had little hold in England, Scotland, and Wales. Twenty-five years ago Parnell, Dillon, and T. P. O'Connor were boo-ed on the streets and hissed on the platforms of places like Manchester, Salford, and Glasgow. To-day the members for these places are pledged Home Rulers! A dozen years ago, to come nearer home, the prohibition party regarded as unworthy of notice—a wretched little clique of brainless, dyspeptic, half-male persons. But they have kept

pegging away, giving and receiving hard knocks, and now they have vast majorities not alone in some country electorates, but also in some considerable towns; and their persistence bids fair to sweep the Colony. What activity, combination, and perseverance can do is illustrated by the extraordinary influence which 30,000 Freemasons exercise over 38,000,000 people in France. Our Catholic newspapers keep telling us how this comparatively small body machines the 'Bloc,' one-third of the electors, and through the 'Bloc' secures the return of the desired class of candidates. It is quite clear the heads of those Grand Orient lodges do not doze away their time in dreamy inaction. Obviously, they keep thinking, planning, acting, and so achieve those extraordinary things. For a long time, one of their great objects has been to drive Christian education out of their schools of their country. They have succeeded. In imitation of them, infidels, rationalists, and a kind of 'liberal' semi-Christian are planning to do the same in almost all the countries of the world. In many parts of the English-speaking world they have already succeeded. Why not resist thought, activity, and zeal in a bad cause by superior thought, activity, and zeal in the Christian cause? 'It is dogged that does it.'—I am, etc.,

PARENT.

Invercargill, December 24.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

January 5.

The Rev. Father Holley, of Blenheim, who met with a nasty bicycle accident a few weeks ago, had so far recovered from the effects as to be able to celebrate Mass on Christmas Day.

Mr. Denis Fay, brother of the Rev. Father Fay, of Blenheim, having retired from business here a few months ago, is to leave in about a month's time on a trip round the world.

The Rev. Father Lynch, C.S.S.R., left on Thursday for Greymouth, where he is to preach a retreat to the Sisters of Mercy on the Coast. The Rev. Father just concluded a retreat to the Sisters of Mercy at the Convent, Hill street.

His Grace the Archbishop returned on Thursday from a visit to his brother, Mr. Henry Redwood, of Blenheim, who has been indisposed of late, but is now making good progress towards recovery. His Grace left this morning for Taihape to administer the Sacrament of Confirmation to a number of candidates there.

On the Sunday before Christmas Day his Grace the Archbishop, accompanied by the Very Rev. Father Lewis, V.G., paid a visit to Karori to present the prizes awarded to the children of the Sunday school. A large number of parents and children met together at the residence of Mrs. Prendeville, where his Grace delivered an instructive address on the importance of their all having a good knowledge of Christian doctrine.

Wanganui

(From our own correspondent.)

January 5.

Rev. Father Lowe, one of the Vincentian Fathers from Bathurst, celebrated 7 o'clock Mass on New Year's Day and preached at Vespers.

We are having glorious weather here, and great numbers of Wanganui people are camping out at the pleasant seaside resort, Castlecliff Heads. On New Year's Day fully 3000 people wended their way thither.

Owing to a number of members of St. Mary's Catholic Club being out of town during the Christmas holidays, the quarterly Communion, fixed for December 23, has been postponed to a future date.

Lower Hutt

(From an occasional correspondent.)

December 28.

The annual picnic of the Hutt parish was held, as usual, in the grounds attached to the Catholic presbytery. There was a very fine gathering, and the results were most successful and satisfactory. The gross takings amounted to over £100, and the net proceeds towards the school funds amount to £84.

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Amongst the visitors were the Mayor of the Borough (Mr. McDonald), the local engineer (Mr. Rixtrall), also Mr. McDonald (manager of the Bank of New South Wales, Wellington) and his son (Rev. Father McDonald). Father Lane and his energetic and popular assistant, Rev. Father Walsh, have every reason to be proud of the happy results, and desire to return their best thanks to Mr. P. Casey and his indefatigable committee for their efforts in a good cause. The stallholders and their assistants deserve the greatest praise for their zeal and enthusiasm. They wish to thank the public generally for their very kind patronage.

Nelson

In its report of a concert in aid of the Church of Our Lady Help of Christians, Kentish Town, London, the "Catholic Times" mentions among the names of the performers that of Miss Marie Fraser, of Nelson, who is pursuing her musical studies in London with considerable success. Miss Fraser, who sang two very pretty songs (says the "Catholic Times"), gives bright promise of a brilliant career. It must be pleasing to this talented young lady's many friends in Nelson to hear that her abilities are appreciated in the great Metropolis.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

January 7.

Among visitors to Christchurch are the Rev. Father Barry and Rev. Father Lowe, C.M., of Melbourne.

On Friday morning last, at the Monastery of the Sacred Heart, eight young ladies made their profession in the Order of Notre Dame des Missions. In the afternoon three others were received. The Very Rev. Vicar-General presided at the ceremony.

A week's most successful missions by the Redemptorist Fathers at Halswell and at Woolston were concluded on Sunday last. At Woolston a beautiful statue of St. Anne was blessed. The mission at Addington was commenced on the same day.

At the Catholic Club rooms, diplomas recently awarded, were presented to Messrs. J. R. Hayward, G. Dobbs, and M. O'Reilly by Mr. A. H. Casey, vice-president of the Federated Catholic Young Men's Societies, on last Monday evening.

The Exhibition has been very largely attended throughout the New Year holidays, and at the rate of progress, which now seems fairly to have set in, the first million to pass through the turn-stiles will be reached at an early date. Some first-class outside attractions were in evidence during the week, including the Highlanders' gathering and Pain's fireworks; with others to follow at short and regular intervals. Many thousands are sure to have seen within the enclosures this month and onwards.

Among exhibits of particular interest to our Catholic people, included in the catalogue of the Exhibition, are the following:—Hawke's Bay Court—Meance mission station, honey and wines, including altar wines of various kinds. Timaru and South Canterbury Court—Marist Brothers', Timaru, woodwork, netting, etc. Fiji Court—Catholic mission, Kotuma, mats of native manufacture. Home Industries Section—Writing, composition, commercial correspondence, drawing and painting, drawing from models, brushwork, drawing and painting from nature, decorative design, modelling, shorthand, type-writing, painting and decoration, relief carving, incised-carving, manual training (open class), plain needlework, ribbon work, applique work, lace work, knitting and crochet, miscellaneous, all by individual exhibitors, (exceptionally beautiful and costly exhibits), Sisters of Mercy, Christchurch and Lyttelton, and Sisters of the Good Shepherd, and Mother Superior, Mount Magdala. Decorative needlework, Sisters of the Good Shepherd, Mount Magdala, and Sisters of the Missions, Christchurch. Among exhibits by Natives, are writing, carving, and kit-weaving, etc.

The Marist Brothers returned last week from the annual retreat at Auckland. To the keen disappointment of many the Rev. Brother Basil (late Superior) has been transferred to Wanganui, and the vacancy filled by the appointment of Brother Walter, one of his confreres here for some years, and who is very popular with the boys. During the time the genial and scholarly Brother Basil has resided in Christchurch he has much endeared himself to the people, and greatly interested himself in his pupils' welfare, both during their schooldays and after. He is an ardent advocate of higher studies, and performed real good work in this direction, even beyond his recognised du-

ties. Realising, as he does, the injustice of the distribution of National Scholarships whereby our most talented and efficient boys are debarred from the privileges enjoyed by those attending State schools, he tried, by dint of hard personal effort, to make up for the disadvantages suffered by his pupils through no fault of their own. How far he succeeded in this direction is well known and appreciated. The Catholics of Christchurch wish Brother Basil many years of health and activity in his new sphere of duties.

Timaru

(From our own correspondent.)

January 7.

There were large congregations at all the Masses on Christmas Day and New Year's Day, and very large numbers approached the Holy Table on the feast of the Nativity. The music on Christmas Day was particularly well rendered by the choir.

The local branch of the Hibernian Society held its half-yearly meeting on Friday last, there being a good attendance of members, Brother Donovan in the chair. The sum of £1.1s was donated to the Irish Parliamentary fund as an official token of the branch's sympathy. The sum would have been larger, but that the members had all contributed privately. The following were nominated as delegates to the triennial movable meeting to be held at Auckland in April next: Bros. Dunn, Dennehy, Doyle, Fitzpatrick, O'Leary and Kane. Bros. Doyle and Kane at the close of the meeting withdrew their nominations as they could not possibly get away.

On Thursday evening Mr. Casey, vice-president of the Catholic Young Men's Societies, gave an address in St. John's Hall to about 30 members of the Timaru Catholic Young Men's Club, Father Finnerty being in the chair. He spoke for about an hour, setting forth the best means of resuscitating and invigorating a branch, if it were not too flourishing, and giving some sound advice on the best means of running such clubs, the dangers to be avoided, and the good to be aimed at. His fine address was thoroughly appreciated, and on the motion of Messrs. Dennehy and Smith, a hearty vote of thanks was accorded the speaker. In reply to a question he explained the vexed question of allowing non-Catholics to join Catholic clubs, and emphasised the strong negative view taken by the executive against such a practice.

DIOCESE OF AUCKLAND

(From our own correspondent.)

January 4.

The annual retreat of the priests of the diocese will be held towards the end of the month. Rev. Father Cleary, C.S.S.R., will conduct it.

Miss Marie Narelle has taken our people in Auckland by storm. Never before have our national songs been rendered with such whole-heartedness and spirit and pathos. Her singing of 'O'Donnell Abou' arouses all one's latent patriotic fervor. Four times she was recalled for this item. Then to hear her sing 'Low-backed car' and 'Barney O'Hea' is worth a long journey. In these songs the true Irish humor is portrayed in such a manner as to set the whole audience in roars of laughter. She will long be remembered in Auckland.

At a meeting of the Marist Order held here it was unanimously resolved to take steps during the ensuing year to teach Irish history in the schools of the Order. Acting upon this, the local Sacred Heart College has decided to offer as prizes two gold medals for the best essays on the lives of great Irishmen. This is indeed cheering news. Hitherto our boys and girls could easily tell you who commanded at Preston Pans and resisted the ship money, but it would put them to the test to say who commanded at Benburb and Clontarf, and who, on our side, conducted the Treaty of Limerick.

The annual retreat of the Marist Brothers of the Colony terminated last Sunday. Rev. Brother Basil has been transferred from Christchurch to Wanganui; Brother Justin goes from the Sacred Heart College, Auckland, to Wellington; Brother Paul from Wellington fills the former's position; Brother Joachim, of Auckland, changes place with Brother Martin, Timaru. Brother John and Brother Stratonique, Assistants-General, and Brother George left for Australia last Monday. Brothers John and Stratonique go to Europe; the last-named goes on a visit to Victoria to see his parents, returning to Auckland to take up his former position as head of the school in Pitt street.

MARIE NARELLE

This morning (says the Auckland 'Star' of December 27) Bishop Lenihan, the Hon. J. A. Tole, Mr. W. J. Speight, and prominent Irish and other citizens extended to Madame Marie-Narelle in the Star Hotel, a warm, though formal, welcome. The others present in the party included Messrs. P. M. Mackay, P. J. Nerheny, Geo. Higgins, Rev. Father Holbrook, T. Buxton, M. J. Sheahan, Trevithick, Herr and Madame Welaert, T. Harle Giles, D. and Mrs. Flynne, Talbot, M. Foley, Walter and Mrs. Impett, J. W. Taylor, M.A., Mrs. De Clive Lowe, Mr. and Mrs. O'Shea (Brisbane), Mrs. Brandon-Usher (Sydney), etc.

The Hon. J. A. Tole, at the invitation of Bishop Lenihan, opened the welcome. Their welcome, he said, was an Irish one, which in warmth was always a



MARIE NARELLE,
'The Queen of Irish Song'

multiple by many thousands of all the other welcomes. Added to that welcome they desired to thank Madame Narelle for her popularising the songs of Ireland. She was their interpreter, and she had shown herself justly entitled to the name of 'Queen of Irish Song.' She was helping to promote the harmony of the nation by proclaiming in minstrelsy the love and loyalty, the patriotism, the valor, and the freedom of the Irish.

Bishop Lenihan, in concluding a neat speech, said: 'It is a happy combination that yourself and Mr. Devlin, the Irish envoy, have arrived at the same time in Auckland, to help along the cause in which not only Irishmen but New Zealanders generally—because of their love for Home Rule—are interested, desiring to see our country happy and prosperous.'

Mr. W. J. Speight said Madame Narelle came to Auckland to enthrall the people of the city, and she had done it. 'I am glad,' he said, 'to be here to see you to-day, because last night I could not see you properly. There was a haze before my eyes. And as I listened to you my memory went back to the songs of the old days.'

Madame Narelle, replying, said she expected a warm welcome in Australia, but the welcome she had received in New Zealand, where she was an entire stranger, and especially in Auckland, had taken her by surprise. She hoped no thought, word, or deed of hers would displace her from the position she held in the hearts of the Auckland people. She had a warm spot in her heart for Ireland, and her fondest wish was that God would bless Ireland and give it Home Rule. She hoped, when the Irish Parliament was opened, she would be there to join in the singing of 'God Save Ireland.'

The Countess of Kenmare is a devout Catholic, and her many deeds of kindness have endeared her to the tenants on her husband's beautiful estate in Killarney. Some years ago she established a small carving school, which has grown into a flourishing concern, and is known as the Killarney Furniture Industry. Besides this she has founded a school of industry for girls, where cooking laundry work, and needlecraft are taught by qualified teachers, and girls are trained as domestic servants.

PALMERSTON NORTH

(From our own correspondent.)

December 30,

Christmas in Palmerston proved a very busy season, and from a shopkeeper's point of view must have been one of the best for years past, notwithstanding the large number of citizens leaving to spend the holidays in Christchurch. Masses were celebrated on Christmas morning at 7, 8, 9, 10 o'clock, and a Missa Cantata at 11, sung by the Rev. Father Costello. Mrs. J. Russel presided at the organ, the choir rendering Farmer's Mass and the 'Adeste' in their very best style. After Vespers the Rev. Father Costello entertained the members of St Patrick's choir, and in a few well-chosen remarks thanked them for their services and attendance throughout the year.

Hokitika

(From our own correspondent.)

The many friends of Mr. and Mrs. Jeremiah Crowley of Blue Spur will learn with extreme regret of the death of their daughter Honora at Waimate, Canterbury, where she was a teacher in the public school. The late Miss Crowley was formerly a teacher under the Westland Board of Education, and was well-known throughout the district. A large circle of friends will learn of her early demise with much sorrow and regret, and the sympathy of all will be extended to the bereaved family.—R.I.P.

I regret to report the death of Mr. Patrick Dee, of Revell street, who passed away on December 28 at the age of 71 years. The deceased, who was one of our most popular and esteemed citizens, had been in failing health for some time. The late Mr. Dee arrived in New Zealand in 1862, and came to the Coast in 1865, settling down in Goldsbrough, where he followed business as a contractor. Later on he entered into a commercial business in Hokitika, where he has resided ever since. He took a prominent part in local politics, and occupied at different times various seats on local bodies, chief amongst which was the Borough Council, in which he took a leading part. He leaves a wife and family of six sons and two daughters, one of whom is a Sister of Mercy at Christchurch. The funeral was very largely attended, friends arriving from Greymouth and Kumara, and all parts of the district to pay a last tribute of respect to the memory of the deceased. The Rev. Father Audry, assisted by the Rev. Father Creed of Kumara, officiated at the grave side.—R.I.P.

Dr. A. L. Kenny sends Christmas greetings from Munich. Dr. Kenny expects to return to Victoria about April or May next year.

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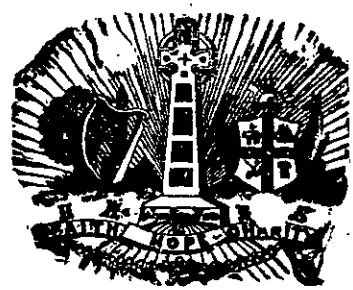
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Commercial

PRODUCE

Wellington, January 7.—The Department of Industries and Commerce has received the following cable from the High Commissioner, dated London, January 5:—The mutton market is dull. There is only a small supply of New Zealand on hand. Canterbury brands are quoted at 4½d and North Island at 4¼d per lb. River Plate mutton is quoted at 3½ per lb. The stocks of lamb on hand are heavy, and widely distributed amongst agents, who are pushing sales. Australian lamb is quoted at 5d per lb. The beef market is steady. There is a good demand for New Zealand beef, which is quoted at 3¼d and 3½d for hind and forequarters respectively. There are heavy supplies of butter on hand, and the market is dull. Some holders are forcing sales, and butter buyers are holding back, expecting prices to go lower. Choice New Zealand is quoted at 108s, Argentine 107s, Australian 102s per cwt. Danish is steady at 122s per cwt. The cheese market is firm, with improved demand. New Zealand brands are quoted at 62s per cwt. The hemp market is quiet, but steady. Good fair grade, on spot, is quoted at £38 10s, and January-March shipments at £37 5s per ton. Fair current Manila, on spot, is worth £42 per ton. The cocksfoot seed market is firm, and there is a fair demand for better grades. Bright 17lb seed is quoted at 47s per cwt. There is only a small supply of New Zealand wheat on hand. New Zealand oats are quiet, but firm. Sparrowbills are quoted at 25s per 384lb, and Danish at 19s per 320lb (ex granary).

Invercargill Prices Current:—Wholesale—Butter, (farm), 7d; separator, 9d. Butter (factory), pats, 1s 1¼d. 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, 9d; separator, 11d. Butter (factory), pats, 1s 4d. Cheese, 9d. Eggs, 1s per dozen. Bacon, 10d. Hams, 10d. Flour—200lb, 21s; 50lb, 5s 9d; 25lb, 3s. Oatmeal—50lb, 6s 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, when we submitted a small catalogue to a moderate attendance of buyers. There was good competition for most of the lines on offer, and a clearance was effected at prices a shade above late quotations. Values ruled as under:—

Oats.—The market is almost bare of consignments, and all good to prime feed lots arriving are readily quoted at prices which show a slight improvement on late values. Shippers report that sales for export are not easily effected at present prices, but when actual orders are received they have difficulty in fulfilling their requirements. The demand for milling lines has improved. Quotations: Prime milling, 2s 2d to 2s 2½d; good to best feed, 2s 1d to 2s 2d; inferior to medium, 1s 9d to 2s per bushel (sacks extra).

Wheat.—The market is quiet, and values for milling qualities are unchanged. Millers are only operating in prime quality, of which there is little offering locally. Medium sorts are still neglected. Fowl wheat is scarce, and with good local inquiry has advanced ½d to 1d per bushel. Quotations: Prime milling, 3s 4d to 3s 5d; medium to good, 3s 2½d to 3s 3½d;

whole fowl wheat, 3s to 3s 2d; broken and damaged, 2s 9d to 3s per bushel (sacks extra).

Potatoes.—We offered a few lots of locally-grown early sorts and Australian white and red potatoes. For the former, there was fair competition at £6 10s to £8 10s per ton, while Australian consignments realised £4 to £6 10s per ton (sacks included, according to quality).

Chaff.—The market is bare as regards prime oaten sheaf, and any consignments coming forward are sure of satisfactory sale on arrival. Medium quality, although not in favor with buyers, is now moving off in small quantities. Quotations: Best oaten sheaf, £4 10s to £4 15s; medium to good, £3 10s to £4 5s; light and discolored, £3 to £3 7s 6d per ton (bags extra).

Pressed Straw.—The market continues to be fairly well supplied, and prices are unchanged. Best oaten straw sells at 32s 6d to 35s; wheaten, 32s 6d per ton.

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

Oats.—Supplies are somewhat scarce, and the market is a shade firmer. Quotations: Prime milling, 2s 2d to 2s 2½d; good to best feed, 2s 1d to 2s 2d; inferior, to medium, 1s 9d to 2s per bushel.

Wheat.—The market is rather quiet, although fowl wheat continues to meet with good enquiry and shows a slight advance. Quotations: Prime milling, 3s 4d to 3s 5d; medium to good, 3s 2½d to 3s 3½d; whole fowl wheat, 3s to 3s 2d; broken and damaged, 2s 9d to 3s per bushel.

Potatoes.—Locally-grown potatoes bring from £6 10s to £8 10s, while Australian potatoes realise from £4 to £6 10s per ton.

Chaff.—The market is bare of supplies of prime quality, for which there is a good enquiry, while medium is also in better demand. Quotations: Best oaten sheaf, £4 10s to £4 15s; medium to good, £3 10s to £4 5s; light and discoloured, £3 to £3 7s 6d per ton.

WOOL

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

Rabbitskins.—No sale since last report.

Sheepskins.—We offered a large catalogue at our sale on Tuesday, competition, as usual, being keen, and prices show a distinct rise on last quotations. We can confidently recommend consignments at present.

Hides.—No sale since last report.

Tallow and Fat.—No alteration to report in prices, all coming forward being readily quoted at late rates.

LIVE STOCK

DUNEDIN HORSE SALEYARDS.

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

For last Saturday's sale there was a very good entry, light harness horses especially being well represented both as regards quality and numbers; but draughts were not so numerous, although amongst them were one or two above the average. The attendance of the public was all that could be desired, and as a good proportion of those present were actual buyers, we are pleased to report a very good sale. In draughts the entry was not a large one; the quality, however, of one or two was good. A nice spring-draw gelding, six years old, and just out of hard work, changed hands at £43. We quote: Superior young draught geldings, at from £15 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.

Mr. A. M. Hendy, hair and toilet specialist, Princess street, Dunedin, has a notice which will interest our lady readers, in this issue....

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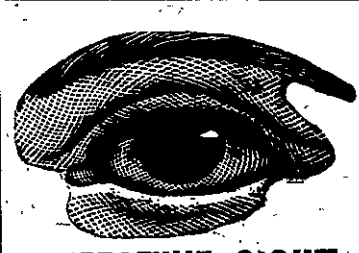
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One of the London Medical Officers of Health warns the public of the danger of feeding children on "Condensed SKIM Milk." This product is being offered for sale in New Zealand. It is milk from which the cream has been removed, and to get the value of one pint of cow's milk a baby would have to swallow 16 pints of this diluted "Skim" milk !!
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OMAKAU

A most successful concert in aid of the funds of the Catholic presbytery was held at Ophir on January 1 (writes a correspondent). The concert opened with a pianoforte selection by Mr. McLean. Mr. Lawson contributed 'The Irish emigrant' and other songs, which were given with much taste. Mr. Docherty sang 'Dublin Bay' and was warmly encored. Miss Anderson (Ida Valley) sang 'Mavourneen' in a very sympathetic manner, and Miss G. McBride (Rough Ridge) gave a pleasing rendering of 'The singer was Irish.' Mrs. Murphy sang very sweetly 'Forget thee.' Misses G. McBride and N. McBride contributed a duet which was very warmly applauded. The accompaniments were played by the Misses Frances Parson (Omakau) and G. Taylor (Ophir). Mr. A. Kinney acted as chairman during the evening. The proceeds will amount to about £25.

At the conclusion of the programme Rev. Father O'Dea thanked the performers, and said it was evident from the repeated encores that the performers had acquitted themselves to the satisfaction of everyone present. He also thanked the audience for their attendance. He then announced that the drawing of the art union would take place immediately, and called upon Dr. Beaucoup, Messrs. Peter Flannery, Peter Anderson, and John McLaughlin to supervise the drawing. Rev. Father Hunt (Cromwell) and Rev. Father McMullan (Ranfurly) were present, and rendered valuable assistance. Father O'Dea, before proceeding with the drawing, said that he felt deeply grateful to Catholics and non-Catholics, not only in his own district, but throughout the Colony, who had so generously responded to his appeal and enabled him to make the art union a financial success. He then announced that the money in hand up to date exceeded £400, a statement that was received with warm applause by the meeting.

A list of the winning numbers in the art union appears elsewhere in this issue.

As will be seen on reference to our advertising columns Miss Marie Narelle will commence the Dunedin season at His Majesty's Theatre on Monday evening next. Concerts will also be given on Wednesday, January 16, and Thursday, January 17.

This is what the Sydney 'Freeman's Journal' said of her concerts in the New South Wales capital:—Whether warbling with expressive fidelity to the mood, a humorous love song of an Irish boreen, or summoning with fiery ardour the forces of Tryconnel to the fury of the fray, as in 'O'Donnell Aboo,' Miss Narelle expresses the soul and spirit of her song. Her four years' absence has ripened, so to speak, the rich vocal qualities of her soprano voice, which she uses with all the art and effectiveness of the experienced artiste. As a singer of the ballads beloved of the Celt, she has no compeer, and in this respect she received from her own folk in Sydney a splendid endorsement of the verdict already accorded her in other lands.

A Veteran Missionary

(From our Christchurch correspondent.)

The presence in Christchurch of the cultured and courteous Rev. Father Cognet, S.M., was availed of by your correspondent to glean a little insight, for the benefit of 'Tablet' readers, into the daily life and labors of one who, for the past twenty-one years; has had the spiritual care of Maoris and Europeans alike, in localities now bearing signs of progress and advancement, but which in past times were the scenes of deadly conflict between the two races, the memories of which even to this day are the cause of deep rancor in the heart of the Maori, and a distinct barrier in many instances to his acceptance of the Christian religion. This feeling of antipathy, not to use the harder word—hatred, is deep rooted, especially in these particular parts, among the natives, but which, although the causes are not laid at the door of the Catholic Church, or markedly manifested against her missionaries, is still a real live force, that has to be faced, a species of passive resistance to all creeds, which has to be encountered, and, where possible, overcome. The Natives do not differentiate; they feel convinced that the whites are the cause of all their woes, troubles, and comparative poverty, and so are inclined to discountenance the religion of the Europeans.

It was on January 15, 1886, that Father Cognet first arrived in New Zealand, accompanied by Fathers Regnault (now Dean of Waimate), Marnane, of St. Mary's, Manchester street, Christchurch, and Aubry, of Hokitika, and it is his intention, together with the others, excepting Father Marnane (who is absent in Europe) to celebrate the 21st anniversary of the above event by fore-gathering at Waimate for the occasion. After spending eleven years on the Maori missions on the Upper Wanganui River, in Hawke's Bay, and at Otaki, he has labored during the remaining ten years on the Taranaki coast, his main centres being Okato, Pungarehu, and Opunake. He is within a few miles of historic Parihaka, and has had many interviews with the self-appointed 'prophet,' Te Whiti, also with Tohu, in some respects Te Whiti's rival. The intellectual capacity of the 'prophet' is of a very high order, and the missionary relates many incidents concerning him. Regular visits are made to the Maoris in their own hapus. The Catholics among them number several hundreds, and frequently as many as five to seven addresses in one day are delivered to them. There are many kind and good souls among them, but the 'tohungas' do an amount of mischief.

Father Cognet is an accomplished Maori linguist, and has written several books in the language for their especial use, including a 'History of the Church,' for the printing of which he some years ago went to his native country. He is engaged on other works of a literary nature, which, with his fund of most interesting knowledge of the Maori, his character, habits, and routine of daily life (a subject in which few can excel him) should prove valuable, and secure a wide circle of readers.

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.

Die 4 Aprilis, 1900.

LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.

April 4, 1900.

LEO XIII., Pope.



THURSDAY, JANUARY 10, 1907.

VANISHING RACES



It is to the credit of the Catholic Church in Western Australia that it has consistently, through good times and evil, done the best and most self-sacrificing work in that State for the moral and material uplifting of the aboriginal race. Full many a time the Catholic episcopate in the West has raised its voice for the easing of the black man's burden. And now the chorus is swelled by our friend and former travelling companion, the Anglican Bishop of Perth.

'Taught by the Power that pities him,
He learns to pity them.'

In Sydney, on Christmas Day, he pleaded that, even from the standpoint of trade and commerce, it is suicide on the part of the Australian whites to let the aborigines die out. 'Christianity' added he 'has hardly taken joy to many of the dark races. Driven from their homes, taught all the vices of the white man, making it impossible for them to carry out their own laws—some of them far more strict in regard to matrimony than those of modern civilisation—and their lot made harder, what has been done for them in return?' Little, we ween, beyond what religion, philanthropy, and a more or less perfunctory State protectorship have been able to effect. The convict, the soldier, and the money-grubber had the first innings with the strange and mysterious Australian native race. Disease, drink, bullet, and poison have done their fell work among them; for over thirty years the bones of the last Tasmanian black have been in the grave, and over the great lone continent the dark-skinned aboriginal is vanishing away.

Our own stalwart native race seems to be at last recovering from the swift decline that began with the introduction of gunpowder and continued in varying degrees till the census of 1896. But elsewhere the aboriginal races, as a rule, keep silently disappearing. In the Hawaiian, Fiji, and many other Pacific Islands, they are vanishing at a raging pace. The North American Indian is melting, too—following in the wake of the other lost nations that have shrivelled up on contact with Dutch and English-speaking civilisation. Spain and Portugal, alone of colonising peoples, seem to have been capable of elevating and preserving the aboriginal tribes with whom they came into touch. In his 'Spanish Pioneers', Mr. F. Lummis (a first-class American non-Catholic authority on the subject) says, for instance, that 'the legislation of Spain in behalf of the Indians everywhere was incomparably more extensive, more comprehensive, more systematic, more

WINNING NUMBERS

OMAKAU ART UNION.

Prize.	No.	Prize.	No.
1	15202	15	5584
2	28939	16	3936
3	46959	17	597
4	38352	18	20368
5	35155	19	21615
6	5905	20	33348
7	31537	21	80856
8	2193	22	11638
9	21213	23	39733
10	19771	24	15453
11	34568	25	30469
12	31054	26	24641
13	29766	27	33769
14	8828		

First Premium (£8-8s violin) goes to Miss Nora White, Omakau, who sold the greatest number of books of tickets (13); Second Premium (£3 3s rug) goes to Mr McG. Barry, Omakau (6 books); Third Premium (£2 2s rug) goes to Miss Mary Ryan, Kokonga (4 books).

THANKS.

FATHER O'DEA returns his sincere and ever grateful thanks to his numerous friends and well-wishers, who have purchased and sold books of tickets in the Omakau Art Union, and enabled him to raise the handsome sum of £400 odd.

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.

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humane, than that of Great Britain, the colonies, and the present United States all combined. Those first teachers gave the Spanish language and Christian faith to a thousand aborigines where we gave a new language and religion to one. There have been Spanish schools for Indians in America since 1524. By 1575—nearly a century before there was any printing-press in English America—many books in twelve different Indian languages had been printed in the city of Mexico, where in our history John Eliot's Indian Bible stands alone; and three Spanish universities in America were nearly rounding out their century when Harvard was founded. A surprisingly large proportion of the pioneers of America were college men; and intelligence went hand in hand with heroism in the early settlement of the New World.

There was, and still is, a radical difference in the objects and methods of colonisation pursued by Dutch and English-speaking civilisation on the one hand and Hispano-Portuguese on the other. The former was wholly or chiefly commercial in its aims; the latter placed religion more in the foreground both of purpose and of effort. In his work entitled 'The Establishment of Spanish Rule in America', Professor Bernard Moses says that if we are to judge from the language of the laws of the Indies, we might calculate that the King, in dealing with the inhabitants, regarded no object as of more importance than their conversion to the Christian faith. This non-Catholic writer also grants that 'one of the strongest motives of Spain's action' in extending her empire beyond the seas 'was a genuine and honest desire for the spiritual regeneration of the native population'. And it has been truly observed by another non-Catholic writer that 'nothing equal to the foreign missionary activity of Spain in the days of her glory has ever been known in the history of Christendom'. The vices and cancerous excrescences of civilisation kill. But civilisation itself never yet choked off a native race. The results of the Hispano-Portuguese methods of colonisation may be briefly told. A large percentage of the population of Spanish and Portuguese America are of pure aboriginal blood or of mixed race. And in the East, the Philippines, with their seven million native Catholics, are a monument more lasting than bronze to Spanish enterprise and piety and valor.

Notes

A Difference

The Paris 'Univers', in a recent issue, quotes the following decree passed by the Revolutionary National Assembly on November 2, 1789, on the motion of Mirabeau:—

'All ecclesiastical goods shall be at the disposal of the nation, subject to a suitable provision for the expenses of public worship, the support of the ministers of religion, and the relief of the poor; in the arrangements to be made for the sustentation of the pastors, they must be assured of at least 1200 livres a year, exclusive of house and garden'.

'The National Assembly', says the 'Univers', 'which our present-day revolutionaries would like to take as their model, revulterated the clergy; but it at least showed some solicitude for the future of those it robbed, by not claiming the right brutally to deprive of all means of existence those whose sole vocation is one of prayer and the exercise of charity'.

An Unlucky Quotation

In his 'English Bards and Scotch Reviewers,' Byron flails 'the Sabbath bard, sepulchral Grahame' for that he

'Undisturbed by conscientious qualms,
Perverts the Prophets and purloins the Psalms.'

Dr. Clifford, the English Nonconformist leader, has within the past few weeks perpetrated a prize blunder of quotation that merits him a place beside 'sepulchral Grahame.' In an address to his brethren, urging a strenuous forward movement in regard to the ill-starred Education Bill, he wound up a thunderous exhortation with the Miltonian line:—

'Awake, arise, or be for ever fall'n.'

The customary 'candid friend' then stepped forward, and reminded the Doctor, through the columns of the 'Daily Graphic' that the quotation in question is the closing line of Satan's exhortation to the 'princes, potentates, warriors' of hell to scale high heaven and do battle against the Almighty. The art of quotation is a ticklish one. But it does not every day afford such finely rounded 'bulls' as that of the doughty Doctor.

DIocese OF DUNEDIN

The members of the Ladies' Club, St. Joseph's Men's Club, Hibernian Society, and other societies in connection with the Cathedral intend giving a conversation in honor of Mr. Donovan, the Irish envoy, on this (Thursday) evening.

Miss T. McMullen, a pupil of St. Dominic's College, received intimation by the last mail that the Board of Trinity College, London, has awarded to her, in consequence of having secured honors in their senior division practical and theoretical music, a national prize, value £5, for the session 1905-1906.

A meeting for the purpose of arranging for the annual school picnic was held in St. Joseph's Hall on Monday evening. The Rev. Father Coffey, Adm., presided, and there was a representative attendance, including the Rev. Father Howard (South Dunedin), and Rev. Fathers O'Reilly and Corcoran. Mr. J. A. Hally was appointed secretary. It was decided to hold the outing on Tuesday, February 12, at Waiholo. The price of tickets was fixed at 1s, 1s 6d, and 2s. Programme, sports, and other committees were set up, and the secretary was instructed to communicate with a number of ladies of the parish and ask their assistance for the procuring of prizes and trophies for the sports. The next meeting will be held on Monday evening, January 21.

KAIKOURA

(From our own correspondent.)

The Sisters of the Mission, Kaikoura, are to be congratulated on the remarkable success of the bazaar in aid of their convent. It was held in the Drill Shed, and closed by a crowded social on December 27. The bazaar and social realised a grand total of £320, and the net profit will be over £300. This is an eminently satisfactory result. Kaikoura is a small place and there were no strangers to aid by labor or purchase. Moreover, the preparations extended only over a space of six months from the initial steps. But the Sisters themselves and the ladies of the parish worked with unflagging zeal. The result of their untiring efforts was a magnificent display of attractive goods. Items of special interest were very numerous.

Mr. James Boyd, chairman of the County Council, opened the bazaar with a practical and effective speech, showing the object of the undertaking, praising the Sisters for the excellent work they had done at Kaikoura, and expressing the confident hope that the public would now show their practical appreciation by a generous response to their appeal. He also read a letter from Mr. Rutherford, Member for the district, apologising for inability to come for the function of opening, and sending a good donation to the cause.

The bazaar was held on December 22, 24, and 26. Too much praise cannot be given to the ladies and gentlemen who had charge. All worked most earnestly. At the conclusion every stall had reason to be proud of the result. The refreshment tables were splendidly patronised, and the ladies in charge deserved a good result. A beautiful and popular feature of the programme was the maypole dance by the Convent school children. The attractive performance was a most pleasing variety to the programme each evening. The sailor's hornpipe by two of the school boys was deservedly appreciated. The pupils of the school played violin and piano accompaniments during the bazaar.

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The Irish Delegates

MR. DONOVAN IN MILTON

(From our Special Reporter.)

Mr. Devlin's gifted young colleague, Mr. Donovan, arrived at the Bluff on Tuesday morning by the 'Warrimoo'. He was met on landing by the Rev. Father O'Malley and at Invercargill by the Very Rev. Dean Burke. He proceeded to Milton by the second mail train and was accompanied by Gore by the Very Rev. Father O'Donnell. At Milton the distinguished visitor was the guest of the Very Rev. Father O'Neill.

In the evening a public meeting of a very representative character was held in St. George's Hall. The hall was well filled. On the stage there were the Mayor (Mr. D. Reid), Mr. Donovan, the Very Rev. Father O'Neill, and the Rev. H. W. Cleary. Very Rev. P. O'Donnell and Rev. M. Ryan were among the audience.

In introducing the gifted young delegate, the Mayor stated that Mr. Donovan was a delegate of the Irish Parliamentary Party, having been chosen for that purpose by the unanimous vote of the Irish leaders. Mr. Donovan was a gifted speaker and would be able to place before that audience the object of his mission and win their sympathy in the struggle that the Irish people are making to win the privileges of self-government which the people of New Zealand enjoy. (Applause.) The granting of this boon would not lead to the disruption of the Empire and would not be conducive to disloyalty on the part of the Irish people to the Empire. He (the speaker) could never understand the objection to the Irish people enjoying the right of self-government. It was not for lack of intelligence. Irishmen furnished many of the greatest scholars, the pluckiest soldiers, and the most loyal of the King's subjects. (Applause.) Mr. Donovan had been on tour in Australia for eleven months, addressing hundreds of meetings, some of them attended by two or three thousand persons. He had met with an enthusiastic reception and every support from the people of the Commonwealth. He (the speaker) had been before the people of the district for 33 years, and he had never yet known a Milton audience to refuse any cause a fair hearing. He concluded by promising Mr. Donovan a sympathetic and cordial greeting. (Applause.)

Mr. Donovan's Speech.

Mr. Donovan on rising was received with warm applause. He said that he and his colleague, Mr. Devlin, had travelled through every State in the Australian Commonwealth; they had addressed meetings in large and small centres—meetings that were attended not alone by their kith and kin, but by Australians of all creeds and classes, who wished to see extended to Ireland the privilege of self-government which the themselves enjoyed. On that, his (the speaker's) first meeting in New Zealand, he came as an Irish envoy to advocate Ireland for the Irish as they (his hearers) advocated New Zealand for the New Zealanders. (Applause.) They were on the eve of success, and he hoped that he and his colleague would win all intelligent and rational-minded people in the country into sympathy with Ireland. The speaker then contrasted the frequently hostile reception accorded 23 years ago to the Redmonds—who were exponents of the same cause—with the splendid reception accorded to the present Irish envoys. During the interregnum of 23 years the schoolmaster had been abroad. Australia had rallied around them and accorded them magnificent support, contributing £20,000 as a testimony of their sympathy with the struggle of the Irish people to secure the advantages enjoyed by every State in Australia. (Applause.) Continuing Mr. Donovan said that he and Mr. Devlin had come from one of the great Orange centres of the North of Ireland, Belfast, and that in itself was proof of the great change that had taken place in the North of Ireland on the Home Rule question. Their policy was one of

Conciliation.

They were employed in the holy work of breaking down the power of sectarianism and prejudice. This new change and tolerant spirit were shown in a remarkable degree when his colleague, Mr. Devlin won the seat in West Belfast through the united efforts of Catholics and Protestants, who fought side by side. Mr. Devlin appealed to the people of his native city to sink their feuds, and held up before them the banner of conciliation and love for their common country. (Applause.) Mr. Devlin was put into Parliament by the

votes of the independent Orangemen, and when passing by the great shipbuilding yards of Belfast, the Orange workers turned out and cheered their Catholic member as heartily as even Thomas Davis, the Protestant poet of '48 could have wished them to do when he pleaded so pathetically and so powerfully for a union of Orange and Green in strong and abiding love for the old storied land of the Celt. In Antrim also they bore the banner of conciliation, and again Orange and Green carried the day, and routed the place-hunter ignominiously from the field. They had done the same for Mr. Sloan, M.P. By uniting such forces they were fighting the evils of landlordism. Landlordism in its own interests, and in the interests of the Castle gang of place-hunters who had, vampire-like, sucked and drained away the life blood of the people, landlordism had raised the sectarian cry and thus succeeded in keeping the people divided whilst they were being wronged and robbed by a privileged few. The new democracy was exorcising that evil spirit of sectarian strife, and its power to kill it grew greater and stronger as men began more and more to realise all that the triumph of that great cause meant for Irishmen and for Englishmen of whatever class or creed. On reaching Invercargill that day he (the speaker) had been interviewed by a representative of the Dunedin 'Star' regarding Mr. Sheehan's and Mr. Crean's remarks, as reported by the cable, declaring that there was

A Split

in the Irish Party. Mr. Donovan then proceeded to explain the real facts of the situation. Mr. Sheehan had by eighty-four of his colleagues in the Nationalist party been expelled as an undesirable. His expulsion did not represent anything in the nature of a split among Nationalists, but rather emphasised the consolidation of the party. Mr. Crean had joined Mr. O'Brien in the support of what was known as the devolution theory, which was a half-way house to Home Rule. The Irish party would never accept anything less than a Parliament elected by and responsible to the people. They were not prepared to accept a compromise, but required a Parliament elected on democratic principles, similar to that of New Zealand, and their hopes would be realised within the next year or two. Regarding the allegation that he and Mr. Devlin were preaching Mr. O'Brien's policy, they had never preached any other doctrine than conciliation and toleration, and by this means would secure the unification of all creeds and classes, while Mr. O'Brien only wanted to conciliate a small group of landlords. (Applause.) The expulsion of an undesirable was not a split. They had to uphold their prestige and were not prepared to tolerate men who betrayed the principles of the Irish Nationalist Party. For 20 years they were the only party in the House who would not accept power, office, or emolument from the British Government. They stood four-square to the world, fighting for the right of Ireland to be governed by its people, as New Zealand is governed by New Zealanders. (Applause.) It had also been stated by anonymous writers in the Melbourne and Sydney press that he and Mr. Devlin had come to Australia misrepresenting the true situation as it existed in Ireland, and that they were enemies of the English people. These brave slanderers always wait until one's back is turned before they attack him. If they had been guilty of misrepresentation: if they had come before Australian audiences with fables on their lips and malice towards the Empire in their hearts, why did not their critics meet them in the open, come openly upon their platforms, where they were welcome to come, or over their names in the press expose the fables and give proof of the malice? But they dared not, for facts are stubborn things and cannot be explained away, so they preferred to fire their shafts under the shelter of anonymity and when the backs of those they attacked were turned and they had no opportunity of reply. He flung the accusation back in the teeth of those who made it. The people are working together in Ireland, both Green and Orange, and through this union they had already won the seats of Antrim, West and South Belfast. The workers had come to see through what channels they could get reforms, and breaking away from the old landlord and place-hunting gang, Orangemen had stood shoulder to shoulder with their Catholic brothers in the cause of common democracy. (Applause.) And any thinking man could see for himself what the Irish National party had for the past thirty years done in the

Cause of Democracy

and humanity in the British Empire. Let them take the statutes which had been passed by the British House of Commons within the last fifty years, and they would see the part which the members of the

Irish National party had played in getting just and humane legislation passed. Twenty-five years ago, just as Parnell was beginning to become a power in the British Parliament, his was the voice that successfully pleaded for the abolition of flogging in the army, --just as to-day the voice, that has after years of earnest and persistent pleading succeeded in abolishing the abomination from out of the navy, is the voice of Mr. Swift McNeill, the Irish Home Rule member for Donegal. Every measure that made for the betterment of farmer, laborer, and artisan, every measure that made for the freedom of peoples, every measure that tended in its policy to elevate and upraise and extend the liberties of England, Scotland, Wales, of Canada, South Africa, Australia, and New Zealand, had no more whole hearted, eloquent and devoted admirers in the British House of Commons than the brave unpurchasable band of Irish patriots who occupy the Home Rule benches. There is not a trace of malice towards any living being in any fibre of their hearts: they are kindly Irish of the Irish with love and friendship and generous help for the cause of the afflicted and the oppressed under whatever sky they dwell, or at whatever shrine they worship. (Applause.)

The speaker then went on to say that Mr. Devlin and he had not come out to Australia to appeal for sympathy on sentimental grounds, but by facts and figures to show that theirs was

A Just Claim.

He then quoted the dictum of the Prime Minister of England that even good government was no substitute for self-government. He dealt with the time in Ireland's history when it had a Parliament of its own, and the fraudulent manner in which the Parliament was taken away; then came the pathetic story of the decay of population, and the disgraceful condition of the country after over 100 years of Castle rule. He showed how shamefully Ireland had been neglected in every direction. The Parliament of Westminster mismanaged the affairs of Ireland, and every thinking man must come to the conclusion that in this, the 20th century of civilisation, forming part of the Empire and interested in its welfare, all the States and colonies have a right to conduct their own domestic affairs in a way suited to their circumstances and conditions. Out here a few were opposed to Home Rule, and they based their objections on the following grounds. They said that three great facts had to be taken into account before Home Rule could be given to the Irish people:—1. That to give to the Irish people such a Constitution as they enjoyed out here would mean the disruption and dismemberment of the Empire; 2, that Home Rule meant Rome Rule, and that would mean religious ascendancy; 3, that the Irish people were not competent to govern themselves. Take first the bogey of dismemberment. They had to travel 16,000 miles to hear this argument seriously trotted out.

Mr. Donovan then showed that the loyalty of the Australasian Colonies and Canada was due to the fact that they had self-government, and reminded his audience that no empire ever rested safe on the dissatisfaction of the people. He dealt with the calumny that Home Rule would lead to persecution, and other objections to self-government, which he showed to have no foundation. The majority of members from Ulster were Home Rulers. The few who were not of the Nationalist party were mostly in the pay of the Government and were drawing fat salaries ranging from £2000 to £10,000 a year. They talked much of loyalty: of course they did. They would readily understand how easy it is to be loyal for £2000 or £10,000 a year. (Laughter and cheers.) Their cause was a cause of justice. They wished to establish a policy of international friendship, of amity and concord, between the British and Irish peoples; to bury past bitterness in a blessed oblivion of forgiveness and peace. He believed the end of this struggle is near, and that they, Mr. Devlin and himself, were the last envoys that would come to Australia on such a mission as they had come on. The triumph of the Irish cause, he believed, was near, and whether it came in two years or in ten the fight for freedom would continue till victory was achieved. (Applause.) The great heart and conscience of the British people had been touched: in Ireland they had their own people banded together in a great organisation; they had on their side all that is best of America, Canada, Australia, and New Zealand. With these mighty moral forces fighting for the right to nationhood of their own historic land, they would go on with their faces to the dawn, prepared for whatever sacrifices may still be demanded of them, but at the same time confident and assured that the golden sun of liberty, with its blessings of peace, prosperity, and happiness, would in the immediate future burst once more in splendor over the

green valleys and fair hills of holy Ireland. Mr. Donovan concluded, amidst warm applause, by thanking the young New Zealanders, the ladies, the audience generally, and all sympathisers with the Irish cause.

Resolutions.

The following resolution, moved by Mr. Martin and seconded by Mr. J. Tough, was passed unanimously: That this meeting of residents of Tokomairiro, having heard Mr. Donovan, is of opinion that the Irish people should get the right to manage their own affairs, as enjoyed by New Zealand and other sections of the British Empire.

On the motion of Dr. Sutherland, seconded by Mr. J. Moroney, a subscription was opened. It met with a generous response, the sum of £60 clear being raised in the smallest centre in New Zealand in which a meeting has yet been held.

A vote of thanks to the Mayor brought the proceedings to a close.

STRATFORD.

(By wire from our travelling correspondent.)

Stratford, January 8.

Mr. Joseph Devlin, M.P., one of the Irish delegates, addressed a large and enthusiastic meeting here on Monday evening. The distinguished visitor was welcomed to the town by the Mayor. A resolution in favor of granting self-government to Ireland was carried with great enthusiasm. A sum of about £150 was collected on behalf of the Irish Parliamentary fund.

WAIMATE.

Mr. Donovan (writes our Timaru correspondent) is expected to speak at Waimate on Friday, the 11th inst., Mr. Devlin having been obliged to delete the town from his itinerary. Already many prominent Timaru Irishmen are making arrangements to be present on the occasion.

WANGANUI.

The reception committee in connection with the visit of Mr. Devlin (writes our Wanganui correspondent) held a meeting on Thursday evening, when the final arrangements were made. It was reported that the Mayor (Mr. C. E. Mackey) had kindly consented to welcome Mr. Devlin at the Railway Station on January 10. The secretary (Mr. Lloyd) and his committee are working hard, and everything points to the meeting being one of the most successful held in Wanganui.

WELLINGTON.

Mr. Devlin (writes our Wellington correspondent) is to be entertained at a social gathering here on Saturday evening next. I understand that Mr. Donovan, the other envoy, will be on the West Coast about the 17th inst. Mr. T. E. Y. Seddon, M.H.R., for Westland, intends to remain on the Coast until Mr. Donovan's departure.

PALMERSTON NORTH.

January 6.

At a final meeting held after Vespers this evening Mr. M. Hodgins in the chair, the joint secretaries, in connection with the coming visit of Mr. Joseph Devlin, M.P. and Irish envoy, in the Zealandia Hall, Messrs. Ed. Butler and W. Ryan, announced that Mr. Maurice Cohen, the Mayor, would take the chair and preside at the meeting on Friday next, and that the only other speakers would be Mr. E. W. Hurley (ex-Mayor) and Mr. J. M. Johnstone.

AUCKLAND.

Mr. Devlin (writes our Auckland correspondent) had intended to start at New Plymouth on the 8th but Stratford made such a strong claim that he has decided to begin with a speech there on the 7th. He will go overland to Stratford. Mr. Donovan will be engaged in the south, and will not arrive here until the 28th. Mr. Devlin arrives on the 20th, and will be the guest of our Bishop while here. The meeting in the city is likely to be on the 30th. A strong demand now comes from the King Country for Mr. Devlin.

NEW PLYMOUTH.

A Press Association message states that Mr. Devlin addressed a crowded meeting in the Theatre Royal on Tuesday evening. A motion was carried unanimously affirming the desirability of granting self-government to Ireland. Cheers were given for Mr. Devlin.

OTHER CENTRES.

Mr. Donovan addressed a meeting at Lawrence on Wednesday evening, and will speak at Waimate on the 11th, and afterwards at Ashburton.

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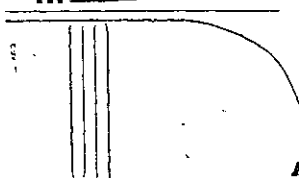
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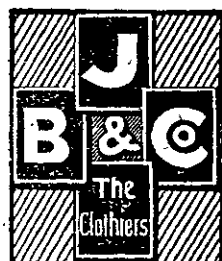
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Irish News

ARMAGH—Orange Bigotry

In the course of a speech delivered after the result of the North Armagh election Mr. Lindsay Crawford referred to the exhibition of Orange bigotry and ignorance which had prevailed during the contest and remarked that Ireland's cause was a winning cause.

CLARE—The Temperance Cause

In acknowledging copies of resolutions passed at the Land and Labor Conference at Nenagh Most Rev. Dr. Fogarty, Bishop of Killaloe, wrote that nothing could give him greater comfort or hope than to observe the prominent place allotted to the sacred cause of temperance amongst the resolutions.

CORK—Good Advice

The Protestant Bishop of Cork, speaking at his Diocesan Synod lately, referred to the continued emigration from Ireland, and said that the cause of it was simple enough. It was want of employment. Farms could not be divided indefinitely, and manufactures were few. The remedy was to promote home manufacture by insisting on the supply of home-made goods, where the quality and price were equal to those of imported goods.

Death of a Doctor

The remains of Dr. Michael O'Sullivan, late of 14, Gardiner's Place, Dublin, were interred on November 22 at Rosscarbery, County Cork. Deceased was connected with the Mater Misericordiae Hospital for ten years, during which time he occupied the positions of resident surgeon, anaesthetist, and registrar. He also acted as chief physician to the Children's Hospital, Temple street, for some years.

The Queen's College

A public meeting, under the presidency of the Lord Mayor, was held in Cork on November 17, at which resolutions were passed urging the reconstruction of the Cork Queen's College, so as to become a College or University satisfactory to all classes in the province. Mr. William O'Brien, M.P., announced that his wife and himself had made up their minds to bequeath on their demise practically all they had in the world as a subscription towards the endowment of a Cork University. If the Borough and County Councils of the Province of Munster would undertake a very temporary and slight burden it would be possible to provide immediately, say, a sum of £50,000.

No Bigotry

The Rev. M. B. Kennedy, presiding at the meeting of the North-East Cork Executive of the United Irish League, at Fermoy, referred to conciliation, and said Catholics had never been bigots, and never needed to have conciliation preached to them, but, on the contrary, they had ever been eager to receive Protestants into their National ranks, and to share with them every distinction and every honor in their gift.

A Memorial

The ceremony of blessing and laying the foundation stone of a memorial to the late Rev. Father Bernard, O.S.F.C., Cork, was performed recently by the Most Rev. Dr. O'Callaghan, Bishop of Cork. The memorial will take the form of an addition to the Holy Trinity Church, Cork.

DERRY—Evidence of Unbelief

In St. Columb's Church, Derry, on Sunday, November 11, the Most Rev. Dr. Clancy, Bishop of Elphin, preached in aid of a fund which is being organised to liquidate the debt incurred in the erection of spacious parochial schools in the district by Right Rev. Mgr. M'Fail. Speaking of unbelief in England, his Lordship said a well-known work of materialistic tendency, and based on a denial of Providence, had an issue of 80,000 copies. Professedly immoral publications had an annual output of 30,000,000 volumes. Public libraries, democratic clubs, railway bookstalls, teemed with the most profane and ribald offscourings of the press. Therefore it was that from the temple of legislation to the remotest village tap-room, the air was reeking with blasphemy, obscenity, and coarseness. Many people, said Dr. Clancy, advocated the teaching of the fundamental dogmas of Christianity in schools as a solution of the Education question. But when they inquired whether the mystery of the Incarnation and of the Divinity of Christ and of the efficiency of Redemption

and of the eternal punishment of sin might be included in the fundamental dogmas, they were met by their separated brethren with dissent or controversy, loud, acrimonious, and polemical. Nor was the reading of the Bible without comment, known in England as 'Cowper Templeism,' much superior to underominal Christianism. To Catholics both were objectionable as forms of religious education. They required the truths of Eternal Life inculcated without restriction or limitation as they came down to them from the Apostles through the traditions of the Church, and they would be satisfied with nothing less.

DONEGAL—Drowning Fatality

A sad accident took place between Loughs Foyle and Swilly, on the Donegal coast, early in November, by which four lives were lost. A crew of six men set out in an open dromheim and brought in the long-lines which they had laid down earlier in the night. They then went out again to visit their lobster pots. Suddenly a great wave swept in from the Atlantic and swamped the boat. Two men were able to cling on to the keel, but four were drowned, namely, Michael Doherty (owner), James Doherty (his son), Philip Doherty (nephew), and a man named Kelly. The deceased leave large families, all in the very poorest circumstances.

DOWN—A Priest Passes Away

The remains of Very Rev. J. Lowry, P.P., Upper Drumgoolan, County Down, were consigned to their last resting-place on November 17. Throughout life deceased was a most zealous priest and a sterling Nationalist. He came of an old Ulster family which gave many sons and daughters to the Church.

Charitable Bequests

Mr. Edward Byrne, of Portaferry, County Down, who died in August last, and whose will, just published, shows that he has left almost all his fortune, amounting to over £14,000, to Catholic charities in his native town and in Belfast and Downpatrick, was one of the early pioneers in the goldfields of Australia in the 'fifties of the last century. On his voyage out the ship he sailed in touched, strange to say, at Rio Janeiro, the capital of Brazil, and there he witnessed some of the scenes which led to the establishment of the Empire of Dom Pedro. It was a very round-about way in which to go to the Australian goldfields, but De Lesseps had not yet made the Suez Canal.

A Golden Jubilee

Right Rev. Mgr. M'Cartan, P.P., has just celebrated the golden jubilee of his ordination. The people of the joint parishes of Dromore and Garvaghy, County Down, presented him with an illuminated address in honor of the event. It was intended that a purse of gold should accompany it, but this Monsignor M'Cartan declined to accept.

A Pioneer of the Goldfields

Mr. Edward Byrne, merchant, of Portaferry, who died on the 23rd August last, left personal estate of the value of £14,060. Among other bequests, Mr. Byrne left £20 to the Superioress of Bon Secours, Falls-road, Belfast; £50 to the Superioress of the Convent of Mercy, Downpatrick; £300 to provide for Masses to be said in Ireland; £1000 to the Superioress of the Convent of Mercy, Crumlin-road, Belfast, for the Mater Infirmorum Hospital, Belfast; £1000 to the Superioress of the Convent of the Sisters of Nazareth, for the general purposes of charities in connection with the Sisterhood; £1000 to the Sisters of Nazareth, for the benefit of their Orphanage at Fox Lodge; £1000 to the treasurer of St. Patrick's Catholic Orphan School of the diocese of Down and Connor. The testator directed that all these charitable bequests are for the purposes of these charities in Ireland only. (1). He left the residue of his estate to raise a fund of £3000 (in addition to any lapsed legacies) for the provision of coal and other necessities during the winter for such of the deserving poor of Portaferry as the parish priest may consider deserving objects. (2). £500 to be invested for Masses at Portaferry for the repose of his soul and for those of his friends. (3). £500 for a similar purpose in the parish of Ballygalget. (4). The ultimate residue (about £4000), for the restoration, decoration, and improvement of the Catholic Church at Portaferry.

DUBLIN—A Nun Passes Away

Mother Mary Conception, foundress of the Presentation Convent, Lucan, County Dublin, died there on November 15. Deceased, who was a daughter of the late Mr. Michael Kennedy, Dublin, was highly esteemed. She spent forty-four years in the religious life.

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The Late Mgr. Molloy

By his will the late Monsignor Molloy bequeathed certain leasehold property in Kingstown to the Catholic University School of Medicine and his Philosophical apparatus; to St. Patrick's College, Maynooth, his books and literary works and £500 for decorations of the new College Chapel; £500 to the Clerical Fund of Dublin Diocese; £200 to St. Mary's Dominican Convent, Kingstown, for charity; £100 to the Baggot-street Convent for a similar purpose; to the Convent of Mercy, Longford; £100 to the Mater Hospital; £100 to St. Vincent's Hospital; £100 to High Park Convent, Drumcondra; £100 to the Convent of Mercy, Gloucester-street; £100 to the Sisters of the Faith, Glasnevin; £100 to the Refuge for Homeless Girls, Buckfield-lane, £500 to the Society of St. Vincent de Paul, Dublin; and £100 for Masses for the repose of his soul. The residue of his property goes to charitable and educational purposes.

Clerical Appointments

The following appointments have been made by his Grace the Archbishop: The Very Rev. Canon Gorman, P.P., Bray, to the Vicar Forane of the Deanery of Bray. The Very Rev. J. Staples, P.P., Rathdrum, to be parish priest of Wicklow, and Vicar Forane of the Deanery of Wicklow.

An Appointment

Mr. L. Scanlan, B.A., who has been a member of the teaching staff of Belvedere College for the past six years, has just received an important appointment in St. Louis' English College, Valparaiso. This educational establishment, which has a high reputation in Chili, is under the control of an Irishman, and most of his staff are of the same nationality. Though quite a young man, Mr. Scanlan has had much experience in other educational institutes in Ireland and in America. He was one of the most popular members of the Belvedere College staff, and his departure is much regretted not only by his colleagues, but by the pupils and their parents.

GALWAY—Death of an Heir

Mr. Herbert Michael Grattan-Bellew, eldest son of Sir Henry and Lady Sophia Grattan-Bellew and heir to the baronetcy, died on Sunday, November 11, at Bellewstown, County Galway, at the age of 20. His death was due indirectly to a fall while hunting.

KERRY—Death of a Priest

Much regret is felt in the diocese of Kerry at the death of Rev. P. Courtney, Killorglin, which took place in the Mater Hospital, Dublin, after a short illness. Deceased went to Dublin to see a brother who was lying ill, and contracted a cold which ended fatally.

KILDARE—Fire in a Church

A fire broke out on Sunday, November 11, in the Catholic Church at the Curragh Camp, and considerable damage was done to the roof.

Proposed Memorial

Rev. P. F. Warren, P.P., Ballytore, County Kildare, presided at a meeting of his parishioners on November 18, at which it was resolved to take steps to perpetuate the memory of Fathers Clarke and Carberry, also Archdeacon Brady, deceased pastors of the parish.

ROSCOMMON—A Returned Traveller

Rev. T. H. Cummins, D.D., P.P., of Tarmonbarry, County Roscommon, has arrived home after an extended tour through the United States.

TIPPERARY—Death of a Priest

The death is reported of the Rev. Father John O'Brien, of Houghton-le-Spring, the sad event taking place at Twyford Abbey, Ealing, Middlesex, where he had been for the past two or three months owing to ill-health. The deceased gentleman, who was 53 years of age, had been ailing for a considerable time. Father O'Brien was born at Tipperary, and was educated at Mount Mellifay, County Waterford. From there he went to Ushaw College, Durham, where he continued his studies, and was ordained priest on June 11, 1881.

WATERFORD—An Athlete

Mr. Maurice Davin, the patriarch of champion athletes, is a rosy-cheeked, blue-eyed youth at 64. A visitor who saw him lately at his comfortable home near Carrick-on-Suir, County Waterford, says that he is still able to throw the 16lb hammer over 118ft. He holds the record of 131ft 6in. He stands 6ft 1in, and has a chest-measurement of 48 inches, and a waist measurement of 40 inches. Maurice is the eldest of four athletic brothers.

People We Hear About

Father Wernz, who was recently elected General of the Jesuit Order, distinguished himself by devotion and courage on the battlefield in the Franco-Prussian war.

There is a report current in London that Sir Antony MacDonnell will shortly be given a prominent post in the Indian Government, and that, in consequence, he will quit the Irish Office. At present he is only 'lent' by the Indian Office to the Irish Office, and it is thought that there is pressing work awaiting his attention in India. Meanwhile there is being erected in Lucknow a statue to commemorate his six years of office as Lieutenant-Governor. It has cost £1800, and has been subscribed for by all creeds and races.

It is not often that 'T.P.' makes any personal revelations, especially of a political nature. But at the Philadelphia Convention he went so far as to say a few words which ought to still more endear him to the Irish in Britain and to be sufficient answer to those who have questioned his bona-fides as an Irish Nationalist. He said: 'Allusion has been made by more than one speaker to the fact that I have been for a great many years president of the United Irish League of Great Britain. I believe I have been elected twenty-four times, and I have presided over twenty-three annual conventions. There is no position of which I am half so proud as that of president of the United Irish League of Great Britain, and I will tell you why. I was always an Irish Nationalist. My grandfather fought at Vinegar Hill, and my father was in the '48 movement, and it would be strange indeed if I were not also an Irish Nationalist. And it was in England my Nationalist spirit first became really ardent. There are few towns in Britain that I have not visited. And let me tell you that if you want to be trained in ferocity in Irish National zeal you had better spend a few years in England or Scotland.'

It is long since (says the 'Catholic Times') the Catholic Church in this country lost such a valuable exponent of her social mission as Mr. Charles Stanton Devas. We do not, indeed, remember the name of any writer who equalled him in the field of his labors. Mr. Devas saw many years ago the growing importance of social problems and their bearing on religious life. His psychological studies, in which he displayed so much acumen, his investigations of the science of political economy, and his other intellectual exertions all converged on this subject, and of the thoughts to which they gave rise he may be said to have presented a beautiful synthesis in his last work, 'The Key to the World's Progress.' Following Newman as guide, he explains in it how in the course of civilisation the Church has ever been moulding society for the better to the benefit of man, and how she has acted as the undying torch-bearer, dissipating the darkness of our mortal life. And how deep is the love he manifests for her, 'the loving Mother of us all,' who may be thrust aside in the hour of prosperity, but is the ever-ready refuge, to whom those can turn whose burdens are heavy, whose hopes are shattered, whose days are drawing to a close, whose hearts are aching with irremediable sorrow. In this hour of sorrow his friends may take comfort at the thought of a sterling faith proof against the sting of death.

Mr. William Dillon, brother of Mr. John Dillon, M.P., is (as we learn from Chicago exchanges) a candidate for the office of Associate Judge of the Municipal Court of that city, on the Independent, non-partisan ticket, and has been selected for the post by a committee of the Chicago Bar. Mr. Dillon was born in Brooklyn, N.Y., in the month of July, 1850. When he was only about six years old his father returned with his family to Ireland. He received his general education at a private college in Dublin, and at the Catholic University, of which Dr. (afterwards Cardinal) Newman was the first rector. He received his legal education in London and Dublin, and practised for some six or seven years as a barrister at the Irish Bar. In 1880, his health having broken down, he was obliged to relinquish his practice in Dublin and went to the United States. He was admitted to the Illinois Bar in that year, and after a short stay in Chicago went on to Colorado, where he was also admitted to the Bar. After living for some years on a ranch he resumed the practice of the law, and was County Attorney for the county in which he lived in Colorado for several years. In 1893 he returned to Chicago, and from the spring of 1894 to the autumn of 1902 he was editor of the 'New World.' In the autumn of 1902 he resigned the editorship of the 'New World,' and since then has devoted himself exclusively to the practice of law.

LIST OF WINNERS OF CASH BONUSES IN THE EIGHT HALF-YEARLY KOZIE TEA CASH DISTRIBUTION, DECEMBER 7, 1906.

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St. Columbkilles' Convent Hokitika	5 0 0
Mr J. Scott, Morven	... 3 0 0
Miss McPherson, Balfour	... 2 0 0
Mrs W. Woodill, Waimate	... 1 0 0
Mrs A. Linchan, Karamea	... 0 10 0
Miss A. Kelly, Otira	... 0 10 0
Miss J. M. Fitzgerald, Wainihinihi	0 10 0
Mr Dick Smith, Milton	... 0 10 0
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Visitors to the above Hotel will receive
Good Mile Faltie from the Proprietor,
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Proprietor.

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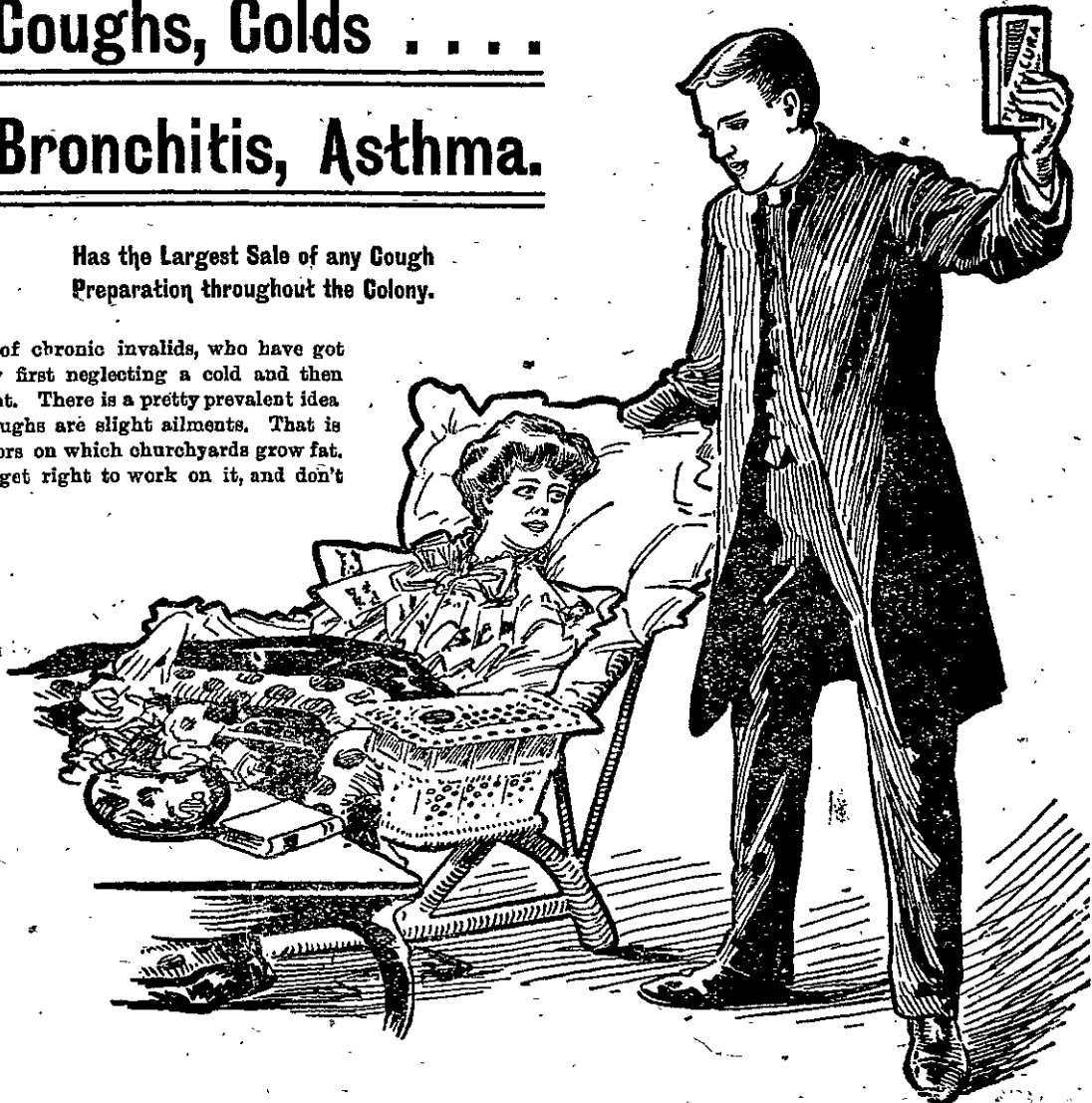
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TUSSICURA finds its way to many sick rooms by such gentle hands. If you have a sick friend suffering from any pulmonary or bronchial trouble, you can undertake an errand of mercy yourself, and get a glow of virtue at a very small cost.



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The Catholic World

ENGLAND—Catholic Truth Society

His Grace Archbishop Bourne took the chair at the half-yearly meeting of the Catholic Truth Society held in the Cathedral Hall, Westminster. An increase in membership was reported, and the treasurer announced that the finances were in a satisfactory condition.

The Late Mr. Devas

The late Mr. Charles Stanton Devas, who was buried at Mortlake on November 9, being laid in the grave next to that of his wife, became a lecturer for a short time in 1875 at the Catholic College, Kensington, founded by Monsignor Capel. Almost his last work was to make alterations for a third edition of his 'Manual of Political Economy' (Stonyhurst Philosophical Series) which will be shortly issued, being the 7th to 10th thousand. In 1903 he edited, in conjunction with Mr. W. S. Lilly, 'Sophisms of Free Trade' by Bernard Byles. In the last few years of his life he devoted special attention to the problems of Socialism and Democracy. His last essay on this subject appears in the current number of the 'Dublin Review,' and in the beginning of the past year he lectured in various parts of Scotland on the same question. The lecture is now printed by the Catholic Truth Society of Scotland. The same subject had been treated at the Catholic Conference held at Blackburn in 1905. He was one of the speakers at the Conference this year at Brighton on Abbot Gasquet's paper on family life. If his death, which took place on November 6, was sudden, he was well prepared for it, having been to Holy Communion both on All Souls' Day and the succeeding Sunday. Mr. Devas had practically never missed daily Mass throughout his whole life as a Catholic. He was a member of the S.V.P. of the Farm-street Sodality.

Papal Distinction

A telegram has been addressed from the Vatican to the Bishop of Birmingham, Dr. Hsley, intimating that his Holiness has appointed Mr. William Leith Powell, J.P., of Birmingham, a Knight Commander of the Order of St. Silvester, in recognition of his devotion to the well-being of the Catholic Church in the diocese. The honor thus conferred has given the liveliest satisfaction among all classes in Birmingham and the neighborhood, for in addition to rendering indefatigable services to his co-religionists, Mr. Powell has served the larger community in which he moves with conspicuous public spirit. He is a native of Birmingham, being born there in 1847.

FRANCE—An Appeal for Peace

The events of the week in France (says the 'Catholic Times' of November 28) is M. Briand's appeal to the deputies of the right to urge on the Pope the necessity of avoiding open rupture with the Republic, on December 12. M. Briand seems to think that, in spite of the Holy Father's clear repudiation of the Worship Associations, some modus vivendi may yet be found. But he forgets that the question at issue is one which affects the value and force of episcopal jurisdiction. On that point no compromise can be made, for compromise would destroy one of the essential bonds of ecclesiastical jurisdiction. Of course M. Briand threatens Catholics with reprisal should the new law result in disturbance. But such threats are an index of fear. Meanwhile Catholics are calm. The Holy See, watching events as they happen, calls upon the faithful for prayer. Nothing else at the present moment would seem to avail. France is at the parting of the ways, and unless her Government can be got to see their error and open some kind of negotiations with the Vatican, a condition of affairs little short of civil war must result when the period for forming the Worship Associations transpires on December 12.

GERMANY—A Sad State of Affairs

Protestantism in Germany is evidently something different from Christianity. The 'Frankfurter Zeitung,' as quoted by the 'Daily Chronicle,' says that at least one-half of the theological professors and doctors in the Protestant faculties of the German Universities deny in toto the doctrine concerning Christ's miraculous birth.

ROME—Visit of Bishop Grimes

The Right Rev. Dr. Grimes, Bishop of Christchurch (writes the Rome correspondent of the Sydney 'Freeman's Journal,' under date November 16), arrived in

Rome about a week ago. He has visited the Cardinal-Secretary of State, with whom he had previous relations, and the Cardinal-Prefect of Propaganda; but when I saw his Lordship yesterday he had just received the notification that his Papal audience was fixed for late this evening. He was almost sorry, because the great happenings about his Cathedral have been commemorated in an album for presentation to his Holiness; and, owing to postal delays, the album was at the time of my visit (late last evening) at Milan. But the Bishop of Christchurch will have more than one audience with the Pontiff. His Lordship is staying at the Marist mother-house on Via Cernata. He will remain in Rome until the beginning of next month. The Bishop spoke in glowing words of the educational struggle in England, of the Catholic Truth Society Conference, and of the Ransomers' demonstration in London, which immensely impressed him. On leaving England, his Lordship bore a formal message of sympathy from the Cardinal-Archbishop of Paris, as head of the French Church, and delivered it on his arrival.

An Ancient Basilica

Father Crotty, O.P., Rector of San Clemente, Rome, announces that an influential committee of all denominations of clergymen and of archaeologists, under the presidency of his Excellency the British Ambassador, has been formed in Rome to raise funds for the preservation of that ancient basilica, which dates from the first century of the Christian era.

Papal Reception

The Pope on November 12 received in private audience Monsignor Fraser, Rector of the Scots College in Rome, who reported to his Holiness upon the reception accorded him as delegate of the Holy See at the celebrations on the occasion of the quater-centenary of Aberdeen University. The Holy Father was most gratified at the cordiality shown to his representative. Monsignor Fraser subsequently presented to the Pope the Earl and Countess of Strafford and their daughter, Lady Joan Byng.

The Turin University

Not Aberdeen only (writes a Rome correspondent) celebrated its day of Papal remembrance this autumn. The University of Turin has just kept the 502nd year of its foundation, the fifth centenary having had to be put off owing to the fire which consumed so large a portion of the library. In a splendid publication which the University has brought out is a phototype of the oldest document of its history, the Bull dated October 27, 1404, by which Benedict XIII. (Pope or anti-Pope—in any case he was pursuing the traditions of the Holy See) granted the request of Louis of Savoy, Prince of Achaia, and created a Studium Generale at Turin.

RUSSIA—Returning to the Fold

The Uniats continue to take advantage of the Ukase of toleration by returning to the Catholic Church. As many as fifty thousand are now recorded as having joined the faith of their fathers at Chelm.

SCOTLAND—In the Outer Hebrides

On Thursday, November 8, the people of the island of Barra were in a pleasurable state of excitement owing to the opening of a new church at Northbay. The church, which is dedicated to St. Barr, has been built by the efforts of the Rev. W. A. Mackenzie, the priest at Craigston (from which place Northbay will be served), so that the people in the remoter parts of his district might hear Mass oftener. Previously Mass was said in the Board School at Northbay every six weeks, the people at other times having to walk a distance of five or six miles, which in stormy weather was almost impossible. Episcopal High Mass was celebrated (for the first time in the island) by Bishop Smith, of Argyll and the Isles.

Tribute to a Scottish Priest

In connection with the unfurling of a beautiful banner belonging to the Monsignor Munro Branch of the I.N.F., Glasgow, the Very Rev. Canon M'Carthy, Administrator of St. Andrew's Cathedral, who performed the ceremony, paid a touching tribute to the great Scottish priest whose name the branch bears. He said the hero (the late Monsignor Munro) they had on their banner was a man of sterling principle; a man who had sacrificed very great worldly prosperity for the sake of principle. He might have chosen a brilliant life of splendor in Scotland, but being a man of principle, he followed the light that God gave him, and entered the bosom of the Catholic Church. During his time as a priest and leader of men, he was a man of

A HIGH AUTHORITY ON WAI-RONGOA MINERAL WATER.

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The *New Zealand Medical Journal* says

In regard to the Water itself, as a table beverage it can be confidently recommended. Beautifully cool, clear and effervescent, the taste clean, with just sufficient chalybeate astringency to remind one that there are healing virtues as well as simple refreshment in the liquid, this Mineral Water ought soon to become popular amongst all who can afford the very slight cost entailed."

We supply the Dunedin and Wellington Hospitals, the Union Company's entire fleet, and Bellamy's with our Pure Mineral Water. Specially-made Soda Water for Invalids. For Permit to visit Springs apply Dunedin Office.

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Superior Accommodation for Boarders.

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HOTEL, Taranaki—Freehold and Furniture £2250.

HOTEL, West Coast—Freehold £1900; furniture valuation.

HOTEL, Wellington—Drawing, 40, hhds beer monthly. Price £3500.

COUNTRY HOTEL—Freehold. Lease expires March 1st. Price £5500.

HOTEL, Palmerston North—Long lease, Trade £600 monthly.

HOTEL, near Otaki—Price £2500. Big flax mills in neighborhood.

HOTEL, Forty-Mile Bush—Improving district.

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Grain! Grain! Grain! Chaff! Potatoes! etc.

SEASON 1907.

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To the Farmers of Otago and Southland.

ANOTHER Grain Season being at hand, we take the opportunity of thanking our many Clients for their patronage in the past, and to again tender our services for the disposal of their Grain here, or for shipment of same to other markets, making liberal cash advances thereon, if required.

Special Facilities for Storage, &c.—We would remind Producers that we provide special facilities for the satisfactory storage and disposal of all kinds of farm produce. Our Stores are dry, airy, thoroughly ventilated, and in every respect admirably adapted for the safe storage of Grain, being conveniently situated, and connected to railway by private siding. Produce consigned to us is delivered direct into Store, and is saved the loss and waste incurred in unloading and again carting into warehouse.

Weekly Auction Sales.—We continue to hold the regular Weekly Auction Sales of Produce as inaugurated by us many years ago, and which have proved so beneficial to vendors; and owing to our commanding position in the centre of the trade, and our large and extending connection, we are in constant touch with all the principal grain merchants, millers, and produce dealers, and are thus enabled to dispose of consignments to the very best advantage, and with the least possible delay.

Account Sales are rendered within Six Days of Sale.

Corn Sacks, Chaff Bags, &c.—Having made advantageous arrangements to meet the requirements of our numerous Clients, we can supply best Calcutta Corn Sacks, all sizes, and at the lowest prices. Also Chaff Bags, Seaming Twine, and all farmers' requisites at the shortest notice, and on the best terms.

ADVANTAGES.—We offer Producers the advantage of large Storage and unequalled Show Room Accommodation. No delays in offering. Expert Valuers and Staff. The best Service. The Lowest Scale of Charges. The Highest Prices, and Prompt Returns

Sample Bags, Advice Notes, and Labels sent on Application.

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All good Cooks know the value of a quick hot oven. It is impossible to make Cakes, light Pastry, or indeed anything else of the kind with a slow fire. That's why big Hotel Kitchens the Colony throughout use COALBROOKDALE. It is a strong, powerful Coal, full of fierce heat. Instead of pottering away with low-priced Lignite, use COALBROOKDALE, and your cooking will be a success!

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(DIRECTLY OPPOSITE THE POST OFFICE.)

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154 PRINCES STREET.

principle; indeed, he was the embodiment of Catholic principle. He was the Catholic hero of Glasgow for many years. He was gifted with great genius; was a very learned man, and had a thorough grasp of the theology and physiology of the Catholic Church. He came fully armed with the strength of a giant to meet many opponents of the Catholic Church in those days. In the pulpit and on the platform he could make clear all the Catholic doctrines, and vanquish all the enemies that opposed him. Not only was he a man of principle in upholding the dogmas of the Catholic Church, but he was also a man of high moral principle. His was a saintly life, and in his office of the priest and pastor and father of his people, he drew them all to himself and to his heart.

SOUTH AFRICA—Proposed Catholic Colonies

Lord Lovat, who served in South Africa in the late war, is perfecting a scheme for the formation of Catholic colonies in that country, and Bishop Gaughran has arrived in England in order to arrange the details.

SPAIN—The Queen

Queen Victoria Eugenie of Spain on Friday of last week (says the 'Irish Catholic' of November 17) attended a ceremony in the chapel of the Convent of the Ladies of the Sacred Heart, in the Rue Caballero de Granada, Madrid. Her Majesty was received as a Child of Mary, and presented with the insignia—a gold medal, bearing the Royal crown in brilliants. The Bishop of Sion and all the chief clergy of Madrid attended, after which a play was performed by children in the miniature theatre in the convent.

UNITED STATES—Civic Virtue

The Philadelphia 'Catholic Standard and Times' of November 10 says: 'On the eve of the election his Eminence Cardinal Gibbons, in a sermon at the Cathedral, November 4, made a strong plea for civic virtue and obedience to lawful authority. The edifice was thronged.'

'The Yardsticks of Time'

In Russia the new year did not begin until January 7. In Turkey it will begin on March 7. February 5 will be the first day of the Chinese and Japanese year. With the Jews the world over it is a movable date, shifting between September 5 and October 5. But all peoples unite in agreeing that the period covered by a single procession of the seasons shall be called a year. It took the astronomers several centuries to discover how long this period is, yet, whatever date was selected, the beginning of a new year was marked by ceremonial observances, usually of a religious nature.

Because the year is the period occupied by certain natural phenomena, which recur with periodic regularity, it has never been seriously proposed that the calendar should be based on the metric system, even if the French revolutionists did have a week ten days long. They gave it up, however, when it came to applying the decimal system to the day or the month or the year.

The yardsticks of time (says the 'Companion') have been arbitrarily fixed by nature itself. The seasons might have progressed through their round in twelve days instead of twelve months, and the day might have been one hour rather than twenty-four hours long. Men have wisely accepted the situation. The word 'day,' however, as popularly used, has come to stand for the period of work in the light in contrast with the darkness. 'The burden and heat of the day,' the cares that infest the day' are forms of expression which indicate this.

Life is measured by years, not by centuries or decades—decimal measures—or by months or days—lunar and solar measures. "Dim with the mist of years" was Byron's pathetic expressive phrase. Literature is full of similar references to this unit in the measure of life. To the child a year is an eternity; to the aged it is but an hour's stage on the journey to that eternity where time is no more.

'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....

Domestic

By 'Maureen'

Seasonable Diet.

Lemon Blanc mange.—Put 1 pint of water into an enamelled saucepan, and let it boil with the rind of a lemon in it. When boiling add 2 tablespoonfuls of cornflour worked into a smooth paste with a little cold water. Stir while all boils for a few minutes. When it tastes cooked, add sugar to taste and the strained juice of a large lemon. Take the whites of two eggs, beat very stiff, and add to the mixture off the fire. Whisk all for a few minutes. Pour into a wet mould. Make a little custard with the yolks of the eggs, and pour round the mould when it is turned out.

Trifle Cream.—A very quick trifle may be prepared thus: Take a plain sponge cake and slice it, put a little good preserve between the pieces of cake, and lay in a glass bowl about 4 inches deep. Soak with a little wine, or wine mixed with water. Take half a pint of cream, and, if thick, pour it smoothly over, without whipping it. If thin, half whip the cream, but it should be just liquid enough to pour in smoothly, but still thick. Place eight or ten macaroons standing up round the glass, on their edges, with the face of the macaroon turned outward.

Apple Trifle.—Pare, cut, and stew with sugar and lemon rind 2lb tart apples, and cook till quite soft. Cut up some sponge cakes into dice and arrange in a pie dish. Then spread a layer of the hot apple mixture, more sponge cake, and so on till all is used up. Make a pint of custard, thickened with flour, and pour over the trifle. Beat up the white of an egg till stiff and pile it on the custard, and lightly brown in the oven. Place a pie collar round the dish when serving.

Cheese Straws.—4oz of butter, 4oz of cheese, 6oz of flour, 1 egg, salt, cayenne. First rub the butter into the flour, add the cheese grated, the seasoning, and the egg well beaten. Make into a firm paste. Put on a floured board and roll it out one-eighth of an inch in thickness and width. Cut the straws into strips about five inches long. Place on a baking sheet, perfectly straight, the remaining paste cut into rings the size of a florin. Bake all to a pale color. Remove the straws very carefully from the baking sheet with a knife, and put them through rings of paste. Arrange nicely on a dish, scatter cheese over, and serve hot or cold.

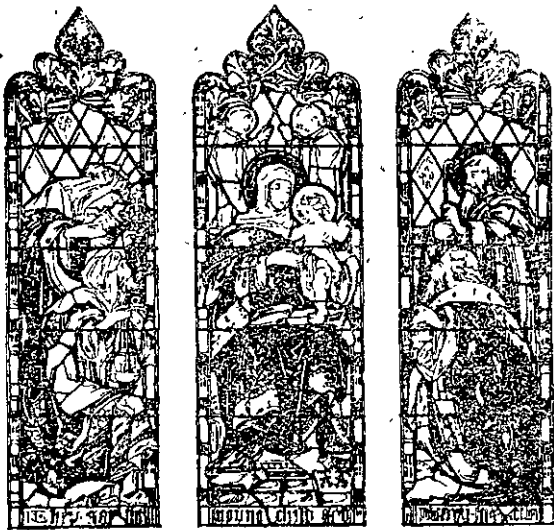
Ginger Beer.—Pour one gallon of boiling water on to one pound of loaf sugar, one ounce of bruised ginger, and the same quantity of cream of tartar. Stir with a big spoon till the sugar is dissolved. Leave until it is the temperature of new milk, then add a dessertspoonful of yeast on a small piece of bread. Cover the pan with a cloth and leave for a whole day; then strain and bottle. Be careful not to fill the bottles too full, or they will burst. Cork tightly and tie down. This will be fit to drink after two days, but will keep longer.

Tapioca Cream.—Soak four tablespoonfuls of tapioca overnight in as much water as it will absorb. Then beat the whites of three eggs to a stiff froth, and do the same to the yolks. Put the tapioca to boil in a quart of milk, with a pinch of salt added. When this boils, stir in the beaten yolks gently, with sugar to taste. When the mixture thickens, stir it into the bowl in which the stiff white of egg has been placed. Beat regularly, taking care that no lumps remain. Pour all into a mould which has been rinsed with cold water and allow it to stand overnight so as to get properly set. Stewed fruit served with any of these makes a pleasant addition.

Maureen

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Speed of Trains and Brds.

A German statistician has been drawing up comparative tables of the speed of trains and birds. A train which travels at the rate of 60 miles an hour covers 28 yards in a second, and this is exactly the pace at which a gazelle can gallop. Racehorses gallop at the rate of 25 yards a second; and an ostrich, when it makes use of its wings, can do 36 yards, a homing pigeon 55 yards, larks 18 yards, and swallows as much as 150 yards. This is very nearly three times as fast as an express train, and no one who has seen the ease with which ordinary birds keep up with and dart past a fast train will doubt these calculations.

Destructive Shell-Fish.

In the tropics rock-boring and wood-boring shellfish are among the greatest natural agents of destruction in the shallow waters of the sea. It was not until the builders of iron ships launched the present navies of peace or war upon the deep that the hulls of vessels moored for any time in harbor were safe from their attacks. The shells of these molluscs are elegant and beautiful. They are often not at all obviously adapted for boring. Frequently they are very thin, looking almost like hardened paper. Yet they bore through teak or oak, hardened clay, chalk, rock, and concrete break-waters.

The Ships That Sink.

What becomes of the ship that sinks in mid-ocean? If it is of wood it takes, in the first place, considerable time for it to reach the bottom. In a hundred or more fathoms of water a quarter of an hour will elapse before the ship reaches bottom. It sinks slowly, and when the bottom is reached it falls gently into the soft, oozy bed, with no crash or breaking.

Of course, if it is laden with pig iron or corresponding substances, or if it is an iron ship, it sinks rapidly and sometimes strikes the bottom with such force as to smash it to pieces. Once sunken a ship becomes the prey of the countless inhabitants of the ocean. They swarm over and through the great boat and make it their home. Besides this, they cover every inch of the boat with a thick layer of lime. This takes time, of course, and when one generation dies another continues the work, until finally the ship is so laden with heavy incrustations, corals, sponges, and barnacles that, if wood, the creaking timbers fall apart and slowly but surely are absorbed in the waste at the sea bottom.

Iron vessels are demolished more quickly than those of wood, which may last for centuries. The only metals that withstand the chemical action of the waves are gold and platinum, and glass also seems unaffected. No matter how long gold may be hidden in the ocean, it will always be gold when recovered, and this fact explains the many romantic and adventurous searches after hidden submarine treasures lost in shipwrecks.

Canadian Forestry.

In the opinion of the Dominion Superintendent of Forestry, Canada, undoubtedly holds the first place among the timber-producing countries of the world, and, notwithstanding the great drain now put upon its resources in this respect by the demands of foreign countries, he thinks that its lead may be increased by judicious management of its great forests. The virgin white pine, he says, cannot last many years longer, but in the Douglas fir, the cedar, the western white pine, the spruce, and the hemlock, Canada possesses all but inexhaustible treasures. The spruce is the most widely distributed. Various species of it extend from the Atlantic to the Pacific coast, and from the American border northward to the limit of tree growth.

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Intercolonial

The Rev. P. O'Leary, who is about to leave for Ireland to enter the Novitiate House of the Vincentian Order in Dublin, was publicly entertained and presented with a purse of sovereigns by the people of Junee and district.

There were over 6000 people at the annual demonstration and sports carnival of the H.A.C.B. Society at Clifton Gardens, Sydney, on December 26. The proceeds are to promote the study of Irish history, literature, and language in the Catholic schools.

The death occurred on Friday, December 21, of the Rev. Father Sheehy, assistant priest at Moree, whilst away temporarily at Quirindi. The deceased was very popular with all denominations and classes, and the news of his death caused profound regret in the district. He was 68 years of age.

His Lordship Dr. Norton, Bishop of Port Augusta, received a great welcome home to Petersburg after his consecration. Many addresses were presented, and the gifts from the laity included a carriage and set of harness. In his reply Dr. Norton referred to his long drives in his old buggy to the sick and to the district churches and stations. His Lordship also touchingly referred to the late Bishop, Dr. Maher, and the first anniversary of his death. He also declared that to the present Archbishop of Adelaide, Most Rev. Dr. O'Reilly, they owed a deep debt of gratitude for the methods taught and means adopted to liquidate the diocesan liabilities.

A meeting of men has been held at the St. Vincent's Hospital, Melbourne, for the purpose of devising a scheme to take advantage of the offer of the Premier (Mr. Bent) to subsidise public hospitals to the extent of 20 per cent. on the amounts collected by each institution. Mr. Benjamin Hoare, who presided, said that the debt on St. Vincent's Hospital was £25,000, and the fact that the Treasurer was willing under the conditions named to contribute one-fifth should act as incentive to the well-wishers of the institution to raise the amount necessary to free the hospital from debt. It was decided to appeal to the public to make contributions of 1s per month with that object in view. A representative committee was formed, with Mr. T. B. Molomby as hon. secretary, and a circular letter will be issued in the course of a few days. The ladies have also taken up the good work, which promises to be a success.

The death of Mother Mary Stanislaus, of the Convent of Mercy, Gundagai, is announced. She was 68 years of age, and entered the Order in Dublin, Ireland, as a novice in 1853, being professed two years later. In 1859 Archdeacon McEncroe visited Ireland at the instance of Archbishop Polking, with a view of enlisting volunteers from the Sisters of Mercy to labor in New South Wales. As a result, Mother Stanislaus and five companions landed in Australia on October 27, 1859, and soon after established the community in Goulburn, which is now the mother-house of a number of prosperous convents in the Goulburn diocese. Of the little band of six Sisters who did the pioneering in that diocese she was the only survivor. On July 13, 1886, a branch of the Order was founded in Gundagai, and there the inaugural work was performed by Mother Stanislaus. Since then she had been absent from Gundagai for various terms, but the last eleven years of her life were spent there as Superioress.

According to the statistics in the 'Catholic Directory' for the past year, the diocese of Port Augusta is divided into eight districts, containing 36 churches, attended to by 12 priests. The total Catholic population is about 12,000. There are eleven primary schools, one boarding school for girls, and one superior day school. The primary schools are conducted by the Sisters of St. Joseph, and the two other schools by the Good Samaritan Nuns, which are the only two Orders in the diocese. The children attending the Catholic schools number about 800. Port Augusta, from which the diocese is named, was the principal town in it when the first Bishop was appointed, and Dr. O'Reilly took up his residence there. The late Bishop Maher, however, resided at Pekina, his own parish, and Dr. Norton is following his example by residing in Petersburg, his own parish, in the administration of which he will now be assisted by Father O'Rourke. Port Pirie is now the largest town in the diocese; but Petersburg occupies a central position as the junction of the railways to Broken Hill, Port Pirie, and Port Augusta, and offers great advantages as the episcopal seat.

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MALTSTERS AND BREWERS

CITY BREWERY, DUNEDIN

The Family Circle

GRANDMOTHERS

Grandmothers are very nice folks,
They beat all the aunts in creation;
They let a chap do what he likes,
And don't worry about education.

I am sure I can't see it at all,
What a poor fellow ever could do
For apples, and pennies and cakes,
Without a grandmother or two.

And if he is bad now and then,
And makes a great racketing noise,
They only look over their spees
And say: 'Ah, those boys will be boys!'

Life is only short at the best;
Let the children be happy to-day.
Then they look for a while at the sky
And the hills that are far, far away.

Quite often, as twilight comes on,
Grandmothers sing hymns very low
To themselves, as they rock by the fire,
About heaven, and where they shall go.

And then a boy, stopping to think,
Will find a hot tear in his eye,
To know what will come at the last—
For grandmothers all have to die.

I wish they could stay here and pray,
For a boy needs their prayers every night—
Some boys more than others; I s'pose—
Such as I need a wonderful sight.

BOB'S TRUST

'Bob! Bo-o-ob! Robert!' It was mother calling from the back porch, and Bob, who had been cooking up a perfectly glorious plan for the afternoon, left Roy-White reluctantly and went to see what his mother wanted.

Mother was standing on the porch dressed for a walk. 'Bob, dear, I've just had word that Mrs. Holbrook has been taken very ill. I must go to her at once; she is all alone, and there is no one to whom she can turn. You will take care of Rose, won't you, Bob? She mustn't go outdoors, so I will have to ask you to amuse her in the house. And, oh, Bob, do look after the kitchen fire, please.'

She was gone before Bob could answer; she was so anxious she did not even say she was sorry Bob would have to give up his long-looked-for Saturday afternoon, which he could have all to himself. All the spring there had been so much to do about the garden that he really hadn't had a minute to do as he pleased in, and now that old Mrs. Holbrook had to go and get sick just to spoil his fun. Mother was always trotting off to take care of people that didn't belong to her! He wished she would consider his pleasure sometimes. He went in and banged the door hard, and helped himself to freshly baked heavily sugared jumbles from the big trayful on the kitchen table.

Rose, who had had a long siege of whooping cough—such a foolish disease, Bob thought—was cutting out pictures at the dining-room table. She looked quite thin and white for a little girl named Rose, but she looked up happily when Bob entered.

'Hi, Bobby!' she said, in her jolly little chuckle. 'You have to be my muvver this day. Hallo, Muvver Bob!'

Bob had to smile. 'Well, kidlet, what do you want to do most of all? Go on cutting out pictures?'

'No. I'm tired of that. What I want to do is to write a story 'bout my Moses. You must write it, an' I'll tell you what to write. She is the most cunningest kitten that ever was. She does more funny things than that kittle you read about last week.'

Bob went for paper and pencil, which he put down beside Rose, and Moses climbed up beside her to see what was going on.

'Suppose you begin the story while I run out and tell Roy I can't go hunting with him this afternoon. Don't stir till I come back, will you, Rose?'

'How long?' asked Rose, anxiously.

'Oh, a minute or two; you can write on the paper, but don't get down out of your chair.'

'All-right, I won't, honor bright,' said Rose, and Bob knew she always did what she promised, especially when she said 'honor bright.'

'It's a plagued shame!' said Roy, when Bob told him. 'Can't you tie her up somehow, and come on for a little while?'

'She's as good as tied now,' said Bob, 'for she's promised me not to stir.'

'Hark! What's that?' asked Roy.

Both boys listened.

'Sounds like a brass band,' said Bob.

'Let's run down to the turn to see what it is.'

Both boys ran to the turn, and far, far down the road they saw a cloud of dust. They watched it for a moment. 'A circus!' gasped Bob.

It was the first time in the lifetime of those two boys that a circus had come to their little farming town. Bob and Roy forgot poor little Rose, and tore down the road to meet the circus. It was a long time before Bob remembered. Then his conscience smote him terribly.

'Poor little kid!' he thought; 'I ought to go back to her.' But just then a bear began cutting up as if he wanted to escape, and all the animals turned restless, and there was so much excitement that Bob forgot again. The circus had turned down a long, level road, and Bob was quite a ways from home when he thought of Rose again. It was getting late in the afternoon, and with a great effort he turned his face homeward. As he looked toward his home, which was almost out of sight, he saw a big, golden blaze. 'Looks like a fire,' he thought to himself. Then like a flash came the memory of his mother's warning to look after the fire. He turned suddenly faint. What if the house was on fire and Rose was burned to death! She would not stir from that chair when she had promised 'honor bright.' He flew like the wind up the road, barding his head and speeding as he had often done in racing with the boys. His fright made him swift. He did not stop for anything, but went on—on with the horrible fear in his heart.

He hardly dared look up till he was almost home, then he gave a gasp of relief. The fire was nothing more or less than the setting sun blazing on the upper windows.

He stole softly into the house. There was poor little Rose, her head on her arms. She was talking to herself.

'I hope nuffin' dreadful has happened to my darling brother Bob. He said he would come back in a minute, an' seems as if it was a long minute, and I know my own dear brother Bob wouldn't go off and leave his little sick sister all alo-o-one. Maybe a big bear's ate him. But I can't go to see 'cause I promised "honor bright." I've had time to have a whole long nap. I didn't s'pose a minute was so long. Did you, Moses?'

Bob tiptoed softly up behind her and picked her up in his arms. He hugged her hard, and cuddled her, and told her wonderful stories with animals in them that barked and mewled and growled, and Rose forgot all the lonely time, and thought her big brother Bob was the dearest that ever was. And after that day she was not mistaken, for Bob never forgot his little sister again.

TAKING A DAY OFF

According to the 'Atlanta Constitution,' a postmaster, not many miles from Billville, posted the following notice on his shutter recently: 'All parties expectin' mail are hereby notified to git all that comin' to 'em in advance—any time before next Thursday, that bein' the day we have appointed to go huntin'—not havin' had a holiday from the Government since July 4, and the said Government seemin' to forget that bein' only human, we need rest and recreation occasional. There's some little mail here for the Joneses and the Tompines—but it don't amount to much, as it's all got one-cent stamps on it. There ain't nuthin' much in the business nohow!'

THE EASIEST WAY

Some of the inmates of an asylum were engaged in sawing wood, and an attendant thought that one old fellow, who appeared to be working as hard as anybody, had not much to show for his labor. Approaching him, the attendant soon discovered the cause of this. The old man had turned the saw upside down, with the teeth in the air, and was working away with the back of the tool. 'Here, I say, Jones,' remarked the attendant, 'what are you doing? You'll never cut the wood in that fashion. Turn the saw over.' The old man paused, and stared contemptuously at the attendant. 'Did you ever try to saw this way?' he asked. 'Well, no,' replied the attendant. 'Of course I haven't.' 'Then hold thy noise, man,' was the instant rejoinder. 'I've tried both ways, and—impressively—this is easier!'

REASON ENOUGH

Benevolent Old Gentleman (rescuing one small boy from the pommelling of two others)—What are you hurting this boy for?

'Because he made so many mistakes in his arithmetic this morning.'

'But what business was that of yours?'

'Why, he let us copy our answers from his.'

ON THE WITNESS STAND

Speaking of the tribulations of the cross-examiner, a recent writer cites this experience:—

In the progress of a murder trial near Kansas City he wished to learn from a witness just where the bullet struck the victim.

'Where was this man shot?' was asked.

'Right here in this town,' replied the witness.

'Yes, I know; but where did the bullet hit him?'

'Near Sixth and Wyoming streets.'

'You don't understand me. Where did the bullet enter?'

'It came in the window.'

'But in what part of the body did it lodge?'

'It never hit his body.'

'Well, it certainly hit him somewhere—he is dead.'

'Hit him in the head,' said the witness.

ODDS AND ENDS

'Will you guarantee,' asked Miss Primrose, 'that this parrot will not—er use profane language?'

'Really, madame,' expostulated the urbane dealer, 'you cannot expect me to do that, knowing nothing of the sort of family I am selling it to.'

'These are hard lines,' said the tourist wearily, as he paused to look at the landscape. 'Here I've climbed to the top of this mountain and forgot to bring my glasses with me.'

'That's all right,' said the guide. 'I'd just as soon drink from the bottle.'

Not long ago Lydia had a birthday, and discovered that she is the youngest of her class at school.

'How does it come?' she asked her grandmother that evening, 'that all the other little girls of my age are nine or ten and I'm only eight?'

FAMILY FUN

To Tell Numbers Thought of.—Multiply the number thought of say, 5, by itself, 25. Take 1 from the number thought of, 4. Multiply this by itself 4 x 4, 16. Subtract this product from the former, leaving 9. Add 1 to this, 10. Halve it, 5. Which must be the number thought of, 5.

Attracting Wood.—Lay a piece of wood across the palm of your left hand, which keep wide open, with the thumb and all the fingers far apart, lest you be suspected of supporting the wood with them. Next, take your left wrist in your right hand, and grasp it tightly, for the purpose, as you state, of giving the hand more steadiness. Now, suddenly turn the back of your left hand uppermost, and as your wrist moves in your right hand, stretch out the fore-finger of your right hand, and, as soon as the wood comes undermost, support it with such fore-finger. You may now shake the hand, and, after a moment or two, suffer the wood to drop. It is two to one but the spectators will suppose it be produced by the air, and try to do it themselves; but, of course, they must, unless you have performed the feat so awkwardly as to be discovered, fail in its performance. If you have no objection to reveal the secret, you can do it again, and while they are gravely philosophizing upon it, suddenly lift your right hand, and expose the stick. This will, doubtless, create much amusement. Observe that, in doing this feat, you must keep your fingers so low that no one can see the palm of your left hand; and move your fingers so carefully, that its action may not be detected; and if it be not, you may rest satisfied that its absence from round the wrist of the left hand will not be discovered, some of the fingers being naturally supposed to be under the coat; so that, if the spectators only see two or even one, they will imagine the others are under the cuff. When you have turned your hand over, do not keep the stick too long upheld, lest the spectators should take hold of your hands, and discover the trick; before their surprise is over, remove your fore-finger, and suffer the stick to fall.

All Sorts

The only fish that never sleep are salmon, pike, and goldfish.

The matriculated students in Germany's twenty-one universities numbered last session 44,964. This is an increase of nearly 15,000 in ten years.

In Madagascar silk is the only fabric used in the manufacture of clothing. It is cheaper than linen in Ireland.

Teacher: 'You've been a very good boy for the last day or two, Bobbie. I haven't seen you fighting with the other boys or romping in the schoolroom.' 'Bobbie: 'Yes'm. I got a stiff neck.'

The Bird: 'And did your mother not tell you that the birds eat the early worms?' The Worm: 'Oh, no, sir.' The Bird: 'Well, I'm sorry; but you really can't blame me for omissions on the part of your parents.'

In Alaska is found a kind of fish that makes a capital candle when it is dried. The tail of the fish is stuck into the crack of a wooden table to hold it upright, and its nose is lighted. It gives a good, steady light of three-candlepower and considerable heat, and will burn for about three hours.

Perhaps the most notable native bird of the Sandwich Islands was the manio, which has been extinct comparatively only a few years. It had two little tufts of yellow feathers on its wings, which were used exclusively in the manufacture of cloaks worn by the kings of those islands. The estimated value of one of the cloaks is £200,000, and it took an almost indefinite number of birds to furnish the feathers.

The changing rose is a plant to the cultivation of which the Japanese devote much attention. It produces a tiny, but beautifully formed flower. On being taken suddenly out of a dark place into a sunny room, it slowly assumes a pink hue, which gradually grows in intensity until it becomes of the deepest red shade. The color vanishes again at night, or when the rose is replaced in a dark room.

There are said to be 10,000,000 migratory sheep in Spain, which travel on occasions as much as 200 miles from the plains to the mountains. They are known as transhumantes, and their march, resting places, and behavior are regulated by special regulations dating from the fourteenth century. At certain times no one may travel the same route as the sheep, which have the right to graze on all open and common land on the way.

On a recent Monday morning the pastor of a church in Victoria was the recipient of a basket of strawberries, brought to him by a little girl of the parish.

'Thank you very much, my dear,' said the minister. 'These berries are as fine as any I've ever seen. I hope, however, that you did not gather them yesterday—the Sabbath.'

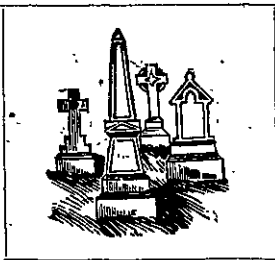
'No, sir,' replied the child. 'I picked 'em early this mornin', but they was a-growin' all day yesterday.'

The inventor of aniline colors, Dr. William Perkin, has been knighted. He is the man who ruined the madder and cochineal business, and would have quite ruined indigo planting could he have prevented his colors from fading. Their sole merit is their cheapness, and their ugliness is intensely irritating to the sensitive eye, but they have greatly stimulated British manufactures, and hence the knighthood. German and French chemists have made auxiliary discoveries, but Sir William Perkin was the pioneer. His colors have at least one real value, they enable one to distinguish genuine old Oriental rugs, shawls, and silks from European imitations. One thread of aniline color condemns a whole piece. It is just possible that it is the work of some silly Persian or Hindu, or Japanese or Chinese workman, but it is not old. There was no mauve, or magenta, or solfano, or fiery green or blue in the world before 1856.

Victoria's Premier, Mr. Thos. Bent, has just completed his 68th year, and it is just about 34 years since he was first elected to the Victorian Legislative Assembly, when he defeated the late George Higginbotham, one of the greatest Irishmen who ever graced the public life of Australia.

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