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DUNEDIN, THURSDAY, MARCH 21, 1907

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CLEANINGS FOR NEXT WEEK'S CALENDAR

March 24, Sunday.—Palm Sunday.
 " 25, Monday.—Monday in Holy Week.
 " 26, Tuesday.—Tuesday in Holy Week.
 " 27, Wednesday.—Wednesday in Holy Week.
 " 28, Thursday.—Holy Thursday.
 " 29, Friday.—Good Friday.
 " 30, Saturday.—Holy Saturday.

Holy Thursday.

For a short time to-day the Church puts off her mourning. At the Mass her ministers are vested in white, the bells are heard, the organ peals forth. For a moment she desists from her meditations on the sufferings of her Divine Founder to contemplate the tender love which led Him to institute the Blessed Eucharist on the very night before His Crucifixion. In cathedral churches the Bishop consecrates the Holy Oils which are used in the administration of certain sacraments, and also in some ecclesiastical functions.

Good Friday.

This day is called 'Good' because on it we were liberated from the dominion of Satan, and the happiness which God had in view in creating us was placed once more within our reach. We must not forget, however, by what means this was accomplished, and that the day so pregnant with blessings for us was marked by unspeakable sufferings on the part of our Divine Redeemer, who for our sake yielded Himself to a shameful death. This should be the subject of our meditations to-day. We cannot enter the church without being reminded of it. At the morning office he celebrant and his ministers are vested in black, and the history of the Passion is chanted. When the ceremonies are over, the altar is bared of its ornaments. The statues and images of the saints remain veiled. The crucifix alone is uncovered—a striking reminder of the intensity of God's love for man, and in particular an emblem of hope to the repentant sinner.

Holy Saturday.

Holy Saturday is consecrated to the memory of our Blessed Saviour's burial. Until Sunday morning (the time of the Resurrection) the Church continues the weeping widow by the grave of her Divine Spouse. But in the midst of her grief there are gleams of joy. We feel that she has faith in the mystery so soon to follow. In blessing the Paschal candle, the deacon, who is, as it were, the herald of heaven to announce the glad tidings of the Resurrection, seems carried away by enthusiasm as he exclaims in words attributed to St. Augustine: 'Let the angels of heaven, the hosts above, exult and thrill with gladness, and let the sound of trumpets proclaim our joyous sacrifice. Let the earth be filled with bliss, and let it revel in the glorious light that has burst upon it. And do thou, our Mother, Holy Church, rejoice too! Thou art all radiant with the divine light that shines upon the world. Let the holy place resound with the joyful transports of the people, and let the acclamations of earth ascend to heaven,' etc.

GRAINS OF GOLD

LIFE.

A little dreaming by the way,
 A little toiling day by day;
 A little pain, a little strife,
 A little joy—and that is life.

A little short-lived summer's morn,
 When joy seems all so newly born,
 When one day's sky is blue above,
 When one bird sings—and that is love.

A little sickening of the years,
 The tribute of a few hot tears;
 Two folded hands, the falling breath,
 And peace at last—and that is death.

Just dreaming, loving, dying so,
 The actors in the drama go—
 A fitting picture on the wall,
 Love, Death, the themes; but is that all?

The Storyteller

REFORM AT BIENVILLE

'You take some wine, Monsieur?'

'No, madam, no wine.'

The tiny glasses tinkled against each other. Madame LaCoste set the tray down with alacrity.

'Ah! it ees a leetle brandy you will like,' she said after a moment's hesitation. 'Run, Ambrose, quick, bring dat brandy flask.'

'No, madam; no brandy.'

'No? Ah, then it ees a little sangaree, yes. Felicite, it ees she that knows how to make a sangaree of claret.'

'I take no liquor whatever, Madame, from principle.'

There was a moment of waiting, while Garth felt that the brown eyes regarding him were full of surprise.

'It ees a pity,' she said; 'a pity, yes. And one so pale!'

When some one in Bienville had asked Father Angell where a young divine, delicate in health, needing something more than ordinary comforts, could find a home in the heart of his Catholic parish, he had persuaded Madame LaCoste to open to him her friendly shelter.

'It ees I that will know how to make him strong, le pauvre!' she had said, as she and Father Angell were putting the last touches to the young man's chamber.

Father Angell was rolling his own library table and chair into place between the windows.

'It is you will know how to spoil him,' he said.

'And you,' she laughed. She held his two silver candlesticks aloft in either hand.

Garth sat stiffly regarding the kindly troubled face before him. To refuse a little wine after a journey, was it then an offence?

'If I may, I would like to go to my room,' he said at length.

'Oh, yes. Pardon! Stupid that I am! You will like that you may repose alone, yes,' she said, swiftly leading the way across the hall.

She went inside the room with him a moment. She made a pretty gesture with her hands.

'It ees not con-conve-convenable? No? But if Monsieur will call, I will attend.'

She went out, softly closing the door.

It was a long, lofty, wide-windowed, white-curtained room. Garth found his books unpacked, and placed on shelves. A library table and chair stood near. In the alcove was his white-valenced bed. Through his southern windows, opening on the wide gallery, swept the scent of honeysuckle and rose. Beyond the honeysuckles and the roses was the primeval forest, a great green cone, fretted with a thousand aisles.

Garth stretched his arms upward with a deep sigh of satisfaction. Duty, as he conceived it, had called him there; but when Duty, unsmiling in those Vermont hills where he was born, had pointed her stern finger to these far, low-lying lands of Louisiana, she held no hint of the welcome that awaited him. This dainty room, with its touches here and there of something delicately rich; the friendly if mistaken courtesy that had met him at the threshold, oh! this dimpled and joyous June that laughed outside his windows, it was all beautiful, beautiful. Ascetic in his creed, anchorite in his life, accustomed from his birth only to the cold, the chilling, the severe, the sudden kiss of this wanton wind went to his head like the wine he had refused. He stretched his arms upward. He stood on tiptoe. He took deep breaths, drinking and tasting as of an over-filled beaker. Then his arms fell, and his countenance darkened.

'O fool! O fool that I am to go a-trembling and a-trembling, a helpless reed blown upon by Beauty's sensual breath!'

He fell upon his knees by his bed.

When Ambrose came gently tapping at his door. Garth was far within that mystic atmosphere of prayer, and hardly heeded the child's words.

'Father Angell ees send you dose.' He uncovered a bowl of strawberries with long stems set about with their own dew-wet leaves. Garth was very weary. He took the bowl in his hands. He bent his face close to the delicate and fragrant fruit.

Then he set the bowl down, putting back the fruit that had almost touched his lips.

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'This Father Angell? Is he your Catholic priest?' he questioned the child.

'He ees the Father,' the boy answered, smiling up to him with confident eyes. 'He has beeg garden—so!' He made his arms wide.

'Yes, yes. Well, you take the berries, son. I do not care for them.'

He pushed the salver back into the child's hands. Ambrose's cheeks were scarlet. He laughed in an embarrassed sort of a way.

'Pardon, Monsieur,' he said, making a little bow at the door.

On that Sunday when John Garth had made ready to begin his holy crusade, he sought out Madame LaCoste.

'I want to invite all of you to come with me to my chapel where I am going to preach this Sabbath. I want to make some reforms that will do you good. I am going to preach about them to-day. I want all of you to come and hear me.'

'Oh, dat ees kind,' Madame LaCoste made answer. She made her pretty gesture with her hands. 'Felicite it ees she who will go with Monsieur to-day. We have not Mass dees Sunday. It ees at Bienville Father Angell will be. And Ambrose he will go. Me, I go to carry wine to one sick, oh, very sick and poor. Ah! Monsieur, it gives me the bleeding heart.' Her soft eyes were full of tears. 'But so kind to ask.'

The little country road wound about along the edge of the Bayou where the tall grasses grew. Ambrose ran whistling ahead, kicking up the dust with his bare feet. Garth wished he were a boy like Ambrose and could think it no sin to go whistling and frisking about like a young colt on the Sabbath morn. He had been taught it was a sin and he still thought so. Some day he meant to tell Ambrose, but not to-day. To-day was too sweet, and the child kept running back, slipping his hand into his own, and looking up at him with such confident eyes. He could not bear to bring back into them that look of pain that he remembered there when he pushed the Father's berries back into his hands. Felicite, the fawn-eyed, the shy-footed, was walking by his side. If one should reprimand the boy, she would dart away like a bird.

He had his sermon in his pocket. He had meant to read it aloud to himself on his solitary way to church. Since that was impossible, he tried to go over it in his mind—all the rigid tenets of his creed, all the stern laws that must discipline life, all the fearful denunciations he meant to hurl at this slack, lazy, thriftless people sunk in the easy ignorance of Catholicism. But somehow stern dogma and rigid discipline seemed way back in Vermont. He could not make them here. He could not make them tune with the dreamy, beating of the wind, with the swaying of those lofty banners of gray moss—aye, even with the swish of that indescribable peach-bloom garment that made Felicite seem like a flower in the landscape. As the spire of the church rose before him he shook himself together. He hated this languor of the climate that stole like a thief into his brain, or rather he felt that he ought to hate it. He hated the indolence of the people, their slow speech, their intolerable shiftlessness. More than all he hated their Catholicism. He expected antagonism. He was ready to fight.

Inside his chapel a little handful of people gathered about him, smiling and friendly and humbly attentive. Some children like Ambrose made the sign of the cross as they entered, then sat quietly staring at him through his long discourse.

Garth went and lay in the hammock at the shady end of the gallery when he got back to the house. He was much exhausted. The strain of his sermon had been great. Madame LaCoste and Felicite sat in the parlor talking. He could hear the hum of their voices through the window. He did not heed the words. He was so weary. Then Felicite said—she had moved nearer the window and was rocking as she talked—drawing her words,

'Yes, he said he gwine re-form him.'

'What you call dees re-form, Felicite?'

'Oh! re-form? It ees, if it's a wrong one does, an' you make him all right, dat ees re-form.'

'Ah! I spec somebody been tell him 'bout nigger Pete what stole dat shoat from yo' grandpa las' year. But dat ees kind, re-form him.'

Garth groaned.

Madame LaCoste hurried out to him.

'Le pauvre!' she said, holding a tiny glass to his lips with a drop or two of cordial to refresh him. Then she sat by his side fanning him while she ran her cool, soft fingers through his hair. How could he tell her what reform meant?

The day after Father Angell returned from Bienville, Garth was busy at his desk. He heard the children shouting and crowding about him. Ambrose climbed on his knee. Madame LaCoste and Felicite ran out and sat on either side of him. There was much laughter and talking. Then Madame LaCoste came to his door.

'It ees Father Angell,' she said. 'He comes to make his devoirs to you.'

Garth did not look up.

'Will you tell Father Angell I am very busy this morning?'

The soft eyes looked at him a moment with embarrassment.

'Pardon, Monsieur, pardon!' she said gently as she closed his door.

He heard her give his message. Then all of them got up and moved carefully away to the farther end of the gallery, talking softly that he might not be disturbed. Felicite made her famous sangaree, Ambrose and the Father had a game of cards. Felicite and her mother sat near, rocking, with their needlework in their hands. There was much joking and laughter, but all subdued that no sound might annoy him. Garth sat with his face buried in his hands.

Garth took to fasting more and more often, and longer he remained upon his knees. He felt that he had maintained an impregnable front towards Catholicism, but everywhere else he seemed to have slipped away from his duty. His foes had been too insidious. They had woven about him a silken web whose meshes tangled and tripped him. There is no weapon made that can war against tenderness and kindness and that delicate tissue of politeness that everywhere enveloped him. He had never found that day when he could chide the little Ambrose for his whistling and his coltish antics on the Sabbath. The whole family with the priest at their head had gone picnicking on the holy day, and yet he had been dumb. They had stopped at a neighbor's, desperately poor, and taken a sick and suffering child with them. The priest had carried the little fellow in his arms to the wagon. Felicite had held the child on her knees.

Garth had found it impossible to use his own chamber for undisturbed devotions. Madame LaCoste came to serve him a hot and delicate broth if he had tasted no breakfast. Ambrose brought him the heart of a melon, or a platter of fresh figs. A messenger from Father Angell tapped at his door to leave a basket of early grapes with the Father's compliments. So, following one of those dim vistas of the forests, he had come upon a retreat, mystical with soft, green shadows, that became to him a sort of temple for prayer and devotion.

It was one of those Sabbaths when Father Angell held his Catholic service, and Garth knew it was no use to preach, that he came out at daylight to his place of devotion. It was late September. The dawn was chill, for the dew was heavy. Garth was wet to his knees walking through the tall grass. The blue light of the morning lent its own ghastliness to his pale, pinched face. He fell forward upon his knees with an audible cry for help, for he felt himself sinking. He had not slept the night before. Self-accusation and remorse and shame do not make good bed-fellows. In this deep solitude he poured out his soul in bitter tears and prayers, calling aloud upon God to forgive his faithlessness. By and by when his passion had spent itself he fell wearied out upon his face and lay still. Only now and then a sob shook his delicate frame like the throb of a spent wave. He stretched out his cold, cramped limbs into the grateful warmth of the sun. He thought he had never seen the sky so soft, or the water-oaks so darkly green, or those lofty banners of moss so delicate a pearl. With the warmth and the greater physical comfort it seemed to him a divine, spiritual blessing had come also from the skies and brooded alike over the world and over his soul. Then Nature sent her sudden balm of sleep.

The sun grew hotter and a steam from the damnness made a sickliness in the air around him. The Bayou, a long, green, slimy serpent crawling in its own filth, sent its poisoned breath coiling and curling about him. Garth's sleep was so heavy, the creeping things of the wood went about their business. The squirrels held their ribald play. The birds flew heavily in the sleepy air.

At noon when the shadows changed, Garth sat up suddenly. He thought his father had called him. He could not account for his whereabouts. He thought to see high, narrow windows of his Vermont home, and all this wide expanse of shining light blinded him. He got up and groped his way to a tree and took hold of it, feeling about its trunk like a child.

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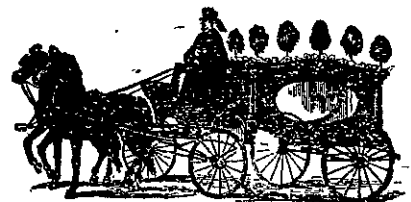
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while he got his bearings—and began floundering along home like a drunken man. The sun on his back felt good to him, though he was hot and dry and consumed with thirst. When at last he stepped in the shade of the gallery, it was as though Death had struck him with his icy wing. Felicite ran and caught his clammy hand in hers.

'Mamma!' she called, 'quick! oh, mon Dieu!'

Father Angell came and lifted him in his arms. Garth never knew what he did with him. A wave of icy heat rolled over him.

He did not know how he came to be in Vermont where they had such icy cold. He wondered how he came to be so exposed. He thought his mother would come and cover him from these icy blasts, but she sat there smiling and indifferent. He had not remembered her as being so huge. What a great face she had! What a smile—oh!

'Father Angell?'

'Yes, my son!'

'I thought it was my mother. I thought—Where am I?' he cried out, clutching the bedclothes with icy fear.

'Safe, safe, my son, here in my arms.' The priest held him down, weeping over him and praying, while that poison of the Bayou that he had sucked in with his breath galloped through his veins. It beat at the citadel of his heart. It caught him and shook him as a dog shakes a rat. Then it ran its stealthy fingers through his brain and a deadly stupor closed down upon him like a leaden hood.

When he again opened his eyes Madame LaCoste and Felicite stood at the foot of his bed. To his weary eyes they were at first but pale shadows, but when they slowly grew into shapes he knew, he smiled his faint greeting. Madame LaCoste smiled and nodded back to him through her tears.

'He ees make better, Felicite! Oh, the good God! He ees—what you call dees—Re-form. Yes, he ees reform, Felicite.'

Then as the leaden hood closed over him again, he saw them kneel, making the sign of the cross.

When the long weeks of suffering were over, it was Father Angell's cool touch and Father Angell's commanding voice that seemed to Garth to have held him back from that land of shadows into which for so long he had been about to slip. He stole a hand up to the Father's cheek, a hand weak like a child's, and in that faint, far-away voice of his he whispered: 'Forgive!' and again, 'forgive!' And as often as he turned on his pillow, it was 'Forgive me! oh, forgive me!'

One late afternoon in October, when he could walk a little, he made his way out to that place in the woods where he had fallen into that strange ecstasy that had all but stolen his life away.

Under the crimson fires of the black-jack and the sweet gum that were now painting his cathedral windows, he saw Father Angell walking slowly with bent head, he carried his missal in his clasped hands. His lips were moving in prayer. 'Garth bent his head too and walked by his side. When the prayer was finished, Garth caught the Father's hand in both of his. He could not still the tumult of his heart. He had given up. He was going home. He saw it all as in a vision. He and his little laws and rules were great jarring discords in a quaint and unworldly harmony. These simple homely lives, so peaceful, so loving, so far removed from unworldly ambition, were as the echo of a woodland rill. It had no part in that great workaday universe of which he was a part. Now that he was going, a sudden sweetness in all that he must give up overwhelmed him. If only he had not wounded them—ah! that was it. That was what made it so bitter. And most of all this friendly old man, whose hand had held him back from the very brink of death.

'Father Angell,' he said, 'I am going home. I have given it all up. I did not understand. I give it all back, my charge, my mission, into your keeping.'

Father Angell smiled. It had been in his keeping for more than forty years. Madame LaCoste was not yet born when he came.

'But your forgiveness, Father. I want you to forgive me.'

He bent his head before him. His voice shook.

The gentle old man put his arms around the boy's shoulders.

'My son, my dear son,' he softly chided. Then they moved forward and fell upon their knees together in that spot made bare by many prayers. Garth caught Father Angell's hands and placed them above his head.

'Say a little prayer for me,' he said.

Afterwards they stood together a moment in silence, Garth's head fallen upon the neck of Father Angell. It was as of a son making an eternal farewell.

Garth looking back saw the faint crimson light shining still upon the tansured head, and the face lifted heavenward, and the hand raised in lasting benediction.—San Francisco 'Monitor.'

LIKE A FLOCK OF SHEEP

Taking down his hat from the rack, Peter Sands went to the desk to pay his bill. Incidentally he glanced at his watch, and a moment afterward made a bolt for the door, throwing it open and running down the street toward the station. Holding his hat firmly upon his head, he put additional speed into his flying limbs. Several people turned to stare after him, wondering at the cause of his hurry, more interested than ever when they observed the man with the white apron who came out of the restaurant and tore after him.

Seeing the flying man, and noticing that the tradesman following was in a good way of being out-distanced, several others took up the chase. Pretty soon there was a rush behind Peter, but he knew nothing of it. The first thing he realised was that some one's foot neatly tripped him up; he rolled over in the mud, but jumped up instantly and was off again. He had only gone half a block when the same thing happened to him a second time. But now he was not allowed to rise; violent hands were laid on him. His hat rolled out into the gutter; some one stepped on it and smashed it.

Hotly angry, the man struggled to a sitting posture and looked about him. A score of excited faces greeted him, and in his astonishment he forgot his anger.

'What's the matter?' he asked. 'Where's the fire?'

A policeman edged his way through with some difficulty.

'What's the matter?' he demanded.

No one answered him.

'Who are you? What's the matter with you?' asked the policeman of Sands.

Just then the shriek of the locomotive was heard as it steamed out of the station. Sands began to dance up and down in a fury.

'There goes my train!' he shouted, 'there goes my train!'

'Can't any one tell me what's the matter?' asked the policeman again.

'I can,' howled Sands. 'I was running for that train—the last train until six o'clock—and I have an appointment in the city at four. I was running for it, when a lot of you confounded, addle-pated, silly, foolish, pumpkin-headed joshes stepped on me. Where's the man tripped me up?' he shouted, pulling off his coat and rolling up his shirt sleeves.

'Here now, here now,' warned the policeman, 'you can't talk like that here. Move on. Don't be disturbing the peace.'

'Who disturbed my peace?' demanded Sands. 'Come on now—there's some reason for this idocy. Isn't there a man among you?' he implored; 'some one to stand up in front of me until I knock his brains out?'

At that moment, a round, fat fellow, still wearing his white apron, and very red in the face from his exertions, forced his way through the crowd.

'What has this fellow done?' demanded the policeman; 'state your complaint, and I'll run him in.'

'Run him in!' echoed the gentleman with the apron. 'For what reason would you "run in" monsieur?'

'Come now, no more fooling,' said the policeman, roughly. 'How much did he steal?'

Thoroughly nonplussed, the Frenchman bowed low before 'monsieur.'

'I have to return to you the twenty-five cents change from your dollar piece,' he said politely. 'You eat but seventy-five cents' worth. Allow me, monsieur?'

Peter Sands stared at the Frenchman, took the quarter, handled it a moment, and then returned it with a bow as low as the Frenchman's own.

'Permit me to return it to monsieur for his splendid service,' he said. 'And now will some one please give me my hat?'

A man in the crowd returned it to him. Holding it in his hands, he turned his face toward the station, but the crowd of listeners, now sympathisers, let him go mournfully.

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Current Topics

'Reorganising' Lord Aberdeen

The Empire is once more in danger, the Throne is rocking, the Bible is in a bad way. So much, in substance, we learn from an alarm raised in the shape of a resolution by the Grand Orange Lodge in Dublin. The cause of the coming cataclysm is a visit which Lord Aberdeen (Lord Lieutenant of Ireland) and Lady Aberdeen had the unspeakable audacity to pay recently to the Man of Sin—the 'Pope o' Room'. The gifted couple are being treated to some of the chunks of old red sandstone which the saffron brethren have been heaving off and on at the King and Queen. But the viceregal pair know their minds. They know their Ireland, too—how (among other things) a large landslide from the Orange ranks has crossed the valley to the side of the men who love their country; they see the shadow of impending events; and they are not likely to sit up o' nights worrying over busybody resolutions passed by the ultra-Tory leaders of the Yellow Agony. Lord and Lady Aberdeen are very popular in Ireland. And since the days of Lord Fitzwilliam, no viceroy in the Western Isle has come so near to the ideal expressed in Chesterfield's words: 'I would rather be called the Irish Lord Lieutenant than go down to posterity as the Lord Lieutenant of Ireland'. Therein lies the head and front of Lord Aberdeen's offending.—In all probability he will be the Home Rule Vicerey. If the brethren want to dish and carve him, they had better let the contract to somebody else.

'A Fanatical Crank'

A woman's strength is greatest when robed in gentleness; a man's, when clad in Christian courtesy. Strength and dignity are lost by a man when he swears, by a woman when she nags. In such circumstances it is well to give either a good deal of leeway. This is, no doubt, the reason why the Catholic ecclesiastical authorities in Melbourne decline to touch the clergyman of a small conventicle who has for some time past achieved a very unenviable notoriety for the utter recklessness, the coarse vehemence, and the venomous iteration of his attacks on the Good Shepherd nuns.

'That man is sure to lose
Who fouls his hands with dirty foes;
For where no honor's to be gained,
'Tis thrown away in being maintained.'

Like the prince's clown in 'Much Ado About Nothing,' he is a dull fellow, with a gift for spreading impossible slanders. The third of his attempts—all unsuccessful—to remove girls from the care of the nuns was met with an official minute by Sir Alexander Peacock to the effect that 'a very complete report' had been made on the case; that the parson's 'statements are not correct'; and that 'the child will remain at Abbotsford Convent, where she was placed at the request of her father on his deathbed.' In his report the official investigator 'sized up' the reverend 'Pasha of many tales' thus:—

'The writer of the attached letter is a fanatical crank who is constantly bringing himself under public notice by his wanton attacks on the Abbotsford Convent, and getting people like young S. to sign them.'

If a Catholic priest made such unjustifiable attacks upon a Protestant charitable institution at this 'fanatical crank' has been making on curs, he (the Catholic) would very soon find himself under ecclesiastical censure.

'Nothing New, Nothing True'

We have just risen from the perusal of a speech by a much-advertised exponent of the 'new theology'—a

clergyman who, professing to be a minister of the Gospel of Christ, serenely denies or questions sundry dogmatic facts upon which Christianity is based. As Byron said in another connection,

'His speech is a fine sample, on the whole,
Of rhetoric which the learn'd call rigmárole.'

It is a combination of very diluted biblical lore, damaged logic, fuzzy and foggy indefiniteness—a rehash of old heresies, containing (as one critic has pithily put it) 'nothing new and nothing true.' The surprise is (as we said last week)—that the preacher's Reformed brethren should express any astonishment at the 'new theologian's' vagaries. The explanation of their 'indigent cirprise' lies evidently in the fact that (as Brownson says) 'few men ever reason out their own systems.' The Reformed creeds disclaim any authority to teach. They (officially) refer the individual inquirer to the Bible. 'Take it', they say, 'study it; understand it as best you can; interpret it as may seem well to your critical knowledge or ignorance; draw up your own creed and moral code from it. That is your affair; it is your right—the right of private judgment.' And then, if, in the exercise of this supposed 'right,' he happens not to understand or interpret the Scriptures according to their standards, they excommunicate him! But on their own principles, are not the Rev. Mr. Campbell's denials as 'orthodox' as their affirmations? Why (on their principles) is it wrong for Mr. Campbell to differ from them, and right for them to differ from Mr. Campbell?

Summa: It is not Christianity that is placed before the bar by the old 'new theology'—it is the principle of private judgment, as opposed to the principle of authority, in religion. More than three centuries ago it was pointed out that the tyranny of private opinion in religion involved perpetual self-contradiction and led to creedal anarchy. It has given the world more than three hundred years of doctrinal stammering in all the tongues of Babel. But there is this difference: that the Reformed principle has never given us even the decent semblance of an ordered or symmetrical doctrinal structure—a creedal tower of Babel—as a memorial of the confusion of tongues; for it pulled down with one hand what it built up with the other. Creedal confusion and anarchy began with the birth of the Reformation. The 'new theology' is simply the old Reformed theology driven in to the Unitarian notch. Driven home to the head, it spells pure rationalism—of the sort that has played such havoc with belief in dogmatic Christianity among many of the Protestant clergy in the German Fatherland. Those who recoil from unbelief and rationalism dare not push the Reformed principle of private judgment to its consistent and logical issue. In fact, not one Reformed denomination frankly accepts this principle as a working proposition. They whittle down the 'right' of private judgment by all manner of creeds and standards and confessions of faith, assent to which they require under pain of excommunication. On their own principle, this is a tyranny and an usurpation. But this self-contradiction, this speaking with a double tongue, is a necessity of their position. It is the enforced (though wholly inconsistent) partial recognition of the principle of Church authority, against which the Reformers rebelled during the religious revolution of the sixteenth century. This curious effort to mingle oil and water, to reconcile Yes and No, to overlay the supremacy of private opinion with authority, enabled the new creeds, however, to maintain some semblance of religion. Those who follow the lead of the private judgment to its terminus, land in pure rationalism. Those who (like Brownson, Newman, Manning, and so many others) follow the lead of the principle of authority that is quietly smuggled into the Reformed creeds, are brought by an invincible logic into the bosom of Catholic

faith and unity. Those who try to avoid either alternative—rationalism or Catholicism—must remain hung-up, so to speak, in mid-air, like Mahomet's coffin, between the mutually repellant poles of a Yes and No—of a negation of and an affirmation of the authority of the Church of Christ, not indeed to make the faith, but to propose and define the faith originally revealed by God.

More Outrages

When history has repeated itself in given circumstances fifty times, it is tolerably safe to predict that in similar circumstances it will repeat itself once more. One does not need to be a prophet or the son of a prophet to foretell thus much. Hence we took few risks when, a few months ago, we predicted that the approaching campaign for Home Rule to Ireland would be met by a bountiful crop of the usual mostly bogus 'agrarian outrages'. It is generally no easy matter to make the most moral and least criminal part of the British Isles yield a sufficient record of 'outrage' for the purposes of an anti-Irish political campaign. When (as in the early eighties) a Cabinet desires a catalogue for a fresh Coercion Act, it is reduced to making 'outrages' out of the whistling of Harvey Duff by a small boy, or out of an adult's smiling in a threatening manner at a 'peeler', or 'blowing his nose in a disrespectful manner' in the presence of another sensitive minister in the force. Or a Sergeant Sheridan and his uniformed 'pals' may obligingly perpetrate a convenient number of genuine outrages in their district, and then 'discover' them with rare acumen, and swear a number of innocent men into long terms of imprisonment. This, however, is neither a very safe nor popular method of swelling the statistics of Irish 'agrarian outrages' since the sensational exposures of 1902. In fact, the whole principle of 'faking' outrages for political purposes has fallen into considerable disrepute since then. It is now abandoned to the rag-tag-and-hobtail of the Irish 'yellow' press and party, and to a few of their echoes on the other side of the water.

They, however, are venomously inventive—as we predicted they would be. And if we were to credit their fairy-tales of a far-off land, Ireland is just now spotted over with a rash of 'agrarian outrage'. The stories of the 'outrages' are in nearly all cases generous generalities. They occur on a big scale, at no address, and their perpetrators have no local habitation or a name. For all their Argus eyes, the police are in a state of baptismal innocence as to knowledge of this newspaper 'outbreak'. So are the coroners, the justices, the judges and juries. And still like snowflakes fall over numerous counties the white gloves, that intimate the absence of criminal business assize after assize. The great and sudden moral slump is visible only to the yellow eyes of the initiated. Mr. Bryce (the late Chief Secretary for Ireland) poked the ribs of the outrage-mongers with gentle raillery at the farewell dinner which was given to him a few weeks ago at the Manchester Reform Club. We quote a part of his discourse from the 'Weekly Freeman' of February 2:—

If they were to believe all that was seen in the newspapers, or in some newspapers, they would think Ireland was in a state of suppressed insurrection, that the law was not enforced there, and that the whole country was given up to riot and violence. He was sorry to say there were some people in Ireland, ably seconded by some people in the English press also, who endeavored to represent the very worst about other people in Ireland, and who, whenever any little unfortunate incident occurred, endeavored to magnify it. A curious incident illustrated the way in which news from Ireland was given to the people of England. He alluded to a long letter of one and a half columns in the London 'Times' a few days ago dilating upon a newspaper report of something that had happened at an eviction. The right hon. gentleman quoted the original allegations, and the authentic facts as supplied to him at the Castle, adding that it was the latest occasion on which

incidents in Ireland could be exaggerated when they were seen through partisan spectacles, and through the imagination of a newspaper reporter. He asked his audience when, in future, they read news of that kind, not to believe half, or a quarter, or, perhaps even five per cent., without some further investigation.

Five per cent? Well, many of them (as our columns have from time to time shown) are like the tales of old Lafeu's traveller, who 'lies three-thirds'—and 'should be once heard and thrice beaten'. They are the tribute that falsehood and injustice pay to reason, and right all the world over, from Paris to Timbuctoo. The lion, says Newman, 'rends his prey and gives no reason, but man cannot persecute without assigning to himself a reason for his act. His very moral constitution forbids contentment with mere brute force.' Hence when in France a 'machine' sets about the destruction of religion, or in Ireland seeks the perpetuation of an ancient wrong, reasons must be found which will furnish an apparent justification for their respective campaigns. And (as 'Mr. Doctey' remarks somewhere) they must be 'good, varchous raisons', too. And where the 'good, varchous raisons' fail, they are speedily found by the ready resort of misstatement and defamation. Against the Papacy, said Luther, 'I esteem all things lawful'. Against religion, says the Radical-Socialist 'Bloc', 'we esteem all things lawful'. Against Ireland's right to manage her own internal affairs, says the 'yellow' 'Bloc' in the Western Isle, 'we esteem all things lawful'. And as the truth does not happen to suit, 'vive le mensonge!'—hey, for a bold, thumping lie! Like the brazen termagant in Sheridan's play, the faction that Tammanies Ireland 'has a free tongue and a bold invention'. But, like her, they overdid it. The inscription on the gates of Busy-rane ran thus:—On the first gate: 'Be bold'; on the second gate: 'Be bold, be bold, be evermore bold'; on the third gate: 'Be not too bold'. The 'yellow' Irish Tammany has been too bold. It has overdone the 'outrage' ruse. And now it cries 'Outrage' to a wilderness of contemptuous incredulity. Even the cable-demon fails to echo their cry.

CHRIST-HUNTING IN FRANCE

A LAWYER ON THE SEPARATION LAW

Mr. Edgar H. Gans, a well-known and highly esteemed lawyer, recently gave, by request from the Baltimore 'Sun,' an account of the so-called 'Separation' Law in France from the standpoint of American law. His article was published in the 'Sun' of December 26, 1906. It has just been republished in pamphlet form by the International Catholic Truth Society, and makes an interesting review of the effort of the Radical-Socialist 'Bloc' to 'make an end of Christianity' and 'hunt Christ' out of France. The article runs as follows:—

The general impression on this side of the water seems to be that the separation of Church and State in France is like the separation we have in the United States, and many persons, who have not thoroughly studied the question, wonder why Catholics are opposed to the bill and have been instructed by the Pope not to organize religious associations under its provisions.

The truth is that there is no possible similarity in the condition of things in the two countries. Separation in the United States has the approval of Catholics; in France it has the condemnation of all. Why this difference?

Separation in the United States.

In the United States we have written constitutions which are superior to all legislation. Every legislative act must be in accordance with the constitution. If it is not it is utterly void and of no effect and will be so declared by the courts at the instance of every one whose constitutional rights are invaded.

In France, as in England, there is no constitution in this sense. The action of Parliament is supreme and no court can set it aside as unconstitutional.

WHENEVER you see a Smiling Woman, think of HONDIA-Lanka Tea! It always gives pleasure.

"HONDIA-Lanka" is see so-much used tea of see family. Madam, she praise it—so get it "tee bon"!

Our constitutions guarantee fundamental rights, and among these the supreme right of liberty of conscience. Therefore, in this country, in the language of the Supreme Court of the United States, the full and free right to entertain any religious belief, to practise any religious principle, and to teach any religious doctrine which does not violate the laws of morality and property, and which does not infringe personal rights, is conceded to all.

This is the foundation of separation of Church and State in the United States. All religious bodies are equal before the law as a matter of constitutional right. To those religious bodies alone belong the exclusive jurisdiction in matters of Church government, Church organisation, religious tenets, the laws of religious adjudications and all other matters pertaining solely to the Church as such. There is no power in the Government of the United States, or of any State, under our constitutions, to interfere with any of these things, and if Congress or the Legislature of any State should undertake by law to force on any religious body any special kind of worship or internal organisation or religious government, and especially if it should undertake to interfere with any of its rights of property on religious grounds, such action of Congress or of the Legislature would be decided by the courts to be utterly void.

Our remedy against any legislative infringement of liberty of conscience, lies in an application to the courts of justice. Therefore, Americans are so law-abiding. Tyrannical laws in violation of fundamental rights are impossible.

Different in France.

Not so in France. If a law is passed in France by the two Chambers and receives the approval of the President, that law is supreme. If rights of conscience are violated there is no redress in the courts, for the courts are also bound by the law. If a special kind of worship or a certain kind of internal Church organisation is provided by the law, or if property is confiscated on religious grounds, or the right of assembly for religious purposes denied, there is no redress except in political agitation for a change in the existing Government, or by an appeal to public opinion by a passive resistance to the law or by revolution. Those are the only ways of fighting tyrannical legislation in France.

The question was asked the other day, Why do not the French people obey the law as the Americans do?

The answer is plain. In France laws have been passed violating in the most brutal way the sacred right of liberty of conscience. If such things could and did happen in America there would be resistance here too, but so effective and so vigorous that such laws could never be again attempted. I insist upon this very simple distinction. It explains the whole situation.

The American Concordat.

We have no formal Concordat in the United States; but we have something much better. There is here a voluntary entente cordiale between the Church and the State founded on mutual respect. The American people are essentially religious, though professing different creeds, and the value of religion in the formation of good citizenship is freely acknowledged and acted on. We can scarcely conceive of an atheist or infidel government in America trying to use the great powers of government for the destruction and extirpation of religion in the country.

But in France the "Act of Separation" is the culminating act of a long series of attempts by an infidel Government to drive religion from French life. Let there be no mistake about this. This is no denominational fight between Protestants and Catholics. Religion is represented in France mainly by the Catholics, other denominations being comparatively few in number. But the Government is not Protestant. It is infidel, and is fighting all denominations, including the Jews, in this Bill. What are the facts?

Confiscation of Property.

A few words as to the law of association of July 1, 1901, will serve to illustrate the character of the French Government and its intentions in the present Bill.

The purpose of the government to bring about a separation of Church and State was steadily pursued at least since 1899, but it was thought the people were not sufficiently prepared for it. This is shown by the public declaration of M. Waldeck-Rousseau and his successor, M. Combes, the two Prime Ministers under whom the law of associations was passed and the religious congregations suppressed.

M. Waldeck-Rousseau declared in a sitting of the Chamber of December 7, 1899, that the passing of the law of associations was a necessary preface to the separation of Church and State.

M. Combes said in a speech in the Chamber of Deputies, on January 14, 1905, "I have always been in favor of the separation of Church and State. But when I entered into office (June 2, 1902), I thought that public opinion was not sufficiently ready for this reform. I considered it necessary to lead up to it."

Now, how was it led up to?

The Bill of Associations was first presented by Waldeck-Rousseau on November 29, 1899, and passed promulgated July 1, 1901. It had some little fairness on the face of it. It purported to be a Bill suppressing all religious associations which had not obtained official recognition.

It was suggested that the Bill was only a pretence for the arbitrary suppression of the congregations and the confiscation of their property. To this M. Waldeck-Rousseau replied in the Senate on June 13, 1901:

"Do you really believe the French Chambers when confronted with statutes that are sincere and not sown thick with dissimulation, that proclaim with a true ring an aim which is either philanthropic, philanthropic, or of social interest, will be animated by nothing but prejudice and say, 'It is a congregation, we refuse authorisation?'"

What happened? Nearly 500 congregations submitted to the law and made application for authorisation. These applications were supported by resolutions of municipal councils and by the personal letters of the bishops of France. The commission of the Chamber proposed to reject all applications en bloc, but on objection the congregations were divided into three classes—teaching, preaching, and trading congregations—and each class was presented en bloc and rejected separately without discussion.

Thus was consummated one of the most brutal governmental crimes of modern times. These Brothers and nuns, many of them old and infirm, were driven from their peaceful convents by armed soldiers, their only weapons being passive resistance, and were forced to seek whatever shelter they could get. No accusation before any judicial tribunal, no trial, their only crime being that in following their liberty of conscience they took the vows of poverty, chastity, and obedience, followed their vocation and teaching and doing good to the community in which they lived. Their property was put in official liquidation. Those who desired to continue the community life were obliged to leave the country. They were promised some pensions from the proceeds, but no pensions have been paid yet, although the liquidation has been proceeding for five years and will take some years more.

Forced sales are being made all over France at prices that will yield nothing for the parties whose properties were taken.

If Maryland Should Do It.

Imagine the Legislature of Maryland passing a law suppressing the Christian Brothers of Baltimore and the Visitation Nuns, two teaching Orders in Baltimore, driving them out of their beautiful buildings into the streets and confiscating and squandering their property. Can you imagine the possibility of any American Legislature doing anything like this? We must bring it home to ourselves. What American would not resist such a tyranny if it became necessary? Of course, it would not be necessary. On appeal to the courts such a law would be instantly declared void.

After suppressing the congregations, dispersing them abroad and practically confiscating their property, the French Government proceeded to strike the word "God" from the official oaths and to have all religious emblems and pictures removed from all the halls of justice of the land; and this, with cynical indifference, was ordered on Good Friday, 1904.

This is the prelude to the Separation Bill, and in the light of the events just cited we may then better understand how the Separation Bill will be construed and enforced.

The union of the Church and State in France, which this act of separation destroys, was constituted as everybody knows, by the Concordat of 1801, a solemn bilateral contract executed between Napoleon and Pope Pius VII.

Under the Concordat.

The following were the chief provisions of the Concordat:

The State nominated the bishops to the Pope, who appointed and invested them, if they were proper persons; the churches and other sacred edifices were

placed at the disposal of the Bishops; the clergy were paid certain stipends for their support, not as gratuitous salaries, but by way of partial indemnity for lands and property that had been taken from the clergy during the revolution, and the properties and finances of the parishes and dioceses were managed by certain boards of trustees called fabriques for the parishes and menses for the episcopal properties.

The most important of these were the fabriques. These were what one might call vestry boards or trustees, and existed practically in each parish. They consisted of either five or seven persons, according to the population of the parish, and were generally laymen. If seven, the bishop appointed four and the State three; if five, the bishop appointed three and the State two. In addition to these appointees, the Maire of the commune, if a Catholic, and the cure of the parish were always members ex-officio. It will be seen that these fabriques were practically under the control of the bishops.

These fabriques were very important, for they were the boards that received, invested, and managed, the gifts and legacies for pious purposes. They had also had restored to them some of the property of the clergy which had been taken during the revolution, but not alienated.

In a report made to the Chamber of Deputies by the Minister of Public Worship on April 17, 1905, it was estimated that there were 34,000 fabriques, with an annual revenue of 9,000,000 francs. It was also estimated that since 1886 there had been received by these ecclesiastical establishments in gifts and legacies for pious and charitable purposes nearly 100,000,000 francs.

The Separation Bill.

The Separation Bill has 44 articles, but I can give only its essential provisions. It leaves the appointment of bishops to the Pope without interference from the State; it stops all stipends to the clergy except a few provisions to old priests, and it suppresses all the old ecclesiastical establishments, e.g., the fabriques and the menses.

The chief feature of the Bill is the establishment of the new boards, or trustees, called "associations cultuelles." These associations must have for their exclusive object the exercise of a particular form of worship and must be composed of seven persons in communes of 1000 inhabitants, 15 persons in communes of 10,000 to 20,000 inhabitants, and 25 persons in communes over 20,000.

These associations are the pivot on which the whole bill turns. The bill declares that all cathedrals, churches, chapels, archbishops' and bishops' houses are the property of the State, the departments and the communes, but are left gratuitously at the disposal of these associations. All the real and personal property of the fabriques and menses are to be made over to those associations, so that these new associations will get the use of all the ecclesiastical property. If the new associations are not formed under the law, then the property of the fabriques, and menses shall be handed over by decree to the charitable establishments of the commune—that is, State establishments—and the churches, cathedrals, etc., would be taken by the State.

How Associations are to be Formed.

But how are new associations to be formed? The law says "in accordance with the rules and general organisation of the religion of which they are to maintain the exercise." In case of dispute between two rival associations for a church or property the matter is decided by the Council of State, sitting as arbiter, which "shall take into account all the circumstances of fact connected with the case."

The Council of State is an administrative court appointed by the President and removable at his pleasure.

Now what do these vague words mean? The internal organisation of the Catholic Church is well known. No one is a Catholic unless he is in communion with the bishop and that bishop with the Pope. Now, in case a new association is formed under the law by Catholics in communion with their bishop and then a rival association is formed by persons calling themselves Catholics, but who are not in communion with their bishop, and the dispute is referred under the law to the Council of State, would the Council of State have the power to give the church edifice and the property to the schismatic body?

It must be remembered that this law pretends to deal with property which, under the Concordat, practically belongs to the Catholic Church, and it professes to provide that it shall now belong to or be used by the Church without interference from the State.

Bishops Assert Their Rights.

But by the internal government of the Church the question as to who are Catholics is decided by the bishop, and, therefore, the new associations that are to be formed to take over Catholic churches and Catholic property should be formed by the bishop and its members allowed to belong to the associations only so long as they are in communion with the bishop; because, if not, you are either taking Catholic property and giving it to persons who are not Catholics, or you are asking the Church to give up its internal organisation and submit the question as to who is a Catholic to the Council of State, and not to the bishop.

Discussed in Chamber.

This question was very clearly put by M. Ribot in a debate before the Chamber of Deputies on April 20, 1905, when the meaning of the general words of the law were being considered. He pointedly asked the question whether the Catholic Church did not have the right, as a matter of liberty of conscience, to determine its own internal organisation. If so, it was the duty of the State to recognise it as a fact and to decide as to Church property accordingly. He pointed out the well-known fact that the Catholic Church throughout the world rested on its bishops—not only in matters of doctrine, but in the management of its temporal possessions; that the State should not interfere with this liberty and that, therefore, no new associations should be regarded as legal by the Council of State unless it had the approbation of the bishop. He, therefore, asked the Minister of Public Worship if that was his understanding of the law.

"Not Laying a Trap."

The Minister replied that it was, and said: "We do not wish anyone to be able to accuse us of having laid a trap for the Church."

But that was exactly what they were doing, for afterward an attempt was made to amend the law in the Senate by making the vague words of the law clearly express what the Minister said was its meaning. On November 22, 1905, an amendment was offered in the Senate to the effect that in the formation of these associations the rules of the hierarchy should be followed. This amendment was voted down. On the next day an amendment was offered that the associations should be appointed by the bishops. This was voted down.

Then Senator Lamarzelle called the attention of the Minister of Public Worship to the answer he had given to M. Ribot in the Chamber of Deputies and to the contradiction involved in the answer and the voting down of these amendments.

No impartial person can read the answer of the Minister of Public Worship and the characteristic speech of M. Clemenceau, which followed and which appear in the Senate proceedings for November 23, 1905, without coming to the conclusion that the words of the law were purposely made vague and general, so that the Council of State would have and would exercise the right to determine against the Bishop whether the members of a Catholic association claiming Church property were Catholic or not.

The Vital Question.

Here, therefore, is the vital question on which all the Catholic Church property in France depends.

The State says in the bill, in effect, You can continue to have and use all this property, provided you consent to alter your internal organisation and let the State determine, through its Council of State, who are Catholics.

The Pope replies that this is impossible—we cannot accept the property, even though it is rightfully ours, under such a condition. The State has the brute power to take away the property. The Pope has no such power, but is standing on the principle of liberty of conscience. This involves, as we have already seen, the right of every ecclesiastical body to determine its own organisation without interference from the State.

The Principle Involved.

Looking to the character of the Government, it seems quite clear to me that the bill was drawn in this way, with the knowledge that it could not be accepted by Catholics, so that the net result would be that the Church would lose all its property and yet seem to be losing it by its own fault in not favoring the new associations.

The right of every religious organisation to govern itself in all that pertains to worship is part of the fundamental, constitutional law of the American people and is well understood. In this conflict with the

French Government the Pope is standing for that principle and should have the sympathy of every American citizen of whatever denomination. That principle is so vital that the Pope will see the French Government take all the Church property, prohibit public worship and imprison the bishops and priests rather than yield.

This objection is so vital that there is no necessity for considering the others. The bill is full of unjust and vexatious provisions, which have been pointed out by others.

CATHOLIC SPAIN

Among all the nations of the world (says a writer in the 'Catholic Magazine' for 'South Africa') Spain stands out in the front line of Catholicity, if she does not occupy the premier position. Persecution has been vehement everywhere against our holy religion, but not so severely in Catholic Spain. True it is that some years ago she banished the religious Orders, but she seems to have repented of her folly to some extent, as a few of the Orders are re-established. Satan has been, and is, at work there in the Cortes or Parliament, but his machinations have been thwarted by that august and noble lady, Queen Christina, the mother of the present King Alfonso. Hailing from that other grand old Catholic nation, Austria-Hungary, she is a second Queen Elizabeth of Hungary. Many a time the Cortes threatened to propose attacks against the Church, but the presence of the Queen in Council has stopped them. How? By heated harangues? No, by a steadfast and serene look, by silence and by prayer. We all know with what loving care she has nursed from the cradle the posthumous child of Alfonso the Twelfth. Like a hot-house plant in a conservatory, she has watched day and night his advancing years, until quite recently he ascended the Throne of Spain. And how has the boy King behaved since his accession? Like a good son, he is devoted to his mother, though he be King and she no longer Queen Regent. It may be in the recollection of all that, when Alfonso was in Paris prior to his visit to England, he was accosted with the remark: 'I presume your Majesty will be soon having a Queen of Spain?' His reply was: 'There is a Queen of Spain, my mother.'

Since then, it appears, that he has verified the wish of the Frenchman, and has taken unto himself as consort her Royal Highness Princess Ena of Battenberg, niece to King Edward VII. Let us hope and trust that the union will be a happy one; that he will always cherish the prayers and good advice he received at the knees of his august mother, and prove himself to be a good Catholic sovereign, and a blessing to our Holy Catholic Faith; and that the lady of his choice will prove herself a good Queen, and help her husband to rule that nation that has given so many saints to the Church; that nation that is overflowing with Catholicity in the villages, if not in the cities; and that nation that prides herself, and justly too, on being the most loyal to the Holy See.

So much for a general preamble of Catholicity in Spain. We will now proceed to a description of Holy Week, Corpus Christi, All Souls' Day, and The Passing Bell.

The speaker has never had the blessing of witnessing Holy Week in any other Continental country but Spain, but he questions if the observance of Holy Week and the other great feasts of the Church is maintained with greater solemnity in any other country than in the land of the Cid. Hundreds may flock to Italy, to France as she used to be, and as she ought to be, to Austria, to Portugal, and to other places, and return with feelings of great joy and gladness, begotten of the grand scenes they have had the good fortune of being present at. And these same hundreds might go to sunny Spain, and there fill their souls with the piety exhibited by the Spaniard.

La Semana Santa, or Holy Week,

commences on El Domingo de las Palmas, or Palm Sunday, the day of processions of palms, in all the principal churches. The ritual prescribed by Holy Church is minutely carried out in all its grandeur, but without any instrumental music, as during Lent the strict law of no organ on Sundays at Holy Mass is rigidly adhered to. The following Monday, Tuesday, and Wednesday call not for any particular notice save that, from Wednesday evening all business is suspended until midday on Holy Saturday. On Wednesday evening hundreds of people are to be seen flocking to the

churches, to be present at 'Tenebrae'; and what a rendering is given to all the sublime parts of that Holy Office on the Wednesday, Thursday, and Friday evenings! On Holy Thursday morning the people are up betimes, and are present at the Masses in the different parish churches, which Masses are invariably in time for the worshippers to be present at the grand function in the cathedral. One very remarkable item must be mentioned here, and that is that all, save the military, are dressed in black. A lady or a gentleman who ventured into a Spanish church on Holy Thursday or Good Friday, in any other color than black, would run a great risk of being an occupant of a bed in the nearest hospital. The Mass in the cathedral commences, and at the 'Gloria in Excelsis' the bells are rung. At the end of the 'Gloria' a signal is communicated to the Artillery barracks, and presently is heard the booming of a cannon. This is the signal to all sentries in the city 'to dress mourning.' All musketry corps reverse carbines and Lancers sheathe their lances. It is a touching sight to see this transformation, this military salute to Our Lord in His Week of Sorrows. Pass from one barrack to another, there you will see the sentry with arms reversed as if he were going to a funeral. And this will last continuously, until another boom of the cannon on Holy Saturday morning gives the signal 'to cease mourning.' How is the afternoon of Holy Thursday observed? The whole city is thronged with thousands of people, good, pious Spaniards; who are going here, there, and everywhere, all making for the sepulchres in the various churches. You get to the door of a church, you go in with the throng, and you are fortunate if you get within thirty feet of the Holy Sepulchre, surrounded by hundreds of candles. In the cathedral, as many as one thousand candles were kept burning. While at your devotions you hear the measured tread of military, and then a body of troops enters, halts, and at a given signal from the commanding officer, kneels to adore the King, its Sovereign, the Sovereign before Whom all earthly Kings give way and submit obedience. After about seven minutes' prayer, a signal brings the men to their feet, a wheel round, and the soldiers march off to another church. Seven Sepulchres at least must be visited to gain the Indulgences. Some people start at the Cathedral and finish at a parish church, and others vice versa. On one occasion the Captain General with his full staff of officers, entered the Cathedral, and knelt right in front of the Sepulchre. It was most edifying to see these men of the world, these men of the sword, these men of blood and iron, kneel to pay homage to the King of Heaven.

Good Friday

dawns on a city of the dead. A morning of silence so to speak, indicative of the prevailing sadness, for is this not Our Lord's dying day? The Holy Mass of the Presanctined is offered early in the parish churches for the same reason as on Maundy Thursday. The Cathedral is packed; and let it here be added that in the generality of Spanish churches, there are no seats. The men stand in the side aisles and the women sit on the floor in the nave. Rich and poor, the grandee and the plebeian, all mixed together in the House of God. It is no uncommon thing for men to stand for four hours in the Cathedral with barely room to kneel at the most solemn parts of the Mass. The Mass commences, the Plain Chant singing by the choir is superb, the rendering of the Passion is angelic, and the sermon by the 'Magistral' or premier preacher of the Chapter, is listened to with rapturous attention. The procession from the Altar of Repose to the High Altar is attended with difficulty, owing to the vast assemblage of worshippers. What can be said of the Adoration of the Cross? Simply that about a dozen of the clergy will be kept busy for about an hour. No rushing to the altar rails, no unseemly behaviour. Marshals are there to see that a proper line is kept. The women from the centre march first to the rails and after their Adoration flank off to the sides and out into the streets—by the side doors. The men glide into the space made vacant by the women and follow by the same course. Thus, no confusion, no haste, and no panic. And so some eight thousand persons will move in a quiet and orderly manner. Good Friday afternoon is taken up with

The Customary Procession of the Passion.

The line of route is guarded by the military with, as before remarked, arms reversed. Looking from balcony down a long street you will observe the soldiers leaning on the butt ends of their rifles. At three o'clock the procession starts from the Cathedral. Headed by a mounted body of 'Guardia Civil,' or gendarmes, come the various confraternities, sodalities,

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and schools. Stalwart men bear immense statues of the different stages of the Holy Via Crucis, conspicuous among them being the Calvary, the Sépulchre, and the most touching 'La Madre Dolorosa' Our Lady of Sorrows. There she is in a recumbent position pierced by Seven Swords. As her Divine Son on Calvary, His Sepulchre and Our Lady follow, every one kneels. Engraved on her pedestal are those beautiful and sublime words in Latin: 'O vos omnes qui transitis per viam attendite et videte si est dolor similis sicut dolor meus': Oh! all ye who pass by the way attend and see if there be sorrow like unto my sorrow.' The Spaniards have an indescribably innate devotion to Our Lady, at all times of the year, but their love is strongest on this day of her Seven Dolours. The procession passed, the soldiers fall in and march quietly back to barracks. The populace go home sad but impressed with the solemnity of the day which ends with Tenebrae. Holy Saturday sees the transformation from death to life, as it were, notified by the ringing of church bells, the booming of cannon and the reversion by the military of their arms to their ordinary position.

(To be concluded next week.)

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

The Provincial Chapter of the Marist Order is to be held here on Wednesday next.

The Catholic young men of the city will hold their general Communion on the first Sunday after Easter.

The Very Rev. Father Clune and Rev. Father Macdermott, of the Redemptorist Order, are to open a mission at Parnell to-morrow. Fathers Bannan and Lowham are at Greymouth.

All arrangements are now in train for the bazaar to be held in the Skating Rink during Easter week to aid the new parish of Muritai, under the care of the Fathers of St. Patrick's College. One of the chief attractions of the bazaar will be the grand marches and fancy dances, for which some seventy or eighty girls are now being trained by Miss Barbara Putnam. A very fine and effective spectacular display is promised. The Wellington Physical Training School has kindly arranged two displays that should prove interesting and attractive. For one evening the pupils of St. Joseph's Convent, South Wellington, are arranging a concert. The bazaar will not be wanting in side-shows. The opening will take place on Saturday, the 30th instant, and the bazaar will be open for seven nights. The lady stallholders and the committee are all working hard to achieve success.

WANGANUI

(From our own correspondent.)

A member of St. Mary's Catholic Club, Mr. Edgar H. McDonald, was successful at the Wanganui Regatta, when he won the maiden sculls, and with Mr. R. Norman appropriated the maiden double sculls.

It is with sincere regret I have to record the death of Sister M. Clement, which took place on Friday, March 15, at the Convent of the Sisters of St. Joseph of Nazareth. Sister M. Clement (Miss Annie Daly) was born in Bathurst, Australia, and came to New Zealand eleven years ago, her mind already made up to become a Sister in the local community. Soon after entering the convent the deceased Sister caught a severe cold which caused not a little anxiety. When the case was brought before the late Dr. Connolly, who then attended the convent, his decision was that there was some danger of consumption setting in. However the Sisters were hopeful that her age, with good care, would save her. With a disposition naturally kind and gentle she was a great favorite with the children, as well as with the Sisters and all those who made her acquaintance. A few months ago her health showed signs of breaking up, and notwithstanding the care she received from the Sisters, Sister M. Clement kept gradually sinking, until she passed away at the early age of 30 years.—R.I.P.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

March 18.

The billiard tournament at the Catholic club rooms is exciting keen competition, and some close games have resulted.

The Catholic Club members have signified their intention of taking charge of the side-shows at the forthcoming carnival in aid of the Cathedral debt extinction fund, and intend introducing several novelties.

The annual conference of the Federated Catholic Young Men's Societies will be opened on Easter Saturday in the Catholic club rooms, Barbadoes street. The visiting delegates and members of the local club will approach the Holy Table in a body on Easter Sunday.

Among essay writers at a recent Exhibition contest several pupils of the Sisters of the Missions were prominent. For those under 16, Miss Grace O'Malley secured second place, and for those under 13, Miss Nellie Cronin was second, and Miss Minnie Rattray highly commended. Miss Nellie Dwyer, daughter of Mr. Sub-Inspector Dwyer, and a former pupil of the Sisters of St. Joseph at Wanganui, has secured a number of awards in connection with various competitions at the Exhibition, including one gold and three silver medals in shorthand, typewriting, and commercial correspondence. At the recent examination and presentation of awards at Miss Digby's Commercial School, Miss Dwyer secured the first prize (gold medal) in typewriting, and also the first prize for commercial correspondence (including transcription of shorthand notes, spelling, and longhand writing). This talented young lady, who is worthy of congratulation, is also a gold medalist in scholastic competitions, and now occupies a position in the office of the Commissioner of Crown Lands, Christchurch.

The quarterly general meeting of the Society of St. Vincent de Paul, under the Particular Council of Christchurch, was held in the Presbytery on last Monday evening. His Lordship the Bishop presided, the Very Rev. Vicar-General (spiritual director) was present, and a large attendance representing the Cathedral, St. Mary's (Manchester street), and St. Joseph's (Lyttelton) Conferences, and the Association of Ladies of Charity of St. Vincent de Paul. The president welcomed in the name of all present his Lordship the Bishop on his return to the diocese. His Lordship replied in appropriate terms, gave an interesting resume of his observations during his travels, having an interest to the members of the society, and expressed great gratification at the life and energy displayed in the cause of charity, and especially in the work of extension. Whilst in Rome, he had secured the recognition of the Ladies of Charity associated with the society, who henceforth would share in the merits and indulgences so profusely granted to the world-wide organisation. Among the good works to be accomplished, and which he was pleased to know occupied a large share in their laudable endeavors, was the dissemination of good Catholic literature. In this regard he once again eloquently advocated the claims of the 'N.Z. Tablet,' a journal of which all are justly proud. If, continued his Lordship, our opponents would only condescend to go to the 'Tablet' for reliable information, the opinions they form would be very different indeed. The 'Tablet,' said his Lordship, ought to be in the homes of far more of our people than it is. In Australia recently he was told by an eminent prelate that it is the most interesting periodical he knows, and if outside the Colony we had such favorable comments of our only Catholic journal, expressed in so emphatic a manner, we then should appreciate it more. The Very Rev. Vicar-General also spoke on the same subject. An amount of correspondence from the Superior Council and elsewhere was dealt with, and satisfactory reports were received from the various Conferences.

The religious celebration of the festival day of Ireland's patron saint was rendered more appropriate, and from a ceremonial point of view of greater solemnity owing to the fact of the festival falling this year on Sunday. Emblems of the nationality of most of our people were conspicuously displayed, and the fervor with which the day was celebrated showed conclusively that interest in the feast day of the great Apostle of Ireland, far from waning, is, year by year, growing more pronounced. In all our churches special reference was made to the occasion, and at Vespers in the Cathedral an eloquent panegyric of St. Patrick was preached by the Very Rev. Father Le Menant des Chesnais, S.M., V.G., in the presence of a large congregation.

The social celebration of St. Patrick's day was, as customary, confined to the Irish national concert, annually arranged for the benefit of Nazareth House. For weeks before the energetic committee devoted much time and thought to the preliminary arrangements, and were greatly aided by the sympathy and assistance of his Lordship the Bishop, the Very Rev. Vicar-General, and the clergy. The excellent arrangements were in a great measure due to the tact and experience of the chairman (Mr. W. Hoban) and the hon. secretary (Mr. E. O'Connor). The concert was given in His Majesty's Theatre on Monday evening, and was a magnificent success, there being a record audience present. During the evening his Lordship Bishop Grimes, in the name of the Sisters of Nazareth, thanked all who had assisted, especially the performers. The following was the programme:—Irish overture, 'Erin,' Corrigan's Military Band (conductor, Mr. Corrigan); song, 'Off to Philadelphia,' Mr. J. E. Hamill; aria, 'In my wild mountain valley,' Mrs. Arthur Mead; song, 'The memory of the dead,' Mr. Farquhar Young; song, 'Come back to Erin,' Mrs. Gower-Burns; aria, 'The minstrel boy,' Mr. Frank Graham; songs, (a) 'Irish lullaby' (b) 'The ninepenny fiddle,' Mrs. Nina Linay; selection, 'Irish airs,' Pierrot Banjo Quartette; selection, Mr. William Densem. Part II.—Selection, 'Hily of Killarney,' Corrigan's Military Band; song, 'Killarney,' Mrs. Gower-Burns; violin solo, 'Irish dance,' Mr. Vere Buchanan; song, 'I'm alone,' Mrs. Arthur Mead; song, 'The wearin' of the green,' Mr. Farquhar Young; song, 'My Irish Molly,' Mr. R. Petersen; 'National Anthem,' Mr. R. A. Horné acted as accompanist.

A welcome reception was accorded the Rev. Father Marnane, S.M., the popular pastor of St. Mary's, by his parishioners in the Art Gallery on last Wednesday evening, on the occasion of his return after twelve months' absence in the Old Land. As, however, the usual press courtesies were not extended to the 'Tablet' representative, I am unable to give any details of the proceedings on the occasion.

GREYMOUTH

(From our own correspondent.)

March 14.

It is with feelings of the deepest regret I have to record the death of Mrs. Mary Doolan, wife of Mr. Maurice Doolan, of Raupo (Totara Flat). Deceased, who was sixty-five years of age, was a native of Limerick, and came to the Colony over forty years ago, having resided at Raupo ever since. The funeral took place on Friday afternoon, and was the largest seen in the district for many years. The interment took place in Ahaura cemetery. Rev. Father Leen, who attended deceased during her illness, officiated at the graveside.—R.I.P.

The annual meeting of the St. Columba Club was held in the club rooms last Monday evening, about 50 members being present. The report and balance-sheet were read and adopted, and showed the finances of the club to be in a sound condition. The receipts for the year amounted to £170 13s 5d, whilst the expenditure amounted to £140 14s 3d, leaving a credit balance of £29 19s 2d. The amount of assets over liabilities are set down in the balance sheet at £449 1s 8d. The election of officers for the ensuing year resulted as follows:—President, Mr. W. H. Duffy; vice-presidents, Rev. Brother Arthur and Messrs. D. Butler and T. O'Donnell; hon. secretary, Mr. C. Heffernan (re-elected); vice-secretary, Mr. Cecil Carmin; hon. treasurer, Mr. B. J. Phillips (re-elected); librarian, Mr. W. Har-sall; sub-editor, Mr. M. J. Fogarty; steward, Mr. A. Fraser; committee, Messrs. P. J. Power, T. J. Barry (re-elected), P. J. Smyth, and Chas. Boyle; auditors, Messrs. M. J. Fogarty and J. W. Hannan. The Rev. Father Taylor is the spiritual director.

TIMARU

(From our own correspondent.)

At the social held in the Drill Shed on Thursday evening, before the principal business of the evening had come on, Mr. T. Lynch, on behalf of the parishioners, presented Rev. Father Bowden with a gold Celtic cross and chain, the inscription on the cross being:—To Rev. Father Bowden, from Timaru friends. He briefly referred to the admirable way that Father Bowden had managed the affairs of the parish during Father Tubman's absence, and wished him every success in his new sphere of duties. Father Bowden, in replying, stated that he had thoroughly enjoyed his stay at the Timaru parish, and took the opportunity to thank Rev. Fathers Le Floch and Finnerty for the

cordial way in which they had seconded his efforts.

Rev. Father Bowden left Timaru for the North by the mid-day express on Saturday, and carried with him the cordial regard of the many friends he has left behind him in Timaru.

New Church at Aramoho

(From our Wanganui correspondent.)

March 13.

During the past few years the suburb of Aramoho, situated some three miles from Wanganui, has been steadily growing in population and importance. Both in the suburb itself and its vicinity a numerous Catholic population has sprung up, and the need of another church became more and more evident. Being assured of generous support the priests and people decided that a building should be proceeded with as soon as possible. Sunday last saw the foundation stone of the new church laid by his Grace Archbishop Redwood. His Grace celebrated Mass at 7.30 o'clock, and presided at the 10.30 o'clock Mass, when an address of welcome was read to him. His Grace briefly replied to the address, thanking the congregation for the welcome accorded to him, and expressing his gratification at being amongst them. In the afternoon his Grace the Archbishop, the clergy, and the members of St. Mary's congregation assembled at the Catholic school, Aramoho, and from there proceeded in processional order to the site of the new church. The procession was over a quarter of a mile in length. The Archbishop was assisted at the ceremony of blessing and laying the foundation stone by the Very Rev. Dean Grogan and Rev. Father Mahony.

After the foundation stone had been duly blessed and laid in position his Grace addressed the large assemblage, amongst whom were a number of non-Catholics, including his Worship the Mayor of Wanganui (Mr. C. E. Mackey). He congratulated the people of Aramoho, and expressed his gratification at being present to lay the foundation stone of a new church, because he foresaw the amount of good which would result therefrom. The new church, which will be dedicated to St. Joseph, would be a centre of light and strength to those in the vicinity. There those great Christian truths would be taught which were the real foundation of our civilisation, and there also the sacraments would be administered, which would give spiritual strength and life to those who received them. His Grace concluded by expressing his pleasure at seeing that Aramoho had so much advanced as to require a new church, which will be an ornamental feature to that part of Wanganui, besides enhancing the value of the property in the vicinity of the building.

During the progress of the ceremony Mr. Meull, the contractor, presented his Grace with a beautiful silver trowel, suitably inscribed, with which to perform the work of laying the foundation stone.

During the ceremony appropriate hymns were sung by the choir of St. Mary's, Wanganui, assisted by the school children. In the evening at St. Mary's his Grace preached to a large congregation. His Grace officiated at solemn Benediction, assisted by Very Rev. Dean Grogan and Father Mahony.

Collections in aid of the new church were taken up at all the services, the people responding most generously.

The plans, prepared by Mr. W. Pinches, show that the nave of the new church, which will stand on a concrete foundation 3 feet high, will measure 32 feet by 50 feet. The sanctuary, 30 feet by 18 feet, will have a main arch and two smaller arches, the latter forming two side chapels. The sacristy is 12 feet by 12 feet, and the choir gallery measures 10ft by 30 feet. The entrance will have a fine porch, 10ft by 9ft, with steps and doors on either side. The interior of the church will have a principal roof; the bays are framed with panels, while a deep enriched cornice will run all round the wall, which will be diagonally lined to the dado. Light and ventilation are special features. The walls will be 16 feet high, and the height from the floor to the apex of the roof 36 feet. The front elevation will be finished by a bell turret.

Luigi Galvani, the discoverer of the galvanic current, was a pious Catholic and a lay Franciscan. The fact that his name has given rise to the formation of twenty or more words in modern English, such as galvanic, galvanometer, galvanoscope, etc., bears testimony to the importance of his discovery, and gives security for his fame.

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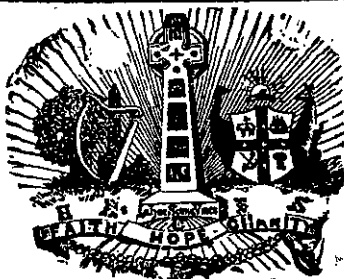
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Funeral Allowance, £20 at the death of a Member, and £10 at the death of a Member's Wife.

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.

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District Secretary,
Auckland

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WM. J. BOLT, Secretary.

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ST. PATRICK'S DAY.

DUNEDIN.

Owing to St. Patrick's Day falling on Sunday, the concert in connection with the Irish national festival was held on Monday evening in the Garrison Hall. The celebration committee, with their energetic hon. secretary (Mr. W. P. Rodgers) left nothing undone to secure the best possible available talent for the occasion, and the excellence of the programme submitted was convincing evidence that they had succeeded in their efforts. Nearly every item was encored, and all were received with much enthusiasm by the very large audience. The programme was opened with 'The gems of Ireland' by the 'Kaikorai Band, under the conductorship of Mr. Laidlaw. This was splendidly played, as was the overture to 'Zampa' in the second part, and also the instrumental quartet by Messrs. J. A. O'Brien, D. Whelan, F. McLean, and E. Kerr. The Coulin' found a very sympathetic interpreter in Miss Violet Fraser, who was enthusiastically recalled. She received a like compliment for her singing of 'Serenade in summer.' Two bracketed items, 'I know a lovely garden' and 'The Urth of morn,' were given with much artistic taste by Miss Nellie Hall, who had also to respond to an encore. As this was practically Miss Hall's first appearance on the public concert stage, her success was highly gratifying. Mrs. R. A. Power's programme numbers were a 'Russian love song' and 'Oh! steer my barque to Erin's Isle,' in addition to which she gave as an encore, 'Say yes.' A feature of this lady's finished rendering of the items was her clear enunciation. Mr. P. Carolin was recalled for his singing of 'The rose of Tralee,' and as an encore gave 'The shamrock of Ireland.' Mr. Hussey was warmly applauded for his singing of 'The Irish emigrant,' the inevitable encore being responded to by 'The low-backed car.' Mr. J. McGrath gave a fine rendering of 'The wearing of the green,' for which he was emphatically recalled. Mr. Arthur Murphy was encored for his singing of 'Come back to Erin,' but contented himself with bowing his acknowledgments. The balance of the programme was made up of vocal quartets, 'Spring rejoices' and 'In May-time,' by Messrs. A. Wright, E. Falck, P. Lemon, and T. J. Hussey, and selections of Irish melodies by St. Joseph's choir under the direction of Mr. Vallis. These items met with much favor from the audience. The accompaniments during the evening were played by Miss M. Drumm and Miss S. Hall.

MILTON.

On Friday evening a concert in connection with St. Patrick's Day was given in St. George's Hall, Milton. The proceeds were in aid of the local Dominican Convent, and the Very Rev. Father O'Neill and the committee went to no little trouble to arrange a programme worthy of the occasion. Besides the children's items, which were well done and created much interest, and to the training of whom a good deal of patience and attention had been given, there were visitors (says 'The Bruce Herald') whose singing was of a very high order. Principal amongst these was Miss Woods, L.R.A.M., of Lawrence, who sang with every appreciation of the theme of her songs, and in a pleasant, easy fashion, while her playing was in itself finished and artistic. Miss Woods's numbers were 'Avourneen,' (encore), 'The Kerry Dance,' 'My snowy breasted pearl,' and 'Kathleen Mavourneen.' Miss Fraser, A.T.C.L. (Dunedin) sang her numbers sweetly and effectively. 'Rory darling' with encore 'Serenade in summer' and an 'Irish Folk song' were Miss Fraser's contributions. Mr. P. Carolin (Dunedin) was in good voice. 'The minstrel boy,' that evergreen and

ever new favorite from Moore's ballads, was given with power, and in his 'Dear little shamrock,' and 'Eileen Allamah,' with a concealed chorus, he made a popular hit. Mr. and Miss Marryatt had a flattering reception in their duet 'Very suspicious,' which took on immensely, and Mr. Marryatt's solo 'Asleep in the deep' was well received. A recitation by Mr. Christie, with several children's items completed a very good programme. By some oversight Mr. W. Kirby's step dance was omitted from the printed programme, but was brought on as a concluding item after Very Rev. Father O'Neill had thanked the performers for their services. He also hoped they would have many more musical treats to keep alive the memory of their Patron Saint. Miss Scanlon and Miss Hart deserve a word of commendation for their sympathetic accompaniments to the singers. During the interval Mr. J. Powley danced a sailor's hornpipe.

DIOCESE OF AUCKLAND

(From our own correspondent.)

The Hibernian Hall, Wellington street, was recently crowded with an enthusiastic gathering to do honor to the southern delegates of the H.A.C.B. Society. It was a memorable assemblage and will live long in the minds of those whose good fortune it was to be present. That it will do great good to the Hibernian Society goes without saying, and must have a beneficial effect on our Catholic community as a whole. The chair was occupied by Bro. Thos. Pound (president of the Auckland branch). The district president (Bro. P. J. Nerheny) was on his right, and the D.V.P. (Bro. G. Corbett) on his left. There were also present Rev. Father Holbrook (chaplain of the local branch), Rev. Fathers Kehoe, Furlong, McManus (New Plymouth), and Bro. O'Dwyer (Hawera). The toast of the 'Pope and King' was proposed by the chairman; the 'H.A.C.B. Society' by Bro. J. J. O'Brien, who was the first district secretary of the N.Z. District; Bro. G. J. Sellars, P.D.P., (Christchurch, responded; the 'District Executive' by Bro. P. J. Duggan (Oamaru), replied to by the D. President; 'Visiting Delegates,' Bro. R. Casey (Auckland), replied to by Bro. J. J. Marlow, P.P. (Dunedin); 'Our Fatherland,' proposed by Bro. M. J. Sheahan, district treasurer, responded to by Bro. M. F. Dennehy (Timaru); 'Kindred Societies' by Bro. Hon. W. Beehan, M.L.C., replied to by Bros. Newburn (Druids) and Burns (Protestant Alliance); 'The Press,' by Bro. Jos. Fitzgerald (Tamaru), who nicely introduced the 'Tablet' coupled with the name of its editor, Rev. Father Cleary. The speaker said that from boyhood he had read and profited by the 'Tablet,' and earnestly urged upon all to subscribe to it, and above all to read it constantly and diligently. Bro. Moriarty (Waimate), travelling representative of the 'Tablet,' responded, and thanked the mover for its eloquent and kindly remarks concerning the 'Tablet,' and hoped that the advice given would be followed. During the evening the following rendered musical items: Bro. J. P. Lonergan, Messrs. O. Pritchard, J. McKenna, and T. Guscott, Mr. Armiger playing the accompaniments. Bro. Dennehy recited 'Fontenoy,' and aroused great enthusiasm by the dramatic force with which it was delivered. Mr. Harry Herbert recited Robert Emmet's speech from the dock, and received well-merited applause. The singing of 'God Save Ireland' brought to a close the most successful gathering held here in connection with the Hibernian Society.

HELD OVER.

Owing to pressure on our space we have been obliged to hold over editorial matter and all correspondence that reached us on Wednesday morning.

An esteemed correspondent informs us that the Akaroa Convent, recently opened, cost £700, not £6000, as stated by our Christchurch correspondent.

The time-table on the Government Railways in connection with the Easter holidays is published in this issue....

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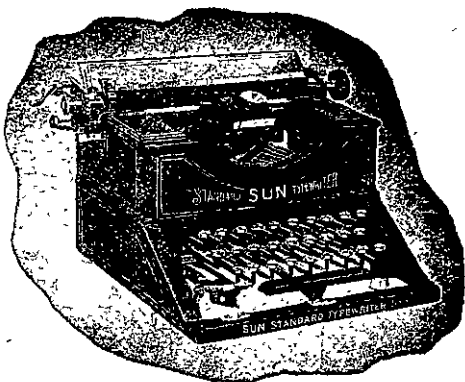
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NEW ZEALAND RAILWAYS

TRAIN ARRANGEMENTS, EASTER HOLIDAYS, 1907

The following alterations in and additions to the ordinary train service will be made in connection with the above:—

THURSDAY, 28th MARCH.

An Extra Express train, with dining car attached, stopping at the following stations only, will run as under: Dunedin depart 12.40 p.m., Seacliff 1.53 p.m., Palmerston 2.35 p.m., Hampden 3.11 p.m., Herbert 3.33 p.m., Oamaru 4.10 p.m., Studholme 5.5 p.m., Timaru 6.5 p.m., Ashburton 7.50 p.m., Christchurch arrive 9.30 p.m.

The Invercargill-Christchurch Express train leaving Dunedin at 1.26 p.m., WILL NOT take passengers from Dunedin for Seacliff, Palmerston, Hampden, Herbert, Oamaru, Studholme, Timaru, Ashburton, and Christchurch.

The train usually leaving Balclutha for Catlins River at 10.45 a.m., will NOT run.

Trains will leave Balclutha for Catlins River at 11.40 a.m., and 8.15 p.m., returning from Catlins at 2.40 and 10.10 p.m.

Train will leave Dunedin for Mosgiel at 11.20 p.m.

FRIDAY, 29th MARCH.

Train leaves Dunedin for Palmerston at 9.40 a.m., returning from Palmerston at 4.55 p.m., arriving Dunedin 7.43 p.m.

The train usually leaving Dunedin for Palmerston at 5.27 p.m., WILL NOT leave till 7.45 p.m.

The train usually leaving Palmerston for Dunedin at 5.0 p.m. WILL NOT leave till 5.30 p.m., arriving Dunedin 8.16 p.m.

The train usually leaving Dunedin for Port Chalmers at 7.33 p.m., will NOT leave until 7.45 p.m.

Trains will leave Balclutha for Catlins River at 6.45 a.m., 11.40 a.m., and 8.15 p.m., returning from Catlins River at 8.40 a.m., 2.20 p.m., and 10.10 p.m.

SATURDAY, 30th MARCH.

The train usually leaving Balclutha for Catlins River at 11.15 a.m., will NOT leave till 11.40 a.m.

MONDAY, 1st APRIL.

The 5.5 a.m. train from Palmerston to Dunedin will NOT run.

A train will leave Port Chalmers Lower for Dunedin at 7.8 a.m.

Special train will leave Dunedin for Palmerston at 9.50 a.m., returning from Palmerston at 4.55 p.m., arriving Dunedin 7.43 p.m.

The train usually leaving Dunedin for Palmerston at 5.27 p.m. will NOT LEAVE till 7.45 p.m.

The Train usually leaving Palmerston for Dunedin at 5.0 p.m. will NOT LEAVE till 5.30 p.m., arriving Dunedin 8.16 p.m.

The train usually leaving Dunedin for Port Chalmers at 7.33 p.m., will NOT LEAVE until 7.45 p.m.

The train usually leaving Mosgiel for Outram at 5.20 p.m. will NOT leave till 6.15 p.m.

Train will leave Mosgiel for Dunedin at 8.25 p.m.

The train usually leaving Dunedin for Mosgiel at 5.15 p.m. WILL LEAVE at 5.2. p.m.

A train will leave Dunedin for Mosgiel at 11.20 p.m.

The train usually leaving Balclutha for Catlins River at 11.15 a.m. WILL NOT leave till 11.40 a.m.

A train will leave Balclutha for Catlins River at 8.15 p.m., returning from Catlins River at 10.10 p.m.

TAIERI RACES.

Trains will leave Dunedin for Mosgiel Township at 9.20 a.m., 10.20 a.m., and 11.0 a.m., returning at 5.20 p.m. and 5.50 p.m.

The train usually leaving Mosgiel for Dunedin at 5.18 p.m. will NOT leave till 5.26 p.m.

SPECIAL EXCURSION TICKETS will be issued to Mosgiel Township as follows:—From Dunedin and Caversham: First Class, 2s 6d; Second Class, 1s 8d. Abbotsford: First Class, 1s 6d; Second Class, 1s.

These tickets will be available by 9.20 a.m., 10.20 a.m., and 11.0 a.m. trains only, and for return on day of issue only.

STRATH TAIERI SHOW AT MIDDLEMARCH.

Train will leave Omakau for Middlemarch at 7.30 a.m.

Train will leave Middlemarch at 4.5 p.m., arriving Dunedin 7.30 p.m.

The train usually leaving Middlemarch for Omakau at 4.15 p.m. will NOT leave till 5.15 p.m.

TUESDAY, 2nd APRIL.

A train will leave Palmerston for Dunedin at 5.5 a.m., Port Chalmers Upper 7.9 a.m., arriving Dunedin 7.41 a.m.

The train usually leaving Port Chalmers Lower for Dunedin at 7.8 a.m. will leave at 7.5 a.m.

The train usually leaving Balclutha for Catlins River at 11.15 a.m. will not leave till 11.40 a.m.

EXTRA EXPRESS TRAINS.

Between DUNEDIN and PALMERSTON on GOOD FRIDAY and EASTER MONDAY, 29th March and 1st April, will run as under:—

DUNEDIN to PALMERSTON: Dunedin depart 9.25 a.m., stopping at Waitati 10.26 a.m., Seacliff 10.55 a.m., Puketeraki 11.4 a.m., Waitati 11.18 a.m. This train will also stop at Port Chalmers Upper to pick up passengers for stations at which it is timed to stop.

PALMERSTON to DUNEDIN: Palmerston depart 4.30 p.m., stopping at Waihouaiti 4.52 p.m., Puketeraki 5.10 p.m., Seacliff 5.20 p.m., Waitati 5.42 p.m., arriving Dunedin 6.33 p.m. This train will also stop at Port Chalmers Upper to allow passengers to alight.

Between DUNEDIN and BALCLUTHA from THURSDAY, 28th March, to TUESDAY, 2nd April inclusive (Sunday excepted) as under:—

DUNEDIN to BALCLUTHA: Dunedin depart 9.5 a.m., stopping at Henley 10.3 a.m., Waihoua 10.16 a.m., Milton 10.42 a.m., Stirling 11.18 a.m. This train will stop at Caversham and Mosgiel to pick up passengers for stations at which train is timed to stop, and will connect with Lawrence and Catlins River branch trains.

BALCLUTHA to DUNEDIN: Balclutha depart 4.30 p.m., stopping at Stirling 4.37 p.m., Milton 5.12 p.m., Waihoua 5.34 p.m., Henley 5.47 p.m., arriving Dunedin 6.56 p.m. This train connects with trains from Catlins River and Lawrence branches, and will stop at stations, Mosgiel to Caversham inclusive, to pick up or set down passengers.

NOTE.—On Easter Monday, 1st April, the extra express train from Balclutha will connect with Outram branch train.

In connection with the Dunedin-Balclutha extra express trains, the following alterations in the ordinary time table will be observed from Thursday, 28th March to Tuesday, 2nd April (inclusive).

The trains usually leaving Dunedin for Clinton at 8.55 a.m. will NOT leave till 9.40 a.m., Mosgiel 10.22 a.m., Allanton 10.38 a.m., Henley 10.58 a.m., Waihoua 11.14 a.m., Milton 11.47 a.m., Stirling 12.30 p.m., Balclutha 12.55 p.m.

LAWRENCE BRANCH.—The train usually leaving Milton for Lawrence at 10.5 a.m. will NOT leave till 10.55 a.m., Waitahuna, 12.15 p.m.

The train usually leaving Lawrence for Milton at 3.30 p.m., will leave at 3.0 p.m., Waitahuna 3.30 p.m.

MOSGIEL-DUNEDIN.—Train will leave Mosgiel for Dunedin at 6.50 p.m., except Monday.

HOLIDAY EXCURSION TICKETS ARE NOT AVAILABLE BY CERTAIN TRAINS DURING THE HOLIDAYS. FOR PARTICULARS SEE HANDBILLS.

SPECIAL NIGHT TRAINS will run as under:—

ON THURSDAY, 28th MARCH.

Dunedin depart 10.45 p.m., Christchurch arrive 9.15 a.m. on 29th March.

Christchurch depart 10.35 p.m., Dunedin arrive 10.12 a.m. on 29th March.

Dunedin depart 11.15 p.m., Oamaru arrive 4.25 a.m. on 29th March.

Dunedin depart 11.20 p.m., Balclutha 2.22 a.m., Invercargill arrive 6.50 a.m. on 29th March.

Invercargill depart 11.30 p.m., Balclutha 4.0 a.m., Dunedin arrive 6.45 a.m. on 29th March.

ON SATURDAY, 30th MARCH.

Dunedin depart 11.15 p.m., Palmerston arrive 2.5 a.m. on 31st March.

ON MONDAY, 1st APRIL.

Christchurch depart 9.0 p.m., arriving Dunedin 7.5 a.m. on 2nd April.

Dunedin depart 8.50 p.m., Christchurch arrive 7.20 a.m. on 2nd April.

Dunedin depart 9.40 p.m., Balclutha 12.10 a.m., arriving Invercargill 4.30 a.m. on 2nd April.

Invercargill depart 10.15 p.m., Balclutha 2.25 a.m., arriving Dunedin 4.50 a.m. on 2nd April.

The Goods Sheds at Dunedin, Port Chalmers, and Oamaru will be closed on Good Friday and Easter Monday, 29th March and 1st April.

For further particulars see Posters.

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SATURDAY, 23rd MARCH, 1907.

CHEAP EXCURSION FARES.

HOLIDAY EXCURSION TICKETS will be issued to WAIHOLA from PORT CHALMERS, CLINTON, and intermediate stations (including Ontram, Lawrence, and Ostlins Branches) by afternoon trains on Friday, 22nd March, and by morning trains on Saturday, 23rd March; also by 1.15 p.m. train: from Dunedin, Saturday, 23rd March, available for return up to and including Monday, 25th March, 1907.

The return fares will be:—

First Class, Second Class,
2d per mile. 1d per mile.

(Plus Eightpence for Admission to Regatta.)

The minimum being 4s 8d and 2s 8d respectively.

SPECIAL TRAINS will leave DUNEDIN for WAIHOLA at 10.10 a.m. and 1.15 p.m., returning leaving WAIHOLA at 4.50 p.m. and 5.15 p.m.

The train usually leaving Dunedin for Port Chalmers at 6.15 p.m. will NOT leave until 6.25 p.m., connecting with the 4.50 p.m. special from Waihola.

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ANSWER TO CORRESPONDENT

A READER.—Children of such tender years are not
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 ity you mention.

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

*Pergant Directores et Scriptores New Zealand Tablet, Aposto-
 lica Benedictione confortati, Religionis et Justitiæ causam
 promovere per vias Veritatis et Pacis.*

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, MARCH 21, 1907.

THE FRENCH PERSECUTION

III. THE CONCORDAT



It seems to be a well-established practice
 among the worse class of dark-lantern asso-
 ciations to throw a Mokanna veil of fair pro-
 fessions around their nefarious schemes. In
 his 'Psychologie de l'Anarchiste-Socialiste',
 for instance (published in Paris in 1896), M.

Hamon surrounds with an apologetic aureole
 of high patriotism the oath-bound assassins

who in Berlin or Barcelona tear innocent people to
 pieces with dynamite and picrine bombs. The motto
 that inspires them (says M. Hamon) is 'Love of lib-
 erty, love of justice, love of others'. This is simply—
 beaten out thin—the triple mot d'ordre 'Liberty,
 Equality, Fraternity', under which the Terrorists of the
 Great Revolution carried out a campaign of wholesale
 plunder and proscription, set up 44,000 guillotines,
 slaughtered some two million persons, signed the death-
 warrant of religion (which was fated not to die), and
 on the great altar of Notre Dame set up a frail As-
 pasia for public worship instead of the Most High God.
 Apart from the guilt of blood (a resort of persecution
 which the temper of our time happily forbids) scarcely
 lesser crimes are being perpetrated in the name of
 'Liberty, Equality, Fraternity' by the 'bloc' or
 'machine' which controls to-day the destinies of France.
 Their anti-Christian legislation (says the 'Palm Mall
 Gazette') 'has only one precedent in the history of
 France—the forcible suppression of religion at the
 French Revolution. Some of us', adds that British
 secular journal, 'who are very far from being Catholics
 will ask ourselves whether the old revolutionaries were
 not spiritually better off than their political descend-

ants.' Politically, at least, they counted for vastly
 more. They were strong, if sanguinary and rapacious,
 at home; they were feared, if not respected, by the
 nations round about. The puny successors who strut
 in their political buskins accept meekly diplomatic horse-
 whippings at Fashoda and undiplomatic kicks upon the
 Rhine. In the face of the Radical-Socialist menace
 from below, they have, since 1879, been steadily alien-
 ating the sympathies of the one party that of all
 others makes for law and order. In their keenness to
 'make an end of Christianity' and 'hunt Christ' out
 of France, they have neglected the normal business of
 the country; they have suppressed free speech and free
 meeting; they have brought the country to financial
 low water (it holds, by the way, the world's record
 for the magnitude of its national debt); and they
 have rent the heart of the nation by internal disorders,
 which over large areas (as in Brittany) amount almost
 to a state of civil war.

At home (as we have seen) there is no serious
 attempt to disguise their object—to make France, 'not
 a non-Christian, but an anti-Christian, nation'. This
 purpose (says the 'Saturday Review') they have pro-
 claimed in the market-place. For foreign countries—
 where such avowals are not popular—the 'bloc' has
 the fair profession and the 'smile and smile' of the
 stage villain. They merely want to suppress a certain
 clerical exuberance; to keep the priest to his breviary;
 to disestablish the Church, and give her her freedom
 —only that and nothing more. The Church was wrong
 and unreasonable to object, and such mischief as was
 caused was the work of injudicious leaders (the Pope
 and his advisers, to wit) and of unpatriotic and
 easily-gulled agitators who were at their beck and
 call. So said (in effect) the 'bloc' press; so repeated
 their foreign echoes. And the 'bloc' looked on (to use
 Kipling's phrase) 'with a smile round both its ears'.
 It was a repetition of the newspaper side of the his-
 tory of the Kulturkampf in Germany and of the 'an-
 nexations' in Italy. It is the old, old story: 'No
 grievance, Sir; none whatever—the immemorial plea
 that will be raised till the crack o' doom whenever
 a political disability is to be inflicted upon unwilling
 subjects, or when a political wrong calls inconveniently
 for redress. It has taken a deal of preliminary clear-
 ing—of journalistic pick-and-shovel work—to get down to
 this rock, to the story of Establishment and Dis-
 establishment in France. We have dealt with the aims
 of the French Radical-Socialists. We shall now see
 the position which they are assailing, and later on the
 manner of their assault upon 'l'idée chretienne' (Chris-
 tianity) in the country that, perhaps for its sins, is
 punished with their sway.

Says a writer before us:—

'In the course of its fourteen hundred years of
 ministry, the Catholic Church in France had duly be-
 come the possessor and the titular of much property,
 consisting not only of its edifices for public worship,
 but of residences of bishops and priests, of monas-
 teries and other religious houses, of hospitals, schools,
 and asylums, with lands and revenues for their sup-
 port and maintenance. These were not, for the most
 part, the gift of the State originally, nor created
 from the public treasury, but came from the donations
 and bequests and offerings of the faithful.'

From the fifteenth century till the outbreak of the
 Great Revolution in 1789, Catholicism was the estab-
 lished Church—and in a sense a sort of State insti-
 tution—in France. The King was the lay defender of
 its truths, the upholder of its rights and privileges—
 its 'eveque du dehors', or bishop (so to speak) in ex-
 ternal or temporal matters. On August 26, 1789, the
 Revolutionary Assembly voted the Declaration which
 severed the olden bond between Church and State. All
 edifices devoted to religion and religious charity, and
 all church property whatsoever, were seized and con-
 fiscated—or (to use the euphemism of the period)
 'placed at the disposal of the nation'; later, heads fell fast

all over France; many of the bishops and clergy were banished or slain; religion was proscribed; and, under the title of 'Goddess of Reason', a depraved female was (as already stated) set up and worshipped on the high altar of the great Cathedral of Notre Dame. 'We have their property', said Mirabeau, 'but they have preserved their honor'—a saying by which the rouser of the Revolution admitted the iniquity and illegality of the plunder of the patrimony of the Church of the poor. The bulk of the nation felt more strongly on the subject than did the easy-going and by no means scrupulous Mirabeau. While enchained by the moving spectacle before them, they viewed with a feeling of wholesome horror the irreligious excesses of the volcanic forces that had been brought into play by the Revolution and the Reign of Terror. Napoleon was named First Consul on December 15, 1799. A statesman's head of the first order 'topped off' his somewhat podgy form. 'He realised', says a historian, 'that it is impossible to rule over a people destitute of religion, and that to restore order and peace to the State it was absolutely necessary to re-establish the Catholic Church'. At his request, negotiations were opened up between him and Pope Pius VII. These resulted in the historic bilateral treaty known as the Concordat, which was solemnly signed and sealed by both—by Napoleon on behalf of France, and by Pius VII. on behalf of the Church—on July 15, 1801.

The Concordat consists of seventeen articles. The Pope, on his part, allowed the rulers of France certain privileges in connection with the nomination of bishops and pastors, the determining of the boundaries of new parishes, etc. He, moreover, guaranteed that neither he nor his successors would in any way disturb persons in possession of ecclesiastical property which had been sold and transferred by the State during the red frenzy of the Revolution. The Church surrendered her legal and moral right to such property. The State, on its part, guaranteed 'the free exercise of the Catholic religion, and recognised the Pope as its Supreme Pontiff and Head. It, moreover, agreed to restore to the Church the ecclesiastical property that had not been irrevocably alienated to other parties during the 'Sturm and Drang' of the revolutionary period. In English money, the Church property confiscated by the Constituent Assembly amounted to £80,000,000, yielding an annual revenue of some £3,000,000. By way of compensation or indemnity for the plunder of ecclesiastical property, the State guaranteed an annual payment for the support of public worship, amounting to about one per cent. of the values that had been confiscated. Here are some further particulars regarding the allocation of the indemnity which was guaranteed by the Concordat:—

'Under the Consulate of Napoleon the total amount of restitution made (although he desired to give more) was the paltry sum of £480,000 a year. By his Concordat of 1801 ten archbishops and fifty bishops were established; the former were paid £600 a year, the latter £400. The priests, according to dignity of parish, received from £60 to £48 annually.'

'This solemn treaty or Concordat,' says a well-informed speaker reported in the Boston 'S.H. Review,' 'terminated an immense property lawsuit, as M. Etienne Lamy has said. It regulated the relations of Church and State in France, and helped in no small measure to bring about the desired peace and security. Its terms have been observed with scrupulous loyalty by the Holy See at all times.'

Says a well-informed writer in the Dublin 'Free-man's Journal':—

'Up to a few weeks ago, under the present Government of the Republic, with a much augmented population, there were proportionately fewer State-aided priests, each of whom (irrespective of lodging) was paid on an average £36 annually. Few of the bishops received more than £300 to £400 a year, and the Cardinal-Archbishop of Paris himself—the highest Church dignitary in France—had the ridiculous income of £640

per annum—less than the income of a successful solicitor or the salary of some of our Dublin municipal officials.'

Up to the passing of the so-called 'Separation' Law, Catholics, Protestants, and Jews enjoyed State allowances. The total amount accorded for the support of Catholic worship (including the stipends of 17 archbishops, 67 bishops, and over 42,000 ecclesiastical officials, was about £1,600,000. By way of comparison with this meagre indemnity-budget, we may state that the revenue of the Anglican Church in Ireland in 1868 (the year before Disestablishment) was £616,840, for a denomination with only 1573 clergy and 600,703 adherents: that (according to 'Hazell's Annual' for 1907) the Presbyterian Church in Ireland, with only 569 ministers and 106,342 communicants, has an income of £292,265; that the United Free Church of Scotland, with 1733 ministers and 504,853 communicants, has an income of £1,108,413; and that the prelates of the Established Church in England draw State salaries ranging from £2000 to £15,000 per annum. We must reserve to another issue the sordid story of the arbitrary manner in which the French Government repudiated a national debt, and arbitrarily broke a bilateral treaty without consulting, or even notifying, the other party to the contract.

Notes

The Christ-hunters

Diocletian carried better brains than Combes and Clemenceau together. He was just as keen as they to 'hunt Christ out of the country.' There were moreover, means of compulsion open to him that the little French Diocletians dare not adopt—torture, blood, and fire. Yet Diocletian is stated to have exclaimed: 'The more I seek to blot out the name of Christ, the more legible it becomes'. The fact was thus, at any rate, whether Diocletian admitted it or not.

DIocese OF DUNEDIN

The Rev. Thomas S. Kavanagh, of St. Peter's College, Wexford (Ireland), was ordained priest a few weeks ago in Kilkenny by the Right Rev. Dr. Brownrigg, Bishop of Ossory. Father Kavanagh left by the 'Ortona' on March 8 for Dunedin.

On St. Patrick's Day over 50 members of the Hibernian Society approached the Holy Table at the nine o'clock Mass at St. Patrick's Basilica, Scotch Dunedin. The Rev. Father Howard congratulated the members on their display of faith, and on the edification given the congregation.

Advice has been received from Trinity College, London, that the senior exhibition for pianoforte (£9 9s), for the session 1907, has been awarded to Miss Esma Levestam, (St. Dominic's College, Dunedin), as being the youngest candidate in that grade, with the highest percentage of marks (91).

At St. Joseph's Hall on Friday evening a large gathering of members of the Hibernian Society and their friends, to the number of 160, assembled to bid farewell to Bro. M. Mulquin, prior to his departure on a trip to Ireland. The function took the form of a progressive euchre party, and during an interval, in the absence of the president (Bro. T. McQuillan), who was attending an important meeting of the U.F.S. Dispensary, Bro. John Hally presented Bro. Mulquin with a tangible proof of the members' esteem and regard, consisting of a handsome gold Maltese cross, (set with shamrocks), suitably inscribed, and a pipe. In doing so, he referred to Bro. Mulquin's valued work for many years past in introducing new members, and said that to him was due a very large share of the honor of making St. Joseph's numerically the strongest branch in the Colony. The recipient was completely taken by surprise, and the Rev. Father Coffey returned thanks on his behalf, at the same time praising him highly for his generous assistance so cheerfully given where any Catholic work was concerned. The wish was expressed that he would thoroughly enjoy his holiday and speedily return. Miss McMahon and Mr. Harrison won the tournament prizes. The musical portion of the programme was in the hands of Miss

Treston, Messrs. T. Hughes, J. Sweeney, and H. Miles. Miss Clara Hughes tastefully played the accompaniments, and to say that the refreshments were in Miss Staunton's hands is an assurance that nothing was left to be desired.

HOME AGAIN

WELCOME TO FATHER TUBMAN

(From our Timaru correspondent.)

Never before in the history of the Church in Timaru has such a reception been tendered to any returning or visiting pastor as that which was given to Father Tubman in the Drill Hall last Thursday night, on his return to the scene of his labors after twelve months' absence. The gathering was a large and enthusiastic one, among those present being Right Rev. Mgr. Mackay (Oamaru) and many leading citizens, his Worship the Mayor (Mr. J. Craigie) occupying the chair. Apologies were received from the Hon. W. Hall-Jones, Dean Regnault, Fathers Bowers and Ke'ley, and others. Songs were acceptably rendered by Mesdames Skønner and Lynch and Mr. Jordan, Mrs. Mangos presiding at the piano. Mr. T. Lynch read the following address on behalf of the parishioners:—

'Revered and dear Father,—As your loyal and devoted children, we cannot allow you to return to this parish in which you have labored so long and so successfully, without expressing the joy your advent inspires. Twelve months ago we assembled here to wish you God speed, but the pleasure which your homecoming gives to those who at that time mourned, has turned the passing sorrow into an abiding joy. Your journey, embracing the historical religious and national shrines of the Celts, who form the preponderating element in your flock, we sincerely hope, has sent you back completely restored in health, and ready to take up again the work of erecting the new church, which is so urgently needed. As citizens of Timaru, we congratulate ourselves on having among us once more a progressive and leading Burgess. Individually your presence gives the support that one feels when a relative, friend, or sorely missed comrade once more returns to the accustomed seat; and as offspring of the old sod, and as scious of the faith ever ancient, but always new, our hearts warm to the pilgrim, and bound as the voice of the well-beloved, is once more heard. Of welcome we offer you, Rev. dear Father, the proverbial thousand, and could your years be the same, it would be our earnest wish they would be passed in the parish that now opens its arms to receive you.'

The Mayor, in formally welcoming Father Tubman back to the town on behalf of the burgesses, said he considered Father Tubman one of the chief inhabitants, and one who could least be spared. Father Tubman was the friend of everybody, and the love and respect in which he was held by his own flock was also shared by members of other congregations. Father Tubman was a man who always thought of others, and it was characteristic of him that even when travelling he found time to think of the Timaru Borough Council, and send them mementoes of the Holy Land. His Worship sincerely wished to see the new church completed in the near future, a standing monument to the energy and devotedness of a united flock, working under able guidance.

Mr. S. G. Raymond said that the remarks of his Worship had covered almost all he wished to say. He congratulated the guest of the evening on the success of his well-earned rest, and was particularly glad to hear that the Old Land had taken a decided change for the better.

Messrs. J. Hole and W. Priest also welcomed Father Tubman back.

Rev. Father Tubman, whose rising was the signal for long-continued applause, returned thanks for the magnificence of the welcome accorded him. He particularly thanked Monsignor Mackay, of Oamaru, and his Worship for their presence, and the Timaru press for the fine accounts they had written of his travels. He had thoroughly enjoyed, and he hoped profited by, his holiday, and was now ready to take up strongly the building of the new church, which they all so much desired. He found the people of the Old Land, if not prosperous, at least in a better way than they were twenty years ago. They, above all the peoples he had seen, possessed the secret of living happily and contentedly with their lot. He concluded by paying a graceful tribute to Rev. Father Bowden, who had charge of the parish during his absence. He then presented the Mayor with a genuine blackthorn stick, with the

following inscription on the silver ferrule: 'Presented by Father Tubman to Jas. Craigie, Esq., 1907.' After a suitable reply by his Worship the evening was brought to a close by the serving of refreshments.

WELCOME TO FATHER MARNANE, CHRISTCHURCH

(From an occasional correspondent.)

The welcome home to Rev. Father Marnane was held in the Art Gallery on Wednesday, March 13. The hall was crowded with an enthusiastic audience that greeted their pastor in the real Catholic spirit that is prompted by that admiration and respect that a Catholic has for his pastor. Every one seemed highly delighted to renew old acquaintances with their respected Rector, who returned to them very much benefited by his sojourn abroad. The musical programme was supplied by Mrs. Woodward, Miss McLaughlan, and Messrs. Petersen and O'Keefe. Miss Egan (Timaru) acted as accompanist.

Father Hickson, in welcoming Father Marnane, said that in the general order of things 'out of sight meant out of mind,' but in Father Marnane's case this rule was distinctly reversed by the frequent and earnest inquiries that were made respecting the welfare of their esteemed pastor.

Rev. Father Marnane, who on rising was greeted with prolonged applause, thanked them all for the warmth and hospitality of their reception. He said he was very glad to be home among the good people of St. Mary's, who were always before his mind wherever he travelled. He spoke at some length about the places he visited, especially Jerusalem with its interesting people. The Rev. Father spoke about Rome, describing it as one of the most beautiful and most up-to-date cities in the world. During his stay in that eternal city he was received in audience by his Holiness Pope Pius X., who conferred on him the power to impart the Plenary Blessing to his congregation on his return. Ireland, the Rev. Father said, has greatly improved since he left it twenty-two years ago. Everything in that peaceful and hospitable land has changed for the better, and if it receives that fair play that is extended to lands that have not by any means performed a fraction of the part that Ireland has done in consolidating the British Dominions, it will be a bright ornament in the Empire. Passing across the Atlantic to the United States, said Father Marnane, one comes to a country the direct antithesis of Ireland. Freedom is the watchword of the American people. The immense wealth of the country and the materialistic spirit, which is taking such a strong hold of the population, are having a bad effect on the nation, and before many years the accumulation of money will be the only aim in life of the American people. Speaking of the appalling disaster that befell San Francisco, the Rev. Father remarked that one could not gauge the vast proportions of this frightful calamity unless one personally saw the terrible destruction that the earthquake and fire had wrought in this fair city.

HIBERNIAN SOCIETY

TRIENNIAL MOVABLE MEETING

(From our Auckland correspondent.)

The triennial movable meeting of the New Zealand District of the H.A.C.B. Society was opened in the Hibernian Hall on Wednesday, March 13. Brother P. J. Nerheny (district president) was in the chair, and there were some 45 delegates present. His Lordship Bishop Lenihan was present at the morning sitting.

In opening the proceedings Bro. P. J. Nerheny welcomed the delegates. He remarked that it had been 20 years since Auckland had had one of the triennial meetings. He congratulated the members on the Society's financial position, and expressed pleasure at the steady increase in the funeral fund, which had now over £6000 in credit, while the other funds had largely increased. There were marked increases in members, and Hibernianism was making good progress, both financially and otherwise. He spoke strongly against the course some of the societies had taken in binding delegates to vote a certain way in respect to some questions.

His Lordship Bishop Lenihan said that it gave him very great pleasure to welcome the delegates. He thought that it would have been better had the meeting been held at Easter, so that Lent might have been avoided, and they would have been able to entertain the visiting delegates in a suitable manner.

He regretted that the Catholic Cathedral had not been ready for opening while they were present. He wished the Society every success, and said he had asked the priests to help in any way they could. He hoped that the feeling between the Society and the clergy of New Zealand would be such that there would be union and good will, which would tend to the betterment of the Society and the workers who might join it. The executive had worked hard in Auckland, and marvellous success had attended their efforts.

Bro. M. T. Dennehy (Timaru) was elected to the position of minute secretary.

Executive Report.—The executive officers in their report said that it was a matter for mutual congratulation that the Society had made such progress. They were pleased to report a general increase in the funds. The financial fund was in credit £322 4s, after paying funeral claims amounting to £160. The general fund was in credit £40, and the guarantee fund £30 9s 2d. Of the funeral fund £6225 was lent on first-class freehold security, as also was £200 of the guarantee fund. There was an increase of membership in branches with few exceptions. This was particularly noticeable in Dunedin and Wellington, while Auckland and Christchurch and others were experiencing a more normal influx. The report was received and adopted, as also was the balance-sheet. The auditors reported everything satisfactory, and considered the general account in a very healthy condition. They recommended that a properly-equipped office and an adequate safe should be secured, as at present their securities, etc., were not protected against fire. It was stated that there were some 30 branches contributing to the guarantee fund.

Balance Sheets.—Bro. O'Connor, St. Joseph's branch, Dunedin, moved, 'That branch secretaries, subject to the approval of their respective trustees, prepare half-yearly balance-sheets in lieu of quarterly, and that all rules affected by the alteration be amended to conform with such alteration.' The Wellington delegate seconded. It was urged that by the amendment suggested the secretaries would have more time for other duties. The district secretary, Bro. Kane, said that the alteration would disorganise the system of the Society. He urged Bro. O'Connor to withdraw the motion, as it would not be in the interests of the Society to have half-yearly balance-sheets. Several delegates spoke against the alteration, and the mover withdrew the motion.

Appointment of Deputies.—The following motion was moved by a delegate from St. Joseph's branch, Dunedin: 'That a deputy be appointed from the South Island for the purpose of visiting the outlying districts when requested by the district executive to do so, with the view to establishing and opening branches, and discharging any other functions to be decided on at the District Board meeting.' The mover said that the South Island people felt that it was a disgrace that in many of the districts of the South Island there was no branch formed. It would mean an enthusiasm developed in the extreme South that would do an immense amount of good to the whole of the South Island. If such an officer were appointed it would give an impetus to the cause. The president (Bro. Nerheny) pointed out that the promoters of the motion wanted a man appointed by one body, and to receive his instructions from another. Such an arrangement would cause friction. Brother O'Connor seconded the motion. The Hon. W. Beehan moved an amendment deleting the words 'South Island,' and substituting the words 'whole Colony,' and deleting all words after the word 'functions.' Bro. J. J. Marlow (Dunedin) said it was the best possible proof of confidence in the executive that it was proposed that the deputy should act at the request of the district executive. Bro. J. Duggan (Oamaru) said he presumed that the deputy would be paid by the District Board. If a deputy were appointed, he said, let him operate not in a special locality, but throughout the Colony. Bro. G. J. Sellars (Christchurch) opposed the amendment, and supported the motion. In the northern district pounds had been spent in advancing the society. He did not say that was wrong, but what he did say was that they should have a man in the south to further the interests of the society. They had no animosity for the north, but it was impossible for the executive in Auckland to do the necessary establishing of branches in the south. Bro. F. J. Doolan (Milton), in supporting the motion, said that from three years past up till June last, the southern branches had contributed to the management fund £311 against £226 by the northern branches, while the southern branches had 1272 members against 974 members for the north. Several other delegates spoke, and Bro. J. J. Marlow made an effective reply. He agreed to strike out the words 'district board meeting,' and thus place the power in the hands of the district executive. This

met with the approval of the mover and seconder of the amendment, which was withdrawn. The motion was further amended on the motion of Bro. J. Cullan (Wellington), so that a deputy should be appointed by the executives for Otago, Wellington, and Canterbury, and any other centres where they should think fit. After having been discussed for over four hours, the motion, as amended, was carried amidst acclamation.

The proceedings were then adjourned until next morning.

SECOND DAY'S PROCEEDINGS.

The business was continued on Thursday morning, Bro. P. J. Nerheny (district president) being in the chair. Some discussion was evoked when Bro. J. W. Callaghan (Wellington) moved the following motion:—'That it is expedient in the best interests of the society, and for the better representation of branches at the District Board meetings, that the District Board office be removed from Auckland to Wellington.' The president said that the motion was similar to one that came up at Timaru three years ago, and that he had taken the precaution of obtaining legal advice as to whether he would be acting irregularly if he accepted the motion, and he had been advised that he would not. Bro. Callaghan said that the resolution, in his opinion, was the most important that would come before the meeting. He urged the delegates to support the motion, contending amongst other things that expenses would be cut down by the change. They would in Wellington be able to get a representative board-meeting once a year. He hoped the discussion would be a fair one. Miss Butcher (Milton), who was received with loud applause, seconded the motion, her reason being, she said, that Wellington was more central, and the executive would there be in better touch with the business. Bro. R. Casey (Auckland) strongly opposed the motion. He did not think it would be wise to sacrifice the present sound financial management for the chances of improvement in Wellington. The result during the board's term in Auckland had shown faithful, arduous, and persevering labors by the executive. Bro. S. O'Brien (Wellington) favored the motion. Bro. P. G. Duggan (Oamaru) opposed the proposition, which he described as a radical one, inasmuch as it aimed a blow at the root and well-being of the whole society. Being one of the oldest members of the society, he traced the progress for the past twenty years, during which time the board's office had been in Auckland, and pointed out the inadvisableness of making the change. Bro. B. Nolan (Wellington) said that the expenses were too heavy with the District Board in Auckland. Bro. J. Corbett (Auckland) opposed the motion, and pointed out that the implicit confidence placed in the present executive was shown by the fact that the same officers had filled the positions for some fifteen years. Bro. Sheahan (district treasurer) said that the arguments in favor of the motion were geographical, but no society could exist on geography. They had said that board meetings could be held annually in Wellington, which he thought would be a mistake, for with annual meetings enthusiasm would soon be lacking. He opposed the change being made also on the ground that Wellington was not a good place to invest friendly society money in, especially the Hibernian Society's money, as the values rose and fell in an uncertain manner. The management fund was economically managed, and he challenged anyone to dispute it. The district secretary was doing work that he (the speaker) would not do for £150, and also doing invaluable work that was not costing the society a penny. Bro. O'Gorman (Westport) supported the motion on the ground that they would get direct representation in Wellington, as also would many other branches, and do away with the necessity for proxies. Father Holbrook opposed the motion, considering that 'a bird in the hand was worth two in the bush,' and also saying that it did not say much for their business capacity to send all their finances to Wellington on a mere 'perhaps.' Bro. G. J. Sellars (Christchurch) said that if the change were made to Wellington the interests of the society would be safeguarded and husbanded in Wellington equally as well as in Auckland. He intended to throw in his lot with those in favor of the change.

At this stage the meeting adjourned until Friday.

A press message from Auckland on Monday stated that the meeting, after twelve hours' debate, by 36 votes to 18, rejected the proposal to remove the District Board Office to Wellington. The office remains at Auckland. The society placed on record its appreciation of the labors of Messrs. Joseph Devlin and J. T. Donovan, Irish envoys, to dispel many, if not all, the slanders against Ireland and its people. Mr. J. Corbett was elected vice-president. The next conference will be held at Wellington.

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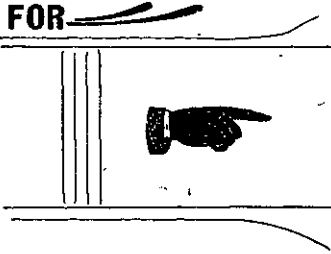
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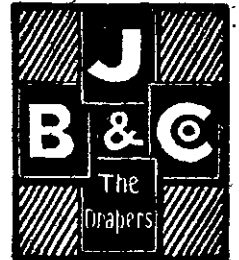
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Irish News

ANTRIM—Fire at Ballymena

Damage to the extent of £8000 was done by fire to the premises of Messrs. F. Craig and Sons, drapers, Ballymena, on Sunday night, January 20.

CLARE—The Need of Unity

An important letter from Most Rev. Dr. Fogarty, Bishop of Killaloe, was read at a meeting in Ennis, which was addressed by Mr. William Redmond, M.P. Dr. Fogarty, in the course of the letter, wrote that it would be disastrous for Ireland if anything or anybody were allowed to impair the efficiency and solidarity of their Parliamentary Party. Even a friendly Government, such as the present Government seemed to be, would not try to give them all they wanted unless there was a strong National Party on the spot to instruct, to insist, or, if needs be, to compel.

DONEGAL—A Catholic Orphanage

Bundoran, County Donegal, has been selected as the site of the Catholic Orphanage to be erected from the fund of £50,000 left by the late Sarah Crudden, County Fermanagh.

DOWN—Elected Prior

The Very Rev. J. M. Moore, O.P., Cork, has been selected Prior of St. Catherine's (Dominican) Church, Newry, in the room of the Very Rev. D. B. Falvey, O.P., who has held office for the past nine years.

DUBLIN—A Supporter of the Gaelic League

The remains of Mr. David Comyn, a lifelong and ceaseless worker for the revival of the language and literature of Ireland, were laid to rest in Glasnevin on January 24. Deceased, who was an esteemed official of the National Bank, labored night and day to advance the cause which he had at heart. He was a prominent member of the 'Society for the Preservation of the Irish Language,' and the author of valuable works in Irish.

Death of a Priest

The death took place on January 24, at an advanced age of Rev. C. P. Nolan, late chaplain to St. Joseph's, Portland-row, Dublin. Deceased, who was widely esteemed, officiated in Arklow, Swords, Finglas, and other parishes, before his appointment to St. Joseph's, a position which he filled for many years. Owing to feeble health he resigned active duty some time ago.

A Memorial

On January 29 a beautiful memorial tablet to the memory of Sir Samuel Ferguson, poet, scholar, and antiquary, and his wife, Lady Ferguson, was unveiled in St. Patrick's Cathedral in the presence of a numerous assemblage, which included the Lord Lieutenant and the Countess of Aberdeen.

Death of a Respected Citizen

The death has occurred of Mr. Denis Cogan, Inchicore, Dublin. The deceased gentleman, who had attained the great age of eighty-eight years, was the father of the Rev. J. J. Cogan, O.C.C., Prior of the Carmelite Order, Port Adelaide, and also of Mr. D. J. Cogan, M.P., and Mr. J. M. Cogan, T.C.

A Distinction

At the request of Ms Grace the Archbishop of Dublin the honor of Knighthood in the Order of St. Gregory the Great has been conferred by the Holy Father upon Mr. John Rochford, Strand-road, Sandymount, in recognition of his zealous and efficient discharge of the duties of hon. secretary to the Catholic Truth Society of Ireland.

Total Abstinence League

Rev. Father Cullen, S.J., addressed a large gathering of the members of the Pioneer Catholic Total Abstinence League in St. Francis Xavier's Church, Dublin, on January 14. In the course of his address the reverend gentleman said the association was established eight years ago. The present circumstances of Ireland should afford them joy. Their progress was marvellous. From every quarter—north, south, east, and west—the cheering intelligence of triumph came. It conveyed an assurance that the scope of the pioneer endeavor was beginning to be thoroughly understood and appreciated. In response to the Pioneers' activity the membership of the association was rapidly approaching 72,000. Considering the stringency of the rules and that

they had only entered on their work, the result might be described as most satisfactory. Members were forbidden the use of all alcoholic drinks, and any one who broke the rule had to undergo a probation of two years before being admitted a Pioneer.

KERRY—Death of a Popular Lady

Lady O'Connell, daughter of the late Rear-Admiral Sir Richard O'Connor, K.C.B., and widow of the late Sir Maurice O'Connell, Bart., died at her residence, Lake View, Killarney. She was a most generous benefactor to the poor. The funeral cortege on January 25 included a large portion of Sir Morgan O'Connell's tenantry, as well as many representatives of the public, among whom were the Earl of Kenmare and the Very Rev. M. Fuller, Adm., Killarney. The chief mourners were Sir Morgan O'Connell, son; Mr. Daniel O'Connell, Derrynane, and Mr. Maunsel Hickey, Tipperary.

MAYO—Fire at the Foxford Mills

A fire which broke out on January 23 at the famous woollen mills, Foxford, County Mayo, did considerable damage to one of the most worthy undertakings in the country. Some fifteen years ago the Sisters of Charity started these now widely-known mills with the sole object of providing work for the people of the district, one of the poorest in all Connaught. Despite many obstacles that at the time seemed almost insurmountable, the nuns succeeded in their philanthropic undertaking, which is conducted on sound business lines and employs some one hundred and fifty hands. It can easily be imagined what consternation the burning, even partially, of the mills caused in the locality. Fortunately the damage is not as large as at first thought, and work will be resumed in a short time. The nuns have the sympathy of many friends and supporters at both sides of the Channel.

MEATH—A Presentation

On January 23 a deputation consisting of Messrs. James Flynn, J.P.; Edward M'Glynn, Joseph Byrne, and Patrick M'Glynn, representing the people of the united parishes of Clara and Horseleap, waited on the Rev. C. V. Crinion, Adm., Ardeath, County Meath, and presented him with a beautiful illuminated address to mark the good relations that existed between them during the ten years that Father Crinion resided in Clara as curate of the parish.

MONAGHAN—The Commission of the Peace

On the recommendation of the Right Hon. Lord Rossmore, H.M.L. for the County of Monaghan, the Lord Chancellor has appointed the following gentlemen on the Commission of the Peace for the County of Monaghan:—Messrs. William Black, Ballyleck, Monaghan; Robert Black, Gels, Monaghan; William Mills, Ballybay; Dr. W. Canning, Rockcorry; Philip Duffy, Convooy, Ballybay; Dr. P. M'Kenna, Carrickmacross; John M'Kenna, Patrick Duffy, Castleblayney; Peter Hughes, Lowart, Glasscough; and Owen Finlay, Tullygillen, Monaghan. The three first-named gentlemen are Protestants and the remainder are Catholics.

TYRONE—Parliamentary Election

The by-election to fill the vacancy in the parliamentary representation of North Tyrone, caused by the elevation of Sergeant Dodd to the Judicial Bench, took place last week. Mr. Redmond Barry, Solicitor-General for Ireland, Nationalist, was elected by a majority of seven votes over his opponent, Mr. D. Henry, a Catholic Unionist. At the general election Sergeant Dodd beat Mr. Henry by 9 votes. The total of the votes polled on this occasion was 96 more than at the previous contest.

GENERAL

The Work of the Irish Party

In the appeal by the Irish Party for funds, which is signed by the Right Rev. Dr. O'Donnell, Bishop of Raphoe, Mr. John Redmond, and Alderman O'Mara, Limerick, a review of the work done in 1906 includes mention of the Laborers' Act, the Town Tenants' Bill, and new regulations to facilitate the work of reinstating evicted tenants. This appeal emphasises the necessity of a strong and united front at Westminster, and states that 'it would be vain to hope that the Party could be manned by members who would truly voice the wants of Ireland if the representation were left to men who could defray their own expenses.' The character of the measure of self-government to be submitted during the coming session will depend, says the appeal, on the support given to the Party by the country.

Appointed School Inspectors

Mr. James Fenton, N.T., and Mr. Joseph O'Neill, M.A., who have been elected Junior Inspectors of National Schools, are both well-known Gaelic scholars and native speakers of Irish. Mr. Fenton comes from Caherdaniel, one of the most Irish-speaking places in Kerry, and is responsible for a good deal of literary work in Irish. Mr. O'Neill is an Oireachtas prize essayist, having won the 'Weekly Freeman's' gold medal in 1903, and he has also made a deep study of Old Irish. He is a native of County Galway. He graduated at Queen's College, Galway, and afterwards held an appointment at the Albert College, Glasnevin, which he relinquished some time ago to become Lecturer in Modern Irish at the Victoria University, Manchester. He studied Old Irish under Professor Strahan at the School of Irish Learning, and continued his study in this subject at Freiburg.

Not Irish Manufacture

A prosecution of interest to the Irish poplin trade and all concerned in the protection of Irish manufacture from fraud, brought under the Merchandise Marks Act, 1887, was heard recently at the Summary Court, Glasgow, before Sheriff Mackenzie. The proceedings were at the instance of Messrs. Richard Atkinson and Co., Irish poplin manufacturers, Dublin, against the Glasgow and Belfast Linen Co., 29 Jamaica street, Glasgow, and John Thomas, sole partner thereof; and the charge was that on three separate occasions in November and December, 1906, they had in their possession and for sale, and did sell to various individuals, ties exposed in their shop windows as 'Irish poplin ties, 6½d each; three for 1s 6d; usual price, 1s 6d each.' This, it was alleged, was a false trade description under the Act, the ties so sold being not Irish poplin, but were manufactured from mercerised cotton and silk. After a lengthy hearing nominal penalties were imposed, as the plaintiffs intimated that the cases were brought as a warning to others.

The Cause of Sobriety

Workers in the cause of sobriety (writes a Dublin correspondent) have good reason to feel satisfied with the progress achieved within recent years. Drunkenness has diminished to a marvellous extent in the country. This happy change is due to several movements, each of which, in its own way, did its share in the work. Little wonder, then, that the speakers at the annual meeting of the Irish Association for the Prevention of Intemperance, in the Rotunda, recently, were jubilant. Right Rev. Dr. Mannix, President of Maynooth, who occupied the chair, spoke of a time when legislators seemed overawed by the power of the liquor interest, but they had lived to see a happier day. He dealt with recent legislation on the subject, and advocated total Sunday closing of public houses in the exempted cities—Dublin, Belfast, Cork, Galway, and Limerick. The bona fide traveller traffic was strongly condemned, and a hope expressed that it would be abolished. Mr. T. W. Russell, M.P., Mr. W. Redmond, M.P., and other speakers delivered vigorous addresses, which were warmly applauded.

The University Problem

The topic which is uppermost in the minds of all classes at the present moment—those who desire to see a galling injustice continued as well as those who long to see it remedied—is the pronouncement made by Mr. Bryce, in reply to deputations of Catholic and Presbyterian gentlemen who waited upon him (writes a Dublin correspondent). He outlined the Government scheme for solving the Irish University Question. Briefly stated, the Government scheme as expounded at much length by the retiring Chief Secretary is as follows: Dublin University is to be made the National University of Ireland and the only one in the country. It is to include Trinity College, Dublin; the Queen's College, Belfast; the Queen's College, Cork; and the new college founded and equipped with special regard to the needs of Catholic students as recommended in the majority report of the Royal Commission. One of the most important matters in connection with the college is who the governors are to be and by whom to be selected or elected. Mr. Bryce stated that they would be, in the first instance, appointed by the Crown, and thereafter partly by the Crown and partly by the teaching staff and the graduates who would belong or be attached to the proposed college, and that when the system would be in full operation the Crown nominees would be in a minority. The governors would be empowered to make arrangements for religious worship and instruction, but no State money would be provided for that purpose.

People We Hear About

The Hon. Judge Fitzgerald, who presides at the sensational trial of Thaw, the American millionaire, was born in County Clare, and educated at the Jesuit College, Limerick.

Among the distinguished visitors at present hunting in Meath are two of the young Princes of Orleans. They are the guests of Mr. P. F. Collier, an American sportsman, who has hunted in Ireland for several seasons. He is master of the Meadowbrook hounds, New York State.

The Hon. John Bagesford Campbell, who has been appointed the High Sheriff of Galway for 1907, is the son of Lord Stratheden and Campbell, and therefore the grandson of the celebrated Scot who became Baron Campbell in 1841, when he was appointed Lord Chancellor of Ireland, a position which he held for six weeks only. The Hon. John Campbell is now a domiciled Galwayman, with a residence at Moycullen, in Connemara, once the home of the fighting O'Flahertys.

As Pius X. (says the 'Catholic Times') was returning the other day from his daily walk in the Vatican Gardens, three Church dignitaries of high rank inquired after his health. 'Thank you,' the Pope is said to have smilingly replied, 'I need have no fear, for I know I have yet six years to live.' When some astonishment was expressed as to what led him to such a positive prediction, he explained: 'I was vicar at Tombolo nine years, head priest nine years at Solzano, nine years Canon at Treviso, Bishop of Mantua and Patriarch of Venice for the same length of time. I have been Pope for three years, so, you see, I have six years left to me in which to accomplish my task.'

'I am very glad to hear (writes a correspondent of the Ceylon 'Times') that Mr. Hugh Clifford is to be our Lieut.-Governor, and exceedingly sorry to hear of his wife's death, as I have known them both for over 23 years. He and I were boys together in France, and in the days of the high life had many a tour through Brittany and elsewhere, where a bike in those days had never been seen, and often did we have to run the gauntlet of stones, sticks, and furious dogs through various villages. Clifford was a fine boy, good cricketer, 'rugger' player, and oarsman; and I am sure will be well liked in Ceylon. They are all devout Catholics; and a young brother of his, I think, is a priest.'

Sir Henry Bellingham, who some time ago inaugurated at Castlebellingham, County Louth, the system of setting up the wayside cross in Ireland, has been a convert for nearly forty years. He has given the following account of his conversion: 'The personal example and simple faith of the Irish poor were the first things that impressed me. I compared it favorably with the class of Protestants in Ireland amongst whom I mixed, and whose doctrines consisted more in hatred of Rome than in any definite belief. The language they used first irritated and then disgusted me, and predisposed me to make enquiries. At Oxford I was still further impressed by the conversation of many of my acquaintances, especially of the late Father Clarke, S.J., then a Protestant minister and Fellow of St. John's College. I always considered that my conversion was largely owing to him.'

Antoine Watteau, whose fame as a painter has been recalled by the discovery of one of his pictures in Dunedin, was born at Valenciennes, in France, in 1684. Going to Paris as a penniless youth, and getting employment at the sorriest backwork of painting, he began to come into his own about the year 1717, when he was made a member of the Academy. His worth had been so far recognised as to procure him an associate a few years earlier. He died in 1721, at the age of 37. His paintings were chiefly small landscapes presenting generally some idyll of mock pastoral with figures in court dress. In virtue of the exquisite precision of their drawing, the grace of their design and the charm and brilliancy of their coloring, his works still live, although his reputation as an artist is but a shadow of what during his lifetime he enjoyed. The largest collection of Watteau's—that made by Frédéric the Great—now belongs to the German Emperor, but many are in the hands of English collectors.

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The Catholic World

ENGLAND—To aid the Schools

His Grace the Archbishop of Westminster has received £2000 from the Duke of Norfolk and £1000 each from the Marquis of Ripon and Lord Llandaff towards the fund of £100,000 which is being raised in order to meet the requirements of the local education authorities respecting the Catholic schools of the Westminster diocese.

The Catholic Association

Archbishop Bourne on January 25, in the Cathedral Hall, Westminster, inaugurated a Council in connection with the Catholic Association Federation. The Council is chiefly to consist of Catholic representatives from the boroughs of the Metropolis. While absolutely non-political, the Council is to have committed to its care the duty of safeguarding Catholic schools at the coming elections for the County Council. Dr. Bourne said that so far no one had been authorised by him to approach either of the Parties in the County Council elections, but authoritative questions in due course would be put equally to both.

The Remains of Cardinals Wiseman and Manning

The remains of Cardinals Wiseman and Manning have been removed from the cemetery at Kensal Green and re-interred in the crypt of Westminster Cathedral.

Result of United Action

Mr. Long, M.P., in the course of a speech at Bamberbury, said: I believe the Church of England has a great lesson to learn from the educational controversy in which we have been engaged. It is a most remarkable thing that out of this controversy the Roman Catholic Church alone has emerged with distinct advantages, and that for two reasons—one political, the other belonging to the Church itself. The political reason has been denied by the Government, and I am bound to accept that denial. Nevertheless, I firmly believe that if the House of Commons did not contain some 85 members whose support is desired upon a number of other questions, I do not think that Clause 4 would ever have found its way into the Bill. There is another reason, and that is—the Roman Catholic Church put their claims forward with an absolutely united front. There was no question as to whether this section or that section of the Roman Catholics held this view or that view. Roman Catholics from every quarter spoke as representing the Church to which they belong. This cannot be said with equal truth of those who represent the great Anglican Church to which many of us belong.

FRANCE—Fire in a College

A fire broke out on the night of January 24, at the Jesuit College, Calais Road, Boulogne-sur-mer, an hour after the pupils retired to rest. The entire four-storey building covering a large area, was destroyed, and reduced to a heap of smouldering ruins. The loss is estimated at £40,000. The 150 boys who were sleeping in the building were aroused, and, dressing hurriedly, made good their escape.

An Important Proposal

An important proposal (says the 'Catholic Times') has been made by the Bishops of France to the Government of that country. They ask that contracts securing the use of the churches and their contents should be drawn up for eighteen years, that they should fully provide for devolution of rights from one rector to another, that they should recognise the authority of the Bishops, and that they should exclude interference by the municipal authorities, except in the rare cases in which public order is menaced. It is stipulated that the contracts shall be universally entered into. If the Government accept the proposal, a 'modus vivendi' will be established, but of course the spoliation and other acts of the persecution will remain as grievances.

The Marist Brothers

The numerous friends of the Marist Brothers in this country (says the Glasgow 'Catholic Herald') will learn with deep regret that the Order in France has suffered very heavy losses through the confiscation policy of the French Government. Of the 600 establishments and 3000 Marist Brothers in France prior to the enforcement of the anti-Catholic policy not a single one remains. Even the very old Brothers, who had practically spent their lives in the service of the

State, were turned adrift from the house in which they lived, and for all the Government cared, might have been left to starve in the streets. The headquarters of the Order have been transferred to Turin, Italy, but most of the Brothers expelled from France have gone on missionary work to China, South Africa, Australia, and elsewhere. A good few have come to the South of England—to Grove Ferry, Kent—but most of them merely for the purpose of learning English prior to following in the foreign mission footsteps of their colleagues. The various houses which have been confiscated were all built entirely by the Marists out of their own funds, and to add insult to injury the Government are utilising the establishments for ignoble purposes—a beautiful chapel attached to one of their schools in Paris having, for instance, been turned into a dancing hall. Other houses will probably be converted into barracks.

Liberty of Public Meeting

It is an almost amusing outcome of the struggle between Church and State in France (says the 'Catholic Times') that henceforth French citizens must thank the Pope for the liberty of public meeting. When the Government pushes through Parliament its Bill abolishing the obligation of preliminary notification, Frenchmen will be able to meet together and discuss affairs with as much freedom as English people enjoy. And they will owe that freedom to the Pope, to conciliate whom the Government will make meetings free, in the hope that the priests may henceforth use the churches for service, and an end be put to all peril of religious and civil commotion. Whether this law will have such a result depends on the decision of Rome, which is likely to take into account the whole situation raised by the Separation Law, before consenting to accept small concessions. Meanwhile it is pleasant to note that in England the meaning of the Pope's resistance is better understood: thus the 'Guardian' now talks of 'the many and unmistakable indications that the dominant party in France is not so much opposed to the Vatican as inimical to religion altogether.' If only the English people could be made to understand that fact, it would soon produce a revulsion of feeling and make the position of the French infidels far less pleasant and popular than it is at this moment.

GERMANY—A Popular Prelate

Cardinal Kopp, Prince-Bishop of Breslau, who has just been celebrating his episcopal silver jubilee, is a very popular prelate. One of the events of the celebration was a torchlight procession in which 2000 persons took part. Congratulations were tendered on behalf of the people by Dr. Porsch. At a service in the Cathedral the Minister of Worship, Dr. von Stadt, was present as the Kaiser's representative, and the Austrian Government and the Province of Silesia also sent representatives. Cardinal Fischer, of Cologne, occupied a special throne. Cardinal Kopp at the close of the service spoke a few words expressive of his thanks.

ROME—Misleading Reports

A Rome correspondent calls attention to the misleading reports that large offerings from all parts of the world are pouring into the Holy See. The opinion is held in Rome that the real object of these reports is to stop, or at least diminish, the offerings of the faithful at a period in which the needs of the Pope have increased.

SCOTLAND—Death of a Religious

At St. Catherine's Convent, Lauriston, Edinburgh, on January 21, there passed to its eternal reward the soul of Sister M. Benedict. Deceased had spent twenty-six years of her life in the Order of Mercy, a useful and exemplary religious whose sweetness of character appealed to all with whom she came in contact. For the past four years Sister M. Benedict had been a sufferer from heart disease, which malady cut short her precious life after ten days' illness. In the world she was known as Miss Frances McDonnell, and was a native of Limerick. A brother is a Redemptorist Father at present stationed at Ballarat, Australia; and a sister is a nun in St. Catherine's Convent, Edinburgh.

United States—Dishonest Politics

In a letter to the 'Baltimore Sun,' which editorially commended Cardinal Gibbons' condemnation of dishonest politics, the Rev. John Edwards, pastor of the Methodist Episcopal Church of Mt. Savage, Md. praises the Cardinal for his stand on the political situation. The credit you unstintingly gave to Card-

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

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If you are suffering from pain in the temples, the back of the head and neck; if your eyelids are red and you are unable to see a great distance or to read long at a time; if your eyes get tired quickly and the vision becomes blurred, you possess the symptoms of eye strain, and should consult us at once.

Don't Delay. Don't Wait.

Every day helps to increase the trouble. Let us examine your eyes at once. Most likely suitable glasses will give you delightful relief. We have had 20 years' experience, and can fit you with suitable lenses if they are required. Examination is free.

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nal Gibbons' (wrote the Rev. Edwards) 'was in every sense commendable and opportune, and the best portions of the Protestant ministry and laity, as well as of the Roman Catholic communities, can have nothing but gratitude for the faithful utterances of the Cardinal and your commendation of him. The following utterances of the Cardinal, which you quoted in a recent editorial, "No man can be a good Christian who sets at defiance the laws of the commonwealth. The man that breaks the laws of the State is violating at the same time some commandment of the Decalogue," should be reiterated in every pulpit and in every home in this broad land, until the sentiments of such truth shall have permeated and shaped the individual and public conscience of this great and growing country.'

Christian Brothers' College, Perth

A BRILLIANT RECORD

The educational record of the Christian Brothers' College, Perth, W.A., for the year 1906, is truly a brilliant one. Out of a total of £2168 offered in money prizes at the University examinations open to both States, viz., West Australia, and South Australia, the pupils of this college carried off £1567 13s 4d, or in other words they captured 72.7 per cent. of the money prizes offered. The following is a list of distinctions won:—

Money Prizes.—The Rhodes scholarship, £900 for 1906. First University exhibition, £450, two awarded. First Government exhibition, £25, five awarded in senior. Fifth Government exhibition, £25, five awarded in junior. First Government exhibition, £15, eight awarded in junior. Second Government exhibition, £15, eight awarded in junior. Fifth Government exhibition, £15, eight awarded in junior. Sixth Government exhibition, £15, eight awarded in junior. The Hastley studentship, £30 a year for three years. First University prize, £30 a year for three years. First University prize, £10. First University prize, £10, qualified for by examination, disqualified by being over age. Second University prize, £5. Divided with two other students 2nd and 3rd senior prizes, £8, equal to £2 18s 4d.

University Examination Distinctions.—Higher public examination, 1st place in South and West Australia. Higher public examination, 4th place in South and West Australia. Senior public examination, 1st place in South and West Australia. Senior public examination, 2nd place in South and West Australia. Senior public examination, 8th, 9th and 12th places in both States. Junior public examination, 1st place in South and West Australia. Junior public examination, 2nd place in South and West Australia. Junior public examination, 7th, 9th and two 49th places in both States. Ten students passed the higher University examination. Thirteen students passed the senior University examination. Sixteen students passed the junior University examination. Eighteen students passed the primary University examination. Fifty-seven students passed the University examinations in 1906. Ten students matriculated.

Special Honors in University examination in both States.—Higher Latin, 1st, 2nd and 3rd; Greek, 3rd; French, 8th. Senior French, 1st and 5th; Latin, 7th and 11th; Greek, 3rd and 7th; German, 5th; geometry, 2nd, 6th, and 8th; trigonometry, 4th and 8th; arithmetic and algebra, 13th. Junior Greek, 1st 2nd, 3rd, 4th, 5th, 6th, 7th, and 8th; Latin, 3rd, 5th, 9th, and 25th; French, 7th; algebra, 1st; geometry, 26th.

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K. RAMSAY & CO., 19 Vogel Street, Dunedin.

Domestic

By 'Maureen'

Rust on Steel.

To remove rust from steel, rub the rusted part well with sweet oil, and allow it to stand for 48 hours. Then rub with a piece of soft leather and sprinkle with finely powdered unslaked lime until the rust disappears. When the rust has eaten into the steel this will be found a quick way of cleaning it. Bicycles with a coat of rust on can be quickly cleaned in this way.

How to Prevent Bed Sores.

Where patients are compelled to remain in bed for a long period there is always the possibility of bed sores arising. These add greatly to the distress of the patient and the labor of the nurse. Prevention is always better and easier than cure, and the following simple remedy should be prepared and applied when necessary. Beat the white of an egg to a stiff froth, and add gradually two teaspoonfuls of methylated spirit while continuing the beating. Keep the preparation in a covered jar, and rub a little on the parts which bear the weight of the patient's body, such as shoulders, elbows, haunches, and heels, after washing and well drying the patient. Keep the under sheet perfectly taut and free from creases and dampness, and brush away all crumbs immediately after each meal.

Care of Lamps.

Every lamp owner should know that a new wick should be soaked in vinegar—some housekeepers boil it in vinegar. This having been done, there will be neither smoke nor smell, while a much brighter light will be given.

Wicks are the main thing to be considered in connection with lamps. Unless a wick is well cared for, a satisfactory light cannot be had.

In the first place those who have the care of lamps should never cut the wicks; the charred portions from them should be rubbed off with a soft rag every day. If the wick becomes too short to carry up the kerosene, do not throw it away, but fasten a piece of cotton cloth to the end below and it will prove a good feeder. Wicks should not be allowed to grow too short, however, for then they clog the burners.

No better treatment for burners can be suggested, when they have become gummy and prevent the wicks from moving freely, than to boil them in suds over the fire for a short time. In this way they can be kept clean, and a clean burner always works well. By boiling the burner all incrustations from the settlements of oil are removed.

Once in a while the lamps themselves become corroded and should be washed out with soap suds and very small shot or a little sand, and should be shaken vigorously for a few minutes.

The admonition thoroughly to dry all parts of a lamp seems hardly necessary to give, but so important is it to have the wick and the lamp and the chimney perfectly dry, that every one should be warned on this point.

New chimneys are often put into salt water that is allowed to come to a boil. This is said to toughen them, but a good chimney can best be cleaned by wiping it over in the usual way with a soft cloth that has been dipped in methylated spirit. This will clean it better than by washing in water, and it does prevent the glass from breaking so easily. Polish with chamois.

When lamps become very dirty, a teaspoonful of soda to a quart of hot soap suds will cleanse them thoroughly, but the washing should be quickly done, lest the soda should injure the metal.

Never use an almost empty lamp, as it is not safe to do so. The space that is empty is sometimes self-filled with an explosive gas.

Wipe the outside of the whole lamp perfectly dry with a soft cloth. Lamps sometimes smell from oil that is left on the outside.

Maureen

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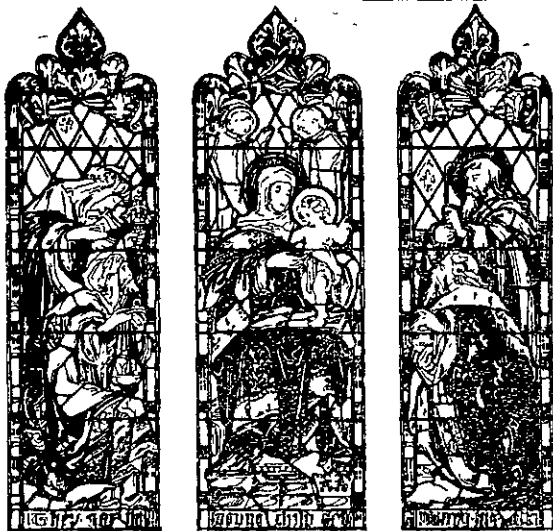
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Folding Hand or Stand Cameras from 22s 6d.
Half-plate Complete Sets, from 87s 6d each.
Camera Cases, Canvas, 3s 6d and 6s each;
 $\frac{1}{2}$ -Plate Magazine Camera size.
Calcium Tubes, 6 x 3, 1s 6d each.
Calcium Tubes, 10 x 4, 2s 3d each.
Carriers, $\frac{1}{2}$ -Plate to $\frac{1}{2}$ -Plate, 1s 6d each.
Clips, for Prints, Plates, or Films, Wooden, 9d doz.

Cutting Shapes Glass, $\frac{1}{2}$ -Plate, 9d and 1s each; $\frac{1}{2}$ -Plate, 1s and 1s 3d each.

CHEMICALS (PHOTOGRAPHIC).

Acid Pyrogallic, 1s 3d oz. Amidol 3s 3d oz.
Formalin, 3oz 1s.
Gold Chloride (Johnson's), 2s 6d tube.
Hydroquinone, 1s 3d oz.
Metol, 3s 3d oz.
Potash Bromide, 3s 6d lb.
Potash Carbonate, Pure, 3d oz.
Potash Metabisulphite, 6d oz.
Silver Nitrate, 3s 6d oz.
Soda Carbonate, Pure, 9d lb; in bottles 1s per lb.
Soda Sulphite, Pure, 9d per lb; in bottles, 1s per lb.
Soda Hypo (pea crystals), 3d lb; 5lb 1s.
Soda Phosphate, 3d oz.

Other Chemicals at Equally Cheap Rates.

Developers, No. 1 and 2 Solutions, 10oz size, 1s 3d.
Tabloid Developers, B. W. and Co.'s Amidol, Pyro Soda, Metol Pyro, and Metol Quinol, 1s 4d each.

Compressed Developers, Powell's, Pyro Metol, Pyro Soda, and Metol Hydroquinone, 1s 4d each.

TONING TABLETS AND COMPRESSED TONING BATHS.

Gold and Sulphocyanide, and Gold and Phosphate, 1s 4d each.
Combined Toning and Fixing Compressed, 1s 4d.

Developing Dishes, Zylonite, strong $\frac{1}{2}$ -Plate, with spout, 8d each; $\frac{1}{2}$ -Plate, with spout and lifter, 1s each; 5 x 4 Plate, with spout, 10d each; $\frac{1}{2}$ -Plate, with spout, 1s each; 1-1-Plate, with spout, 1s 9d each.
Developing Baths for Films, the Waverley, 5s 8d each.

Developing Dishes, semi-Porcelain, 8 x 10, 3s 6d each; 12 $\frac{1}{2}$ x 10 $\frac{1}{2}$, 5s 6d each; 12 x 15, 10s 6d each.

Developing and Printing for Amateurs done at Lowest Rates, and with utmost promptitude.

Draining Racks, Wooden, for Plates, 9d each.
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Enlargers, $\frac{1}{2}$ -Plate to 1-1-Plate.
Enlarging Lanterns, for using with Camera, 27s 6d; enlarges up to any size.

Exposure Meters, Imperial, 1s 4d each.
Exposure Meter Refills, 8d each.

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

Ensign Films, 2 $\frac{1}{2}$ x 2 $\frac{1}{2}$, 9d; 2 $\frac{1}{2}$ x 3 $\frac{1}{2}$, 1s; -Plate, 8s 6d; Postcard size, 3s 6d; 5 x 4, 4s 8d.

Focussing Cloth, $\frac{1}{2}$ -Plate, 2s 6d each.

Focussing Cloth, $\frac{1}{2}$ -Plate, 3s 6d each.

Focussing Cloth, Waterproof, 7s 6d each.

Lamps, Dark, 1s, 1s 6d, 1s 9d, 2s, 3s 6d, 6s 6d, and 7s 6d each.

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

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

Mountant, 2oz size, 6d bottle.

Mountant, 4oz size, 9d bottle.

Mounts, Midget, from 6d doz, or 3s per 100.

Mounts, $\frac{1}{2}$ -plate, from 8d doz, or 5s per 100.

Mounts, $\frac{1}{2}$ -plate, circle, 1s doz, or 6s 6d per 100.

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

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

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

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

5 x 4, 2s 3d per doz; 1-1-plate, 7d each.

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

PAPERS.

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

WELLINGTON WARD, Platino, Matt, Ennammo, Bromide Papers, $\frac{1}{2}$ -plates, 5 x 4, Cabinet, and $\frac{1}{2}$ -plate, 1s per packet; 1-1-plate, 12 Sheet, 2s packet; 8 x 10, 12 Sheet, 3s 3d per packet; 10 x 12, 12 Sheet, 4s 6d per packet; 12 $\frac{1}{2}$ x 15 $\frac{1}{2}$, 12 Sheet, 6s 6d per packet; 17 x 23, 6 Sheet, 6s 6d per packet.

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

Post Cards (Self Toning), 1s per packet.

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

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

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

Iford Bromide Papers, in Rough and Smooth, Rapid and Slow, $\frac{1}{2}$ -Plate, 6d per packet; 5 x 4, 9d per packet; Cabinet, 11d per packet; and $\frac{1}{2}$ -Plate, 1s per packet.

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

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

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

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

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

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

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

Post Cards, Self-toning Paget, 1s.

PLATES (ILFORD).

Ordinary, Empress, and Special Rapid, $\frac{1}{2}$ -Plate, 1s dozen; 5 x 4, 1s 9d dozen; $\frac{1}{2}$ -Plate, 2s 3d dozen.

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

Monarch, $\frac{1}{2}$ -Plate, 1s 9d dozen; $\frac{1}{2}$ -Plate, 4s 3d dozen.

Lantern Plates, 1s dozen.

IMPERIAL PLATES.

Ordinary, Sovereign, and Special Rapid, $\frac{1}{2}$ -Plate, 1s dozen; 5 x 4, 1s 9d dozen; $\frac{1}{2}$ -Plate, 2s 3d dozen; 1-1-Plate, 4s 6d dozen.

Imperial Flashlight, $\frac{1}{2}$ -Plate, 1s 9d dozen; $\frac{1}{2}$ -Plate, 4s 3d.

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Printing Frames, $\frac{1}{2}$ -Plate, 1s 3d and 1s 6d each.

Printing Frames, 1-1-Plate, 2s and 3s each.
Print Cutters, circular, 4s; cuts 16 different sizes. Extra Knives for same, 1s 6d each.

Post Card Printing Frames, 1s 3d and 2s each.

Push Pins, Glass, 1s set.
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Squeezes, Roller, 6in, 1s 9d.
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Tripods, Telescopio, 4 sects., 47-inch, 8s 6d.
Tripods, Telescopio, 7 sects., 48-inch, 12s 6d.
Tripods, Wood, 3-fold, 12s 6d.

Tripods, Heads, 3s and 3s 9d each.
View Finders, Direct View, 2s 3d each.
View Finders, in Morocco Cases, extra quality, 7s each.

Vignettes, $\frac{1}{2}$ -Plate, Celluloid, 2s 3d set.
Vignettes, $\frac{1}{2}$ -Plate, Celluloid, 4s set.
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Science Siftings

By 'Volt'

The British Museum.

According to some interesting statistics of the library of the British Museum, the number of books which it contains is 1,750,000, not counting single sheets or parts of works that are accumulating. The shelving of the library exceeds 69 miles in length.

Why Leaves Turn Brown.

The green matter in the tissues of a leaf is composed of two colors, red and blue. When the sap ceases to flow in the autumn the natural growth of the tree is retarded, and oxidation of the tissues takes place. Under certain conditions the green of the leaf changes to red. Under different aspects it takes a yellow or brown hue. The difference in color is due to the difference in combinations of the original constituents of the green tissues and to the varying conditions of climate, exposure and soil. Maples and oaks have the brightest color.

Oceans Below Us.

So enormous is the quantity of the water contained below the surface of the earth that if it should be poured out upon the land it would cover it to a uniform depth of about 4000 feet, is the remarkable assertion of a geologist. Below a depth of about six miles it is believed that no water can exist in the rocks, because the tremendous pressure probably closes all pores, but above that level the amount of underground water is estimated to be equal in quantity to one-third of all the water contained in all the oceans.

No Sunset for Five Days.

At the head of the Gulf of Bothnia there is a mountain on the summit of which the sun shines perpetually during the five days of June 19, 20, 21, 22, and 23. Every six hours during this season of continual sunshine a steamer leaves Stockholm crowded with visitors anxious to witness the phenomenon. At the same place during winter the sun disappears and is not seen for weeks. Then it comes in sight again for 10, 15 or 20 minutes, gradually lengthening its stay until finally it stays in sight continually for upward of 120 hours.

The Height of a Mountain.

The barometer is the instrument by which the weight of the atmosphere is determined. But how many of you know that this instrument may also be used to determine the height of a mountain? It has been found that the column of mercury in the barometer falls about one inch to every increase of 1000 feet in altitude, because the higher we ascend the lighter is the atmosphere and the less, therefore, the pressure on the mercury in the reservoir of the instrument. If the barometer marks thirty inches, then, at sea level and twenty-seven inches on top of a mountain, it follows that the mountain is 3000 feet in height approximately.

How we Got Thermometers.

It is believed that Galileo made the first thermometer about the year 1595. It was an instrument of glass, consisting of a bulb from which the slender tube depended, open at its lower end, and there plunged into a vase containing some colored liquid, such as vinegar or wine. The glass bulb was heated before the stem was immersed, and when the contained air cooled and contracted the fluid in the upright thermoscopic tube rose to a higher level. This simple and primitive apparatus is constantly made use of on the lecture table nowadays, when some simple demonstration of the laws of heat is to be made.

Acetylene Gas.

Acetylene gas is now used as an explosive. By means of an air mixture a force is obtained from it which can compete with that of powder and dynamite. Carbide of calcium is reduced to small particles and put into a tin box. In this the carbide lies at the bottom and above it is a portion filled with water. After the drill hole has been completed the cartridge is placed in it, and the hole is closed with a wooden stopper. Then the partition is perforated by a blow from a pin and the water comes in contact with the carbide, whereby acetylene gas is generated. This mixes with the air of the drill hole. After five minutes the gas is ignited by an electric spark.

Intercolonial

The marriage rate in Victoria was last year the highest for sixteen years. The rate of increase in births has been the highest since 1901. The death rate for the year was lower than the average for the previous five years.

The high regard which Colonel Freehill has earned by his sterling qualities was manifested when the news of his projected departure, with Mrs. Freehill, for an extended tour became known in Sydney. Many representative functions were held in the city to bid them bon voyage, and complimentary speeches were conspicuous features.

The Rev. P. J. Fitzgerald, who labored in Fitzroy, Geelong, Heidelberg, and other suburban parishes of the Archdiocese of Melbourne for some years, has been recalled to his native diocese. He was entertained at a dinner given by the clergy at the Hotel Victoria, South Melbourne, the Rev. Dr. Kelly presiding. Prior to his departure a presentation of 80 sovereigns was made to Father Fitzgerald by some friends.

A few Sundays ago the Right Rev. Dr. Gallagher, Bishop of Goulburn, assisted by the Right Rev. Dr. Dwyer, Coadjutor-Bishop of Maitland, blessed and laid the foundation stone of a new church at Temora. At the conclusion of the day's ceremonies the pastor of the district, Rev. E. J. Fallon, was able to announce that the total subscriptions received on the occasion exceeded £2000.

The Very Rev. Father Meyer, the General of the Missionaries of the Sacred Heart, is the guest of the Sacred Heart Fathers, Kensington (says the Freeman's Journal). The Right Rev. Dr. De Boismenu, Coadjutor-Bishop of British New Guinea; Very Rev. A. England, Vicar-Apostolic Marshall Islands; Right Rev. Dr. Coupe, Vicar-Apostolic of New Pomerania; and the Right Rev. Dr. Leray, Vicar-Apostolic of the Gilbert Islands, met Father Meyer, and held a convention regarding the Islands missions.

His Grace the Archbishop of Melbourne presided at a meeting of the Bishops of the Province, held early in March at the Archiepiscopal Palace. The prelates who took part in the meeting were—His Lordship the Bishop of Sandhurst (Most Rev. Dr. Reville, O.S.A.), his Lordship the Bishop of Ballarat (Most Rev. Dr. Higgins), his Lordship the Bishop of Sale (Most Rev. Dr. Corbett). The deliberations of the prelates had to do with the further development of the Catholic Central Training College, Albert Park, and consideration of the new relations which have sprung up between the Registration Board and the Catholic primary schools of Victoria.

The following clerical changes have been made in the Archdiocese of Sydney:—Rev. R. Condon, from Cooma to the Sacred Heart Church, Darlinghurst; Rev. D. Conaghan, from the Sacred Heart Church, Darlinghurst, to Cooma; Rev. Father McDonald, who is doing temporary duty at St. Benedict's Church, to the Sacred Heart Church, Mosman; Rev. Father O'Regan, from the Sacred Heart Church, Mosman, to Moruya; Rev. J. Kelly, from Moruya to St. Joseph's Church, Newtown; Rev. J. M. Kelly, from Subiaco to St. Patrick's College, Manly; Rev. Father Bradley, who is at present doing duty at St. Joseph's Church, Newtown, intends to take a few week's holiday prior to proceeding to Manila (Philippine Islands) for missionary work. The Rev. M. A. Flemming, who had charge of St. Joseph's Church, Newtown, during Dean Slattery's absence, has returned to St. Benedict's Church.

Brisbane records the success of the Christian Brothers' pupils at the recent Public Service Examination. Thirty vacancies were competed for, five being allotted to girls and 25 to boys. Of the 25 places, 15 were won by Christian Brothers' boys, who thus attained sixty per cent. of the total vacancies open to boys. When it is remembered that Catholics number less than 25 per cent. of the total population, these successes cannot be characterised as other than extraordinary. Out of the first 16 candidates, 14 are Christian Brothers' pupils. From the first to the ninth included is a clear run for the Brothers' boys; the tenth place is held by a stranger, and again another sweep on to the 15th place. At this stage of the game the play stands: Christian Brothers, 14 candidates, Grammar and other schools, two candidates. From the 15th to the end of the list there is only one Christian Brothers' boy; this fact alone indicated clearly the quality of their work.

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REMEMBER THE LITTLE MEMBER

You may keep your feet from slipping
And your hands from evil deeds,
But to guard your tongue from tripping,
What unceasing care it needs!

Be you old or be you young,
Oh, beware,
Take good care,
Of the tittle-tattle, tell-tale tongue!

You may feel inclined to quarrel
With the doctrine that I preach;
But the soundness of the moral
Sad experience will teach:

Be it said, or be it sung,
Everywhere,
Oh, beware
Of the tittle-tattle, tell-tale tongue!

HOW SHE SAW THE KING

Young King Alfonso, of Spain, is very fond of automobiling, and frequently acts as his own chauffeur, or driver. Shortly before his recent marriage, he was returning alone in his motor car to Madrid one day, when, at some distance from the city, he overtook an old woman who was trudging along in the middle of the road. The King stopped his automobile and cried out:

'Look out there, good mother, or you'll be run over! Where are you going?'

'To Madrid, to see my son, who is sick in the military hospital.'

'Well, then, get in here with me. I, too, am going to Madrid.'

The traveller gladly accepted the invitation, and the conversation soon became quite friendly. The old woman spoke about her past misfortunes, her fears for the future, and her actual needs. Then, all at once, she exclaimed:

'I wish I knew the King! They say he is so good to the poor!'

'I will take you to see him when we get to Madrid,' said Alfonso XIII., with a smile.

A few moments later the automobile entered the capital of Spain. Hats were raised as it passed along the streets, and there were frequent shouts of 'Long live the King!'

The old lady looked about her on all sides. 'But where is the King?' she asked her companion.

'I can't show him to you here,' he replied, 'the crowd is too big.'

On reaching the hospital, his Majesty got down, helped the sick soldier's mother out of the car, and said:

'Now, can I do anything else for you?'

'Nothing, sir, thank you! You are a charming young man, and the good God will bless you. But you promised to show me the King.'

'Well,' said Alfonso, pointing his finger at his breast, 'here he is.'

'You the King!' cried the old woman. 'Oh, what kindness!'

'Yes, the King, who is going to free your son from military service. As soon as he is cured, you'll have him back with you. And here,' handing her a purse, 'is something to live on until his return.'

Then Alfonso, jumping into his automobile, sped away, leaving the good woman overwhelmed with joy and gratitude.

It will be seen, says the 'Toulouse Semaine,' from which we borrow this account of a real incident, that the young monarch takes after his ancestor, Henry IV., and knows how to imitate his chivalrous acts.—The 'Ave Maria.'

A LIMIT TO ALL THINGS

He had been away on a long journey, and upon his return his wife was detailing to him a number of reforms and improvements which she had successfully engineered during his absence.

'And you know,' she said, 'the drawer that was locked for over a month and which you said couldn't be opened except by a locksmith?' Well—triumphantly—'I opened it.'

'Well, well; how in the world did you do it?'

'With a hairpin.'
'And the oven-door,' she continued, 'has been slopping around on one hinge for ever so long just because you were too lazy to fix it, but it's all right now.'

'Well, I'm glad you had it fixed.'
'Had it fixed? I fixed it myself—with a hairpin.'
'And then there's that crayon portrait of mother that stood in the corner for almost six solid weeks because you never would bring me any picture-hooks.'

'Well, I intended to, but—'
'Oh, but! Well, it don't make any difference now; I got it up with a hook I made myself—out of a hairpin.'

'Ye gods!' he said.
'And there's Willie; you've been coaxing him and bribing him for a year, trying to break him off biting his nails, and I broke him in a week.'

'With a hairpin?' he inquired weakly.
'No!' she snapped. 'Don't be a goose! With a hairbrush!'

THE SELFISH GIRL

'Mabel, put down your book and help me a few moments,' called a mother to her young daughter.

Mabel read on without seeming to hear. Presently her mother called her again.

'Yes, mamma,' said Mabel; 'I'll be down in just a moment.'

The time went on, and presently the mother called a third time.

'Please let me finish this chapter,' called Mabel.

The mother did not answer, but, tired as she was, she did the work alone. Not being called again, Mabel decided that her mother did not want her, and bent over her book with renewed interest. She kept her room all the morning and did not think of her mother and the work downstairs. Mabel did not mean to be entirely selfish; she did not understand how much her mother needed her help. She thought only of her own pleasure, and was inclined to be cross and fretful if interfered with.

There are hundreds of such girls. They do not mean to be wholly selfish; no doubt they think they love their mothers, but they love their own way best.

AMERICAN ASSURANCE

A company of young American tourists visited the home of Beethoven in Bonn, and were unrestrained in their expressions of wonder, admiration, and approval of the room where the master had lived and worked. They asked many questions about Beethoven, and finally one young lady seated herself at his piano and proceeded with true American confidence to play the 'Moonlight Sonata,' Beethoven's own work, in his own room, on his own piano. Such an interesting combination!

The old caretaker stood there, stern and silent. When the performance was over the young lady turned to the old man and said:

'I suppose many musicians have been here and have played on this instrument?'

'Paderewski was here last year, madam—'

'Ah!' she sighed.

'But,' continued the faithful guardian, 'when some one urged him to play on Beethoven's piano he said, "No; I am not worthy!"'

TEACH THE BOY

To be true to his word and work.
To face all difficulties with courage and cheerfulness.

To form no friendships that can bring him into degrading associations.

To respect other people's convictions.

To reverence womanhood.

To live a clean life in thought and word as well as in deed.

That true manliness always commands success.

That the best things in life are not those that can be bought with money.

That to command he must first learn to obey.

That there can be no compromise between honesty and dishonesty.

That the virtues of punctuality and politeness are excellent things to cultivate.

A TREE'S SOLILOQUY

I'm a funny proposition, from a human point of view, am I not?

I wear clothing all the summer when it is warm, and go in my bare limbs all the winter in the worst and coldest weather.

The harder my heart, the better I am considered.

Though not specially fond of jewellery, I get a new ring each year, which I carry in my trunk.

It is perhaps remarkable that, though never travelling, I have a trunk, and that my trunk is never opened until after my death.

My bark never disturbs the neighbors at night, and does not in the least frighten the squirrels that play about and upon me.

The best tree in the world is found to be slab-sided and club-footed upon taking it to a sawmill.

A wooden leg is necessary to my good health and standing in the community.

Wet feet really do me good.

My head is perfectly familiar with the higher branches.

While I myself am temperate, my leaves get blown off in various ways every autumn. This leads, I have always noted, to their fall and speedy decay.

Though I expect to leave in the spring, in all probability you will see me here next summer.

ODDS AND ENDS

Wellington druggist (to little girl customer): 'Did you say pills?'

Little girl: 'Yes, sir, please.'

Druggist: 'Antibilious?'

Little girl: 'No, sir, but uncle is.'

Taranaki farmer—So you've had some experience, have you?

New arrival—Yes, sir.

Farmer—Well, what side of a cow do you sit on to milk?

New arrival—The outside.

FAMILY FUN

The Money Game.—A person having in one hand a piece of gold, and in the other a piece of silver, you may tell in which hand he has the gold and in which the silver by the following method: Some value, represented by an even number, such as 8, must be assigned to the gold; and a value represented by an odd number, such as 3, must be assigned to the silver; after which desire the person to multiply the number in the right hand by any even number whatever, such as 2, and that in the left by an odd number, as 3; then bid him add together the two products, and if the whole sum be odd, the gold will be in the right hand, and the silver in the left; if the sum be even the contrary will be the case.

To conceal the artifice better, it will be sufficient to ask whether the sum of the two products can be halved without the remainder; for in that case the total will be even, and in the contrary case odd.

It may be readily seen that the pieces, instead of being in the two hands of the same person, may be supposed to be in the hands of two persons, one of whom has the even number, or piece of gold, and the other the odd number, or piece of silver. The same operations may then be performed in regard to these two persons as are performed in regard to the two hands of the same person, calling the one privately the right, and the other the left.

Am I able to tell you the word which I mean,

'Tis done—nothing more need be said;

Believe me, the word is as easily seen,

And as quickly as this may be read.

But lest you should wander for want of a clue,

My first is a part of to be,

My second, tho' never belonging to you,

Is appropriate always to me.

My third is an emblem of power and might,

And wisdom and strength it implies;

Should you be my third, with much eager delight

You would haste to remove my disguise.

But are you my whole? What adamant soul

Can resist your all-conquering sway;

The rage of the passion you softly control,

And charm the blue devils away.

Answer—Am-i-able.

All Sorts

She (looking away off)—How clear the horizon is?
He—Yes; I've just swept it with my eye.

The Egyptians used pencils of colored chalk, and several of these ancient crayons have been found in their tombs.

Reptiles seek the light, but independently of heat. In winter they often leave comfortable and warm retreats to seek the sunlight.

Things made wholly or in part of clay and baked, which are opaque, are called pottery. Those which are semi-transparent are porcelain.

Usually the silk is colorless on leaving the body of the silkworm, but sometimes it is a straw yellow or greenish.

The learning of the Japanese will be greatly facilitated by the abandonment of their peculiar way of writing and printing their language. Ten years ago the universities inaugurated the reform; this year the use of Latin characters will be begun in the public schools, and will soon lead to their general use.

The hostess had been coaxing a young lady to sing, but to no purpose.

'What do you think of a girl who can sing, but won't sing?' she asked of a bachelor guest.

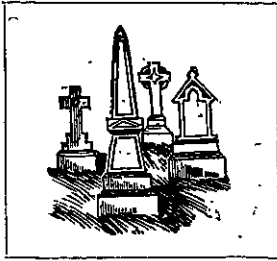
'I think,' replied the bachelor guest, 'that she's worth a dozen girls who can't sing, but will sing.'

The discovery in Dunedin of a painting supposed to be by Watteau reminds us that a Murillo worth, according to experts, £10,000 at least, was recently bought at Geneva for 7s during a public sale of a bankrupt's furniture. The painting, which represents St. Vincent de Paul, bears the date 1669, and the signature of the famous Spanish painter. It was so black that both signature and subject were almost invisible. M. Berlincourt, a dealer in antiquities, bought it, and sold it again to a local doctor, who is an art connoisseur, for £2 7s 6d. The doctor had the picture cleaned and mounted in Paris, and has already received and refused an offer of £8000 for it.

Breaking all records, the total passengers landed at New York during last year by the ocean steamship lines from foreign ports, reached the huge number of 1,198,434, which is 208,369 more than for the previous year, and a greater gain than ever before recorded. In the figures given out the International Mercantile Marine Company, with four lines, carried a total of 226,663 passengers in 261 trips. With 128 trips the ships of the North German Lloyd Company took 193,553 passengers from north of Europe and Mediterranean ports, and with a similar service the Hamburg-American ships, making 132 landings, took 188,811 voyagers. The Cunard line, running ships to Liverpool, and the Mediterranean with 96 trips, conveyed 140,005 passengers, and the French line carried 77,250 passengers from the port of Havre. 'Of the enormous number carried, only 142,803 were citizens of the United States, and 1,055,831 aliens were landed. That the year has been a prosperous one for the steamship companies is well known, and the list of 998 steamship arrivals for 1905 is swelled to 1083 for the last year, which includes the establishment of several new lines from foreign ports.

We have often heard of War Office delays (says a Home exchange), but a delay of fifty years is rather beyond the ordinary limits of even Pall Mall dilatoriness. Yet such an instance has just been reported from Aldershot. It appears that an officer in the command of a battalion quartered there was amazed one morning to find on his parade ground a traction engine and several trucks of stones and gravel. The material was deposited on the ground, and in due course the engine and trucks returned with further loads. Going to headquarters for an explanation of the delivery, the Commanding Officer was informed that the instructions had come from the War Office. Not satisfied with this explanation, he caused further inquiries to be made, with the result that the original requisition for the material was produced, and it was found to be dated 1856. The explanation given is that in moving out of the old offices in Pall Mall to the new buildings in Whitehall a clerk had come across this requisition in a long-forgotten pigeonhole, and seeing it was for one hundred tons of road material for the laying out of roads, had the order executed.

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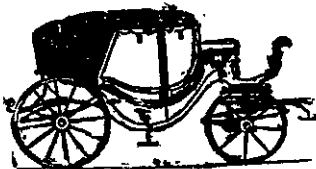
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