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DUNEDIN, THURSDAY, MAY 16, 1907

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\*  
No. 20

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## Friends at Court

### GLEANINGS FOR NEXT WEEK'S CALENDAR

May 19, Sunday.—Pentecost Sunday.  
 „ 20, Monday.—Whit Monday.  
 „ 21, Tuesday.—Whit Tuesday.  
 „ 22, Wednesday.—Of the Octave. Ember Day.  
 „ 23, Thursday.—Of the Octave.  
 „ 24, Friday.—Of the Octave. Ember Day.  
 „ 25, Saturday.—Of the Octave. Ember Day.

#### Ember Days.

The Ember Days are the first Wednesday, Friday, and Saturday of each of the four seasons of the year, set apart as fast days by the Church. According to the testimony of Pope Leo, they originated in the time of the Apostles, who were inspired by the Holy Ghost to dedicate each season of the year to God by a few days of penance; or, as it were, to pay three days' interest, every three months, on the graces received from God. The Church also commanded the faithful to fast at the beginning of each of the four seasons of the year, because it is at this time that she ordains the priests and other servants of the Church, which even the Apostles did; with much prayer and fasting. Thus she desires that during the Ember Days Christians should fervently ask of God by prayer, fasting, and other good works, for worthy pastors and servants, on whom depends the welfare of the whole Christian flock; she also desired that in the spring Ember Days we should ask God's blessing for the fertility of the earth; in summer for the preservation of the fruits of the field; in autumn when the harvest is ripe, and in winter when it is sheltered that we should offer to God, by fasting and prayer, a sacrifice of thanks, petitioning Him to assist us, that we may not use His gifts for our soul's detriment, but refer all praise to Him, the fountain of all good; and assist our neighbor according to our means.

### GRAINS OF GOLD

#### THE LONG ROAD.

The road winds on, and up the lonely hill  
 I take my way; thick shadows falling fast  
 Obscure the light of day. Dear Lord, at last,  
 Weary and footsore, sick with Pleasure's ill,  
 I turn to Thee, kind Father! Curb my will.  
 My passions, yea, have stained the soul's white Past  
 Though beggar, I, O prithee, do not cast  
 Me from Thy heart! I have a child's love still.  
 The Home, by angels built, I long to see.  
 The kindly years have softened my cold heart;  
 And some day I shall reach the heavenly place,  
 When, through Death's door, glad, slow and silently,  
 I'll pass from out Life's noisy, troubled mart.  
 Father, I long to see Thee face to face!

— Ave Maria.

Have death always before your eyes as a salutary means of returning to God.—St. Bernard.

They who are right can afford to pardon whether victorious or defeated.—Bishop Spalding.

Have great, great trust and great gratitude. When we see all that we have to be grateful for it will be too late.—Father Dignam, S.J.

The road to home happiness is said to lie over small stepping-stones. So small sometimes are the causes of our unhappiness that we wonder the consequences can be so great. One great palliative is the determination by every member of the family not to dwell on the circumstances, whatever they may be, which are alike sad to all. If it be poverty let it be cheerfully and silently borne; if it be the ill-temper of grandpa try to make a joke of it. If it be something infinitely worse and also hopeless accept it bravely; do not talk of it. Try in the family circle to ignore it. Accept every little enlivening circumstance. Let in all the sun and air. Work on cheerily and hopefully, knowing that there is the ray of sunshine somewhere that has only to be looked for to be found.

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## The Storyteller

### THE OLD SOUTANE

Some years ago there lived near a poor village in Auvergne one of the poorest missionaries that had ever penetrated the defiles of the cavennes. The meaneast peasant employed in searching the bowels of the mountains for antimony and coal would not have envied the humble cottage which was his dwelling.

Built against the end of a little gray stone church surmounted by an iron cross, it might have been taken for a hermitage, or for one of those hospitable asylums raised on the high places far from the beaten paths of travel; to guide and succor the perishing wanderer. From the level on which it was situated the eye fell upon the fertile basin of the Limagne, traversed in its longest extent by the Allier, shining like a silvery ribbon. Behind the church on the slope of the mountain were some nuts, rising one above the other, and at a distance, reminding one of a caravan ascending a steep road. From this point the sight ran from rock to rock along the chain to which belong the Puy de Dome, the Plomb de Cantal and the Mont d'Or.

Such was the kind of the habitation inhabited for more than ten years by the venerated priest of ——. (The reader will easily understand the scruple that hinders us from writing here the name of the village, as well as our reluctance to alter the accuracy of the least details in this simple narrative by adopting the commonplace expedient of a fictitious name.) He was a man about sixty, with spare, active, erect figure, and a countenance beaming with mild benevolence. His entire simplicity of heart did not exclude either the refinement or the elevation of a powerful intellect, nor did the austerity of his own life diminish in anything his indulgent consideration for others' weaknesses. His faith was ardent, and his zeal for the poor people committed to his charge knew no other bounds than those which nature had imposed on his physical strength, so that his charity in their regard made him almost accomplish miracles. The winter had no cold so rigorous no snow so thick, the mountains had no ravine so deep, nor had any night a darkness so profound as to deter him from the exercise of his arduous and painful duties. And all this done quite simply, without the most secret motion of vanity, and with an air of sincere interest and good nature which removed the very idea of personal sacrifice.

One evening in summer, it might be eight o'clock, the cure, after having finished the reading of his breviary, was seated in silence near a low window which looked out towards the village. Returned late and fatigued from a long journey, he inhaled with a sense of enjoyment the refreshing air that breathed into the room. Margaret, his housekeeper, was arranging on the shelves of an oaken dresser the simple requisites that had been used at her master's frugal supper, for as his frequent excursions to the distant and various localities under the control of his ministry often detained him from home to an advanced hour, he had adopted of necessity as well as by choice the primitive hours of the country people. Besides the piece of furniture we have just mentioned, the room contained a dining table, which also served as a card table during the long winter evenings, when the good cure would now and then gravely dispute the chances of a game of piquet or of chess. In front was an old walnut-tree chest, and at the end of the chamber, near a small door, the principal article of all, the cure's bed, arrayed with the most patriarchal simplicity. A magnificent ivory crucifix, the gift of a noble and pious lady, was placed above a prie-dieu of plain black oak. In one of the angles formed by the projection of a vast chimney stood one of those long boxes, variegated with squares of different colors, much like the case of an Egyptian mummy, over which appeared the dial of a rustic-looking clock. Some chairs of coarse straw completed the furniture, on the description of which we have dwelt thus minutely because the entire household is the perfect and severe type of a class including the greater number of the dwellings of the provincial clergy in poor and remote districts like this.

Margaret, a respectable aged matron, with a short, round figure and an important air, who had entered the service of the cure several years before, was the real sovereign of this little realm. The legitimate ruler had by degrees abdicated in her favor the entire executive authority. And, saving an occasional abuse of power, or a fit of grumbling now and then, it must be owned this domination was in no way subversive of the

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common weal, and, besides, was perfectly suited to the cure's absolute indifference with regard to the petty details of life, especially in all that related to himself personally. His negligence in this respect, indeed, reached a degree of forgetfulness of his interests which afforded Margaret an inexhaustible text for sundry unorthodox sermons whenever her master's unthinking liberality gave her a fair opportunity for the display of her eloquence.

Notwithstanding his exceeding readiness to sacrifice the interests of his external dignity in time of need to the wants of others, it must not be understood from this that the cure was quite insensible to the claims of what may be called respect for his proper person. He was none of those rigorists who make a crime of everything that bears the resemblance of a concession to the prejudices or the opinions of the world, and still less one of those hypocritical pretenders who glory in a tattered suit and neglected person. He felt his poverty and endured it courageously, always ready when necessary to renounce his most legitimate desires. And thus it happened that during ten years of continual privation he had not succeeded in amassing the trifling sum essential to the fulfilment of his most anxious wish—the acquisition of a new soutane. That was his highest worldly ambition. From constant recurrence to it, and thanks besides to the incessant oratory of Margaret on the point, the wish had gradually assumed in his mind the tenacity of a fixed idea. In this truly there was nothing unreasonable, to judge from the deplorable appearance of the good Father's principal piece of clothing; and in beholding it one could not but execrate the evil genius which, every time he seemed on the point of grasping it, made the desired garment vanish before him, as if by magic. Years glided by, each one with its train of disappointments, and still the poor cure repeated with unwearied perseverance, 'it will be got next year, at Easter, before Pentecost, for the Assumption, against Christmas.' In vain had he already traversed this fatal circle ten times; the seasons revolved, the festivals returned with inflexible regularity, leaving at each visit a yet more sensible trace of their passage on the unfortunate soutane.

The particular day on which we have introduced the worthy pastor to our readers happened to be one of those irritable days, when the gathered discontent of the housekeeper threw a gloom on her countenance like the dark clouds that were floating above the hills. The abruptness of her motions and her redoubled activity betrayed a secret agitation, which only awaited a suitable occasion to break forth in words, while the face of the cure, on the contrary, exhibited even more than its usual degree of tranquil placidity, though an observer might have remarked that this was mingled with an expression of concealed triumph seldom to be seen upon his meek and humble brow. From time to time he turned his eyes from the extensive horizon before him to steal a glance unobserved at Margaret's proceedings, which apparently afforded him some amusement, as he seemed now and then to suppress a sudden smile of humor not unmingled with malicious expectation. The night, meanwhile, had come on; the sky was dark and gloomy, and the moon appeared but at intervals through the masses of clouds that were gathering over it. The wind was beginning to agitate the summits of two tall chestnut trees planted before the door of the presbytery.

'After your journey and fatigues of the day,' said Margaret suddenly, in a tone of maternal authority, 'sleep would be better for you at this hour than the open air. The breeze from the plain is not wholesome, and there is a storm coming on. At least you ought to close the window.'

'I do not feel fatigued, Margaret. As to the air, you are in the right and I will obey you, though,' added he in an undertone as he shut the window, 'the storm the most to be dreaded just now is not that which threatened from without.' Margaret either did not or would not hear. The cure sat down. 'Why should you be displeased with me to-day?' he continued, looking at her with an affectation of doubt. 'This time at least you would be in the wrong, Margaret.' These words brought on the explosion foreseen by the cure at once.

'Ah, truly, I would be in the wrong!' cried she, with a sort of comic indignation. 'And I ought to be very well pleased with you, to be sure! A whole day passed from home without eating or drinking, at your age! That is good and praiseworthy, without doubt. But it will end badly with you, mark my words.'

'Peace, Margaret, peace,' resumed the cure in a gentle voice. 'Our ministry has painful duties.'

'Oh, this is always the way with your pretended duties! The Church, you say yourself every day, does

not require that one should kill the body in saving the soul; and even so, if you got anything by it except blessings—but see to what it has brought you! Look about you! There is all you possess in the world! There are the fruits of thirty years' toil! You never have fifty francs in your purse together!'

'Who knows yet?' murmured the cure. 'We must never mistrust the goodness of Providence.'

'You are very right to say so, for if it did not provide I know not how we should have a morsel of bread for the latter end of our days, since you cannot even keep what it sends for your own use. Look at yourself, I beg. Is there in the entire parish a poorer man than you? What has become of all the fine promises you made me at Easter? Here is the Assumption close at hand, and what are we to do? What have you gained to-day, for instance, after your long journey? Nothing!'

'Nothing,' said the cure, smiling with a mysterious air.

'Or at most a few paltry francs—good means, indeed, to buy a soutane!' Here she was interrupted by a flash of lightning that filled the room for an instant with a vivid glare, and left a long train of fire on the side of the mountain, followed by a peal of thunder so long and loud that it seemed to have fallen on the very house itself. The cure and the housekeeper crossed themselves. Margaret lighted a little lamp that hung over the chimney board, and, dipping a branch of box into the small font, she sprinkled the holy water all around her, while the priest recited a short prayer. During this time the thunder had died away, and the rain began to fall in torrents.

The cure resumed quietly: 'Margaret, you must inquire if there is in the country a tailor able to make well and speedily a new soutane for your cure.'

'What is that?' cried the housekeeper hastily, fancying she had mistaken him. 'What did you say, if you please?'

'I say that you have forgotten it will soon be the 25th of July.'

'Well?'

'Well, to-day I was sent for to her chateau by the Dowager Baroness Dubrief, who pressed me to accept as a donation the sum of two hundred francs, which are here.'

So saying, the good priest, smiling unrestrainedly at his triumph, drew from beneath his soutane a leather purse very agreeably filled. Margaret stretched out her hand as if to assure herself that the vision was real, when the cure started up with a loud cry. A bright light tinged everything from the slope of the mountain to the windows. The cure ran to open the door of the presbytery. A column of mingled smoke and flame was rushing from the roof of a house in the centre of the village. 'Fire! fire!' cried the cure. 'Margaret, hasten; go and ring the church bell to call help.'

Margaret went out by an interior door which led to the sacristy. The Father took his hat and his cane and proceeded through the gloom towards the scene of the disaster.

The next morning the fire was quite extinct; only one dwelling, the meanest in the village, had perished; but the poor cure had, in the flames, lost a portion of his soutane. 'Happily,' said Margaret, as she finished repairing this mishap with a piece of cloth but indifferently matched as to color, 'happily, thanks to the generosity of her ladyship the baroness, the evil this time is not without remedy.'

'Alas! my good Margaret,' replied the cure in a deprecatory tone and with a hesitation of manner, like a schoolboy caught in a fault, 'that is more than can be said of the misfortune which has befallen these poor people.'

'Well, you will preach next Sunday and make a collection for them. No doubt they will be relieved.'

'It is to be hoped so, at least. But should it not be our part, Margaret, to set the example?'

'Now, you are beginning already with your false notions. Every one is bound to help the poor according to his means—the rich with money, the priest with the word. Remember that you have for yourself scarcely the necessaries of life.'

'Remember that they have nothing.'

'But you want another soutane.'

'And they have neither clothing nor food.'

'Good heaven!' exclaimed the housekeeper, struck by a sudden suspicion. 'What have you done with the money you showed me yesterday?'

'Margaret,' answered the cure, covered with confusion, 'you need not go to order the new soutane we were speaking of—I—I—have not the money—it is lost. And so it was indeed to him, but willingly lost. He had given it to the poor cottagers whose hut was

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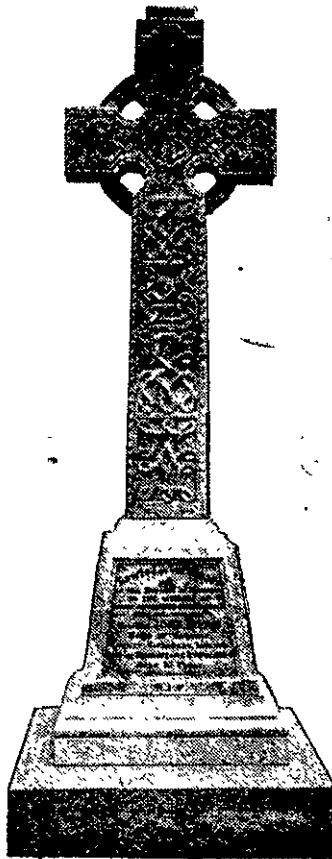
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FUNERALS Conducted with the great-  
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This is the age of imitators,  
every good thing that is brought  
out promptly receives the attention  
of imitators. There's one sure  
cold and cough cure, however, that  
has stood the test—has retained  
its great popularity, and defied all  
imitators for 40 years.

## BONNINGTON'S CARRAGEEN IRISH MOSS

Stands to-day, as it has stood for  
nearly half-a-century, 'unrivalled'  
as a cure for colds, coughs, asth-  
ma, influenza, and all chest and  
lung complaints.

Hear this, from Christchurch:—

"MR. G. BONNINGTON.  
"Sir,—I am pleased to testify to the  
efficacy of your Irish Moss. I have used  
it for myself and family for many years  
for coughs and colds, and we have all derived  
much benefit from taking the Irish  
Moss.

"Yours truly,  
"ELIZABETH FRENCH,  
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Sold at all Chemists and Stores.

Ask for 'BONNINGTON'S,'  
take no other.

burned. Margaret clasped her hands, but luckily for the good Father, her extreme horror and dismay deprived her of the power to articulate a single syllable.

The following spring an unexpected occurrence increased the anxiety which the good cure really felt about the soutane, notwithstanding his excessive liberality. There was suddenly spread the report of an intended pastoral visit of the Bishop to all the parishes in his diocese. This news at first threw our poor friend into that kind of torpor which arises from the sight of imminent danger. His brain grew dizzy for a moment, as if he had felt the ground waver beneath his feet, and this prostration of his faculties was succeeded by a feverish excitement and a preternatural degree of activity. He went, he came, he multiplied his exertions, acting without respite and without aim, doing the same things over and over every day. He spoke aloud to himself, and, in short, tried every means to strengthen himself against his own fears.

Labor in vain. All his efforts terminated in such a miserable result that he finally renounced all hope of passing honorably through this terrible ordeal. Already he imagined himself appearing shameful, negligent, and disrespectful-looking before his ecclesiastical superior, when Providence came to his aid once more, in the shape of the charitable widow, secretly informed of the circumstances by Margaret. A tailor was immediately sent for to a neighboring town. Time pressed. The tailor was poor; he must be paid beforehand for his work and furnished with means to purchase the requisite stuff. In returning the tailor, who was fond of drink, stopped at a public house, where the wine produced such a marvellous effect on his imagination that it made him completely overlook the important distinction between meum and tuum. The cure bore this new stroke with the seeming insensibility of one who has no longer strength even to suffer. The robber was arrested. The priest caused him to be released, saying to himself that one misfortune should not be repaired by another, and affirming that he would make the tailor a present of the money he had spent, at which declaration Margaret was tempted to believe that her master had really lost his senses.

At length the day of trial arrived. The ringing of all the bells in the neighborhood announced the entrance of the prelate into the parish. The cure, accompanied by his sacristan and two choir boys in their official costume, left the presbytery that they might be ready to receive his Lordship at the entrance of the village. The local authorities, in their robes of office, bore the canopy under which the Bishop was to be conducted to the church. The pastor himself, his confidence restored by the shining surplice that covered his old soutane, advanced with a firm step at the head of his little escort, along a path strewn with flowers and between a double row of cottages, all adorned in some manner to do honor to the occasion. The Bishop appeared; the procession accompanied him to the church, where the cure said Mass. After the Mass he came to offer his respects to the prelate. His Lordship was seated, with his two grand vicars respectfully standing on either side, and surrounded by the principal inhabitants of the commune. He was a man of about forty, of a dignified mien and a prepossessing appearance. His manners were courtly, his countenance noble, and he expressed himself with the grace and fluency of an orator accustomed to speak before the great ones of the earth. The poor cure felt his firmness deserting him the instant he was obliged to divest himself of the friendly surplice. The young prelate knitted his brows at sight of the miserable vesture worn by the venerable priest, who trembled before him like a criminal before his judge. 'Monsieur,' said he in a severe tone, 'is your parish so very poor and are your revenues so scanty that you cannot afford your person the attention which the dignity of the priesthood requires?'

'I beseech your Lordship to pardon me.'

'We are far, monsieur,' pursued the Bishop gravely, 'from those happy times when the Church, honored for herself alone, arrayed herself solely in the austere virtue of her servants. Her ministers are no longer apostles nor martyrs; they are men dwelling in the world, of agreeable exterior and attractive conversation, laboring with zeal and prudence to reanimate the faith and charity of their fellow-men by rendering religion sweet and easy to them. To act in any other spirit, M. le Cure, to deter them from the service of religion by exhibiting a spectacle of severity and privation is to display a degree of incapacity or of singularity alike deplorable.'

'My Lord, my slender means alone,' and the cure stopped, for he remembered that there was some other cause besides his poverty, and he could not continue his justification.

'I know the whole. I know that your improvidence and ill-regulated charity compromise the respect necessary for a minister of religion, and I strongly condemn a conduct so inconsiderate. Go, Monsieur le Cure, and learn that by sacrificing what we owe to ourselves we incur the risk of failing in the respect which we owe to others.'

When the cure was gone the Bishop turned with a smile to the witnesses of this little extempore drama. 'The lesson has been a harsh one,' said he, 'but it was necessary. I fancy our worthy cure's excessive liberality is checked for some time. However, M. l'Abbe,' added he, addressing one of his vicars, 'you will take care to send promptly to my excellent penitent a new soutane and three hundred francs, as a reserve to meet the requirements of his devoted charity.'

Before returning to the presbytery the cure, deeply affected by the rebuke of his superior, prayed a long time in the church, and strove earnestly to reconcile in his mind the due claims of his several duties. The mental struggle was long and painful; a cold sweat bedewed his brow. Returning home, he had the fever. Margaret scolded him more gently than usual, and made him go to bed.

Some days after this a physician was standing with a look of sorrow beside the sick bed of the cure. Margaret, with her face hidden in her hands, was weeping bitterly. A stranger entered; he carried on his arm a handsome soutane of the finest black, and in his hand a well-filled purse.

'From my Lord Bishop,' said he.

The sick man smiled sadly. 'I pray you,' said he, raising his voice, 'to thank his Lordship heartily in the name of my successor and recommend to his goodness an ardent preacher, whose precepts I have too often slighted.' He pointed towards Margaret.

'My God,' he added in a lower tone, clasping his hands, 'I have, I fear, desired too earnestly one earthly good; but since I cannot in this world accomplish my desires so as to assist Thy suffering creatures and live without reproach, I go to Thy kingdom, where there are none poor, and where those who have loved Thy law shall be clothed with Thy glory for ever and ever.'

He closed his eyes; a tranquil smile shone upon his worn features, and ere it had faded from his lips the pure spirit was in the presence of its Creator.—The Guidon.

## Ever Feel Like This?

Pain under the shoulder-blade like an occasional stab.

Sore in the chest—mostly left side—a sore feeling more like a bruise than a direct pain.

A sharp, shooting pain at times through the left nipple.

A full, bloated, had-too-much sort of feeling after meals.

Sleepy, listless, not much energy for an hour or so after the midday meal.

Headaches in the front and top of the head.

A tired, not had-enough-sleep feeling in the morning.

Occasional, and sometimes chronic, constipation.

Bilious headaches, bad taste in the mouth, kidneys sluggish, and liver inactive.

Then your trouble is indigestion, with liver ailment. Maybe you have only one or two of these symptoms, but the cause is the same—indigestion with liver trouble.

Now, we want you to try an entirely new remedy—a remedy based upon the latest investigations of science—a remedy positively proven to cure all forms of indigestion and liver trouble—Dr. Ensor's Tamer Juice. Start by taking from 15 to 30 drops in a little water after meals; keep this up for a day or two, and notice how the symptoms mentioned above decrease, how the pains go, the heaviness and fullness depart, the head becomes clear, the liver nicely active, the bowels working in accordance with Nature. Dr. Ensor's Tamer Juice will do all this for you. It will cause your food to be properly digested. It will create new blood, new tissues, new nerve force, new vigour, and new life. These fresh forces expel impurities and humors from the body, whether they exist in the stomach, blood, liver, kidneys, lungs, nerves, brain, or skin. Dr. Ensor's Tamer Juice is sold by most chemists and grocers in bottles 2s 6d each. Be sure you obtain the genuine Dr. Ensor's. The Tussicora Manufacturing Company, Dunedin, sole proprietors....

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

He was the cotter's only child,

They called him Little Jim,

And Death with scythe, and hour-glass had

Called round to wait on him;

The mother wept, the father sobbed,

For death looked very sure,

But Little Jim's still in the swim

Through Woods' Great Peppermint Cure.

# ASHBY, BERGH & CO. Limited,

Wholesale and Retail

**Ironmongers,**

217 High Street,

**CHRISTCHURCH.**

Are now showing a very large Assortment of Goods suitable for Presents of every description, including—

OPERA GLASSES    FIELD GLASSES    FLOWER STANDS    SILVER HAIR BRUSHES    PURSES  
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WALLETS    CHATELAINE BAGS IN BEST LEATHER WITH SILVER MOUNTS

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The } NOVELTIES in  
Furniture, Furnishings, Crockery,  
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Drapers, Milliners, Outfitters, and General Importers.

—OVER FOUR MILLION SOLD ANNUALLY IN AUSTRALASIA—

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SALES IN NEW ZEALAND ARE INCREASING EVERY MONTH

**Light, Cool, Watertight, Everlasting, Inexpensive.**

**Uniform Colour throughout. Every Roof Guaranteed.**

**Past Works.**—Such as Dunedin Convent, Camaru Convent, Clyde Church, Holy Trinity Church, Port Chalmers, Dunedin Car House, Gore Post Office, Creosote Works, Invercargill, numerous Private Residences, particularly in High Street, Dunedin and in Roslyn, SPEAK FOR THEMSELVES

**Future Works.**—Such as Christchurch Cathedral, Dunedin, Bluff and Rangiora Railway Stations, Railway Library, Invercargill and TEN (10) Private Houses in Dunedin, Oamaru and Invercargill show the increasing popularity of the line.

Estimates Given of any work. These are carried out by our RESIDENT EXPERTS, and WHICH WE GUARANTEE.

The most PICTURESQUE ROOF for either Private or Public Buildings.

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## NEW ZEALAND INSURANCE COMPANY LIMITED.

(FIRE, MARINE AND ACCIDENT).

Capital - - - - -	£1,500,000
Paid-up and Reserves - - - - -	£630,000
Net Revenue for 1906 - - - - -	£594,370

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Fire, Marine and Accident Risks accepted at Lowest Current Rates. Losses settled with promptitude and liberality.

OTAGO } FIRE AND MARINE—Corner of Rattray and Crawford Streets, Dunedin. WILLIAM I. BOLAM, Manager.  
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FIRE, MARINE AND ACCIDENT—Thames Street, Oamaru. JAS. B. E. GRAVE, Manager.



## Current Topics

### 'Free Portraits'

The 'free portrait' concern is once more shedding its circulars upon the just and the unjust in New Zealand. That sort of literature boils the kettles of the wise.

### Commercial Suicide

Some pretty plain English was spoken at the Conference of Colonial Premiers in London. Among other things, there was a refreshing frankness in the discussions that related to the manner in which the British mercantile marine is manned with foreigners, and the great highways of Imperial commerce occupied by sub-vented rival shipping, while little or nothing has been done to place on equal terms ocean-carrying combinations that fly the triple cross of St. George, St. Andrew, and St. Patrick. As we read the cabled summaries of these discussions, there kept hum-hum-humming through our brain a stanza by S. T. Coleridge. The poet tells how the fiend rose at break of day

'To visit his snug little farm upon earth,  
And see how his stock got on'.

Here is one of the things the demon saw:—

'Down the river there plied, with wind and tide,  
A pig, with vast celerity,  
And the devil looked wise as he saw how the while  
It cut its own throat. There! quoth he, with a smile,  
Goes "England's commercial prosperity".'

The proposals of Sir Joseph Ward may, perhaps, arrest the process of commercial suicide, and save the lacerated throat of 'England's commercial prosperity'.

### That Suggested Conference

Some time ago an intermittent controversy enlivened our columns for a brief space. The question that lay between the hammer and the anvil of discussion was substantially this: Was it desirable to hold a conference representing the various denominations, for the purpose of arriving at a better understanding on the education question, and with a view to its ultimate settlement? The controversy was sustained with conspicuous ability by both sides, and (as we happen to know) was watched with much interest by priests and prelates even beyond the Tasman Sea. But the period of long pauses and deep hiatuses came at length. And these do not tend to animation in debate. The discussion had hardly guttered out in New Zealand when it lit up in another shape in England. It arose there out of a proposal of Monsignor Brown, Vicar-General of the Southwark diocese, for a representative conference of Catholics, Anglicans, and Nonconformists to deal with the crux of religious education in that country. As in New Zealand, so in England, the proposal has met with a mixed reception—so far as we may judge by expressions of opinion from a few prominent members of various creeds elicited by the 'Catholic Herald'.

### Making 'Rome' Quake

Like Chamfort, the Church has three classes of friends; the friends who love her, the friends who are indifferent about her, and the friends who hate her. To the last-mentioned class belongs, we think, the 'friend' who, with a wealth of flamboyant invective, declares in a small New Zealand religious monthly that poor, misguided ex-priest Crowley has made 'Rome' quake. The chances are that 'Rome' has not so much as heard of this latest 'quaker.' And in every case the 'friends' who hate her have long ago exhausted the language of obloquy against her. The Church was rocked in her cradle by the fierce winds of foul abuse. To Suetonius, for instance, she was the 'exitiabilis superstitio' (a deadly superstition); to Tacitus, the 'hater of the human race'; to pagan Roman law, 'the enemy of the common weal'; to Galerius, 'the nefarious conspiracy'; to Minucius, 'the desperate faction'; to Cae-

lius, the 'mob of impure conspirators'; to Julian the Apostate, 'a human fabrication put together by wickedness'; and to many others, other things too unspeakable to be even hinted at in a paper that circulated among clean-minded and God-fearing people.

The disciple is not above his master nor the servant above his lord. And if they have called the Master of the House Beelzebub, how much more them of His household? A divine prophecy would fail, and a 'reward very great in heaven' would stand forfeited, if the 'friends' that hate Christ's Church were to cease speaking all that is evil against her, untruly. Daniel O'Connell, the Liberator, examined his conscience when the 'London Times' ceased for a few days to spray him with its customary vitriol. And the Church of God would be in evil case, and might well 'quake,' if she became so flat and flabby and lifeless that her enemies would deem her not worth even the implied tribute of a slanderous tongue. When, after her long and terrible ordeals, Marie Antoinette stood upon the scaffold, the attendant priest asked her to arm herself with courage. 'Courage!' said she; 'I have been so long apprenticed to it that there is little probability of its falling me at this moment.' The Church of God has had a long apprenticeship to patience under calumny. It is not likely that the fortitude which in this respect she acquired in her first century will desert her in her twentieth. Calumny is indeed the worst form of persecution. And what kind of it has she not endured in her long day? Said Thiers one day when asked to nail a calumny against his fair fame: 'I am an old umbrella, upon which the rain has fallen for forty years; of what account are a few drops more or less?' Of what account is a further spraying of calumny to a Church on whose armor it has rolled and rattled for nigh two thousand years? She has thriven in spite of it; for her Divine Founder knows how to draw good out of evil, as the chemist extracts a healing balm out of the roots of the deadly aconite. And the Rock of St. Peter is not lightly shaken. It is proof against hell-fire itself. And it is not going to be melted into a quaking jelly by a piping voice squeaking stale professional calumnies in hole-and-corner conventicles at 'front seats one shilling, back seats sixpence.'

To adapt a saying of Charles Lamb: If dirt were trumps, 'the new Savonarola' would hold a pretty good hand. But it is not. Cleanly folk leave it to the sewer and the tip-tilt and the sty. And even the fetish-worshippers consider it a poor form of service to offer to their tawdry god. As for 'the new Savonarola'—or 'the modern Luther,' as an injudicious admirer recently styled him in Nelson: he is merely the ordinary or garden variety of ex-priest. And (as we showed last week) he has turned in his anger to rend the Church which could neither appreciate nor retain his services in her sacred ministry. He reminds us of a young and tempestuously impetuous counsel who (so in substance runneth the story) many years ago made a violent onslaught upon the judge who presided at an English court of assize. The judge heard him through with the calm of a Vere de Vere, and made no comment or reply. Soon the day's work was done; wig and gown were laid aside, and all sat around the festive board. Some one asked the judge how it came to pass that he had not rebuked his assailant. In reply, the judge told a story that reached the ear of all, even of the offending and unrepentant young counsel. 'My father,' said the narrator, 'when he lived in the country, had a young dog that used to go out every moonlight night and bay at the moon for hours together.' Here he paused as if the story were ended. Several voices queried together: 'Well, what then?' 'Oh, nothing, nothing—the moon kept on shining just as if nothing had happened.'

'The bearings of this observation,' as Captain Cuttle remarked, 'lays in the application on it.'

**The Dunedin & Suburban Coal Co.**

TELEPHONE 401

are still at 29 CASTLE STREET, and will supply you with any kind of Coal or Firewood you want at LOWEST TARIFF RATES Smithy Coals supplied.

### Minority Rule

A cable message in last Friday's daily papers runs in part as follows:—

'The Irish Unionists vehemently denounced Mr. Birrell's Administrative Council (Dublin) Bill, predicting religious strife, and that the minority would be at the mercy of the permanent Roman Catholic majority.'

In his great speech in the House of Commons on the second reading of the Irish Land Bill in 1870, Mr. Gladstone rightly declared that the oppression of a minority by a majority is detestable and odious, but far more detestable and odious is the oppression of a majority by a minority. And this is notoriously the condition that has prevailed in Ireland for some three hundred years. It has, in fact, become so much the settled tradition of the Ascendancy party that, like all monopolists of place and pelf and power, they 'vehemently denounce' any attempt, however halting and beggarly to interfere with their old-standing privilege of a minority rule over 'the permanent Roman Catholic majority' And as usual, they predict 'religious strife'—a feature of Irish social and public life which is, however, happily confined to the small region in north-east Ulster that returns 'Irish Unionists' to the Imperial Parliament.

In a very real and calamitous way, Ireland has been governed ever since the Union by the tap of the Orange drum—by the dying force that represents organised Ascendancy and 'religious strife.' Mr. Chauncey Depew once told a story which has an obvious application in this connection. The teacher of a country school (said he in substance) found one morning a woodchuck (a sort of marmot) which had been shot and lost by a passing sportsman. He offered the little creature as a prize to the boy who could give the best reasons for his political opinions. After a pause for reflection, the first boy stood up. 'I am a Republican,' quoth he. 'Why are you a Republican?' 'Because Abraham Lincoln was one, and he freed the slaves.' 'Next boy. What are you?' 'Sir, I'm a Prohibitionist.' 'Why?' 'Because the insane asylums are filled with the victims of strong drink; because it makes widows and orphans and criminals.' 'That will do. Next boy, stand up. What are your politics?' 'I'm a Democrat.' 'Why are you a Democrat?' 'Because I want the woodchuck.'

Irish Unionists are Irish Unionists just because they 'want the woodchuck'—they want to retain their traditional ascendancy of place and power and pelf at the expense of 'the permanent Roman Catholic majority' in the country. And the fervid outcry about 'religious strife' and the 'disruption of the Empire' is so much stage thunder, or (to use Earl Crewe's words) the 'mock heroics and simulated indignation' of a big monopoly that is threatened, of a selfish and ruinous bureaucratic minority rule that is nearing the close of its days.

The wise and witty Anglican divine, Sydney Smith, had little sympathy with the ruling of Ireland by 'ten or twelve great Orange families who', said he, 'have been sucking the blood out of that country for these hundred years past' 'In the name of heaven,' pleads he in his 'Peter Plymley's Letters', 'what are we to gain by suffering Ireland to be rode by that faction which now predominates over it?' And speaking of the prophecies of evil and the threats of armed rebellion with which the High Tory Irish Unionist party have met every enlargement of political rights to four-fifths of the population of the Cinderella Isle, he says (Letter ix.) 'It is better to have four friends and one enemy than four enemies and one friend; and the more violent the hatred of the Orangemen, the more certain the reconciliation of the Catholics. The disaffection of the Orangemen will be the Irish rainbow; when I see it, I shall be sure that the storm is over.'

But even among the Orangemen, there is a large and growing body of Independents who favor a measure of self-government to Ireland. *E pur si muove*—the world is moving; and even the lodge is being in part carried with it.

### Rotten before Ripe

The French philosopher Diderot once said of the Russian Empire: 'It is rotten before it is ripe.' The saying is a glove-fit for Third Republic. In the midst of its youth—it is barely thirty-seven years old—it has become a decadent tyranny that in many respects would degrade the Turk. The Paris 'Figaro,' which cannot be accused of clerical leanings, says of it:—

'We have no idea of true liberty in France; there is no doubt as to that! It is true that in order to use anything we must first possess it. But no one will contend that in our Republic we have the use, practice or theory of liberty. If that much-abused word is still inscribed on the walls of public buildings, it is simply in order that it may not be utterly forgotten. The mistaken notion that the French entertain concerning liberty is shown sufficiently by such measures as the eviction of the religious Orders or the law of the Sunday rest. This passionate liking that we manifest for tyranny, for abuses of authority, showing itself every day, occurs so frequently that attention is no longer paid to its excesses.'

The effort to make the Church the slave of the State, in order to strangle her the more easily, was 'sized up' recently as follows by ex-Premier Kuyper, of Holland. Speaking of the attitude of the Holy See in regard to the anti-Christian policy of the dominant Radical-Socialist 'Bloc' or 'machine,' this convinced Protestant statesman says:—

'The struggle is a trying one, but it must be recognised that the Catholic Church is defending the superiority of spiritual right. Much to our regret, we cannot hide from ourselves the fact that the Catholic Church has taken a much higher stand than that occupied by French Protestants, who accommodate themselves to every situation—an attitude which may be more pacific and more practical, but which is not a noble one. . . . It is true that the Government just now is doing everything it can to facilitate the working of the law of separation, but it is as true now as it was before that the Church will have to sacrifice her spiritual autonomy before she can organise her government in conformity with the orders of an atheistic State. The command is: bow down before the State as before a god. It is to the eternal honor of Rome that she proudly refuses to obey.'

And he declares that, in forming associations for public worship in accordance with the new law, his fellow-Protestants in France have dropped into a cunning pitfall, and have sustained 'an irreparable loss.' And yet the Protestant denominations began by protesting vehemently against the law which they later on accepted rather than forfeit the use of their ecclesiastical property.

### Methods of Persecution

Meantime the storm of persecution is searching into every nook and cranny of the religious life of the country. In its new role of highwayman and burglar, the Government has the eye of a microscope and the grasp of a miser. Nothing is too great, and nothing too small for its comprehensive scheme of pillage. When, for instance, it plundered and expelled the Carmelite nuns at Digne, a short time ago, it spared nothing. A letter from the superior (Mother Therese) in the 'Catholic Standard' tells the pathetic story. Says she in part:—

'The enemies of God and His Church have taken all from us by armed force. Monastery, furniture of the chapel, statues, books of piety, even our kitchen stove, our poor straw beds, our clothing, everything has been put under seal. They have not even respected our holy relics, which gendarmes have taken to the tribunal on a wheelbarrow. What a horrible profanation! We had prudently concealed all in the houses of devoted friends, but these Freemasons who govern, abusing their

power, have dared, with the police at their head, to search everywhere until they found and seized everything. Even our lawyer was condemned as a criminal for having sheltered our books and statues! Now we are in exile, with God alone and His Cross.'

Exiled, broken-hearted, exhausted, and in such dire poverty that they are 'ready to succumb'—their sole crime the faith which they professed and the good which they unostentatiously did for the bodies and souls of others. The 'Bloc' has driven the clergy out of their homes, and (so to speak) stripped them to their chest-protectors. They have even seized and poured into the coffers of the State the slender provision that was made for sickness, old age, and debility among the parochial clergy. The result of the conditions thus suddenly created has been much hardship and dire need that cannot, for a time at least, be met by adequate organisation. In the country parishes, and especially among the mountains (as we can personally testify), the French Catholic clergy, with their humble little presbyteries and their slender stipends, led lives of hard self-denial and Spartan simplicity. But home and stipend have been suddenly cut off. And they have now to face the storm as the deciduous northern trees face the bitter winter—with bare poles (as the sailors say), stripped of the protecting covering that shielded them in better and sunnier times. Here is part of an official statement sent to the Paris 'Gaulois' by the Bishop of Digne—the poorest episcopate in France:—

'Some parishes are for five or six months snowed up, and are several weeks without any communication with the outside world. All must lay in provisions for the entire winter, and bake their own bread. Happily, our cures are industrious and accustomed to be content with little. One of them lived on 300 francs (£12) a year, and devoted the remainder of what came to him from the State (£25) to various good works. Another is not very anxious for the future, because he says he will be able to pull on with a franc (10d) a day, honorarium for his Mass, and another franc earned by his sister. Some eke out their livelihood by winding clocks, or making beehives; whilst others do some knitting or agricultural work. All this is not very dignified nor becoming to the priesthood; but necessity has no law, and our poverty is our excuse.'

There is a courage that flies naked at the face of a foe, though he be clad in 'bars of brass and triple steel.' And there is the rarer courage that has the grit to be silent and the strength to sit still. Passive resistance riveted to a backing of noble self-sacrifice forms an armor that the 'machine' will find it difficult to pierce. Briand and his atheistic confreres counted, no doubt, on being able to starve the clergy into surrender. They have failed. And the failure places an aureole upon the heads of the priesthood of France.

In many parishes in France, the municipal councils (which now have nominally control of churches, presbyteries, etc.) have allowed the clergy the use of their former residences free or at a nominal rent. In such cases the Prefect (who is a 'removable and promotable' puppet of the Government) usually interferes and orders the eviction of the priest. This was the case at Laneuville-devant-Bayou. On receiving the Prefect's peremptory order, the mayor and his assistant replied as follows:—

'Monsieur the Prefect: I acknowledge receipt of your circular of February 28, telling me brutally to drive out at once from the presbytery the pastor who has dwelt there for twenty-three years. Though this circular deeply grieves me, it does not alter my opinion; for a Catholic mayor knows always what course he should take!

'In signing our decision as to the free use of the presbytery, we all foresaw, and we were therefore more fortunate than the authors of the Law of Separation, what would be the consequence of our act. What are you doing with the right of ownership? How are you respecting universal suffrage? It matters little to you indeed. But have the Catholics nothing to say? You will tell me that the law is on your side. And I too respect my country's laws when they are worthy of the

ages past; but when they assail my faith as a Christian, I will obey my conscience before everything, I will obey my God.

'Find someone else, then, M. le Prefect, to undertake your vile task; but, so long as I shall be the mayor of Laneuville, the presbytery shall gratuitously give home and shelter to him who at Metz defended his fatherland.

'MASSON, Mayor.

'As assistant to the mayor of Laneuville, I in my turn refuse to drive out the priest.

'DAUBY.'

Macte virtute! More power to the sturdy elbows of the mayor and assistant-mayor of Laneuville-devant-Bayou!

While police officials are ransacking the clothes-presses of nuns, and stealing the contents of the poor-boxes in the churches, and sending the presbytery saucepans and iron spoons to the auctioneer, the unofficial thieves and the great guilds of crime are having a gay time through the length and breadth of France. Here is how the situation was recently described by the Paris correspondent of the London 'Morning Post':—

'Both in the country districts and in the streets of the capital bandits and footpads flourish in seemingly irreducible hordes, and the normal record of crimes of violence in Paris and in many provincial towns could not be matched in the Russian Empire outside the notorious hooligan strongholds of Odessa and Warsaw. M. Berry pointed out that in Paris during the last two months there have been no fewer than eighty-eight murders or attempts at murder in broad daylight, while audacious robberies are of common occurrence. The state of terrorism in the country districts was described by M. Cochin, and other deputies gave lugubrious accounts of the condition of things prevailing in small provincial towns. One case was cited where a youth received twenty-eight wounds and was censured by the magistrate for having defended himself; his assailants received three days' imprisonment.'

A fellow-feeling makes the French Government wondrous kind to the footpads! During the massacre of the innocents at Bethlehem long ago, word went around that Herod's own infant son had been slain. Whereupon (so runneth the story) some one remarked that it were better to be Herod's pig than Herod's child. In France to-day, it were better far (in the matter of personal comfort) to be a Deeming or a Charles Peace than a Sister of Charity.

## A PAGE OF IRISH HISTORY

### HOW THE UNION WAS CARRIED

A cable message received last week stated that a measure, called an Administrative Council Bill for Ireland, had been introduced by the Government in the House of Commons. In connection with the proposal to restore a portion at least of that which was filched from Ireland over 100 years ago by bribery of the most glaring kind, the following extracts from a record of the Irish Parliament of 1775, issued by Messrs. Longmans, Green, and Co., will be of interest, as it throws a striking side-light on the general corruption which prevailed in that Assembly. The details are furnished by a secret official document, probably compiled by Sir John Blaquiere, the Chief Secretary of the period, and now in possession of Mr. Vincent Scully. This document has been edited by Dr. William Hunt, president of the Royal Historical Society, who has also written an introduction which gives so much of the history of Irish politics of the eighteenth century as will enable the reader to understand the full significance of Blaquiere's record. The work is rendered complete by an appendix, mainly founded on and presenting correspondence preserved in the Public Record Office, which carries the narrative to the end of 1775, and relates to the troops drawn from Ireland for the war with the American Colonies and the corrupt means adopted

#### To Secure a Majority

at the General Election of 1776. Blaquiere's record itself gives a list of the members of the two Houses, and the Chief Secretary's opinion of them, with no-

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tices of the favors which so many members had received from the Government as inducements to support the Castle by their votes, and of their conduct in Parliament. The House of Commons consisted of 300 members, of whom 155 were reckoned as for the Government, 95 against, and 31 doubtful, with 13 absentees, and six seats vacant. The House of Lords consisted of all those peers who came to Ireland—86 in number—but the record states that there were many who seldom or ever attended Parliament. Of the number mentioned 58 were supporters of the Government, nine against, five doubtful, and 14 absentees. It will, therefore, be seen that the Government of Lord Harcourt, who had succeeded the Marquess Townshend as Viceroy in 1772, had a substantial majority in both branches of the Legislature, but, as is shown, it was by general and systematic corruption that this majority was secured and maintained. The House of Commons represented only the Protestant population, for in 1727,

#### Catholics Had Been Deprived of the Franchise,

as in 1691 they had been excluded from seats in either House. Four-fifths of the people, Dr. Hunt points out, were thus deprived of any representation, nor were the Commons really representative of the Protestant minority, for, of the 300 members, only 66 sat for counties, and 200 were returned for 100 small boroughs, some with a mere handful of inhabitants, such as the Borough of Tusk, County Roscommon. Twenty-four owners of boroughs, both peers and commoners, returned 110 members to the House of Commons between them, and in addition there were members returned for boroughs held by the Castle. The following are some interesting sample extracts from the record.

#### Some Curious Transactions.

Agar, James, County of Kilkenny, Commissioner of the Customs, a trustee of the Linen Board, his brother a Bishop, has two boroughs, sold three seats. Ought not to sell, now that he is provided for. Mr. George Dunbar, who is in for his fourth seat, has a pension of £300, obtained by Lord Townshend. He is a nephew of Mr. Ellis, has had many small favors from Lord Harcourt, particularly two boatmen, three tidewaiters, three supernumerary gaugers, four hearth-money collectors, two distributors of stamps, a supervisor of hearth-money.

Allan, Thomas, Borough of Killybegs. Purchased his seat, was a Commissioner of the Customs, before reuniting the boards, he was removed and pensioned at £600, formerly taster of wines, for which he received from Mr. Beresford £300. He had several favors from Lord Townshend. My Lord Lieutenant has given to his recommendation two tidewaiters' and one coast officer's employment.

Balfour, B. Townly, Borough of Carlingford. Lord Townshend gave his friend a deanery worth £200. During his Lordship's administration, independent, and with the Government when he wanted a point, and when he had nothing to ask, with Lord Tyrone. To Lord Harcourt's Administration he had been uniformly steady. His Excellency gave to his nomination the surveyorship of Queensborough, worth £150, to Mr. Moore, and distributor of stamps for County Louth.

Barry, Barry, County Cavan, brother to Lord Farnham, Prothonotary of the Court of Common Pleas for life, and Lord Farnham had leave to sell his office of Birmingham Tower, £7000 in his pocket. This gentleman, on being refused have his son's life included in the Prothonotary's patent, constantly opposed.

Beresford, John, County Waterford, brother to Lord Tyrone, Privy Council Commissioner to the Revenue, £1000; taster of wines, to bring his son £1000 more; a living of £700 to his brother, and many employments in the revenue to his friends during Lord Townshend's Administration. He is a man of business; has been very steady in his support.

Blakeney, John, Borough of Athenry.—Lord Townshend obtained leave for him to sell his company, which he had not purchased, and gave him a pension of £200. He now wants an addition of £200 more.

Brahaon, William, County Wicklow, Mr. Ponsonby's connection, brother to Lord Meath. His father lost his pension. Always against.

Croker, John, Borough of Feildard.—Lord Townshend gave his son an ensigncy. He is much connected with Sir Henry Cavendish; very unsteady in his support; never to be depended on.

Howard, Ralph, County Wicklow—Privy Councillor.—Recommended by Lord Townshend for a peerage. Steady to Government; has a large property. He, and his brother support very handsomely.

Knox, John, Borough of Dungannon.—Oblinded to support from his employment as Collector of Dublin Excise, worth £700; without it not to be trusted. He

wants to sell or to have a place of less responsibility and trouble; will not be brought in by his brother at the general election. Lord Harcourt has given to his recommendation one tidewaiter, one supernumerary gauger, one coast officer.

Mathews, Joseph, Borough of Innisteoge; returned by William Fownes; Collector of Kilkenny, worth £200 a year; must support from situation; a shuffling gentleman; affects ill-health upon critical questions.

Steele, Sir Richard, Borough of Mullingar.—A Baronet and trustee of the Linen Board, by Lord Townshend. The very reverse of Mr. Scott; ungrateful and unfaithful; wants a pension of £150 for his son.

#### House of Lords.

Wandesford—Wanted to be of the Privy Council, and out of humor with Lord Townshend, because he refused to recommend it, he has since opposed.

Louth—Turned out of the Privy Council by Lord Townshend; wanted to be constable of Birmingham Tower, and upon refusal went into strong opposition, in which he has continued ever since.

Mornington.—Wanted a living for his tutor, and opposed Lord Townshend because he did not give it, Lord Harcourt has gratified him, and he supported last session. He has a borough, for which he returns Mr. T. Fortescue and General Pomeroy. His Excellency gave to his first servant the inner porter stamp office, £40.

Courtown.—Wants preferment in the Church for his brother; seldom attends; has no earthly influence in Parliament, and indelicately enough, through some connections he has in England, got himself named of the council here without making any application to Lord Harcourt.

Bective—His lordship and his friends have hitherto opposed, but as he is now asking favors of the Crown, it is imagined that he means in the next session to support.

Bishop of Clogher—Lord Townshend, at his request, offered him the Archbishopric of Dublin, but upon a previous assurance that he would not accept it; for some years he has had very bad health, and attended seldom.

Bishop of Limerick—Translated by Lord Townshend from Elphin; brother-in-law to Mr. Clements; attends constantly in expectation of a better See.

Bishop of Cloyne—Made by Lord Townshend; a constant attender and a good speaker; his Excellency has given him for his services last session an expectation of the See of Cashel.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

May 11.

On Monday evening the Catholic seamen of the Squadron were entertained at a social gathering in Godber's Rooms by the St. Vincent de Paul Society.

The Rev. Father O'Meara, of Feilding, left for the Old Country via Canada yesterday. His place is being filled by Dean Binsfield.

The syllabus of the Catholic Club for 1907 is quite a formidable one. The Literary Society programme is timed to extend to November 11, and is full of interesting debates, papers, and evenings. The general syllabus is also a comprehensive one. The club is to be complimented on the good fare to be provided.

On Tuesday evening the first of a series of social evenings to be held under the auspices of the United Irish League took place in Godber's rooms. An interesting lecture, 'Ireland a Nation of Rebels,' was given by Mr. S. J. Moran, LL.B. Vocal and instrumental items were rendered by Miss Twohill, Messrs. McLaughlin, Hendry, Finlay, Hobman, Twohill, Kierman, McPherson, and Master Foote. An enjoyable evening was spent, and the League is to be congratulated on its activity. The next lecture will be one by Councillor Maclaren.

### Wanganui

(From our own correspondent.)

May 10.

The May devotions are being attended by a large number every evening. The Ladies of the Sacred Heart League approached the Holy Table last Sunday, it being the first Sunday of the month. Exposition of the Blessed Sacrament took place from the last Mass until Vespers. In the evening the usual procession took place.

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The St. Mary's Catholic Club have had their bi-hand table overhauled. A tournament will commence early in June.

Wanganui lovers of music received a great treat when the Exhibition Orchestra performed at the local Opera House on May 7 and 9. The large audience was very appreciative and enthusiastic.

The date for the World's Sculling Championships is fixed for August 3 between W. Webb, of Wanganui, and Chas. Towns, of Sydney. A great number of rowing enthusiasts from Wanganui intend witnessing the race.

The Marist Brothers' School boys have started their football season auspiciously by defeating the Imperial Football Club team by 6 points to 3. Cronin scored two tries for the school. The boys, through their splendid combination, played well. Before the match Laurie Loftus and Horace Hunt were elected captain and vice-captain of the school team for the season.

Mr. J. T. Hogan, M.H.R., in the unavoidable absence of the Hon. J. McGowan (Minister of Mines), formally opened the State Coal Depot on Tuesday afternoon, May 7. In his remarks he stated that he was there to fulfil a pledge he had made prior to the last election, viz., that he would use his utmost endeavors to have a State Coal Depot opened in Wanganui. The depot would be a boon to the people, and one direct result was that coal had already come down five shillings per ton.

The social gathering held in the Drill Hall last night, to raise funds for the furnishing of the new Aramohe church, was a great success in every way. The secretaries, Messrs. Gaffaney and Lloyd, with the committee, Mesdames Kiely, F. Neylon, Ward, and Wood, and Mr. J. M. Murphy, deserve great credit for the excellent result. Fully 300 persons were present. The hall was tastefully decorated by Rev. Father Mahony, Messrs. Appleton, Bach, Provost, Quirk, and Gaffaney. The ladies mentioned, assisted by a number of young people, were in charge of the supper room.

The friends of Inspector Kiely, who has been transferred to Waihi district, waited on him on Tuesday. The Mayor (Mr. C. E. Mackay), in making a presentation of a purse of sovereigns to Mrs. Kiely, referred in high terms to the qualities of Mr. and Mrs. Kiely. Inspector Kiely, in replying on behalf of his wife, said it gave them great pleasure to know that they had made so many friends in Wanganui. Their stay in this town had been a most pleasant one. He fully appreciated the kindness and consideration which had been extended to him not least of all by the Mayor, with whom he had so many battles in court. They regretted to be leaving the district, which they had learned to regard as their home, and to which they wished all prosperity.

The Irish Rifles are to be congratulated on the number of their liberal supporters, as is shown by the list of winners and prizes herewith:—Marble clock (presented by Messrs. Hallenstein Bros.), won by Private McCulloch; marble clock (presented by Messrs Hallenstein Bros.), Color-Sergeant Provost; set of carvers (presented by Messrs. Myers and Co.), Color-Sergeant Provost; set of carvers (presented by Messrs. Thain and Co.), Private J. McCulloch; silver teapot (presented by Mr. J. S. Lacy), Corporal Davis; hair brushes (presented by Mr. W. Blennerhassett), Corporal G. McCulloch; biscuit barrell (presented by Mr. J. Dempsey), Color-Sergeant Provost. A trophy, presented by Mr. Goerge Spriggins, was won by Corporal G. McCulloch. In addition two tons of coal were shot for, and won by Corporal Powell and Color-Sergeant Provost. With such inducements this corps should in the near future produce a champion rifle shot.

**Hawera**

(By telegraph from our own correspondent.)

The blessing of the Auroa church has been postponed to the spring or early summer, when the committee expect to have it entirely lined and finished throughout.

The committees in the various districts of the parish are organising a series of entertainments for the winter months. Two-thirds of the proceeds will go to the local churches, and one-third to the presbytery building fund. There is talk, too, of bazaars at Manaia, Okaiawa, and Auroa. A lady outside these districts offers prizes to the value of about £100, provided the local committees raise half that amount between them.

His Grace the Archbishop administered the Sacrament of Confirmation to ninety-four children and adults

on Ascension Day. Mr. Peter Donnelly was sponsor for the boys, and Mrs. B. Bennett sponsor for the girls. His Grace expressed himself very pleased with the answering in Christian doctrine, which was, he said, well above the average. In the evening he was presented with an address by the children, to which he made a very beautiful reply. He pointed out the need in this age of the enlightening and sustaining gifts of the Holy Spirit for those who would be armed and strengthened against the enemies of their salvation, and, referring to one of the points in the address, he eulogised and held up for imitation the grand manifestation of unity and loyalty shown in France to-day in the midst of the persecutions that were striving to overwhelm the Church in that unhappy country. Continuing a very eloquent discourse, he gave the large congregation a clear exposition of the nature and the motives of the French Government's war upon religion. The discourse will be long remembered by those who had the privilege of hearing it.

**Napier**

(From our own correspondent.)

May 10.

The Ven. Archdeacon Devoy is on a visit to Napier. The members of the Catholic Young Ladies' Association held a very successful meeting on Tuesday evening last. The members of the Association have issued invitations to a social to be given by them on next Tuesday evening.

The Catholic Men's Club held a debate last night, when Messrs. Linden, R. Willis, and Cunningham made a vigorous attack on the Napier Harbor Board Loan Empowering Bill. Their arguments were ably replied to by Messrs. A. Mahony, Heron, and Gleeson. The chairman (Rev. Father Goggan) announced the result as a tie. He added that his own private opinion was that the ratepayer's ought to sanction a loan to have the breakwater finished, but, at the same time, the suggestion of Mr. Heron that the day may yet come when the people of Hastings would join with the people of Havelock and Waimarama and erect a wharf of their own at a more convenient spot did not come as a surprise to him. The executive of the club have decided to set aside one night a week for recitations. Every member will be expected to recite something. Special nights will also be given to Irish readings. It is on the tapis that the debating club will issue challenges to other debating clubs in Napier. We have every confidence that we can hold our own.

**Blenheim**

(From an occasional correspondent.)

May 8.

A most successful mission was brought to a close at St. Mary's Church on Sunday, April 28. The mission, which was held for a fortnight, was conducted by the Rev. Fathers McDermott and Lowham, C.S.S.R. The Masses and other services were attended by large congregations, a number of people coming many miles from the surrounding districts. The fervor of the people never flagged, and, despite the inclement weather experienced during the second week of the mission, the attendance increased from day to day, a fact which must have afforded much consolation to the good missionaries as well as to the devoted priests of the parish. A great feature of the mission, and one which contributed much to the devotional character of the ceremonies, was the congregational singing, conducted by the Rev. Father Holley. In closing the mission, on Sunday evening, Father McDermott congratulated the people on the manner in which they had attended during its course, and, in a most touching address of farewell, remarked that they might think that the priests, going to many missions, did not feel parting from congregations which had, for a short time, been under their care. He could only say that he felt it most keenly. His confrere, who was young and strong, might again be amongst them, but, for himself, he felt that the sands of life were running low, and that never again would he have the pleasure of addressing the Catholics of Blenheim. One result of the mission, which we hope will have a lasting effect, is the new life it has infused into the Society of the Sacred Heart, quite a large number being added to the members.

Missions have also been given at Tua Marina, Seddon, Kenwick, and Havelock—out-lying portions of the parish. The mission at Picton, the last in the district, is to close next Sunday.

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## DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

May 13.

There were large congregations at all the Masses and evening devotions in the Cathedral on Ascension Day.

The committee, having in hand the preparation of a testimonial to the Very Rev. Father Le Menant des Chesnais, met at the presbytery on last Friday evening. Progress of the movement was reported, and it was decided to close the list after the present week. The formal presentation will probably take the form of a public function.

The Catholic club rooms of an evening now present quite an animated appearance, owing to the approach of winter, and consequent lessening of outdoor attractions. The executive committee intend making every effort to keep up a keen interest in each department, and thus realise the laudable ambition of rendering the present season one of the most successful on record.

His Lordship the Bishop, whilst expressing gratitude towards the collectors, and those who have seconded their efforts by regularly and consistently contributing to the sixpence-a-week method of donation to the Cathedral fund, greatly desires a manifestation of deeper interest on the part of many who, with little or no inconvenience to themselves, could very materially aid in the good work.

## DIOCESE OF AUCKLAND

(From our own correspondent.)

May 10.

The Very Rev. Father Clune, C.S.S.R., and Rev. Father Lowham, C.S.S.R., leave for the south next Tuesday.

Mr. Barnett, the Wellington organist, is expected to return again shortly to Auckland, and will give further organ recitals at St. Benedict's. The results of the penny collections in St. Benedict's parish have far exceeded the most sanguine expectations.

Speaking on desirable literature for the Catholic home yesterday morning at the 9 o'clock Mass, Father Lowham referred in eloquent and sympathetic language to the 'N.Z. Tablet,' which, he urged, should be in every Catholic home in this Colony. It was an excellent paper, and, apart altogether from the great lessons to be derived from its perusal, it was from a literary point full value for the money charged for it.

The Very Rev. Father Gillan, V.G., will be able to leave the Mater Misericordiae Hospital to-day. His escape from death was miraculous. It is to be hoped that the Vicar-General will soon be completely restored to health. During Father Gillan's enforced absence from St. Benedict's, the Very Rev. Father Brodie, of Waihi, has been in charge of the parish, while Rev. Father Williams, of Ponsonby, is acting for Father Brodie at Waihi.

St. Patrick's Operatic Society are hard at work rehearsing 'Maritana.' The amount of labor connected with the undertaking is enormous. Miss Rosina Buckman and Mr. Crabtree, both of Sydney, are to fill the principal roles. To the Rev. Father Farthing much, if not all, of the credit of the work is due. He has succeeded in imparting his own enthusiasm to every one taking part in it. It is to be hoped that the undertaking will be a financial success, and thus contribute to reduce the debt on the Cathedral.

Commenting on the 'Administrative Council (Dublin) Bill,' the 'Auckland Star' concludes its leader in the following sympathetic manner:—'Our own conviction remains unchanged, that the cry for separation from England, raised by a fanatical minority in Ireland, is no excuse for denying to the country at least such a measure of self-government as the other members of the Empire enjoy; and it is because the colonies realise so fully the benefits of autonomy that we ourselves have received that so much sympathy has been displayed throughout Australia and New Zealand for the Nationalist party, and the patriotic ideal for which it is struggling.'

Mr. Andrew Mack during the week has been demonstrating to an admiring public that Irishmen can deport themselves on the stage in a manner quite opposed to the traditional 'stage Irishmen,' invented by the London music halls, and copied elsewhere. On Wednesday Mr. Mack dined with the Bishop at the palace, and subsequently drove out with his Lordship. He paid a visit to St. Patrick's presbytery, and was heartily welcomed by Father Holbrook. Mr. Mack has promised to visit the Sisters and sing for them some of his Irish melodies, and recite witty Irish stories. The Irish citizens of Auckland are to make a presentation to Mr. Andrew Mack next week.

The mission now drawing to a close at St. Patrick's Cathedral, after a fortnight's duration, has been eminently successful. The Very Rev. Father Clune and Rev. Father Lowham have worked incessantly, and have been assisted by the parochial clergy. The sight last Sunday, when close on three hundred men approached the Holy Table, is one not likely to be soon forgotten. It gladdened the hearts of our good Bishop, the two eloquent Redemptorists, and our priests. Every evening during the present week the church has been filled. On Wednesday evening special devotions to Our Blessed Lady were held, and the sodality of the Children of Mary mustered in good force. On Sunday evening the mission will be brought to a close.

(From our travelling correspondent.)

A very edifying spectacle was witnessed last Sunday in St. Patrick's Cathedral, when the members of the different men's societies, to the number of nearly 300, approached the Holy Table at the 7.30 a.m. Mass, which was celebrated by his Lordship the Bishop. At the conclusion of Mass the Rev. Father Lowham, C.S.S.R., addressed a few words of good advice to those present, and exhorted them to keep the good resolutions they had made that morning, so that by their lives they would show that they were a credit to the societies to which they belonged, and that by their example they might induce others to become members of them also. The members then adjourned to the convent school, where the Children of Mary had prepared breakfast. His Lordship the Bishop presided, and there were also present Very Rev. Father Clune, C.S.S.R., Rev. Father Lowham, C.S.S.R., Rev. Fathers Holbrook and Farthing. Brother George (president of the Marist Old Boys' Association), proposed a hearty vote of thanks to his Lordship for presiding. He also took the opportunity, on behalf of the Old Boys, of congratulating his Lordship on the completion of the Cathedral. Addressing the members, he urged them to rally round their Bishop, and by their donations show their appreciation of the great work that he was engaged in, and enable him to speedily wipe off the existing debt. He then referred to the pleasure it must give to all to have in their midst a former pupil of the Marist Brothers, in the person of Father Lowham.

His Lordship, who on rising to respond was greeted with great applause, thanked them heartily for their enthusiastic vote of thanks. To him it was always a pleasure to associate himself with any good work that tended to the welfare of his people. Speaking on Cathedral matters, he informed his hearers that in exactly two years they had collected the magnificent sum of £2000 towards the completion fund, and of that amount only £19 was received from non-Catholics. He thanked the good missionaries for the great work they had already done, and were still doing, throughout the Colony.

Mr. Little, on behalf of the St. Vincent de Paul Society, delivered a short address on the objects of the society, and appealed to those present not to forget those in less fortunate circumstances.

Rev. Father Lowham briefly thanked the men for the reception they had given him, and expressed his own and Father Clune's pleasure at seeing such a fine body of men at Holy Communion that morning.

Mr. Pound (H.A.C.B. Society) proposed a vote of thanks to the ladies for providing the breakfast. The vote was carried with acclamation, and was acknowledged on behalf of the ladies by Mr. W. Darby.

A meeting of the Marist Old Boys' Association was held on Sunday, May 5, his Lordship the Bishop presiding. The object of the meeting, as explained by Bro. George, was to obtain the sanction of the members to a scheme proposed by the executive for the alteration and refurnishing of the club rooms. Mr. J. Grace outlined the proposed changes, and pointed out the great benefits that would accrue to the society by the adoption of the suggestion. At a small cost they would be able to make their rooms the best in the Colony. He appealed to them to take such interest in the work as would enable the executive to enter into the matter immediately. His Lordship the Bishop expressed himself as favorable to the proposal, and urged the young men to take a lively interest in their club. The suggestion was then put to the meeting and carried unanimously. The announcement that his Lordship had donated the timber required for the alterations was received with applause. Several of the club members then volunteered their services for the work, thereby enabling the executive to proceed with it at once.

The Newmarket parish church committee held their first social of the season in the Public Hall on the evening of May 3, when there was a crowded attend-

ance. The first part of the evening was devoted to progressive eucbre. The eucbre prizes were won by Miss O'Leary and Mr. T. McMahon. The ladies of the committee presided over the supper table. The gathering on the whole was a great success.

## THE CHURCH AND SCIENCE

### CATHOLIC SCIENTISTS AND INVENTORS

It is a stock argument with certain narrow-minded and ill-informed persons that the Church has always been opposed to the progress of science. The absurdity of such a contention is apparent to all who have studied the history of the world's progress in the arts and sciences during the past nineteen hundred years. Even at the present day some of the leading scientists are among the most devoted children of the Church. The members of the Society of Jesus are to-day in the front rank as astronomers. The Jesuit Fathers of Georgetown University in the United States are noted for their astronomical observations and discoveries, and the Manila Observatory, conducted by members of the same distinguished Society, has over and over again saved shipping and property by its timely, and invariably, accurate weather warnings. Then again, a Bohemian priest in America has invented a system of wireless telegraphy, which is declared by experts to be a decided improvement on that now in vogue. Then again, to come nearer home, the first system of wireless telegraphy in Australia was established at St. Stanislaus College, Bathurst, by the Rector, the Very Rev. Father Slattery, C.M.

The Church has always encouraged science and progress instead of impeding them (says an able Catholic writer in an American magazine). The strongest proof of this is to be found in history. Who were the men who gave to the world those great inventions that made our modern civilisation possible? Catholics, almost every one, as history shows.

The means of successfully studying science were first afforded where the influence of the Church was most potent. Italy has a reputation for science and discovery. She was the first country to establish museums of natural history, botanic gardens, and to organise scientific societies—the forerunners of those learned scientific societies which are now found in every civilised country.

The first museum of any consequence was that of the Vatican in Rome, which was noted at the time for the number and variety of its minerals and fossils. There were others in various universities of Italy, but they were established later.

The first botanical garden established in Europe was at Padua, in 1545; then the one in Florence, in 1556, and that of Bologna, in 1568. That of the Vatican dates from the same years. The first established north of the Alps came several years later, while those of Upsala, Amsterdam, and Oxford were not thought of until the last quarter of the seventeenth century.

The first scientific society was that founded by Porta, in Naples, in 1560, and called *Accademia dei Segreti*. The *Accademia dei Lincei* followed in Rome, in 1609. The celebrated *Accademia dei Cimento* was founded in Florence in 1657, and ten years later it published its first collection of experiments—a publication that served as a model of the reports published subsequently by similar scientific societies.

#### A Few of the Great Inventions

for which the world is indebted to Catholics may be cited:—

Flavio di Gioja invented the mariner's compass early in the fourteenth century. Mercator's Projection—so necessary to the nautical use of the compass—was invented by Gerard Mercator (Kaufman), a pupil of the University of Louvain.

Clocks were the joint production of three monks. These monks were the illustrious Gerbert—afterwards Pope Sylvester II. in the tenth century—Pacífico of Verona, and Abbot William of Herschau, Germany. Watches were invented early in the fifteenth century. Spectacles were first constructed by Salvino, an Italian monk, in 1285. Schwartz, a monk of Cologne, first prepared gunpowder, in 1320. Firearms were introduced in the same century. The thermometer was invented by Santorio, early in the seventeenth century. A few years afterward the mercurial barometer was invented by an Italian, Evangelisto Torricelli. The camera-obscura, that all-important instrument in photography, was invented by Giambattista della Porta, the founder of the first scientific society. The magic lantern that

has of late years proved of such value in the hands of scientists and educators, was the invention of the learned Jesuit, Father Kircher.

The gamut gave music a scientific basis. It was invented by a monk, Guido of Arezzo, in 1124. He was also the inventor of the heptachord, the precursor of the piano. Organs were invented in Italy in the eighth century.

The microscope was invented in Catholic Italy, and its discovery revolutionized science. The art of printing was first given to the world in 1436 by Guttenberg in Germany nearly 100 years before the so-called Reformation began. The first newspaper was published in 1562, in Venice.

#### The First Printing Press

introduced into England was set up by Caxton, in 1477, in Westminster Abbey, over thirty years before the Reformation. The then ruling Abbot, John Estney, read the first proof of the first English translation of the Bible ever printed in Great Britain, and the first printer lived and died in the Abbey. The first printing press used in America was brought from Spain about 1540 by the first Bishop of Mexico, Don Fray Juan Zumaraga. The first Viceroy of New Spain, Moncoza, helped the Bishop in his glorious work; the celebrated editor, Cromberger of Seville, furnished the materials and the men. John Pablos was the name of the typographer chosen to cross the Atlantic, and the abridgment of the Christian Doctrine, in the Spanish and Aztec languages, was the first book ever issued by the press in the New World.

The dynamo-electric machines are frequently pointed to as examples of American skill and invention; but nothing could be further from the truth. Nollet and Van Moldekan, of Belgium, about thirty years ago, constructed the first magneto-electric machine for producing the electric light—a type of machine still in use.

M. Gramme invented the electro-motor, and was the first to discover the reversibility of the armature of the dynamo on the passage through it of an electric current. This was pronounced by the eminent physicist, Prof. Clarke Maxwell, the greatest discovery of the last half of the nineteenth century.

#### The First Electric Lamp

was invented by Leon Faucault, in 1848. The carbons used for electric lights are the invention of M. Carve. The first storage battery is due to Gaston Plante. Benjamin Franklin is reputed the discoverer of the identity of electricity and lightning, and of the issuing of electricity from metallic points; but the credit of both these discoveries belongs to Procopius Diwisch, a Bohemian monk. He was also the inventor of the first lightning-rod, so constantly credited to Franklin.

Watt is usually credited with inventing the steam engine; and yet patents were taken out for steam engines—and practical working engines, too—a full century before Watt commenced his experiments on the Newcomen engine. The Marquis of Worcester, a Catholic, received a patent from Parliament in 1663—one hundred and nine years before Watt's so-called invention.

Robert Fulton is famed as the inventor of the first steamboat. But he was not the inventor. In 1543 Blasco, a Spanish sea captain, exhibited, in the Harbor of Barcelona, in the presence of Charles V. and many of his court, a boat propelled by steam.

#### That the Great Progress

has been made under the patronage of the Church and in Catholic countries, it needs but an impartial study of history to prove. That the Church has not at once identified herself with every novel theory that has been put forth is true. That she has hindered the progress of true science is an assertion made only by those who are unacquainted with the facts of history. The great English scholar and statesman, William E. Gladstone, only voiced the conviction of an impartial student of history when he said of her:

'Since the first three hundred years of persecution, the Roman Catholic Church has marched for fifteen hundred years at the head of human civilisation, and has driven, harnessed to its chariot, as the horses of a triumphal car, the chief intellectual and material forces of the world; its art, the art of the world; its greatness, glory, grandeur, and majesty have been almost, though not absolutely, all that, in those respects, the world has had to boast of.'

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

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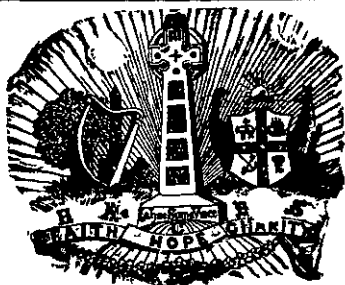
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W. KANE, District Secretary, Auckland

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## Commercial

### PRODUCE

Wellington, May 13.—The Department of Industries and Commerce has received the following cable from the High Commissioner in London:—Mutton.—The market is quiet, but rather steadier. There is a good local demand for light-weights. The average price for Canterbury is 4d, and for North Island, 3½d. Lamb.—The market is active, with a good demand. Canterbury brands are at 5½d, and others at 5¼d per lb. Beef.—The market is steady, and fair business is doing. Quotations are 3¼d and 3d for hind and forequarters respectively. Butter.—The market is steady, and there is a better demand for choice quality New Zealand at 99s. Medium quality is in large supply at unchanged rates. Danish butter is quoted at 105s, and Siberian at 91s. Cheese.—The market is firm, with more inquiry. Hemp.—The market prospects are favorable. Good fair grade on the spot is quoted at £35 10s; May to July shipments, £35; fair grade on spot, £31 10s; May to July shipments, £31. Cocksfoot Seed.—The market is firm, and there are light stocks on hand. Buyers are offering more freely. Clean bright New Zealand seed, 17lb to the bushel, is quoted at £5 1s.

Invercargill Prices Current:—Wholesale.—Butter, (farm), 9d; separator, 10d. Butter (factory), pats, 1s 0½. Eggs, 1s 6d per dozen. Cheese, 7d. Hams, 9d. Barley, 2s to 2s 6d. Chaff, £4 per ton. Flour, £9 to £9 10s. Oatmeal, £14 10s to £15. Bran, £4 5s. Pollard, £5 to £5 10s. Potatoes, £4. Retail.—Farm, butter, 11d; separator, 1s. Butter (factory), pats, 1s 2d. Cheese, 9d. Eggs, 1s 9d per dozen. Bacon, 10d. Hams, 10d. Flour—200lbs, 20s. Oatmeal—50lbs, 8s 3d; 25lbs, 4s 6d. Pollard, 9s 6d. Bran, 5s. Chaff, 2s 6d. Potatoes, 6s per cwt.

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

We held our weekly auction sale of grain and produce at our stores on Monday. Our catalogue comprised most of the lines in local demand. There was a good attendance of buyers, and we cleared the bulk of our catalogue at satisfactory prices. We quote:—

Oats.—There is no change to report in this market. Arrivals have been small, and all lines meet with ready sale at late quotations. Clean, bright, samples suitable for seed have had good inquiry from farmers during the past week. We quote: Special seed lines, 2s 10d to 3s; others, to 2s 9d; prime milling, 2s 6½d to 2s 7½d; good to best feed, 2s 6d to 2s 6½d; medium and discolored, 2s 4d to 2s 5½d per bushel (sacks extra).

Wheat.—Consignments are not coming forward freely, and for all classes there is strong demand at prices which show an improvement in late values. For specially good clean lines, true to name, there is ready sale for seed. Fowl wheat has become scarcer, and shares in the general advance in prices. We quote: Seed lines, 3s 8d to 3s 9d; prime milling, 3s 6½d to 3s 8d; medium, milling and best whole fowl wheat, 3s 4d to 3s 6d; seconds and damaged, 3s to 3s 2d per bushel (sacks extra).

Potatoes.—The market continues to be well supplied with potatoes of all classes. Prime up-to-dates, suitable for shipment, meet with most demand at prices equal to last week's rates. Medium sorts, the majority of which are slightly touched with blight, are still very difficult to place. We quote: Prime sorts, £3 15s to £4; good to best, £3 5s to £3 10s; medium and inferior, £2 10s to £3 per ton (sacks included).

Chaff.—Consignments during the past week have been equal to the demand, and prices remain unchanged. Prime oaten sheaf has most attention, although medium

quality has been more saleable than of late. Straw chaff, both oaten and wheaten, has good inquiry as feed for cattle. We quote: Prime oaten sheaf, £4 15s to £5; medium to good, £4 7s 6d to £4 12s 6d; light and inferior, £3 15s to £4 5s; wheaten straw chaff, £2 5s to £2 10s; oaten, £2 12s 6d to £2 17s 6d per ton (bags extra).

Pressed Straw.—Oaten straw is scarce, and has good inquiry at 50s to 52s 6d. The market is better supplied with wheaten, which sells readily at 35s to 40s per ton.

Turnips.—These are in short supply. We quote: Swedes, 20s to 22s 6d per ton, loose, ex truck.

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

Wheat.—Buyers are still sufficient for all consignments coming forward, and there is if anything an improvement in values. Quotations: Prime milling, 3s 6½d to 3s 8d; medium do, 3s 4½d to 3s 6d; best whole fowl wheat, 3s 4d to 3s 5½d; inferior, 3s to 3s 3d per bushel.

Oats.—There is no change since last report, and quotations are as follow: Prime milling, 2s 6½d to 2s 7d; good to best feed, 2s 5½d to 2s 6½d; medium and inferior, 2s 3d to 2s 5½d.

Potatoes.—The demand at present is not too strong, and prime sorts are only worth from £3 15s to £4 per ton.

Chaff.—Prime oaten sheaf, £4 15s to £5; medium to good, £4 7s 6d to £4 12s 6d; light and inferior, £3 12s 6d to £4.

### WOOL

London, May 12.—The wool sales are very firm at latest rates, and there is very keen bidding. The following were the average prices for the fleece portions of the clips named:—Puketoi 11½d, Teviotdale 13½d. One hundred and thirteen thousand nine hundred and thirty-five bales have been catalogued to date, and 103,075 sold.

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

Rabbitskins.—We offered a fair-sized catalogue on Monday, when the demand was keen, and prices all round showed a rise of ¼d to 1d per lb. We sold early winters to 15½d, autumns to 14d, spring bucks to 12½d, spring does to 7½d, summers to 9½d, and small to 6½d.

Horse hair made from 16½d to 18½d.

Sheepskins.—We offered a large catalogue on Tuesday, when prices were on a par with last quotations.

Hides.—No sale since last report.

Tallow and Fat.—The market continues firm at late quotations.

### LIVE STOCK

#### DUNEDIN HORSE SALEYARDS,

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

On Saturday we had a medium entry, consisting mainly of aged draughts, with a few fair quality spring-carters, and a number of stale, light harness horses. Really good young draughts, spring-vanners, spring-carters, and upstanding harness horses are in good demand, but they must be sound and reliable. We quote: Superior young draught geldings, at from £45 to £50; extra good do (prize-winners), at from £50 to £55; superior young draught mares, at from £50 to £60; medium draught mares and geldings, £30 to £40; aged do, £15 to £20; well-matched carriage pairs, £70 to £100; strong spring-van horses, £25 to £30; milk-cart and butchers' order-cart horses, £18 to £25; light hacks, £8 to £13; extra good hacks and harness horses, £18 to £25; weedy and aged do, £5 to £7.

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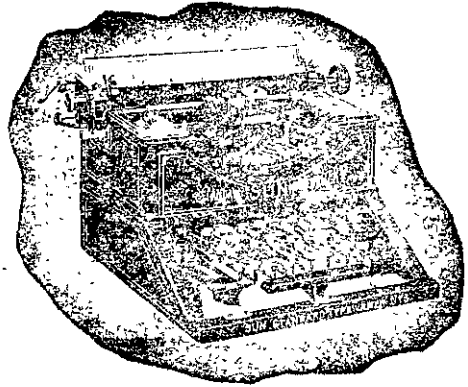
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**Some Good New Books.**

(Louis Gille and Co., Liverpool St., Sydney).

Mother M. Salome (of St. Mary's Convent, Cambridge, England) has brought out in book form 44 of her 'Good-Night Stories Told to Very Little Ones.' The title sufficiently indicates the contents of this well-printed and neatly bound volume. The stories appeared originally in the English 'Catholic Fireside.' They are well and simply told, are sure to interest the little ones, and in practically every case convey some religious truths or useful lessons adapted to the budding child-mind. (Pp. viii-104, 8vo., cloth gilt, 2s 6d).

'Memoir of the Life of Sister Mary Genevieve Beale.' Compiled by a Sister of St. Louis. (Pp. viii-106, 8vo., cloth gilt, 2s). This is a well-told story of the birth, early life, travels, and conversion of Priscilla Beale, foundress of the Sisters of St. Louis in Ireland. It is an interesting biography, and parents, teachers, and superiors of religious houses will find in the volume many wise maxims for their guidance. We should like to transfer some of these 'wisdoms' to our columns, did space permit. But here is an everyday lesson in firmness by that remarkable nun which those concerned should mark, learn, and inwardly digest: 'Never promise to a child without performing; do not threaten a punishment which you do not intend to inflict, or promise a recompense which you do not intend to give.'

A timely and very welcome work is 'The Religious Persecution in France, 1900-1906.' The author is Mr. J. Napier Brodhead, author of 'Slav and Moslem' and favorably known in the United States for his contributions on the trials of religion in France. The author has long been resident in the Republic. He is a close observer and writes a facile and at times caustic pen. In one respect his recently published work stands in a class apart: the thirty chapters that sum up the story of the six years' persecution were each written upon the spot, at the time that the events they describe were happening under the writer's eyes. Each chapter has thus the freshness and directness of a sketch from nature. And the whole work tells the story of the Atheist-Freemason-Radical-Socialist onslaught on religion as the various stages of the attack developed before the author's vision. He lived through it all, saw it all evolve, and as an observant and intelligent student of social and religious problems he sets vividly before the reader the preparations for the Associations Law, the fate of the Congregations, the gyrations, inconsistencies, despotism, and guile of the fanatical Jacobinism of the time, the part which Freemasonry played in the persecution and the steady progress of violence and anarchy which led to so-called 'separation' of Church and State, the inventories, etc., down to the close of 1906. In the circumstances of our time, Mr. Brodhead's book deserves a wide circulation, and a place in every public and parochial and society library, where its plain and direct narrative will serve as an antidote to the misrepresentations that have been for so long oozing from the cables into our secular papers. (Pp. viii-260, 8vo., cloth gilt, 5s).

**The 'Ave Maria' Series.**

The admirable series of 'Ave Maria' publications have been time and again recommended by us for the family bookshelf and the school prize-list. The latest addition to the series is entitled 'Essentials and Non-Essentials of the Catholic Religion.' The author of the book is the Rev. H. G. Hughes (Sheffield, England), who has been long and favorably known to readers of our bright contemporary, the 'Ave Maria.' The object of the work is (says the author) 'to aid in the removal of a very common misconception amongst those not of the household of faith—a misconception arising from a confusion of those things in belief and practice which are of obligation, and those things in which Catholics are left free.' The author answers the following four questions: (1) What are Catholics bound to believe? (2) What are Catholics free to believe or not? (3) What are Catholics bound to practise? (4) What are Catholics free to practise or not? The answers are, for the scope of the book, given in a clear and concise way; and those within, as well as those without the fold of the faith will find Father Hughes's book instructive and helpful. Some common misconceptions of our separated brethren, and even of many Catholics none too well instructed in their faith, are, for instance, clearly dealt with under the headings (I) Opinions of theologians; (II) Pious beliefs; (III) Private revelations and particular ecclesiastical miracles.' (Price 75 cents

retail, 3s; obtainable from 'The Ave Maria,' Notre Dame, Indiana, U.S.A., or through any Catholic book-seller).

**THE GOVERNMENT OF IRELAND**

**A FORWARD STEP**

In the House of Commons last week, Mr. Birrell's Administrative Council (Dublin) Bill, after the closure had been applied, was read a first time by 416 votes to 121.

Mr. Redmond said he received the bill with qualified approval. He disapproved of nominated members, but accepted them in the hope of allaying the fears of the minority. He withheld his final judgment of the bill, but would not repel any device for lessening his countrymen's sufferings.

The Irish Unionists vehemently denounced the measure, predicting religious strife, and that the minority would be at the mercy of the permanent Catholic majority.

Speaking in the House of Commons, Mr. Birrell (Chief Secretary for Ireland) explained that the only way the Administrative Council (Dublin) Bill could lead to a larger policy was in affording triumphant proof of the capacity of the Irish masses for governing themselves and governing the minority ably and impartially. The council would consist of 82 members elected by local government electors, and 24 members nominated by the Crown, with the Under-secretary to the Lord Lieutenant added as an ex-officio member. It would have complete control over and exercise powers now or hereafter vested in eight departments, including those of local government, congested districts, public works boards, and the new Education Department.

Mr. Birrell emphasised the fact that the Board of Works under the new bill could perform its duties only by taking wide views and resisting pressure. The pension rights of existing public servants would be safeguarded and a separate Irish Treasury under an Irish Treasurer would be established. There would also be an Irish fund of £4,000,000, consisting of the £2,000,000 now spent by the eight departments, with an additional £60,000 per annum from the British taxpayer, which was due to the large expenditure, and would be a charge on the Consolidated Fund, and, finally, £1,400,000 for local grants to be paid to the Irish Treasury and administered by the council. Any act due to preference shown to religious denominations would be invalid. Parliament's final authority would be secured by empowering the Lord Lieutenant to reserve the council's resolutions. Roman Catholics would be eligible for the position of Lord Lieutenant.

Mr. Balfour doubted whether Mr. Birrell regarded his preposterous scheme seriously. He predicted it would be unworkable. It would create constant friction, besides which it would not relieve the House of Commons of one hour's work. It was unsatisfactory that any party should be used for Nationalist ends.

The 'Westminster Gazette' says that the bill is different from Home Rule, and strictly in accordance with the pledges given before the elections.

The 'Times' says that had not the Nationalists openly exulted in the bill as a clear step to the larger policy they would not have been playing up to their partners. It is in entire accordance with Sir H. Campbell-Bannerman's policy to arm them with an effective though skilfully-disguised engine enabling them to prosecute their aims.

There is a great Nationalist outcry in Ireland against the party leaders acquiescing in what is regarded as an unsatisfactory and inadequate Council Bill.

Mr. Timothy Healy, M.P., when interviewed, declared that none of the Dublin Castle Boards had been transferred to the Administrative Council. The bill was an effort to transfer to Irish shoulders England's difficulties. The measure was utterly mischievous and objectionable from both the English and Irish point of view.

The Earl of Crewe (Lord President of the Council), speaking at Cambridge, said the Irish Council Bill was a moderate measure. Doubtless a great many Liberals were disappointed at the small scope of the bill, but a considerable number thought it went far enough. He did not believe that in matters of constitutional change it was wise to go far ahead of the party, and whether in increasing the self-government of Ireland or dealing with the relations between the Lords and Commons caution was needed in order to secure the party's general support.

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**MARRIAGES**

BUCKLEY—HICKEY.—On April 24, at the Catholic Cathedral, Christchurch, by the Very Rev. Dean O'Donnell, Nora, daughter of the late Cornelius Hickey, Addington, to Daniel Buckley, Highbank, Ashburton.

ORMANDY—HICKEY.—On April 24, at the Catholic Cathedral, Christchurch, by the Rev. Father Peoples, Margaret, daughter of the late Cornelius Hickey, Addington, to William Ormandy, St. Albans, Christchurch.

LYNCH—McENTYRE.—On the 30th April, 1907, at St. Patrick's Church, Arrowtown, by the Rev. Father O'Donnell, James Lynch, Dunedin, to Nora McEntyre.

O'ROURKE—WOODHOUSE.—On April 30, 1907, at the Church of the Sacred Heart, Timaru, by Rev. Father Tubman, John O'Rourke, of Timaru, to Eliza Haroria, only daughter of the late Mr. and Mrs. J. E. Woodhouse, Woodland Farm, Roxburgh East, Otago.

**DEATH**

BOND.—On May 11, at 27 Leith street, Dunedin, Clara, eldest daughter of the late William and Margaret Bond; aged 22 years. Deeply regretted.—R.I.P.

Messrs. Johnstone and Haslett, Chemists, Princes street, Dunedin, call attention to their select stock of hot-water bottles, which they are selling at wholesale prices....

MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.  
*Pergant Directores et Scriptores New Zealand Tablet, Apostolica 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, MAY 16, 1907.

**THE STAR IN THE IRISH SKY**



HERE were many happy inspirations in Mr. Gladstone's later speeches upon the Irish question. But his great mind gave out one of its brightest flashes of statesmanlike feeling when he spoke of the Home Rule period of 1886 as one of the golden moments for settling the Irish problem and bringing peace between the Saxon and the Western Celt. It is (said he) 'one of those golden moments in our history; one of those opportunities which may come or may go, but which rarely return, or, if they return, return at long intervals, and in circumstances which no man can forecast. There have been several such golden moments, even in the tragic history of Ireland. The long periodic time has once more run out, and again the star is mounted in the heavens'.

Once again 'the long periodic time' has run out. Once again 'the star is mounted in the heavens'. It shines upon a decimated people; upon a hundred years of quack palliatives, of rank failures by some of the greatest names in British political history to rule Ireland either by coercion or by blundering 'conciliation', of the wreck of every expedient for governing a people of one race and faith by the tentative ideas of people of another race and faith. And now the star in the heavens shines on the hope that the one untried remedy for dealing with Ireland's desperate case is to be tried—in some measure or other to trust the people. We have not yet in these countries the details of the latest partial remedy for an ancient wrong. But from the meagre description of it that has tingled through the submarine wire, it seems to be a miserly, unsatisfying, and homoeopathic dose of the self-government that the nation has been demanding for the past century and more. The people are to be trusted, but, it seems, with a niggardly measure of trust that must be somewhat of a disappointment to those who entertained the broader hope. But the smaller trust is coupled with the promise that it is (as the Lord Chancellor declared) a step that 'necessarily and inevitably leads you one stage further in the direction of Home Rule'. And he added to the titled occupants of the gilded chamber:

'I believe—whatever your lordships' prepossessions against it, and however much you may dread its consequences—Home Rule is as certain to come as tomorrow's sun to rise, because there are forces working towards it which are beyond the control of this or the other House—great human forces which are working out their end and their destiny. The first is the inextinguishable love of freedom and self-government in their country which was illustrated in the gift of self-government to Canada. I agree there is no exact parallel

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between Ireland and one of our distant colonies, but human nature is the same in both, and if you wish to promote goodwill among his Majesty's subjects all over the world the way is to have faith in them, and not to tremble always on the verge of reform for fear of remote dangers, which, when the time comes, will be seen to have no substance. We have a still more recent example in the case of the Transvaal. I remember not much more than a year ago standing here and saying that we intended to deal with absolute justice with all races in that country, and that we had confidence in the result. I think there is good omen that that prophecy will be fulfilled. Why is that made possible in this country which would not have been possible in any other country of the world? It is because of the indestructible and deeply-grained love of individual and constitutional freedom, which has not its exact parallel elsewhere. The effect of giving the colonies self-government was that if they wished to cut the painter we could not object. Yet it had led only to a stronger and firmer bond of union. So, be assured, sooner or later, the same feeling ingrained in our people will produce the same result in regard to Ireland, and I say it will be a blessing when the day comes.

Confidence, according to Pitt, is a plant of slow growth. But it is worth tending and watering. For it will do for Ireland what the scaffold nor the prison-cell has been able to effect.

We have in the Transvaal a crucial instance of 'the stronger and firmer bond of union' that may be formed by the sound policy of 'trusting the people.' The Boers have a clear majority in the Transvaal Legislature. Yet the London 'Times'—which, like Russell Lowell's 'pious editor,' usually, 'believes in freedom's cause' in far-off lands—found it in its icy heart to write as follows of the overwhelming victory won by the Boers in the field of constitutional agitation:—

'The Government of the Transvaal now passes into the hands of the men whom we were still fighting but five years ago. They will henceforth possess, by the decision of the Imperial Government, far greater and more effective powers over their own destinies, and to a great extent over the destinies of South Africa, than do the Germans or the people of many other Continental States over the affairs of their several countries. We are reposing an immense trust in the Boers.'

It was logically inevitable that 'the immense trust' reposed by the British Government in the Het Volk should speedily result in Ireland receiving at least (as the Springfield 'Republican' said at the time) 'about half as much Home Rule as the Boers have.'

'Give us back,' said O'Connell in 1840, 'the Parliament of which you robbed us, and we will close the account.' That is the old demand which nothing short of its cession can ever satisfy. The first Irish Parliament under British rule was held as far back as the reign of the First Edward, in 1295. It did not owe its existence to any Charter of the British Crown, but (as Sir Charles Gavan Duffy says in his 'New Ireland') 'sprung out of the natural rights of freemen.' It was confirmed by solemn compact between the two nations in 1782. That international concordat or treaty was broken 'by treachery and fraud' in 1800. But 'no statute of limitation runs against the rights of a nation.' Ireland's true and trusted representatives in 1799 fought the Union inch by inch. Ireland still demands a Legislature for the purposes of her domestic affairs. Said Lord Rosebery in Glasgow in 1887:—

'There is no principle, gentlemen, which seems so simple—but which seems somehow to need so much instilling into some of our greatest statesmen—as the fact that the potato that one knows and likes is better than the truffle that one neither knows nor likes. And, therefore, when you wish to give a benefit to a nation, it is better to give something that it likes and understands, rather than something that it neither likes nor understands.'

For the substantive Parliament which Ireland knows and likes, the Liberal Party offers the truffle of the partly elective, partly nominee Council which the country neither knows nor likes. But time and tide are on the side of the demand which the voice of the nation makes for a true measure of Home Rule. It may come

by stages fast or slow, few or many; it may be checked as it was in 1886 and 1893; it cannot be defeated. 'You may slay it, you may bury it,' as Gladstone said of the Russell Reform Bill, 'but we will write upon its gravestone for an epitaph this line, with certain confidence in its fulfilment: "Exoriare aliquis nostris ex ossibus ultor." You cannot fight against the future. Time is on our side.'

## Notes

### The Catholic Sunday

'Is it true,' asks an anxious correspondent, 'as positively asserted to me, that the Catholics' Sunday is over at twelve o'clock, or when they have returned from Mass?' Reply: (1) Till the eleventh or twelfth century Catholics, following a Jewish principle, reckoned Sunday from evening to evening—they began the sanctification of the day on Saturday evening and ended it on Sunday evening. But for many centuries Sunday has been reckoned from midnight to midnight. (2) The Church imposes upon all who are not legitimately excused the two following obligations: (a) to observe the Sunday by devoutly assisting at Mass; and (b) with a view to the better and fuller consecration of that day, to rest thereon from ordinary weekday servile labor. The first of these two obligations may or may not be satisfied at twelve o'clock; the second obligation is binding from midnight to midnight on all who are not lawfully exempt. By the present discipline of the Church, a Catholic fulfils the bare letter—the minimum requirements—of the first-mentioned obligation if he assists at Low Mass. But the spirit of the law (as every instructed Catholic knows) requires more than this: 'If,' says a writer on this subject, 'he absents himself from sermons; if, above all, he does not use the opportunity the day of rest affords for increased prayer, for reading good books, for instructing his family, and the like, he will in many cases sin against his own soul. He can hardly fail to do so unless he be like the perfect Christian of whom Origen speaks ("C. Cels." viii, 22, 23) with whom every day is a spiritual feast. A man is in a bad way if he makes a practice of hearing a Low Mass, and spending the rest of the Sunday in frivolous recreation.'

Facts of Catholic doctrine and practice often slip from the memory as a live eel slips through the hands of the angler. And among our readers, there are perhaps some who may be profitably reminded of such forgotten points of catechism as have been briefly touched upon in the preceding paragraph.

### Our Own Congo

People of normal human feeling will welcome the day when the angel with the trumpet sings:—

'Forever more, forever more,  
The reign of violence is o'er!'

It seems to be far from o'er for the hapless Australian black. The report of Royal Commissioner Dr. Roth on the treatment of the West Australian black by rough white settlers and police was calculated to give people under the British flag something to worry about o' nights besides the alleged wickedness of foreigners upon the Congo. And now, when Dr. Roth and his report seemed to be dropping into placid oblivion, comes a startling letter from the Catholic Bishop of Perth—a warm friend of the aborigines—to the secular press of Western Australia. Its contents are summarised as follows in a Press Association message to the daily papers of New Zealand:—

'Bishop Gibney, in a letter to the press, severely criticises the treatment of the aborigines in West Australia. He says his object is to draw attention to the lethargy of the authorities in preventing abuses exposed two years ago. He points out that owing to the land being taken from them and the small amount allowed

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for their maintenance the aborigines were driven to acts of depredation. An arrest follows, and then commence barbarous practices, exposed often, but in spite of everything permitted to form part of a system that has everything to condemn it. Nothing is being done to remove the tarnish on the name of the State. The natural supplies of food having disappeared, if they kill a sheep to save themselves from starvation they must go to prison. If they go into the territory of other blacks they are speared. They are arrested indiscriminately, and often chained one to another and to the necks of the police horses. They seldom escape conviction. Many do not know for what offence they are imprisoned for years, and kept in chains day and night. Most of them do not live long after arrest. Treatment of this description to dumb animals would be counted as gross cruelty, yet as regards the natives it is claimed to be what the law demands.

The black man's burden is a heavy one. But in the Catholic Church throughout Western Australia he has from the first found his best and most constant friend, protector, and benefactor.

## DIocese OF DUNEDIN

We have received the sum of 10s from Mr. T. Hickey, Waihaia, for the St. Vincent de Paul Orphanage, South Dunedin.

On Sunday—the feast of Pentecost—Pontifical High Mass will be celebrated at eleven o'clock at St. Joseph's Cathedral.

The devotion of the Forty Hours' Adoration began at Otautau on Sunday, and was brought to a close on Tuesday morning.

The new church in course of erection at Thornbury, in the Riverton parish, is expected to be completed in August.

Captain Hussey, of the Hibernian Cadets, has passed his examination, his marks being—Practical 65, duties 64, drills and musketry 59, company training 57.

The St. Joseph's Harriers held their run on Saturday at Anderson's Bay as guests of the Little Sisters of the Poor. Swanson and Connor were despatched with the bags, and laid the best trail obtainable, along the road to Shiel Hill and down around the second lagoon, coming out on Torahawk Beach. The sandhills on the latter place tested the strength of some of the members. The trail then led to the road, which was followed home.

The weekly meeting of St. Joseph's Men's Club took the form of a smoke concert, held in St. Joseph's Hall on Friday evening. Rev. Father Coffey presided, and there was a very large attendance of members. The following contributed items during the evening: Songs, Messrs. Miles, O'Connell, Quelch, Bernech, Swanson, Fleming, Heydon, and Treston; recitations, Messrs. Sims, Gorman, and Wilkinson; a piano solo by Mr. Heydon, and a flute solo by Mr. Deehan. Mr. F. Heley acted as accompanist.

The usual weekly meeting of the Oamaru Catholic Club (writes our travelling correspondent) was held in the schoolroom on Friday evening, the president, Mr. J. Cagney, in the chair. The programme for the evening was a debate as to whether the jury was justified in its verdict in a recent Supreme Court case. The discussion proved a keen and animated one, and a number of vigorous and telling speeches were made. The following members took part in the debate:—Messrs. Gallagher, J. Griffith, Corcoran, McPhee, Cartwright, P. Corcoran, and Cooney (affirmative), and Messrs. McDonald, Cagney, jun., Barry, Dwyer, and Mulvihill (negative). Messrs. J. Cagney, sen., and ex-Sergeant O'Grady, who acted as judges, gave their verdict unanimously in favor of the affirmative side. It would probably still further increase the interest in the debates—and would certainly enhance their value as a mental exercise—if the verdict were arrived at by a vote of all present, thus compelling members, each for himself, to weigh the evidence and come to a decision on the arguments adduced.

Mr. Andrew Mack and his company will appear in Gisborne on May 27, 28, and 29, and Napier on May 30 and 31, when 'Tom Moore' and 'Jack Shannon' will be produced. Mr. Mack is the greatest living exponent of Irish character, and we trust that the Irish men and women of those centres will attend his performances in their numbers...

## THE KING OF SPAIN

### BIRTH OF AN HEIR

King Alfonso's first message announcing the birth of a son was sent to King Edward. Salutes were fired at Gibraltar and other stations. There were tremendous rejoicings all over Spain. Dr. Glendinning, a New Zealander, assisted at the accouchement.

Our Home exchange report that the King of Spain had telegraphed from Madrid to the Sovereign Pontiff towards the end of March, begging him to be godfather to the expected child. His Holiness graciously acceded to the King's request. It may be remembered that Pius IX. stood sponsor, by proxy, of course, for the late King Alfonso XII., and Leo XIII. for Alfonso XIII. In the latter case the Queen Mother naturally wished to have her little son named after the dead father, who had never seen him. Her choice, however, was by no means popular in Spain, and she met with much opposition, as it was believed to be flying in the face of fortune to burden a child-king, whose throne was by no means secure, with the ill-omened number thirteen. Leo XIII., it is said, brushed all such superstitious forebodings on one side by reminding the Spaniards that he bore the fatal number, yet the most pessimistic among them would scarcely dare to affirm that his Pontificate had been unfortunate.

An English nurse for the expected child was engaged some months ago by the Queen of Spain, the fortunate young lady being Miss Gertrude Bunting, of Nottingham, who had been for some years nurse to the child of Lady Charles Bentinck, but, becoming a Catholic about a year ago, she since then took service with the Marchioness of Bute. Her engagement at Madrid was brought about by Lady Bute and the Duke of Norfolk.

### The 'New' Theology

The secular press continues to give extensive free advertisements to the Rev. Mr. Campbell (a minister of the Independent Church) and his mis-called 'new' theology. The reverend gentleman's claim to notice is soon told: Without having ever been in a theological college, or received any theological training, or mastered that 'queen of the sciences,' he has permitted himself to dogmatise upon the deepest questions of theology; to advance old heresies as 'new'; and, while still professing to be a Christian minister, he has ventured to deny several of the dogmatic facts that lie at the root of the Christian faith.

#### The New Agnosticism.

Mr. Campbell's latest move (according to the 'British Weekly') has been to join the advanced socialists. And (says the 'British Weekly') he has 'nothing but compliments for Mr. Blatchford,' the aggressively agnostic editor of the 'Clarion.' Mr. Blatchford's opinion of Mr. Campbell and the 'new' theology is contained in a 'Clarion' article which we take in part from the Dunedin 'Outlook' of this week:—

'It is only three years,' says Mr. Blatchford, 'since the religious world was denouncing "the infidel editor of the Clarion," and, behold! we have agnostic socialism preached from a Christian pulpit.

'Yes. That is what it has come to. The "New Theology" is "God and My Neighbor," with the soft pedal on. It is Thomas Paine in a white tie. It is the Ingersoll fist, muffled in a boxing glove. It is the "Clarion" rue, worn with a difference.

'As an agnostic socialist, I am, naturally, pleased with the book.

'Mr. Campbell is a Christian minister and I am an infidel editor; and the difference between his religion and mine is too small to argue about. But I sail under the Jolly Roger.

'Mr. Campbell believes, I think, in the immortality of the soul. I express no opinion on that subject.

'Mr. Campbell calls Nature God. I call Nature Nature.

'Mr. Campbell thinks Jesus the most perfect man that ever lived. I think there have been many men as good, and some better. But beyond those differences I think I may venture to say that there is nothing Mr. Campbell believes that I deny, and nothing I believe that he denies. Beyond these differences I am as much a Christian as is the Rev. R. J. Campbell, and the Rev. R. J. Campbell is as much an infidel as the editor of the "Clarion."

After a statement of Mr. Campbell's denials of some of the fundamental truths of Christianity, the agnostic socialist editor goes on to say:—

'Mr. Campbell abandons the orthodox theory of sin. . . . So do I.

'Mr. Campbell meets me more than half way on the subject of Determinism, and will, I believe, come the other half when he has thoroughly mastered the problem.

'These are bold assertions, and perhaps Mr. Campbell may think them too sweeping; but the proof is easy.

'The best proof is a comparison of "The New Theology" with my "infidel" books.'

Thus far the agnostic editor of the 'Clarion.' Mr. Campbell is evidently out of place in a Christian pulpit.

'A Farrago of Nonsense.'

Dr. Fairbairn, Principal of Mansfield (Protestant) College, Manchester, writes of the 'new' theologian in the 'Manchester Guardian' of April 2:—

'He appears here as one "like the waves of the sea driven with the wind and tossed," and so I cannot think that anything here written is of permanent value. In the only private letter I wrote concerning the "New Theology," I described it as "a farrago of nonsense." What was said in haste may be repeated at leisure and in public. But what more or other thing may be expected from one who thinks his speech rich with truths that can enlighten the world?'

Here is another extract from the same article in the Manchester daily:—

'A dear friend of mine, a large-hearted and influential Presbyterian, used to speak of Thomas Goodwin as "the Prince of the Puritans"; and he advised all students of theology to buy and to study his works for the sake of the thought they expressed and the man they revealed. Now the man is here described simply to say that he who knows his life, his mind, his struggles, his ideals will never invoke his authority to justify an attempt to appeal to the high hand of the law to put down any controversy or end any quest after truth. That is a thing he neither could nor would do. He had faith in truth, but not in oppression. He believed in reason, but not in coercion. He proudly thought, with his friend John Milton, that man ought to be encouraged to utter and to argue freely, for only in free discussion was there any power to sway the will of man. He would have said: "The new may be a bad theology, ill thought out and worse presented, more nearly allied to 'nonsense' than to reason. But the proper answer to it is a better theology and arguments to commend the better to reasonable men." He would not have named the author of the "New Theology" a "theologian," but would have held him too illiterate, ill-informed, and uncharitable to be so called. He would have replied: "With what my successor says about 'the old' or 'the conventional' or 'the collegiate' theology I agree; but then what he says against it may be said with more reason against himself. He may, indeed, be a preacher, a man of letters, a historian of affairs, a philosopher, or anything else in literature; but he is not enough of a scholar or original thinker to be a divine. He is, indeed, too easily provoked to be a genuine lover of truth. The only term that can describe his ignorance is a word he himself freely uses—'audacity.' He may know how to speak, but how to think is an art he has still to acquire.'

## WAIMATE

The devotion of the Forty Hours' Adoration began in Waimate on Sunday. The sermon on Sunday was preached by the Rev. Father Tubman (Timaru), and on Monday by the Rev. P. O'Neill (Oamaru).

Large and enthusiastic meetings (says the 'Waimate Times') have been held at Waimate, Waiho, and Makikihi for the purpose of considering the best means of making a suitable recognition of the Very Rev. Dean Regnault's services, past and present, and especially for his constant sympathy with his people in their national aspirations, and the very able and lucid manner in which he frequently advocated the claims of the Irish people to rule over the destinies of their own country. At each meeting it was unanimously decided to present the Very Rev. Dean with a purse of sovereigns. Subscription lists have been opened. Needless to say the Dean's popularity is calling forth generous donations from all quarters.

Residents of South Dunedin will be consulting their own interests by having their drapery at M. and M. Quirk's, King Edward street, and also at the firm's branch, Main Road, Caversham.

## TEMUKA

(From our own correspondent.)

The weekly meeting of the Temuka Catholic Club was held on Tuesday evening last. There was a large attendance of members, and Mr. W. Barry presided. The programme for the evening was 'Impromptu speeches.' This was the first time a meeting of this kind was held by the club, nevertheless the majority of the members acquitted themselves very well.

Arrangements for the Catholic sports meeting on Empire Day are now well forward. An attractive programme has been drawn up, and as the funds are to be given towards a very laudable object—the paying off of the debt on the presbytery—it is to be hoped that the gathering will be a great success.

## WEDDING BELLS

LYNCH—McENTYRE.

A wedding which excited considerable interest (says the 'Wakatip Mail') was celebrated at St. Patrick's Church, Arrowtown, on April 30, the contracting parties being Mr. James Lynch, Anderson's Bay, Dunedin, and Miss Nora McEntyre, youngest daughter of Mr. Thomas McEntyre, Pleasant View, Arrowtown. The church was beautifully decorated for the occasion by the young lady friends of the bride. The Rev. Father O'Donnell performed the ceremony, which included a Nuptial Mass. The bride, who was given away by her father, looked charming in a gown of creme nun's veiling, with trimmings of Valenciennes lace and insertion. A wreath of orange blossoms and an exquisitely hand-embroidered veil, the work and gift of the Dominican nuns, completed a simple and graceful toilet. The bridesmaids were Miss Waterston (Invercargill) and Miss McEntyre (sister of the bride). Mr. J. McEntyre was best man. The gifts of the bridegroom to the bride were a gold watch and a muff chain, and to the bridesmaids pretty spray brooches. After the ceremony the Wedding March was played by one of the Sisters of St. Joseph. The wedding party subsequently adjourned to the residence of the bride's parents, where the breakfast was partaken of. The customary toasts were proposed and honored, and in many felicitous speeches good wishes for the future happiness of the bride and bridegroom were expressed. During the afternoon the young couple left for Queenstown en route for Invercargill and Christchurch, where the honeymoon is to be spent. There was a number of useful presents, including several cheques.

BUCKLEY—HICKEY. ORMANDY—HICKEY.

(From an occasional correspondent.)

On Wednesday, April 24, five couples were united in wedlock at the Catholic Cathedral, Christchurch. The church was tastefully decorated, and was crowded with friends of the happy couples. Among the brides were Miss Nora Hickey and Miss Margaret Hickey, two sisters, and daughters of the late Mr. Cornelius Hickey, of Addington. The former was married to Mr. Daniel Buckley, of 'Highbank,' Ashburton, and the latter to Mr. William Ormandy, of St. Albans, Christchurch. The Very Rev. Dean O'Donnell, of Ashburton, celebrated the Nuptials of Mr. and Mrs. Buckley, and the Rev. Father Peoples those of Mr. and Mrs. Ormandy. The Rev. Father Peoples, assisted by the Very Rev. Dean O'Donnell, celebrated the Nuptial Mass. The two brides were given away by their brother, Mr. Luke Hickey, and the best man for Mr. Buckley was Mr. J. Buckley (brother), and for Mr. Ormandy, Mr. John Ryan. The bridesmaids were Miss Annie Hickey, Miss Mary Buckley, Miss Cecilia Buckley, Miss Margaret Buckley, and the two flower children were Miss Daisy Cairns and Master Cairns. Miss Nora Hickey was attired in a rich cream satin Empire gown. The yoke was of hand-made lace. Miss Margaret Hickey appeared in a cream (ninnon de soie) dress of very fine texture, beautifully trimmed with Valenciennes. Both brides carried bouquets, and wore veils worked by the Sisters of the Good Shepherd at Mount Magdala. The ceremony over, the wedding party drove to 'Te Whare,' in Hereford street, where took place the marriage breakfast which was attended by a large number of guests. The Very Rev. Dean O'Donnell proposed the health of the newly-married couples, which toast and others were duly honored. In the evening Mr. and Mrs. Ormandy left for Sumner, and Mr. and Mrs. Buckley for Wanganui, where the latter will spend their honeymoon. The wedding presents in both instances were numerous, valuable, and useful.

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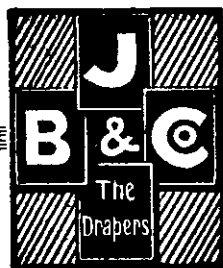
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## Irish News

### ANTRIM—The Redemptorist Order

The appointment of the Very Rev. P. Murray, C.S.S.R., Clonard, to the position of Provincial of the Order to which he belongs of the Irish Province (which includes Australia and the colonies), will be welcome news (says the 'Irish Weekly') to his many friends in Belfast. Father Murray has for some years past been attached to their house here, having been Rector for the past three years.

### CORK—A Wise Resolve

Mr. William O'Brien, M.P., in a letter to a constituent, points out that the Irish Party have with more or less grace accepted the Devolution Bill, and they were all therefore now on common ground. He proceeded—'Any further attempt of mine at this stage to induce the Party to adopt a different attitude could only lead to controversies in the English Parliament, which I have always avoided. Under these circumstances, and as one vote more or less cannot be of any importance to a Government with three hundred of a majority, I have resolved to abstain from any part in the present session. Now that the position of my friends and myself has been triumphantly vindicated personally and individually, the people of Cork will find that the course I intend to take will remove the last excuse for intestine conflict in the country, and leave the responsible parties a perfectly free hand for realising the people's hopes for the University, Devolution, and Evicted Tenants Bills.'

### Police Returns

The public (says the 'Freeman's Journal') will endorse the observations made by Mr. Justice Johnson at the opening of the County Cork Assizes in regard to the dishing up of police returns regarding the conditions affecting crime in the different counties to the going judges of assize, and the exploiting of these reports for political purposes. His lordship had before him very voluminous reports as usual from the County Inspectors for the two Ridings of Cork County, and he said it was his habit, and he would not now depart from that habit, not to discuss these reports before the Grand Jury. The police had quite enough to do, he said, to look after the peace of the county, and he thought they would be quite better employed in looking after it and doing that instead of clerk's work and making out statistics for the House of Commons. These are rather belated judicial observations on the subject, seeing that the public are not in future likely to hear much of the terrible criminal condition of this country, now that the Irish members have taken to asking for information in Parliament about crime in England whenever any question regarding the state of Ireland is put by an English Unionist member at the instance of the Ulster Tory representatives.

### DERRY—The Vacant See

During the last week in March a meeting of the parish priests of the diocese of Derry was held in St. Eugene's Cathedral for the purpose of recommending three to the Supreme Pontiff, one of whom may be appointed by his Holiness, to fill the See rendered vacant by the lamented death of Most Rev. John Keys O'Doherty. His Eminence Cardinal Logue presided. As a result of the voting, the names chosen to be submitted to his Holiness were:—Right Rev. Mgr. M'Hugh, D.D., P.P., Strabane, dignissimus, 23 votes; Very Rev. Patrick Boyle, President Irish College, Paris, dignior, 6 votes; Very Rev. Dr. O'Kane, President St. Columb's College, Derry, dignus, 3 votes.

### DONEGAL—A Local Industry

Some interesting information is given in the 'Ushaw Magazine' about the manufacture of the very handsome carpet which adorns the sanctuary of St. Cuthbert's Chapel in the College, and is the gift of the Right Rev. Bishop Wilkinson. It is a hand-tufted Donegal carpet made at Killybegs, in the south-west of County Donegal, and is entirely made by hand. The material is manufactured mostly from the long stapled wool of the Donegal sheep. The wams of the carpet are stretched between two parallel horizontal beams according to the width required, and the girls sit in an erect position in front of this vertical warp. Each girl has part of the design corresponding to the part of the carpet she is placed at, and with her fingers she ties in the tufts that form the pile in such a manner that, when the tie web is shot over, the pattern is formed. These tufts are afterwards beaten down with little iron hammers and made thoroughly secure. The knot formed by these tufts is quite locked in, and can only be removed

with difficulty. The working of the carpet took some three months, and cost £200.

### DUBLIN—A Destructive Fire

The Dominican Priory at Tallaght, County Dublin, was the scene of a destructive fire which occurred in a portion of the convent principally used as a laundry and machine storeroom, towards the end of March. The building, a three-storey one, was known as 'Tallaght House,' was formerly used as a novitiate, and had quite a history attached to it. It was built about a century ago by Major Palmer, from materials taken from the dismantled Episcopal palace, which stood on much the same site. It was taken over by the Dominicans in 1855, and the first Novice Master of the young community was the famous Father Tom Burke.

### Music at the Exhibition

Barton M'Guckin, the well-known tenor, who was so long connected with the Carl Rosa Opera Company, has been appointed musical adviser in connection with the Irish International Exhibition, which was opened last week.

### The International Exhibition

An attractive international exhibition was opened at Dublin last week. Mr. Cameron, of New Zealand, was in the procession with representatives of Canada, Italy, France, and other countries. King Edward telegraphed expressing the hope that the exhibition would prove a success, and demonstrate to Ireland the fruits of international progress. Lord Aberdeen (Lord Lieutenant of Ireland) interpreted this as a pregnant message of solicitude for the development of Ireland's resources in every direction. New South Wales and Western Australia have small exhibits.

### GALWAY—A New Line of Mail Steamers

The County Galway Grand Jury have adopted the following resolution:—'We, the Grand Jury of County Galway, assembled at Spring Assizes, 1907, understanding that a scheme, supported by the Canadian Government for starting a fast line of mail steamers between Canada and some port on the west coast of Ireland is contemplated, desire earnestly to press the claims of Galway. No port in Ireland possesses the same advantages, both in its proximity to the Canadian ports and its direct communication by main line to Dublin and England.'

### KERRY—Death of a priest

The death is announced of the Rev. Father M. A. Dillon, P.P., which occurred at the Presbytery, Duagh, County Kerry, on March 24. The deceased, who had spent forty-two years in the mission, was educated and ordained in Rome. His collegiate career was a distinguished one. The interment took place in the parish church, after the celebration of a Requiem Mass.

### TYRONE—A Link with the Past

In a recent issue of the 'Ulster Herald' there appears an appreciative notice of the late Miss Rose Kavanagh, a gifted Tyrone writer, who was a frequent contributor to Irish periodicals twenty years ago. This talented lady was born at Killadroy, Tyrone, in 1859, and received the rudiments of her education at the neighboring National School, completing her studies at the Loreto Convent, Omagh. On leaving Omagh she went to study drawing at the School of Art in Kildare street, Dublin, and at the same time engaged in literary work, writing stories for 'Young Ireland,' and verse for the 'Irish Monthly.' Gradually literature pushed art into the background, and after some time she assumed charge of the 'Fireside Club,' the children's page of the 'Weekly Freeman,' where she endeared herself to hundreds of young readers who knew her as 'Uncle Remus.' It may be mentioned that, with another young lady as assistant, Miss Kavanagh edited 'United Ireland' during the time that Mr. William O'Brien was imprisoned under the Coercion Act. A noteworthy trait of Miss Kavanagh's character was her intense love for her native county. Tyrone scenes and Tyrone people figure in nearly all her stories, and much of her verse was inspired by its landscape and its legends. She was never of a robust constitution, but notwithstanding repeated attacks of illness she was always cheerful and hopeful. In 1891, in the thirty-second year of her age, the fateful summons came, and death cut short a career which had promised to be a most brilliant one.

### GENERAL

### The Irish Party and the Colonial Premiers

The Nationalist members in the House of Commons banqueted the visiting Premiers last week. Those present included Lord Loreburn (Lord Chancellor), Mr. A. Birrell (Chief Secretary for Ireland), Mr. John Morley

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(Secretary for India), Mr. Winston Churchill (Under-secretary for the Colonies), and Mr. John Redmond, who presided. Mr. Redmond expressed the party's gratitude to the colonial representatives for their unvarying sympathy with Ireland.

### Return of the Envoys

Mr. Joseph Devlin, M.P., and Mr. J. T. Donovan, the Irish envoys to Australia and New Zealand, and Mr. Hazleton, M.P., and Mr. Kettle, M.P., the envoys to America, arrived in Queenstown on March 21 from New York. They were presented with an address from the Queenstown Urban Council, and delivered interesting speeches in reply.

### The Pope and Irish Sodalities

Pope Pius X. has sent his blessing to the members of the Irish Sodalities of the Blessed Virgin affiliated to the Prima Primaria in Rome, who, at the instance of the rev. editor of 'The Madonna,' the organ of the Irish Sodalists, recently forwarded to the Holy See their joint protest against the persecuting policy of the French Government. This protest, which was adopted by eighty-six sodalities, and represented some thirteen thousand persons, was presented to his Holiness by Monsignor O'Riordan, Rector of the Irish College, Rome, handsomely printed on parchment, in Italian and English. The Holy Father at the same time sent his blessing to the 'Irish Messenger of the Sacred Heart.'

### Progress of Temperance

It looks (writes a Dublin correspondent) as if the fervent aspiration given expression to by the late A. M. Sullivan in his words would be realised in the near future. With the approach of legislative independence which we are promised, and which we shall certainly obtain sooner or later, there is also an advance towards a realisation of the most sanguine hope of temperance reformers. Evidence of the fact is to be found in the almost total absence of drunkenness on St. Patrick's Day and the day following, which was a bank holiday in Ireland. The police this year had nothing to do but to watch the people enjoying their freedom from work in a sober, manly fashion. In the extensive area controlled by the Dublin Metropolitan Police the number of arrests during the two days was insignificant, and the greater number of those arrested were habituals.

### Trinity College and the Study of Irish

Professor Kuno Meyer, responding to a toast at the Irish Nationalist banquet in Liverpool on March 18, spoke contemptuously of the attitude of Trinity College, Dublin, towards the movements for the extension of scholarships and the revival of the Irish language. 'He expressed the hope that when a national University came to be established in Ireland it would be on widely different lines, such as would bring the Irish student once more into contact with the living world of science and scholarship.'

### A Profession of Political Faith

A cable message received a few weeks ago stated that Dr. McNamara, Secretary of the Local Government Board, had joined a London branch of the United Irish League, and that his action had considerable political significance. In the course of a letter to the 'Standard,' which criticised his action, he says:—'As an Irishman, I am, and always have been, on purely democratic lines, a profound believer in the right and capacity of the Irish people to govern their own affairs. I desire to see completed, as early as may be expedient, the good work commenced by Mr. George Wyndham in the late Government in connection with the Irish local Government and the Irish Land Acts—good work which has already been still further prosecuted in the Irish Laborers Act of last year, and the full completion of which will, I hope, bring us to that day so devoutly desired by Lord Dudley, the Irish Lord Lieutenant in the late Tory Government, when we shall govern Ireland according to Irish ideas. Having said all this, perhaps you will allow me to add, in the most sincere manner possible, that my emphatic conviction is that such a policy will deepen and strengthen the prosperity and integrity of the British Empire.'

The German Emperor rarely prepares a speech, and never uses notes when delivering an address in public. This has been his practice for years, no matter what the subject has been on which he had to express his views.

## People We Hear About

Sir Joseph Ward, K.C.M.G., Premier of New Zealand, who has taken a leading part in the Premiers' Conference in London, was sworn in a Privy Councillor on Thursday, and during the week was made an LL.D. of Dublin University.

Speaking of Cardinal Gibbons, a Baltimore priest says that during the forty-five years of his ministry, Cardinal Gibbons has never been ill enough to omit the daily recitation of his breviary. 'If everybody adopted the Cardinal's regime as regards work, rest, worry and abstemiousness,' says the priest, 'the occupation of mental healers, faith curists and health faddists would vanish, and medical science would have to deal only with the diseases incident to old age and accidents.'

Lord Roberts once found himself among new friends at a London Club. There was a very tall man present, who, evidently believing himself to shine as a wit, seized every opportunity of raising a laugh at other people's expense. On being introduced to Lord Robert's the wit bent down patronising to his lordship and remarked: 'I have often heard of you, but—shading his eyes with one hand, as though the famous general, being so small, could be seen only with difficulty—I have never seen you.' To this Lord Roberts promptly replied: 'I have often seen, you, sir, but I have never heard of you.'

Lord Dunraven, of 'Sweet Adare,' who was 65 on February 11, has, perhaps, crowded as much action and adventure into his life as any person now living. He has served in the Guards, on the London County Council, and as Under Secretary for the Colonies; was a war correspondent in Abyssinia, and in the Franco-Prussian campaign; is a world-renowned yachtsman, and fought in South Africa with the Imperial Yeomanry. One of the few Irish peers who can boast a Celtic origin (he traces his descent from Ollium Olum, a fourth century King of Ireland). Lord Dunraven is immensely interested in everything Irish, and has ideas of his own about Irish self-government, as well as a plan for the reform of the House of Lords.

Lord Sligo was seventy-six in March. The earldom of Altamont, borne now as a courtesy title by his eldest son, was created in 1771, the third Earl being made Marquess of Sligo in 1800. Lord Sligo has taken pleasure in reviving old Irish names in his family, his three daughters being the Ladies Eileen Agatha, Moya Melisende, and Doreen. Lord Sligo is heir presumptive under the special remainder to the earldom of Clanricarde, which was created in 1880, and of which so much has been heard recently on account of the present Lord Clanricarde's unpopularity in Ireland.

Lord Kitchener's pitiless contempt for anything which savors of effeminacy is well illustrated in the following story. Shortly after his return from Egypt he was accosted in a friend's house by a young lord, whose zeal (or impudence) in soliciting celebrities' autographs is the cause of constant vexation. 'Do honor me by pen-cilling your name on this, Lord Kitchener,' he gushed, producing a very flimsy lace handkerchief and laying it on the table. 'Then I'll have the autograph worked in silk and keep it for ever in memory of the hero of Khartoum.' Kitchener picked up the scented handkerchief and sniffed it. 'Your sister's, I presume?' he questioned, fixing the gilded youth with a scornful eye. 'No, sir; my own. A very pretty pattern, isn't it?' 'Very,' was Kitchener's dry response, as he passed the handkerchief back unsigned. 'What is your taste in hair-pins, by the way?'

An amusing story is told in connection with Mr. Albert Chevalier, the famous coster impersonator. During a brief interval between two performances he good-naturedly agreed to pay a flying visit to a suburban district in order to aid in a friend's benefit. This left no time for a change of costume, except the addition of a light overcoat, and Mr. Chevalier appeared at the railway booking-office in brave coster array, greatly to the admiration of a gentleman of the calling who was also waiting for a train. Fascinated by the appearance of such an elegant member of the craft, the man followed Mr. Chevalier to the ticket-office and, open-mouthed with wonder, heard him ask for a first-class return to Hammersmith. Recovering a little from his amazement, the coster inquired of the clerk: 'Ere, guv'nor, what d'e arsk for?' and on being answered, 'A first-class ticket to Hammersmith,' replied, enthusiastically: 'Then just give me a Pullman to White-chapel, guv'nor!'

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## Sagacity of Elephants

Sagacity seems a strong word to apply to an elephant, but certainly the tales of those who best know the beast would justify the term. It is said that the elephants in India will besmear themselves with mud as a protection against insects, and that they will break branches from the trees and use them to brush away the flies. If this is true it shows something beyond instinct in the elephant—it shows reflection.

It is surprising how simple is the training of a newly-captured elephant and how soon the animal can be taught to work. For the first three days, which is usually the time before they will eat freely, the elephant is left quiet with perhaps a tame animal near him to give him confidence in his surroundings. If there be many to be tamed at the same time each captive is stalled between the tamed ones as soon as he eats his food naturally. When this stage of training is reached the tamer and his assistant station themselves one on each side with long-pointed sticks in their hands. A tame elephant also assists in case he is needed. The men at the sides rub the animal's back, soothing him with such epithets as 'Ho, my son,' 'Ho, my father,' 'Ho, my mother,' which seem to have a calming effect. The next step is to take the animal to the tank to bathe, which is accomplished at first with the aid of tame elephants. After a time he can be taken alone, but as the process of taming depends upon the individual disposition of the beast, the time of preliminary training differs.

A newly-tamed elephant is first put at the task of treading clay in a brickfield or drawing a wagon in double harness with a tamed elephant. But the place where it shows the greatest amount of sagacity is in moving heavy weights. For, unlike the horse, it seems to comprehend the purpose and object of its work, and executes various details without the supervision of its master.

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## Don't Care for Catholic Reading

Some excuse themselves for not subscribing to their Catholic weekly (says the 'Providence Visitor') because it does not measure up to their standard of merit; others declare it is not 'newsy' enough; that they have no time to read it; others that they do not need it. If the question were sifted out, however, it would be found that in all cases the reason why such Catholics do not subscribe for a Catholic paper is that they do not care for Catholic reading. They have been weaned away from a deep love of their faith by Godless education, or by non-Catholic surroundings, or corrupted in their tastes by the sensational accounts of murders and scandals, which are served up to them day after day by the secular newspapers.

It is understood that the Sisters of St. Joseph, North Sydney, have purchased for the sum of £3000 the magnificent residence of Mr. Hugh M'Ardie, Gladesville-road, Hunter's Hill, for the purpose of a convent school for girls. It is a fine, commodious building, and stands upon three acres of land most charmingly situated.

## An All-the-year-round Family Cough Medicine

The winter months are, of course, the most prolific months for coughs and colds. But there are many changes in the spring and summer months which cause colds also. Tussicura is good all the year round. A teaspoonful or thereabouts of Tussicura taken for winter, summer, spring, or autumn colds, by any member of the family, always does good.

Tussicura quickly removes phlegm, inflammation in throat and lungs, tickling coughs, huskiness, &c.; and because Tussicura is a lung and throat tonic—a strengthener of the breathing organs—it so builds the vocal cords and bronchial tubes that there is but little chance of a fresh cold being caught.

The Cough Medicine that can be depended upon to cure the worst coughs, and can be taken by all members of the family also, is certainly the best Cough and Cold Medicine to keep constantly on hand.

Rev. G. W. Christian, of Port Chalmers, says:—

"I had a very bad and stubborn cough. It racked my throat and lungs so incessantly and severely that I thought an insidious throat and lung affection would surely develop. My physician gave me a prescription, but it did not ease me. I also tried several patent medicines, but got no relief worth speaking of. A friendly neighbour brought me about half a bottle of that really wonderful preparation 'Tussicura.' Relief was magical. The first dose seemed to grip the actual spot, and the cough was completely gone before that half bottle was finished. I purchased another bottle for my wife, and it cured her cold just as quickly. The one word in our home now whenever a cough or cold comes along is 'Tussicura.' Both my girls and boy take and like 'Tussicura' as well as myself and wife, and it always does us much good."

"Tussicura" is a remarkably quick Cough Cure and Lung Tonic, suitable for all members of the family. Two teaspoonfuls—less for children—taken when a cold first appears, quickly stops the tickle and irritating cough that causes so much trouble. "Tussicura" is also the sufferer's best friend for Asthma, Bronchitis, Whooping Cough, and Croup. Sold by good chemists and grocers, in bottles, 1/6, 2/6, and 4/6 each, or direct from the Tussicura Manufacturing Company, Dunedin

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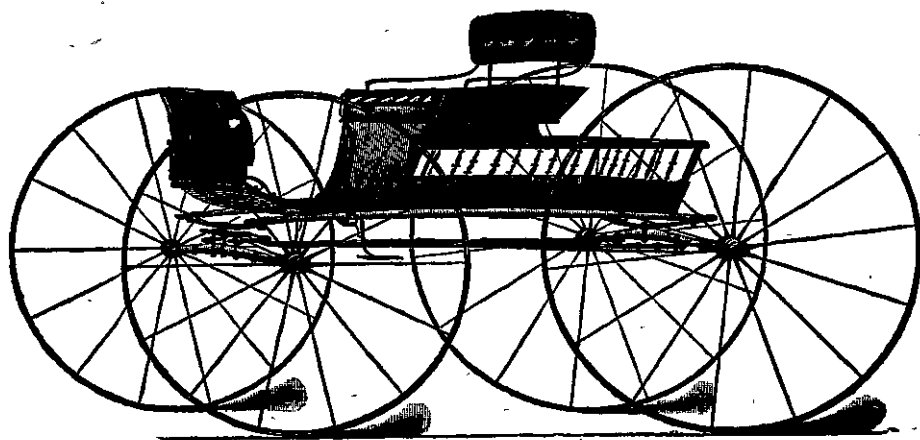
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# The Catholic World

## ENGLAND—Papal Distinction

At the request of the Archbishop of Westminster, made with the full concurrence of the Bishop of Southwark, the Holy Father has been pleased to raise "the Right Rev. Mgr. Brown to the dignity of Protonotary Apostolic, in recognition of the services which he has rendered to the cause of Catholic education in England.

## Catholic Professors Appointed Examiners

Professor Bevenot, the well known Catholic professor at the Birmingham University, has been selected as one of the examiners in the Final Honors School by the University of Oxford for a term of three years. Professor Bevenot, who takes an active part in the Catholic life of the diocese, is professor of languages in the Birmingham University, and holds the degree of Master of Arts of Oxford, Gottingen, and Naples Universities. Mr. Travis de Zulueta, M.A. Oxon., Fellow of Merton College, has been appointed examiner in the School of Jurisprudence in the same University.

## Death of a Convert

A large circle of Catholic friends (says the Glasgow 'Catholic Herald') heard with regret of the death of Susan Lady Sherborne, whose pretty house in Brook street, London, was the rendezvous for some years of all that was best in Catholic society. The widow of the late Lord Sherborne was in her younger days a woman of much charm and many accomplishments, and she preserved her remarkable conversational gifts into advanced age. Her conversion to the Catholic Church took place after her husband's death; and she had long been associated with Lady Herbert of Lea, Lady Mary Howard, and others, in the excellent work done in London by the 'Ladies of Charity,' and in many other Catholic works of a benevolent character.

## FRANCE—Catholic Organisation

The Catholics in France, though despoiled and persecuted by their Government, are in a position to fight (says the 'Catholic Times'). The German Catholics had suffered quite as bitterly when Windthorst began the work of organising them. Will the faithful in France undertake and execute the necessary task with something of the success that crowned the efforts of their German brethren? We are happy to note that they have made a commencement. 'Courage, beloved sons,' wrote the Holy Father to the congress just held at Bordeaux by the Association of French Catholic Youth; 'our voice is united with the voices of your Bishops to animate you. Join your forces to do the work most needful for the Church and your fatherland.' The Pontiff's letter was received with enthusiastic applause, and Cardinal Lecot elicited ringing cheers by the declaration that with the grace of God and under the standard of the Pope they had entered upon warfare which might long continue but which would surely end in victory. There are, it must be admitted, disadvantages and obstacles. The men who are in the possession of power are accustomed to political campaigning, and know how to use with skill a bureaucratic system that tends to stifle the action of independent citizens; and the Catholics have long been weakened by dynastic differences and the intolerance of the Government. They have, however, a splendid source of strength in an unselfish policy. Their enemies are always contending for their personal interests, and in struggles which are decided by the people the combatants whose motives are good and pure are bound to win sooner or later if they have staying power.

## ROME—The Pope and the Emperor

The Pope towards the end of March received in private audience in the Throne Room of the Vatican Father Maria Bernardo, a Capuchin Friar, who presented an autograph letter from the Emperor Menelik conferring upon his Holiness the Order of the Star of Ethiopia. Father Bernardo, who was presented by Cardinal Gotti, delivered a short address, to which the Pope replied in appropriate words of thanks. The Emperor's letter was a reply, couched in terms of special reference to the letter in which Pius X. had solicited benevolent treatment for Catholics in Abyssinia. The Pope inquired with the kindest interest after the health of the Emperor, the situation in Ethiopia, and the progress made by that country. Father Bernardo afterwards visited Cardinal Merry del Val, Pontifical Secretary of State, with whom he had a protracted interview.

## New Cardinals

His Holiness Pius X. was to hold a secret Consistory on April 15, which was to be followed by a public Consistory on April 18. The following six new Cardinals were to be created:—Aristide Cavallari, Patriarch of Venice, born at Chioggia, in the diocese of Venice, in 1849, and has been connected with that diocese all his life, succeeding the present Pope as Patriarch in 1904. Benedetto Lorenzelli, Archbishop of Lucca since 1904, was born in the diocese of Bologna in 1853, and was the Papal Nuncio in Paris from 1899 to 1904, when diplomatic relations were broken off. Pietro Mailli, Archbishop of Pisa, was born in the diocese of Pavia, in 1858, and, after being Auxiliary Bishop in Ravenna, succeeded Monsignor Capponi in 1903 in the See of Pisa; he will now relinquish this See and go to Rome as a Cardinal of the Curia. Alessandro Lualdi, Archbishop of Palermo, was born at Milan also in 1858, and succeeded Cardinal Cesia in Palermo in 1905, after being director of two of the principal religious seminaries. Desire Mercier, Archbishop of Malines, born in 1851 in the same diocese, is also well known as head of the Belgian seminaries, succeeding Cardinal Goossens in his present Archbishopric last year. Aristide Rinaldini, born in the diocese of Spoleto in 1844, has been successively Nuncio at Munich and Madrid, where he now resides. The addition of these six Cardinals will bring up the number of the Sacred College to sixty-one, which is still nine short of the normal number of seventy. Of these, thirty-seven are Italians and twenty-four are foreigners. None of the new Cardinals belong to the religious Orders, which still possess only seven representatives in the Sacred College.

## GERMANY—Death of a Centre Leader

Prince Francois d'Assisi Louis Marie d'Arenberg, who was a leading member of the Catholic Centre Party in the German Reichstag, died during the last week in March. Deceased was in his fifty-eighth year.

## SCOTLAND—Irish Priests for the Mission

No fewer than sixteen Irish priests who will be ordained in Maynooth in June will take up duty from time to time during the year in the archdiocese of Glasgow.

## A Catholic Provost

It is matter of great satisfaction to the Catholics of Alloa, and of Scotland generally, that the newly-elected Provost of that burgh, Bailie John Calder, is not only one of the most respected and influential citizens, but a prominent Catholic. Signs are multiplying on every side that the old Puritan prejudices are breaking down in a wonderful manner, and mutual esteem and respect certainly make one step, and that an important one, towards civic equality.

## SOUTH AFRICA—The Work of the Trappists

An interesting statement was published recently concerning the work which the Trappists are doing in Africa. They have baptised at least 16,000 persons, according to statistics recently published. The schools are attended by 1637 children. At present there are 1970 catechumens under instruction, who will be baptised in about two years. It would never do to receive these people into the Church without a long probation, living, as most of them do, in pagan families. There are about 86 priests, all Trappists, thirty choir religious, and 245 Brothers—Trappists—and more than 400 Sisters engaged in this work of civilising, educating, and Christianising these poor people.

## UNITED STATES—Charitable Bequests

The will of the late Count Creighton, of Omaha, Nebraska, a notable Irish-American Catholic, places him at the head of the Catholic philanthropists of the United States. His estate was worth about 8,000,000 dollars, and his bequests to Catholic charities will work out as follows: Creighton University, 3,500,000 dollars; St. Joseph's Hospital, 1,600,000 dollars; Little Sisters of the Poor, 350,000 dollars; Endowment for Girls' Home, 350,000 dollars; Sisters of the Good Shepherd, 350,000 dollars; Sisters of Poor Clare, 350,000 dollars.

## The Filipinos

In the course of an interview with a representative of the Philadelphia 'Catholic Standard,' Archbishop Harty, of Manila, spoke as follows concerning the Filipinos:—'My decided opinion is that the brightest page in American history will be that recording the operations of the United States Government in the Philippines. My belief is that in time the Filipinos may turn Japan to Christianity. These Philippines are the pearl of the Orient. Just think, six million Christians in, we may say, the heart of Asia! Yes, and I do not feel

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

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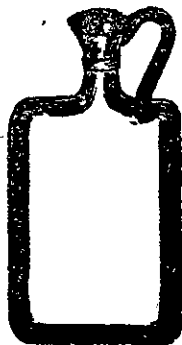
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**WAI-RONGOA MINERAL WATER.**

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I am optimistic. I believe that the Filipinos will finally convert the Japanese, and the Japanese will in due time convert Asia. The people are not only religious, but deeply religious. The attendance at the Sunday-schools taxes the capacity of the churches. Very few native families fail to have daily prayers in common. Besides the custom introduced by the early missionaries of reading in each family during Lent the Passion of Our Lord in the vernacular is still kept up. The effect of this solid religious training is perceptible in the remarkable purity of the girls, the great self-control of the men and boys, and the universally ready submission of all to parental authority. It is almost unknown for even men and women of families to decide any important matter or take any important step without consulting their parents.

### Impressions of Australia and New Zealand

On his arrival in Dublin Mr. J. Devlin, M.P., our late visitor, was interviewed by a representative of the 'Freeman's Journal.' Speaking of the characteristics of the people of Australia, Mr. Devlin said: 'They are generally very spirited and independent. They are manly and generous and broadly tolerant. There is a great spirit of democracy there. The democratic idea had taken a great hold there.'

Asked as to the status of the Irish in Australia, Mr. Devlin replied: 'The Irish there have their proportional share in the professions, in commerce, and in politics, as well as being land holders.' 'I saw there,' added Mr. Devlin, 'evidence to refute the calumny that the Irish were not capable of succeeding in commerce. Some of the most successful commercial men in Australia are Irish. There is a great future before the country.' Speaking of

#### The Position of Catholicity

in Australia, Mr. Devlin said:—'I believe there is no country in the world where Catholicity is so strong and so powerful. Churches have sprung up everywhere, and this, to a large extent, is due to the influence of Cardinal Moran, and to the fact that nearly all the priests are Irish, to their splendid organisation, and the good the nuns have done in carrying on the work of Christian education. As a matter of fact, so perfect is the educational system carried on by the nuns in Australia that fully one-fourth of their pupils are non-Catholics, and those schools are maintained by voluntary contributions, and by the pupils' fees, secured by the nuns of the various Orders for teaching in various subjects. All the singers who have come from Australia to Europe are mainly trained by the nuns. Ninety per cent. of the nuns are Irish, or of Irish extraction. To those nuns and the Irish Christian Brothers are mainly due the devotion of Australian youth to Ireland, and the perpetuation and development of Irish sentiment.'

'The Catholic Church,' Mr. Devlin proceeded to say, 'is the marvel and wonder and admiration of the people of all other religious persuasions. Cardinal Moran is not only a great ecclesiastic, surrounded by a body of priests and Catholic people who are bound to him by the warmest devotion and affection, but he is regarded as

#### A Great Democratic Leader.

The influence of Archbishop Carr, of Melbourne—a man of infinite charm and sweetness of disposition, as well as a great prelate—has also been exercised in Victoria in the same direction. The growth of the Catholic Church is concurrent with the growth of democratic ideas, and even the most bigoted have to bear tribute to how splendidly Catholicity has been instrumental in making Australia the great country that it is for the working classes. In all the relations with each other of the Archbishops, the Bishops, the priests, and the people there is a close communication and a spirit of mutual understanding that prevents any divisions arising, and if misunderstandings should arise it is the simplest thing in the world to clear them away.'

'A rather remarkable circumstance,' added Mr. Devlin, 'is that every Archbishop and Bishop of Australia was present at one or other of our meetings in that country, with the exception of two, who were away in Ireland, and that at the last meeting I spoke at—that at Auckland, New Zealand—these two Bishops were present, being on their way back to Australia. They were Dr. O'Connor, Bishop of Armidale, and Dr. Dunne, Bishop of Bathurst.'

Asked how Irish-Australia regarded the Irish National demand, Mr. Devlin replied: 'No one in Australia contests the right of the claim put forward by the Irish people to control their own affairs. The only objection comes from a little section of bigots such as exist in the North of Ireland, representative of class and privilege.'

## Domestic

By 'Maureen'

### How to Use Up Cold Potatoes.

In every household there is an accumulation of cold potatoes more or less every day, and yet how seldom one sees this favorite vegetable warmed up nicely for breakfast. It is a dish rarely passed by when some economical cook vouchsafes it a place in her list of quickly prepared dishes, and for the winter months it would make a pleasant variety. Potatoes are good for children, making them fat and strong, and constitute a much more wholesome meal than the bread and tea on which so many of them are allowed to breakfast. Where the breakfast hour is early, the following recipes for potatoes can be prepared the day previously with advantage:—

#### Potato Rissoles.

Some cold potatoes, half the quantity of cold minced meat, a teaspoonful of chopped parsley, one small onion, two eggs, pepper, salt, and breadcrumbs. Mash the remains of any cold potatoes, mix them with half their weight in cold meat minced finely, pepper and salt; mince the onion and parsley, and add to potatoes. Beat up an egg and add to the mixture. Make into rissoles. Beat up the other egg, dip the rissoles into it, roll in the breadcrumbs and fry a golden brown.

#### Curried Potatoes.

One onion, one tablespoonful curry powder, one apple, one lump of sugar, one ounce of butter, salt, and cold potatoes. Slice onion and apple, and fry in the butter gently till both are thoroughly cooked, then add the curry powder and the sugar and salt; fry for five minutes, next pour in a breakfast cupful of stock, and let simmer half an hour. Thicken with a heaped teaspoonful of flour, put in the cold potatoes, and allow them time to get thoroughly hot through.

#### Fried Potatoes.

Cold potatoes, pepper and salt, lard, and chopped parsley. Melt the lard in a frying pan, put in the potatoes thoroughly mashed, add pepper and salt and parsley, and fry till nicely browned. These are very nice served with bacon or sausages.

#### Potato Mountain.

Onions, pepper and salt, cold potatoes. Boil two onions till tender, then chop them nicely, and add cold potatoes mashed fine, pepper and salt. Butter a basin, press the mixture into it, and set the basin in the stove for five minutes. Then turn the mould carefully out into a small dish, and set in the oven to brown. Serve in the dish in which it was browned.

#### Hoarseness.

Hoarseness when speaking is what a great many people suffer from all through the winter months, and this without their having any cold or anything the matter with their throats. It is an extremely disagreeable thing to have, and very uncomfortable, as there is constantly the desire to keep clearing the throat. This hoarseness can be very much relieved by lemon juice. The lemon must be baked like an apple, and then, while hot, the juice should be squeezed over a lump of sugar, which should be sucked slowly. Another simple remedy is to take a fresh egg, heat it, and thicken with castor sugar. Eat freely of this, and the hoarseness will soon disappear.

*Maureen*

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Potash Bromide, 3s 6d lb.  
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Soda Carbonate, Pure, 9d lb; in bottles 1s per lb.  
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Developing Baths for Films, the Waverley, 5s 8d each.  
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Films, Kodak Roll, No. 1, Brownie, 10d; No. 2, Brownie, 1s 2d;  $\frac{3}{4}$  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; 3 $\frac{1}{2}$  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, 3s 6d; Postcard size, 3s 6d; 5 x 4, 4s 8d.  
Focussing Cloth,  $\frac{1}{2}$ -Plate, 2s 6d each.  
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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 8d each; 20oz, 3s each.  
Mountant, Higgins, 8oz size, 9d bottle.  
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Mounts, Midget, from 6d doz, or 3s per 100.  
Mounts,  $\frac{1}{2}$ -plate, from 8d doz, or 5s per 100.  
Mounts,  $\frac{1}{4}$ -plate, circle, 1s doz, or 6s 6d per 100.  
Mounts, 5 x 4 plate, from 8d doz, or 5s per 100.  
Mounts,  $\frac{1}{2}$ -Plate, from 1s 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 8d per doz; 1-1-plate, 7d each.  
Large Size Mounts also stocked, in Plain and Cut-out.

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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, Enammo, 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 8d 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.  
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Vignettes,  $\frac{1}{2}$ -Plate, Celluloid, 2s 8d set.  
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## Science Siftings

By 'Volt'

### Spiders.

Spiders are not insects, as most people think. The spider has eight legs, whereas an insect cannot have more than six. The nervous system is constructed on a totally different basis, and so are the circulation and respiration. The eyes are different, the insects having many compound eyes and the spider never having more than eight and all of them simple. Then a spider has no separate head, the head and the thorax being fused together.

### The Mineral Jade.

Most people have probably seen jade ornaments without having a very clear idea of the material of which such things are composed. Jade is an exceedingly tough but beautiful mineral, much of which is found in China. It is of five colors, the most highly prized jade being the white, yellow, and green varieties. The rarest of all is red jade, but this is so scarce that it has no place in market valuations. The mineral is frequently found in the beds of streams, and in searching for it Mohammedans are generally employed, as it is believed that people of this faith are sensitive to its presence, and, like the water finders, are affected with shuddering fits when passing over a place where jade is to be found.

### The Banana.

The banana was named *musa* after Antonius Musa, the freedman and physician of the great Augustus of the Romans, says Linnaeus. The sapientum—the wiseness—in its name is a graceful tribute to it as the 'wise man's food,' for, incredible as it may seem, it is perhaps the best food product of the earth, being far more productive than either wheat or potatoes, the staple food of other nations. Long ago it was calculated that it is 133 times as productive as wheat and 44 times as productive as the potato—in other words, that the ground that would give 33 pounds of wheat or 99 pounds of potatoes would, so far as mere space is concerned, give 4000 pounds of bananas and with a fractional amount of the same trouble. It has been called the 'prince of the tropics' because it takes the same place, only to an even greater degree, in those hot countries that wheat, rye, and barley take in west Asia and Europe and that rice takes in India and China.

### The Navigation of the Air.

The 'Lancet,' discussing the future of aero-traffic, asks whether the new kind of locomotion is calculated to bring fresh ills to the human race, and says:—'Travelling by aeroplane is calculated in some directions to be a healthy mode of getting about from place to place. The vehicle will rise above the impurities contained in the air of the streets, and even may reach a level far removed from the madding crowd of microbes. The aeroplane, it may be assumed, will soar. It need not be at a great height, yet nevertheless into the regions of air purified by light ozone and the process of sedimentation. All this sounds ideal, but on the other hand, there will be a diminution of pressure which may unfavorably affect the heart's action, for the pulse rate increases as the atmospheric pressure is withdrawn, secretions are diminished, while evaporation from the skin and lungs is decidedly augmented. At extreme heights there are swellings of the veins and bleeding from the nose, and there is a sense of being unable to use the legs and arms. Distressing symptoms of mountain sickness may even be simulated during a journey in an aeroplane. Doubtless, however, all these evils could be avoided by keeping the aeroplane as much as possible within certain limits of elevation and at a uniform level.'

For Children's Hacking Cough at night Woods' Great Peppermint Cure. 1s 6d and 2s 6d....

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

## • Intercolonial

His Eminence Cardinal Moran blessed a new school-church at Dulwich Hill on Sunday, April 28. The cost will be close on £900, and a sum of over £250 was subscribed at the ceremony.

Mr. Loughlin, of Ballarat, who is said to have given £30,000 towards the building of a cathedral at Kilkenny, leaves shortly for Ireland to be present at the opening.

Various changes are taking place in connection with the Diocese of Bathurst. Owing to the death of Ven. Archdeacon D'Arcy at Wellington the Right Rev. Mgr. Long has been appointed to the vacant position. Rev. Father Lawler, of Mudgee, will proceed to Gulgong, and Monsignor O'Donovan will, as formerly for some forty years, be head of the Catholic Church in Mudgee and district.

The new church at Michelago, erected in memory of the late Rev. James H. O'Gorman, who for some years had charge of the parish of Michelago, was blessed and opened on Sunday, March 28, by the Rev. John O'Gorman, of St. Mary's Cathedral, Sydney, brother of the deceased. The church has been erected at a cost of close on £1100, and the collection at the opening ceremony amounted to £350.

At a recent concert promoted by the Bendigo Eight Hours' Anniversary Committee, a juvenile choir contest was held. The result of the concert was most satisfactory to the Catholic schools, St. Kilian's Girls' School receiving first award, while the Marist Brothers' No. 1 choir obtained second honors. In making his award, the adjudicator, Mr. Robson, of Ballarat, said he was very pleased indeed with the effort of the winning choirs that night, and it was not often he was privileged to hear such good voices so well trained.

His Grace the Archbishop of Melbourne has made the following changes in the location of priests in the Archdiocese:—Rev. P. J. Fallon, from Camberwell to Essendon, as assistant to Rev. D. B. Nelan, P.P.; Rev. M. J. Dolan, from Bacchus Marsh to the charge of Powlett River mission; Rev. P. Parker, from Powlett River to the charge of Heidelberg mission, in the room of the Rev. D. O'Callaghan, who, for health reasons, has been granted twelve months' leave of absence; Rev. T. Bride (recently ordained), to Bacchus Marsh, as assistant to the Rev. D. Horan.

The death is reported of Mr. Arthur Collingridge, of Ryde, a well-known artist, at the age of 54 years. The deceased was a native of Oxfordshire, but received his education in Paris, where he studied art. At the time of the Franco-Prussian war he returned to England, and joined the staffs of the 'Illustrated London News' and 'Graphic.' Later on he was connected with some of the leading illustrated papers in Paris. He came out to Australia in 1879, and the following year, in conjunction with his brother, he formed the Royal Art Society in New South Wales. Mr. Collingridge began to ail about three months ago, and gradually grew worse until Sunday, April 28, when he passed away, fortified with all the rites of the Church. The deceased leaves a widow, eight sons, and four daughters to mourn their loss.

The Very Rev. M. J. O'Reilly, President of St. Stanislaus' College, Bathurst, in his address at Perth Convent said that the other day a rev. gentleman in Bathurst delivered a lecture, 'the terrible burden of which was: 'How those dreadful Romans are getting on!' They are breaking out like measles everywhere, not suppressed measles, either. Anywhere they can get a little colony, they have a knack of putting up a church, then a school, and then a presbytery. Father O'Reilly said that he had to apologise for his inability to controvert the statement that the Catholics were getting on too well. It must be exasperating, he said, to people without charity. As far as they contributed to exasperating those people, he was an extremely sorry man, 'but,' he added amidst laughter, 'we have no intention of amending our lives.'

Man wants but little here below  
When wintry winds commence to blow,  
With sleet and rain and hail and snow,  
Man wants but little here you know.  
But that same little that he wants  
Must make him always feel secure,  
The wise man knows, so off he goes  
To purchase Woods' Great Peppermint Cure.

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## DOCTOR MOTHER

A little wound, a little ache,  
A little blistered thumb to take  
With touch of love and make it well—  
These things require a mother's spell.  
Ah, sweet the progress of the skill  
That science brings unto the ill!  
Vast range of methods new and fine,  
But when our little ones repine,  
The mother is the very best  
Of doctors into service pressed!

Sunshine and air and mother's spell  
Of helping little lads get well,  
And helping little lasses, too—  
Here are three remedies that do  
So much more, often than the grave,  
Skilled hands that tried so hard to save.  
For Dr. Mother, don't you know,  
Gives something more than skill—gives so  
Much of herself; gives, oh, so much  
Of love's sweet alchemy of touch!

Upon a little wardroom bed  
A little curl-encircled head,  
A little slender hand and pale,  
A little lonesome, home-sick wail.  
Loved nursing, best of skill and care;  
But, oh! behold the wonder there,  
When Dr. Mother, bearing sun  
From where the wilding roses run,  
Leans down, with hungering love and kiss—  
There is no medicine like this!

In little child heart's hour of woe  
Pain, ache, or life wound's throb and throe,  
The Dr. Mother knows so well—  
The weaving of love's wonder spell—  
Just what the little heart requires,  
Just how to cool the fever fires;  
Just how much tenderness and cheer  
Will calm the little doubt and fear.  
How much of tenderness will ease—  
Alone she knows such arts as these!

—Exchange.

## A BIRTHDAY SURPRISE

Little Laura Pinder was sitting on the front piazza of her father's house. Beside her, on the porch, lay a bead purse which she had just finished. In her lap was silver to the amount of five dollars, principally dimes, which she had saved from her monthly allowance. She had been putting money aside for several months, for what purpose she had not yet decided; but she had several plans for its disposal. She had deprived herself of much confectionery in order to accumulate this little hoard, and she enjoyed the novel experience of possessing so large a sum.

It was a soft spring day. The trees had put on their dress of green; the freesias and jonquils were all a bloom. As the child sat there, musing, the silver tinkling while she passed it through her fingers, visions of some new story-books, or perhaps some trinkets for her toilet table, succeeded one another in her mind. Suddenly she heard a crash on the sidewalk, followed by loud exclamations and the sound of violent weeping.

Laura hurried to the gate, to find a poorly-olad child of her own age bending over a heap of strawberries, and an overturned tray lying in the dust of the roadway.

'O Barbara! did you spill your strawberries?' exclaimed Laura. 'And how lovely they were, and they are so scarce at this time of the year! Let me help you pick them up.'

'It will be of no use to do that,' answered the girl, between her sobs. 'No one could eat them. Just let them lie there.'

'It is too bad!' said Laura. 'Were you taking them home?'

'Taking them home! No, indeed,' replied the girl. 'I was taking them to the house of a rich lady who would have paid me five dollars for them. She is going to have a big dinner to-night, and now she will be disappointed, and I shall not get the money. And my mother is so sick—so sick!'

Laura sat down on the curbstone beside her friend, full of sympathy and compassion.

'And will you have to pay for the strawberries, besides?' she asked—'I mean to the man you bought them from?'

'I did not buy them,' said the girl. 'I'll tell you how it was. Last summer mother and I went to stay at old Mr. Smithers' place while the family were in Europe. I helped her a good deal, and I took care of the flowers. You know what fine strawberries Mr. Smithers has, don't you?'

'No,' replied Laura. 'I never heard of Mr. Smithers before.'

'Well, he's awfully rich. His house and garden are much nicer than yours—and yours are nice enough, I'm sure. And he raises the best strawberries. Well, the other day I was helping this other rich lady—Mrs. Fithian—and she said she wished she could have some early strawberries for her dinner, that she'd be willing to pay five dollars for them. So I thought maybe Mr. Smithers would sell me some, and I went and asked him. And what do you think he said?'

'That he would?'

'No, not sell me any; but "Barbara," said he, "you were a good little girl last summer, and my first strawberries are coming out unusually plentiful. I'll give you ten boxes, so that you can make a little money for yourself." That's what he said.'

A fresh burst of tears interrupted the poor child's story. Kind-hearted little Laura drew out her dainty handkerchief and wiped Barbara's eyes. Slightly consoled, she resumed her narrative.

'I told Mrs. Fithian, and she said: "All right." And so I went out this afternoon, and Mr. Smithers had them all ready in those nice little baskets, and he lent me the tray. And so I was coming along, and my foot struck against the stump of that old tree—and, that's the last of the strawberries! O dear, O dear, and my poor mother is so sick!'

Laura's eyes sought the piazza. There, in full view, lay the new bead purse, and beside it the little heap of silver which she had polished with a piece of chamouis that very morning. It was all her own; she could do what she pleased with it. No one knew she had it. She had intended to tell her father and mother about it that evening at dinner. For a moment she hesitated, but it was only a moment.

'Wait just a minute,' she said, and ran back to the piazza. When she returned, the money was in her hand. 'Barbara,' she said, 'you don't know me very well, but I know all about you, because Elsal our cook, has told me how good you are to your sick mother. Take this money—it is my own—and buy whatever you need with it.'

Thrusting the money into the hand of the astonished little girl, she was about to run back, when Barbara said:

'O Miss Laura, here is one basket that did not spill! Please take it, and eat the berries. God will reward you for your kindness to me, and some day maybe I can pay you back. Anyway, my mother will let me come over and help if your mother should need me.'

'We have plenty of help, Barbara,' said Laura. 'We do not need you. And you must not tell anybody but your mother. Promise me!'

'I promise,' answered Barbara, though somewhat reluctantly. Her impulse would have been to spread the good deed far and wide.

Laura took the basket of strawberries she offered her, thanked her, and hurried into the house. Barbara picked up the tray and pursued her homeward way—or more likely the way to the house of the lady who was unfortunately to be deprived of the strawberries she had expected. Neither of the girls noticed a gentleman who had been standing behind them, concealed by the drooping branches of a large elm at the edge of the pavement.

Laura ran hastily up to her room, the basket of strawberries in her hand. She did not know what to do with them. Generous child that she was, she would have liked to share the beautiful fresh berries with her family, although there would have been only a bite for each. But she could not do this without an explanation, and that she was especially desirous of avoiding. She almost wished she had refused to accept them. Laying them on her dressing table, she covered them hastily with a piece of netting, as her father stood in the doorway smiling. He had ascended the stairs just behind her. He nodded and went away.

The next day was Laura's birthday. When she woke in the morning, she thought it might be pleasant to eat a few strawberries before breakfast. But when she approached the table she found they were gone. Quite mystified, yet being unwilling, under the circumstances, to question any one about them, she went down to the dining-room, where she received the greetings of her relatives, but no one alluded to strawberries. It was the custom of the family to have on birthdays a little celebration consisting of an extra good dinner, followed by gifts to the one whose anniversary it was.

## All Sorts

According to recently compiled figures, a locomotive engine earns annually on an average in England £4452, in Scotland £4654, and in Ireland £4448.

On the premises of a brick-making firm situated on the Surrey Canal, North Camberwell, the kiln fire has never been permitted to go out since it was first set alight, a hundred years ago.

Judge—Have you anything to offer the court before sentence is passed upon you?

Prisoner—No, sir. My lawyer has took everything I had.

Magistrate: 'Have I not seen you twice before under the influence of liquor?' Prisoner: 'If you were in that condition, your honor, you probably did see me twice.'

'Oh, my friends, there are some spectacles that one never forgets!' exclaimed the lecturer, after describing graphically a volcano in eruption. 'I'd like to know where they sell them,' said an old lady in the audience, who is constantly mislaying her glasses.

Mendelssohn began to compose in his twelfth year, and so methodical were his habits even then that the manuscript volumes containing his own scores of his works are in an unbroken series until his death. There are forty-four of these great volumes.

Little Harold's mother looked very severe as she said:

'I shall have to tell your father what a naughty boy you've been to-day.'

'Oh, mother,' said Harold, 'can't you keep a secret better than that?'

Carrier pigeons are put to novel use in a thinly settled district in the north of Scotland. On long rounds a doctor takes several pigeons with him, and when a prescription is to be filled at once he sends a message to his surgeon, where an attendant prepares and forwards the medicine. If a patient is liable to need an extra call a pigeon is left to send for the doctor.

Experienced doctor to young medico—I'll give you a tip, my boy: always be careful to ask your patient what he has for dinner.

Young medico—I see, so that I may be able to tell him what to eat, and what to avoid, and so on.

Experienced doctor—Not at all; so that you may be able to know what to charge him when you send in your bill.

Details of the new railroad, which will cut through the Bernese Alps and form a connection with the Simplon at Brigue, show that the length of the line will be thirty-five miles, which will include a tunnel through Lotschberg nearly eight and a half miles long. The cost of the scheme is estimated at over £3,000,000. The line will take five and a half years to construct, and will make the journey from Calais to northern Italy fifty-two miles less than that through the Simplon.

A record time for converting grain into bread has been established by a Canadian farmer. Wheat which was in the sheaf at three o'clock in the afternoon was made into scones before six. When operations began a wagon stood in the barn with about half a load of grain in the sheaf. Beside it was a thresher; connected with this was a gasoline engine. The engine was started, the sheaves were fed into the thresher, and the grain was deposited in a bin. The power was then transferred to the cleaner, and the work of changing the newly-threshed wheat into flour was quickly carried through. The rest of the task was easy.

Some interesting particulars on the routes taken by birds are supplied by a naturalist contributor to the 'Scotsman.' The routes by which birds pass to and from one country to another in spring and autumn are regularly followed. One great thoroughfare, of course, is in the spring from south to north, and conversely in the autumn from north to south; another is south-east to north-west; a third south-west to north-east, with the return to the same starting-points. The great southern wintering region is south of the north of Africa. All migratory birds have not the same range; some fly longer, some shorter, distances. The best known of all the birds of passage, the swallow, has one of the longest ranges—from 7000 to 10,000 miles. In this extended range are also included such birds as the grey plover, the knot, the pectoral, and curlew sand-pipers, and the Asiatic golden plover.

The day passed pleasantly. The dinner had been prepared with a view to Laura's favorite dishes; and when it was over her mother, her two brothers, and her older sister presented her with some beautiful souvenirs. Laura thought it a little odd that her father remained seated in his chair, quietly smiling, but with empty hands. When she had finished admiring her presents he rose, went into the hall, and returned, carrying in his hand a basket of strawberries. Laura's face flushed a vivid crimson—she recognised the basket.

'Here, my dear,' said her father, mischievously. 'I have some berries for you—the first of the season. As they are still quite expensive, I thought a taste for each one of us would be sufficient. Pass them around, Laura. I am sure they are very good. I got them from a dear little girl, whose kindness to another child of her own age I witnessed yesterday unperceived.'

Unable to speak, and very much embarrassed, Laura took the basket from her father's hand.

'Pass them around, my dear,' said her father. 'There will be a few left in the bottom of the basket for yourself.'

The basket was soon emptied. 'When it came to Laura's turn, there were only three left; but underneath them lay a box wrapped in white paper, addressed to her. When she opened it, a beautiful locket and chain lay within. Laura lifted it from its nest of pale blue cotton.

'O papa!' she exclaimed in delight. 'How lovely!'

'Open the locket, dear,' said her father. She touched the spring, the lid flew back, and on the smooth, shining surface were traced these words: 'To a generous little girl.' And then the rest of the story was told.—'Ave Maria.'

### LADYLIKE GEOMETRY

Figures of the same shape don't always have the same style.

Figures of the same size never consider themselves equivalent.

A straight line is the shortest distance between two millinery openings.

A plain figure is one all points of which have been neglected by the dressmaker.

A broken line is a series of successive straight lines described by a woman alighting from a tramcar.

A straight line determined by two bargain tables is considered as prolonged both ways until the shop closes.

Women equal to the same thing are not always equal to each other.

### ODDS AND ENDS

'What,' asked the sweet girl, 'was the happiest moment of your life?' 'The happiest moment of my life,' answered the old bachelor, 'was when the jeweller took back an engagement ring and gave me sleeve links in exchange.'

'But you are not always bothered with poor light, are you?' inquired the clerk at the gas office. 'Oh, no, not always,' replied the householder who had complained. 'Ah, I thought so; it's only at certain times that you notice it, eh?' 'Yes; only after dark.'

### FAMILY FUN

Place some fellow who is proud of his strength in the middle of the room and give him a chair to hold, so that his body is between the legs of the chair while the back stretches out horizontally in front of him. Tell him to hold the chair as tight as possible. In this position the back of the chair which is to be touched becomes a lever by means of which he can be turned around by one finger, no matter how heavy or how strong the subject may be.

Here is a little example in arithmetic that is not very difficult. See if you can work it out: A cabman was asked by a 'fare' to give him number. 'You want my number, do you? Well, work it out for yourself. If you divide my number by two, three, four, five, or six, you will find there is always one over, but if you divide it by eleven there ain't any remainder, and, what's more, there's no cabby with a lower number that can say the same.' What was the man's number?

Answer—121.

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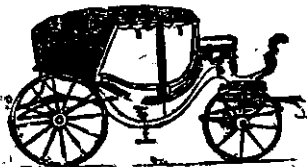
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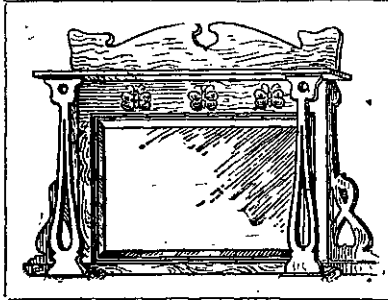
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