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VOLUME XXXV  
\*  
No. 6

THIRTY-FIFTH YEAR OF PUBLICATION

DUNEDIN, THURSDAY, FEBRUARY 7, 1907

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HERE'S a new puzzle. What is it, the more you drink the better off you are? Answer elsewhere in this issue?

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# Friends at Court

## CLEANINGS FOR NEXT WEEK'S CALENDAR

- February 10, Sunday.—Quinquagesima Sunday.  
 ,, 11, Monday.—St. Antherus, Pope and Martyr.  
 ,, 12, Tuesday.—St. Telesphorus, Pope and Martyr.  
 ,, 13, Wednesday.—Ash Wednesday.  
 ,, 14, Thursday.—St. Agatho, Pope and Confessor.  
 ,, 15, Friday.—The Crown of Thorns.  
 ,, 16, Saturday.—St. Gregory X., Pope and Confessor.

### St. Telesphorus, Pope and Martyr.

St. Telesphorus was Pope from 127 to 138. He was a Greek by birth, an anchorite of Mount Carmel, became the successor of Sixtus I., and died a martyr in Rome under Hadrian. He instituted the practice of saying three Masses on Christmas Day.

### St. Agatho, Pope and Confessor.

St. Agatho, was born at Palermo, Sicily. His legates presided at the sixth Ecumenical Council (Constantinople), which condemned Monothelism in the year 680, and which had assembled at the request of Constantine IV. (Pogonatus), to whom the Pope had written a remarkable letter to refute the new heresy.

### St. Gregory X.

St. Gregory X. was Pope from 1272-1276. No sooner had he ascended the Apostolic Chair than he summoned the Fourteenth Ecumenical Council, which met at Lyons in 1274. The declared objects of the Council were: succor to the Holy Land, the reconciliation of the Greek Church, and reformation of morals. The council opened with great solemnity, the Pope himself officiating. For the succor of the Holy Land, a tenth of all ecclesiastical revenues was voted for six years. In the fourth session, the re-union of the Greek Church with the Latin was solemnised; and the Council, besides, passed 32 canons regulating the discipline of the Church, and providing for the reformation of morals. Also a new constitution providing for the speedy and concordant election of a Roman Pontiff received the approbation of the Council.

## GRAINS OF GOLD

### HOPE ON!

'Be of good heart; 'tis I; be not afraid!  
 So spake the Saviour when, in dark night lone,  
 He walked upon the billows, bearing aid  
 Across the storm-swept sea unto His own,  
 'Be not afraid!'

Thus in our direst strait a gracious form,  
 A vision fair of light, our hearts shall cheer,  
 Oh! swiftly comes the calm, when, mid the storm,  
 That Voice Divine outringeth loud and clear:  
 'Be not afraid!'

— Austral Light.

If all the forests were pleasure parks, and all the isles were fortunate isles, and all the fields were Elysian, and all eyes were full of joy, oh! then— But no; then the Infinite Being must have assured us that such felicity would be perpetual. But now that so many houses are houses of mourning, so many fields are fields of battle, so many faces are pale, so many eyes are dulled with tears and closed—when things are thus how can the tomb be the end of it all?

Prosperity begets self-satisfaction and self-confidence. God and his favors do not seem so indispensable when we feel that we have all the world can supply, and the danger of growing forgetful of Him is very great. This by no means implies that the soul which is increased with the world's goods may not be an uncompromising Christian, but only that prosperity tests one's higher life at every point, and that those who have weathered all the 'shoals and miseries' of ebb and tide may be swept out to sea and lost on the rising waves of the flood-tide.

Pope Pius X. has conferred the Cross 'Pro Ecclesia et Pontifice' upon William Bulfin, editor of the 'Southern Cross' of Buenos Aires, Argentina. Mr. Bulfin is Irish, and his sturdy defence of Catholic interests against the attacks of Latin American Liberalism, socialism, and anarchism has won him the recognition which he so highly deserves.

# The Storyteller

## HIS DAUGHTER ELIZABETH

'It hardly seems right,' sighed Mrs. Wing, and her tired eyes sought that corner where her daughter sat. 'Laura, if Elizabeth knew the sore straits we were in—surely, surely, she could not refuse to help us. Her father was your father, child, and you are but asking for your own.'

The girl at the window brushed back her fair hair with a thin blue-veined hand.

'She hates us, mother.'

'But that was when we were as well-off as she, and happy and had no afflictions. I was good to her in those days when your father was harsh and cold. Perhaps now if you go to her, and tell her the true condition of affairs—'

Laura Wing could bear no more. Her sewing dropped upon her lap, and her blue eyes filled with tears.

'Mother,' she said tenderly, 'I wrote to Elizabeth two months ago. Not receiving a reply, I—I went to her. Her servant—they are all new servants now, mother, none of the old ones are left—brought my name to her mistress, returning to me with the message that Miss Wing was busy, and in future would not be at home to me.'

'Laura!' cried the mother in horrified accents.

'Ah!' returned the girl sadly, 'it was for your dear sake alone that I so humbled myself—I could not bear to see you suffer, dearest mother.' She rose and, advancing to her mother's side, put her arms about her. 'Surely father knows the truth now—surely he realises how Elizabeth must have malign'd us, who so loved him, and who were so anxious to do right.' She sighed. 'God knows it, too—and when God is ready, He will end this misery.'

Mrs. Wing clasped her daughter to her heart. A look of spiritual joy flashed across her wan face.

'Thank the good Lord that no hardship can dim our faith in Him,' she said. 'I will confess that for many days I have been thinking over this plan of a last appeal to Elizabeth, and had almost convinced myself that she could not resist us. But since you have gone to her without avail, then our case is hopeless.'

'Hopeless,' said Laura, with conviction, 'unless God feels that our privations have been long enough endured. Somehow, mother, I cannot rid myself of the conviction that the day is fast approaching when we shall know the truth. Meanwhile—'

'Meanwhile, you are growing pale and miserable and wretched. Long hours of toil have driven the roses from your cheeks, the light from your eyes. If I were gone—'

The girl shuddered.

'Would you reduce me altogether to despair?' she asked in trembling tones. 'Oh, I beg of you, my mother, do not, do not even dream in your own mind of such a terrible catastrophe. Then indeed, I would be able to bear no more.'

'My good little daughter!' whispered Mrs. Wing, gently kissing her. 'My good little girl!'

The fate of Mrs. Wing and her young daughter, Laura, had astonished the circle in which they moved, and which, as is the way of the world—had by this time forgotten them. All save a few, who helped Laura—by giving her orders for embroidery and odd jobs at fancy sewing—to support herself and her mother.

Benjamin Wing, the wealthy manufacturer, had been a widower with one daughter, Elizabeth, when he met Laura Dent at the home of a friend. His married life had been a brief and stormy, and, only that his Catholicity forbade it, he would have separated from his wife during the first year of their marriage. She had no love for the child that was to be born, and when it came, Mr. Wing had to see that proper nurses were engaged and that it received the attention so necessary to a young babe. At the end of their fourth year of wedded unhappiness, the gay and brilliant wife, known as the belle of her own particular set, caught a severe cold. Her strength was undermined by late hours and much pleasure, and in a fortnight she had succumbed to the sickness that had come upon her.

Benjamin Wing buried her, and raised a handsome monument to her memory. His conscience smote him that, after the first natural pang, he had no

NO DOUBT ABOUT IT.

Established 1861

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Disorders, etc."On the strong recommendation of a well-known priest, I  
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  
teachers and brain-workers generally, I can imagine nothing more  
refreshing and invigorating than a course of Mr. Booth's treat-  
ment."—J. A. SCOTT, M.A.**JOHN GILLIES**

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give that attrac-  
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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.

real regret. He could wish that she had been different, that she could have realised his conception of her as he imagined her at first. For that conception he could mourn, but not for the frivolous woman who had courted death by her folly.

Elizabeth was fourteen when he met Laura Dent. He had no thoughts of a second marriage ever, until then, and although he came in contact with the girl many times during the year that followed, still the idea was remote from him. Outbursts of temper on the part of Elizabeth, always violent, became more pronounced that year, and at last her father decided to place her in a convent to finish her education.

By every means in their power the good nuns strove to help the self-willed girl. What little good they succeeded in doing her was uprooted, when, the year following, her father wrote to her of his approaching marriage. Just as long as they dared the Religious kept her, and then reluctantly informed Benjamin Wing that he must take his daughter home—that she was a menace to the discipline of the house.

Laura Wing welcomed her husband's daughter with open arms. In her own gentle, quiet way, she stood between her and his anger. Many times she made peace when war seemed inevitable. With soft speech she strove to win her favor, but all her efforts were in vain, and oftentimes Elizabeth wrung her stepmother's heart. All this she concealed from her husband, praising his daughter to him, and praying without ceasing for the poor girl who, she felt, had never known a mother's love.

One day, however, Benjamin Wing returned unexpectedly, and found his wife in tears. Elizabeth had been particularly belligerent, and, even before Laura could make excuses for her, turned stormily upon her father. A dreadful scene ensued, and Laura became deathly ill. That night Benjamin Wing resolved that Elizabeth must find shelter under another roof, and before Laura recovered had himself taken the girl to a distant relative of her mother's.

The years that followed for man and wife were happy ones. Laura was an ideal woman, indeed, gentle and lovable. One beautiful little girl came to them to complete their happiness, and for the decade that passed over their heads, the man, once so cruelly disappointed and disillusioned, knew what it was to lead an existence almost like that of paradise. His little daughter was ten years old, when, one morning, received a letter from Elizabeth, announcing that she would pay him a short visit the following month.

'And 't shall be a short visit,' he said, and his tone was stern. 'She has never tried in any way to conciliate me. All her life she has seemed to hate me—as if I were a stranger who had wronged her, and not her father, who had done his best to make her happy. And I warn you, Laura, that unless she proves of different mind than she was ten years ago, her visit must terminate immediately.'

Strangely enough his daughter Elizabeth—no longer a passionate, self-willed child of fourteen, but a slender, dark-eyed young woman of twenty-four, seemed, indeed, a new character. She was brilliant as her mother had been, gay and talented, and devoted herself at once to her father. Her visit, instead of being a short one, lengthened into months, and at last the father decided that she must remain with them altogether. To his praises of his daughter, Laura listened, and tried with all her heart, to echo them. Only she seemed to read below the surface; only he knew what Elizabeth made her suffer by quiet snubs, by petty meannesses.

Little by little Benjamin Wing leaned less upon his wife and more upon Elizabeth. Elizabeth decided this question and that, Elizabeth decided this change or that plan, Elizabeth, always Elizabeth. She had the elusive charm of her mother—the charm that had captivated Benjamin Wing in the past years, and which had so soon vanished, once the shallow nature, underneath asserted itself.

By and by Laura withdrew more and more, and allowed Elizabeth to become first—as she had meant to be from the day she entered the house. She still fully concealed her contempt of her stepmother, her dislike of her half-sister. The man, man-like, noticed the subdued demeanor of the woman, and ascribed it as Elizabeth meant he should, to jealousy. He did not mean to be cruel or unjust, and he loved Laura and his second daughter. But the gay manner of Elizabeth held him. She was always happy, always cheerful, her wit pleasant, her talents many—a striking contrast to the others.

The climax came when Benjamin Wing was stricken with apoplexy one day, and was carried to the room from which he was never to emerge alive. Here, in

the fight he waged with death, he had no desire to have any one about him but his daughter Elizabeth. Night and day, she tended him and was assiduous in her attentions and care.

Well, Benjamin Wing died, and when Benjamin Wing's will was read, it was discovered, to the astonishment of all, that his widow and his daughter Laura had not even been left the proverbial shilling, while every bit of his real estate and personal property went to Elizabeth. No one realised the meaning of this less than the gentle-hearted woman—not even when Elizabeth, without preamble, told her that she must leave the house. Indignant friends sought Laura and advised her to contest the will. But in all her wedded life she had never gone contrary to her husband's desires, and now she was too stunned to comprehend. There seemed to have been some frightful misunderstanding—surely the husband who had been so much to her could not have been capable of an act so cruel.

Smitten and wounded she stole quietly away—she and her little girl—and buried herself in an obscure street, hiding from all those who had known her. Here the sale of her personal belongings kept her for a few years. She made no provisions for the future, since she could foresee no future. Presently the little girl, grown into blossoming maidenhood, took from the weary shoulders the burden of struggle. She appealed to certain friends for aid in securing employment. They helped her, doing what they could, but as it so chanced, the wealthiest are not always the most willing. Laura was glad to secure the bare necessities of life, and Mrs. Wing's heart ached to see her daughter—who should have been surrounded by every luxury—thus reduced to the condition of a drudge.

If Laura longed for the privileges which had been taken away from her, she suppressed the longing quietly. She was an odd creature in her own way, deeply religious, and in all this privation she read the will of God. Her faith that things would change never failed her.

'I don't know why father made such a will,' she would say often to the heartsick mother; 'and I doubt if he ever did. I do not accuse Elizabeth of dishonesty—I can't understand how she could manage to be dishonest—but some day we will find out the truth.'

And this hopefulness came part of her.

\* \* \* \* \*

Dr. Burton entered the house, drew off his water-soaked overcoat, and rubbers, and then, damp and tired, sought the cosy study where warmth and comfort awaited him. A summons brought his tidy servant with a steaming bowl of coffee and as he sipped it he gazed into the open fire thoughtfully. For that very evening he had listened to a singular story—one that read like a romance.

He had been called to the bedside of a protegee of Miss Elizabeth Wing's—a wealthy young woman, whom he admired very much. In fact she had shown a decided preference for his society, and he in turn had been attracted by her charm and beauty. So when she gave him the address of a certain John Hempstead, and told him, in her dignified way, that he had been a faithful servant of her father's, and was now a pensioner on her bounty, he made haste to call upon him.

His two visits were made in the presence of Miss Elizabeth herself. She was much concerned, and drew Dr. Burton aside to find out if there was any hope of him. Dr. Burton could give no hope.

'I must make a thorough examination of the man first,' he said; 'I will return later—say in about an hour.'

He did so—to find Miss Wing still with the old man, as faithful in her care as if he had been her father, and not her father's servant. Several things happened during that visit to annoy Dr. Burton. In the first place, Elizabeth did not seem inclined to leave him alone with John Hempstead, and when he requested her politely but firmly to retire for a short while, the old man in turn begged him to allow her to remain. And, in spite of the apparent earnestness of his request, there seemed such an expression of pleading in his eyes, that the look haunted the physician.

'If this medicine does not help him within the next few days, let me know,' he said, writing out the prescription. He did not think it necessary to tell Elizabeth that he had resolved to call at some unexpected hour, so that he might have the patient to himself. And at ten o'clock that evening, in spite of the uncomfortable weather and his own state of fatigue, he had stepped into the hallway of John

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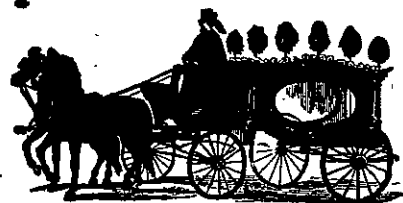
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Hempstead's modest home. The housekeeper, a peculiar-looking woman, evidently simple-minded, recognised him. 'Yes, I know you are the doctor—but Miss Elizabeth says that no one—no one—is to see Mr. Hempstead, unless she is here. And now Miss Elizabeth is not here.'

'But Miss Elizabeth sent me,' he said.  
'Sent you?' she asked.  
'Sent me, of course—I am to examine Mr. Hempstead now. It is all right,' he said, assuming a masterful manner. 'I must hurry—I have no time to waste.'

She broke out into further and voluble speech, but he brushed her aside without listening and went up the stairs to John Hempstead's room.

The dark eyes of the sick man met his glance stolidly.

'How are you feeling?' asked the physician. 'I was passing this way and thought I would drop in. Miss Wing is evidently bent on taking good care of you.'

'She is here?' asked John Hempstead, in a weak voice.

'No,' answered the doctor, 'she is not here.'  
He was amazed at the expression that shot across the sick man's countenance. He put one trembling hand upon his arm.

'You are sure she is not here? Look, oh, look!' To satisfy him the young man did so, first propping him up with pillows. When he approached the bedside again, the dying man clutched at him.

'Oh, in the name of God, and His blessed Mother, bring me a priest! Do not let me die in my sins. It is not too late to redeem myself, and to do justice to those who have been wronged.'

'But why—' began the young man, bewildered.

'She will not permit it. The woman below stairs is my jailer; I have seen no one but her and Elizabeth Wing for the last five years, and I have not been to confession in over eight—not once since Benjamin Wing, her father, died.'

Dr. Burton stared at him, wondering if the nearness of death had made him distraught. But there was something convincing about his appearance—the light in his eyes, the expression of his face were those of a sane man.

'You will have time to make your peace with God,' he said gravely; 'that much I promise you. But we are not likely to have this chance to be alone again—I shall go for a priest as soon as I leave here and bring him back with me.'

'But you must listen first—I was Benjamin Wing's servant—he had a wife and a second daughter, Laura. I know that he had made a will leaving them the bulk of his property and Miss Elizabeth very little, as she had inherited some from his first wife, her mother. I know that the will was hidden away—'

His eyes grew wide with fear, his fingers clung wildly to the physician's arm.

'I myself, saw Benjamin Wing conceal that will, sir, but to save my very soul I cannot remember where. She does not know this—I have kept her in ignorance of my ignorance, for I was old and needed some one to look after me. So I promised her that I would tell her on my deathbed where the will is. That is the reason why she is so constant in her attendance and urges and keeps urging me and worries out my heart and brain with questions which I cannot answer.'

'But where are the other two—where are the wife and the other daughter?'

'God only knows, sir; she turned them from the house. An old will which left everything to her was probated, and because Mrs. Wing did not contest it, it was carried out. She was kind enough to them, until the law decided in her favor, and then she showed her true hatred.'

'But why did you not say something—why have you concealed—'

'I might be believed, sir, if I could tell where the real will was, but how could I make any claim like that with nothing to prove it? I told her of this other document, and she promised me all sorts of things if I would give it to her, and then I saw the chance to take things easy for the rest of my life and I did it. I did it, that's all, and blackened my own soul, and now I see the wickedness of it.'

'Even now, the fact that there is a will, will not help matters unless you can recollect its hiding-place,' said Dr. Burton.

'I'm hoping and praying that after I am reconciled to God, He will bring back my memory,' said the old man fervently.

'Then you shall see the priest at once,' said Dr. Burtoo. 'I will go for him this moment.'

He had forgotten his fatigue, as he put on hat and coat again and left the room. Some instinct made him tread softly. As he passed the door of the half-opened sitting-room, he glanced in. The housekeeper, in bonnet and cloak, sat nodding over the fire. Dr. Burton paused irresolutely. Either she was waiting for his departure to go to Miss Wing, or had just returned. The former conjecture was probably the correct one. He stole out very softly, pulling the door-mat over so that the door would not creak behind him, and lost no time in finding the nearest Catholic church, where one of the Fathers responded at once to the call. As they went along, Dr. Furton told the priest of the possibility of not being able to gain entrance, and that they might have to force one. Fortunately, however, this contingency did not present himself. The door was as Dr. Burton had left it, and the woman still sat cloaked and bonneted and fast asleep. In a few seconds, the priest was at the bedside, and Dr. Burton remained in the hall while the penitent made his confession and received the last rites of his Church—all without interruption.

'You have certainly been accessory to a great crime,' said the priest, 'only prevented from being a greater one by God's divine providence. Ask him now, with all the fervor of your soul, to forgive you and enable you to right this wrong before you die.'

They left a comforted heart behind them this time, Dr. Burton closing the door very softly, for the housekeeper still slept in blissful ignorance of all that had transpired under her roof.

'A marvellous working of the ways of God,' said Father Reade, quietly. 'He told me the story he says he told you, before beginning his confession at all, and you will be astonished, no doubt, to hear that both mother and daughter are members of my parish.'

'Good heavens!' ejaculated Dr. Burton.

'They are poor—very poor. The mother is weak and ailing, the daughter a heroine, with the firmest faith I ever saw in a woman. I cannot tell you how I rejoice at this prospect of a turn in their fortunes.'

And that was the story on which Dr. Burton sat pondering, when he reached his comfortable study—the story of John Hempstead, and the events which had followed. He could not see the outcome, but before he retired that night he offered up a fervent prayer that God would enable the old man to remember.

When he called the following day Elizabeth Wing met him. Her handsome face was quite forbidding in its coldness.

'My woman informs me that you were here last evening,' she said.

'Yes,' said Dr. Burton, with a genial smile; 'in the interests of science. This man's illness is due to a rare combination of diseases, and it is a chance to be able to watch them work out. That woman downstairs nearly took my head off,' he continued in an off-hand manner, 'but I knew you would understand.'

Disarmed by his unaffected demeanor, Miss Wing relaxed.

'I would not want him annoyed unnecessarily,' she said. 'He was a faithful servant to my father, and I feel it my duty to make his last few hours as comfortable as possible.'

Again she stood at Dr. Burton's elbow as he asked questions and ascertained his patient's condition. It was the same during the weeks that followed. Every day saw John Hempstead weaker, Miss Wing more worried, the doctor more anxious.

(To be concluded next week.)

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## Current Topics

### The Maori

Races may vanish by physical extinction or by assimilation. According to Dr. Pomare (Native Health Officer) our splendid aboriginal people are treading the latter path to racial extinction. 'It is only a question of time', said he in Wellington last week, 'when the whole Maori race will disappear, as it becomes assimilated with the pakeha. Take the South Island, nearly all the Maoris there now are half-castes. Fully 75 per cent. of the Maoris in the South Island have European blood in them, if not more. There is the same tale to tell in the North Island. The old stock is gradually dying off, and even now the majority of the young representatives of the race have European blood in them. Within 30 years there will not be a pure-blooded Maori in the whole of New Zealand. In the King Country 40 per cent. of the Natives are half-castes. In the Urewera Country you find less half-castes than elsewhere, but there you also see the poorest class of Natives, many of the old stock still preferring to live in their primitive state.'

### A 'Bluggy' Tale

We are accustomed to associate mentally pork and beans, beer and skittles, chops and tomato sauce. In like manner, long experience has led the public to associate Orange leaflets with the hysterical, the preposterous, and the 'bluggy'. No one out of Bedlam would dream of going to such a source for sanity of statement, honesty of quotation, or normal reasoning. To suit the crude mental condition of the lodges, the leaflet must, above all, be 'bluggy'. This sort of mentality finds an apt illustration in 'Helen's Babies'. 'Tell us about Bliaff (Goliath)', said the story-loving Toddy. 'No', said Budge, 'tell us about Joseph'. 'No', urged Toddy, 'I want Bliaff. Bliaff's head was all bluggy (bloody)—bluggy as everyfing'. 'Well, Tod', replied the brother, 'Joseph's coat was just as bluggy as Bliaff's head was!' It was the 'blugginess' of the stories, and not their spiritual significance, that appealed to the undeveloped minds and animal instincts of Helen's Babies. And it is precisely the same crude and uncultivated instincts that demand the 'bluggy' leaflets and other 'literature' that is from time to time circulated among the simple-minded gobemouches who constitute the bulk of the rank and file of the Orange lodges.

In the Auckland district the P.D.A. (one of the 'aliases' of the Orange fraternity) have recently been circulating a fuddlecap anti-Home Rule story (copied from an Irish Orange paper) to the following effect: (1) That 'the Ancient Order of Hibernians of to-day makes it its proudest boast that it is the same organisation and identical in every respect—except in name—with the Rapparees, Irish Tories, Whiteboys, Defenders, Whitefeet, Blackfeet, Molly Maguires, and Ribbonmen, whose iniquities still cry to heaven for vengeance'; (2) that it is a secret society 'bound by terrible oaths'; (3) that it is the revolutionary 'great unknown power' at the back of the Home Rule movement; (4) that it is 'steeped in disloyalty, rebellion, murder, and other (sic) agrarian crimes of the deepest dye'; (5) that 'in Australia Cardinal Moran is its Grand Chaplain'; and (6) that it is actively preparing to levy war upon Great Britain! 'Mutato nomine, de te fabula narratur'. Omit the name of Cardinal Moran, and for the Whitefeet, etc., substitute the Oak Boys and the Steel Boys, the Wreckers and the Peep-o'-day Boys, and in the story given above you have the substance of the history of the Orange organisation. The 'bluggy' and preposterous story about the A.O.H. was spun ostensibly to keep the moon (the British Empire) from the wolves (the 'rebelly Papisches'). People of normal information

and sanity do not need to be told that the story is a fabrication. No proof is, of course, offered in support of this glowing fairy-tale. Instead, the public are offered—for a small part of the story—some 'extracts'—two or three of them, of the customary scrappy character, and with the usual bogus air about them that one expects as a matter of course in such a quarter. By themselves, the alleged 'extracts' tell no particular tale. But when treated by an entirely new process of 'reasoning' (patent applied for) they yield results that must satisfy to some extent the rather exacting demands of the Helen's Babies that are 'yellow'. The 'blugginess' of this flimflam story could, however, have been so easily enhanced, that we rather think the narrators must (as another great character in history did) have stood aghast at their own moderation. Why, for instance, did they not warn their brethren in New Zealand that the Ancient Order of Hibernians carry matches in their pockets, ostensibly to light their pipes, but in reality to set fire to Protestants on Pentecost Sunday; that they secretly bake Protestant babes and serve them hot on toast at twenty minutes past six on Friday mornings; that they 'fill the butchers' shops with large blue flies', cause droughts in the South and floods in the North; that they are making preparations to 'illivate' Auckland by an earthquake on April Fools' Day, and to bombard the roofs of Nelson on the ninth of May with stars raked out of the constellation of Orion? If this story is not 'bluggy' enough for the taste of the P.D.A., we can (for a modest consideration) add enough gore to it to slake the thirst of even a Blunderbore.

### Zola and Company

'Zola', says the Boston 'Pilot', 'was a sincere preacher of iniquity: he practised what he preached. He resembled Victor Hugo in this matter. Respect for their own wives and the domestic hearth was no article of these French "inimicals." Madame Zola is as tolerant as Madame Hugo. She has just applied to the French Court of Appeal for leave to confer her dead husband's name on two children born of his intrigue with another woman, a Madame Rozerau. Here is forgiveness indeed, but pathos, too. It is overdone. It is the rotten sentiment of Ibsen and Zola—the confusion of right and wrong, begotten of baneful ideas and the rejection of God and His moral law.'

This is a case in which history has repeated itself. Voltaire and Rousseau were the literary forbears of Hugo and Zola; they were the twin prophets and high priests of the eighteenth century infidelity that added such a weight of horror to the French Revolution. And, like the anti-Christian Hugo and Zola, Voltaire and Rousseau were 'sincere preachers of iniquity: they practised what they preached'. Rousseau tells in his 'Confessions' how he was a cheat, liar, thief, rouse, and hypocrite. His political creed was that of Russell Lowell's 'pious editor':—

'In short, I firmly du believe  
In Humbug generally,  
Fer it's a thing-thet I perceive  
To hev a solid vally'.

A political Pumblechook, he exhorted the mothers of France, in melting words, to nurse their own infants—while he sent his own five illegitimate children to the Foundling Hospital. The more virile but more malignant Voltaire was imprisoned for gross crimes against morality. He betrayed his country, wrote to his friends Diderot and Thriot panegyrics on lying, openly advocated it as a method of propaganda of infidelity, trauced the sainted Maid of Orleans, and for half a century—till death stilled his tongue and pen—waged against the Church a bitter war, which assumed at last the proportions of an overpowering mania. 'You must lie like a devil,' said he to Thriot (vol. xviii. of his 'Oeuvres Completes')—'not timidly and for a

time only, but boldly and always. . . Lie, my friends, lie. I will do a similar good turn when occasion offers.' Voltaire, Rousseau, Hugo, and Zola lie side by side under Tissot's great dome in the desecrated church of St. Genevieve (Paris)—now called the Pantheon. In divers ways they filled the same role, wrought for the same end, and set the same evil example. The Voltairean motto—unmitigated falsehood—is the summa summae of the ethical code of his political lineal descendants who are to-day striving to destroy Christianity in France. Well, time is a great friend of truth. 'The eternal years of God are hers.' And the Faith—strengthened, we hope, by the pruning blade of persecution—will flourish again in France when the little Voltaires of the present hour are, like the greater ones of a past day, merely bone dust.

### A. Collapsing 'Reform'

The schism in the Philippines has been pole-axed by a recent unanimous decision of the Supreme Court in the islands. It began during the troubled times—the 'Sturm and the Drang'—of the Spanish-American war. Its author and prime mover was Aglipay, who was an unfrocked native Filipino priest and an officer in Aguinaldo's island army. He was an adventurous spirit, and—like many 'reformers' of greater note—began his new career by seizing property that was dedicated to Catholic worship, and of which the Church had held undisputed and peaceful possession for centuries. The 'new Filipino Luther' (as many admiring Protestants styled him), having got control of a good deal of church property, styled himself archbishop, drove out the Catholic clergy, appointed his creatures in their places, and proceeded, in the customary way, to inaugurate the so-called 'National Catholic Church of the Philippines,' of which he appointed himself on earth the Supreme Head. Suits were brought against him for the recovery of the church property which he had seized and devoted to non-Catholic or anti-Catholic purposes. Some weeks ago the first decision—an unanimous one—was given by the Supreme Court in Manila in a typical case, that of Bishop Barlin (a native Filipino prelate) against one of Aglipay's priests who had taken possession of the parish church and presbytery at Lagonoy. 'The decision,' says the New York 'Freeman,' 'decrees that the possession of all the churches in the Philippines erected and dedicated by the Spanish Government is legally in the Catholic Church. A cable dispatch from Manila referring to this important decision says: "Apparently the case is ideal from a legal standpoint, as it embraced the majority of the issues that were in contention and creates the strongest kind of precedent, as affecting the cases pending, which involve the title to fifty churches and convents seized by Aglipay and his followers."'

The Aglipayan movement was (says the Milwaukee 'Catholic Citizen') 'a crowd of looters banded together under the cloak of religion.' Their zeal for plunder, at any rate, seems to have been much keener than their zeal for exemplary living. In poetic as well as in Scriptural justice men are often punished in the things in which they have sinned. The violated church property which the Filipino adventurers long held in their grip, in order to wound and rend the Catholic Church in the islands, has (so to speak) kicked and wounded them full sore. It has acted like the muskets in Trumbull's 'McFingall':—

'Some muskets so contrive it,  
As oft to miss the mark they drive at,  
And, though well aimed at duck or plover,  
Bear wide, and kick their owners over.'

The Supreme Court decision on church property in the Philippines may be deemed to spell the approaching end of the Aglipayan schism.

### Another Failure

'Old Catholicism' is, like the new Aglipayism, another failure in creed-making. It was doomed from its rise in 1870. It began with Dr. Doellinger's protest against the dogma of the infallibility of the Pope when speaking 'ex-cathedra.' The poor, proud, prayerless old man was placed between the alternatives of choosing between papal infallibility and his own. He had not the humility to bow to the former. So he went out into schism. The 'Old Catholic' movement (so called) had the cordial support of Prince Bismarck, who was then engaged in a bitter warfare against the Church. Some university professors joined in the hue and cry raised by Dr. Doellinger against the Church of the Ages. But not one bishop gave countenance to the schism. And it never got a hold upon the ear or soul of the people. For political reasons, Bismarck gave State aid to the new creed. But it was no use. Somebody once told the crusty old Chancellor that 'another professor' had 'gone over' to Dr. Doellinger's side. 'I would rather,' he exclaimed, 'have had a single peasant!' But the peasantry came not. In Switzerland only a few priests joined in the movement. It is already almost dead in the little mid-European republic. Here is a recent paragraph in point from the Liverpool 'Catholic Times':—

'Such is the progress of Catholicism in Switzerland, that in the city of Zurich no less than five fine churches are in course of erection, and the foundation stones of a sixth, dedicated to St. Michael, were laid recently. It will be remembered that in 1870 Zurich was, after Geneva, the chief stronghold of the schismatic "Old Catholic" movement. The "Old Catholics" still retain two churches, one of which dates from pre-Reformation times, but the congregation has dwindled down to only twelve persons, whereas the huge Catholic basilica of SS. Peter and Paul is crowded every morning by immense congregations. Two-thirds of the population of Zurich is now Catholic. They number 45,000, and are increasing yearly, not only by the influx of immigrants and visitors from other parts of Switzerland and Europe, but through the return of many of the "Old Catholics" to the original fold.'

The 'Old Catholics' reached their greatest numerical strength in 1878. Yet even then they and the Jansenists of Holland and Switzerland numbered together only 50,002 souls. In 1895, at their silver jubilee, their former array of university professors was reduced to three, and their ecclesiastical students to two. The Rev. Dr. Williams, an American Protestant clergyman, says in his 'Christian Life in Germany' (published at the close of 1897) that the 'Old Catholics' in the whole German Empire numbered only 'a few thousand'. In Bohemia and in Austria proper they have dwindled beyond all hopes of being galvanised even into temporary life. Dr. Doellinger died in 1890; Dr. Reinkens, the 'Old Catholic' bishop at Bonn, in 1895—he was found dead in his chair. And now, after thirty-six years, the 'Old Catholic' schism is fast dying of marasmus in its merest infancy.

The Right Rev. Bishop Olier, of Tonga, after his 15 months' sojourn in France, will probably arrive in Sydney on the 17th inst. He is returning with a number of missionaries for mission work in the Islands.

Mother Mary Francis McGuigan has been again re-elected Mother-General of the Sisters of Charity in Australia. Thus she enters on her fifth term of office in that position, and as each term covers a period of six years, nothing more eloquent could be said of her administration and the place she holds in the hearts of her conferees in religion.

Sir Percy Fitzpatrick, the President of the Chamber of Unions at Johannesburg, and the leader of the Progressive Party in the Transvaal, comes of an Irish stock. His father, the late Hon. James C. Fitzpatrick, was one of O'Connell's lieutenants. He was appointed to a West African Judgeship, and eventually promoted to a puisne Judgeship in the Supreme Court of Cape Colony in the sixties of the last century.

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# CHURCH AND STATE IN FRANCE

## VITAL POINTS IN LATER HISTORY

(Continued from last week.)

The next difficulty between the Vatican and France was in connection with the visit of the President of the French Republic to Victor Emmanuel III. at Rome. The Popes have always and energetically protested against the spoliation of the Papal States and the occupation of Rome, finally effected by Victor Emmanuel in 1870. They contend that the Supreme Head of a society like the Catholic Church, the members of which belong to all nationalities, and are scattered throughout the world, should not be himself the subject or dependent of any particular nation, but should be free from the interference, or even suspicion of interference, of any individual power in his communications with his people; that for the present, at any rate, no other means has been suggested of securing such freedom, except the possession of an independent territory; and that, until a suitable agreement has been arrived at, they cannot accept the present regime in Rome. Accordingly, the Holy See has forbidden all Catholic Rulers to visit the King of Italy at Rome; and despite many temptations and difficulties, the Catholic Rulers have loyally observed the Papal prohibition. No wonder, then, that Leo XIII. expressed his sorrow, when he learned that the Catholic President of the nation which had so long and so generously defended the territories of the Pope, had made up his mind to come to Rome as the guest of Victor Emmanuel III. It was in July, 1902, that the reports of the interchange of visits between the President of France and the King of Italy first began to circulate. The Nuncio immediately called the attention of M. Delcasse to the seriousness of these rumors, but was assured by the Minister for Foreign Affairs that they had no foundation. Still, the official journals of both kingdoms continued to give publicity to these statements, and even the dates on which the visits should take place were published: Hence the Secretary of State felt bound (June, 1903) (1) to address a note to the Ambassador of France setting forth that the Holy Father would consider the visit of the President to Rome as an offence to the Holy See as well as a personal insult to himself; while at the same time he sent a despatch to the Nuncio at Rome to be read to M. Delcasse, declaring the reasons why the visit of a head of a Catholic State to Rome, during the present lamentable situation, could not be otherwise than a grave offence to the Holy See, whatever might be the personal intentions of the visitor.

In spite of the warnings of the Holy Father, in spite of the examples of the aged Emperor of Austria (2) and of the King of Portugal, (3) both bound by close relations to the King of Italy, in spite of the special affection shown by Leo XIII. for France and the traditional position of France as the protector of the Holy See, the President arrived in Rome as the guest of Victor Emmanuel, in April, 1904. Nothing remained for the Pope but to issue a formal protest, which was presented to the French Ambassador four days after M. Loubet's entrance into Rome; (4) and to secure that the attitude of the Vatican might not be misinterpreted by the world, an official communication announcing the despatch of the protest was inserted in 'L'Osservatore Romano.' (5) The Council of Ministers met in Paris to discuss the Papal protest, and a note was sent to the Secretary of State (6) in which it was declared that the Secretary for Foreign Affairs, having already explained before Parliament the character and the object of the Presidential visit, the Government must reject the considerations set forth in the Papal protest as well as the form in which they were presented. With this answer the whole incident seemed closed.

But, in a few days, a copy of the protest in the form in which it had been sent at the same time to all the Catholic powers, was published in a Paris journal. In this form of the protest a sentence was inserted which had not been inserted in the protest sent to France. The passage so inserted was to the effect that 'if in spite of that (the Presidential visit) the Nuncio had not been recalled from Paris, it was only on account of very serious motives which were entirely special.' (7) In other words, it was intimated to the

powers, that in case M. Loubet's example were followed, the Holy See might and itself obliged to recall its Nuncio; and although this had not been done in the case of France, it was not because the offence did not justify such action, but only because his presence was required by delicate relations existing between Paris and the Vatican. No insult to the Republic could have been intended by such a phrase; on the contrary, it clearly implied the Pope's special interest in the settlement of its politico-religious disputes.

The Council of Ministers met immediately, and M. Nisard was instructed to demand from the Secretary of State, (8) if the note published in the Paris journal was authentic, if the same note had been sent to the other Powers, and if the phrase regarding the Nuncio at Paris was embodied in all the other communications. The Cardinal Secretary requested M. Nisard to furnish his demands in writing, and promised to give him a written reply in an hour, or even a half-hour, if necessary. This request was quite natural in the circumstances. It prevented the possibility of misunderstanding which might easily have arisen, especially as M. Nisard, the French Ambassador, was, unfortunately, partially deaf. The Ambassador expressed himself satisfied, and retired to prepare his written questions, but hours passed and he did not return. The Cardinal Secretary sent a messenger to inform M. Nisard that he was ready to receive him, but it was the next day before the Ambassador presented himself, and this time with the information that he had been recalled on leave, and that a Charge d'Affaires would arrive the next day to take his place. He added, that his recall did not mean a rupture, or interruption, or suspension of diplomatic relations between France and the Vatican, though that seems to have been the interpretation put upon it seven days later in a debate in the French Chamber.

After the recall of the French Ambassador, the Government soon took occasion to break completely with the Holy See. The cause of the final rupture, to their disgrace be it said, was the conduct of the two Bishops, Mgr. Geay, Bishop of Laval, and Mgr. Nordez, Bishop of Dijon. Almost from the very beginning of his episcopate, very serious charges were laid before the Holy See against Mgr. Geay. They were entirely of an ecclesiastical character, and had nothing whatever to do with the political or religious questions, then so warmly discussed in France. An inquiry was deemed necessary, and the result was that in January, 1900 (9) Mgr. Geay was advised to resign his episcopal charge. Had he done so, he could easily have saved the Holy See from the disagreeable necessity of instituting a formal Canonical trial, which was sure to lead to his deposition; while, on the other hand, he could safeguard his own good name, as few, if any, would have been aware of his forced retirement. Unfortunately, after having at first accepted the decision of the Holy Office he changed his mind, and made it a condition of his resignation that he should be provided with some other diocese in France, were it only the most unimportant. In view of the serious charges made against him, this condition could not be accepted, and for full four years the Holy See allowed the matter to rest, hoping that things might improve in Laval, or that in the end the Bishop might see his way to resign. But these hopes were doomed to disappointment. The charges multiplied, and in the Spring of 1904, they were of such a serious character that further delay was impossible, and in May (1904) (10) the Holy Office once more requested the Bishop to resign, adding, that if he did not do so within one month it would become necessary to proceed further. (11)

The Bishop communicated this letter to the French Government, which immediately demanded (12) that the Holy See should recall it, believing apparently that the Pope meant to depose the Bishop in case he should not voluntarily resign; and, of course, for the deposition of a Bishop, just as for his consecration, the agreement of both Pope and President was required. The Secretary of State replied (13) that the expression *progradi ulteriora* did not mean immediate deposition, but signified rather that in case he still clung to office, he should be summoned to Rome for a regular canonical trial. If he succeeded in establishing his innocence, then all would be well; if, unfortunately, his guilt was apparent, then the case would be more serious, but still care would be taken that the Concordat

(1) Document, XXIV.

(2) The Emperor of Austria is bound to Italy by alliance, and besides was visited in Vienna by the King of Italy. (3) His wife is a Princess of the House of Savoy. (4) Doc. XXVI. (5) 4th May, 1904. (6) 6th May: Doc. XXVII.

(7) Si malgré cela, le Nonce n'a pas quitté Paris, c'est uniquement à cause de motifs très graves d'ordre et de nature tout à fait spéciaux.

(8) 20th May, 1904.

(9) 21st January, 1900.

(10) Despatch of Card. Secretary, 17th May, 1904.

(11) "Ne omnia facias ut S. Congregatio ad progreendum ad ulteriora compellatur.

(12) 3rd June, 1904.

(13) 10th June, 1904.

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should be fully observed. He added, that unless the French Government wished to contend that the French Bishops were mere State officials, entirely withdrawn from the jurisdiction of the Pope—a contention that could never be admitted—he did not understand how any offence could be taken at the Pope's advising resignation or calling Bishops to Rome to answer for serious ecclesiastical crimes. This explanation appeared to satisfy M. Delcasse, the Minister for Foreign Affairs.

(To be concluded next week.)

## The Irish Delegates

### NELSON.

Mr. Donovan delivered an address in the Theatre Royal, Nelson, on Saturday evening, January 26. The Mayor (Mr. Piper) presided. Before the proceedings began the Citizen's Band played selections outside the theatre. On the platform were Mr. R. Reeves, M.L.C., Rev. Father Clancy, Councillors; Atmore, Grace, Hounsell, Turner, Messrs. Hayes (hon. secretary), F. Hamilton, Lock, and Seymour.

The Chairman having introduced Mr. Donovan to the audience, said that at this distance the people were not very familiar with British politics, and doubtless their visitor would enlighten them greatly. He bespoke for the visitor a hearty welcome and an attentive hearing, and referred to Professor Newman's work on the division of the United Kingdom into seven parts, with local government and Imperial Control.

At the conclusion of Mr. Donovan's address, which was similar to that delivered in other centres the hon. R. H. J. Reeves, M.L.C., moved a vote of thanks to Mr. Donovan, with eulogistic comments on the excellence of the address, trusting that the time was not far off when Orange and Green would blend together, and Ireland would have Home Rule.

Mr. John Graham, M.H.R., seconded the motion, and described the address as an intellectual treat. Saturday night was not a good night in Nelson for a large meeting, but if the people had only known the treat in store for them they would have filled the hall. Mr. Graham declared that Ireland should have self-government like other parts of the British Empire, and said the resolution should go further and express sympathy with Mr. Donovan's cause. The loyalty of Ireland could not be doubted, and she should be given an equal right with other British provinces to govern herself. He hoped the Irish cause would prosper, and that soon Ireland would have Home Rule.

The motion was carried unanimously.

The proceedings terminated with a vote of thanks to the Chairman, moved by Mr. Donovan, and carried with acclamation.

A sum of over £51 was Nelson's contribution to the Home Rule fund.

### BLenheim.

St. Patrick's Hall (says the 'Marlborough Herald' of January 29) was well filled with an eager, enthusiastic audience last night, who had assembled to hear an address on Home Rule for Ireland by Mr. J. T. Donovan, one of the Irish National delegates now visiting the colonies.

The Mayor (Mr. E. H. Penny), who was accompanied on the platform by Fathers Fay and O'Reilly, Messrs. R. McCallum, A. Wiffen, H. V. Browne, F. Shaw, J. Barry, and C. O'Sullivan, said he had great pleasure in welcoming a distinguished visitor from Ireland. Before calling on Mr. Donovan to place before them the facts concerning Home Rule, they had a little pleasing duty to perform in the way of presenting two addresses to the speaker, one from the citizens of the town and another from the Hibernian Society.

The addresses were read out by the Town Clerk and Mr. Curry respectively, and presented to Mr. Donovan. That from the citizens of Blenheim was signed by the Mayor and about forty other prominent residents of the town and district. The address from the Hibernian Society was signed on behalf of the members by Bros. A. Curry (president), G. W. O'Sullivan (secretary), W. Morrison (treasurer).

Mr. Donovan said that he was profoundly grateful and deeply touched by the presentation of two beautiful addresses. He expressed his warm thanks to the Mayor and Town Clerk and the leading citizens for their interest and presenting him with an address on behalf of the burgesses. He likewise thanked Mr. Curry and the Hibernian Society for their generosity

and the kindness which prompted them to tender him an address. He thanked one and all, from the Mayor downwards, for the flattering welcome accorded him. The present would be the last address given by him in Australasia.

After some musical selections by the Hibernian Band, the Mayor called on the envoy to address the audience. From the few words they had heard, they could realise he was an orator. His country was almost a guarantee of that. He felt quite sure Mr. Donovan would be able to touch their heartstrings.

Mr. Donovan then delivered an eloquent address similar to that given in the South after his arrival, and fully reported in our columns.

At its conclusion the Mayor said he was confident of the justice of Ireland's demands, and that the National Party's efforts would be crowned with success.

After a selection of Irish melodies by the band, Councillor Wiffen, in a sympathetic speech, referred to the unavoidable absence of Father Holley through a sad bereavement, and moved: 'That this meeting begs to tender a very hearty vote of thanks to Mr. Donovan for his very able, eloquent, and scholarly address, and assures him of its deep sympathy with the cause of Home Rule for Ireland, of which he is so able an advocate.'

Mr. R. McCallum seconded the motion, and referred to Scotland's claim for self-government. The motion was carried by acclamation.

Mr. Donovan returned thanks in a brief speech.

A vote of thanks to the Mayor and 'God Save the King' closed a most interesting and instructive evening, which passed off smoothly and harmoniously, and on the success of which all concerned are to be heartily congratulated.

To say that the address delivered by Mr. Donovan was a liberal education on matters pertaining to the good or rather bad, or no government, of Ireland would be to put the matter in the baldest fashion (says the local 'Herald'). Mr. Donovan, as a speaker truly said, inspires his hearers as he goes along. We can truly say that no audience in Blenheim was ever so thoroughly carried away by a lecturer before, and no hearer came away who not only was not fully convinced but felt enkindled in his breast a just indignation and resentment at the treatment meted out to the Irish people. Mr. Donovan made of his subject all that a great artist makes of his canvas when he sets about reproducing there some great and worthy subject. Some of his periods were those of a rhetorician and logician of the highest standing. His earnestness and eloquence are beyond all question, and the audience that for nearly two hours were carried away by both will never forget the intellectual treat that was afforded.

### WAIHI.

(From our own correspondent.)

January 29.

Mr. J. Devlin, M.P. for West Belfast, arrived in Waihi from Te Aroha (where he had been enjoying a few days' holiday) shortly after five o'clock on Monday evening. He was met at the station by members of the committee, and driven to Mr. Kelly's hotel, which was decorated with evergreens and flags. At the hotel he was met by his Worship the Mayor and Town Clerk, and dined with a number of guests who had been invited to meet him.

There was a very large attendance at the Academy of Music, and the Irish envoy was accorded an enthusiastic reception. His Worship the Mayor presided, and on the platform were Monsignor O'Reilly (Thames), Dean Hackett (Paeroa), Father McGuinness (Te Aroha), Father Brodie (Waihi), Messrs. H. Poland, M.H.R., G. Crosby, R. J. Cotter, M. D. O'Regan, J. Barrett, J. Quinn, A. Connolly, and Max D. King. Visitors came by special train from Paeroa, Kerangahake, and Waihino. Prior to the address the Waihi Federal Band played selections outside the hall.

His Worship the Mayor, in a short speech, introduced Mr. Devlin. He said that many knew not the condition of Ireland, and the lecturer would now make it clear to them.

Mr. Devlin, whose address was on the lines of those delivered elsewhere, carried the large meeting with him from the start, and the applause was frequent and prolonged.

It was a somewhat rather unusual occurrence that after an address by a speaker of Mr. Devlin's ability all the other speakers got a most patient hearing, and their remarks were received with great applause. Mr. Max D. King, in a neat speech, moved 'That this meeting of Waihi citizens, having heard Mr. Devlin's address on Home Rule for Ireland, expresses its entire sympathy and hopes that the Home Government will

carry out legislation to that effect.' He told of Dr. O'Doherty being transported to Australia for writing an article in the 'Nation,' which article was considered to be disloyal, and said that if they could be called disloyal, far more disloyal articles were written in our day, and no transportations took place. Sympathisers present could now show their sympathy in a particular manner, and he announced a collection.

In seconding the resolution the Very Rev. Dean Hackett said that the address was a masterpiece of oratory, worthy of an orator of Ireland in the days of Irish history. Mr. Devlin could also convey Home the expressions of loyalty to King Edward, who was always Ireland's friend.

The resolution was carried by acclamation.

A vote of thanks to the lecturer was proposed by Mr. H. Poland, M.H.R., seconded by Mr. Collins, and carried with acclamation.

In acknowledging the resolution Mr. Devlin said it was fortunate for his speech, if not for his cause, that he had spoken before his countryman, Dean Hackett, or he was afraid that as an orator the Dean would put him in the shade. On his motion a vote of thanks was passed to the Mayor, for presiding.

Throughout the meeting great enthusiasm was shown, and the meeting terminated with three ringing cheers for old Ireland. A sum of £110 has been taken so far, but it is expected to reach much more when the moneys are in.

#### WELLINGTON.

(From our own correspondent.)

February 2.

During the week Mr. Donovan, one of the Irish delegates, returned from a very successful mission on the West Coast and in the Nelson and Marlborough districts, and was the guest of Mr. Martin Kennedy. He was to have left Auckland with Mr. Devlin to-day, but the delay of the 'Sonoma' will prolong the stay of the delegates in Auckland. Mr. Donovan left here on Friday morning. On Thursday evening a large number of friends and members of the United Irish League gathered in Freeman's Rooms to honor our distinguished visitor. Mr. Martin Kennedy (president of the League) occupied the chair. Mr. Kennedy, in his opening remarks, referred to the splendid work done by the delegates in making known to the people of New Zealand the cause of Home Rule for Ireland. The work they had done was not to be measured merely by the amount of contributions received. The great moral support that the conciliatory and able speeches of the delegates had raised was not to be overlooked. Mr. Donovan had done some very hard work on the West Coast, and although the notice was very short the supporters of the Home Rule movement desired to pay him their respects. That was why they mustered so largely at this gathering. He wished Mr. Donovan and his colleague Mr. Devlin further success and bon voyage.

Mr. E. J. Fitzgibbon, in proposing the toast of the guest of the evening, expressed the great pride he felt in having such a pleasing duty to perform. Not only as the son of Irish parents but as a young New Zealander, conscious of the glories of a free constitution, he could speak to such a toast with enthusiasm. New Zealanders did not forget what they owed to the pioneers of the Colony, and many of the best and bravest of the first settlers were men and women that were driven from Ireland. The delegates had done a great work. They had explained the cause for which they were striving, and their speeches had won the sympathy of all creeds and classes. The idea of an Imperial council was bound to be realised in the near future, and then might he express the hope than an envoy from these shores would find himself seated side by side with an envoy from Ireland, but from an Ireland glorious and free.

Mr. O'Regan, in speaking to the toast, eulogised the efforts of the delegates, and referred to the broad sympathy that their visit had aroused. Mr. Donovan had acquitted himself splendidly on the West Coast. The old objections to Home Rule had been shattered. He might say that with regard to the cry that the Irish were an inferior race, they need only look at the recent successes in the examination for the degree of Bachelor of Laws, and they would find that the first three names were those of Irishmen. Nowhere outside of Ireland was the people so much in favor of the Irish cause as in New Zealand.

Mr. Donovan, who is a most vigorous speaker, was received with applause. He thanked the gathering for their great kindness—a kindness which had characterized their visits everywhere in Australia and New Zealand. He felt that night as though he were a sentinel on the outposts of civilisation, and if they asked

him, 'How goes the cause in Ireland?' he could answer back: 'The cause goes well; we are on the brink of victory.' Prominent men all over the Empire were in favor of Home Rule, and the late Mr. Seddon, after his last public speech in Australia, said he would be pleased to preside at the main meeting in New Zealand. He had just concluded a visit to the West Coast, and he could say that nowhere outside of Ireland did he meet such kindly, hospitable people. The Coast was indeed a part of Ireland. In conclusion he said that he would carry home fond memories of this beautiful country, where there were so many warm advocates of the Irish cause.

Mr. Donovan in a felicitous speech proposed the toast of the Chairman, whom he described as a great friend and valued supporter of the Irish cause. It was to Mr. Kennedy's great zeal and ability as an organiser that the success of the delegates' mission was largely due. The toast was enthusiastically received, and after Mr. Kennedy's reply, the proceedings concluded with the singing of 'God Save Ireland.'

During the evening musical items were given by Messrs. Clarkson, Finlay, Foote, Carr, and Master Foote. Mr. McLaughlin presided at the piano.

#### A Message.

On Thursday evening I asked Mr. Donovan for a message to the young New Zealanders, and he graciously wrote me in the following terms:—'What has struck me particularly in connection with the young New Zealander—especially the young New Zealander of Irish extraction—is his bright, frank, and manly disposition. He lives in an atmosphere of freedom, in a land strikingly beautiful in its varied colorings and its sharp contrasts. Realising the advantages derived from the blessings of liberty enjoyed by him almost in the apotheosis, the young New Zealander has extended the hand of friendship, comradeship, sympathy, and support to the Irish delegates representing a people struggling towards the light of freedom. Let the young New Zealander rejoice indeed that he shares the glories of liberty. Let him ever guard, in a spirit of jealousy and extreme vigilance if you will, the inestimable advantages which free constitutions bestow. His land is rich in natural wealth and beauty; its potentialities are immeasurable. Its future rests in the hands of the young men. The heritage of a free New Zealand in the opening of the twentieth century is theirs to cherish and preserve. If I read aright the character of the young New Zealander, the trust so descending will be preserved in all its integrity. Let me only hope that the future holds for the young men of New Zealand, who in sympathy and support are as one man at the back of Nationalist Ireland, the choicest of blessings. That prosperity be theirs is the sincerest wish of

JOHN T. DONOVAN (Irish delegate).

#### AUCKLAND.

(By telegraph from our own correspondent.)

Auckland maintained its reputation last Wednesday evening, when the Royal Albert Hall was crowded to greet Mr. Joseph Devlin. As the envoy, preceded by his Worship the Mayor and his Lordship Bishop Lenihan, entered the hall, the greatest enthusiasm was displayed, the people rose and cheered enthusiastically. On the platform with Mr. Devlin were the Mayor of Auckland, Bishop Lenihan, Messrs. Alfred Kidd, M.H.R., T. Thompson, M.L.C., Leys (editor of 'Star'), Mackay, W. J. Napier, Dr. Stopford (chairman of the committee), and P. J. Nerheny. In the body of the hall were the Right Rev. Dr. O'Connor, Bishop of Armidale, and the Right Rev. Dr. Dunne, Bishop of Bathurst. The hall was beautifully decorated, a picture of Mr. Gladstone occupying a place in the front of the platform.

The Mayor briefly introduced Mr. Devlin, who, on rising, received a great ovation, it being several minutes before he could speak. He dealt with the criticisms of the Auckland 'Herald,' which called him a 'peregrinating mendicant.' His fault, in the writer's eyes, was that he was a successful mendicant, returning with over £22,000. The same journal argued that Irish affairs were of no interest to colonials, yet every day it afforded two columns of its space to anonymous writers to slander the people of Ireland. The anti-Home Rule meeting, about to be held, would afterwards be compared with this magnificent gathering where people paid for admission, and showed they backed their convictions in the best possible manner. Would the so-called loyalists do this? The remainder of his speech was on the lines of those delivered in the south. At its conclusion the large audience rose and cheered enthusiastically.

Dr. Stopford moved and Mr. Nerheny seconded a motion affirming the principle of Home Rule for Ireland,

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and thanking Mr. Devlin for his eloquent address, which was carried unanimously. While a collection was being taken up, Mr. Lonergan contributed a vocal item.

Mr. Devlin moved a vote of thanks to the Mayor for presiding.

The financial result of the meeting at present is £550.

On leaving the hall and outside men and women crowded around Mr. Devlin to shake hands with him. Cheer after cheer went up as he entered the carriage with Bishop Lenihan. Mr. Devlin declared that the Auckland meeting in enthusiasm was second only to Sydney and Melbourne.

On Thursday the envoy journeyed to Hamilton, and addressed a large meeting there. Rev. Father Darby and the local committee worked hard to ensure success. People came forty miles to attend the meeting. The deputy-Mayor occupied the chair. Mr. Devlin delivered a vigorous speech, which, after the great meeting of the night before, must have been a great strain. The financial result was over £70. He returned to Auckland on Friday, and in the evening attended a dinner, given in his honor by Dr. Stopford and the committee in the Waverley Hotel. In his speech he bade farewell to the Australasian colonies, and said his mission had exceeded all expectations. He attributed its success to Cardinal Moran, the bishops, clergy, and the committees in every centre. He heartily thanked all for their invaluable assistance. He found in the colonies that hearts beat as warmly for Ireland as they did in Cork or Tipperary. He would carry away pleasing recollections of the colonies, and in the Imperial Parliament they may rely always on the services of the Irish party, if necessary.

A present of a greenstone ornament and an ivory-mounted walking-stick was made to the envoy. Mr. Devlin, on behalf of the committee, presented a gold fountain pen, inscribed, to Mr M. J. Sheahan, secretary, for his indefatigable work in connection with the meeting. He spoke eulogistically of the services of Mr. Sheahan on former occasions as well as on this one. A silver-mounted pen was presented to Mr. F. Moore, treasurer. Both returned thanks.

Mr. Devlin attended a religious reception at the Convent of Mercy on Saturday morning. At the conclusion of the breakfast he said he was delighted to find the daughters of Erin in this distant land planting and propagating the faith of St. Patrick. One of the most pleasant recollections of his tour would be of visits to convent schools, and seeing the great work of Catholic education in progress there, he would convey back to Ireland a glowing account of such work. He wished the Sisters every happiness and prosperity in the noble work which they had so successfully carried on.

Mr. Donovan here entered, having arrived from the south. He also spoke in high praise of the work of the Sisters at home and abroad.

On Sunday the envoys visited the Home of the Little Sisters of the Poor. Mr. Devlin briefly addressed the aged inmates. It was touching to see the enthusiasm of the old people. Mr. Donovan also spoke. The party also visited the Mater Misericordiae Hospital.

On Monday morning the envoys, accompanied by the Bishop, visited the Takapuna Orphanage, and spoke there, and in the evening were present at a meeting of the Marist Brothers' Old Boys' Association. The Right Rev. Dr. Lenihan and the Right Rev. Dr. Reville were present, and there was a large and enthusiastic gathering of members. Speeches were delivered by the envoys. Mr. Donovan dwelt on the great fight going on at Home; the splendid support given by the Irish race abroad, and the phenomenal success of the mission of Mr. Devlin and himself in the colonies. They were delighted, he said, with the final send off at Auckland, whose warm-hearted Bishop, priests, and people they would never forget. Mr. Devlin followed, and paid a high tribute to the progress of the Church in this Colony, with its splendid scholastic institutions, and expressed his delight at seeing so many young men present. He congratulated the Marist Brothers on the result of their teaching, and urged the young men to be true to the traditions of their fathers. He told how Ireland stood for faith and fatherland; how the Irish Party stood by the principles of taking the part of the weak against the strong. At the close of the envoys' speeches the assemblage rose and cheered for several minutes.

His Lordship Bishop Lenihan bade the envoys farewell, and told them that if in a few years Home Rule were not granted, to come out again, and more support would be given.

The meeting concluded with cheers for Messrs. Devlin and Donovan.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

February 2.

The annual meeting of the United Irish League was held on Tuesday night in St. Patrick's Hall. Mr. Martin Kennedy presided. The balance sheet of the League showed a credit of over £50, and it was decided to donate £25 to the Home Rule Fund. The officers elected for the ensuing year are as follows:—President, Mr. Martin Kennedy; vice-presidents, Messrs. O. McArdle, E. Carrigan, W. F. Healy, P. J. O'Regan, P. M. Twomey, and J. Carey Fitzgerald; hon. treasurer, Mr. E. Carrigan; hon. secretary, Mr. J. J. O'Brien; executive, Rev. Father O'Shea, S.M., Messrs. A. C. Bretherton, E. J. Fitzgibbon, J. J. O'Sullivan, J. J. Callaghan, J. W. Callaghan, P. J. Rafferty, A. G. Foote, P. Patton, J. Devlin, T. Fouhy, J. Finlay, J. Breen, T. P. Lyons, F. Scullan, R. McRae, T. O'Brien, D. McLaren; auditors, Messrs. A. C. Bretherton and J. J. Callaghan. The chairman announced the receipt of several contributions. Dunedin gave £314, Christchurch £200, Nelson £70, and Lawrence £58. Timaru, with £336, was so far the largest contributor, with the exception of Wellington.

### Wanganui

(From our own correspondent.)

January 31.

The death of Mr. Jno. Donovan, late sergeant of the police force at Wanganui, took place at Kakaramea on Monday.—R.I.P.

I have to congratulate Miss Lucy Stanley for passing the Civil Service examination last December. She was the only one sent up from our local convent.

The Irish envoys' reception committee report that the proceeds to be remitted to the central treasurer of the fund (Mr. Martin Kennedy) at Wellington is at present £174. The list was finally closed to-day.

The parents of the scholars attending the Marist Brothers' School must be pleased with the results of the teaching there, as two of the pupils competing with those from all the Catholic schools in the Colony, obtained scholarships—Masters John O'Connor (a scholarship at Sacred-Heart College, Auckland), and John Kevin Crotty (a scholarship of £25 a year, tenable for four years, at St. Patrick's College, Wellington). I have to congratulate both boys on their success, and may it be only a forerunner of a bright future.

The Premier, Sir Joseph Ward, passed through Aramohe by Friday's express en route for England to attend the Imperial Conference. He was met at the railway station by the Mayor and a representative gathering of citizens. The Mayor wished him a pleasant trip and a safe return, and was sure he would do both himself and the Colony credit. The Premier thanked the Mayor for his kind expressions, and the citizens for attending to endorse those expressions of good will. He was going to an Imperial Conference as a representative of all classes in New Zealand. Matters of the greatest possible consequence would be discussed there, and as far as he could he would try to act for the benefit of all parts of the Empire. He hoped to be back about the end of June. He hoped that during his absence they and their district would continue to prosper in every way.

It is with extreme regret that I record the death of Mr. Charles Mark Wixcey, third son of Mr. Thomas Wixcey, who was drowned at Castlecliff Heads last Sunday afternoon. It appears that there were some very big breakers, and though the tide was coming in, a strong current was running. The deceased disappeared suddenly, having, it is thought, got into a hole. Directly his disappearance was noted his companions hurried to render assistance, but without success. The police have been searching without success, and up to the time of my writing the body has not been recovered. The deceased was an unassuming and extremely popular young man, and news of his untimely end was received by all the members of the St. Mary's Catholic Club with sincere regret. He was a good musician, being conductor of the club's orchestra, and in many other ways assisted the club to entertain his fellow members.—R.I.P.



## DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

February 4.

The Rev. Father Galerne, of the Cathedral, is being transferred to Reefton, and leaves for the West Coast on Tuesday.

The Rev. Father Goggin and Mr. Raupert, representatives of the Crusade of Rescue, London, spent several days in Christchurch last week.

Four pupils of the Catholic boys' school, conducted by the Marist Brothers, presented for the Civil Service examination, passed with credit.

An enjoyable smoke concert was given in connection with the Catholic Club on last Tuesday evening. Mr. D. Edmonds (vice-president) presided over an attendance of fifty members. Musical items were rendered by the Glee Club.

Miss Annie De Garvey, with the second highest number of marks in Christchurch, passed the Matriculation examination, and Misses Katie Duggan and Gerlie Loughlin the Civil Service. These are all pupils of the Sacred Heart Convent, Barbadoes street.

A general meeting of the parishioners of the Cathedral and St. Mary's, Manchester street, is convened for this (Monday) evening at the presbytery, Barbadoes street, to arrange a fitting reception to his Lordship the Bishop on his return to the diocese, which will probably be at the end of the present month.

The mission at Ilornby, conducted by the Rev. Father Bannon, C.S.S.R., was concluded on Sunday. During the week the mission services, morning and evening, were attended by congregations filling the church to overflowing. The mission at Papanui was commenced on Sunday, and will conclude towards the end of the week, after which the Rev. Father Bannon leaves for Westland.

Mr. P. Burke, of this city, recently received intelligence of the death of his father, at the age of 86 years. The deceased passed away in the house wherein he was born in County Galway, which has also been the home of ten generations of the same family. Mr. Burke intended shortly taking a trip to the Old Land, principally to see his father after many years' absence, but death intervening has caused an alteration in his plans.

The first meeting of the general committee in connection with the annual entertainment in honor of St. Patrick's Day, and in aid of Nazareth House, was held on last Thursday evening at the presbytery, Barbadoes street. The Very Rev. Father Le Menant des Chesnais, S.M., V.G., presided, and there was a very good attendance. The action of the executive committee in securing His Majesty's Theatre for Monday, March 18, was approved. It was decided that the programme should consist entirely of Irish music. Various sub-committees and a ladies' committee were formed, and the secretary (Mr. E. O'Connor) was requested to circulate tickets of admission as speedily as possible.

The Rev. Mother St. Genevieve, recently appointed Mother Prioress of the Sacred Heart Convent, of Notre Dame des Missions, arrived in Christchurch on Friday last from England, and has entered upon her new duties. Mother St. Genevieve was for nine years resident in Perth as Superioress of the convent, and was foundress of the Order in that State. Going to England last May with others of the community to attend meetings of the Chapter, the Rev. Mother visited the principal schools in that country and also in Ireland, gaining much useful information and additional knowledge in the teaching profession. The magnificent schools of the Christian Brothers at Gibraltar were also visited and greatly admired, being described by the Rev. Mother as simply grand. On the return journey the principal schools of Australia were visited, so that everything worthy of note may be applied to the numerous schools of the institute in this Colony. The Rev. Mother is accompanied to New Zealand by Sister de Chantal, who is an accomplished teacher of the French language, and is to be attached to the Sacred Heart High School in this city.

## Greymouth

(From an occasional correspondent.)

January 31.

Four pupils of the Convent of Mercy, Greymouth, Misses Eileen Heaphy, Mabel Dempsey, M. Kathleen Martin, and Mary K. O'Donnell, were successful in the Civil Service examinations. Two of these candidates, Eileen Heaphy and Mabel Dempsey, have also matriculated.

Owing to the death of the Inspector of the Grey Education Board, Mr. H. Smith, the school examina-

tions were held this year by Mr. E. A. Scott, headmaster of Taylorville School. Mr. Scott examined the Sixth Standard pupils of the Convent Schools, Greymouth and Brunner, last November. Fifteen pupils were presented, and all obtained proficiency certificates. The report, which is just to hand, is an excellent one.

## Timaru

(From our own correspondent.)

February 4.

The parochial schools have re-opened after the holidays, and special attention was directed at the Masses yesterday to the necessity of the regular and punctual attendance of the children.

Some necessary repairs are now being made to the boys' school. An iron fence is being erected around the playground, and the old outbuildings are being demolished and new ones erected in brick in a more convenient position.

(From an occasional correspondent.)

The usual fortnightly meeting of the St. Mary's Branch of the H.A.C.B. Society was held on Monday, January 28, the president, Bro. Donovan, in the chair. Considering that the order paper for the triennial meeting, to be held in Auckland in March next, was one of the items of business for the evening, the attendance was small, only twenty-one members being present. The chief item of interest was the question of transferring the District office to Wellington. The delegates, Messrs. Dennehy and Fitzgerald, were elected by a largely attended summoned meeting, and their views as pronounced Aucklanders were well known. Now they are in the anomalous position of being instructed by eleven members (the voting being 11 to 10), out of a total membership of 20, to vote for Wellington. Objection was taken at the informality of the meeting, as it was held that an important meeting like that should be summoned, but it is questionable whether any action will be taken to get the opinion of the bulk of the members of the branch, it being so hard to get the members to attend meetings except the quarterly and half-yearly ones. The delegates purpose to leave for Auckland somewhere about March 9.

(Owing to this communication being addressed personally to a member of our staff instead of the editor, as correspondents are repeatedly requested to do, it was, in accordance to custom, treated as a private letter, and remained unopened until after we went to press with our last issue.—Ed. 'N.Z. Tablet'.)

## Marie Narelle's Two Farewell Concerts

At the Princess Theatre next Monday and Tuesday, February 11 and 12, Marie Narelle, the acknowledged Queen of Irish Song, will make her farewell bow to Dunedin. The 'Sunday Times,' in speaking of her Sydney concerts, says:—Miss Narelle gave the first concert of her Australian tour at the Town Hall last night, and the enthusiasm displayed was of a remarkable character. The audience numbered fully 3000—there was not a vacant seat in any part of the building—amongst those present being her Excellency Lady Northcote and Miss Drummond, while 100 students of St. Vincent's College (where Miss Narelle received her early education), all dressed in white, also attended. When Miss Narelle made her first entrance the audience applauded demonstratively, and at the conclusion of her initial number fully a dozen bouquets were handed up. They were magnificent samples of Australian floriculture, and included a representation of a lyre and a laurel wreath. The same popular prices are to be charged as before, and we would advise our readers that two pleasant evenings are in store for them, as Miss Narelle's concerts are par excellence.

For the hot weather there is nothing that comes near the light weight, summer underwear of the far-famed Mosgiel brand. It is the ideal fabric for summer—thin, soft, cool, and hygienic. It is made of the finest New Zealand wool, and has no admixture of any kind....

Messrs. Scoullar and Chisholm, Dunedin, have much pleasure in intimating to their numerous patrons that a fresh shipment of their 'special' bedstead has just come to hand, and that they are in a position to fill all orders. This bedstead is English-made, double size, heavily brass-mounted in modern designs, and is sold at the extremely moderate price of 35s....

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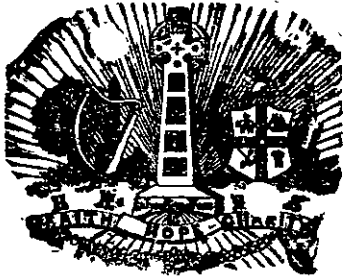
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The Catholic Community is earnestly requested to support this excellent Organisation, for it inculcates a love of Holy Faith and Patriotism in addition to the unsurpassed benefits and privileges of Membership.

The Entrance Fees are from 2s 6d to £4, according to age at time of Admission.

Sick Benefits 20s per week for 26 weeks, 15s per week for the next 13 weeks, and 10s a week for the following 13 weeks. In case of a further continuance of his illness a member of Seven Years' standing previous to the commencement of such illness will be allowed 5s per week as superannuation during incapacity.

Funeral Allowance, £20 at the death of a Member, and £10 at the death of a Member's Wife.

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

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

W. KANE,  
District Secretary,  
Auckland

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Preparation is entrusted to Nurse M'Kinnon, and if mothers will let us know the exact date of birth, they can rely on the humanised milk being graduated in composition day by day to suit the growing requirements and digestive power of the normal infant.

WM. J. BOLT, Secretary.

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## Commercial

### PRODUCE

Wellington, February 4.—The Department of Industries and Commerce has received the following cable from the High Commissioner, dated London, February 2:—Mutton.—Market weak; quantity going into consumption at present very small, but supply meets demand. Light Canterbury mutton, scarce, 4½d; average price of heavy-weight Canterbury, 4½d; North Island mutton, 4½d and 4½d for light and heavy-weights respectively. Lamb.—Market quiet, as buyers are not prepared to make forward purchases at present prices, and the market is very unsettled on account of contradictory reports which are current regarding the drought affecting New Zealand shipments. Nominal price of New Zealand lamb, 6d per lb. Australian is quoted at 4½d. Beef.—Market dull. Hindquarters, 3½d; fores, 2¾d. Butter.—Market steady. There is a fair demand for the better grades. New Zealand butter is giving satisfaction to buyers, and choicest brands are quoted at 10s per cwt; Australian, 99s; Danish, 114s. Cheese.—Market firm, with an upward tendency. There is good demand at 6s for New Zealand manufacture. Hemp.—Market quiet, but firm. Good business has been done. Good, fair grade, on the spot, £40; January-March shipments, £39; fair current Manila, £13. There is better demand for cocksfoot seed. Bright dressed, 17lb to the bushel, 48s per cwt.

Invercargill Prices (Current:—Wholesale—Butter, (farm), 7d; separator, 9d. Butter (factory), pats, 1s 1½d. Eggs, 10d per dozen. Cheese, 7d. Hams, 9d. Barley, 2s to 2s 6d. Chaff, £4 per ton. Flour, £9 to £9 10s. Oatmeal, £11 10s to £12. Bran, £1-5s. Pollard, £5 to £5 10s. Potatoes, £8. Retail—Farm butter, 9d; separator, 11d. Butter (factory), pats, 1s 4d. Cheese, 9d. Eggs, 1s per dozen. Bacon, 10d. Hams, 10d. Flour—50lb, 20s; 50lb, 5s 3d; 25lb, 2s 9d. Oatmeal—50lb, 6s 6d; 25lb, 3s 6d. Pollard, 9s 6d per bag. Bran 5s. Chaff, 2s 6d. Potatoes 10s per cwt.

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

We held our weekly auction sale of grain and produce at our stores on Monday. The attendance of buyers was good, and as our catalogue included most of the lines in demand locally a clearance was effected at satisfactory prices. Values ruled as under:—

Oats.—Only moderate consignments have been coming forward, but as ruling values are beyond shippers' limits most of these are going into local consumption. New oats are now on the market at northern ports, but so far none have come forward here. Late quotations for all sorts are well maintained. Quotations: Prime milling and best feed, 2s 5d to 2s 6d; medium to good, 2s 3d to 2s 4½d; inferior, 2s 1d to 2s 2d per bushel (sacks extra).

Wheat.—The weather is giving farmers an exceptional chance of threshing from the stook, and this is likely to be extensively done. The quality so far is the best seen in local districts for many years, and the great bulk of the crop should be of undeniable milling quality. Sales of prime milling sorts are now being made in the north at 3s 0½d to 3s 1d on truck, which means about 3s 4d landed at Dunedin. At present fowl wheat, which is scarce, is fetching equal prices in this market for local use, while shippers are supplying themselves on better terms at other ports.

Potatoes.—The market has not been heavily supplied, and all freshly dug lots have met ready sale,

but stale lots or small sorts are not easily dealt with. Quotations: Best, £7. to £7 10s; others, £5 10s to £6 10s per ton (bags included).

Chaff.—Consignments are coming forward more freely, and continue to meet a good local demand. Prime quality still has most attention, medium and indifferent lots not being in request. Several lines of new chaff have come forward in excellent condition. Quotations: Prime oaten sheaf, £5 to £5 5s; choice, to £5 7s; medium to good, £4 10s to £4 17s 6d per ton (bags extra).

Pressed Straw.—The market is bare, and both oaten and wheaten is strongly inquired for at advanced prices.

### WOOL

Wellington, February 1.—The Department of Industries and Commerce has received the following cable from the High Commissioner, London, January 31st:—The wool market closed strong. There has been an excellent demand. Prospects are favorable and trade very good. Estimated values are as follows:—Fine crossbreds of all grades, 1s 2½d to 1s 4½d; medium crossbreds, all grades, 1s to 1s 2d; coarse crossbreds, all grades, 10½d to 1s 1d; superior merino, 1s 2d to 1s 4d; medium merino, 11½d to 12d; inferior merino, 8½d to 10½d.

At the fourth wool sales at Christchurch on Monday prices ranged thus:—Medium to good merino, 10d to 11½d; inferior, 8½d to 9½d; halfbred super, 12½d to 13½d; medium to good, 11d to 11½d; inferior, 9½d to 10½d; crossbred, medium to good, 10d to 11d; inferior, 9d to 9½d; longwool, medium to good, 9½d to 10d; inferior, 8½d to 9d; Down wool, medium to good, 10d to 10½d; inferior, 9d to 9½d; halfbred pieces, super, 10½d to 11½d; medium to good, 9d to 10d; inferior, 8d to 9d; crossbred pieces, super, 8d to 9½d; medium to good, 7d to 8d; inferior, 5½d to 6½d; merino pieces, medium to good, 8½d to 9½d; inferior, 6½d to 8d. The market is easier. The number of bales offered was 3231.

### LIVE STOCK

#### DUNEDIN HORSE SALEYARDS.

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

There was a very good entry of horses for last Saturday's sale, and the quality was decidedly better than we have had in the yards for several weeks past. We specially refer to the draught horses. There was a good attendance of the public, and both bidding and inquiry were brisker than they have been since the holidays; as a consequence, we are pleased to report a very satisfactory sale. The main attraction was a waggon team from Hillend. All the horses in this team were of good serviceable class, suitable for either town or country work, and every animal except one (a small mare) changed hands at up to £47 10s. Our principal transactions this week were: Chestnut gelding, six years, £47 10s; brown gelding, seven years, £43 10s; bay gelding, seven years, £42; bay gelding, five years, £42; bay gelding, five years, £41 10s; bay gelding, six years, £39 10s; spring-cart gelding, £29; spring-cart mare, £25; order-cart gelding, £22; buggy gelding, £33. We quote: Superior young draught geldings, at from £45 to £52; extra good do (prize takers), £55 to £60; superior young draught mares, £55 to £65; medium draught mares and geldings, £30 to £40; aged do, £13 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.

The Hon. J. V. O'Loughlin, of Adelaide, who is president of the United Irish League, first editor of the 'Southern Cross,' and its present managing director, is shortly to be married. A presentation of plate is to be made to him by the League, and a gold pen and inkstand are to be presented to him by his fellow-directors, to mark the happy event.

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**SYDNEY, via WELLINGTON and COOK  
STRAIT—**  
Every Thursday.

**SYDNEY via EAST COAST PORTS and  
AUCKLAND—**  
Every Tuesday

**MELBOURNE via BLUFF & HOBART—**  
Every Sunday.

**ONEHUNGA and NEW PLYMOUTH, via  
Oamaru, Timaru, Lyttelton, & Wellington—**  
Corinna Fortnightly.

**WESTPORT and GREYMOUTH via Oamaru,  
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Every Thursday.

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OBITUARY

MRS. LENTHALL, ARROWTOWN.

We ('Lake Wakatipu Mail') have to record the death, on Sunday, January 26, at her home, Arrowtown, of Mrs. Lenthall, a very old and highly-esteemed resident of the Wakatipu district. Deceased lady had been suffering for some years past from paralysis, and it was this complaint that brought her end. Deceased had reached a fair age and arrived in the district in the sixties, having come from Ballarat, Victoria. It is said, by those who are in a position to know, that Mrs. Lenthall was the first woman who had the courage to come to the goldfields. Deceased was of a very kindly disposition, and was much respected by a large circle of friends. She was the mother of a large family, four of whom are alive and all grown up. Mrs. McCarthy, wife of our respected townsman, is one of the daughters, whilst Mrs. Rosney is the other. There are three sons who, with the daughters, are all by the first marriage. Of late years deceased divided her time between Queenstown and Arrow. The funeral took place at Arrowtown.—R.I.P.

MR. WILLIAM HOLLEY, LEESTON.

(From our Christchurch correspondent.)

There passed away on Monday morning, January 28, at Leeston in the person of Mr. William Holley, a very old resident of Canterbury, and one honored, respected, and esteemed far beyond the confines of the Ehesmere district. As an exemplary Catholic he had, during a long and arduous life, devoted his best energies to the well-being and advancement of the Church he loved so well. Mr. Holley was born in Herefordshire in 1827, and in 1852 came out to Melbourne. He followed various gold-diggings for some time, and subsequently turned his attention to road-carrying and trading in horses, and was amongst the earliest shippers of horses from Melbourne to New Zealand. In 1868 he came to New Zealand, and lived at Invercargill for about twelve months. He then came overland to Christchurch with a mob of horses, and had lived in the North Canterbury district ever since. He carried on an extensive trade in draught horses, and was noted as a successful breeder, importer, and exhibitor of those animals at our Agricultural Shows. Mr. Holley was recognised as a competent judge of draught horses, and was a well-known figure on the principal show grounds in that capacity. He acted as Judge at the first Agricultural Show held at Rangiora, and filled a similar position at the first Agricultural Show at Christchurch. In 1882 Mr. Holley took up land in the Leeston district, and carried on mixed farming on a large scale, until he retired about ten years ago. The deceased leaves a grown-up family of five sons and two daughters. The funeral obsequies of the late Mr. Holley took place on the following Thursday. Requiem Mass was celebrated in the Church of St. John the Evangelist by the Rev. Father Holley, S.M. (son of the deceased), the Rev. Father Mahony, pastor, of the district, assisting. The following clergy were also present:—The Very Rev. Dean Regnault (Waimate), Rev. Fathers Kerley (Temuka), Ahern (Darfield), Richards (Lincoln), Goggan (Temuka), Walsh (Lower Hutt), Hickson (St. Mary's, Manchester street), Bowden (Timaru), and O'Connell (Christchurch). The funeral cortege was over a mile long. The four sons of the deceased were pall-bearers.—R.I.P.

MR. JOHN DONOVAN, KAKARAMEA.

The 'Patea County Press' records with regret the death of Mr. John Donovan, who passed away at Kakaramea, on January 28. The deceased was born in County Limerick in 1840, and when a young man joined the Royal Irish Constabulary, and after a few years in that force resigned, and came out to New Zealand in the middle of the sixties. After spending some time on the West Coast goldfields he joined the Armed Constabulary, and subsequently became a member of the Forest Rangers, and with that corps participated in the chase of Te Kooti. At the conclusion of the Maori troubles he joined the police force under Commissioner Brannigan, and after a short service in Auckland was promoted to the rank of sergeant. Later on he was stationed at the Bay of Islands and Patea, returning to Auckland in 1859. He resigned from the police force in 1892. When leaving Patea, after eleven years' service, at a largely attended public meeting, he was presented by the citizens with a valuable gold watch and chain, and address. Some years ago he went to live on his farm at Kakaramea, where he had resided until his death. The deceased was highly respected wherever he was stationed, and gained the esteem of all classes for the impartial manner in which he discharged his duties. The late Mr. Donovan leaves a widow, a daughter, and son to mourn their loss.—R.I.P.

PALMERSTON NORTH

(From our own correspondent.)

February 3.

The mission, begun by the Passionist Fathers in St. Patrick's Church last Sunday, is indeed proving a great success. From the first the church was totally inadequate to accommodate the large congregations, and it was found necessary to fit up the adjoining Zealandia Hall as a temporary church. The large building has been crowded by an immense congregation every evening, the church only being used for the three Masses each morning, which were almost equally as well attended. Owing to the illness of Father Leonard, Father Francis has had to take the whole of the responsibility of the missionary labors on himself. It has been most gratifying to the missionaries and our own priests to see the large numbers who approach the Holy Table each day. To those who had the privilege of being present and assisting at the eight o'clock Mass this morning it was a most edifying sight to see nearly the whole congregation receive Holy Communion. As there are still a few who could not be reached in a large parish like this in one week, it has been deemed advisable to continue the mission during the coming week, closing on Sunday, 10th inst., when it is expected his Grace Archbishop Redwood will be present.

A two days' mission will be begun in St. Columba's Church, Ashurst, on the 11th inst.

The St. Patrick's Day Picnic and Sports Association are making great progress under the chairmanship of Mr. Fake. A lengthy list of events is advertised in all the local papers. A sum of £80 is to be given in prizes.

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

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"Reminiscences of the Cathedral of Baltimore," by His Eminence Cardinal Gibbons; "The Is and Priest," by Marion Ames Taggart; "The Blessed Virgin in Legend," by Rev. M. M. Sheedy; "In the Niche at the Left," by Jerome Harte; "A Breath of Fresh Air," by P. C. Smith; "The Blessing of St. Michael's," by Grace Keen; "What Catholics have done for the World," by Mary T. Waggaman; "The Suffering Souls in Purgatory," by Rev. W. H. Kent, O.S.O.; "In the Dwelling of the Witch," by Anna T. Salliar; "Sketch of the Life of the Blessed Julie Billiart"; "A Hole in His Pocket," by Maed Regan; "Some Notable Events of the Year 1905-1906"; "Stemming the Tide," by Rev. Morgan M. Sheedy.

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**TESTIMONIAL TO HIS LORDSHIP BISHOP GRIMES.**

At a representative meeting of the Catholics of Christchurch, it was unanimously resolved that a fitting reception be accorded his LORDSHIP BISHOP GRIMES on his return to the Diocese, and that he be presented with a Testimonial. The hearty co-operation of all sympathisers with the movement is respectfully requested.

..... CONTRIBUTIONS may be sent to the Very Rev. Vicar-General, the Cathedral, Christchurch; P. Burke, Esq., hon. treasurer; or E. O'Connor, Esq., J.P., hon. secretary.

..... Owing to the limited time intervening, the Executive Committee will feel grateful at an early response.

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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.

**DEATHS**

**DONOVAN.**—On January 28, at his late residence, Kakarama, John Donovan; aged 67 years.—R.I.P.

**LENTHALL.**—On Saturday, January 26, 1907, at Arrowtown, Mary, relict of the late Wm. Lenthall, fortified by the rites of Holy Church; aged 64 years. A native of County Clare, Ireland.—R.I.P.

**COSGROVE.**—At the residence of her son-in-law, Mr. P. Ryan, Winton, on January 28, Bridget, relict of the late John Cosgrove, County Tipperary, Ireland, and beloved mother of Michael, Matthew, and Timothy, and the late Mrs. E. Riley, Mrs. P. Ryan, and Mrs. J. McLaughlan; aged 95 years. Fortified by all the rites of Holy Church.—R.I.P.

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

*Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promoverere 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, FEBRUARY 7, 1907.

**STATE DIVINITY DEGREES AGAIN**

**B**ROUGHT up in the atmosphere of an Irish religious ascendancy, it is perhaps scarcely to be wondered at that Sir Maurice O'Rorke should pine to have a State or official brand of divinity drawn up in New Zealand, and made the object of State rewards and (negatively) of State punishments. Two years ago his earnest and persuasive advocacy induced the Senate of the New Zealand University to pass the following curious resolution:—

(1) That, in the opinion of the Senate, the University of New Zealand should have the power of conferring degrees in divinity as well as in the numerous other subjects recently comprised in the Act of Parliament of last session; (2) that no assent to the peculiarities of any denomination of Christians shall be required, either of instructors or students, in preparing for degrees in divinity; (3) that immediate steps be taken for amending the New Zealand University Act and charter of the University so as to place the faculty of divinity on the same standing for obtaining degrees as law and medicine.

The grave and reverend seigniors who then constituted the University Senate approved of this strange project by twelve votes to nine. Last week the buoyantly hopeful Sir Maurice moved as follows at a meeting of the University Senate in Christchurch:—

'That the Senate of the New Zealand University respectfully requests the Hon. Minister of Education to bring in a Bill to give effect to the resolution passed by this Senate in 1905 for establishing divinity degrees in the University of New Zealand.'

This resolution got through with a squeeze, by a bare majority of one. And there, for the moment, the project of a State brand of theology stands.

The full inwardness of the proposal is revealed in part by the wording of the resolution of 1905, and more fully by the discussion that eddied around it and around last week's motion to bring it within the sphere of parliamentary debate and action. Sir Maurice proposes that the University be empowered by Parliament to lay down a theological course of divinity that would be acceptable to all Christian denominations! In other words (1) he proposes to exclude by Act of Parliament Jews, agnostics, non-Christians generally, and all Christian dissidents from the State creed, from any benefit under his April-day scheme—affording them no opportunity of taking out State degrees in the sort of theology that suits their tastes or convictions. (2) At the same time (as we naturally assume) he would compel them to pay their share of the cost of his State theology scheme—thereby affirming the undemocratic

**HENRY HUGHES**

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**PATENTS**

principle of taxation without benefit or representation. (3) He proposes that the New Zealand Government empower the University, by itself or in conjunction with others, to draw up a pandenominational course of theology—to pick and sift and pare and stew till they reduce a hundred contradictory creeds to a jellified residuum that shall be 'acceptable to all Christian denominations'! Sir Maurice and his friends forget (1) that Jews and other non-Christians have some rights in this matter; (2) that dissident Christians have some rights; (3) that 'all Christian denominations' would not unite in a scheme for clapping into one common melting-pot the truths of divine Revelation and the more or less fantastic things that man-made creeds have spun around the faith that was once delivered to the saints.

Moreover, (4) half-a-dozen 'Christian denominations' have signally failed to agree even upon the most elementary scheme of biblical instruction in the public schools. Does the bare majority of the Senate imagine that 'all Christian denominations' in the country will agree when it comes to the vastly more difficult and complicated task of drawing up a scheme of theology that shall be acceptable all around? Let it be borne in mind that it is here a question of theology or divinity, which is a science. That is to say, it deals with divine things on a co-ordinated, systematised, and scientific method. Some of the speakers, with hazy notions upon the subject, seem to fancy that 'Bible literature' is 'divinity'. 'Bible literature' is an ambiguous term. And no matter which of its possible meanings you put upon it, it does not necessarily include divinity. The Bible is, of course, a noble 'fount' or 'source' of divinity. But it is by no means the only one. And it does not follow, nor does it profess to follow, the systematised form and scientific method that is requisite in a treatise on theology. Sir Maurice O'Rorke professes to 'place the faculty of divinity on the same standing for obtaining degrees as law and medicine'. Yet the University demands that law and medicine shall be taught and studied on scientific methods, and not in the form of rudimentary compromises. And in its final resort, Sir Maurice's proposal is (as we showed in 1905) nothing more or less than a scheme for conferring divinity degrees without the divinity.

In 1905, in the columns of a daily paper, we repeatedly pressed the following awkward questions on those of the supporters of the scheme of wooden-nutmeg divinity who stand for secularism in public instruction:

1. On what principle of statecraft could the New Zealand Government claim the right of drawing up, by itself or by others appointed by it for the purpose, a State brand of theology?
2. Who is to determine what brand of theology, and how much and how little thereof, are to be required for the proposed State divinity degrees?
3. If the New Zealand Government has the right to teach divinity indirectly (by drawing up schemata of divinity for degrees examinations), on what principle may it not also directly teach that 'science of divine things'?
4. If the Government may exercise this alleged right in our highest schools, on what ground do Sir Maurice and his supporters oppose the extension of the same principle to the State primary schools?
5. At what numerical percentage—at 5 per cent. or 7 per cent. or 10 per cent. or 20 per cent.—of the population are minorities in New Zealand to begin to enjoy this elementary right of conscience—immunity from compulsory contributions towards the propaganda of the theology of faiths in which they do not believe?

These pertinent questions are still awaiting an answer. The whole burden of detailing, explaining, and justifying the scheme of State divinity degrees falls upon its framers and supporters. They have not taken up the task. If they ever do, they will find it, we ween, like time-killing, 'labor dire and heavy woe'. They must first catch their hare—that is, secure their 'divinity'. Ah, there's the rub! For the rest, our co-religionists

received, during the course of last week's discussion in Christchurch, a sufficient indication of the trend of feeling among some of the supporters of Sir Maurice's scheme. A Calvinist (said the Rev. Mr. Cameron) would 'certainly' and as a matter of course be welcomed on the examining board; but a Catholic—ah! that would depend. 'On Church history', said he, 'I suppose such an appointment would not commend itself.' Church history 'need not necessarily be taught.' But if it is to be, Catholics must be boycotted off the examining board that deals with the subject. And if they are unwelcome in Church history, how much more so in philosophy and theology! It is well that the words were spoken. Now, better than ever, we can realise, with the Chancellor of the University Senate, that the proposed State theology would lead to 'perpetual wrangling' and plunge the country into a fresh 'sea of troubles'.

## Notes

### Two Reminders

A wise man, says the Milwaukee 'Catholic Citizen', 'paid ten cents a week to insure his house against fire, and ten cents a week to insure his children against the loss of their religion. The latter insurance he took out in the form of a Catholic family paper published weekly. Depend upon it—a Catholic family brought up to read, year after year, a good Catholic weekly, will get a thousandfold the value of the subscription paid.' He was a Catholic (in name), says the Los Angeles 'Tidings'. 'He didn't subscribe for a Catholic newspaper (said he didn't need it). After a while he married—and still he didn't subscribe for a Catholic journal. His children grew up—without reading or ever seeing a Catholic newspaper—and now he wonders why he has to spend twenty-four hours a day trying to keep his sons out of the clutches of the law.'

### Another 'Bluggy' Leaflet

Before their departure for the Green Shores of Erin, the Irish Delegates did not, we hope, omit to present a testimonial to the Protestant 'Defence' (? Offence) Association in Auckland and the 'Defenders' yellow brethren in Waihi. We learn that a goodly measure of the success of the Delegates' meetings in these two centres was due to the wholesome disgust aroused in the minds of decent and fair-minded non-Catholics by two anti-Home Rule leaflets distributed by the P.D.A. (which, as stated elsewhere) is merely one of the 'aliases' of the Orange fraternity. In this, as in other cases, the brethren overvaulted their purpose. We have touched elsewhere upon one of these Rawhead-and-Bloody-Bones leaflets. We now have the other one before us. And it is a gem of purest ray serene. It begins with the good old wheeze (dealt with in our last issue) that Mister Michael McCarthy, the special anti-Catholic pet of the Orange press and platform, is 'a Roman Catholic'! We then have some 'history'—in 'extracts.' There is, for instance, a grotesque and scandalous travesty of the facts of an assault on 'souters' who some time ago made a coarse public attack upon the most cherished dogmas and practices of the Catholic faith in the streets of the Catholic village of Clifden, Connemara. Then (among other things) we have a statement—first published, and, in all probability, first coined, by the Orange writer Musgrave—to the effect that during the insurrection of 1798 'the priests' administered to 'the rebels' an oath to 'murder all heretics.' This fabrication is the old attempt to offset the oath which (according to the testimony of Lords Gosford and Holland, Henry Grattan, William Sampson, and other contemporary Protestant writers, as well as of some eye-witnesses) early Orangemen took to exterminate 'the Catholics

of Ireland.' The writer of the Auckland pamphlet wisely suppressed the name of Musgrave. Having, unlike them, no object in screening the varlet, we may state that Musgrave was a venal placeman whose vote was ever at the service of the highest bidder. He sold it by previous bargain for the destruction of the old Irish Parliament, receiving in payment the lucrative position of Collector of the City of Dublin Excise. Sir Jonah Barrington (another Orangeman) says in his 'Personal Sketches' that Musgrave was insane on 'politics, religion, martial law, his wife, the Pope,' and other matters. Lowndes (a Protestant writer) denounces Musgrave's book as 'a party work, abounding in misrepresentations.' Lord Cornwallis (Lord Lieutenant) refused to accept the dedication of it. The Irish Government 'deemed it necessary to disown all connection with the author,' partly on account of the clamorous indecency with which he advocated torture and free-quarters against Catholics. And in pur own day Lecky scoured Musgrave's book for its 'malevolent partiality,' its 'violent and evident partisanship.' He 'represents,' says Lecky 'the extreme anti-Catholic spirit, produced by the rebellion of 1798.'

Another of the 'bluggy' features of the anti-Homé Rule leaflet consists of a similar appeal to the baser passions of the ignorant. It is a perjured and highly colored misrepresentation of the facts of the massacre of Scullabogue Barn during the insurrection of 1798. This deplorable incident (which is grossly exaggerated in the leaflet) was the work of a handful of fugitives from the battle of New Ross. It was one of the happily rare reprisals by the insurgents for the long course of scourging, pitch-tapping, torture, plundering, burning, and wholesale massacres perpetrated chiefly by the Orange soldiery before and during the insurrection. But to their everlasting honor, even at Scullabogue, as throughout the entire course of the war, the insurgents scrupulously respected the chastity of women. In this they were poles apart from the soldiery, and especially the brutalised Orange yeomanry, whose outrages upon women did more than all other causes combined to arouse in the breasts of the armed and exasperated peasants the spirit of revenge which found expression in the fierce but unauthorised reprisal of Scullabogue. Froude's version of that sad affair is in keeping with the whole character of his mendacious book, 'The English in Ireland.' That work, says Lecky, ('Ireland in the Eighteenth Century,' vol. 1, p. 13) 'is intended to blacken to the utmost the character of the Irish people, and especially of the Irish Catholics.' It has, says the same non-Catholic historian, 'no more claim to impartiality than an election squib.' Dr. Freeman is even more caustic in 'sizing up' the thorough-going unreliability of James Anthony Froude. But at this time of day educated people do not go to Froude for history, but for hysteria and for iridescent romance. We may say of his Rawhead versions of sundry events in Irish history what Macaulay said of the 'Popish Plot'—that they have been 'abandoned by statesmen to aldermen, by aldermen to clergymen, by clergymen to old women, and by old women to Sir Harcourt Lees.' And he it noted that, in Macaulay's mind, Sir Harcourt Lees was a type of the average wearer of the saffron sash who has a boundless capacity for swallowing stories that record miraculous and impossible diabolism on the part of 'Rome.'

At a representative meeting of the Catholics of Christchurch, held a few days ago, it was resolved that a fitting reception be accorded his Lordship Bishop Grimes on his return to the diocese, and that a presentation be made to him. The hearty co-operation of all sympathisers with the movement is requested. Contributions may be sent to the Very Rev. Father Le Menant des Chesnais, V.G., Mr. P. Burke (hon. treasurer) or Mr. E. O'Connor, J.P. (hon. secretary). An early response is earnestly requested, as His Lordship is expected back soon.

## — DIocese of Dunedin —

The retreat of the clergy of the diocese is taking place this week at Holy Cross College, Mosgiel, and is being conducted by the Very Rev. Father O'Farrell, C.S.S.R.

The students from Holy Cross College, whose names were given in our last issue as having matriculated, also passed the solicitors' general knowledge examination.

The Catholic schools' picnic will be held at Wai-hola on Tuesday next. The train will leave Dunedin at 8.40 a.m., and stops at Kensington, Caversham, and Mosgiel. A comprehensive programme of races, etc., has been arranged, and given fine weather, the outing should prove most enjoyable.

At the recent Junior Civil Service examination all the candidates presented by St. Dominick's College passed, three out of the four being placed on the list of distinctions. The following is the list:—Alfreda Ward, 104; Ethel Mary Clarke, 370; Constance Ward, 461, (Convent, Milton); Grace Paton, pass, 626.

## — THE FRENCH PERSECUTION —

### — THE DECEMBER ONSET —

The French Government (says the 'Weekly Freeman' of December 22) has begun its campaign of violence by an outrage that will be thoroughly appreciated by the whole civilised world. The violation of the Papal Nunciature and the forcible expulsion of Mgr. Montagnini is one of those offences against civilised usage that is an affront against international courtesy and law. The spirit of the act, says the Paris correspondent of the 'Morning Post,' betrays little consciousness of strength, but merely the desire to attract the applause of the extreme and anti-Clerical faction. It is the cowardly meanness of the affront that will impress the world. No such insult would be offered to any Power that had the means to resent it; but as the Concordat was broken without even the courtesy of an intimation to the other contracting authority, the Nunciature, which has not yet lost its character of extra-territoriality, is raided by French police like an Anarchist's den. The world will ask where has French courtesy fled. Undoubtedly, the civilised Governments will sympathise with the Papal protest against this breach of the law of nations. Its object was apparently as mean as its method. The Papal Archives have been seized in order that the French Government might begin

A Campaign of Misrepresentation against the Bishops of France. The lie is already circulated that the papers show the Bishops to have been in favor of the Law of Separation. We have no doubt that the Government that was capable of the act of violence and plunder is also capable of adding to the Archives any documents that may be needed to support its campaign. The hope entertained that it would be found possible to avail of the ordinary law in order to secure liberty of Public Worship has been dissipated by M. Briand's circulars. Some of the Bishops, including Cardinal Lecot, Archbishop of Bordeaux, thought the law of 1881 as to public meetings might be availed of. But when M. Briand made it clear that it depended upon the Minister for the time being whether all the technical formalities of that law would or would not be insisted upon, the Pope realised that the liberty of Public Worship depended upon a mere Ministerial toleration to be withdrawn at any moment. Now, through the whole of France, every act of Catholic Worship performed in public will be prosecuted as an offence against the law. The priest who says Mass in public, the priest who baptises, the priest who witnesses and blesses a marriage, without giving notice to the police, will be liable to prosecution and fine. There are about forty thousand churches and chapels in France, in each of which Mass is said every day. There will be at least

### A Hundred Thousand Prosecutions.

and a hundred thousand fines entailed before Sunday next, and then! The police have their instructions to prosecute; 'but it is easier to say,' observes the 'Debats,' 'than to do, and if it is attempted, those who attempt it will be saved from becoming odious only by being made ridiculous.'

The new proposals of the French Cabinet are a fresh advance on the road of persecution. They constitute a measure to complete the sacrilegious spoliation and reduce even the temples of worship to the rank of municipal music-halls. It is an extraordinary illustration of the extent to which the British Press has been prostituted to the use of the French Atheists in their war upon religion that the Paris correspondent of the 'Times' states, for the delusion of its readers, that 'both the "Temps" and the "Debats" approve this Bill and augur favorably as to its adoption by the Vatican.' The "Debats," however, admits that Rome is inscrutable, and that the result is uncertain. The 'Debats' of Monday's date lies before us, and it contains an article explaining 'the serious reserves' with which French Liberals view the measure. 'The object of the Government,' it says, 'is to put an end to the difficulties in regard to the Associations of Worship, and to recognise the actual appropriation of the churches to public worship. It is, perhaps, possible that they will succeed in the first aim, but they have not been as fortunate in the second, that is to say, in that which interests them the most. M. Clemenceau is not alone in holding the opinion that Mass should continue to be said in the churches; the great majority of the members of Parliament are of the same opinion; they know well that the day on which the churches were abandoned by the priests and the faithful would be a day of trouble for the public conscience. Yet it appears to us to be impossible that the Pope, the Bishops, and the clergy could accept the use of the churches on the precarious conditions on which it is allowed them.' The property of the Church is handed over to the Communes. The 'Debats' recalls a former saying of M. Briand that the taking over of the property would be fatal, and that the Communes would find their newly-acquired treasure

#### 'A Viper's Nest.'

It will be a long time before the Communes derive any profit from the enjoyment of its treasure. But there remain the churches. The Separation Law professed to reserve them for the use of the regularly appointed clergy only. The guarantee was insufficient, and the law was accordingly rejected by Catholic France. Yet on this capital point the Liberal organ finds the new Bill far worse than the old.

The Catholic Church of France is about to lose all its property. Is that not enough? Is it not too much? The Government pretends to leave it at least the use of the sacred edifices. But if the Church preferred to abandon its goods rather than hold them from a hand suspect, does anyone think that it will not prefer to abandon the use of the churches rather than owe it to a municipal administration that is bound by no other rule than its own good pleasure? The Liberal organ declares that an end must be put to these agitations, and that it is necessary to take the proper means. 'Is it to be believed that the churches can be taken away from the clergy, or is it desired? If so, let it be done openly, freely, brutally. But if it is not desired, and if no one believes it to be possible, let the

#### Use of These Churches

be secured to the clergy under such conditions of security and of dignity as will permit it to be accepted.' This is what the 'Times' correspondent calls 'approving the Bill' and 'auguring favorably as to its adoption by the Vatican.' The truth is that the Government desires to embarrass religious worship and religious practices as much as they dare. They would close the churches to-morrow if they did not know that the act would bring home the truth to the people of France, who could no longer be hoodwinked by professions of liberty. The churches are to be left open, but the use of them is to be allowed under such humiliating conditions as will render it impossible. Catholic France will sooner or later have to face the inevitable. It will have to abandon its historic temples to their profaners and begin anew its reorganisation in freedom. When the abandonment comes, the people of France will at last realise the true aims of the gentlemen who have set out to 'banish Christ.'

Owing to the official lists not being yet published, we are unable to give in this issue the names of the successful candidates from St. Patrick's College, Wellington, at the recent Matriculation and Civil Service examinations.

## New Books

From Louis Gillé and Co., (Liverpool street, Sydney) we have received the following publications:—

'Innistail, or Distant Days in Tipperary,' by Rev. P. Hickey. The author is a New South Wales priest who is deeply versed in literature. In the book before us he gives a narrative of 'distant days in Tipperary'—a thin vein of story running through the whole book and keeping up the reader's interest to the close. His Father Tom is an ideal Irish 'sogart arun'. An excellent and instructive moral tone marks the book throughout, and it is very suitable for school prizes and general reading. (Cloth, gilt, 284 pages; 3s 6d).

The fifth volume of the Library of St. Francis de Sales is a very excellent new translation of that great Saint's 'Spiritual Conferences.' The translation was made from the Anney text of 1895, and the best guarantee of the fidelity and excellence of the work is the fact that it was done under the supervision of two such eminent scholars as Abbot Gasquet and the late Canon Mackey, O.S.B. No word of ours is needed to extol the merits of these beautiful familiar spiritual conferences which St. Francis de Sales addressed to the Sisters of the Visitation. The new translation will be found to be a great improvement upon that of 1862. We recommend the work to religious and to all who aspire to the higher life, whether in the world or in the cloister. (Cloth, gilt; pp. lxxii-406; 6s).

'Mary in the Gospels,' by the Very Rev. J. Spencer Northcote, D.D. (new edition, revised). This work consists of a series of seventeen lectures on the history of the Blessed Virgin as recorded by the Evangelists. The author deals with devotion to the Blessed Virgin from the Scriptural standpoint, as Newman did from the patriotic point of view. The work has enjoyed considerable popularity and removed many a prejudice in its day, and in its new and improved dress deserves a place in every Catholic home (Cloth, gilt; 310 pages; 3s 6d).

'Tyburn Conferences: Oxford, Douay, Tyburn,' by Dom Bede Camm, O.S.B. The learned Benedictine author of 'Lives of the English Martyrs' and other works has given us in these conferences a series of discourses that go straight to the heart. It is the story of the English martyrs—of their training at Douay, their calling at Oxford, and the consummation of their sacrifice at Tyburn, the Coliseum, and Montmartre (Mons Martyrum) of the Catholic Church in England. The whole story is admirably told. Crashaw's beautiful devotional poem to 'the Name above every Name' is used as a dedication. The book is brought out in quaint and attractive style. (Cloth, gilt; pp. xxii-124; 3s 6d).

'Our Alma Mater,' the organ of the students of St. Ignatius' College, Riverview, Sydney, has attained its twenty-first year. In the leading article in the current issue we are told that in its infancy friendly critics foretold a successful career for the magazine, and so far that prophecy has been fulfilled. The greater part of the number is taken up with a record of the work of the students in the class rooms and athletic field during the past year, consequently the space devoted to original contributions is limited, but what there is of these is up to the usually high standard of the magazine. The illustrations are numerous and well done, especially the frontispiece—a portrait of Father Wenz, the recently elected General of the Society of Jesus. On the whole the magazine is a credit to the college, and in an especial manner to the editors.

A pupil of the Sisters of Mercy, Colombo street, Christchurch, Miss Nellie Turner, passed at the recent Civil Service examination, and took 55th place.

The proprietors of the 'Highlander' brand of Condensed Milk have been for some time past advertising in our columns, warning the public against a very undesirable preparation which has recently been placed upon the New Zealand market. The 'Highlander' brand of milk is made in the colonies from the pure milk of large herds of cows fed on the succulent pastures of Southland. This milk is condensed with its cream intact, and contains the natural cream of the milk as drawn from the cow, the condensed production even retaining the rich creamy color. The popularity and excellent reputation of the 'Highlander' brand have induced that form of flattery which is known as Imitation! The public should insist on getting an article which is produced in the Colony, and which is known to be both pure and of the highest class....

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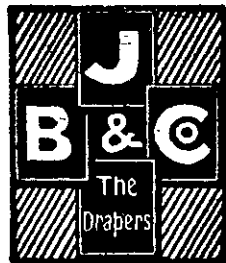
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## Irish News

### ANTRIM—The Political Outlook

Addressing a meeting of the Ulster Protestant Electoral Union in Belfast, Mr. Lindsay Crawford dealt with the political outlook in Ulster. In the course of an interesting speech, Mr. Crawford dealt with the political forces at present operating in the Northern province, and contended that the balance of power was moving steadily democraticwards. He referred in scathing terms to the official Unionist party as incorporating all the evil traditions of feudalism, and which could not hope to survive another generation. He (the speaker) was prepared for reverses and the treachery of weak friends, but there was one thing operating steadily and remorselessly in their favor, and that was the death-fate. Their nearness to victory depended upon whether their death-rate was high or low. He would not be accused of praying for the death of their opponents; but when the harvest was fully ripe, and when, in the wisdom of Providence the older generations passed away to sleep with their fathers, it would be found that many an old crusted Tory had, by his death, done more for the welfare of his unfortunate country than it was ever possible to achieve while he was living. The future hope of a country lay with the younger generations, and no student of Irish life could be ignorant of the fact that the rising generation was turning its back on the Tory influences that governed the actions of its predecessors, and was standing with hope and confidence on the threshold of a new era. Young Ireland was to-day as liberal and progressive in its political aspirations as the older generations were Tory and reactionary. In the towns and villages of Ulster to-day the sons of Tory Orangemen were ashamed of the Orange drum, and were thinking intelligently along Irish lines.

### ARMAGH—Death of two Leading Merchants

On December 17 the funerals of two leading Armagh merchants, Messrs. Joseph Gillespie and Thomas Foster, took place here. Mr. Gillespie was one of the largest seed merchants in the North of Ireland, and Mr. Foster carried on a very extensive business as a timber and coal merchant.

### Orange Rowdism

Mr. Justice Kenny and a jury were occupied at the Ulster Winter Assizes in Belfast hearing evidence in the case of seven Orangemen charged with being ringleaders in a riot which occurred in the village of Tandragee, County Armagh, on the occasion of the visit of a large body of Belfast Orangemen on August 18 last. His Lordship said the evidence showed that the constabulary had to resort to baton charges, and nobody regretted more than he did that the prisoner Thompson, whose eye had been knocked out, should have put himself within the meshes of the law to the extent, he had. It was a deplorable circumstance, but the whole thing was deplorable. One hundred and eighty-one windows were broken, and of twenty-seven houses affected twenty-three of them were Catholic houses. These party rows were to be deprecated, and he was sure the judge deprecated them. It would be a merciful thing if people would get a little sense into their heads, and act a little more with the spirit of mutual toleration. After an hour's deliberation the jury found the prisoners guilty, with a recommendation to leniency. Sentence was deferred.

### CORK—The Presentation College

The report submitted by Rev. Brother Connolly, the Superior of the Presentation College, Cork, at the presentation of prizes there by the Bishop, the Most Rev. Dr. O'Callaghan, before the dispersion for the Christmas holidays, was one that any educational institution might well be proud of, and showed remarkable successes in such public examinations as those of the Intermediate, the Civil Service, the Royal University, and the Medical Schools. As his Lordship remarked in his speech (says the 'Freeman's Journal'), the Community began in a very poor way; yet by their energy and straightforward dealing they have established a College which might be put in competition with any school in the Three Kingdoms. The Brothers' one whole aim, he said, was the spiritual and material good of their boys, and, while their reward in this world was not great, as worldly things go, they did not mind that, as they looked to a higher reward in another world. Everybody will agree with him that the remarkable progress of the

Presentation College should give all Corkmen great consolation. No doubt it does, and no-doubt there are few citizens of the Southern capital who are not proud to have in their midst such a centre of enlightenment and sound education.

### Church Music

The movement for the improvement of Church music has made a good deal of progress in Ireland, a fact brought out prominently in the course of a lecture on the subject the other day to the members of the Cork Young Men's Society by Mr. John F. Murray, professor of Ecclesiastical Chant in the Diocesan Seminary, Farranferris, and organist and choirmaster of St. Augustine's Church, Cork. After the lecture, which was an able review of the progress of the movement, musical illustrations were supplied by the choir of St. Augustine's Church. The programme, which included three Introsits composed in the seventeenth century, some specimens of the work of the Palestine school, and an admirable example of modern choral music, the 'Gloria' of one of Dom Perosi's Masses, was rendered in admirable style, the singing of the Gregorian Chant being quite a revelation of the sublimity and devotional expression of the music.

### Gas Explosion

A violent gas explosion occurred at the Fermoy railway station a few days before Christmas, resulting in severe injury to the stationmaster, Mr. Metcalfe, a ticket-collector, and a porter of the Royal Hotel. There was an escape of gas in the first-class waiting-room, which the stationmaster and the ticket-collector tried to discover. Corcoran held a light near the ceiling, with the result that a loud explosion followed, wrecking the room, the doors and windows of which were shattered. A commercial traveller, who was on the platform reading a newspaper, was also injured.

### DERRY—Orange Parade

The customary Orange and Apprentice Boy Parade in connection with the celebration of the anniversary of the Shutting of the Gates of Derry prior to the siege of more than two centuries ago took place on December 18. The weather was dry, but dull. The term dull could also be fittingly applied to the proceedings of the brethren. Speaking generally, the citizens took little or no interest in the parade, the whole programme being left to about a couple of hundred youthful bandmen, supplemented by about a score of Apprentice Boy office bearers.

### DUBLIN—Small Damages

On December 17 the action in which Major John MacBride sued the 'Independent' Newspapers, Limited, for libel was tried before Mr. Justice Gibson and a city special jury. The jury found for the plaintiff on all issues, with £1 damages. This did not carry costs.

### Ennobling Work

Very Rev. E. A. Crehan, D.D., C.S.Sp., Dublin, presided at the quarterly general meeting of the St. Vincent de Paul Society, held in University College, Stephen's Green. In the course of an address, which deeply impressed his audience, he said nothing was better calculated to develop in young men a supernatural and truly religious spirit than the work they had to do as members of the St. Vincent de Paul Society. To be concerned in works of charity, to be brought into contact with God's poor, even in a small way, to see how much human misery there was around them, to be touched with compassion for that misery, was undoubtedly calculated to evoke the best sentiments of the human heart and make an indelible impression on the mind of a young man. He would learn by experience that the very keenest pleasure the world could give was insignificant compared with the sweet content and peaceful joy which flooded the heart when one had contributed to soften the anguish or relieve the distress of one of God's poor.

### Charitable Institutions

The Most Rev. Dr. Walsh, Archbishop of Dublin, speaking on the occasion of the opening of the new wing to the Maternity Hospital, Holles street, said £15,850 of public money was voted by Parliament each year as a State subvention to a number of hospitals in the city of Dublin, and every penny of that money went to ten or eleven hospitals that were under management that was either exclusively or predominantly Protestant, so that consequently the claims of their great hospitals, the Mater Misericordiae, St. Vincent's, the Hospice for the Dying, and the Children's Hospital in Temple street, were simply ignored. The Holles street Hospital, with its new wing, was

now the third largest maternity hospital in the three kingdoms, and it was an eloquent testimony to the abounding generosity of their people that this work had been accomplished without one farthing of State aid.

#### Proposed Insurance Company.

Sixteen County Councils and twenty District Councils, Poor Law Boards, and Asylum or other Committees were represented at the Conference held recently in Dublin, on the subject of the foundation of an Irish Insurance Company. The Conference appointed a Provisional Committee to draw up a detailed report upon the practicability of the project, and especially upon the amount of premiums paid by local bodies since the passing of the Local Government Act and the return for claims and losses.

#### GALWAY—Lady Appointed County Surveyor

At a special meeting of Galway County Council Miss Alice Perry, B.E., was appointed Interim County Surveyor in room of her father, the late Mr. James Perry. The permanent appointment is to be made later on. It was resolved to fix the emoluments of the office as follows:—Salary, £340; office expenses, £60; travelling expenses, £100; total, £500. Formerly the appointment was worth about £1000.

#### LIMERICK—The Bishop and the Irish Party

The Bishop of Limerick wrote a letter to the 'Freeman's Journal' severely criticising the action of the Irish Parliamentary Party in supporting the Government's motion to reject en bloc the Lord's amendments to the Education Bill. His Lordship expressed the opinion that the vote was the result of Liberal intrigues. Interviewed by a correspondent of the 'Freeman,' Mr. John Redmond said he had read his Lordship's letter with great regret, and declared that he was quite mistaken as to the facts. No negotiations had taken place between the Irish Party and the Government on the Education Bill, except after consultation with the English Bishops, and that consultation had continued up to the last moment.

#### MAYO—A Memorial

In response to a request from the Lord Bishop of the diocese, Dr. Lyster, the Rev. M. J. Devine has left Foxford for England to collect funds for the building of a new church in Straide, the birthplace and place of burial of Michael Davitt.

#### MONAGHAN—A New Hall

The fine new hall which has just been erected by the Catholics of the town of Monaghan and opened recently with a grand concert, is a very neat specimen of architecture, and meets a long felt want in the community in the matter of a reading-room and public meeting place.

#### TIPPERARY—Death of the Pastor of Nenagh

Our Irish exchanges report the death of the Right Rev. Mgr. White, Dean of Killaloe and parish priest of Nenagh. The sad event took place in Nenagh at three o'clock on December 19.

### GENERAL

#### Irish Manufactures

The Countess of Aberdeen has announced her intention of issuing invitations for an Irish Lace Ball and an Irish Tweed Afternoon during the coming Dublin Castle season.

#### Irish Potatoes

A very important meeting of farmers interested in potato growing in Ireland was held during the Winter Show of the Royal Dublin Society. The meeting was convened to consider the application of experience gained this year in respect of the value of Irish-grown seed potatoes in comparison with Scotch and English-grown seed of the same varieties. The experiments were carried out in England, Scotland and Wales under the superintendence of the Irish Department of Agriculture. It was explained at the meeting that enthusiastic potato growers in Ireland, notably Mr. Williamson, of Mallow, Mr. Wesley Forbes, County Antrim, and others had very much increased the interest in potato growing in Ireland, either by the raising of new varieties or by experimenting upon new varieties raised by others. It was made clear through the results of recent experiments (1) that the potatoes grown in Ireland had a peculiar vigor of growth which made them thoroughly reliable for 'seed' purposes; (2) that it was possible to cultivate a trade with Great Britain in supplying seed potatoes, as the growers had long recognised the importance of changing the seed in potato cultivation; (3) that with care and forethought there might be a large business done in seed potato growing in Ireland.

## People We Hear About

Martin Sheridan, the greatest point winner in the world's carnival of sport, recently held at Athens, Greece, was born in County Mayo, Ireland, 25 years ago. Sheridan is now a policeman in New York. Physically he is an ideal athlete, standing within half an inch of six feet. He has been in training, more or less, all the time for the past ten years, and has been steadily improving. Two years ago Ralph Rose, the Californian giant, tied with Sheridan in throwing the discus. Since that time no one, not even Rose, has come near his performance. Besides the discus and the stone and the shot, Martin is an expert with the 56-pound weight, which he can throw over thirty feet. He has cleared six feet in an exhibition high jump, and can do about eleven feet with the vaulting pole. Twenty-one feet has no terrors for him in the running broad jump.

Cardinal Richard of Paris, who was recently forced to leave his episcopal palace by the French Government, was born at Nantes on March 1, 1819. He was consecrated Bishop of Belley in 1872, was named Coadjutor, with the right of succession to Cardinal Guibert, in 1875, became Archbishop of Paris in July, 1886, and was created Cardinal in the Consistory of May 24, 1899. In a grand festival at Notre Dame a few weeks ago Cardinal Richard, clothed in gorgeous vestments, proceeded up the aisle to the altar at the head of a body of clergy. As the procession moved along a little child fell from one of the pews right in the way of the Cardinal, and the aged man bent down and carefully placed the child back again by the side of the mother. Advancing years have forced him to appoint a Coadjutor in the person of Monsignor Amette. The assistant Archbishop is a splendid figure of a man, alert and vigorous, of an intellectual cast of countenance, and natural dignity in his mien—a real modern Prince of the Church.

Early in December Madame Patti gave what was described as her farewell concert in London. It is fifty-six years ago since Madame Patti, then seven years of age, first sang in public in New York. Her next appearance was nine years later, when, after a course of study, she played the role of Lucia on November 24, 1859, and achieved a tremendous success. Two years later she crossed the Atlantic to sing at Covent Garden, beginning a career at London's principal opera house which lasted for twenty years. During these twenty years her annual earnings are stated to have ranged between £30,000 and £35,000. Tours in North and South America and Argentina have brought her even greater monetary rewards, and it is in no way overstating the facts when it is said that during the four and a half decades in which she has been singing to the world her voice has earned her £750,000. For many single engagements in London she has received £800, while it is on record that in New York, when playing in opera, she once received a sum of £1,000 for each representation, paid in her dressing-room before she went on the stage.

Mr. Jeremiah Curtin, of the Bureau of Ethnology of the Smithsonian Institution, foremost among American linguists, with a world-wide reputation in philology, died at Bristol, Vt., December 14. Deceased, who was 68 years old at the time of his death, was proficient in seventy languages, excelling in this respect, it is said, any other man. In 1864 he became secretary of the United States Legation in Russia. In 1869 he travelled through Bohemia, Hungary, Bulgaria, and Roumania, and in the following year returned to St. Petersburg, where he read before the Slavonic Society a paper in Russian giving an account of his observations. During the next few years deceased made several journeys through Southern Russia and the Caucasus, studying languages all the time. In 1883 he became connected with the Smithsonian Institution, since which time he had collected vocabularies of many Indian languages. He later on engaged in gathering a collection of Celtic mythology. For this purpose he spent the summer of 1887 in remote parts of Ireland. This was the first systematic collection ever made of the myths of Ireland. He read papers upon various topics embraced in his linguistic researches before the Association for the Advancement of Science and the American Anthropological Society of Washington. He also prepared several volumes—some being original, and others translations from Russian, Polish, Magyar, and Bohemian. As an author he was best known as the translator from the Polish of the works of Henryk Sienkiewics.

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# The Catholic World

## FRANCE—English Journals on the Crisis

In a leading article on 'Christianity in France' the 'Saturday Review' denounces the British journals for their attitude during the crisis, and says the belief is widespread that in their comments on French ecclesiastical matters they are tuned by the Jewish financial rings on the Continent. 'It is,' remarks the same paper, 'an unpleasant fact that their representatives in Paris are generally Jews; at any rate, very seldom Christians.'

## Vacating Ecclesiastical Establishments

Twenty-nine archiepiscopal and episcopal residences and thirty-one large and twenty-three small seminaries, making in all eighty-three ecclesiastical establishments, were evacuated in France by the middle of December.

## The Raid on the Nunciature

Two serious aspects of the treatment meted out to the Nunciature at Paris are (writes a Rome Correspondent):—(1), that which the action of the French Government bears in international law; and (2), its significance for the Catholic Church in France. Though the status of the Holy See in international law may be something disputable, still, to give a practical example, Germany must ask itself if after a declaration of war the same might not happen to the archives of its embassy at Paris. And the question once asked is too grave to rest there. As to the Holy See, the four thousand documents seized do not, so far as I have been able to gather, include the cypher. Here is a new conundrum. Will the spy office be able to understand them. A letter from the Archbishop of Westminster is something very intelligible compared with one in the hopeless Vatican cypher. However the riddle end, the Holy See, though it did not have the remotest indication beforehand either about the affront or the wrong, is indignant rather as a matter of principle than otherwise. The French Government has accused for many years the Holy See of abetting treason, and Pius X. had to repudiate the charge in a recent utterance. Having now become possessed of Papal documents, what will they do with them?

## Canonical Rights

The Rome correspondent of the 'Daily Chronicle' points out that the Pope's refusal to permit the French Catholics to take their stand on the law of 1881 and to make the declaration for public worship which the law requires, arises out of two important facts: first, that M. Briand's circular, while most liberal on most points, infringes the canonical rights of bishops and priests, and imposes regulations regarding clerical seminaries which the Vatican judges to be altogether incompatible with their continued existence. Secondly, 'the nine or ten bishops who originally supported the episcopal majority in Paris which voted contrary to the attitude subsequently imposed upon them by Pius X., have recently written to Rome in strong terms against the acceptance of M. Briand's circular.' The correspondent adds that the Pope is determined that 'either France will proclaim a truce or that Catholics will be under the immediate necessity of abandoning all their historic temples for purely private worship.'

## GERMANY—The Result of the Elections.

The elections which took place on January 25 resulted in a heavy defeat of the Socialists, and it is expected that the second ballot, which was to take place on Tuesday, would bring the Centre or Catholic party up to its usual strength. The 'Catholic Times' in its issue of December 14 said:—'Last week we wrote: "The members of the Centre Party are strengthening parliamentary power as it was strengthened during contests with the Crown in England, and are so helping the people to be ultimately masters." The proceedings in the Reichstag on the occasion of its dissolution were a confirmation of our statement. The issue raised is whether the Kaiser and his Chancellor may embark on any warlike and ambitious schemes of conquest or colonial enterprise and practically compel the Reichstag to vote the sinews of war. The Centre decisively said No, bearing especially in mind the shocking, colonial maladministration, the ugly features of which have been revealed to the German public within the past few months. The Social Democrats, next to the Centre in parliamentary strength, likewise replied in the negative, and now the question

goes to the electors. It is not easy to see how the Government can meet the opposition of both parties: But in any event the members of the Centre have no reason to fear. They can do good work out of office, as they did it during their long tenure of power, but how the Kaiser and the Chancellor can do without their support is not at present very apparent. The organs of the German Centre are not disguising the true nature of the present struggle from the electors. Our Catholic contemporary, the 'Kölnische Volkszeitung,' boldly declares that the Reichstag could not allow itself to be overruled in such a matter. It was its duty to defend the rights of the people against absolutist schemes; were it to assent to payment for intended military expeditions it would become a mere machine for making money grants. In other words, the Centre are insisting that there shall be no misunderstanding as to who controls the purse and therefore the public policy. 'It is strange that Liberals should set themselves against this course, but it is evident that the party is hoping to profit by the discord between the Centre and the Kaiser.' So far as appearances go, their hopes will scarcely be realised. The Centre is a compact party which has maintained its ground without sustaining any serious losses ever since it was first organised. It now holds one hundred and four seats, and advices from the constituencies are to the effect that practically every single seat is safe.

## ITALY—Change of Duties

The Rev. G. O'Callaghan, P.S.M., formerly vice-rector at San Silvestro in Capite, Rome, has now taken up the position of rector of St. Joseph's Church for English-speaking Catholics in Florence, in succession to the Rev. M. Carmody, who goes to London.

## ROME—Representatives of Many Nations

It is only in the Eternal City and in the Urban College (writes the Rome correspondent of the 'Sydney Freeman's Journal,' under date November 30) that a sight of the kind seen last week could be given. Rome is certainly at all times most varied in the kaleidoscope of its foreign life. 'Only last evening I (who come from Canada) formed part of a little circle composed for the rest of the Archbishop of Athens and Delegate-Apostolic in Greece, an authentic Greek, born at Santorino; his secretary, also a Greek; the Archbishop of Manila, a perfect American, born at St. Louis, U.S.A.; the Rector of the Cathedral at Manila, who is a Spaniard. A couple of hours earlier I had been speaking with the Bishop of Christchurch, New Zealand, a native of the archdiocese of Westminster. But what are little combinations like these to the group of four deacons carrying the body of St. Hyacinth in the Urban College? One was an Australian, the second a New Zealander, the third an Irishman, the fourth a Chinese.'

## SCOTLAND—Caledonian Catholic Association

The thirteenth annual re-union of the members and friends of the Caledonian Catholic Association was held in the Grand Hall, Waterloo Rooms, Oban, on the evening of November 30. The chair was occupied by Major A. W. McDonald, D.S.O., and there was a large attendance, including Mr. D. A. Cameron, of Nokomai, New Zealand. In the course of his address the chairman said it was with great diffidence he had accepted the invitation of their secretary to preside at their annual gathering, but he felt it was such an honor to preside over so great an assembly of Scotsmen and Catholics that he found he could not resist the invitation. When he had looked at the programme, he thought had occurred to him what a happy choice the founders of their Association had made when they hit on the term 'Caledonian.' What did not that word mean to them? They were all Scotch—a wonderful nation. He supposed there were no strangers there that night—no Englishmen or Welshmen, Irishmen—yes; because between Scotland and Ireland there had always been close connection. An ancestor of his own had gone to Ireland for a wife, and when he brought her home there came with her—sent by her father to protect her no doubt from the wild Highlanders—a retinue of a hundred armed Irishmen. They were all Burkes and Boyles; but they were not long settled in the Highlands when they dropped their Irish and assumed Highland names—a course of action which he had always regarded as an evidence of their extreme good sense. For Scotch people there was a wealth of meaning in the word 'Caledonia.' They were a wonderful nation. Away up in the north, from Cape Wrath, they could work down through the English-speaking Highlands to the Gaelic-speaking Highlands on the wonderful band of hills they called the Grampians, then on through the cultivated lands down to the Borders,

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where lived the descendants of that hardy people who had for centuries kept the English at bay—in every district they found a people who were stirred to the depths of their being at the mention of the magic name Caledonia. But there was another word in the name of their Association which had power to move them. They were Scotsmen and they were proud of it; but they were Catholics also, and of that they were prouder still.

## The Habits of Plants

Fortunately for one's interest in flowers, only a few of them are as cruel in their ways as the pitcher family. There are, of course, a few plants which carry about a poison in their juices or in their berries, or, like poison ivy, seem to give off a poison in the air about them. Many people, you know, are so susceptible to ivy poison that they can not as much as pass a fence on which the ivy is climbing without having a very painful rash break out on them. But, after all, perhaps this poison is only the plant's way of protecting itself. You know people don't break off and carry away armfuls of the poisonous plants as they do of their more amiable neighbours. Besides, quite frequently those very poisons are extremely useful. For instance, there is the digitalis which you may see growing in old-fashioned flower gardens. Its tall stalks covered with bell-shaped flowers, sometimes blue or purple or occasionally red—for there are many varieties of digitalis,—are decidedly ornamental. Yet it is so poisonous that not infrequently the enterprising chickens which sample its leaves turn up their toes very shortly afterward. But digitalis, or rather the extracts made from it, are almost indispensable in the treatment of certain diseases.

Some plants have the queer habit of sending out their blossoms the first thing in the spring, before they begin to work at all on their leaves. Haven't you noticed that the swamp maples are always covered with bright red fringes long before the leaves begin to show as even tiny buds? And the catkins give the alder a gray dress long before its mid-summer green one is made. Perhaps long ago—when the ice coat was receding to the north, the air was full of melting snow, and the sun heat might be shut off any moment,—instinct told the alders that the important things were blossoms and seeds. If they wanted to leave any progeny to take their places, they must hustle along with their seeds. Leaves were only a matter of living longer; they could wait for the leisurely life. And so they devoted all their attention in the early spring to seeds. By and by, as the ice receded more and more, they found time to make leaves too, but they have never got over their hurry about their flowers and seeds.

A botanist, who went to Jamaica to study the wonderful flora of the West Indies, tells of a forest of the giant flowers, sometimes fifty feet in height—a truly impressive sight. The thought that if he came back next year he would find all these great flowers a mass of dried leaves filled him with sadness, until he remembered the great seeds that the plant has given its life to produce.

Some families of plants have habits peculiar to themselves, just, I suppose, as human families acquire queer little ways which stick from generation to generation. Some plants climb by twisting around any support which happens to be handy. Haven't you noticed pole beans and hop vines and wistarias and honeysuckles, how they twist and twist around everything they come across, and around themselves when they can find nothing else? They are very persistent about it too, and always try to reach the top of anything they set about climbing. Perhaps that's what gave rise to the Jack and the Beanstalk story. There really is no telling where a climbing bean would stop if the pole only kept ahead of it.

Then there are the clingers that put out claw-like fingers that grip the trunks of trees or tack themselves on fences or houses. Poison ivy has innumerable little claws along its stems, and they are so strong and tenacious it is almost impossible to tear it away from a fence once it gets a hold. Its harmless cousin, the Virginia creeper, on the other hand, sends out a series of long, curling tendrils, which it attaches to any handy support. The ends twist around and around like fingers. They are very tough and strong, and you will find considerable difficulty in dislodging them. Grapevines have a similar fashion of holding themselves up.

## Domestic

By 'Maureen'

### Cleaning Chamois-Leather.

Chamois leathers used for polishing windows, and those kept for silver, etc., can be easily cleaned as follows: First, squeeze the leather in a warm lather containing a little ammonia, repeating the process if the leather is very dirty. Then rinse it in another warm, soapy mixture, but this time with the ammonia, when it will become soft and flexible. Now squeeze out the water and hang the leather out to dry. When quite dry it should be pressed with a cool iron.

### Something Girls Should Cultivate.

Neatness is one of the most attractive of feminine qualities to a man. It is also one of the rarest. Early and persistent must be the training which carries the girl into womanhood, with her 'bump of neatness' well developed. Unless inherently fastidious during schooldays she is liable to drift into careless habits which she never outgrows. One girl may have a trick of leaving shoes about her room. As a mere tot she was permitted to do this, and as she grew older the untidy custom was never abandoned for the simple reason that she herself did not notice anything unusual about it, and probably nobody else took the trouble to correct her. Another slovenly habit is leaving a bunch of combings in her comb or on her dressing-table. Constant vigilance on a woman's part is necessary in these small traits unless she would be judged unworthy of her birthright of daintiness.

### Care of the Fingers.

Women who are compelled to do a good deal of housework, and whose fingers are constantly in water, should try the plan of washing their hands in the ordinary way with soap and water, and, while wet, of rubbing dry salt well over the cuticle. This will remove all grime and stains, and will keep the hands smooth and white. A slice of lemon is invaluable for preserving the fine texture of the skin, and should be rubbed over the hands while washing. Almond oil massaged well into the skin of the hands night and morning is another simple unguent, and will do much to preserve them in good condition. A pint of rose-water, diluted with a tablespoonful of glycerine, forms another excellent preservative for the hands, and will keep them smooth and white if applied each time after washing.

### Cooking Vegetables.

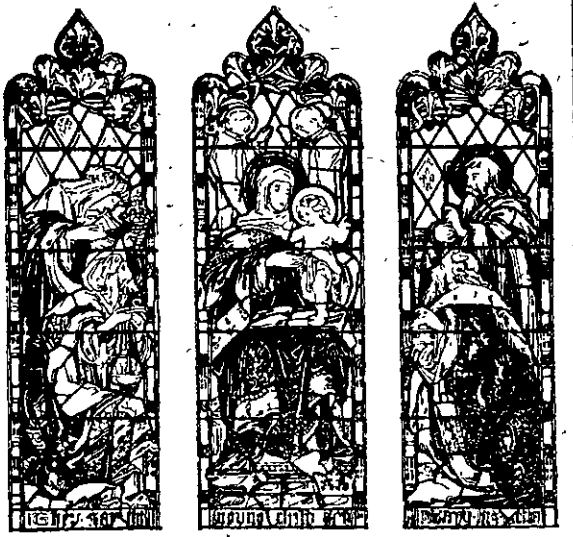
The wrong way to cook vegetables is to put them over the fire in water partly boiling or lukewarm; throw salt in or not as it happens; boil until they are overdone, and then drain the best part down the sink; the tasteless, water-soaked material left in the pot is then dressed up with salt, pepper, and butter, or some other high seasonings, to put in the flavor that has been destroyed by bad cooking.

To be quite perfect all vegetables should be put to cook in boiling water. This does not mean water that has been boiled and cooled, but it must be boiling rapidly when the vegetables are dropped in. Do not pour boiling water over them, but put them into the water. To green vegetables add salt in proportion of a teaspoonful to each half-gallon. Green vegetables and potatoes are rich in potash salts; these salts have a tendency to thickening, as it were, the blood. They are bad for rheumatic people. Common salt, chloride of sodium, has a tendency to correct the influences of the potash salts. Hence hygienists use salt on such vegetables as spinach, cabbage, onions, potatoes, but not in the cereals or on meats. The underground vegetables, the roots, tubers, and swollen stems of plants should be cooked in unsalted water. These are rich in woody fibre; naturally, this fibre is toughened in salt water; we cook them to soften the fibre, and it is even better to use soft water if possible.

Turnips are white, sweet, and palatable, one of the daintiest and most delicious of vegetables when cut into dice and cooked carefully in unsalted water. Boiled in salted water they are coarse, pink, and unpalatable.

*Maureen*

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### A Remarkable Journey.

Numbers of experiments have been made to test the speed and destination of corked bottles thrown in the sea in various parts of the world. The most remarkable example ever heard of was that in which a bottle travelled 6000 miles in about two years and a half; roughly, at the rate of  $6\frac{1}{2}$  miles a day.

### Naval Torpedoes.

Torpedoes for the destruction of vessels were first used in the spring of 1861 by the Confederates in the James river. In 1865 the secretary of the navy reported that more ships had been lost by torpedoing than from all other causes. General Rains, chief of the Confederate torpedo service, put the number at 58, a greater number than has been destroyed in all the wars since.

### Summer Ice.

The peasants of Pongibaud, in the mountains of Auvergne, are acquainted with a singular summer formation of ice, presumably due to evaporation of underground moisture and consequent fall in temperature. Of this phenomenon they have for many years taken advantage to cool and harden their cheeses, which are deposited in certain caverns where this ice is found to be present, and thus keep good during the hottest summer months.

### Deep Sea Measuring.

Great Britain and America do more deep sea measuring than all the other nations put together. More than one-half of the sea floor lies at a depth of a little less than three miles. Some of the deepest places are holes in the ocean bed. One of these in the south Atlantic covers 7,000,000 square miles, or 7 per cent. of the surface of the globe. The Indian ocean is a great place for deep waters, twenty-four out of the known forty-two holes lying at the bottom of that body of water.

### Silver Mines.

The process by which nature forms her silver mines is very interesting. It must be remembered that the earth's crust is full of water, which percolates everywhere through the rocks, making solutions of elements obtained from them. These solutions take up small particles of precious metal which they find here and there. Sometimes the solutions in question are hot, the water having got so far down as to be set boiling by the internal heat of the globe. Then they rush upward, picking up the bits of metal as they go. Naturally heat assists the performance of this operation. Now and then the streams thus formed, perpetually flowing hither and thither below the ground, pass through cracks or cavities in the rocks, where they deposit their lodes of silver.

### History of the Potato.

The common potato was, at the time of the discovery of America, in cultivation from Chili, to which it is indigenous, along the greater part of the Andes, as far north as to New Granada. It was introduced from Quito into Spain about 1580 under the name of 'papa,' which, in Spanish, it still bears. From Spain it found its way to Italy, where it became known as 'tartuffalo,' and thence was carried to Mons in Belgium by one of the attendants of the Pope's legate to that country. In 1588 it was sent by Philippe de Sivry, Governor of Mons, to the botanist de l'Ecuse, professor at the University of Leyden, who, in 1601, published the first good description of it, under the name of 'Papas Peruanorum,' and stated that it had then spread throughout Germany. Recommended in France by Caspar Bauhin, the culture of the tuber rapidly extended in 1592 throughout Franche Comte, the Vosges, and Burgundy; but the belief becoming prevalent that it caused leprosy and fever, it underwent an ordeal of persecution from which it did not recover until three-quarters of a century afterwards.

## Intercolonial

St. Carthage's Cathedral, Lismore, is to be solemnly dedicated on Pentecost Sunday.

Mr. John Meagher, M.L.C., is returning to Australia by the 'Orontes,' which left London on December 28. He has spent some time in Ireland and on the Continent.

The Victorian Government tobacco expert reports that during the year the Government farm at Edi produced 2000lb of cigar and 1500lb of pipe tobacco. It sold at prices higher than any obtained for the last five years, and there was a ready demand.

The Sisters of St. Joseph, in charge of the Forest Reefs Convent, while spending their Christmas vacation at Perth, had their premises broken into. On their return on January 15, they found nearly all the school windows smashed. Entrance had evidently been gained through the kitchen window. On examination it was found that the intruders had left traces of their visit in every direction.

The priests of the Goulburn diocese met at St. Patrick's College, Goulburn, on January 18 and presented the Rev. Father O'Leary with a purse of sovereigns and a complimentary address. Father O'Leary leaves Australia to join the Vincentian Order in Ireland. The Rev. Father Fallon, P.P., Temora, presided, and all the speakers expressed their warm regard for Father O'Leary.

A large number of the ex-students of St. Joseph's College, St. Patrick's Schools, and St. Mary's High School assembled in the Federation Hall, Sydney, the other day to say good-bye to Brother Wilbred, who has been transferred to Largs Bay College (S.A.). For the past 25 years Brother Wilbred had endeared himself to the pupils who came under his control, and that feeling of comradeship was manifested at the meeting called under the presidency of the St. Joseph's Old Boys' Union. Several eulogistic speeches were made during the evening, and a travelling bag and a collection of books were presented to Brother Wilbred.

Miss Amy Castles (says the London correspondent of the 'Argus') has been selected as the leading soprano for the Harrison Concert Company, in succession to Madame Patti. Miss Castles has signed a contract, on a rising scale of salary, for the next four years, for all provincial tours. She has just completed a very successful series of concerts under Mr. Harrison, appearing in most of the chief English cities, and in Edinburgh, Aberdeen, and Glasgow. Mr. George Castles, her brother, has been engaged by Mr. Seymour Hicks to appear with Miss Marie Studholme in a new musical comedy, to be shortly produced at the new theatre he is building in London. The engagement is for three years, and will necessitate Mr. Castles surrendering his position on the staff of the Victorian Agency-General.

Prior to his departure on a visit to Europe, the parishioners of St. Kilda West (Melbourne) entertained their pastor, Rev. W. Ganly, at the Sacred Heart Hall. Mr. James Hogan presided, and there was a very large attendance, including the Hon. N. Fitzgerald, M.L.C., and Judge Casey. In the course of an address the chairman said that their pastor had endeared himself to the people, who all held Father Ganly in the highest affection and respect. The rev. gentleman had done much since his appointment as parish priest. With the co-operation of the people, he had paid off a debt, and erected a fine presbytery and a parochial school in which the children were receiving a secular and religious education second to none in the Commonwealth. Father Ganly had also had the church renovated and painted, and they had now a parish fully equipped for the promotion of religion and Catholic education. Eulogistic speeches were also delivered by the Hon. Mr. Fitzgerald, Judge Casey, and others. Father Ganly, in replying, said he deeply appreciated the kindness of his parishioners on the eve of his departure, and it was only in keeping with what he had at all times received from his own people and the members of other denominations. St. Kilda was an ideal district in regard to the cordial relations which existed between all denominations. The successive mayors of the borough and the councillors treated all classes of citizens alike, and they recognised that religion was a question between man and God. He thanked those who had organised the greeting on the eve of his departure.

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# The Family Circle

## THE SCHOOL BELLS.

Ting-a-ling! say the school-bells  
All over the land;  
And the children come trooping,  
A merry band;  
'The road to learning is long,' they say,  
'And we'll take up our march this very day.'

Ting-a-ling! ting-a-ling-ling!  
The teachers all wait;  
So you must not be absent,  
Nor must you be late,  
'For the road to learning is long,' they say,  
'So take up your march this very day.'

Ting-a-ling! In the schoolroom  
All voices are still;  
And the children are working  
With eager good will:  
'If the road to learning is long,' they say,  
'We'll take up our march this very day.'

## A BOY WHO CAMPED OUT.

My first experience in camping out was the most exciting I ever had, though a big boy, I suppose, would have called it both tame and funny. But I was only ten years old then, and my brother Proctor, who was really the hero of the adventure, was only eight. There was only one other boy with us, Freddie Childs, our next-door neighbor, and he was the oldest of all, for he was going on for twelve.

We camped on father's lawn, in a tent made of three sheets. It was a very warm still night in summer, and mother had made us a nice bed on the ground with a rubber blanket and an old mattress and some comforters, sheets, and pillows. Father had put up the tent, and it was just as tight and comfortable as a real tent in the woods. If we hadn't known that we were in it, we ought to have slept just as soundly as in our own beds upstairs. But we didn't, somehow, and that was the funny and exciting part of it.

We ate our supper on an old box in the tent at half-past six o'clock, and then we played Indians until eight, when mother came out and helped Proctor to undress and get to bed. She lit a candle for us; and after she had gone in, Freddie and I undressed, blew out the candle, and crawled under the blankets. By and by I asked, 'Freddie, are you asleep?'

'No,' said he, in a kind of faint voice.

'Are you sleepy?'

'No.'

'Do you suppose anything would touch us here in the night if we should go to sleep?' I asked.

'I dunno,' answered Freddie. He lay still for a minute, and then said, 'What I'm afraid of is catching cold. I guess I'd better go home and get some of those little homoeopathic pills of ma's to take if I feel a cold comin' on in the night.'

Freddie crawled out, lit the candle, and put on his clothes.

'Come back soon, Freddie,' said Proctor.

Freddie pushed back the flap of the tent. 'Uh-uh!' he said, and then he was gone. We heard him walking kind of fast until he climbed the fence; then he ran like anything through the grass. I guess he didn't know how well we could hear with our ears so close to the ground.

We watched and waited for him to come back, but he didn't come. It seemed kind of scary for just two to be out there all alone in the night. But, somehow, Proctor didn't seem to mind it as much as I did. By and by there came an awful yell from somewhere out in the dark. I knew it was cats, and yet, somehow, I couldn't quite believe it. It might have been a panther escaped from a circus, or a lynx, or something of that sort.

'Proctor!' I whispered.

'Yes,' answered Proctor.

'I believe I'm catching cold, too; aren't you?'

'No; I'm warm as toast.'

'Now, look here, you little foolish,' I cried. 'I know it ain't safe for us to lie here so close to the ground all night. If we don't catch cold, we'll get the rheumatism, sure as the world. I'm going back to the house.'

'Fraid cat!' said my little brother.

I suppose I was really too nervous and frightened to get angry at him. I only got up and hurried

into my clothes, coughing and trying to sneeze all the time, though it was so hot and close in the tent that the sweat ran off the end of my nose. When I thought I had enough clothes on, I grabbed the rest as fast as I could, and blew out the candle. 'There, Smarty,' cried I, as I was bolting out of the tent, 'you can stay here all alone, and see how you like it!'

Mother and father were reading in the parlor when I sneaked into the house, and said that I was afraid I was going to catch cold out there. They both laughed until they cried. 'Where's little Proctor?' asked mother, when she could get her breath.

'He's out there,' said I in a sulk.

'And Freddie Childs?' asked father.

'Gone home. Backed out fore I did.'

'What! Proctor out there all alone?' cried mother, jumping up.

'Yes'm. He felt so smart he wouldn't come in.'

Mother lit a lamp and went out to the tent. The air was so still it did not even toss the flame of the lamp. I watched from the window, and saw her come back without Proctor.

'He won't come!' she said, with a kind of shining eyes.

'Good for him!' cried father. 'He's got some grit.'

'But what are we going to do about it?' asked mother.

'Do? I'll go out and camp with him myself!' exclaimed father.

And that was the way Proctor happened to stay. I've often wondered whether he would all alone. But it taught me a lesson in self-control, not to give way to every foolish notion that enters one's head, without stopping to reason it out. That's what makes the habit of cowardice.—Exchange.

## TRUE CULTURE.

To be gracious without being patronising on the one hand or too gushing on the other, all this requires cultivation and is not attained in a day. That illusive attribute known as charm is still more difficult, if not impossible, to achieve. Is it not inborn and not to be acquired, striving ever so hard? Certain it is that this charm is the most to be desired of all the good gifts the fairy god-mothers have to bestow. Beauty may fade and riches may fly away and health and youth be swallowed up by the years as they pass, but that charm will ever remain, more potent, more soul satisfying, than beauty and riches and even youth itself. How often does not one see this exemplified in society by the popularity of some woman who apparently possesses little or nothing to justify such success, and who nevertheless is courted and admired and of whom everyone says, 'Isn't she charming?' You agree that she is, and wonder why. Other women you know, better looking, younger, better dressed perhaps—though the really charming woman is never badly dressed—and yet they lack just something which attracts you in the other woman. What is it? You ask yourself, and you come to the conclusion it is something which, for want of a better name, you call 'charm.'

## ASSUMED IGNORANCE.

One day when Artemus Ward was travelling a man approached him in the train, sat down, and said:

'Did you hear the last thing on Horace Greeley?'

'Greeley? Greeley?' said Artemus; 'Horace Greeley? Who is he?'

The man was quiet about five minutes. Pretty soon he said:

'George Francis Train is kicking up a good deal of a row over in England. Do you think they will put him in a bastille?'

'Train? Train? George Francis Train?' said Artemus, solemnly. 'I never heard of him.'

This ignorance kept the man quiet about fifteen minutes. Then he said:

'What do you think about General Grant's chances for the Presidency? Do you think they'll run him?'

'Grant? Grant? Hang it, man!' said Ward, 'you appear to know more strangers than any man I ever saw.'

The man was furious. He walked off, but at last came and said:

'You confounded ignoramus, did you ever hear of Adam?'

Artemus looked up and said: 'Adam? What was his other name?'

## ODDS AND ENDS

'There is but one thing in this world that we can put our faith and reliance in with confidence, children,' said the teacher. 'Who can tell me what it is?'

'Safety-pins,' promptly answered a little girl.

'You are not opaque, are you?' said the sarcastic man to another who was standing in front of him at a recent show. 'Faith, and I'm not,' was the imperturbable reply. 'My name is O'Brien.'

'I suppose your late uncle didn't fail to remember you in his will?' said the sympathetic friend.

'You can hardly call it a remembrance,' replied the poor relation. 'It was more like a faint recollection!'

'Ah, Jackson!' exclaimed a miserly individual, thoughtlessly, meeting an acquaintance at a railway refreshment bar. 'It isn't often we meet—er—what will you have?'

'Thanks,' replied his friend, considerably astonished, 'I'm not particular.'

'Good,' said the close-fisted one; 'then we'll have a walk.'

## FAMILY FUN

The 'Spelling bee' trick is an interesting little performance with cards, and can also be made most amusing, especially in a small circle. Secretly arrange the first 13 cards of a pack in the following order: 3, 8, 7, 1, King, 6, 4, 2, Queen, Knave, 10, 9, 5, the 3 being the first or top card, and the 5 being the thirteenth from the top. In presenting the trick, carelessly shuffle the bottom part of the pack, being, however, careful not to disturb the order of the pre-arranged cards. Ask someone to cut the pack. The performer in picking up the cards, crosses his hands and picks up the two parts simultaneously, replacing them in their original position. This ruse is never detected if done without hesitating.

The performer now says—'I want thirteen cards,' and he counts from the top, keeping them in the same order, and being careful not to put No. 2 on No. 1 and so on. Each card must go under its immediate top one.

Take the thirteen cards off the pack and spread them face upwards, without remark, but ostensibly to show that they are a mixed lot taken without any regard to order; but noticing that the thirteenth card is a five. This ensures the correct number and order of the cards. The cards are now picked up again and cut whist fashion by the company several times. The performer stops the cutting when he sees the 5 appear at the bottom again. They are then in the original order, and if spelled out, placing a card at the bottom of the pack for each letter, at the completion of each word, the next card will be the one the name of which has been spelled, i.e., O N E one, the fourth card will be found to be the ace, and it is thrown on the table; T W O two, the eighth card is shown, a two, and is thrown on the table, and so on until the names of all the cards have been spelled.

The cards may be cut at any time, if the card which is at the bottom when the cards are cut is cut to the bottom again, before proceeding with the spelling. In spelling 'Queen,' E E must be used, placing a card at the bottom for each letter.

Occasionally a feint may be made which will considerably heighten the effect. For instance: having spelled out the name of a card, say a seven, before showing it to the audience, the performer glances at the card and, pretending to have made a mistake, says, 'Ah! that's a Queen! Kindly blow upon it.' Give the card a smart click underneath with the thumb, and lo! it has apparently changed to the proper card, namely, a 7, which is shown to the audience, thrown on the table, and the spelling proceeded with.

The disastrous hurricane that struck Cooktown on January 19 was one of the most violent experienced in the north for some years. The whole town was damaged, and many narrowly with their lives. St. Mary's Church was completely demolished, and the convent and school were unroofed.

## All Sorts

The title of marquis was first given by Richard II. to Robert de Vere, Earl of Oxford, who was made Marquis of Dublin in 1386.

The gizzard is an everlasting grinding mill. Called into action, it always reduces the grain as it is swallowed, so that the crop is rarely distended.

The mandolin was an old instrument a couple of centuries ago, having then, after a long series of evolutions, reached its present shape at Naples, which city has always claimed the honor of its origin.

Little Jeanie—My mamma is always saying, 'Why did you do that?' and 'Why didn't you do this?' and 'Why in the world did you forget so-and-so?'

Tommy—How awfully strict she must be! What an awfully bad time you must have!

Little Jeanie—Oh, it isn't to me she says all that; it's to pa.

The British Consular Report on Immigration to America says:—'The Irish in particular differ in one respect from all other races, in that their female immigrants outnumber the males. Most of the women, like the Scandinavians, are domestic servants, of whom Ireland provided no less than 23,000 last year, one-fifth of the total number of servants who arrived. Of the men, about 16,000 are unskilled laborers; but in this the Irishman is being ousted by cheaper races, and the Irish navy is no longer the feature in American labor that he used to be.'

Strange as it may seem, many people imagine that rattan and willow furniture are the same. Rattan is the Chinese importation, brought direct from Singapore, and is reed, susceptible of bending double without even cracking. It possesses, besides this, great firmness and strength, and a chair of rattan could be thrown from an express train and picked up intact. Rattan is therefore used for such articles as baskets and lighter ornamental furniture. Each has its use, the rattan, however, being better adapted for working up into intricate designs.

The man of this story is a very light sleeper, one who is easily wakened and who is a long time getting to sleep. In a Christchurch hotel he had at last got sound: asleep, when a loud rap, repeated, awoke him.

'What's wanted?'

'Package downstairs for you.'

'Well, it can wait till morning, I suppose?'

The boy departed, and after a long time the man was sound asleep again, when there came another resounding knock at the door.

'Well, what is it now?' he inquired.

'Taint for you, that package!'

The manufacturing house of Kynoch, Limited, which has nine different works in various parts of the United Kingdom, has announced that it will very soon adopt the metric system of calculation. Mr. Arthur Chamberlain says that the English system of weights and measures is seriously retarding British commerce, as foreigners will not bother themselves with figures based on a system of reckoning having no intelligible principle. All the weights and measures of the firm are to be adapted to the new standard, and the piece workers' earnings will be calculated on the decimal system. The chief inspector of weights and measures at Birmingham thinks that the step is wise, but that on account of its expense it will not be generally imitated for the present at least.

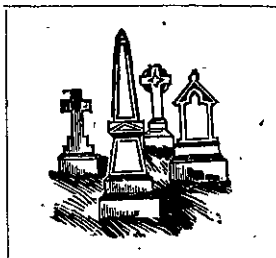
'Have you any idea of the intrinsic value of your life?' says a writer with a taste for figures. Supposing (he says) you could be bought as a mere human machine, what sum do you suppose you would fetch? It has been estimated that a laborer aged twenty-five is worth £1100, and that a lawyer aged forty is worth £5370. The life of an average laborer is worth most at the age of twenty-five, while the professional man is worth most at forty. A thirty-year-old clerk earning 45s a week would be valued at about £1900; a factory worker of the same age would be considered to be worth about £1600; an average commercial traveller aged thirty would represent a capitalised value of £2450. A man whose earning capacity is £1000 a year, and who has reasonable expectations of twenty years of working life, would be valued at about £15,000, allowance being made for cost of his maintenance, and for the possible diminution of his earning powers during the following twenty years.



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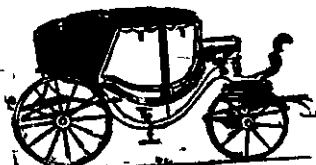
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