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No. 36

THIRTY-FIFTH YEAR OF PUBLICATION

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CLEANINGS FOR NEXT WEEK'S CALENDAR

- September 8, Sunday.—Sixteenth Sunday after Pönte-cost: Nativity of the Blessed Virgin Mary.
- „ 9, Monday.—St. Kyran, Abbot.
- „ 10, Tuesday.—St. Hilary, Pope and Confessor.
- „ 11, Wednesday.—St. Nicholas of Tolentino, Confessor.
- „ 12, Thursday.—St. Rose of Lima, Virgin.
- „ 13, Friday.—St. Sergius I., Pope and Confessor.
- „ 14, Saturday.—Exaltation of the Holy Cross.

Nativity of the Blessed Virgin Mary.

The Feast of the Nativity of the Blessed Virgin Mary is celebrated on September 8. This festival was appointed by Pope Innocent XI., that the faithful may be called upon in a particular manner to recommend to God, through the intercession of the Blessed Virgin, the necessities of his Church, and to return to Him thanks for His gracious protection and numberless mercies. What gave occasion to the institution of this feast was a solemn thanksgiving for the relief of Vienna when it was besieged by Turks in 1683.

St. Kyran, Abbot.

St. Kyran, an Irishman, founded and gave a rule of life to many communities of monks in his native country. He established, among others, the famous Abbey of Clonmacnoise, on the Shannon. After his death, in 549, he was honored as principal patron of Connaught.

GRAINS OF GOLD

CONFITEOR.

Behold me at Thy feet again, O Lord!
 Humbly to kneel—how can I dare to pray,
 Or thank Thee for this grace Thou dost accord?
 I can but wonder that Thou dost not slay.
 My weight of infamy doth press me down,
 The load of guilt that I can bear no more;
 Prostrate in bitter shame before Thy frown,
 I can but murmur low—Confiteor!

Black is the record of the rebel soul
 That openly contemns Thy law divine,
 Proclaiming earthly joy its only goal
 Throughout this life. But blacker still is mine;
 For unto me the Tree of Life was shown,
 And I have lived amid the fruits it bore;
 The Treasure of Thy temple I have known
 Thankless, indifferent—Confiteor!

In deepest shame bowed down before Thy Face,
 The wretch to whom Thy mercy still allows
 The gift of life and many a greater grace,
 Recalls the treachery, the broken vows.
 My presence doth Thy temple but defile—
 How shall the traitor knock upon Thy door?
 Basely unworthy, vilest of the vile;
 Confiteor, O Lord—Confiteor!

—'Ave Maria.'

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

He who seeks strength will seek the strong. The soul finds itself in the atmosphere of greater souls, in touch with the things and thoughts that are infinite. For spiritual strength there must be touch constantly with spiritual being, the constant nearness in thought and desire to those unseen forces and that life which even the most unthinking must realise at times.

Of all the passions, jealousy is that which exacts the hardest service and pays the bitterest wages. Its service is to watch the success of our enemy; its wages to be sure of it.

The Storyteller

AT LAST

'O spotless maiden, hail to thee!' rang out in rich, full tones from the music room. Joseph Harrington paused on the stairs to listen. Never had he heard a voice so sweet, and he wondered who the singer could be. It was one of the last rehearsals for the Vincenzian Hospital benefit concert. Joseph had come in late and was on his way to Father Stephen's room for a book he had left there.

There had been much confusion this last week, caused by the sudden illness of the soprano. The manager had despaired of finding a substitute at so late an hour.

Evidently they had at last succeeded, and Joe Harrington was more than glad of the golden promise in that rare young voice. They had all worked too hard for this concert to see it a failure.

He entered the music room a little curious to see the new acquisition. Smiles greeted him on all sides, for he was a general favorite. Smiling in return, he glanced from face to face, seeking the stranger. When he found what he sought he caught his breath in sharp surprise.

Over by the organ, facing him, a tall, slender girl was standing, listening attentively to the instructions of the organist. Her face was as rarely lovely as some pictured saint, a clear-cut oval in its frame of dark hair. But it was not her beauty alone which so caught and held the attention. There looked from those sad, clear eyes a white young soul, troubled, but unsullied.

A low prelude on the organ and that voice rang out again, filling the room with its thrilling sweetness. 'O spotless maiden, hail to thee, who deign'st our guiding star to be.' The breathless hush was the best applause. The face of the singer was lifted up, and her eyes saw some lovely vision. 'To point to heaven's felicity.'

As the last low Ave Marie died softly away—the listeners came back to earth with a sigh.

After the rehearsal Joseph Harrington was presented to the fair young singer, and talked with her a while. To his surprise, he found that she was not a Catholic. She had been educated at Immaculate Conception Academy, she said, and to that fact was due her presence there that evening.

To his cousin, Sister Ignatia, teacher of music at the academy, Father Stephen had written of his dilemma about a soprano for the concert. Sister Ignatia had told him of this old pupil of hers, who had graduated some years before, and whose home was but a short distance from St. John's Cathedral.

Mary Kingsley proved to be an earnest, eager worker; as anxious for the success of the concert as those who had been interested from the first.

During the rehearsals and in the days that followed Joseph Harrington met her frequently. As he came to know her better he found that the admiration he felt from the first was more than justified. Her beauty of face was no mere accidental physical perfection, but the outward semblance of the beauty within.

There was a nameless, mysterious something about her which he found himself constantly trying to solve. She was so frankly fond of pleasure, so girlishly gay and light-hearted, yet reserved and quaintly dignified. But it was not that either. It was an unfathomable something, a fleeting seriousness of expression, a look in her eyes, now there, now gone, puzzling, baffling.

Her voice as he had first heard it rang ever in his ears. He had heard others sing that 'Ave Marie,' but no one else put into it that indefinable expression of childlike confidence and loving tenderness that made it a veritable prayer.

He never saw her look quite so lovely as she did when she sang that song. He asked her once what it was she saw that made her face light up and her eyes grow bright. Was it some girlish dream of 'heaven's felicity?' She smiled and shook her head. Her answer was as puzzling as everything else about her.

'I see a little convent chapel, dimly lit and shadow-filled; a flower-decked shrine and a statue of a lovely, slender woman, crowned with stars, a crescent moon beneath her feet. I sing to her. Do you know, Mr. Harrington, no flowers have ever smelt so sweet as the flowers in that shrine. Their fragrance comes back as I sing.'

'But you are not a Catholic, Miss Kingsley.'

'No'—slowly, was it regretfully?—And there came

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into her eyes that look he could not understand. Words failed before it, and for a time they were silent. Then they spoke of other things. He would not force her confidence.

Suddenly one day he realised that he loved her. She had not been out of his thoughts once since that evening he entered the music room, seeking the owner of that lovely voice.

When he asked her to marry him and she accepted he half hoped that she would speak of their difference of religion, but she did not. Looking into those pure, earnest eyes, he was willing to wait, confident that in a short time there would be no difference.

When he spoke of his religion he found no occasion for argument or dispute. Mary listened attentively, sometimes eagerly, and seemed as conversant with the subject as he was.

He often thought that she was going to surprise him by telling him she was already a Catholic, but their wedding day passed and his hope was unrealised.

Nor did she avail herself of the many opportunities that presented themselves during the first five years of her married life. Her home life was peaceful and happy, but she herself was often restless and discontented. She tried to conceal it from her husband, but his loving eyes saw more than she thought.

So it was that when a mission was given at St. John's in the September of the sixth year after they were married he urged her more than was his wont to attend the exercises. She put him off from day to day, and when the night of the closing exercises came was apparently still indifferent.

He found it hard to leave her alone that evening, lingering as long as he could, hoping to the last moment that she would change her mind. She felt the silent pleading in his parting kiss, and when he was gone sank down for a moment into the nearest chair in an abandon of bitter thought.

All about her were the evidences of his care for her comfort, luxuries even, that he delighted in giving her. What were all these to a troubled spirit?

Across the gloomy silence stole the sound of a bell, ringing out its tuneful summons from the tower of St. John's. Mary arose hastily and went to the piano. Her fingers ran rapidly over the keys in an accompaniment, and she tried to sing. It was no use. The words ended in a sob. Rising again, she paced up and down the room. Suddenly the signs of struggle vanished from her face, replaced by the calm of decision. Hastily donning her wraps, she hurried to the church.

She entered and sank breathless into the last pew, just as her husband began to sing the 'Veni Creator.' She listened with mingled feelings of pride and pleasure to his rich baritone, and the words of the hymn had a new meaning for her.

'What doth it profit a man if he gain the whole world and lose his own soul?'

Mary started. She leaned forward and drank in eagerly the words of the priest. She forgot the crowds of people about her, forgot all things save the burning message straight from the lips of the speaker to her own heart. It was no flowery flight of eloquence, but an earnest, forceful appeal from a true soldier of Christ. Behind his words lay the strength of a life lived in the manner he presented to his hearers as the only one worth while.

Mary Harrington's doubts and fears fell away from her, and her restlessness and agitation were stilled to a firm and holy purpose.

As Joseph came down the stairs from the choir loft, still thrilled with the beauty of the services just concluded, his eyes fell on an upturned face in the outsurging crowd below—the beautiful, eager face of his wife.

With a little cry of surprise he hurried to her.

'Mary, you here—alone?'

'Take me to him, Joseph, now, this very night. I must speak to him.'

'Take you to whom, dear—to—to—' he began doubtfully.

'To that priest who preached. It is not too late. Don't you think we can see him to-night?'

Wondering, but rejoicing, he led the way to the sacristy. They found that Father Casgrain had gone to the rectory, so they followed and in a few moments he joined them in the reception room.

Mary found his presence as inspiring as his words had been, and the silence of years was broken.

She told him that she had known the Catholic Church to be the true one since she was a girl at school, but had not had the strength to put her belief into practice.

Seeing the look of surprise on her husband's face, and the very evident interest of the priest, she told at

once the story of what had so long been her heart's secret.

'I shall have to go back many years to make clear to you both the influences and circumstances that have shaped my life.

'You have often heard me speak, Joseph, of the time our home, up to that so happy, was broken up by my father's disappearance. He had gone to California, the gold fever being then at its height. He had great hopes of increasing his fortune.

'For a time we heard from him regularly, then suddenly his letters ceased. All mother's efforts to learn of his whereabouts were fruitless. She was heart-broken. I was only twelve, but I remember it all as if it were but yesterday.

'That my sister Angela and myself might not be neglected during the many times mother was necessarily absent from home, she placed us at Immaculate Conception Academy.

'What a terrifying mystery those words were to my youthful imagination—Immaculate Conception.' Then half to herself: 'And the unutterable beauty of the solution.

'Those years at the convent were peaceful and happy, as well as momentous ones, for me. I used to wonder sometimes why mother sent us there. I knew from things I had heard them say that both my parents were prejudiced against the Catholic religion.

'I was a dreamy, romantic child, giving to weaving stories about every incident of my daily life. The idea that I had been sent to the convent for some special purpose, yet unrevealed, became a favorite theme with me. Little did I guess in those days what the real purpose was.

'When I was told that a statue I much admired in the chapel was that of the Immaculate Conception, I went there frequently and knelt at the shrine as the other girls did. It seemed the best place to study out all that so puzzled me.

'That shrine and the lovely statue had a peculiar fascination for me. Particularly did I love to be alone there at dusk.

'Gradually things that had seemed so mysterious were mysterious no longer. I read and studied every book. I could find that treated of the religion practised by those about me.

'And it was in that dear old convent chapel, about a year before I graduated, that my last doubt fell away, and I saw with the clear light of faith. How happy I was—for a time.

'Then came temptation. I tried a thousand times to tell Sister Superior to write my mother, but ever my courage failed me. Oh, I have been such a coward!

'When mother came to visit us and I looked at her sad face, I told myself that I would be an ungrateful daughter to repay all her kindness by adding to her sorrow. She had lost one dear one; it would kill her to lose another. From her point of view, I would indeed be lost to her. That I ascertained by judicious questioning.

'It never seemed to occur to her that Angela or I could in any way be influenced by our surroundings. She had not the faintest notion of the real truth. Nor indeed has she to this day.

'You see, I have been weakness itself.

'My last days at the convent were comparatively happy, for I had convinced myself that once at home I would tell mother all and be baptized, whatever happened.

'But when that time came I had less strength than before. None of our friends were Catholic, and I dreaded the curiosity and ridicule that I fancied my change of religion would excite.

'Mother's careworn face and absorption in her sorrow was a constant reminder of our peculiar loss. I longed with all my heart to do something to restore her happiness. Daily it became more difficult to do that which my conscience kept urging, for I thought it might banish all hope of happiness from her.

'I used to put my hands over my ears to shut out the sound of the bell of St. John's ringing for services. To me those deep tones said, "He that loveth father or mother more than Me," "He that loveth father or mother more than Me," over and over again, as the bell at the convent used to do.

'One day I happened to be passing the church, and could not resist the impulse to enter. I went to Our Lady's altar and wept out all my bitterness at her feet.

'Memories of the old days came over me, and I prayed as I had not prayed since then. I recalled the novenas made at the convent before special feasts or for particular requests.

'In a sudden access of fervor I resolved to make a novena for my father's return. I promised that if

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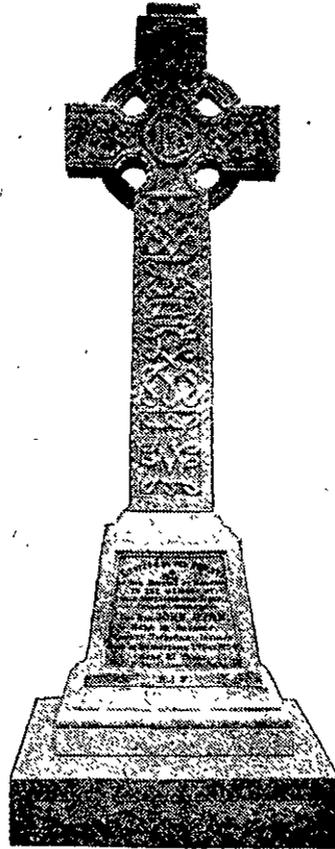
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within a month from the day the novena closed he was restored to us, or if we heard something definite concerning him, I would make an open profession of the faith in my heart.

'Well, the nine days' prayer was said, and in perfect confidence I awaited the answer.

'You know, Joseph, for you have heard it often, the story of my father's return, but you don't know that that Sunday evening of his coming home was the last day of the month following the close of my novena. Neither could you imagine that the wife you think so brave could be such a coward in an hour like that.

'When I realised that it was really father, when I saw mother in his arms, her dear, pale face lit up with joy, my first thought was one of intense gratitude that my prayer was answered. Then I remembered my promise. All my happiness vanished. How could I break up that home a second time? I asked myself that question in bitter anguish a thousand times in the days that followed.

'Then, to still my torturing conscience, I took a foolish step. I induced Angela to become an Episcopalian, and we were received into that Church. —It was the next thing to the Catholic Church, I told myself, but it was no use. I was more miserable than ever.

'I went into society more than formerly, and was very gay. People thought I was happy because of father's return. Oh, if they could have known how wretched I was!

'It was about that time that Father Stephen asked me to sing at the Vincentian benefit concert. And then, Joseph, I met you.

'When I knew that you loved me—it seemed so wonderful. I told myself that God had wanted me to wait for this; that I would not worry; that it was according to His will that things had so happened.

'In all my life I was never so happy as I was in those days just before we were married. They were golden days, full of golden promise for both. Yours have all been kept, Joseph, but mine—mine —' She dropped her head on her folded arms with a tearless sob. Her husband was at her side in an instant, consoling arms about her. Father Casgrain wisely left them alone for a while.

'Joseph,' she said brokenly, 'can you ever care for me again, after to-night?'

'My darling, how can you ask? Have you not been the dearest, sweetest wife that ever man had? You used to puzzle me so when I first knew you, Mary, but since we've been married, since the years have drawn us closer together, I have read more of your thoughts than you guessed. Mother has prayed so hard for you, dearest. I think that she, too understands something of what has been troubling you. You are very dear to me, sweetheart.'

'You have been so good to me, both of you, so beautifully good and kind.'

When she was calm again, and Father Casgrain returned, she told what remained of her story.

'When we were married I found, to my grief and despair, that the habit of concealment and delay was too strong to break. There was the dread, too, of having my husband know what a weakling I was.

'Then Our Blessed Lady once more held out a beckoning hand, and I did not follow.

'You remember, Joseph, the time I was so ill, and you all thought I could not possibly live. Your mother had sprained her ankle, and so could not come to me. But she sent her own scapulars, and told the nurse to put them on me. "Mary will take care of you," was her message. And she did. In that hour the crisis was safely passed; and I came back to life—and to my old ways.

'And why did I change to-night? I don't know, except that suddenly extraordinary strength was given me.

'When my husband had gone to the church, Father, I tried to put away all thoughts of the mission and think of him alone. But my thoughts could not but follow him, and they led me here again and again. Then the bell rang out with the old dreaded reiteration. I tried to sing, to drown the sound, but it was no use.

'I felt an unutterable longing to be where Joseph was, to be with him always. There came a sudden terror, a fierce conviction that we should not be together through eternity; that he alone would be saved. Then I fled to the church. The manner of my going I cannot remember. You see, it was human love which led me, after all.'

'Thank God, my child, that it has led you to Him at last. And you wish to be baptized—'

'As soon as possible, Father; to-morrow if I may. I will not be content till that is accomplished. I have put it off so long.'

All arrangements being made, Joseph and Mary, too unutterably happy for words, went out into the dim, deserted church to kneel for a while before the altar, where long ago Mary made the promise that was to be fulfilled at last.—'New World.'

The Missionary's Story

There is perhaps no more interesting reading in the world of fiction (says the 'Missionary') than the recital of the experiences of the missionary amongst a non-Catholic people. No sooner do two or three of these missionaries get together than they begin to exchange stories. If some one could take these stories down as told and reproduce them, the most sensational novel would not be more interesting. The following was told at a gathering recently:—

Rising at midnight, a journey of a hundred and three miles by rail from Kn-v brought me to the little town of Jn Cy at the gray dawn of the morning. After hearing the simple confessions of the few faithful ones at this place, I offered the Holy Mass for them on the 'bureau' altar at the little home, then mounted on an 'ambling palfrey,' and light-armored (sick-call case, stole, breviary—a few catechisms), I started out, for word had come from a passing pedlar of a few Catholics, unknown and unnoticed, far back in the hills. After a ride of ten miles the home of the first Catholic was found. He was away from home and his wife was not a Catholic. I learned that when, a regular day, monthly, was appointed for Mass at Jn Cy, this man, an Irishman, walked the ten miles regularly, after fasting, though he was over 60 years.

Farther on at a cross-roads store the information was obtained that though they did not know the family next inquired for, but thought it might be some 20 miles away, yet 'knew an old fellow back a piece in the hills, who said he was an "eye-talian" and one of your people.' By mountain trail and forest path this man was found. On the way to his house I turned aside up Boone's creek to have a glance at the famous 'Bear Tree' of Daniel Boone, on which is carved 'Dan'l Boone Killed a B'ar on this Tree 1779.' Reaching the two-roomed log house I tethered my horse and knocked at the door. 'Yes, John Reggio lives here; come in!' On the trundle-bed lay an old man of eighty. Roused from his nap, he replied, 'Yes, I am John Reggio. Parlate Italiano? si Signor! Are you a Catholic?' 'I am a Catholic priest.' The dark eyes lit up, the feeble fingers adjusted the glasses, and, gazing searchingly at my face, he said: 'You no deceive me? You truly priest?' 'Yes,' said I, 'I am truly a Catholic priest. God has no doubt guided me to you.' Without a word the old man clasped my arm and feebly drew me out of the house over to the little stable, and then sinking down by the manger on his knees said: 'Father! our Saviour was born in a stable; I want to make my confession. For years I have been preparing for confession and praying for the priest to come.' Tears unbidden welled forth from my eyes as I clasped the confessional stole about my neck, knelt and heard the simple, earnest confession of that lonely old man. Never before, no, not even at the Seat of Mercy, the confessional of the majestic Cathedral before our tabernacled Lord Himself, had the words of the Risen Redeemer, 'Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven them,' seemed so potent. Rising after the absolution and drawing the priest to the door to look again into my face, the penitent with streaming eyes said: 'Father, God is very good to me. For twelve long years I have prayed daily and said my Rosary that He would not let me die without a priest.' The two hours I could spend with him were all too short for his overcharged heart. Even the old wife and her grown-up nephew and niece, all non-Catholics, though they had never before seen a priest, catching the good old man's spirit, could hardly see the missionary go. But there were other sheep waiting and I promised to come again in two weeks and say Mass. The lights of the village were twinkling as the missionary rode wearily in that night, having located exactly five Catholics, the sole representatives of the Church amid eight thousand souls, not a dozen of whom had ever seen a Catholic priest.

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Current Topics

A Waker-up

According to an entertaining parliamentary letter in a Northern contemporary, some of our legislators seem to have slept as industriously during the late long-drawn 'stonewalling' debates as did the congregation at Baldinsville under the poppy-and-mandragora preaching of the local pulpiter. On April 17, 1725, a worthy Staffordshire yeoman bequeathed to the parish of Trysull a sum of money that brought in a revenue of twenty shillings a year. This was, by the terms of the will, paid to a poor man of the parish, with the obligation of going around the church during the sermon, keeping a sharp eye on those that were asleep or 'nid-nid-nodding,' and prodding them into wakefulness and attention with a long wand. In 1659 a similar bequest was made by one Richard Dovey to the church of Claverley in Shropshire. Even Solon, with all his wisdom, declined to draw up laws when his great head began to nod. And our legislative wisdom needs to be alert and open-eyed when it is 'en fonction,' as the French say. We make both Houses a present of the suggestion that is enshrined in the examples of Trysull and Claverley.

Pure Food

In the matter of foods and drugs, things are not always what they seem. The clumsy wooden nutmeg of a generation ago was a harmless resort compared with sundry of the later exploits of the modern professional poisoner. Mr Fowlds's Pure Food Bill, which is intended to protect the public from the ungentle art of the adulterator, is working its toilsome way through our Legislature. The penalties which it provides are sufficiently deterrent. In the days of the old guilds, the penalties against adulteration were often ferocious in their severity. Among the mildest of them were the stocks and the ducking-stool. In England, the pillory—which was not abolished till the Act of June 30, 1837—was a favorite punishment for adulterators, quacks, and mountebanks. The chronicler Robert Fabyan records how Robert Bassett, who was mayor of London in 1287, 'did sharpe correction upon bakars for making bread of light-weight; he also caused divers of them to be put in the pillory, as also one Agnes Daintie, for selling of mingled butter.' Bax, in his 'German Society at the Close of the Middle Ages' (p. 216) relates the following facts:—

'In some towns the baker who misconducted himself in the manner of the composition of his bread was condemned to be shut up in a basket, which was fixed at the end of a long pole, and let down so many times to the bottom of a pool of dirty water. In the year 1456 two grocers, together with a female assistant, were burnt alive at Nurnberg for adulterating saffron and spices, and a similar instance happened at Augsburg in 1492.'

Up till the eighteenth century the fire-penalty was the legal punishment of women in England who murdered their husbands. They were deemed guilty of petty treason, and sent to the stake. In those times, the aim of legislators seems to have been to deter from crime by making the punishment excite more horror than the offence. Such a course naturally produced a reaction, and in our gentler times legal penalties are made to fit the crime—even the crime of that modern professional poisoner, the adulterator—without being barbarous or vindictive.

Our 'Bright Boys'

An experienced and successful teacher writes to us:—

'What becomes of the "bright boys" and the "promising youths" that leave our schools? We trace one

here, another there. But the bulk of them seem to drop beneath the surface of things, or to sit down by the roadside of life and stay there. After many years' experience of teaching, I am more and more inclined to pin my faith to the mediocre boy that is a plodder. The merely average boy that has learned the art of "sticking to it" at school is, I think—his chances being equal—the boy that will do most credit to himself in the great battle of life. What think you?'

We have also tried at times to puzzle out the mystery of the 'bright boy' and the 'promising youth' that go out into the world and fail to illumine it with even the dull ray of a Will-o'-the-wisp. The boy who is to make his mark does not need to pray for genius, but for capacity for work and for 'sticking to it.' For genius has been described as a capacity for hard, methodical, persevering work. A navy or a hodman can better afford to loaf and laze than the youth who would be a skilful mechanic or electrical engineer or lawyer or journalist. And it takes longer to learn how to use brain-tools than hand-tools, such as shears or shovels, lasts or planes. The price of the best success is ever work, work, work. There is nothing for nothing, little for little, much for much. Steady, plodding work with hand and brain-pot is what in most cases makes so great after-life differences between boys that stood on a level in class. Meyerbeer worked fifteen hours a day. Handel is said to have done the work of twelve men. Hunter, the great medical scientist, slept only five hours out of the twenty-four. Edison's hours of rest are sometimes shorter. And Lord Brougham's work was so great that Sydney Smith once recommended him to transact only as much business as three strong men could get through. These are, of course, extreme cases; but they serve to illustrate our point.

Our correspondent gives us a list of the successes of mediocre boys, among his pupils, who had the art of 'sticking at it.' We might enrich his private list by citing scores of illustrious names. Thus, Newton, Wellington, Napoleon, Smeaton, Watt, Stephenson, Hogarth, Wilkie, Peel, Scott, Chatterton, 'Stuttering Jack Curran,' Swift, General Ulysses Grant (his mother called him 'useless' Grant), were all considered dull boys at school. Their lives are a ray of hope to the average youth. Unfortunately, too many of our boys—including many of the 'bright' and 'promising' ones—do with their books after school-days what their sisters do with their music and painting after their single days are over: they fling them aside. They turn their minds to grass, and leave them there. That is, one of the ways in which so many 'promising youths' never keep their promise—how so many bright mental tadpoles never grow into honest frogs. So many people forget that school and college education is, and can be, only a beginning. Its main use is the training of soul and heart and mind, forming a habit of work, teaching how to study, and how to continue the work of education after school-days are over. The school or college that does thus much for its pupils has done excellently well. For the world is the great university of life, and the wisest men are those that are learners to the end. And at the end, even the brains of the whole Royal Society have only touched sundry streaks on the outer fringe or hem of knowledge.

Alpine Accidents

The Alpine season, as it is called, is still comparatively young. Yet up to a few days ago (according to a cable message) four-and-seventy fatalities have been recorded among the adventurous tourists who find their chief summer joy in toiling up the lofty and dangerous heights where the sunshine gilds the mountains' white diadems of snow. 'Mr. Dooley' once went so high up the mountains that (he declared) he had to keep whiskin' the stars off his nose.

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But he was never properly bitten by the mountain-mania. Why do people go risking their precious or useless necks in mountain-climbing in Switzerland, where most of the Alpine calamities occur? You might as well ask why do people in New Zealand get the influenza and the whooping-cough. Just because they cannot very well help it. Mountain-climbing is the summer epidemic or mania of Switzerland. It comes as do the measles or the General Depression. And every year lengthens the list of foolhardy plains-folk from Germany, Italy, England, and elsewhere that sever the partnership between body and soul among the ice-fields and the snows. Some weeks ago two members of the Italian Alpine Club fell a distance of over 1200 feet. They bumped a few times against the jagged rocks in their swift descent—it is doubtful if the bumping did much good—and were crushed upon the hard, cold face of the glacier far below. Others a-many went to sudden doom—swept down deep crevasses, or flicked-off wind-swept steepes by falling rocks or snow-slides or thundering avalanches. The venturesome new habit of going up unknown heights without guides has also afforded sundry foolish people many different ways of breaking their foolish necks.

There are, of course, the skilled mountain-climbers, whose arduous and perilous toil has enriched the world with information of much scientific interest. But the Swiss summer tourist-climbers do not belong—except at extremely rare intervals—to this category. With them, the risks are not worth the red meat that's in the game. What do they do when they get on top? Just slither down again, get their bruises patched, cut a fresh notch in their alpenstocks, and go up in a fresh place. And so on, da capo, till the summer ends or an accident shivers their timbers. But most of those whom we have met had no more scientific interest in their risky sport than had Hood's lackey who accompanied his master up 'Mount Blank' one day when 'it snowed, then thawed, and then friz.' He shot off his 'pistle,' but 'has it maid little or no noise, didnt ear the remarkably fine ckko.' And he forgot the chief object that brought him to the summit—to thro a tumble over hed and heals.' For our part, we prefer to do our high-mountain-climbing as Mark Twain did his—by deputy.

Wasting Energy

According to a list carefully corrected and brought up to date by the Milwaukee 'Catholic Citizen', there are in the United States 288 Catholic newspapers and periodicals, exclusive of some 200 monthly and quarterly church calendars. Of the 288 newspapers and periodicals, 200 are in English and 88 in foreign languages—45 in German, 15 in French, 12 in Polish, and 16 in other languages, including Bohemian, Slovenic, Dutch, Italian, Spanish, and Indian'. There are 77 Catholic weeklies and 123 periodicals published in English, 49 weeklies and 12 dailies in foreign tongues. Here is indeed a terrible waste of effort. Of the 126 Catholic weeklies, a good 100 are probably superfluous; of the 123 periodicals, another 100. In our day of twelve-inch guns and magazine rifles and melinite and Shimose powder, the broad principles of warfare are the same as they were in the time of matchlocks, flintlocks, and iron ramrods. Concentration of force is as necessary now as it was in the days of the old Brown Bess. Despite their usual business acumen, our Catholic co-religionists beyond the Pacific are guilty of a wild and wasteful dispersion of journalistic energy. Half a dozen really strong weeklies, and as many magazines, circulating among even the same number of subscribers, would be a vastly greater power for good in the land than a whole army corps of journals that are more or less local, that jostle each other for standing room, and at times fight each other for life to the point of exhaustion. There are in the United States some

Catholic weeklies and two or three Catholic periodicals that approach pretty nearly to the ideal of what such publications should be. The cause of religion would be well served if some ten score of the weaklings were quietly consigned to the lethal chamber, and their places taken by the more virile publications that we refer to. Some of our non-Catholic friends are wiser in their generation, and instead of a multitude of 'weakly' journals, concentrate their energies upon one great family magazine-newspaper that finds its way week by week into tens or hundreds of thousands of homes.

'Irish Outrages': XII. 'Faking' and Exaggeration

'The Irish', says Sydney Smith ('Works', ed. 1850, p. 482), 'were quiet under the reign of Queen Anne—so the half-murdered man left on the ground bleeding by thieves is quiet; and he only moans, and cries for help as he recovers'. The Irish people were quiet after the Great Famine—with the quietude of spirits broken and forces exhausted. But their tranquillity no more saved them from coercive legislation after the famine years than it mitigated the atrocity of the penal laws in the reign of Anne. Lord Chief Justice Pennefather's dictum of 1843 still represented both the state of the law and the aim of the dominant party policy of the day: 'The whole code relating to landlord and tenant in this country was framed with a view to the interests of the landlords and to enforce the payment of rent by the tenants. The interest of the tenants never entered into the contemplation of the Legislature'. Coercion Acts, as we have already sufficiently shown, were, all through the nineteenth century, mainly intended to strengthen the hands of the landlord, to enable him to exact his rack-rents in times of famine and distress, and to suppress not only combinations, but also the expression of opinion, on the part of the poorer and more dependent party in what was, in its last resort, a trade dispute. The head and front of the offending of the people during the famine of 1879-80 was this: that almost four-fifths of them had joined, or were in sympathy with, the organisation known as the Land League; that so strongly-knit was this combination that the landlords found it no longer possible to induce the tenant farmers to play the old cut-throat game of internecine strife for the privilege of paying rack-rents; and that evictions were rendered more and more difficult by the determination of a people, heartened by union and exasperated by acts of repression, to defend by physical force the homes which they or their fathers had built.

Mr. Forster introduced his first Coercion Bill on January 24, 1881. He based his demand for coercion on the usual plea, that there was an enormous—indeed, unprecedented—total of crime in the country in the year that had just ended (1880). He secured his statistics of 'outrage' by the good old rule, the simple plan of grossly misusing and misapplying the term 'outrage', by multiplying crimes in an amazing fashion, and (says Mr. T. P. O'Connor, p. 214) by packing a fiercely passionate speech with 'those asides and suggestions which were natural to one of the greatest masters of adroit suggestiveness the House of Commons ever saw'. There were (according to Mr. Forster) 2590 'outrages' perpetrated in Ireland in 1880. But it turned out that 1337 of these were the easy and suspicious form of offence known as threatening letters, representing (at the very worst) 'outrages' not actually perpetrated, but merely intended or promised for some future time. This reduced Mr. Forster's list of actual 'outrages' to 1253. But even at that figure, he maintained that 'the actual agrarian outrages' were 'more than double what they were in the worst year we have any record of, namely, the year 1845'. Commenting on this statement, Mr. T. P. O'Connor says ('Parnell Movement', ed. 1887, p. 215):—

DINNA be pit oot. Just insist on genuine "Hondai Lanka," an' your grocer'll snus get it for you!

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'Here again we have a statement which is entirely untrue, to the extent that it gives a grossly—it may be said, a gigantically—false representation of the state of affairs. It is entirely untrue to declare that the year 1880 was more criminal than any year from 1844. It would be far more correct to say that the year 1880 was a year startlingly free from crime in comparison with several of the years from 1844. The criminal character of a year should assuredly be tested, not so much by the number of its crimes as by their character. A year that has had a hundred cases of petty larceny and no murder would certainly be less criminal than a year that had fifty-two crimes, of which fifty were petty larceny and two were wilful murder, though there was a difference of forty-eight between the criminal totals of the one year and the other.'

The writer then institutes three tabulated comparisons (pp. 215-6) between Mr. Forster's 'enormous and unprecedented' year 1880, and various years that had gone before, as far back as 1844. For his first test he takes 'homicides, whether murder or manslaughter that are described in the criminal statistics as 'agrarian.'

'Homicides, described as, Agrarian.'

1844	...	...	18	1850	...	...	18
1845	...	...	18	1851	...	...	12
1846	...	...	16	1869	...	...	10
1847	...	...	16	1879	...	...	10
1849	...	...	15	1880	...	...	8

'It will be seen from this table,' says Mr. O'Connor (p. 215), 'that in serious agrarian crime, the year 1880 bore a most favorable contrast, not merely with many years since 1844, but also with the very year which preceded it.'

'The distinction made between agrarian and other outrages,' says our author (p. 215), 'would seem to have been very lax in the early years of the statistical records.' Hence the 'total of outrages' constitutes the basis of the second form of comparison of the criminality of 1880 and that of previous years. The years 1846-50 were, as the reader is aware, years of famine, clearances, and agrarian upheaval, and the bulk of the 'outrages' (that is, offences) with which they are credited were 'the crimes of starving and desperate peasants fighting for their patch of land and their meals of potatoes' (Op. cit., p. 126):—

Year	Total of Outrages.	Year	Total of Outrages.
1844	6,327	1849	14,908
1845	8,088	1850	10,639
1846	12,374	1851	9,144
1847	20,986	1880	5609
1848	14,080		

Here, indeed, was further evidence that 'the year 1880 was a year startlingly free from crime in connection with several of the years from 1844.' Here is the final comparison between 1880 and preceding years (p. 216):—

Year	Homicides.	Year	Homicides
1844	146	1851	157
1845	139	1852	140
1846	170	1853	119
1847	212	1870	77
1848	171	1871	71
1849	203	1880	69
1850	139		

The words of the Queen's Speech at the opening of Parliament on January 6, 1881, and the admissions of Mr. Forster and the Marquis of Hartington, as well as the official statistics, 'proved,' says Mr. O'Connor (p. 216), 'that in serious crime 1880, instead of being exceptionally criminal, was, compared with years of disturbances, exceptionally innocent; and that disposes of Mr. Forster's first plea for coercion.'

The following was the second plea by which Mr. Forster endeavored to justify his demand for coercion: that there was an enormous increase of crime in the latter half of 1880; that this increase was most notable during the last three months of the year, which

he credited with 'two-thirds of the total agrarian outrages' of the entire year, and 58 per cent. of the total, exclusive of threatening letters; and that 'the number which occurred in the month of December was much more than it is for October and November put together' ('Hansard', vol. cclvii, pp. 1209-10). From the comparatively clean record of serious crime indicated in the official statistics published in tabular form above, the reader will gather the impression that, Mr. Forster must have found it 'labor dire and heavy woe' to make it appear that in the year 1880 Ireland was a whirling pandemonium of savage manners and revolting outrage. The Chief Secretary had, however, not inherited in vain a knowledge of the methods by which his predecessors in office had succeeded in convincing legislative majorities across the Channel that the Western Celts were a nation of lawless monsters, to be kept in subjection only by a policy of whips and scorpions. 'Mr. Forster's chief device', says the author already quoted (p. 217), 'was to select some special and isolated case of horrible ill-usage, and represent this as of constant occurrence, and typical of the general condition of the country'. Thus, in the Blue Book detailing the crimes of February-October, 1880, he alighted upon one solitary case of 'carding'—that is, curry-combing the naked body of some offender against the laws of what we may term the agricultural trades-unions. Mr. Forster did with this one grain of unwholesome fact what the goldbeater does with his tiny button of gold—he beat it out till it covered an area hundreds of times greater than it previously occupied. In other words, he led the House—and, through the newspapers, the country—to believe that this piece of cruelty was being perpetrated, as a standing resort, all over the country.

For lack of murders, he also wrought upon the feelings of his hearers by plentiful stories of cattle-maiming—a form of cruelty against which the heart of the normally constituted Celt and Briton rises in righteous and indignant revolt. 'In 1880,' said Mr. Forster, 'the number of cases of maiming cattle amounted to 101' ('Hansard,' vol. cclvii, p. 1211). One hundred and one acts of cruelty to animals, in a year in a population of some five millions represent, indeed, a total that people of kindly feeling for our dumb friends will heartily deplore. Nevertheless, it might fairly be urged that it could hardly justify the British Parliament in destroying the liberties of a subject nation, and delivering it over to something that (as it turned out) was little better than martial law. And this plea might have been urged with all the greater force if the Parliamentary majority in England had been prepared to consider in a spirit of calmness the beam that was in their own country's eye. Here are some figures in point ('Parnell Movement,' ed. 1887, p. 218):—

'In 1876 there were in England 2468 convictions for cruelty to animals; in 1877, 2726; in 1878, 3533. In the very month of November of 1880, the Society for the Prevention of Cruelty to Animals was able to advertise 323 convictions, or more than three times the number of cases in Ireland for the entire year. If the liberties of England were at the mercy of an ignorant and hostile public opinion in Ireland, one can well imagine how, by a judicious manipulation of these statistics, the habits of the English people might be falsely illustrated to the Irish people as those of a nation of savages or monsters.'

The manner in which the other 'outrages' of 1880 were 'faked,' manipulated, and exaggerated for the purpose of giving the ascendancy party in Ireland a fresh lease of unconstitutional power, was so startling that it deserves treatment in a separate article.

Messrs. Duthie Bros., Ltd, George street, Dunedin, are now showing the latest productions from London and Paris, which have been specially selected by the firm's Home buyer....

THE RELIGIOUS PERSECUTION IN FRANCE

(By His Grace the Archbishop of Wellington.)

(Concluded from our last issue.)

French Republicanism is not a form of Government, but merely a *modus operandi* of a secret society. The Grand Orient has openly declared that there would be no Republic but for them. And all the laws have been elaborated at their convents, or assemblies, since two decades. We must also remember that France is in revolution since a hundred years and more. There have been intervals of calm which resembled convalescence, but these have been followed by new paroxysms, as in 1830, 1848, 1870, and to-day. Madame de Stael's clever saying that 'Napoleon was 'Robespierre, a cheval' (Robespierre on horseback) is by no means so flippant as might appear. Did he not—he the Revolution incarnate—ride rough-shod over France and all Europe? The French Revolution—unlike the so-called Reformation—was essentially a religious movement, a vast renaissance of paganism prepared by the atheistic philosophy of the 18th century, with which the ruling classes became so largely imbued. It is a great mistake to suppose that these philosophers were seeking the welfare of the masses or the reign of the people, whom no one so thoroughly despised as did Voltaire. The true object of the Revolution prepared by the encyclopedists, was the destruction of Christianity and its noblest fruit, liberty, in order to establish on the ruins of both the reign of the Omnipotent Infallible State, the statue of gold which all must worship or perish. 'Be my brother, or I kill you.' For it has always been a peculiarity of French free-thinkers that they could never tolerate any free-thinking but their own. If the Revolutionists of 1793 inflamed the passions of the masses against the clergy and the nobles, it was merely to use the arms of Briareus (the people) to batter down the monarchy and all the institutions of the ancient regime, just as the Jacobin Republicans of to-day are using the Socialists to accomplish the work begun by their predecessors a century ago. The final purpose of all is

The Destruction of Christianity.

The pages of any respectable French History (Taine, Capéfigue, Guizot) show us that liberty was the last pre-occupation of the Jacobin conquerors. One of the worst Roman emperors is said to have wished that the people had but one head that he might cut it off. This was the idea of the Revolution, for by abolishing all social hierarchy, all intermediate classes, all guilds and associations, provincial parliaments, all local institutions, nothing was left standing but a defenceless people and the Omnipotent State, which was a coterie composed sometimes of five hundred, sometimes of four, and finally of one, the first consul and the Emperor. Napoleon, the heir-at-law of the Jacobins, found but one opponent, the Catholic Church and Pius VII.

I do not accuse many honest Freemasons of England and the United States of being participes criminis in all or any of the doings of the Grand Orient, Carbonari, Mafia, Camorra Senuisi, or the secret societies of Islam or in China. Freemasonry assumes different aspects in different circumstances, but it is the eternal enemy of militant organised Christianity. It does not trouble itself with Christianity 'divided into many rivulets,' and consequently harmless, according to the saying of Lord Shaftesbury, who was of opinion that 'England was the country in which Christianity did the least harm because it was divided into so many rivulets.' The Catholic Church alone is an enemy worthy of its steel, and wherever the two forces meet, there is war—latent or overt. This war is now in France, and must be fought to a finish.

In France we are witnessing the latest phase of a very old struggle which began in the days of the Apostles. The nations of antiquity easily solved the problem of Church and State by the system of the Omnipotent State. Each nation's ruler was pontifex maximus of his realm. This system, with its necessary concomitant of natural religion, reached its apex in the worship of the 'Divine Caesars,' the acme of human servility. But Christianity was a profound and radical innovation. The Apostles proclaimed the Creed in 'One Holy, Catholic Church,' destined to transcend all natural and political boundaries without distinction of class or color. Equally radical was the second innovation, a necessary corollary of the first, viz., the autonomy and independence of the Church one and Catholic.

But paganism never accepted its defeat by the Catholic Church—a spiritual, autonomous society, distinct from the State. The Byzantine heresies, from the 4th to the 8th century, were all efforts of each successive

Emperor of Constantinople to shake off the spiritual supremacy of Rome, and be again the pontifex maximus of his dominions. Also the long struggle of the Investitures, the constitutions of Clarendon, statutes of Premunire, State Gallicanism, the Civil Constitution of the clergy in 1792, Josephism in Austria, the Kulturkampf in Germany and Switzerland, 1870-1876, were all episodes of this struggle. In the 16th century there was a vast renaissance of State absolutism in a new dress called Erastianism. The old pagan or Erastian system triumphed in the Eastern empire with the schisms of Photius, in Russia under Peter the Great, in England under Elizabeth, in all the Protestant States of Northern Europe.

The Aim of the Revolution

and of Napoleon, its heir-at-law, was to establish this system in France. After long and arduous negotiations the Concordat of 1801 was concluded with Pius VII. It was a bilateral contract between two sovereignties, the French Republic, as party of the first part, and the Holy See as party of the second part. It contained 17 articles. To these, Napoleon, without the knowledge of the Pope, added 76 articles, and published both documents in conjunction, as the law of Germinal, l'an X. Great was the indignation, and loud were the protestations of the party of the second part, as you may well suppose. And no wonder, when one of the 'organic articles' (24th) requires that all professors in ecclesiastical seminaries shall submit to teach the doctrine of the Declaration of 1682, and the Bishops shall send act of this submission to the Council of State. In other words, the Catholic Church in France was to turn Protestant. Even Louis XIV., who had had this famous declaration drawn up, to spite Pope Innocent (who alone in Europe had dared to oppose him), never exacted that it should be taught and had practically suppressed it before he died. Since the Council of the Vatican the subscribing to and teaching of the Declaration of 1682 would be an act of formal heresy and apostasy. There are other absurd articles which have never been observed.

Now, Combes declared that 'in deliberately separating the diplomatic convention (Concordat) from the organic articles, Pius VII. and his successors have destroyed its efficacy.' Napoleon himself understood this, and for seven years he held Pius VII. a close prisoner, hoping to break his spirit and wring from him another concordat which would be an abdication. Fortunately the tide of war turned against Napoleon, and the new concordat was never ratified. No Government for a century has been able to enforce the 'organic articles,' and therefore the course left to the present French Republic, in its hostility to the Church and Christianity, was the repudiation of thirty or forty millions of francs of the national debt. The payment in perpetuity of suitable salaries to the Catholic clergy is stipulated for by art. 14 of the Concordat. It is a *quid pro quo* of art. 13, by which the Holy See consented to give a clear title to all the Church property confiscated by the Revolution. The payment of these subsidies was inscribed on the national debt by the spoliators themselves, the conventuals of 1792, and it was solemnly recognised as part of this debt in 1816, 1828, 1830, and 1848. The salaries paid to Jewish and Protestant clergymen were purely gratuitous. Their property was not stolen by the Revolution in 1792. They had no part in the Concordat. But

The Spoliation of the Catholic Clergy

is a mere detail and would be an insignificant ransom, if at this price the French Catholic Church could have liberty as Catholics enjoy in the British Empire and the United States. Separation means strangulation in Jacobin parlance. They would infinitely prefer Erastianism. But the defection of the Bishops of Dijon and Laval, on whom they counted, and the spontaneous and unanimous adhesion of the episcopate to the Holy See, which provoked the thunders of Combes against the Vatican, have shown the impossibility of a schism. It was tried for four years a century ago, and failed. The 'Separation' plan was also tried in 1795 for two or three years, and was an epoch of virulent persecution. History will repeat itself, though not exactly in the same words.

The present French Government is only the *modus operandi* of Freemasonry. Already in 1902, at the closing banquet of the 'couvent,' Brother Platin, a 'venerable,' had declared: 'The Government must not forget that Masonry is its most solid support. But for our order neither the Combes Cabinet nor the Republic itself would exist. . . . But the Government must remember that we are only at the opening of hostilities. Until we have destroyed every congregation, denounced the Concordat, and broken with Rome,

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nothing is done.' In conclusion these remarkable words were pronounced, of which the manifesto of the 4th November, 1904, is only an echo: 'In drinking to French Freemasonry I really drink to the Republic, because the Republic is Freemasonry operating outside its temples; and Freemasonry is the Republic under cover of our traditions and symbols.' Is this clear enough? Christianity and Freemasonry are about to fight a decisive duel. One or the other must perish in France. 'If we do not kill the Church,' said a prominent French Freemason recently, 'she will kill us.' The suppression of the congregations and their 27,000 schools was only 'the opening of hostilities.' The Separation Bill is only a blind; a slip-knot which can be drawn at any moment to strangle the victim round whose neck it is cast.

The Crimes Against Justice, Liberty, and Humanity committed in France, since five years, are without a parallel in Europe since the Revolution of 1790, if we except the atrocities of the Turkish Empire. But most dire racial and religious antagonism may be alleged on the part of the Turk. In Spain, too, similar violations of liberty, justice and humanity have been committed during the nineteenth century, but this was done in the heat and turmoil of revolutionary and anarchist upheavals. In France they were committed in cold blood, under cover of law. Nearly 27,000 schools, freely patronised by Catholic parents, have been suppressed, thousands of aged men and women have been dragged out of their homes and cast into the street, *vi et armis*, the regular army being employed in a great many cases. Their homes, built by years of patient labor, have been confiscated and sold for a trifle. Yet many of them were authorised and had contracts with the Government. Recently convent and school buildings, estimated at 200,000 francs, were sold for 2200 francs. Forty-three nuns of the Benedictine Order were expelled from their homes; eleven of them were over seventy, and quite infirm. The congregations, who were wary enough not to ask for authorisation, and realised what they could before going into exile, came off somewhat better. Unfortunately, the majority fell into the Government trap and asked for authorisation, that obliged them to declare all their assets, which has been confiscated, and of which they will never see a penny. Not only have all the assets been confiscated in the process called 'liquidation,' but the Government has been obliged to put up over 4,000,000 francs of the public money to cover the expenses of the 'liquidation.' So ends the myths of the 'billions of the congregations,' held out as a glittering lure of Waldeck-Rousseau in 1900 to his socialist henchmen. The laws of the French Government of late justify Cicero's words: 'There are laws which are merely conventions among thieves.' To-day, Islamism is, de facto, the only religion recognised by the French Government; its ministers and mosques and schools are provided for, and its ceremonies are often honored by the presence of State officials. This, in spite of the article 2, 'the Republic recognises and subventions no worship.'

The Inventories.

Generally speaking inventories are made only when property is about to change hands, as in the cases of death or bankruptcy. What experience have the French people had of inventories? In 1790 inventories of all holdings were ordered from Cathedral chapters and titulars of benefices, and in March, 1790, about 400,000,000 francs of Church property was seized and sold by the State. In 1901 the congregations were invited to make ample inventories with their demands for authorisation; no authorisation was given, but the inventories were very useful for the wholesale spoliation which followed, masked under the name of 'liquidation.' Moreover, the State made these inventories of Church property as proprietor, though by no sleight of language can its ownership be proven, as regards churches existing before the Revolution, while many costly structures have been erected and endowed since then by private initiative.

Referring to the critical condition of the Church in the great struggle of the Investitures, Guizot says: 'There was but one force adequate to save the Church from anarchy and dissolution, this was the Papacy.' ('History of Civilisation'). To-day also the Papacy alone could rally the clergy and faithful of France in complete unity, to offer a solid and compact resistance to the 'Associations' of a law of anarchy and dissolution. 'That they all may be one that the world may believe.' (John. xvi.) By a stroke of his pen Pius X., whom the anti-clerics affect to despise as an ignorant peasant, has broken up their cunningly contrived trap. The rejection of the Associations seemed fraught with dire consequences and a

perilous launching into deep water. Happily the French episcopate were worthy and equal to the occasion. Their addresses to Pius X. and to their flocks form, with the Papal encyclicals, 'Vehementer,' and 'Gravissimo' (15th August, 1906), one of the grandest pages of the history of the Church. 'Satan hath desired to sift you as wheat'; to sift you in sore persecutions; to sift you by poverty and by riches; to sift you in the flux or reflux of barbarian invasions; to sift you in the ruins of crumbling empires, that you, like them, might become as 'dust which the wind scattereth.' 'But I have prayed for thee, Peter, and thou confirm thy brethren.' 'Launch out into the deep.'—'Duc in altum.' There is undeniably

A Determined Religious Persecution

now, in France. Never since the days of Julian the Apostate has any war been waged against Christianity more malign, more insidious. The Masonic Jacobins affect to shudder at the bare mention of blood, they are determined not to make martyrs of the usual sort, to have no more guillotines or noyades as in 1790. Their plan is to choke out every germ of Christianity by casting the minds of the rising generation in a mould of atheism, and to quench every divine spark in the adult by degrading him in his own eyes to the level of the mere animal, that must seize every fleeting advantage, by fair means or foul, because there is no hereafter. 'We have combated the religious chimera,' says M. Viviani (Nov. 8, 1906), Socialist Minister of Labor, 'and by a magnificent gesture we have put out all the lights of heaven, which will never more be rekindled. . . . But what then shall we say to the man whose religious beliefs we have destroyed?' Both the Minister of Public Instruction and M. Clemenceau have, in public speeches, all over the country, been reviling and calumniating the religion of the nation, and congratulating public instructors on their zeal in emancipating the minds of their pupils from all religious superstition, thus training up 'true men, brains are not obstructed by mystery and dogma,' whose consciences and reason are emancipated.'

In December, 1905, this same Briand declared that the Government would never suffer that its hundreds of thousands of public functionaries should send their children to any but State schools. To-day, as in 1790, France is the field in which another great battle is being fought between

Christianity and Paganism,

and its results will be far-reaching. The French Atheocracy has said unto God: 'Depart from us; for we desire not the knowledge of Thy ways.' (Job. xxi. 14). Churches, here and there, have already been profaned by Masonic revelry, the cross has been demolished on every highway, and removed from every school and hospital. The State disposing of all the power and all the riches of the nation, is at the command of a secret society that is the sworn and avowed enemy of religion. If the Church again comes forth victorious from the struggle, stronger and purer through poverty and persecution; 'if the Christian Hercules uplifts Anteus, son of the earth, into the air and stifles him there, then—*Patuit Deus*—the hand of God is manifest.'

The object of the Separation Law was the disintegration of the Church, the only organised body, outside the State, which the Revolution failed to disintegrate, because Pius VI. rejected, 'in toto,' the civil Constitution of the clergy. The noble French priests were drowned, guillotined, proscribed, and imprisoned by tens of thousands, but the Church in France maintained the principle of life strong within her, and on the third day she rose again. What violence failed to accomplish, a century ago, the present Republic hoped to compass by guile and fraud, labelled liberty and legality. The true purpose of the Law of Separation was to break up the Church into an ever-increasing number of viviparous Associations cultuelles, independent of all ecclesiastical control. The successor of Pius VI., Ithurial-like, has pierced the thin disguise of the toad lurking in the purlieus of Eden ('Paradise Lost,' Book IV.). Instead of a divided, demoralised clergy, the Masonic Jacobins are confronted by the serried ranks of an invincible phalanx. Now, as in the fourth century (when the Church saved human society), we are menaced with social dissolution. The barbarians are at our gates, nay, in our midst, and not in France alone, by any means. A ferocious, self-seeking atheistic materialism is disrupting Christendom. And let us not be deceived. Societies are never saved and regenerated except by their generating principle; and this generating principle of Western civilisation is Christianity. Therefore, sooner or later, society will be compelled in self-defence to restore Christianity or perish.

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Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

August 31.

His Grace the Archbishop is to open a new church at Aramoho to-morrow. His Grace will preach in the morning and Rev. Father Ainsworth, S.M., in the evening.

The members of St. Joseph's choir are to hold their annual social on Wednesday evening next in the Alexandra Hall. On the following Wednesday the Hibernians will hold theirs in the Druids' Hall.

The arrangements for Mother Aubert's concert on Monday evening are complete, and a great success is anticipated. Sympathetic reference to the good Mother's work has been made by the local press during the week. It is a great pleasure to have anything to do with an undertaking in aid of Mother Aubert's work. On every hand one is met with great consideration. People of every state and creed seem to vie with one another in their efforts to assist the cause. There could be no greater mark of the appreciation of all classes of the work being done by the Sisters of Compassion than the warmth of the support which the citizens of Wellington accord to the annual concert in aid of the Homes that Mother Aubert and her Sisters have provided. Quite a novel method of supplementing the funds is being used by a number of ladies under the direction of Miss O'Connor. These ladies have made sweets for sale at the Town Hall on the evening of the concert, and they have even catered for private parties.

The results of the examinations in the theory of music conducted last June in this city by the Associated Board of the R.A.M. and the R.C.M., London, are to hand. They again demonstrate that our convent schools afford a high standard of musical culture. The successful candidates in the several grades from our convents are as follow:—Harmony.—Advanced grade.—Pass (full marks 150, honors 130, pass 100)—Doris Haywood, 102. Intermediate grade.—Pass—Muriel Hodgins, 127; Cecilia Dwyer, 120; Mary Gillies, 119; Gertrude Blacklock, 105. Rudiments of Music (full marks 99, pass 66)—Juliet Greig, 96; Girie Gibbs, 90; Teresa McEnroe, 90; Rosette M. Storey, 88; Alice Draper, 88; Myra Hodgins, 86; Muriel Blake, 81; Olive C. Young, 80; Mabel Outtrim, 74. School Examinations (full marks 150, distinction 130, pass 100)—Higher division—Harmony (distinction)—Agnès M. Segrief, 133; Agnes Brennan, 131. Pass—Dorothy L. Tappan, 128; Lorna Bridge, 124; Rosie Segrief, 123; Sylvia Williams, 111. Lower division.—Pass—Hilda Flanagan, 126; Annie Gibbs, 126; Mary Ganley, 124; Iris Ross, 120; Mary Young, 112; Genevieve K. Pope, 111. Primary theory (full marks 99, pass 66)—Priscilla Miller, 99; Sybil K. Thirkwell, 91.

A very successful sacred concert was given at St. Francis' Church, Island Bay, on Wednesday evening, by the members of St. Anne's Church choir, in aid of the church funds. The choir had the assistance of Madame Eveleen Carlton and Mr. Handley Wells, who added greatly to the success of the concert. Madame's rendering of the 'Laudate' (Zingarelli) and 'Inflammatus' (Rossini) was a musical treat, and was thoroughly enjoyed by the audience. Mrs. Ryan was very successful in her rendering of the 'Salve Maria' (Mercadante) and 'O rest in the Lord' (Elijah); Miss Barton sang 'Angels ever bright and fair' (Handel); and Miss McMahon 'Jerusalem, thou that killest' (St. Paul) in their usual good style. Mr. Handley Wells' song, 'Thou'rt passing hence' (Sullivan), was very much appreciated. The 'Pro Peccatis' (Rossini) and 'Thy glorious deeds' (Samson) were sung very effectively by the Rev. Father Ainsworth. Mr. E. B. L. Reade gave a devotional rendering of 'Ecce Deus' (Clifton). The quartette 'God is a Spirit' was sung by Miss Gallagher, Mrs. Ryan, Messrs. Reid and H. Wells; and the 'Gloria' (12th Mass) and 'The heavens are telling' (Creation) were splendidly rendered by the choir, the trio in the latter being taken by Miss Murray, Mr. Reade, and Mr. Handley Wells. Mr. D. J. O'Keefe was the conductor, and Miss Henderson organist. Among those present were the Very Rev. Father O'Shea, S.M., V.G., and the Rev. Fathers Kimbell, Herbert, and Venning.

Wanganui

(From our own correspondent.)

August 29.

As showing the demand for houses in Wanganui at the present time an owner, who advertised a house to let, had no fewer than 25 applications.

The St. Mary's football team have postponed their trip to Auckland for a couple of weeks, and now intend going north on September 7.

A start has been made with the excavations for the car sheds and power house in connection with the tramways.

The Irish Rifles held their last social of this season in the Fire Brigade Hall on Friday, when there was a large attendance of members of the corps and their friends, and was one of the most successful held.

Another very successful euchre party was held in St. Mary's Club rooms on Tuesday evening, there being a very large attendance. Mrs. McMahon and Mr. Murray were the prize winners. The arrangements proved satisfactory, and the success of the function is due to the untiring efforts of Messrs. Gaffaney and M. Loftus (secretaries), F. Loftus, McTavish, Suiter, etc.

A representative meeting of members of the Catholic Church was held at Hunterville, on Monday evening to bid farewell to Mr. Tully, who has been a most zealous worker in the interests of the Church since he came here five years ago to take charge of the railway station. The Rev. Father Molloy, who presided, spoke of the good services the departing guest had rendered the Church during his stay here. Hunterville had been most liberal in its contributions in assisting the Church in all other parts of the district. The erection of the presbytery at Marton was largely due to the efforts of the Hunterville Committee, of which Mr. Tully was the chairman. To Mr. Tully and the other members of the committee was mainly due the credit of the enlargement of the church building, which was now being carried out. In every way within his power, Mr. Tully had helped the Church, and his services had proved most valuable. Mr. Tully would carry with him the best wishes of his fellow Catholics, as well as of members of other denominations. Father Molloy then, on behalf of the donors, presented Mr. Tully with a marble clock, and Mrs. Tully with a hallstand. Mr. Tully feelingly returned thanks on behalf of himself and Mrs. Tully. He spoke of the good feeling which had always existed between himself and other members of the church and the people of the district generally. If his duties permitted, he hoped to be present when the new addition to the church was opened.

The dramatic branch of St. Mary's Catholic Club staged the three-act comedy, 'Confusion,' and the farce, 'My Turn Next,' in aid of the funds being raised to enable the Wanganui Rugby Union to send the representative team to Auckland to compete for the Ranfurly shield, when there was a good audience present, who enjoyed themselves immensely judging by the applause. The play was well staged, and splendidly performed. Miss M. Peyman showed real talent in her conceptions of the characters of 'Maria' and 'Cicely.' Mrs. H. Glubb as 'Lucretia Tickleby' and 'Peggy' was exceedingly good. Miss D. McLean took the parts of 'Violet' and 'Lydia' very creditably and the acting of Miss K. McKinnon as 'Rose' was greatly admired. Mr. H. Glubb gave a consistently good presentation of 'Mortimer Mumbleford,' while his 'Taraxicum Twitters' was a clever piece of comedy. He was most successful in both parts. Mr. T. Mahoney as 'Christopher Blizzard' fully maintained his reputation as a capable and painstaking actor. Mr. L. Follitt's acting as 'Rupert Sunberry' was very well performed. Mr. J. Cook as 'James' and 'Tim Bolus' created much amusement. Mr. A. McLean made a hit in the character, 'Farmer Wheatear.' He also took the part of 'Michael Muzzle.' The other characters were capably filled. Taken altogether, the productions were very praiseworthy, and showed remarkable improvement on their former performances, which reflects credit on the stage manager, Mr. H. Glubb. The music was supplied by Mr. R. O'Hara's orchestra, and was first class.

Napier

(From our own correspondent.)

August 30.

Mr. Moriarty, the travelling representative of the 'Tablet,' is in town for a few days.

The Catholic schools were examined by the Education Board Inspectors last week. Mr. Hill examined the Convent school, and Mr. Smith the Brothers' school.

The quarterly conference of the priests of this district was held at Waipawa on Wednesday last, Rev. Fathers Goggan and O'Connor of this town being present.

Although counter-attractions were strongly in evidence last Wednesday evening (says the 'Daily Telegraph'), the Catholic social held in the Gaiety Theatre was carried to a successful issue. The secretary, Mr. J. W. Coe, provided for the pleasure of the patrons in good style.

The Hastings branch of the Hibernian Society are uniting with the Catholic Young Men's Club of that town for the purpose of devising means for the erection of a hall at a cost of about £700. At a meeting held on Sunday evening, the Very Rev. Dean Smyth, who presided, promised £20, Mr. Dennett £20, Father Quin £5.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

September 2.

There was Exposition of the Blessed Sacrament in the Cathedral on Sunday from the eleven o'clock Mass until after Vespers, followed by the usual procession and Benediction.

The Catholic Club has resumed operations, which were temporarily suspended during the season of the Spanish-Columbian Festival, in connection with which the greater portion of the members were occupied.

His Lordship the Bishop presided and preached at a ceremony of reception and profession of Sisters of Mercy during the week in the chapel of St. Mary's Convent, Colombo street. A number of the clergy were present, and also Sisters from the various convents of the Order in the district.

Through the kindness of a friend I was shown a letter which informed the president of the Marist College in Ireland of the intention of a generous donor to establish a bursar for the education of a secular priest for the diocese of Christchurch. The name of the generous donor is not divulged.

At the Cathedral on Sunday evening his Lordship the Bishop commenced a course of lectures on the subject of the 'Relation of the Creator to the Creature.' The necessity of religion for man as an individual formed the basis of the opening discourse, the subject being treated in a singularly impressive manner by his Lordship. There was quite a large congregation.

DIocese OF AUCLAND

(From our own correspondent.)

August 30.

At Manawaru the foundation stone of a new church was laid on Sunday, August 11, by the Right Rev. Mgr. O'Reilly, assisted by the Rev. Father McGuiness, pastor of the district.

The Dunedin branch of the Hibernian Society has forwarded two guineas, subscribed by its members, to his Lordship Dr. Lenihan towards St. Patrick's Cathedral building fund. This was sent as an appreciation of the Bishop's kindness to the Hibernian delegates when in Auckland last March. The Dunedin branch also sent a telegram on Tuesday, August 27, congratulating Dr. Lenihan upon his silver jubilee to the priesthood. The Bishop has publicly referred to this message from Dunedin, and expressed great pleasure at it.

At the Bishop's house last Tuesday the Very Rev. Dean Hackett, Paeroa, was the recipient of a beautiful present in commemoration of his silver jubilee as a priest. Right Rev. Mgr. O'Reilly, senior priest of the diocese, made the presentation, on behalf of the priests, and expressed their high appreciation of the many sterling qualities of the Dean of whom they all felt genuinely proud. Dean Hackett replied in felicitous terms, and thanked his old friend, Monsignor O'Reilly, and his brother priests for their kindness towards him. He could remember with pride that he was held high in their esteem and affection, and what more could one desire from those with whom he was so closely united in the great work of

God and His Holy Church? Dean Hackett was ordained in Rome on March 4, 1882.

At St. Patrick's Cathedral on last Monday evening at the commemoration of the Right Rev. Dr. Lenihan's silver jubilee, the Right Rev. Mgr. O'Reilly read the following letter, which the Monsignor said was like, a 'Voice from holy Ireland.'

S.S. Sonoma, February 6, 1907.

My dear Rev. Father Holbrook,—I have heard quite accidentally that his Lordship the Bishop proposes to celebrate the twenty-fifth year of his ordination to the priesthood some time during the present year. As the occasion will not only be one of profound interest to his Lordship himself, but of great joy to the priests and people of his diocese, I have no doubt it will be made an event worthy alike of the Bishop and his people. If it were my good fortune to be in New Zealand I should consider it an honor and a privilege to join in the universal demonstration of affection and reverence which will characterise the jubilee celebrations. But as I cannot be there I trust you will allow me to express the hope that the unbounded love of his people, the confidence of his priests, and the warm regard of all creeds and classes may in some degree compensate him for all the troubles and responsibilities incidental to his great office during the eleven years of his splendidly fruitful episcopate. If a stranger may be allowed to join in this public tribute, I shall ask you to accept the enclosed ten guineas—the small expression of my warm appreciation of an ideal Bishop, a generous friend, and a true patriot. I trust every happiness and success may pursue his Lordship in all the future years. With warm regards to yourself, I am, my dear Father Holbrook, yours ever sincerely,

JOSEPH DEVLIN.

Over one hundred letters and telegrams from all parts of the Colony have reached his Lordship, congratulating him upon his silver jubilee as a priest.

Rotorua

(From our own correspondent.)

The Rev. Father Schoonhof is conducting a mission among the Maoris at Whakarewarewa, and his labors are meeting with great success.

The local band is assiduously practising for the forthcoming contest to be held at Thames, commencing on November 9.

The collection taken up in aid of the jubilee of his Lordship Dr. Lenihan proved very satisfactory, the sum totalling £10.

Very Rev. Dean Lighthouse left for Whangarei and Wellington last week, and will be absent about three weeks.

The Rev. Father Costello, of Palmerston North, who has been in Rotorua for the past seven weeks, undergoing a course of treatment, has returned to his parish, greatly improved in health.

The end of the present month will witness the passing of Rotorua into the hands of the Tourist Department, and for that purpose Mr. Donne, manager of the Department, arrives here next week.

Very Rev. Dean Lighthouse and Father Wientjes have returned to Rotorua from a visit to the Urewera Country. In conversation with the Dean he stated that the work to be carried on there will be very difficult, owing to the influence of tohungaism.

Although the weather conditions of the past few Sundays have been of an inclement nature, the congregations at St. Michael's have been exceedingly good. The excellent work done by the Dean during his short residence in our midst has already shown itself, especially among the Maoris, who will, in the near future, require a church of their own, if their attendance keeps on increasing at its present rate.

The Rotorua Rugby Union's representatives have just concluded a successful tour of the Thames and Auckland. At the Thames on Saturday, August 17, they were defeated by 6 points to 3. On the following Wednesday they met and defeated the Auckland Trades Unions' representatives by 5 to nil. On Saturday last they met the Auckland representatives—the second best team—which, by the way, included three of the famous 'All Blacks, besides a number of other prominent players who were unable to make the southern tour with Auckland's representatives, and after a very even contest a draw resulted, both teams securing 6 points each.

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W. KANE,
District Secretary,
Auckland

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Invercargill Prices Current:—Wholesale—Butter, (farm), 8d; separator, 9d. Butter (factory), pats, 1s 0½d. Eggs, 10d per dozen. Cheese, 7d. Hams, 9d. Barley, 2s to 2s 6d. Chaff, £4 10s to £5. Flour, £10 15s to £11 15s. Oatmeal, £15 10s to £16. Bran, £4 15s. Pollard, £6. Potatoes, £3. Retail—Farm butter, 10d, separator, 11d. Butter (factory), pats, 1s 2d. Eggs, 1s. Bacon, 10d. Flour, 200lb, 23s 6d; 100lb, 12s 3d; 50lb, 6s 6d; 25lb, 3s 6d. Oatmeal, 50lbs, 9s; 25lbs, 4s 9d. Bran, 5s 9d. Pollard, 10s 6d. Chaff, 3s. Potatoes, 5s per cwt.

Messrs. Donald Reid and Co., report as follows:—

We held our usual weekly auction sale of grain and produce at our stores on Monday. Our catalogue comprised nearly all the lines in demand locally, and as it met with fair competition from a full gathering of local buyers, a clearance was effected at prices in most cases on a par with late quotations. Values ruled as under:—

Oats.—With the exception of sales of seed lines, there has been little business during the past week, as present quotations do not allow a margin for shippers to operate freely. Good to choice seed lots are in strong demand at late values. Quotations: Choice seed, 3s 4d to 3s 6d; good do, 3s 2d to 3s 3d; prime milling, 3s to 3s 1d; good to best feed, 2s 11d to 3s; inferior to medium, 2s 9d to 2s 10½d per bushel (sacks extra).

Wheat.—There is not much activity in the market, although in some cases millers, who have been holding off, show more disposition to buy. Prime samples only are considered, and in best qualities several sales have been effected. Medium lines are almost unsaleable except as fowl wheat, which is still scarce and in fair demand. Quotations: Seed lines, 4s 8d to 5s; prime milling, 4s 6d to 4s 7½d; medium, to 4s 3d; whole fowl wheat, 4s 3d to 4s 5d; broken and damaged, 3s 10d to 4s 2d per bushel (sacks extra).

Potatoes.—The market has been glutted for some time, and heavier consignments last week have further augmented the quantity in store. The demand is quite inadequate to absorb the supplies at late quotations, and in order to effect sales it has been necessary to accept reduced prices. Quotations: Prime Derwents and Up-to-Dates, £2 15s to £3; medium to good, £2 5s to £2 10s; inferior, £1 15s to £2 per ton (bags included).

Chaff.—Consignments have slackened considerably, but the quantity in store is sufficient to supply requirements without any advance in values. Prime quality only is inquired for, medium and discolored lots having slow sale. Straw chaff also is not much in demand except for specially bright well cut lines. Quotations: Prime oaten sheaf, £5 10s to £5 12s 6d; choice, to £5 15s; medium to good, £4 15s to £5 5s; light and inferior, £4 to £4 10s; oaten straw chaff, £2 10s to £3; wheat, £2 to £2 5s per ton (bags extra).

Turnips.—The quantity coming forward is quite sufficient to supply requirements, and best swedes are worth 22s to 23s per ton (loose, ex truck).

Straw.—Quotations: Oaten, 57s 6d to 60s; wheat, 40s per ton (pressed).

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

Wheat.—There is good enquiry for fowl wheat, but there is not much offering. Quotations: Best seed, 4s 8d to 5s; prime milling wheat, 4s 6d to 4s 7d;

medium to good, 4s 3d to 4s 5d; whole fowl wheat, 4s 3d to 4s 5d; broken and damaged, 3s 10d to 4s 2d, ex store (sacks extra).

Oats.—The market is quiet, with not much business passing. Seed lines, 3s 4d to 3s 6d; prime milling, 3s to 3s 1d; good to best feed, 2s 11d to 3s; inferior to medium, 2s 9d to 2s 10½d per bushel, ex store (sacks extra).

Chaff.—Quotations: Prime oaten sheaf, £5 10s to £5 12s 6d; extra good to £5 15s; medium to good, £4 15s to £5 5s; light and inferior, £4 to £4 10s; oaten straw chaff, £2 10s to £3; wheat, £2 to £2 5s per ton (bags extra).

Potatoes.—The market is largely over-supplied and lower prices have to be accepted in consequence. Quotations: Prime table potatoes, £2 15s to £3; medium to good, £2 5s to £2 10s; inferior, £1 15s to £2 per ton (sacks in).

Pressed Straw.—The market is over-supplied. Best oaten, 57s 6d to 60s; wheat, 35s to 37s 5d per ton.

Turnips.—Quotations.—Best swedes, 22s to 23s per ton, (loose, ex truck).

WOOL

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

Rabbitskins.—We offered a large catalogue on Monday, when prices were much the same as ruled last week. Quotations: Extra prime winter does up to 25d; prime, 23d to 24d; good, 20½d to 23d; mixed, 19d to 20d; early winters, 15d to 16½d; autumns, 12½d to 14d; summers, 8½d; and small, 5½d.

Sheepskins.—We offered a large catalogue to a large number of buyers. Bidding was very spirited, and prices all round showed an improvement of from ½d to 1d per lb on last week's rates. Best half-bred, 9½d to 10d per lb; medium to good, 8½d to 9½d; best cross-bred, 8d to 9d; medium to good, 7d to 7½d; light and inferior, 6d to 6½d; best merino, 7d to 7½d; medium to good, 5½d to 6½d.

Tallow and Fat.—Supplies are still short, and everything coming forward is readily sold. Best rendered tallow, 22s to 26s (casks to 28s); medium, 17s to 19s; inferior, 14s 6d to 15s 6d; rough fat, 14s 6d to 19s.

Madame Albani

Music lovers in Dunedin had a great treat last evening when Madame Albani and her talented concert company made their first appearance. Madame Albani is famed in both hemispheres for her wonderful interpretation of operatic and oratorio music. The great dramatic soprano is supported by what is said to be the very best concert organisation ever sent on tour. The personnel includes Mr. William Green, the well-known English tenor; Mr. Haydn Wood, the popular violinist; Miss Mildred Jones, the charming contralto; Miss Myrtle Meggy, the young Sydney pianist, who has already made such a name for herself in London and through the Canadian Dominion; and Mr. Flint, accompanist. To-night (Thursday) will be the last occasion on which the Dunedin public will have the opportunity of hearing our talented visitor and her company.

While at Broken Hill, Australia, a few weeks ago, Madame Albani paid a visit to the Catholic Orphanage, and was shown all departments of the institution. Of course the good Sisters, her hosts, courteously refrained from suggesting such a thing, but just as she was preparing to take her departure a little round-eyed tot of six came up to her and with an expression of injured astonishment, said: 'Aren't you going to sing? Aren't you the lady what sings?' 'Why, of course I'll sing if you want me to, baby,' was the merry rejoinder, and, taking off her gloves and sitting down at the little old Orphanage piano, the queen of opera and oratorio sang song after song, playing her own accompaniments. And she sang just as carefully and artistically as though aristocratic thousands had composed her audience instead of a scant dozen orphan waifs and two or three gentle Sisters of Mercy. It is such little things as much as her great art that endear Madame Albani to the people.

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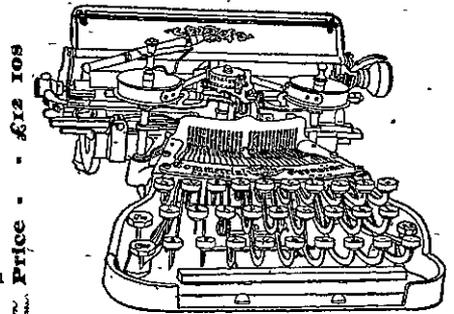
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Hibernian Cadets, Dunedin

On Thursday evening the annual meeting of the Hibernian Cadets was held in St. Joseph's Hall, Dunedin, when there was an attendance of 43 members present out of 45 on the rolls. Captain Hussey and Lieutenant Columb were present, and also the Rev. Father Coffey, Adm. The annual report stated that the physique and efficiency of the corps were all that could be desired. During the year Lieutenant Coughlan had resigned, and his place was filled by Lieutenant D. S. Columb. The finances were reported to be in a sound condition. There are at present a few vacancies in the corps which the officers are anxious to see filled. The following are the office-bearers for the current year:—Secretary, Lance-corporal McKenzie; treasurer, Captain Hussey; committee, officers and non-commissioned officers; storekeeper; Sergeant Keligher; auditor, Mr. T. Deehan. Rev. Father Coffey and Mr. T. Deehan congratulated the corps on its high state of efficiency, and also on its progress in other directions.

Immediately after the meeting the annual inspection of, and distribution of prizes to the cadets took place. The corps was in charge of Captain Hussey and Lieutenant D. S. Columb. The inspecting officer was Lieutenant D. Hickey. A number of parents and friends of the members was present, and took a keen interest in the proceedings. After inspection the corps was put through firing and physical exercises by the sergeants in competition. Sergeant Marlow proved the winner with 16½ points to his credit out of a possible 20 points; Color-sergeant Tarleton, 16 points, 2; Color-sergeant Spain, 15 points, 3; Sergeants Keligher and Salmon, 14½ points (equal) 1. Shooting prizes: Champion belt and medal, Color-sergeant Spain; second prize (silver medal), Sergeant Tarleton; third prize, Sergeant McKenzie; fourth prize, Sergeant Marlow. Signalling: Best senders of messages—Sergeants Marlow and Salmon (equal) 1; best reader of messages—Sergeant Keligher. Attendance prizes—Sergeants Tarleton and McKenzie and Cadet Sweeney, having attended every parade (were equal) 1. The following also took prizes: Color-sergeant Spain, Sergeants Keligher, Salmon, Marlow, Lance-sergeant Stapleton; Corporal Moynihan, Cadets Baskville, Brady, Simpson, Layburn, Creighton, Witty, J. Baskville, J. Marlow, McKenzie, F. Marlow, Brennan, Roughan, Varney, J. Wilson, S. Wilson, Heffernan, and O'Connor. Neatness: Cadet Brennan. Bugling: Cadet O'Brien. Shooting Badges: Color-sergeant Spain and Tarleton, Sergeants McKenzie, Marlow, Keligher, Salmon, Cadets Wilson, J. Salmon, and Sweeney. Secretary McKenzie and Storekeeper Keligher were also presented with prizes for the excellent manner in which they had fulfilled their respective duties during the year. The prizes were presented by Rev. Father Coffey, who congratulated the corps upon its efficiency and the excellent progress made during the year. He referred to the value of the physical training received by the Cadets, whom he urged to cultivate discipline and the manly attributes arising therefrom in order that they might be able to fulfil their duties to the best advantage whenever the necessity arose. By paying attention to the details and importance of physical drill they might all be spared the necessity of having to become inmates of health sanatoriums. Lieutenant Hickey also addressed the corps in words of encouragement, and said their proficiency in drill would do credit to many adult corps. Captain Hussey thanked the visitors and Father Coffey for their attention, and the Cadets were dismissed after giving hearty cheers for their officers and the donors of prizes.

OBITUARY

HON. WALTER JOHNSTON, WELLINGTON.

We regret to record the death of the Hon. Walter W. Johnston, which took place at his residence in Wellington on Saturday afternoon, after a brief illness. The deceased was born in London on August 10, 1839, and arrived in Wellington with his parents early in 1842. In 1868, he married Cecilia Augusta, second daughter of Mr. Forster Goring, of Wellington, who was the fourth son of Sir Charles Forster Goring, Bart., of Highden, Sussex. For several years he was a member of the firm of Johnston and Co., of Wellington. He sat for Manawatu in the House of Representatives from 1871 to 1884. He was Postmaster-general in the Atkinson Government from March, 1881, to October, 1882, and Minister of Public Works from April, 1881 (in addition to his other office), to November, 1883, and a member of the Cabinet without portfolio till the Ministry resigned in 1884.—R.I.P.

Palmerston North

(From our own correspondent.)

September 1.

His Grace Archbishop Redwood was the guest of Father Costello during the week.

The Very Rev. Dean Lighthouse, of Auckland diocese, celebrated the children's Mass this morning, also preaching at Vespers.

Our esteemed pastor, the Rev. Father Costello, returned from Rotoua on Wednesday, 21st ult. We are pleased to say he has very much benefited by the change and treatment received.

The all-absorbing topic in Catholic circles just now is the coming bazaar in Show Week. At a meeting of stall-holders and those generally interested on Monday night last, the Rev. Father Costello in the chair, great enthusiasm was shown. Sub-committees were appointed to deal with the more urgent business in hand.

A welcome-home social was tendered to the Rev. Father Costello in the Zealandia Hall on last Wednesday night, when a very large gathering of parishioners was present. The stage was tastefully decorated by the Sisters and their pupils. A programme of songs and instrumental items was given as follows:—Song, 'Home sweet home,' Miss J. Cameron, who was warmly applauded; chorus, 'The happy hunter,' children of the parish school; song, 'Oft in the stilly night,' Master T. Hills (encored); duet, 'Lullaby,' Misses Paton and Follas (encored); song, 'Douglas Gordon,' Miss Cameron; song, 'The four-leaf clover,' Miss Essex (encored); duet, 'Music and her sister song,' Masters L. and C. Duffon (encored); solo, 'Carmencite,' Miss Paton; chorus, 'Angelus,' school children; pianoforte solo, 'Valse caprice,' Miss Rawlings; duet, 'Whisper and I shall hear,' Misses Cameron and Essex; pianoforte duet, 'Fairy queen,' Misses Rawlings and Graham. At the termination of the concert Mr. M. J. Kennedy, on behalf of the congregation, welcomed home Father Costello. In a neat speech Mr. Kennedy said that now their worthy pastor had returned he hoped he would long be spared to work in the parish. The speaker then handed Father Costello a beautifully illuminated address and a purse of sovereigns on behalf of the congregation as a token of the great esteem in which he was held.

Father Costello in rising to reply was greeted with long-continued applause. He said it was very seldom he was at a loss for something to say, but that evening he honestly acknowledged he found great difficulty in giving expression to his thoughts. While in Rotoua he heard that this movement was taking place and did his best to stop it. He did not think his efforts deserved all this, but at the same time he did not wish the congregation to think he was ungrateful. He thanked them heartily for their kind welcome; also the Sisters, who did so much for the Church and parish and in relieving the poor. Father Costello then handed the purse of sovereigns to Mr. W. Devine, treasurer of the parochial fund, with a request that it be devoted to parish requirements, but he retained the address.

The members of the Palmerston North Catholic Club (writes an occasional correspondent) gave a few evenings ago the first of a series of entertainments, which they intend giving during the winter months for the purpose of liquidating the debt on the piano. Mr. M. J. Kennedy presided. The first part of the programme consisted of musical items, which were contributed by Messrs. McGrath, E. Higgins, Tabor, Melville, and Mr. and Mrs. Ellis. The remainder of the evening was devoted to a debate as to whether women or men devoted most time to fashion. Mr. P. O'Donnell supported by Messrs. Matthews and Higgins contended that the ladies devoted most time to fashion, whilst the opposite view was taken by Messrs. McClean, Kinane, and Power. On the question being put to the vote it was decided that men devoted most time to fashion. At the conclusion of the debate a liberal supply of light refreshments was handed round.

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FOR AFTERNOON TEA.

ANSWERS TO CORRESPONDENTS

CONACCIR.—(1) We have heard of two occasions during the nineteenth century on which grain-crops were so poor in parts of Ireland that they were pulled out of the ground instead of being cut by scythe or sickle. We are unable to give the dates, but we imagine that this occurred in or about the famine year of 1816. (2) The legend that St. Columcille cursed the roosters so that they should not crow has no foundation in fact.

KNOWLEDGE.—The quotation you refer to is from 'Romeo and Juliet', act ii, scene 2: 'What's in a name? That which we call a rose, by any other name would smell as sweet'.

DEATH

FLANAGAN.—At her parents' residence, West Plains, on Saturday, August 24, 1907, Mary Ann Louisa, beloved eldest daughter of John and Bridget Flanagan; aged 38 years.—R.I.P.

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

Pergant Directores et Scriptores New Zealand Tablet; Apostolica Benedictione confortati, Religionis et Justitie 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, SEPTEMBER 5, 1907.

THAT INDEX.



NORTH ISLAND weekly is 'onaisy in its mind' about the condemnation of a work of the late Dr. Schell, of Wurzburg, and by the alleged efforts of some dark-lantern people to abolish the Index of Prohibited Books. With more heat than knowledge, our contemporary alleges that the principle of safeguarding or restricting the purveying and perusal of reading matter is one of the exploded notions peculiar to the Church of Rome from which (we are assured) the world has been happily freed by 'modern ideas.' Such a statement argues an extremely limited acquaintance with sundry facts of Greek, Roman, Jewish, and Reformation history—nay, even with the state of the law and the practice of the courts in our own tight little islands of New Zealand. The censorship of books has, indeed, been—more especially in the countries that accepted the Reformation—strained at times beyond the bounds of right and justice. But the abuse of a sound principle is no argument against its right use. The need of such censorship has never been lost sight of, either by Church or sect or civil government. And it is in full operation both in the courts of law and (in one shape or other) among the various religious denominations even at this hour.

A few months ago, a non-Catholic writer, Mr. George Sampson, wrote in part as follows in the London 'Daily Chronicle':—

'How far is the State, or any similar body standing in parental relation to its members, justified in obstructing the circulation of literature esteemed dangerous? It is a question that involves the clash between the individual and community which troubles us so often, and we cannot answer it by windy apostrophes to Freedom (with a capital letter) or by denunciations of the Roman Index. A personal application of the difficulty may emphasize it, and so I ask any father, what would you do if you found your lad poring over some objectionable book, and what would you say to those who attempted to circulate such books among your children? Or, going to matters more directly illustrative of the Church censorship, let me ask this: Would

you, as a Nonconformist, allow your impressionable lads and girls to read, unchecked, attractive Catholic stories written with an eye to conversions? And would you, as a Catholic, allow your children to browse at will on what I may call Maria Monkery? I think not, and I fancy, too, that if, some bright lad were to report on you with the Freedom of the Press and the March of Ideas, you would answer, not ineffectively, with the strap. It is precisely this parental right of prohibition and punishment that the Church claims and enforces. One thinks naturally of the Church of Rome in this respect, first because she has faced this matter of obnoxious literature with the deliberate organisation and relentless logic that go together as one secret of her marvellous vitality; and next because she has usually had power to make decrees effective when other bodies have had only desire.

But the Congregation of the Index never 'faced this matter of obnoxious literature' with regulations of such drastic severity as, for instance, were enforced by Calvin in Geneva and by the Star Chamber in England. Here is how Chambers, in his 'Book of Days' (vol. i, p. 831) describes in part the steps taken by the Star Chamber to make its decree of 1637 effective:

'A decree of the Star Chamber prohibited the printing of any book or pamphlet without a license from the Archbishop of Canterbury, the Bishop of London, or the authorities of the two universities; and ordered all but "allowed" printers, who presumed to set up a printing press, to be set in the pillory, and whipped through the City of London. One of the first victims of this ordinance was Leighton (father of the archbishop of that name), who for printing his "Zion's Plea against Prelacy," was fined £10,000, degraded from the ministry, pilloried, branded, and whipped, besides having an ear cropped and his nostril slit. Lilburne and Walton were also indicted for unlawfully printing, publishing, and dispersing libellous and seditious works; and upon refusing to appear to answer the interrogatories of the court, were sentenced to pay £500 each, and to be whipped from the Fleet Prison to the pillory at Westminster; a sentence which was carried into execution on the 18th of April, 1638.'

In 1867 the British Government had the unclean pamphlets of the no-Popery imposter Murphy publicly burned. Ten years later it prosecuted Mr. Bradlaugh and Mrs. Besant for having published works that it deemed dangerous to public morals. A public censor of plays has long been an institution of both Great Britain and in France. One of the many duties of the Lord Chamberlain (who is now Lord Althorp) is to license theatres in London, Windsor, and wherever there is a royal palace. It is also his duty to act as censor for plays that are intended to be publicly performed in any theatre in Great Britain. Our readers will recall the storm that was raised about the head of Lord Althorp a few months ago on account of his withdrawal of the license (issued about twenty years ago) for the performance of the Gilbert-Sullivan comic opera, 'The Mikado,' lest offence might be given to the representative of Japan. Here is a summary statement of the present English law in regard to the censorship of plays:—

'The law says that one copy of every new play, prologue, or epilogue, or addition thereto, intended to be produced at any theatre in Great Britain, must be sent to the Lord Chamberlain at least seven days before it is first acted, and he may refuse a license if he considers it fitting for him to do so. Against his decision there is no appeal. The penalty for disobeying the Lord Chamberlain's instructions is rather severe. Not only is a fine of £50 levied on any person who presents a piece either before it has been allowed, or subsequent to its being disallowed, but the license of the theatre where it is presented becomes void. Anyone who gives information against an unlicensed performance is entitled to half the fine of £50.'

The British Congregation of the Index consists of one person; the Roman, of many, all specialists more or less in their work. And in the working, the Roman Index, compared with the British one, is as mild as the balm of Gilead. But it is well that some

restraint is exercised upon the sort of printed stuff that is a menace to public morals and to social order. Now, more, perhaps, than ever, is the hand of the unclean and the unbelieving devil upon the lever that moves the press. And now, more than ever, is there a pressing need of censorship and conscientious selection if we are to safeguard religious faith and cleanness of heart among our youth.

Notes

The Syllabus

The long-expected syllabus of modern errors has come to hand by this week's mails. We publish a first instalment of an English translation of the document in this issue. It is a clear, precise, plain statement and condemnation of new and strange opinions that have been ventilated from time to time by a few Catholic writers who were drifting towards a theological lee shore. The document (says an English contemporary) has not indeed been 'promulgated with all those solemn forms by which the Holy Father makes a pronouncement of this kind personally his own, and lifts it to the eminence of an infallible utterance.' But it is in every sense a remarkable document. 'Rome' says regarding it:—

'The document constitutes a marvellous synthesis of the errors of the day, put in such clear language that a child may understand it. Whatever criticisms may be passed on the Syllabus by the modernist school, nobody is likely to tax it with ambiguity or to deny that it reflects with absolute accuracy the false teachings of the hour.'

The London 'Tablet' roughly reduces the errors, as given in the propositions of the decree, to the following six classes. These are errors with regard to:

- (i.) The respect and obedience due to the authority of the Church (propositions i—viii);
- (ii.) Holy Scripture, inspiration, exegesis, criticisms, etc. (propositions ix—xix);
- (iii.) Revelation and dogma (some propositions intimately connected with those included in (2) (propositions xx—xxvi);
- (iv.) The Person, Knowledge, Divinity, Resurrection of our Lord (propositions xxvii—xxxviii);
- (v.) The origin and nature of the Sacraments (propositions xxxix—li);
- (vi.) The evolution of the Church and the development of dogma (propositions lii—lxv).'

The new syllabus (says the 'Catholic Times') 'is exactly what is wanted at the present day.' It even makes bold to affirm that:

'Amongst non-Catholic Christians a great number will hail this Roman pronouncement with sincere satisfaction. In every country for years past attacks have constantly been made upon the Sacred Scriptures, and authors have rivalled one another in the boldness and ingenuity with which they have rejected old doctrinal standards. Outside the Catholic Church they have created appalling confusion, and the influence of their writings has had unhappy effects even within the Church. The new Syllabus leaves no room for misgiving. Catholics are reminded that they cannot swerve even by a hair's breadth from the old standards; and to non-Catholics who believe in Christianity is, as it were, held up a beacon showing a brilliant light amidst the darkness. Nowhere else save in the Catholic Church are to be found such a definiteness of doctrine and such a clear-cut appreciation of the dangers that beset it.'

Loyal Catholics will joyfully accept this clear and luminous condemnation of mostly ancient errors that have been revamped and tricked out with the gewgaws of a pretended modernity and a pseudo-scientific lore. Even orthodox Protestants will, we believe, generally welcome this strong and authoritative defence of the divine truth that was 'once delivered to the saints.'

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MODERN ERRORS

A NEW SYLLABUS

The following is a translation of the long-expected condemnation of modern errors, by decree of the Holy Roman and Universal Inquisition:—

Wednesday, July 3, 1907.

With truly lamentable results our age, intolerant of all check in its investigations of the ultimate causes of things, not unfrequently follows what is new in such a way as to reject the legacy, as it were, of the human race and thus fall into the most grievous errors. These errors will be all the more pernicious when they affect sacred disciplines, the interpretation of the Sacred Scripture, the principal mysteries of the faith. It is to be greatly deplored that among Catholics also not a few writers are to be found who, crossing the boundaries fixed by the Fathers and by the Church herself, seek out, on the plea of higher intelligence and in the name of historical considerations, that progress of dogmas which is in reality the corruption of the same.

But lest errors of this kind, which are being daily spread, among the faithful, should strike root in their minds and corrupt the purity of the faith, it has pleased his Holiness Pius X., by Divine Providence Pope, that the chief among them should be noted and condemned through the office of this Holy Roman and Universal Inquisition.

Wherefore after a most diligent investigation, and after having taken the opinion of the Reverend Consultants, the Most Eminent and Reverend Lords Cardinals, the General Inquisitors in matters of faith and morals, decided that the following propositions are to be condemned and proscribed, as they are, by this general Decree, condemned and proscribed:

1. The ecclesiastical law, which prescribes that books regarding the Divine Scriptures are subject to previous censorship, does not extend to critical scholars or students of the scientific exegesis of the Old and New Testament.
2. The Church's interpretation of the Sacred Books is not indeed to be condemned, but it is subject to the more accurate judgment and to the correction of the exegetes.
3. From the ecclesiastical judgments and censures passed against free and more scientific (cultiorem) exegesis, it may be gathered that the faith proposed by the Church contradicts history and that the Catholic dogmas cannot really be reconciled with the true origins of the Christian religion.
4. The magisterium of the Church cannot, even through dogmatic definitions, determine the genuine sense of the Sacred Scriptures.
5. Since in the deposit of the faith only revealed truths are contained, under no respect does it appertain to the Church to pass judgment concerning the assertions of human sciences.
6. In defining truths the Church learning (discens) and the Church teaching (docens) collaborate in such a way that it only remains for the Church docens to sanction the opinions of the Church discens.
7. The Church, when it prescribes errors, cannot exact from the faithful any internal assent by which the judgments issued by it are embraced.
8. Those who treat as of no weight the condemnations passed by the Sacred Congregation of the Index or by the other Roman Congregations are free from all blame.
9. Those who believe that God is really the author of the Sacred Scripture display excessive simplicity or ignorance.
10. The inspiration of the books of the Old Testament consists in the fact that the Israelite writers have handed down religious doctrines under a peculiar aspect, either little or not at all known to the Gentiles.
11. Divine inspiration is not to be so extended to the whole Sacred Scriptures that it renders its parts, all and single, immune from all error.
12. The exegete, if he wishes to apply himself usefully to biblical studies, must first of all put aside all preconceived opinions concerning the supernatural origin of the Sacred Scripture, and interpret it not otherwise than other merely human documents.
13. The Evangelists themselves and the Christians of the second and third generation arranged (digesserunt) artificially the evangelical parables, and in this way gave an explanation of the scanty fruit of the preaching of Christ among the Jews.

14. In a great many narrations the Evangelists reported not so much things that are true as things which even though false they judged to be more profitable for their readers.

15. The Gospels until the time the canon was defined and constituted were increased by additions and corrections; hence in them there remained of the doctrine of Christ only a faint and uncertain trace.

16. The narrations of John are not properly history, but the mystical contemplation of the Gospel; the discourses contained in his Gospel are theological meditations, devoid of historical truth concerning the mystery of salvation.

17. The Fourth Gospel exaggerated miracles not only that the wonderful might stand-out but also that they might become more suitable for signifying the work and the glory of the Word Incarnate.

18. John claims for himself the quality of a witness concerning Christ; but in reality he is only a distinguished witness of the Christian life, or of the life of Christ in the Church, at the close of the first century.

19. Heterodox exegetes have expressed the true sense of the Scriptures more faithfully than Catholic exegetes.

20. Revelation could be nothing but the consciousness acquired by man of his relation with God.

21. Revelation, constituting the object of Catholic faith, was not completed with the Apostles.

22. The dogmas which the Church gives out as revealed are not truths which have fallen down from heaven, but are an interpretation of religious facts, which the human mind has acquired by laborious efforts.

23. Opposition may and actually does exist between the facts which are narrated in Scripture and the dogmas of the Church which rest on them; so that the critic may reject as false facts which the Church holds as most certain.

24. The exegete is not to be blamed for constructing premises from which it follows that the dogmas are historically false or doubtful, provided he does not directly deny the dogmas themselves.

25. The assent of faith rests ultimately on a mass of probabilities.

26. The dogmas of faith are to be held only according to their practical sense, that is, as perceptive norms of conduct, but not as norms of believing.

27. The Divinity of Jesus Christ is not proved from the Gospels; but is a dogma which the Christian conscience has derived from the notion of the Messiah.

28. Jesus, while He was exercising His Ministry, did not speak with the object of teaching that He was the Messiah, nor did His miracles tend to prove this.

29. It is lawful to believe that the Christ of history is far inferior to the Christ who is the object of faith.

30. In all the evangelical texts the name Son of God is equivalent only to Messiah, and does not at all signify that Christ is the true and natural Son of God.

31. The doctrine concerning Christ taught by Paul, John, the Councils of Nicea, Ephesus, and Chalcedon, is not that which Jesus taught, but that which the Christian conscience conceived concerning Jesus.

32. It is not possible to reconcile the natural sense of the Gospel texts with the sense taught by our theologians concerning the conscience and the infallible knowledge of Jesus Christ.

33. It is evident to everybody who is not led by preconceived opinions that either Jesus professed an error concerning the immediate Messianic coming, or that the greater part of His doctrine as contained in the Gospels is destitute of authenticity.

34. The critic cannot ascribe to Christ a knowledge circumscribed by no limits except on a hypothesis which cannot be historically conceived, and which is repugnant to the moral sense, viz., that Christ as man had the knowledge of God and yet was unwilling to communicate the knowledge of a great many things to His Disciples and to posterity.

(To be concluded next week.)

Messrs. Brown, Ewing, and Co., Dunedin, call attention to their made-to-order costumes in the latest and most fashionable materials at four guineas and upwards, and also their ready-to-wear costumes at from three guineas....

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DIOCESE OF DUNEDIN

The annual social gathering of the Hibernian Society took place in the Victoria Hall on Tuesday evening. There was a very large attendance, and a most enjoyable evening was spent.

On Sunday at St. Joseph's Cathedral there was Exposition of the Blessed Sacrament from last Mass until Vespers. In the evening there was the usual procession in which the children of the parish schools and the men's confraternities took part.

There was a good attendance at the usual weekly meeting of St. Joseph's Men's Club on Friday evening, when the Rev. Brother Ryan delivered an interesting and instructive lecture. A vote of thanks to the Rev. Brother was proposed by Mr. E. W. Spain, seconded by Mr. J. Quelch, and carried unanimously.

The following are the results of the theory examinations (Associated Board of the Royal Academy of Music and the Royal College of Music) held at St. Dominic's Centre, Dunedin, on June 1 last:—Rudiments of music.—Local Centre—Doris Dall, 94; Agnes Knott, 77; Jean Peat, 76; Crissie Bonner, 71. School examination.—Lower division, harmony—Ruth J. Shand, 130 (distinction).

HIBERNIAN SOCIETY

DISTRICT MEETING

(From our Auckland correspondent.)

The half-yearly meeting of the New Zealand District Board was held on Wednesday evening, August 28, in the Hibernian Hall. Bro. Corbett, district president, presided. The Right Rev. Dr. Lenihan attended, also Bros. the Rev. Fathers Holbrook, Cahill, Furlong, and Murphy, Bros. Dane, D.V.P., Nerheny, P.D.P., Kane, D.S., M. J. Sheahan, D.T., Carmody (Charleston), John Patterson (Grahamstown), Jas. Smith (Dunedin), Jno. O'Brien and C. Mulholland (Auckland), D. Flynn, P. Dennehy (Christchurch), Wade (Onehunga), J. B. Stead, J. Shaldrick (Wellington), A. Walsh (Blenheim), C. Little (New Plymouth), N. Dempsey (Waipawa), Geo. Patterson (Leeston), E. Higgins (New Headford), H. Nerheny (Timaru), H. McGahan (Masterton), J. Lyons (Milton), H. Duffin (Oamaru), Ed. Lonergan (Westport), F. Venning (Wellington South), C. Delahunty (Palmerston North), W. Wright (Ashburton), W. Fallon (Kaiapoi), N. Bouzaid (Stratford), W. Heath (Taihape), T. Crisp (Manaiia).

The president moved the following resolution, 'That this meeting of the New Zealand District Board of the H.A.C.B. Society begs to tender to his Lordship the Right Rev. Dr. Lenihan, Bishop of Auckland, its heartfelt congratulations upon his attaining to the 25th year of his ordination to the priesthood, and to express its fervent loyalty to him as head of our Church in this diocese. It also cherishes the hope that he may long continue to rule over the diocese of Auckland.' Bro. Nerheny seconded the resolution, which was carried by acclamation. The Bishop, who was loudly applauded, thanked the Hibernian Society for its congratulations, which he felt came so spontaneously. In the last few days he had had a plethora of meetings to attend, and tired though he was, he could not refrain from coming to meet the Hibernians. The work accomplished in the diocese was heartily supported by the Hibernians. One thing he would impress upon them was that no building or monument erected in honor of Almighty God, no matter how grand or noble it might be, was adequate. With the assistance of his priests and people he would go on and progress in the many needed works of the diocese. The Bishop on leaving the meeting was again applauded.

The funeral fund showed a balance of £6465 17s 7d, showing an increase for the half-year of £199 16s 1d; £140 was expended in death claims. The general account showed a balance of £246 10s. The amount loaned on mortgage bearing 5 per cent. was £5385. The balance-sheet was read and adopted.

The West Australian District wrote suggesting a collection throughout the society in Australasia to forward to his Holiness the Pope to commemorate his golden jubilee to the priesthood next year.

Bro. Dennehy (Christchurch) moved that steps should be taken to encourage Irish immigration to this Colony. He showed that the bulk of the Irish people emigrated to the United States. Bro. Sheahan seconded the motion, which was carried.

The Board consented to the incorporation of St. Ibar's branch with the St. Patrick's, Auckland.

A presentation of a gold Celtic cross to P.P. Bro. John Patterson was made by the district president.

The following officers were nominated:—D.P., Bro. Dane; D.V.P., Bro. T. Pound; D.S., Bro. W. Kane; D.T., Bro. M. J. Sheahan; auditors, Bros. F. J. O'Meara and J. B. Stead.

New Publications

History is said to be made up of biographies. And there is more than the personal element in the biography of Thomas William Allies, the distinguished author and convert, that has recently seen the light of publication. The work has been done sympathetically and with much ability by his daughter, Mary H. Allies, the author of several useful works. It is a sweetly told and charming story of one of the great brain-carriers that came into the Old Church as the result of the Oxford Movement. Chapters that will particularly interest the reader are the story of the late Mr. Allies' life in an Anglican parsonage, and of the writing of his greatest work, 'The Formation of Christendom' and his correspondence with Newman in the connection therewith. The new biography is handsomely brought out and well illustrated. (Gille and Co., Liverpool street, Sydney, pp. 210, cloth gilt, 4s 6d).

The latest publications of the Australian Catholic Truth Society to hand are two well-written penny stories for the Catholic fireside. One is appropriately entitled 'The House of Obed-Edom.' It is described in a sub-title as 'A tale of the penal days of the Catholic Church in Australia.' The author is H. G. Bartlett. He spins an interesting web of romance around the pathetic story of 'the Holy House of Australia'—the home of Mr. Davis, in Sydney, where, after Father Flynn, Prefect-Apostolic of New Holland, had been illegally deported by Governor Macquarie in 1817, the Sacred Species were preserved in the simple tabernacle, and where, with pathetic devotion, the persecuted Catholics used to assemble to adore their hidden Lord. The other story is by the veteran Catholic journalist and author, Mr. Benjamin Hoare. It is entitled 'Faith Moves Mountains,' and tells with great dramatic force how the prayer of faith restored a pious Catholic lady to health. The argumentative matter in regard to prayer, miraculous cures, etc., thrown into the story, not alone enlivens this excellent and most readable pamphlet, but adds notably to its value as a work of Catholic instruction. (Of all Catholic booksellers, and from the Society's office, 312, Lonsdale street, Melbourne).

The July number of the 'Ecclesiastical Review' well maintains the reputation of this high-class periodical for the clergy. Besides the standing features (such as the Analecta, Studies and Conferences, Book Reviews, etc.), the July number contains articles of high interest on 'The Pillar and Ground of Truth,' a continuation of the able papers on 'The True Site of Calvary and the Holy Sepulchre' (illustrated), 'American Bishops and Daily Communion,' 'The Social Position of the Early Christians in the Churches of the East,' and 'Father Hughes's History of the Jesuits in North America.' (Mr. W. P. Linehan, sole agent for Australasia, 309-11 Little Collins street, Melbourne).

Timaru

(From our own correspondent.)

September 2.

Rev. Father Tubman paid a visit to St. Mary's branch of the Hibernian Society last Monday night, and gave a short but practical address on the observance of the rules.

The drainage works are now being started, and during the three years or so which it will take to install the underground system, there will be very few people out of work in the district.

The schools have recently been examined by the Government Inspectors, and the reports to hand are very satisfactory. Both schools acquitted themselves well, the girls' school in particular passing a really excellent examination.

Mr. John McKenna, who has had long experience as a member of Catholic choirs, has, by request, taken over the conductorship of the Sacred Heart choir. The members are to be congratulated on securing the services of an able musician.

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Irish News

ANTRIM—The Belfast Strike

Here is what Mr. T. H. Sloan, M.P., had to say about the strike at an Orange meeting in Belfast on July 12:—While the dock laborers and carters might not all be right, no man could convince him that they were all wrong; and, if there was a combination amongst the masters to safeguard their interests, the men had an equal right to combine to protect their interests. He understood that the men were asking for the right to submit the matter to arbitration, and the masters had denied it. In that case he thought that the sooner the men put their backs against the wall and faced the situation the sooner their courage and pluck would win the battle. Later on a collection was taken up at the meeting on behalf of the strikers.

CARLOW—Congestion in Rural Districts

In proposing a resolution at Carlow Board of Guardians, which was passed, asking the Commission on Congestion to hold a sitting in Carlow, Mr. Purcell stated that in the rural district of Slievemargy there were 164 holdings of less than an acre, 309 less than five acres, and 283 less than ten acres, and between Carlow and Arles there were from 2000 to 3000 acres under grass.

DONEGAL—Peaceful State of the County

Donegal is one of Ireland's most Gaelic and Nationalist counties (says the 'Irish Weekly'). It has many policemen, and they are vigilant. Two silly cases were all Lord Justice Fitzgibbon had to try on Tuesday. Donegal is mainly a poor place; yet the people are peaceable. The Judge said 'He was very glad that County Donegal belonged to a very large and very important section of Ireland, of which they heard much less than it deserved, the part of the country in which law and order were respected.' Many of his colleagues on the bench have been ranting about the iniquities of those who do not 'respect' law and order, but none of them have mentioned the excellent reasons why the people can not and will not respect what means to them misery during their lives. Donegal is peaceful, though the people are mainly poor; there are no great grazing ranches there. Turning from Donegal to England, we find in one column of an English paper reports of two brutal murders, an execution, some burglaries, and five or six other serious crimes.

DUBLIN—Irish Arts and Crafts

When the King and Queen visited the Dublin Exhibition they were received in the Irish Arts and Crafts Section by Count Plunkett, to whom their Majesties expressed their pleasure at the sight of so much beautiful work. The King purchased a very clever example of enamelling, a copper coin-box decorated with emblems by Miss Doran, of the Metropolitan School of Art. The Chief Secretary bought a dainty painted jewel case, from the same collection. A commission for £500 worth of wood-carvings has just been given to this Section, which was organised by the Arts and Crafts Society of Ireland.

The King's Appreciation

The Earl of Aberdeen, Lord Lieutenant of Ireland, has received from Lord Tweedmouth, Minister in Attendance on the King, a letter conveying to the Irish people his Majesty's and the Queen's most warm and appreciative gratitude for the very enthusiastic reception given them during the Dublin visit.

Castle Methods

It has transpired in connection with the robbery at Dublin Castle that the Ulster King at Arms asked the Board of Works to build a strong room in which to keep the safe wherein the jewels were kept. The room was duly built, and then it was found that the entrance was too narrow to admit the safe. Sir Arthur Vicars then asked for a smaller safe, but was informed there was no more money.

A Generous Benefactor

Mr. Richard Croker has given £500 to St. Vincent's Hospital, Dublin. This gift will be greatly appreciated by the Hospital authorities, who, hampered as they are by lack of means, are nevertheless doing a noble work.

Provincial of the Dominican Order

Sincere regret was felt in Dublin at the news of the death of the Very Rev. Lewis J. Hickey, O.P., which took place in Rome on July 13. Born in Dublin in 1840, Father Hickey entered the Dominican Order at an early age, and made a brilliant course of studies in Rome and Louvain. On his return to Ireland he taught theology for some years in Tallaght and Cork, and was afterwards Prior of several houses of the Order, including that of Dublin. In 1887 he went to Rome as Prior of San Clemente, and in 1898 he was elected Provincial of the Irish Province of the Order, and held this office for eight years. A couple of months ago he went to Rome to attend a General Chapter of the Order, though at the time, owing to ill-health, he was quite unfit to travel.

Charitable Bequests

A probate suit involving bequests to Dublin hospitals and Catholic charitable institutions came before the Master of the Rolls, Dublin, recently, in the matter of the Hughes charity. Marcus Walter Hughes devised over £30,000 to his executors (Mr. Maher and Mr. W. Craig) in trust to (among other purposes) pay large sums to practically all the Dublin hospitals, and to several Catholic institutions in and outside the city. By a codicil Mr. Hughes directed that the residue of his estate should go to the establishing and maintaining of a Catholic Girls' Orphanage and School in County Dublin, for the training of Catholic orphan girls of from fifteen to seventeen years of age for positions as domestic servants or for higher positions, according to their abilities. The case now came up with regard to the latter bequest. The Master of the Rolls approved of the scheme as submitted. The charity will be called the Marcus Walter Hughes Technical Training Bequest, and the Commissioners of Charitable Donations will pay the income annually to the local Superioress (for the time being) of the Sisters of Charity, Upper Temple street, Dublin, where the trust will be carried out.

A Distinguished Convert

Rev. Father Basil Maturin, the celebrated pulpit orator, is at present in Dublin (writes a correspondent of the 'Catholic Weekly' under date July 14), where, in the Carmelite Church, Whitefriars street, he is delivering a course of daily sermons. It may not be generally known to your readers that Father Maturin is an Irishman, having been born in Dublin, and having graduated in Dublin University. After a most distinguished career as an Anglican clergyman, embracing such different spheres of action as the Established Church in rural England, a long residence in Capetown and in Philadelphia, and a missionary career amongst the well-known Cowley Fathers, he at length found the truth in the one True Church about a dozen years ago. His merits as a preacher are widely known. But his name and the recollection of some of its bearers are an assurance that his personality alone should attract thousands in Dublin. The Maturins, a Huguenot family, have been settled in Ireland for over two centuries, and it is somewhat remarkable that in almost every generation the representatives of the name were Protestant clergymen. The late Rev. William Maturin, D.D., who died about twenty years ago, was the father of our distinguished visitor of this week. He was many years Rector of Grangegorm, in this city, and was no less distinguished for his great merit as a preacher than for his earnest and lifelong advocacy of what are known as High Church views. The father of the late Rev. Dr. Maturin was even more widely celebrated, being indeed no other than the famous Charles Robert Maturin, also a clergyman, and one of the most renowned preachers of his day, but known wherever English literature is known as the author of the powerful tragedy of 'Bertram' and of the enthralling romance of 'Melmoth the Wanderer,' and other works of fiction admired by some of the greatest writers of an age of great writers. He died in the same year as Byron, to whom he was somewhat akin as a writer.

GALWAY—Scathing Exposure of Landlordism

A few weeks ago we were informed by cable that Lord Ashtown was the victim of an agrarian outrage whilst staying at his shooting lodge at Wexford. As very few people in these colonies had ever of the noble lord before this alleged outrage, the following character sketch, by Mr. Lindsay Crawford at an Orange meeting at Magheramorne on July 13, as reported in the Belfast 'Irish Weekly' of July 20, will be of interest:—Lord Ashtown was the leader of a band of Irish Unionists who were slandering and vilifying their country across the Channel. He was the descendant of

a man who took Castlereagh's bribe at the Union for betraying his country. In the course of an examination, Lord Ashtown objected to, one of the (laborers') cottages being planted on his estate; because it would necessitate the cutting down of some sycamore trees. They all knew that Lord Ashtown preferred bullocks to Irishmen, but on his own admission he preferred to see an Irish laboring man and his family in a wretched unsanitary hut rather than disturb a few sycamore trees. Evidently Lord Ashtown had not improved much on his ancestor of Union fame. In the course of an inquiry it transpired that Lord Ashtown had dismissed a number of Roman Catholic laborers on his estate for no other reason, apparent to these men than that they were not Protestants. As a matter of fact, it was an open secret in Orange circles—and he challenged Lord Ashtown to deny the fact—that for some time past he had been organising for the plantation of Protestant farmers and laborers in the West to take the place of dispossessed and unemployed Catholics. Was it any wonder that there was unrest and lawlessness in parts of the West when men like Lord Ashtown placed greater value on sycamore trees than on an Irish Roman Catholic laborer, and whose idea of Unionism was to drive the unfortunate Roman Catholics from the stony and barren hills and bogs into which they were driven in days gone by when under cruel penal laws they were forced to choose between 'hell and Connaught?' And what, continued Mr. Crawford, were the conditions of labor on the Ashtown estate? In examination before the Local Government Inspector, Lord Ashtown said he employed 100 men on his estate at an annual cost in wages £2,870, which worked out at the munificent sum of 10s 6d per week for each laborer. Yet, under those miserable conditions of labor the harassed Papist could find no rest for the sole of his foot on the Ashtown estate. Sycamore trees and bullocks were more sacred in the eyes of this traducer of Ireland than the lives of men, women, and children, who were eking out a miserable existence in the West of Ireland.

KILKENNY—Selecting a Representative

A convention was held on July 15 at Ballyhale, for the purpose of selecting a candidate for South Kilkenny. The Rev. John O'Shea, Thomastown, president of the Executive, presided, and Mr. David Sheehy represented the National Directory. The candidates proposed were:—Mr. Richard J. Ryan, Thomastown; Mr. Nicholas J. Murphy, merchant, Ballyhale; Mr. Matthew Keating, London. A division was taken, with the following result:—Murphy, 39; Keating, 37; Ryan, 19. Rev. J. Brennan, Mooncoin, the proposer of Mr. Keating, withdrew that gentleman's name, and Mr. Murphy was unanimously adopted as candidate.

LIMERICK—A Successful Architect

Mr. W. R. Ryan, architect and engineer, of Leadenhall street, London, and Richmond, Surrey, who in open competition has been awarded first prize for plans and designs for the proposed new Technical Institute for Limerick, is a well-known London Irishman. He was one of the original members of the Southwark Irish Society with Mr. Fahy, Mr. Percival Graves, and Mr. D. J. O'Donoghue, and is also a well-known member of the Irish Literary Society and other social and political bodies. He has been Mayor of the Corporation of Richmond, and is now, or very recently was, an alderman of that ancient borough. A native of Limerick, though some twenty years professionally established in London, it must be gratifying to him and to his Limerick friends to know he has carried off the coveted prize.

Over the Century

The death took place early in July at the age of 112 years of Mrs. Mary Mangan, Kilmee, Limerick.

LOUTH—Clerical Appointment

His Eminence Cardinal Logue has appointed Rev. T. Cassidy, P.P., Tenure, to the pastoral charge of the parish of Dromiskin, County Louth, in succession to the Rev. J. Healy, P.P., deceased.

MAYO—A Centenarian

The death took place at Ballina on July 11 of Mrs. Ryder, who had attained the age of 105 years. Deceased was in possession of all her faculties up to a few days before her death.

SLIGO—Death of a Solicitor

Mr. Valentine B. Dillon, Sessional Crown Solicitor of Sligo, died at his residence, Sligo, on July 13. Mr. Dillon, who was about 90 years of age, was an uncle of Mr. John Dillon, M.P. He practised in Dublin formerly, but for the last forty years was engaged in business in Sligo.

People We Hear About

The proprietor of the Melbourne 'Age' (Mr. David Syme) will become an octogenarian in a few weeks, but he still retains control of his paper.

The Republic of Chile is preparing to erect a monument to Bernard O'Higgins, the Liberator of that country. The committee propose to erect the monument on the site of the battlefield of Maipu.

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.

Lord Sligo has three daughters whose names are Eileen, Moya, and Doreen. He 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 tyranny to his tenants.

Viscount Ikerrin, to whose lot it has fallen, in his humble capacity as an inspector of Irish dairy produce in England, to disguise himself as a laborer and purchase samples of butter in a Wigan shop, is the son and heir of the Earl of Carrick. He was formerly an inspector under the Agricultural and Technical Board of Ireland.

One of the ancestors of Hon. Edward Blake, M.P., was William Hume, of Humewood, County Wicklow, Ireland, a member of the Irish Parliament, who lost his life in a fight in the Wicklow Mountains in 1798, while a great-grandfather lost his life when at the head of a division of the Irish Insurrectionary Forces, and in the very hour of victory over the English troops.

As a young man, while crossing over to Dublin, Lord Rosebery lost his favorite dog, 'Mutton,' overboard. 'Stop, captain! Stop the steamer!' shouted his lordship in a state of great excitement. 'Can't be done; if it was a man, why, then—?' 'All right,' said Rosebery, not waiting for the captain to finish, 'that can easily be managed,' straightway leaping overboard. The steamer's engines were promptly reversed, a boat lowered, and the peer and his dog taken up, none the worse for their adventure.

The Rev. Lord Arundell of Wardour, the Catholic Rector of Bournemouth, and the thirteenth holder of an ancient peerage, who passed away the other day (says the 'Freeman's Journal'), was not the first Catholic priest since the Reformation who has been a Lord Temporal and Peer of the Realm in England. The late Right Rev. Mgr. Petre, one of the Domestic Chaplains to the Pope, succeeded on the death of his brother in the nineties of the last century to the Petre Peerage, one of the oldest in England. Neither Lord Arundell nor Lord Petre ever took the oaths and their seats in the House of Lords.

A romantic story is told concerning Lord Kelvin's marriage. When the famous scientist was on his schooner yacht 'Lalla Rookh' in West Indian waters, he got up a system of simplifying the method of signals at sea. He asked Miss Crum, whom he greatly admired, and who was the daughter of his host, if she understood his code. She said she did. 'If I sent you a signal,' he asked, 'from my yacht, do you think you could read it and could answer?' 'Well; I would try,' she responded. The signal was sent, and she did succeed in making it out and in transmitting the reply. The question was, 'Will you marry me?' and the answer was 'Yes.'

Mark Twain left England for the United States on July 13, and gave a Central News correspondent a farewell message which is characteristic: 'I have led,' he said, 'a gay and energetic life here for weeks, have felt no fatigue, and have had but little desire to quiet down. I am younger now by seven years than I was, and if I could stay another month I could make it fourteen. This has been the most enjoyable holiday I have ever had, and I am sorry that the end of it has come. I have met a hundred old friends, and I have made a hundred new ones. It is a good kind of riches to have. There is none better, I think. For two years I have been planning my funeral, but I have changed my mind now, and have postponed it.'

Within the past hundred years whalebone has risen in price from £30 a ton to £3000.

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LISMORE CATHEDRAL

DEDICATION CEREMONY

Within the recollection of the oldest inhabitant no event in the history of the northern part of New South Wales ever created so much pleasant anticipation (says the 'Freeman's Journal') as the dedication of the handsome Cathedral of St. Carthage at Lismore on Sunday, August 18. The dedication of this stately Gothic structure will form an epoch in the history of the Church in New South Wales surpassing all other sacred edifices throughout the Commonwealth, with the exception, perhaps, of St. Mary's Cathedral in Sydney and St. Patrick's Cathedral, Melbourne. Although the Cathedral at Lismore is not completed, still the work is sufficiently advanced to enable it to be dedicated, and this important ceremony was performed by his Eminence Cardinal Moran, in the presence of a brilliant assemblage of the leading dignitaries of the Catholic Church in New South Wales. Catholicism in the diocese has had a wondrous growth since his Lordship Bishop Doyle infused into his pastoral work his extraordinary energy and zeal. By his indomitable and persevering spirit the difficulties of his early labors were surmounted, and his exceptional administrative ability was quickly experienced in the advance and development of the Church in the Northern Rivers district.

It was in the year 1892 that the Right Rev. Dr. Doyle entrusted the work of designing the Cathedral to Mr. H. E. Wardell, of Sydney, who chose the early English style of architecture, and designed the building to be constructed of freestone, with roof of timber and slates. A foundation stone for the work was laid in the same year by his Eminence Cardinal Moran, but further progress in regard to the building was cut short by the financial crisis of the colony in the following year. When it was decided, in 1904, to resume building operations, it was found necessary, through the greater cost of freestone, to rearrange the details of the design, and to provide for carrying out the structure in brickwork. This work was also undertaken by Mr. Wardell, and the building has since rapidly progressed under the personal supervision of himself and Mr. Denning, his partner.

On account of the nature of the ground, the foundations have been built of solid cement concrete, going down in some portions to a depth of over 20 feet. Those for the nave and aisles were first completed, and as the response for funds after this was good, the remaining portions were soon put in hand also. The proposed tower and spire being an independent structure, its foundations have been omitted for the present. The superstructure is of brickwork, built in cement, and faced with open kiln bricks. The arches, mouldings, copings, and other features externally are in red double-pressed bricks. The design of the building is cruciform in plan, and comprises a nave and aisles, transepts, an apsidal chancel having chapels on either side, two large sacristies for clergy and acolytes, entrance porches, confessionals, etc. On the corner next the two principal streets, a large tower (for bells), with a high spire is proposed to be built, detached from the church, but connected by a short cloister to the main building from the entrance porch of the tower. The outside general dimensions of the Cathedral are:—Length, 165 feet, width, 72 feet; height, 80 feet; length of transepts, 112 feet. The distance from end of transepts over sacristies is 144 feet; height of transept, 70 feet; sacristies each 35 by 25 and 35 feet high; height of tower and spire, 200 feet above ground; which, in the surrounding country, will form a striking feature of the main edifice of a fine block of ecclesiastical buildings on one of the finest sites of the district. The building covers an area of about 14,000 feet, having seating accommodation for a congregation of 1200. The total cost of the Cathedral when completed will be about £30,000.

The dedication ceremony was performed by his Eminence Cardinal Moran, the other prelates present being the Right Rev. Dr. Doyle, Right Rev. Dr. Gallagher, Right Rev. Dr. Dwyer, and Right Rev. Dr. O'Connor. Pontifical High Mass was celebrated by his Lordship Bishop O'Connor, Rev. Father Battle being deacon and Rev. Father Darcy subdeacon. His Eminence the Cardinal presided, and there was a very large congregation present.

At the close of the Mass his Eminence Cardinal Moran delivered an eloquent discourse befitting the occasion, the subject being the divine credentials of the Catholic Church.

On the conclusion of the Cardinal's sermon Bishop Doyle addressed the congregation, and cordially thanked his Eminence for his kindness in coming to participate in the dedication of the Cathedral. The approximate sum received towards the cost of the Cathedral was £9000. A collection was then taken up, with the result that a sum of over £4000 was received.

Immediately after the dedication ceremony a banquet was held in St. Carthage's Hall, when there was an attendance of fully 500 persons. The Right Rev. Dr. Doyle presided, having on his right the Cardinal-Archbishop of Sydney, Count Morner (Consul-General for Sweden), and their Lordships the Bishop of Goulburn and the Coadjutor-Bishop of Maitland, and on his left the Mayor of Lismore and the Bishop of Armidale.

The Right Rev. Dr. Doyle, in proposing the health of his Eminence Cardinal Moran, said that there was no one better known in the Church, next to the Holy Father, than his Eminence, and it was a toast every one would be pleased to honor. He was not only known, but universally respected. When his Eminence commenced his work in Sydney, he was called home to have conferred upon him a higher honor, and in 1885 he was appointed Cardinal, and was now one of the senior Cardinals of the Church, and had only one senior, Cardinal Oreglia. From that time to the present the Cardinal has been actively engaged in work, not only in his own diocese, but throughout the Commonwealth, and his Eminence was engaged every Sunday in special functions in connection with new churches, schools, or convents. His life had been an active one, and he had never been absent from any function when any of the Bishops wanted him to attend.

His Eminence the Cardinal thanked his Lordship and the people for the enthusiastic manner they had received him. Fifteen years ago he had laid the foundation stone of the former Cathedral, and to-day they were carrying out the promise of that period. It was very pleasing for him to come to Lismore to complete the work of dedication of the sacred edifice. On the former occasion £3000 had been subscribed, and that day the people had provided over £4000. He found a number of his good old people of the Illawarra district had come to Lismore, bringing with them piety, devotedness, and enthusiasm, and among them he distinguished the Mayor of Lismore (Alderman Quilty). He had always endeavored to impress upon them the value of union and harmony among all classes, and when that was accomplished Australia would have a glorious destiny. He had no aim but the promotion of enlightenment and peace and the good of the country.

In the evening a mission was opened in St. Carthage's Cathedral by the Vincentian Fathers.

Mrs. H. E. Beveridge, George street, Dunedin, is now making a splendid display of seasonable novelties in millinery, laces, dress fabrics, blouses, underclothing, etc. Dressmaking a specialty....

The housewife should exercise great care in the purchase of a sewing machine, for if she gets a good one it will last a lifetime. An inferior machine will never give satisfaction, will spoil her work and temper, and will always be in the hands of the mechanical doctor. The well-known White machines, which are sold by Mr. W. Melville, George street, Dunedin, for cash or on the time payment system, are guaranteed for five years....

Acetylene v. Electricity.—We learn from the American Acetylene Journal that numerous electric tramcars in the States are now fitted up with acetylene lights. Electricity may be good enough to propel the cars, but only acetylene is deemed suitable to light them and to indicate their rapid progress along the roads. One of the pleasant things about acetylene is that where this light is properly installed in any given case it advertises itself so well that a demand is at once created for other equipments in the same locality. The town of Johnsonville has now decided to give the N.Z. Acetylene Gas Company the order to instal acetylene for lighting the streets and supplying the ratepayers....

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The Catholic World

AUSTRIA—Protest against Duelling

A protest against duelling signed by four hundred Austrian ladies and gentlemen has just been published in Vienna. Amongst the signatories are nineteen princesses, five of them of blood royal.

ENGLAND—Death of Lord Arundell

With very deep regret we ('Catholic Weekly') have to record the death of Lord Arundell of Wardour, which occurred on Thursday night, July 11, at Bournemouth. His Lordship was a priest, and he was appointed eight years ago to assist in the Catholic church in that town. For some years past he had charge of the chapel at Westbourne, and regularly said the ten o'clock Mass at Bournemouth. He was saying Mass when he was taken seriously ill on Sunday, June 30. He continued the service to the end, but with great difficulty, battling against physical weakness, and was found to be suffering from congestion of the lungs, from which he subsequently rallied. Finally he succumbed to heart failure. His lordship would have been seventy-three on September 6.

FRANCE—Alleged Congregational Goods

The property of a Catholic Workingmen's Society in Boulevard Montparnasse, Paris, which the Brothers of St. Vincent de Paul founded fifty years ago, has been seized and sold by the Government for 298,000 francs as 'congregational goods.'

GERMANY—Prince enters Religious Order

From Germany (says an American exchange) comes the edifying and deeply interesting intelligence that Prince Loewenstein-Wertheim, the foremost and wealthiest Catholic nobleman of that empire, at the advanced age of seventy-three years, has just entered the Dominican Order at Benlo, Holland, as a novice. This step of the Prince has occasioned no little surprise, not only in Germany, but in all Europe. For several decades, and more especially in the troublous days of the Kulturkampf, he had been a leader in everything Catholic. There was no notable or national gathering of Catholics that he did not foster or personally preside over. He lent impulse to and presided over a number of German Catholic congresses, and in recent years was the distinguished president of the Anti-duelling League. The Prince was twice married. His first marriage with Adelheid, Princess of Isenburg, who died in 1861, was childless. His second, with Sophia, Princess of Lichtenstein, who died in 1899, bore him seven children. The oldest daughter, Princess Francesca, is a religious of the Sisters of the Poor of St. Francis; another daughter is a Benedictine of the Abbey of St. Cecilia, in Cowes, Island of Wight. We may best illustrate the high character of this Catholic prince from our own personal experience with him. One summer afternoon, thirty-two years ago, we were walking to and fro alongside a village church near the Rhine, and well known for its treasures of ecclesiastical art. A plain carriage drove up the deserted street to the church door, and an equally not severely, plain-looking gentleman and lady alighted from it. Seeing us, they courteously inquired the name of the church. On learning from us that it was St. Michael's, they entered, remaining therein about half an hour. On coming out, and again seeing us, they further inquired the name and residence of the pastor, to which we conducted them. Being ushered into his presence, they introduced themselves, much to the surprise and embarrassment of the humble pastor, as the Prince of Loewenstein and his consort, the Princess of Lichtenstein. The good pastor entertained them as befitted their rank and their honored Catholic name. On taking their departure the Prince quietly slipped into the hands of the pastor a generous purse with which he was to place in his church a fine, artistic memorial window. Such was the unostentatious Prince Loewenstein of more than thirty-two years ago, and when the revenues from his estates were said to amount to fully three thousand marks a day.

HOLLAND—Workingmen's Retreats

The Jesuit Fathers in Holland are starting a house for workingmen's retreats. The building for this purpose at Venio (Limburg) is nearly finished. There is sufficient room for eighty workingmen, who during the retreat receive board and lodging in the house itself. Seven such foundations are already existing in

Belgium, in which thousands of men make retreats every year.

INDIA—The Archdiocese of Bombay

Father Jurgens, S.J., a native of Munster, in Westphalia, who was recently appointed Archbishop of Bombay, was consecrated on Sunday, July 14. He has been Vicar-General of the diocese.

MEXICO—A Religious Custom

One of the prettiest religious customs in all the world (says an American exchange) prevails in Mexico. No matter what may be the station or wealth of individual members of a parish, all are dressed alike when they attend church. Women may, and do, possess Parisian gowns, but they are not for vulgar display in the house of God. All women must dress for church in plain black gowns, with black mantillas for the head. Thus do the priests of Mexico impress on their people that notwithstanding earthly disparity, all are equal in the sight of God.

ROME—The Rector of the Irish College

A Rome correspondent writing under date, July 15, says:—The Right Rev. Mgr. O'Riordan, Rector of the Irish College, may be said to be almost restored to health; he is likely to be quite restored within a short time.

Won their hearts

The 'Catholic Standard and Times' quotes the following from a letter in the 'Monthly Messenger,' Edinburgh, by the Rev. J. W. Dunbar, in which he described his visit to Italy:—'During our stay in the metropolis (Rome) we encountered a temptation. It so happened that I had a letter of introduction and strong recommendation to an official in high standing in Catholic circles. Through the kind efforts of this influential personage there came to me from the Vatican an invitation for myself and family to a reception by the Pope. On such an occasion a certain form of etiquette is required. My friend was careful to explain that it was a mere ceremony, not regarded on their side as implying any acknowledgment by us, or compromising us in any way. For awhile Mrs. Dunbar and I were inclined to accept the invitation, but in the end we could not see our way to do so. There did not seem to be any reason, however, why the young people should not go, and so our daughters, having robed themselves in the necessary black and with black lace veils on their heads, went to the Vatican. They were charmed with the whole affair, and found the Pope an old gentleman so entirely delightful that they could have kissed, not only his ring, but himself—a daring breach of the etiquette of the Papal Court which would most certainly have upset his Holiness very considerably. I have thus thrown away my opportunity of an interview with the Pope, but I did my best to be civil.'

RUSSIA—The Czar's Appreciation

The Czar of Russia has sent to Monsignor Popiel, Archbishop of Warsaw, an autograph letter informing him that he has conferred upon him the Order of St. Alexander Newsky. His Majesty says he wishes to recognise the good and loyal service rendered by the Archbishop to religion and his country. Monsignor Erdman, Canon of Mohilow, has received from his Majesty a precious ring and his picture with autograph signature.

SCOTLAND—Silver Jubilee

The Right Rev. Mgr. Fraser, Rector of the Scots' College, Rome, celebrated the silver jubilee of his priesthood in Scotland last month with college companions who were ordained at the same time.

Argyll and the Isles

In order to bring the diocese of Argyll and the Isles into line with the other diocesan organisations, by the erection of a Cathedral Chapter, a list of clerical names was submitted to the Holy See. His Holiness has sanctioned the following appointments to the new Chapter: Provost, Very Rev. Donald Mackintosh, Our Lady of the Angels, Mingarry, in Moidart; Canons; Very Rev. Alexander Mackintosh, the Immaculate Conception Church, Fort William; Very Rev. Donald McDougall, St. Margaret's, Roy-Bridge; Very Rev. James Chisholm, St. Mary's, Arisaig; Very Rev. John Macdonald, St. Kieran's, Campbeltown.

UNITED STATES—The Redemptorists

The Redemptorist Fathers intend to build a new college in New York to be known as the College of St. Alphonsus-on-the-Hudson.

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

SEASON 1907.

OTAGO CORN AND WOOL EXCHANGE, VOGEL ST., DUNEDIN.

To the Farmers of Otago and Southland.

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

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

Account Sales are rendered within Six Days of Sale.

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

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"Bon Accord" Sanitary Paint, "Bon Accord" Metallic Paint, Oils, Varnishes, Brushwares, Plate Glass, Mirror Plate Glass, &c., &c.

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LADIES.—It will pay you to take a course of lessons at the Louise Millinery School. One course of instruction will save you an immense amount of worry and dissatisfaction, and will cost you less than the price of a cheap hat. Twelve Lessons, 10/6. Call or write for circular

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The *New Zealand Medical Journal* says:—
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HOTEL, Taranaki—Freehold and Furniture £2250.

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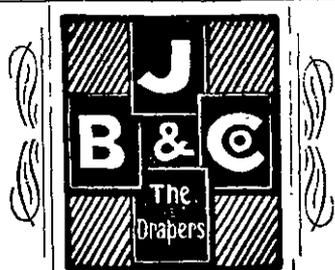
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Catholic Publications

According to a carefully corrected table prepared by the 'Catholic Citizen,' there are 288 Catholic publications in the United States, of which 200 are in English and 88 in foreign tongues. Of the 88 publications in foreign tongues, 45 are in German, 15 in French, 12 in Polish, and 16 in other languages, including Bohemian, Slavonic, Dutch, Italian, Spanish, and Indian. At least a third of the publications in foreign tongues (a dozen of which are dailies, although here classified as weeklies), are national rather than strictly Catholic papers.

Hunting a Panther

Hunting big game in India should be preceded by some training of the eye to see things where they are. The author of 'Thirty Years of Shikar' tells how he received this training rather late in his course. Shikar is the East Indian word for sport, and sport in that part of the world begins with panthers and ends with tigers.

'When I reached the ground the panther was still there, and a keen-eyed native pointed it out to me.

"Hitherward is its head," said the man, "thitherward its tail. Doesn't the sahib see it? There, there!" and he pointed to a spot about three yards off.

'But I didn't see the panther—either its head or tail or anything that was its. I only saw a mass of light and shade under a dense overgrowth of greenery, dead leaves and grass, that were yellowish where the pencils of light broke in upon the gloom, and, otherwise, they were mysterious shadows that told nothing to my unaccustomed eye.

'All that I looked upon in that greenwood tangle was equally panther. I could pick-out no particular patch as being any more pantherish than the rest. Of head or tail I made out nothing where all was equally one or the other—and still that native of keenest vision besought me to see the panther's head and tail and right forefoot, and many other details of its anatomy.

'Then there came a roar out of the thicket, and a rush which was like the volcanic upheaval of the ground at my feet, and, as it seemed, several tons of upheaved matter hit me on the chest, and I was bowled over on to the broad of my back a yard or two from where I had stood.

'That upheaval was the panther. The brute had not had the patience to wait until I saw him, or the modesty to take himself off peaceably in some other direction. He had resented my staring his way, even though I saw him not, and so had emerged from his lair like an animal rocket and had knocked me down in his flight.

'As he failed to claw me, I came off scatheless; but not so my attendant, who foolishly embraced the panther with a view to arresting his flight. He got himself rather badly mauled, and did not come out of the hospital for some weeks.

'That was my disastrous commencement with panthers.'

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He tossed on the bed at midnight
As the clock was striking the hour;
And he hoped that he get rid might
Of the cough that made him so dour.
Hot gruel and slops they gave him,
But such treatment he did abjure,
There was only one thing that could save him,
'Twas Woods' Great Peppermint Cure.

Domestic

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Frying Bacon.

Before frying bacon soak it in water for three or four minutes. This will prevent the fat from running, and will make the bacon go farther.

The Care of Sponges.

If used for soap they should be rinsed out daily, otherwise they are sure to become slimy and most unpleasant. In any case they require periodical cleaning. Dissolve some borax or soda in warm water, and let the sponge soak in it for an hour; squeeze it well out, and then rinse it in clean warm water. Many people make a habit of putting their sponges outside the window after using them, in order that they may air and dry in readiness for the next time of using.

Light and Nourishing Food.

Milk and eggs are the basis of most 'light and nourishing' foods, because in themselves they contain everything necessary to build up the bodily tissues, to make heat, and give energy. They should, therefore, form the staple part of the diet. Curds-and-whey and junkets are far too little used in the feeding of invalids. They are both invaluable, for they present milk in a digestible and appetizing form, and therefore often tempt people to take it when they have grown weary of it in puddings.

To Renovate Oilcloth.

When oilcloth is losing its shiny surface it can be made to last longer and to look quite new once more by varnishing it over with glue. Wash the oilcloth thoroughly and let it dry. Then at night, when the traffic of the day is done, go over it with a piece of flannel dipped in glue-water. Choose a dry day for it, and in the morning the glue will be quite hard and the floorcloth new-looking. The glue-water must be prepared some time before it is needed by putting a small quantity of glue in a pint or so of water and letting it stand on the stove till dissolved.

On Choosing Meat.

If beef is from a young ox it will have a fine, smooth, open grain, be a good red, and feel tender; the fat should look white rather than yellow—if a deep color the meat is seldom good; the grain of cow beef is closer and the fat whiter than ox beef, but the lean is not so bright a red; in old meat there is a streak of horn in the ribs—the harder this is the older is the meat. In lamb look at the neck; if the vein is bluish it is fresh, if greenish or yellowish it is stale; in the hind-quarter, if there is a taint under the kidney and the knuckle is limp, it is stale. In buying veal choose meat of which the kidney is well covered with thick white fat; if the vein in the shoulder looks blue or bright red the animal is newly killed; other parts should be dry and white.

Perilous Pets.

Cats and dogs play an important role in the causation and transmission of disease. Dr. Louis Lambon has proved that tropical diseases, hitherto supposed to be due to heat, are in reality caused by parasites. Parasites are frequently carried by becoming adherent to the hair of animals, or by getting into the blood of animals or insects, which on biting man deposit the parasites in his blood. Flies are the great scourge, being the bearers of the germs of almost every disease, including cholera, enteric, and anthrax. Plague is conveyed from rats by means of rat fleas, which take up their quarters on the domestic cat and dog, bringing the plague with them. The doctor has been at work investigating the part taken by the ordinary domestic animals, such as the cat and dog, in transmitting disease. He has discovered sufficient evidence to show that many of the diseases of man are transmitted by these animals. Parents who allow their children to fondle, and even sleep with cats and dogs, should make a special note of these facts. It is one thing to be kind to animals, but quite another to treat them in such a way as will render them a source of infection to the home, as was proved recently by the death of a little girl five years old from hydatids contracted from pet cats.

Maureen

YOUR RAZOR.

You want your Razor to glide smoothly over your face—to cut clean and keep right on doing it. The Razor that does it best is **THE CLUB**—every time.

The Club Razor. SOLE AGENTS—ILES & POOLE, Vice-Regal Hairdressers, DUNEDIN. PRICE 9/6. Post Free Anywhere. N.B.—A solid leather match-box given

Famous Blades of Toledo

The Spanish towns were celebrated throughout the civilized world for the excellence of their swords, and among them all Toledo stood unrivalled for the temper of her steel. The Toledo blade, famous in song and story, was so keen, so flexible, and withal so strong that its fineness became proverbial. When the Moors overran Spain in the ninth century they were already masters of many of the arts, and especially were they adepts in the working of metal. Their swords were highly valued for their delicate temper, and their special decoration, which, we still call damascening, was also justly prized. It was from these conquerors that the Spanish learned much of their skill in forging and tempering steel. And that the completeness of the noblest weapon men ever made should not be marred by the lack of any element, natural or artificial, the fairy god-mother, Nature, contributed one more gift. On the banks of the Tagus there is an abundance of fine sand. In the process of forging the metal is taken white hot from the furnace and is subjected to a cooling process. It was to the peculiar properties of this white Tagus sand, in which the cooling blade was buried, that the Toledo swords owed their unequalled hardness and great flexibility.

HOW TO PAINT A HOUSE CHEAP.

Carrara Paint In White and Colors, Mixed Ready for Inside and Outside Use. **CARRARA** retains its Gloss and Lustre for at least five years, and will look better in eight years than lead and oil paints do in two. **USE CARRARA**, the first coat of which is no greater than lead and oil paints, and your paint bills will be reduced by over 50 per cent. A beautifully-illustrated booklet, entitled 'How to Paint a House Cheap,' will be forwarded free on application.

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The Horse and the Donkey

The ancestors of the horse were accustomed to roam over the plains, where every tuft of grass or brush might conceal an enemy waiting to spring upon them. Under these circumstances they must often have saved their lives by starting quickly back or jumping to one side when they came without warning upon some strange object.

This is a habit which has not left the animal even after long years of domestication. On the other hand, the donkey is descended from animals which lived among the hills, where there were precipices and dangerous declivities, and from these conditions resulted his slowness and surefootedness.

His ancestors were not so liable to sudden attacks from wild beasts and snakes. Besides, sudden and wild starts would have been positively dangerous to them. Consequently they learned to avoid the very trick which has been so useful to the horse.

The habit of eating thistles, which is peculiar alone to the donkey, is also descended from these ancestors. In the dry, barren localities which they inhabited there was often little food; hence they learned to eat hard, dry, and even prickly plants when there was nothing else.

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.

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LEADING DRAPERS

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SOUTH DUNEDIN.

BRANCH—MAIN ROAD, CAVERSHAM.

Science Siftings

By 'Volt'

Making Gas from Peat.

Among the varied uses of peat that for the production of gas is perhaps the least known. It has been used for this purpose, however, for the last thirty years in the steel works of Notala, in Sweden. From thirteen thousand to sixteen thousand cubic yards of peat are thus used yearly. It costs rather more than coal gas, but has the advantage of containing scarcely any sulphur or phosphorus. In several places in Europe peat gas is used for heating and in glass melting furnaces.

Wonders of a Watch.

A watch is the smallest, most delicate machine that was ever constructed of the same number of parts. About 175 different pieces of material enter into its construction, and upwards of 2400 separate operations are comprised in its manufacture. When considered in the aggregate, some of the facts connected with its performances appear incredible. A blacksmith strikes several thousand blows on his anvil in a day, but the roller jewel of a watch makes every day, and day after day, 432,000 impacts against the fork. However, the marvel does not stop here. It has been estimated that one horse-power would suffice to run 270,000,000 watches.

The Battleship Searchlight.

The searchlights to be fitted to his Majesty's battleships now being built on the Clyde are of extraordinary power. The 'Glasgow Evening News,' in a description it gives of them, says it would be possible to read a newspaper by the light of one at a distance of about eighteen miles. The projector of these wonderful lights is no less than forty-eight inches in diameter, and the illuminant is the electric arc. The apparatus is directed by means of electric motors instead of, as previously arranged, by hand. One curious fact about these and similar projectors is that a man standing quite close in front of the lens is not dazzled by the light, whereas one standing twenty feet away is so blinded that he would be unable to see that the first man was standing in the light at all. The nearer man, however, would find his position untenable, as the heat from the projector is intense.

Newspapers.

To France belongs the credit of publishing the first regular newspaper. This paper, which was called 'The Gazette of France,' was founded in 1632, in the reign of Louis XIII., by Theophrastus Renaudot.

In England the first newspaper was published in 1662 by Nathaniel Butter. The name of the sheet is uncertain. In 1656 the first Dutch paper was printed. It contained two small folio pages of news. In the Imperial Library at St. Petersburg are two copies of the first Russian newspaper, which have the date 1703. There are also some proofs of the same paper on which are corrections written in the hand of Peter the Great. This monarch took great interest in the paper, and personally superintended its editorial composition.

The first paper established in North America was 'The Boston News-Letter,' which first was issued April 24, 1704. The paper was printed on a sheet twelve inches by eight, and contained two columns of news. It survived until 1776. It advocated the cause of the British Government at the outbreak of the Revolution.

Giant Mushrooms.

A single mushroom that would yield an abundant meal for a large family of lovers of the dainty fungus is a rarity even for these days of rarity hunting. The fields around the Belgian village of Barvaux, near Marche, have been yielding quite a little crop of such things. A farmer named Couelet has recently picked three on his land, of which the circumferences were, respectively, 39, 34, and 26 inches. The two larger ones were in a state of decomposition when found, but the third was perfectly fresh, and, on the testimony of the farmer, who doubtless knows, toothsome.

'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....

Intercolonial

The Bishop of Wilcannia (Right Rev. Dr. Dunne) celebrated the twentieth anniversary of his episcopal consecration on August 20.

Colonel and Mrs. Freehill were in London when the last mail left. They are expected back in Sydney early next year.

Mr. Aloysius M'Donald, manager of the Wellington (N.Z.) branch of the Bank of New South Wales (says the 'Freeman'), has come across to the mainland to spend a well-earned holiday.

It is understood (says the 'Catholic Press') that the widowed daughter of one of our leading Supreme Court Judges has been received into the Church in England.

Mr. James O'Connor, who died in Burrowa recently, was 98, having been born in Limerick in 1809. At 26 he arrived in New South Wales, and resided thirty years at Campbelltown. Then he took up land and settled at Upper Burrowa River.

Mr. H. J. Milner, who is contesting the seat for St. Leonard's in the interests of Labor (says the 'Catholic Press'), is a native of New Zealand, and belongs to a good old family of English Catholics, who were among the early pioneers of the Island Colony.

The Rev. J. J. Fogarty, P.P. of Burrowa, is making slow recovery (writes the Melbourne correspondent of the 'Freeman'). Father Fogarty is suffering from heart trouble, and his many friends, clerical and lay, will be glad to learn that the crisis is passed, and that hopes are entertained of his final recovery.

For some time his Grace the Archbishop of Melbourne and the Bishops of the Province of Victoria (says the 'Advocate') have been arranging the details of the first Provincial Synod in this State, which will be opened in St. Patrick's Cathedral on Sunday, November 24, with impressive ceremonial. Amongst the important ecclesiastical regulations which will be enacted at the Synod is the unification of diocesan procedure. This synod, or council, will mark a new departure in the history of the Church in Victoria.

Fresh efforts (says a Melbourne correspondent) are being put forth to extend the sphere and influence of the League of the Cross. Messrs. W. L. Bowditch, M.A., T. J. O'Brien, and Dr. O'Donnell have been putting their heads together, and by lectures, prize competitions, and other means, it is hoped that new life and energy will be put into the organisation, which was one of the first works inaugurated by his Grace the Archbishop after taking possession of his diocese.

The amount received up to date from the St. Vincent's Hospital (Melbourne) Shilling Fund is £1300. To claim the £500 from the Government a sum of £1200 is still needed before December 3, which will be the first anniversary of the annual meeting in the Town Hall at which the Premier (Mr. Bent) made the promise of subsidising up to the amount of £500 each year for five years all charitable institutions that raised in shillings the sum of £2500 each year for building purposes. In connection with the efforts now being made by the friends and patrons of St. Vincent's Hospital, on which there is a heavy debt of £24,000, a 'League of Help' has been formed, and it is proposed to enrol 2000 members, each member to collect or give 5s a month for five years. In this way the whole debt will be cleared off.

After a life spent in the service of religion and Catholic education, Sister Ignatius Dowling passed to her reward on Sunday, August 18, at the Presentation Convent, Windsor. The deceased religious was in the 52nd year of her age, and the 32nd of her religious life. She was a daughter of the late Mr. Francis Dowling, Barrowstown, County Kildare, Ireland. She entered the Presentation Convent, Windsor, on March 25, 1876, and in October, 1878, having passed through the novitiate, Sister Ignatius made her religious profession. Four sisters of the Dowling family devoted themselves to the religious life. One of them, Sister Alphonsus, is the Rev. Mother Provincial at the Convent of the Good Shepherd, Abbotsford. Her brother was a zealous priest on the Australian mission some years ago, and is now a member of the Carthusian Order.

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

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SKINS, HIDES, TALLOW, HORSEHAIR, ETC.

Consignments Promptly Attended to.

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Manly Clothing

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A. F. DONOGHUE, Tailor and Mercer,
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Cuckoo, and Fancy Clocks.—Bargains.Also Musical Boxes, Instruments, Billiard Pockets, Guns, Rifles
Revolvers, Cameras, Sewing Machines, and Gun Fittings for Sale.—
Great Bargains.Buyer of Old Gold and Silver, Diamonds, and Precious Stones
Watches, Clocks, and Jewellery carefully Repaired by W. G. R.
Special Attention Given to Country Orders.

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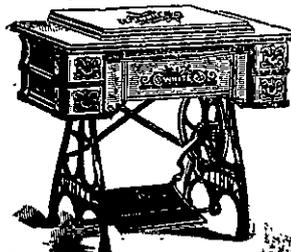
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The Family Circle

THE DAFFODIL

A little daffodil came out,
While chilly winds were blowing.
With some dismay she looked about,
For few green things were growing.
'Dear me!' said she; 'his sad to see
How very backward spring must be.'

The rude wind smote her in the face,
And nearly bent her double.
She gasped, 'This world's a dreadful place
For fuss and noise and trouble.
This rough wind now makes such a row—
But I'll keep blooming anyhow.'

A little maiden passed by chance,
That chilly, windy weather.
She spied the flower at a glance,
And clapped her hands together.
'What splendid cheer!' she cried; 'Oh, dear!
It's springtime, for the daffy's here.'

MONDAY MORNING

The bell had rung several times that morning. It was an obtrusively loud bell at the best, and Monday morning, when the maid was washing so that Jean was obliged to answer its noisy summons, was not the time when it appealed to her most favorably. She had a slight headache, too, and she jumped at the sound, and said: 'Oh, dear!' in a tone that implied unutterable things. 'A peddler, I suppose,' muttered Jean crossly. 'As if anybody was likely to want silver polish or scented soap at nine o'clock Monday morning!'

It was not a peddler on the front steps, however. A mite of a boy in blue overalls stared up into her face with an unwinking solemnity which might have made her smile some other morning when her nerves were not twitching. But there was no sign of mirth either in her face or voice as she said brusquely, 'Well, what is it? Why did you ring the bell?'

The small boy put his finger into his mouth and seemed in danger of forgetting his errand altogether. Jean, looking past him, perceived a group of children on the walk, and realised impatiently that the little fellow had been made spokesman for the others. She was about to repeat her inquiries in a louder tone when the small voice at her elbow piped out, 'Please, c'n we have a flower?'

Jean had a sense of injury. The fact that she had been called from her dusting to hear such a request seemed little short of shameful. 'Indeed, you cannot!' she exclaimed. 'I don't raise flowers to give away. And I don't like to come to the door for nothing.'

The tallest of the group on the sidewalk moved uneasily. 'Come, Jimmy,' said a motherly voice, which did not sound as if it belonged to a girl of twelve or thirteen.

Jean cast a quick glance at the small figure in the gingham frock, and asked irritably, 'Why did you send him for a flower?'

The girl on the sidewalk waited to take her wee brother's hand before speaking. She lifted her plain, patient little face as she made answer:

'Mamma died last week. We're going down to the place where they buried her, an' we wanted a flower to put on her grave. We didn't suppose you'd care'—and here the wistful eyes glanced toward the garden—'cause you've got so many.'

She was turning away, and she looked half frightened when Jean's breathless voice checked her.

'Oh, wait!' Jean cried. 'Please wait. I didn't understand!' She caught up the tow-headed Jimmy and hugged him penitently, to his undisguised consternation, and the astonishment of the rest. 'You poor little motherless mite!' she whispered. 'And to think I grugged you one flower, and was cross because I was called away from my dusting for a minute! Come into the garden, every one of you!'

They went away fifteen minutes later, their hands filled with flowers and their faces bright with smiles. And the face which looked after them had changed strangely in that quarter of an hour. Its impatience and petulance had vanished, and in their place was a

tender understanding that glorified even the drudgery of a Monday morning.—Exchange.

A JAPANESE LEGEND

In olden times, runs a Japanese legend, a Buddhist monk became acquainted with a Daimio's courier who, on his journeys to and from Tokyo, would often stop and spend the night at the temple. He seemed to be a man of remarkable intelligence, with whom it was a great pleasure to converse upon all sorts of subjects. One night, as the two were talking together, the courier said:

'I thank you for the many favors you have shown me since we became friends, but to-morrow morning I must bid you farewell and never see you again.'

'Why must that be?' asked the monk.

'I will tell you the whole truth,' answered the courier. 'I am not a man but a fox. For the purpose of deceiving the Daimio I assumed human form. One of the retainers, however, became suspicious, and learned my secret. He has made a trap and baited it with a roasted rat, in order that he may capture me on my return journey and put me to death. Alas! it will be impossible for me to escape.'

The monk exclaimed in astonishment: 'Can it be true that you are a fox? This is a strange story. Since you know all about the trap, why do you not leave the bait untouched?'

'Because it is impossible for a fox, when once it smells roast rat, to keep from tasting it.'

'Why, how is it,' asked the monk, 'that you, whose wisdom is more than possessed by most men, can throw away your life for the sake of eating a roast rat? Among men, even a fool would know too much for that.'

The fox answered with a bitter laugh: 'Ah, it is only a roast rat that can lead a fox astray. But men, though well aware of the danger, are caught by their love of pleasure, of strong drink, or of gold. To obtain these they not only throw away their own lives, but they bring ruin upon their families and their country. These temptations are only other forms of roasted rat.'

THE CLIMAX

'Beg pardon, sir,' said the man in the suit of faded black, 'but are you carrying all the life insurance you want?'

'Yes, sir,' answered the man at the desk, 'I am.'

'Can I interest you in a morocco-bound edition of the works of William Makepeace Thackeray?'

'You could not.'

'Don't you want a germ-proof filter at your house?'

'I do not.'

'Would you be inclined to consider a good second-hand typewriter if you could get it cheap?'

'I have no use for a typewriter.'

'Just so. Would an offer to supply you with first-class imported Havana cigars at £2 a hundred appeal to you?'

'Not a pennyworth.'

'How would a proposition to sell you a Century Dictionary, slightly shelf-worn, for only £7 10s strike you?'

'It wouldn't come within forty miles of hitting me.'

'That being the case,' said the caller, 'would you be willing to buy a twopenny box of boot polish just to get rid of me?'

'Great Scott! Yes.'

'Thanks. Good day.'

NOT WHAT WAS MEANT

The following are some amusing instances of the mischief wrought by dropped letters:—

'The conflict was dreadful, and the enemy was repulsed with considerable laughter.'

'Robert Jones was yesterday brought before the sitting magistrate on a charge of having spoken reason at the Barleymow public-house.'

'In consequence of the numerous accidents caused by skating on the Serpentine, steps are being taken to put a top to it.'

'When Miss L—, late of Covent Garden Theatre, visited the 'Heckla' she was politely drawn up the ship's side by means of a hair.'

At the Guildhall dinner none of the poultry was eatable except the owls.'

'A gentleman was yesterday brought up on a charge of having eaten a hackney coachman for demanding more than his fare, and another was accused of having stolen a small ox out of the Bath mail, and the stolen property was found in his pocket.'

'The Russian General Kachkinoffkowsky was found dead, with a long word sticking in his throat.'

THE THREE SIEVES

'Oh, mamma!' cried little Blanche Philpott, 'I heard such a tale about Edith Howard! I did not think she could be so very naughty. One—'

'My dear,' interrupted Mrs. Philpott, 'before you continue, we will see if your story will pass the three sieves.'

'What does that mean, mamma?' inquired Blanche. 'I will explain it. In the first place, is it true?'

'I suppose so; I got it from Miss White, and she is a great friend of Edith.'

'And does she show her friendship by telling tales of her? In the next place, though you can prove it to be true, is it kind?'

'I did not mean to be unkind, mamma, but I am afraid it was. I should not like Edith to speak of me as I have spoken of her.'

'And—is it necessary?'

'No, of course, mamma; there was no need for me to mention it at all.'

'Then put a bridle on your tongue, dear Blanche, and don't speak of it. If we cannot speak well of our friends, let us not speak of them at all.'

ODDS AND ENDS

Fair Buyer—Our club is going to give a lecture on socialism. Have you any literature on the subject?

Clerk—Did you ever read 'Looking Backward'?

Fair Buyer—Read looking backward? How absurd! How could I?

Two ladies were being shown through one of our mental hospitals recently. As they entered a ward one said to the other: 'I wonder if that clock is right?' An inmate standing near overheard her, and instantly replied: 'Good gracious, no! It wouldn't be here if it was.'

Pompous Old Gentleman (to tram conductor)—'Young man, I laid the first foundation of my fortune by saving tram-car fares. I—'

Conductor—'Ah, sir, that may be so, but you must remember that a conductor couldn't do that sort of thing nowadays with these bell-punches and the check system.'

FAMILY FUN

Five hundred begins it, five hundred ends it,
Five in the middle is seen;
The first of all figures, the first of all letters,
Take up their stations between;
Join all together, and then you will bring
Before you the name of an eminent King.
Answer—David.

My first she was a serving maid—
She went to fetch some tea;
How much she brought my second tells
As plainly as can be.
Now when the answer you have found,
Name it to others too;
My whole is just the very thing,
In telling them, you'll do.
Answer—Announce.

A Curious Fact About the Multiplication Table.—Professor Paul Carus invented this little device to help one of his children over the difficult point of remembering the table of multiplication by nine. Put the two hands together on the table, palms down, and give each finger and thumb a number from one to ten, beginning at the left. Now, if you wish to find the product of, say, nine times six, raise the finger that is numbered six, count fingers and thumb on the left for the tens place of the product; count the fingers on the right of the raised finger for the units. In this case you have 54. The rule will hold true for all the numbers. Most children will not need this device in learning to multiply, but it is a curious fact.

All Sorts

A chimney 115ft high will sway 10in. in a high wind without danger.

'What are you crying for, Johnny?'

'Because my brothers have got a holiday and I haven't.'

'That's hard lines; but why haven't you a holiday too?'

'Because I'm not old enough to go to school yet.'

A kind of football was first played about the time of Edward III in England. Shortly after its advent, however, it was prohibited. Later it was again revived, but in the reign of James I. it was suppressed, as being rough and brutal.

'Explain,' said the teacher to the class, 'the difference between the quick and the dead.'

'The quick,' answered the boy in the corner, 'is them that gets out of the way of the motor cars, and the dead is them as doesn't.'

The ex-Empress Eugenie uses a penholder that is set with diamonds. This was employed by the fourteen representatives in signing the Treaty of Peace of Paris in 1856, and was presented to the ex-Empress as a memento.

Diplomatic Bachelor (who has forgotten whether the baby is a boy or girl)—Well, well, but he's a fine little fellow, isn't she? How old is it now? Do her teeth bother him much? I hope he gets through its second summer without getting sick. She looks like you, doesn't he? Every one says it does.

Bowling is one of the games that originated in the Middle Ages. The exact date of its introduction is obscure; but it has been clearly traced to the thirteenth century. The first bowling greens were made in England. In bad weather these could not be used to advantage, and this led to the construction of covered bowling alleys.

Here is the latest Wilberforce story:—When rector of Brightstone, in the Isle of Wight, he was waited on by an old farmer, whose one desire in life was to rent the glebe land. 'Why?' asked Wilberforce. 'Well,' said the old fellow, with a look of business shrewdness, 'when t'other parson was here he used to farm it himself, and there being so little of it, he always got in his hay before anybody else. Then he clapped on the prayer for rain.'

Mr. Michael MacDonagh, in 'Chambers's Journal,' tells of some interesting perquisites that fall to fortunate British State officials. Formerly a new Chair was supplied to the House of Commons on the meeting of each new Parliament, and the Speaker carried off the old Chair as a perquisite. The Speaker does not now get Chairs, but he still receives a plump doe in December and a fat buck in July from the Royal deer parks, and 'four and a half yards of the finest cloth that the country can produce' from the Clothworkers' Company every Christmas.

King Edward's announcement at Cardiff that he proposes very shortly to establish a decoration bearing his own name, to be awarded to the courageous men who, in mines and quarries, voluntarily endanger their lives in order to save those of others, has been received with great enthusiasm by English workers. The Victoria Cross is all very well in its way, but surely there should be a still better cross for the man who goes down into the mine to take his fellow, at the risk of his own life, out of a tomb. King Edward has once again shown his tact and judgment in this matter. There is no hero, as a matter of fact, to be compared to some of the heroes of the mines.

'There is a peculiar thing about lions,' said a hunter who has trapped big game in Africa for menageries. 'They will not eat the flesh of a fowl. You might tempt them with canvas-back duck or the daintiest squab, but they would refuse it. I remember once having a swan which had broken its wing. We killed it, dressed it carefully, and threw it into the cage of the lions, but they would not touch it, and it finally had to be taken out and thrown away. I have repeatedly put pigeons alive into the cage just to see what they would do. I have thrown grain down among the lions and the pigeons have actually got down and hopped around the big brutes, even hopping on their backs, the lions making no attempt to disturb them, even seeming to enjoy their companionship. There is something rather strange about this, which it is difficult to explain.'

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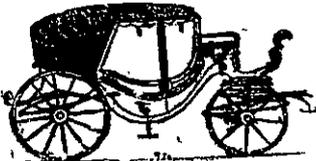
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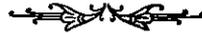
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