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VOLUME
XXXV
*
No. 48

THIRTY-FIFTH YEAR OF PUBLICATION

DUNEDIN, THURSDAY, OCTOBER 24, 1907

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GLEANINGS FOR NEXT WEEK'S CALENDAR

- October 27, Sunday.—Twenty-third Sunday after Pentecost.
 „ 28, Monday.—SS. Simon and Jude, Apostles.
 „ 29, Tuesday.—St. Bede, Confessor and Doctor.
 „ 30, Wednesday.—St. John Baptist de la Salle, Confessor.
 „ 31, Thursday.—St. Siricius, Pope and Confessor. Fast Day.
 November 1, Friday.—Feast of All Saints. Holiday of Obligation.
 „ 2, Saturday.—Commemoration of the Faithful Departed.

St. Bede, Confessor and Doctor.

St. Bede, commonly called Venerable Bede, was born not far from Newcastle-on-Tyne in 673. Piety and learning were in him equally conspicuous. Mabillon writes of him: 'Who ever applied himself to the study of every branch of literature, and also to the teaching of others, more than Bede? Yet who was more closely united to Heaven by the exercises of piety and religion?' To see him pray, says an ancient writer, 'one would think he left himself no time to study; and when we look at his books, we wonder how he could have found time to do anything else but write.' The works of Venerable Bede include several commentaries on the Sacred Scriptures, and a history of the Catholic Church in England, which have earned for him the title of Doctor of the Church, conferred on him by the late Pope. Venerable Bede died in 735.

Commemoration of the Faithful Departed.

On this day the Church solemnly commemorates and prays for all the souls in purgatory that they may be speedily released from their suffering.

GRAINS OF GOLD

GIFTS.

Labor and rest,
 These are the best
 Blessings that Heaven gives;
 And happy is he
 Who makes them be
 His gladness while he lives.

With every day
 To wake and say:
 'Thank God for work and light!
 And when at last
 The day is past—
 Thank God for rest at night!

This is to find
 Sweet peace of mind;
 To know life's precious worth;
 God's gifts to take
 And with them make
 A paradise of earth!

— S.H. Review.

The battle with evil is no sham fight. Throw your whole energies into the fray.

To him who has perfect development, charity means but one of the aspects of universal love.

Many of us miss the joys that might be ours by keeping our eyes fixed on those of other people.

Kindness is not a commodity for barter; you cannot buy it. It must be given as a free gift or not at all.

We lose a great deal of the joy of living by not cheerfully accepting the small pleasures that come to us every day instead of longing and wishing for what belongs to others.

Gentleness is not weakness. Firmness is necessary in order to preserve authority. It must be, however, a firmness that knows how to separate without making rents that it would be afterwards necessary to mend. In this effeminate age, discipline cannot be managed without Christian energy.

The Storyteller

THE RURAL MAIL CARRIER

(Concluded from last week.)

On the return road of his route it was much worse, for every moment the snow was becoming deeper and the drifts more formidable. He did not try to ride now; it was as much as his horse could do to pull itself and the wagon through the snow. Two miles from town he decided it was cruelty to the animal to expose it to the blizzard any longer, and he turned into the barn of a farmer who lived on the road and stabled it for the night. From there he walked to town, depositing and taking up mail at the boxes as he passed. It was after dark when he reached the Post Office, and was eight below zero.

None of the other carriers had returned, though one of them had sent a message over the only telephone wire which was not down. It stated that this carrier's wagon had stuck in a drift and could not be extricated; that his own ears were frozen, and that he had stopped at a farmhouse, where he would remain until the storm moderated enough for him to complete his route.

As he was about to leave the Post Office, after arranging his mail, Bates met the village liveryman coming in. His face looked troubled.

'Hello, Bates,' he said. 'You're just the man I'm looking for. Seen anything of Cheesick?'

'Not since yesterday afternoon.'

In spite of its anxiety, the face relaxed into a grin. 'Oh, yes, I heard about that. But I mean today, out on your route. He started for Lindenwood's several hours ago. Told my stable boy it was going to be a bad night, and that he'd better start early before it got to its worst.'

'No, I haven't seen him. I go out that way in the morning, and come back by the other road in the afternoon.'

'Yes, that's so. Well, I don't know what to do. If 'twas anybody but Cheesick I wouldn't think so much of it, but he don't know a thing about horses, and but precious little about storms. He came right out of his warm store, with his big fur overcoat covering him all up, and fur over his head and face and hands. The boy said he couldn't see anything but eyes and a line of white frost puffing through a hole about where the nose ought to be. Cold couldn't have got in anywhere to nip him a warning before he started. If I'd been in the stable, I wouldn't have given him a horse, but the boy didn't know.'

'Well, perhaps he got through all right.' But there was grave doubt in Bates' voice.

'Perhaps,' with even more doubt. 'But two farmers out that way started home an hour ago, and they just came back. They said the drifts were so bad they couldn't make it, and Cheesick was only an hour ahead of them. If they couldn't get through, what would he do? The snow couldn't have got so very much worse in an hour.'

'I expect I'd better go out and look for him,' said Bates.

'You?' incredulously. 'Man alive! you couldn't do anything in this storm. If the farmers couldn't get their horses through, you can't. They are both plucky fellows.'

'I shall not take a horse,' returned Bates. 'I can do better on foot, for then I can go around the drifts and crawl along fences and often strike across the higher ground where the wind has kept the snow down. It will not be so dark but I can examine the road, for the snow itself will give some light.'

'But you can't do it,' his anxiety for the horse changing to anxiety for Bates—'four miles through this storm to Lindenwood's. It's suicide, man. Cheesick will be all right, I think. There were heavy ropes in the carriage, and they and his own wraps will bunk him in warm, even out in a storm. It was the horse I was thinking of, but a horse isn't worth risking a man's life for.'

'I don't agree with you there,' emphatically. 'I'd risk my life for my horse any time, if there were need; and I think Cheesick wants looking after. Eight degrees below zero and this wind will cut through any amount of furs. I've an idea he's in the drift just this side of Lindenwood's. I had difficulty in raking that even in the forenoon.'

'Well, you'll take somebody along with you?' in a troubled voice. 'I'm afraid I've started you into this thing. Suppose I go too?'

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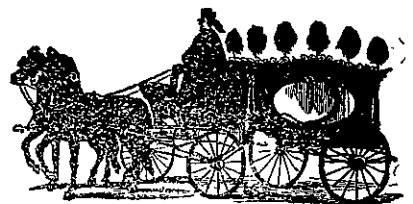
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BEDDING OF ALL KINDS. Bachelors
reduced in number by giving me a call, as
those Bedsteads are sure to catch them.

'No,' quickly, 'I'd rather go alone. You see, I'm over the road every day, and know all its crooks and turns and how to take advantage of things. If I have companions I'm pretty sure to be delayed more or less looking after them, and in this trip I shall need every ounce of strength and every second of time. It will not be child's play. But,' straightening himself to his full height and squaring his shoulders unconsciously, 'it's a sort of thing I rather like. Somehow, it makes one feel like a man. I shall get through all right, you needn't worry about that. And I wouldn't wonder if your horse reaches home to-night. If he's in the drift, I shall release him from the carriage, fasten a robe over him, and start him for home. His instinct will take him to his stable. I've seen that done before. Be sure you leave a place for him to get in.'

Bates never said much about that trip; he was too modest. But one thing and another came out from time to time, and were pieced together, until at length it became a story that was told at winter firesides when the wind whistled and the snow banked up into drifts upon the doorsteps. An old woman whose house was directly upon the road declared she saw him creeping along the top rail of a fence like a cat, because the snow would have been up to his shoulders; and two boys who were daring each other to cross the road confessed they had seen what appeared to be a snow man pushing through a drift up to his waist, and that when he spoke they were so scared they had scurried into the house. And there were other things, too many to repeat, but all of which went toward making up the story.

The liveryman slept in an office in his stable, and that night he was awakened by a weary whinny in which was unmistakable gladness. When he rose and went into the barn, there was the horse Cheesick had taken, with snow still clinging to its body and in its mane. While he was preparing a generous allowance of cut feed and meal he heard his office clock striking twelve.

It was an hour later than that when Lindenwood was awakened by a fumbling at the door nearest the main road. For some time he lay listening, then dressed and went down. When he opened the door two men fell in. Cheesick was the first to speak, and told a rambling story about being carried on the shoulder of a man through big drifts and over fences. It was less than half a mile, but they had been four hours in making it.

Bates slept all that night and most of the next day, then he woke suddenly and rose, declaring he was all right. As soon as he had eaten, he insisted on returning to town. The next day he delivered his mail as usual. By that time it had ceased to snow, and the surface was crusted over hard enough to bear his weight.

A few days later it turned warm again, but it was a week before the lane was sufficiently clear and dry for Mercy to walk out to her box.

Bates always shot a quick glance toward that particular corner as soon as it came in sight. This morning he saw her the very instant his eyes rose over the level of the next hill. But he did not urge his horse forward.

'Good morning,' he said, as he turned his wagon in toward the box and sprang out. 'We are having fine weather again.'

'Yes, indeed,' stepping forward with hands outstretched. 'I want to thank you, Mr. Bates. It was fine.'

He smiled deprecatingly.

'Please don't,' he protested. 'It was only what anybody would have done—or ought to. I was glad to help him to your house. But people talk too much about such things. A dozen have mentioned it already.'

'Oh, it wasn't that I meant,' her eyes snapping. 'I knew you would do such things. It's about the horse trough. I've just heard of it, and the reason why he needed the bath. Papa liked it too, and said it was a good thing.'

Bates started.

'But I—I thought it was all settled between you,' he stammered. 'Cheesick himself told me so this morning, and he said he would renew my note for six months at the double rate of interest I offered.'

Mercy laughed outright. 'Just like him,' she declared. 'He told us he was going to do something handsome for you. And he was right about it being settled between us—it always was so far as I was concerned, only I—I was afraid some of the things he said might be true. I ought to have known better, Harry.'

Not until he had nearly completed his route did Bates remember he had not given Mercy her mail. It was the first mistake of the kind he had ever made. But he took it out to her that evening.—The Guidon.

A DEPUTY GOVERNOR'S WOOING

'Can you receive Madame Blouet, sir?' asked an attendant, as he opened the door of the Deputy-Governor's office.

Hubert Boinville, the Deputy Governor, was seated with his back to the fireplace at a large mahogany desk littered with deeds and papers. He raised his grave face, which was framed in a brown beard, tinged with a few gray hairs, and his black eyes glanced at the card.

'It is an old lady, sir,' said the attendant. 'Shall I send her away?'

'No; let her come in,' replied the Deputy Governor in a tone of resignation.

The visitor stopped on the threshold and dropped an old-fashioned courtesy. Hubert Boinville half rose from his chair and signed her to a seat. She was a little old lady, dressed in shabby mourning.

'Sir,' she began, in a somewhat breathless voice, 'I am the daughter, sister, and widow of men who served their country. I applied some time ago to the department for help, and I have come to see whether there is any hope.'

The Deputy Governor listened without moving. He had heard so many supplications of this kind.

'Have you ever received any assistance?' he asked coldly.

'No, sir,' she replied. 'I have managed to get on until now without asking. I have a small pension.'

'Ah!' he interrupted in a dry tone. 'In that case I am afraid we can do nothing for you. We have a great many applicants who have no pension to rely upon.'

'Ah, listen, sir!' she cried despairingly. 'I have not explained everything. I had three sons, and they are all dead. The last one taught mathematics, and one winter day, while going from the Pantheon to Chaptal College, he caught a violent cold, which settled on his lungs and carried him off in two weeks. He had supported me and his child by teaching; the expenses of his illness and death used up all our little savings and I had to raise money on my pension. Now I am alone in the world with my grandchild, and we have nothing. I am eighty-two years old, sir.'

Tears had gathered under her wrinkled eyelids as she spoke, and the Deputy Governor was listening more attentively than he had done at first. A peculiar singing intonation of the speaker's voice and the sound of certain provincial expressions seemed to his ears like once familiar music; the old lady's way of speaking had for him a flavor of home.

'You are from Lorraine, I see, madame,' he said at last. 'I suspected it from your accent.'

'Yes, sir, I am from Argonne,' she answered. 'And you recognised my accent? I thought I had long since lost it.'

The Deputy Governor felt his official heart growing softer, and, smiling again, he said:

'I also am from Argonne. I lived near your village for a long time, at Clermant.' And then he added gently, 'Keep up your courage, Madame Blouet; I hope we shall be able to help you. Will you give me your address?'

'No. 12, Rue de la Sante, near the Capuchin convent. Thank you, sir, for your kindness. I am very glad to have found a fellow-countryman,' and, after repeating courtesies, the widow took her departure.

As soon as she was gone M. Boinville rose, and going to the window, stood looking down into the garden with his face against the glass. But he was not looking at the tops of the half-leafless chestnut trees; his dreamy eyes wandered far on toward the east, beyond the plains and the chalky hills of Champagne to a little old town with tile-roofed houses. There his early childhood had been passed, and later his vacations. He had left home in his twenty-first year and had returned only to attend his father's funeral.

Possessing a superior intellect and an iron will, he had risen rapidly, and at thirty-eight years of age was made Deputy Governor. Austere, punctual, reserved, he arrived every morning at exactly 10 o'clock and remained until six, taking work with him when he went home. His heart indeed had once asserted itself, before he had left home, but as he then had neither position nor fortune, the girl he loved had refused him

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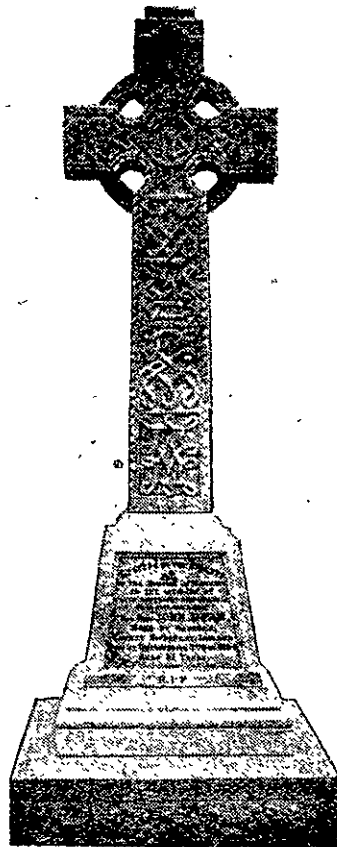
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in order to marry a rich tradesman. This early disappointment had left in Hubert Boinville a feeling of bitterness which the successes of life could not wholly efface. The old lady's voice and accent had recalled the past.

Suddenly he returned to his chair, drew Madame Blouet's petition to him and wrote upon it the words, 'Very deserving case.' Then he sent the document to the clerk in charge of the relief fund.

On the day of the official assent to Madame Blouet's petition M. Boinville left his office earlier than usual, for the idea had occurred to him to announce the good news himself to his aged countrywoman.

Three hundred francs. The sum was but a drop in the enormous reservoir of the ministerial fund, but to the poor widow it would be as a beneficent dew.

Although it was December, the weather was mild, so Hubert Boinville walked all the way to the Rue de la Sante. Directed to the Widow Blouet's lodging upstairs, M. Boinville knocked, and great was his surprise when he saw before him a girl of about twenty years, holding up a lighted lamp and looking at him with astonished eyes. She was dressed in black, and had a fair, fresh face; and the lamplight was shining on her wavy chestnut hair, round dimpled cheeks, smiling mouth, and limpid blue eyes.

'Is this where Madame Blouet lives?' asked M. Boinville, after a moment's hesitation, and the girl replied, 'Yes, sir. Be kind enough to walk in. Grandmother, here is a gentleman who wishes to see you.'

'I am coming,' cried a thin, piping voice from the next room, and the next minute the old lady came trotting out, trying to untie the strings of a blue apron which she wore.

'Holy Mother!' she cried in amazement on recognising the Deputy Governor. 'Is it possible, sir? Excuse my appearance. I was not expecting the honor of a visit from you. Claudette, give M. Boinville a chair. This is my grandchild, sir.'

The gentleman seated himself in an antique arm-chair covered with Utrecht velvet and cast a rapid glance round the room, which evidently served as both parlor and dining-room. Everything was very neat and the place had an old-time air of comfort. M. Boinville explained his visit and the widow exclaimed:

'Oh, thank you, sir! How good you are. It is quite true that pleasant surprises never come singly; my grandchild has passed an examination in telegraphy, and while she is waiting for a position she is doing a little painting for one and another. Only today she has been paid for a large order, and so we made up our minds,' said the grandmother, 'to celebrate the event by having only old home dishes for dinner. A gardener downstairs gave us a cabbage, some turnips and potatoes to make a potée; we bought a Lorraine sausage, and when you came in I had just made a tot-fait.'

'Oh, a tot-fait!' cried Boinville. 'That is a sort of cake made of eggs, milk, and farina; it is twenty years since I heard its name and more than that since I tasted it.'

His face became strangely animated, and the young girl who was watching him curiously, saw a look of actual greediness in his brown eyes. Claudette and her grandmother turned away, and at last the girl whispered:

'I am afraid it would not do.'

'Why not?' returned the old lady. 'I think it would please him.' And then she went toward him, saying:

'M. Boinville, you have already been so kind to us that I am going to ask of you another favor. It is late, and you have a long way to go—we should be so glad if you would stay here and taste our tot-fait, should we not, Claudette?'

'Certainly,' said the girl. 'But M. Boinville will have a plain dinner, and, besides, he is no doubt expected at home.'

'No one is waiting for me,' he answered, thinking of his solitary meals in the restaurant. 'I have no engagement, but—' he hesitated, looking at Claudette's smiling eyes, and suddenly exclaimed:

'I accept, with pleasure.'

'That is right,' said the old lady briskly. 'What did I tell you, Claudette? Quick, set the table and run for the wine, while I go back to my tot-fait.'

Seated between the cheery octogenarian and the smiling girl, Hubert Boinville, the Deputy Governor, did honor to the meal. His manner thawed out rapidly, and he conversed familiarly with his new friends, returning the gay sallies of Claudette and shouting with merriment at the patois words and phrases which the old lady used.

When it was time to go, after thanking the widow warmly for her hospitality and promising to come

again, he extended his hand to Claudette. Their eyes met, and the Deputy Governor's glance was so earnest that the young girl's eyelids drooped suddenly. She accompanied him downstairs, and when they reached the house-door he clasped her hand again, but without knowing what to say to her. And yet his heart was full.

Hubert Boinville continued to give, as he said in official language, 'active and brilliant impulse to the department.' The ministerial machine went on heaping up on his desk the daily grists of reports and papers, and the sittings of the council, audiences, commissions, and other official duties kept him so busy that he could not find a spare hour in which to go to the humble lodgings near the Capuchin convent.

One cloudy afternoon toward the end of December the solemn usher opened the door and announced:

'Madame Blouet, sir.'

Boinville rose eagerly to greet his visitor, and inquired, with a slight blush, for her granddaughter.

'She is very well, sir,' was the answer; 'and your visit brought her luck. She received an appointment yesterday in a telegraph office. I could not think of leaving Paris without again thanking you, sir, for your kindness to us.'

Boinville's heart sank. 'You are to leave Paris? Is this position in the provinces?'

'Yes, in the Vosges. Of course, I shall go with Claudette; we shall never part in this world.'

'Do you go soon?'

'In January. Good-bye, sir; you have been very kind to us, and Claudette begged me to thank you in her name.'

That night he slept badly and the next day was very taciturn with his subordinates. Toward three o'clock he brushed his hat, left the office, jumped into a cab, and half an hour later he knocked tremblingly at Madame Blouet's door. (Claudette answered the knock, and on seeing the Deputy Governor she started and blushed.)

'Grandmother is out,' she said, 'but she will soon be home and will be so glad to see you.'

'I have come to see not your grandmother, but yourself, Mademoiselle Claudette,' he returned.

'Me?' she exclaimed anxiously. And he repeated, 'Yes, you,' in an abrupt tone.

'You are going away next month?' he asked.

The girl nodded assent.

'Are you not sorry to leave Paris?'

'Yes, indeed I am. It grieves me to think of it, but then this position is a fortune to us, and grandmother will be able to live in peace for the rest of her days.'

'Suppose I should offer you the means of remaining in Paris, at the same time assuring comfort to Madame Blouet?'

'Oh, sir!' exclaimed the young girl, her face brightening.

'It is rather a violent remedy,' he said, hesitating again. 'Perhaps you would think it too great an effort.'

'Oh, no; I am very resolute—only tell me what it is.'

He took a long breath and then said quietly, almost harshly, 'Will you marry me?'

'Heavens!' she gasped, in a voice of deep emotion. But although her face expressed the deepest surprise, there was no sign of repugnance or alarm. Her bosom heaved, her lips parted, and her eyes became moist with tender brightness.

Boinville dared not look at her, lest he should read refusal in her face. But at last, alarmed by her long silence, he raised his head, saying, 'You think me too old—you are frightened—'

'Not frightened,' she answered simply, 'but surprised, and—glad. It is too good. I can hardly believe it.'

'My dearest!' he cried, taking both her hands, 'you must believe it. I am the one to be glad, for I love you.'

She was silent, but there was no mistaking the tenderness shining in her eyes, and Hubert Boinville must have read them aright, for he drew her to him.

'Holy Mother!' cried the old lady, appearing on the scene at that instant, and the others turned round, he a little confused, the girl blushing but radiant.

'Do not be shocked, Madame Blouet,' said the Deputy Governor. 'The evening that I dined here I found a wife. The ceremony will take place next month—with your permission.'—Translated from the French of Andre Theuriet.

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Current Topics

Compensations

Man seldom closes a door but God opens another. The defection of some of the Teutonic nations of northern Europe in the sixteenth century found its compensation in the conquests of the cross in the New World beyond the Atlantic. And the plunder and proscription of the religious Orders in France have given a new impetus to the faith in missionary lands. 'When', says George Eliot, 'a man turns a blessing from his door, it falls to them as take it in'.

The Fasting Cure

The 'Dominion' of October 17 gives interesting details—including a diary—of a successful cure wrought by twenty-five days' starvation upon a resident of Wanganui. 'He was', says the 'Dominion', 'suffering from a general run-down, and in his weakness his nervous system had become seriously affected—so seriously that he was advised by his medical men to cease work immediately and travel for a year'. Such a course was, however, out of the question for a very busy man. Details of the fasting cure came accidentally to the patient's knowledge and fired his imagination. For the period mentioned he subsisted on water and lemon-juice. His recovery is said to have been complete. The incident gives a fresh point to the wisdom, even from the point of view of personal hygiene, of the Church's law of fast and abstinence. There was a time when it was derided, even from many a pulpit, as 'the folly of fasting'. But the whole trend of modern medical opinion favors 'the simple life' and justifies the dictum of the great surgeon Abernethy, who declared that a vast number of the diseases that afflict humanity are due to 'gormandising and stuffing', fidgeting and discontent, and the lack of restraint of impulses that need the control of faith and right reason.

National Defence

A West Coast correspondent comments as follows upon our article on volunteering in last issue:—

'Why encourage militarism? There is no prospect of invasion in anything like the near future. And in any event, should the need arise, New Zealand would rise as one man against the foe'.

New Zealand might, indeed, 'rise as one man'. But it would rise, not as a skilled and disciplined army, but as a more or less armed rabble. And even armed mobs have long ago ceased to be formidable on 'the field of fame, fresh and gory'. We do not suggest conscription, with its dangers of barrack-life, nor the other things that are usually understood by the term 'militarism'. But we recognise, none the less, the need of national defence, of reasonable preparedness, and the fact that men are not trained in a few days, or even a few weeks, to the use of modern weapons and modern methods of war—nor even to the more elementary arts of fisticuffs or the 'savate'. Hence the benison which we bestowed upon the volunteer and cadet movements. International crises, too, develop quickly nowadays. The motto runs:—

'Thrice is he blest that hath his quarrel just,
But four times blest that gets his blow in fust'.

And woe to him that is unprepared when the stranger sits before his gates. Aesop of old conveyed the lesson of national defence in his Fable of the Wild Boar and the Fox:—

'A wild Boar stood under a tree, and rubbed his tusks against the trunk. A Fox passing by asked him why he thus sharpened his teeth when there was no danger threatening from either huntsman or hound. He replied: "I do it advisedly; for it would never do

to have to sharpen my weapons just at the time I ought to be using them".'

And the moral of the story is this: 'To be well prepared for war is the best guarantee of peace'.

By-and-By — Never

The Right Rev. Dr. Neligan, Anglican Bishop of Auckland, is reported to have spoken as follows in the course of an address to his synod last week:—

'If the Government puts not the Bible into the curriculum of the State schools, the national scheme of State schools will be upset in New Zealand, because it is contrary to the very fundamentals of democracy that religious education for their children should be reserved only as the privilege of those who can afford to send their children to a school where payment has to be made. The absence of Bible lessons from State schools continued long enough will force the people who care for education in its only true sense to start and maintain denominational elementary schools, as have the members of the Church of Rome in this Dominion. In my own mind I have not a doubt that the issue must work out thus: Logic cannot stop it. It may take 25 years or more before it happens, but happen it must. Regarding either result as an evil, as perhaps politicians may, it is for them to choose whichever they may deem in their wisdom to be the lesser evil.'

We take leave to remark: (1) Catholics in New Zealand stand almost alone in the practical advocacy of the thorough education of youth in body, mind, heart, soul. At the same time they stand by the democratic principle of fairness all round—to Protestant, Catholic, Jew, secularist, etc.—claiming nothing for themselves but what they are prepared to concede to others. (2) It has been abundantly shown that any and every scheme for the proposed introduction of the (Protestant version of the) Bible into the curriculum of the public schools without equal provision for conscientious dissent, would practically mean the establishment of a State school creed on Protestant lines, would violate the principles of democracy, and would leave the last state of education in New Zealand worse than the first. (3) The Bible-in-schools movement in the Dominion had its death-knell tolled long ago. It now lies where the lilies blow, and its influence on New Zealand public and social life is apparently not appreciably greater than is that of the 'dead corpse' of Ginx's Baby. The rattling of the dead bones of a dead movement is not likely to scare politicians—even lapdog politicians—into a course that does not commend itself to their principles (if any), their interests, or their fears. There may be sundry stuffed lay-figure politicians in the House; but there are no dead bones on the electoral rolls. And 'tis the votes that count.

(4) The New Zealand public would be more impressed by the starting and maintenance of a few 'denominational primary schools' by our separated brethren, than by all the Ossas of resolutions that synods, assemblies, and conferences have piled upon Pelions of talk about 'education in its only true sense' for a whole generation past. It has taken them a weary time to make up their minds to act 'as have the members of the Church of Rome in this Dominion'. If they would only take heart of grace and follow the lead of people who are poor in the world's goods but rich in faith and the spirit of sacrifice, the education question would soon settle itself. But—'it may take another 25 years before it happens'. In the meantime, religion will be, not an intimate rule of life, but a mere casual incident in the school careers of tens of thousands of children. And the results, who shall foresee? To Catholics, this toying and paltering with a desperate situation is

'All a problem,
Prob-prob-problem,
A dark and mighty problem'

that they can't make out at all. Compared with the deplorable folly of this pitiful procrastination, one can beam indulgently on that of the lackwit rustic who sat on the river-bank waiting for the waters to pass by, so that he might cross to the further side. The upshot of this new delay in 'going to begin' a system of 'denominational primary schools' will probably be this: that our separated brethren will (in George Eliot's words), through the pass of 'By-and-by', reach the valley of Never.

A Plea for the Boys

'A school for learning', says Drummond, 'is not so much a place for making scholars as a place for making souls'. Even the pagan Juvenal pleaded with parents to develop the character of their children—to mould them in mind and heart and soul—before flinging them into the arena of life. One of his translators Englishes the plea in the following quatrain:—

'Bid him, besides, his daily pains employ
To form the tender manners of the boy,
And work him, like a waxen babe, with art,
To perfect symmetry in every part.'

The 'True Voice' raises a similar plea in a recent issue. It says:—

'It is a truism to assert that education is power. Other things being equal, the educated man will get more out of life and accomplish more than his uneducated brother. He may not succeed in amassing more wealth, but he will make a better use of his wealth, he will understand better that the accumulation of riches is not the whole of life. Yet even from the standpoint of worldly success the man of superior education has the advantage. The time and money spent in acquiring an education are a good business investment for the young man of average talent. Many parents are inclined to overlook this fact. They are so anxious to grasp present gains that they forget the future. The boy in the family is usually the one who suffers most from their short-sightedness. He can earn money, so he is taken from school and put to work. He doesn't object, as a rule. He cannot be expected to understand the value of the education he is neglecting. He regards it as manly to earn his living and is anxious to associate with men and work with them. But parents should look a little beyond the present. There is no regret of after years more poignant than that of opportunities neglected in youth that would have made life more livable. The regret of a grown man that he has not had an education is especially keen when he realizes that it was within his reach at one time.'

'A good many people', says Spurgeon, 'cast their bread upon the waters, expecting buttered toast as a result'. May not this form of domestic usury—a certain habit many parents have of looking rather openly upon their children in the light of investments chiefly—account in some degree for the lack of reverence and of home affection which is said to prevail among the young in these countries? Other and more important contributing causes might also be mentioned. But it seems to us that many young lives in the Dominion and the Commonwealth are stunted, warped, and misdirected by the grasping keenness of numerous parents to exploit them prematurely, and without the pressure of proper justification, for what they are worth as money-raising machines. This is a poor business proposition, even from the view-point of a mere investment. And from the social and religious points of view there arises a serious disadvantage in under-educating Catholic boys by comparison with Catholic girls. In too many cases its result upon the girls is the production of a patronising, hoity-toity, contemptuous spirit towards their brothers and their brothers' Catholic companions and equals, and a tendency to prefer fine clothes and superficial smartness of manner, among suitors, to true faith and solidity of character. The upshot is an increase in mixed marriages, and the contributions which these unions commonly make to the forces of indifferentism and infidelity. We do not sug-

gest less care for the girls, but plead for more for the boys—and for both the best in true education and right training that family circumstances will allow. There is surely a middle course between making a girl a sort of parlor ornament or fairy queen, and relegating her brother to the social awkward squad.

Dublin Castle Mystery

Two months ago the submarine wire tingled with the exciting news of the mysterious disappearance of the Irish Crown jewels from Dublin Castle. The precious baubles are valued at some £40,000. Night and day they were guarded by two armed sentries. Yet they were taken out of a safe, with the aid of a key, just before King Edward's recent visit to the Green Isle. Like Miss Kilmansegg's courtship, it was 'a strange and painful mystery'. It made a few days' sensation. Then the story ended—the cold chain of silence suddenly circled it round about. But from the other side of the Atlantic comes a story which, if true, would indicate that the Irish Crown jewels have been more or less in the habit of vanishing like the fairy gold of Ireland or the treasures of the Nibelungenlied. We quote from a copy of the Chicago 'Record-Herald', which publishes a special cable despatch from its Dublin correspondent. The story told by the 'Record-Herald' runs in part as follows:—

'The safe had been opened with a key. To find out how that key was obtained and who got it kept the police very busy for a week. Then they found out, suddenly dropped the quest, and became strangely reticent. They had traced the jewels to London and to the shop of a pawnbroker. The money lender told them that this was by no means the first time that he had had them pledged, and he showed records to prove it. Moreover, he made no secret of the fact that he had taken them in pawn from a high Government official. This time that official was taken by surprise by the King's suddenly announced visit and could not raise the money to redeem them in order to restore them as formerly to their safe. Since then he has scraped enough cash together and the jewels have been returned to the Castle. The scandal is being hushed up on account of the important office held by the person who pawned the jewels.'

We give the story as we find it, without note or comment.

'Irish Outrages': XV. 'Faking' and Exaggeration (6)

The hand that wrote 'Parnellism and Crime' has lost little of its cunning. And its feelings towards the Western Isle have mellowed little since the days when, after the Great Famine, it rejoiced that the Irish were 'going with a vengeance', and that a Celt would soon be almost as rare in Ireland as a red Indian on the shores of Manhattan. Thackeray says in his 'Vanity Fair' that one of the great conditions of anger and hatred is this: that you must believe and tell untruths against the hated object, in order to be consistent. It takes a long, strong pull on the elastic mantle of charity to make it cover some of the methods to which the 'Times' has resorted in backing up the campaign of its friends the 'carrion crows' from beyond the Irish Sea. A flagrant case in point is furnished by an unworthy ruse by which, in its issue of June 6, 1907, it led its readers to believe that the Dublin 'Freeman's Journal', the chief organ of the Irish Nationalist Party, advocated a regime of violence and outrage. Writing of the abortive Irish Council Bill, the 'Times' said:—

'From the moment that the Bill failed, it was foretold by some of those who know Ireland best that the League would seek to retrieve its position by resort to a violent agitation of the familiar pattern. . . . There are difficulties in that course which did not formerly exist, but signs are not wanting that it will be adopted, with or without the assent of the leaders of the Parliamentary Party, and yesterday the "Freeman's Journal," the official organ of the Nationalists, declared that the people would not tamely submit any

longer, and that "they are now once again thrown back upon the old weapons".

The words actually used by the 'Freeman's Journal', as shown in an editorial article in its issue of June 7, 1907, referred, not to the Irish people, but to the coercionist methods of British statesmen 'in dealing with the sister isle. The correct quotation runs as follows:—

'It is a disgrace to British statesmen that they should have allowed the opportunities of the past five years to pass unavailed of, and that they are now once again thrown back upon the old weapons, the plank-bed and the policeman's baton'.

By the ungentle art of garbling—suppressing eleven words in one sentence, and giving an entirely false application to the remainder—the 'Times' contrived to convey to its readers the notion that 'the official organ of the Nationalists' was inciting the people to violence and crime.

Frederick Bayham expresses, in the 'Newcomes', his conviction that there are persons so constituted that, on the whole, they would rather say the thing which is not than the thing which is. To this class belong apparently sundry writers who, gifted with 'a free tongue and a bold invention', furnished stories of 'Irish outrage' to the 'Morning Leader', the 'Daily Graphic', the 'Globe', and other English papers which took a prominent and by no means creditable part in the campaign of libelling the Irish people in 1907. Mopsa says in the 'Winter's Tale' 'I love a ballad in print, a life, for then we are sure they are true'. The superstition as to the infallibility of the letterpress page is, perhaps, to be found in our day only in the hinterlands of thought. Its place is largely taken by that of the printed heliogravure or process engraving; and, despite the extent to which this may be made to travesty in details the photographic plate or print, there are many who attribute to it the inerrancy which a character in the 'Octoroon' gave to the camera. This inerrancy is, in popular use, frequently extended even to the descriptive letterpress that accompanies and explains the heliogravure. The outrage-mongers on the staffs of the 'Daily Graphic' and the 'Morning Leader' took advantage of this idea in order to give an air of proven truth and 'honor-bright' to their written accounts of Irish lawlessness and crime. The 'Daily Graphic', for instance, published an engraving of a photograph which represented the judges being escorted through the streets of Cork, for the opening of the summer Assizes in that city in 1907. 'It is a usual occurrence', says the 'Glasgow Observer' of August 9, 1907, 'not in Ireland only, but in Britain as well, for judges to be escorted by a military cortege while going to Assize Courts in provincial towns'. In Cork, this custom has come down from time immemorial. Yet the 'Daily Graphic' attached this legend in bold characters to the picture of the judicial cortege: 'How Justice Must be Protected in the South of Ireland!! Briefly, the letterpress description of this familiar incident represented to English readers that this display of force was necessary in order to protect the lives of the judges from the lawlessness of the people of Cork! The following report from the Dublin 'Weekly Freeman' of July 27, 1907, will show how grievous and unconscionable a wrong the 'Daily Graphic' romance did to the peaceful and law-abiding city by 'the pleasant waters of the River Lee':—

'Mr. Justice Johnson opened the Cork City Commission on Wednesday. His Lordship, addressing the Grand Jury, said that there were only two cases to go before them. In one case the accused, an official of the Post Office, was charged with stealing postal orders, and the other was a case of perjury. Continuing, he said: "This judicial record of crime of the city—to which I have now referred, would be, were it not for the exceptional cases I have mentioned, an absolute blank—is almost a marvel. Your city teems with a population of rich and poor and middle class, and necessarily, in classes of that kind, you must expect to find

some evasion of the criminal laws. Here, with the two exceptions, there is nothing of the kind. I cannot think what has led to this extraordinary immunity from crime. I believe myself it is entirely owing to the hard work and honesty and self-denial of those ladies and men who, with a higher idea of the Christian life, devote their lives, by precept and example, to instruct those whom they teach, and amongst whom they live: All credit be to them. They hope for nothing in this world, but I believe they impress upon the persons whom they teach, and upon the conscience of those amongst whom they live, an example that has led to the almost stainless leaves of the Crown book".

A still more flagrant abuse of the photographic camera was perpetrated a few days later by the 'Daily Graphic', in its issue of July 26, 1907. This outrage on truth and journalistic decency was brought under the notice of the Attorney-General for Ireland (Mr. Cherry) by Mr. Arnold Herbert, M.P. (an English lawyer), in the House of Commons, on Tuesday, July 30, 1907 (we quote from the 'Weekly Freeman' of August 3, 1907):—

'Mr. Arnold Herbert asked the Attorney-General for Ireland whether he had seen the statement of a correspondent in the "Daily Graphic" for Friday, 26th July, that a moonlighting outrage occurred, and that owing to the light being bad he induced the actual perpetrators to pose for a photo. at a more convenient time; whether he was aware that the photo. was so disposed that the faces of the perpetrators were concealed; and would he say whether the names of the perpetrators had been communicated to the police; and in these circumstances, seeing that this correspondent, on his own confession, was an accessory after the fact, would proceedings be taken in the interests of law and order?

'Mr. Cherry said he had read the statement referred to in the question. The Inspector-General of the Royal Irish Constabulary had no information in regard to the alleged photo., nor had the names of the perpetrators of the alleged outrage been communicated to the police. In the Inspector-General's opinion it was scarcely credible that a number of persons who had been engaged in a moonlighting outrage would voluntarily pose for a photo. in the presence of a possible witness against them. He (Mr. Cherry) was of the same opinion. In the circumstances there was obviously no evidence on which the newspaper correspondent could be prosecuted.'

Mr. J. Redmond—May I ask the right hon. gentleman whether the result of his inquiries is that the Government do not believe the outrage ever took place? 'Mr. Cherry—Personally I do not believe it (Irish and Ministerial cheers).'

The same issue of the paper just quoted gives as follows Mr. Birrell's reply to a question on the same subject by Mr. John Redmond, M.P., in a Thursday sitting of the House:—

'Mr. Birrell—I have seen the picture referred to, and, speaking as Chief Secretary to the Lord Lieutenant of Ireland, I must say it is, in my judgment, a scandalous production. Events take place in Ireland which, legitimately, give rise to regret, and deserve condemnation, and justify anxiety. These events are often unnecessarily exaggerated and misreported. This, perhaps, is unavoidable, but when it comes to publishing broadcast throughout the Empire illustrations of absolute invention and trying to pass them off as historical pictures of actual occurrences, for the purpose of inflaming the public mind, I feel sure that all fair-minded men, irrespective of party, will give unqualified condemnation to such a procedure. The libelling of a nation is an offence not known to the law, and I know no way to afford protection against such libels but by the expression of general disgust.'

According to a statement made in the House, the 'Daily Graphic' management advertised these 'scandalous productions' on placards, in the following terms: 'Outrages and Intimidation in Ireland: Remarkable Photographs'. The 'Graphic' subsequently expressed regret, though in no very graceful terms, for this outrage on a people. But it seemed to the casual reader to be more concerned in impressing upon its readers its general reputation for accuracy than in making due amends for having published broadcast throughout the Empire illustrations of absolute invention.

In our next issue we will deal in detail with a number of typical 'outrages' concocted and given to the world by the 'carrion crows'.

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CHURCH AND STATE IN FRANCE

LECTURE BY THE COADJUTOR - BISHOP OF HOBART

(Continued from last week.)

Ill-luck had it that in the midst of these preoccupations, in 1894, Captain Dreyfus was declared guilty of treason sentenced to degradation, and imprisoned on Devil's Island. Treason there appears to have been, but it seems certain now that he had no share in it. Undoubtedly Jew baiting was, and still is, too common in the Old World, from Odessa to Paris, and Captain Dreyfus fell an innocent victim, I fear, to that reprehensible feeling. The court would appear to have been taken in by one or two villains, who were themselves the traitors, but who knew how to work on the anti-Jewish susceptibilities of the general staff. 'The Dreyfus affair,' says Mr Bodley, 'was about to disarray the nation. When the French people discovered it had gone mad over it, the clergy became in a measure the scapegoat for the infatuation which it shared with nine-tenths of the nation.' It is easy to understand how honest Frenchmen who love their country may denounce attempts to tamper with the integrity of the army, and feel indignant at aspersions on its courts; but it is not so obvious why, when the situation clears up, owing to additional knowledge, the nine-tenths should attempt to save their good name at the expense of those who were no more guilty than themselves. 'Let no one hope,' said Leo XIII. to Boyer d'Agen while the rehearing of the case was in agitation, 'let no one hope to make an affair of religion of this party matter.' Not a single bishop is found to have mixed or meddled in it. The papers dependent on them, the various 'Semaines Religieuses,' were quite reticent. Those papers that did take sides—the 'Croix' in particular—were neither wise nor obedient. Just as the second trial was about to open at Rennes, it was a Catholic committee that issued the following words of appeal for even-handed justice: 'Do not forget that the man who will soon be up for justice is now only an accused party. He is entitled to every guarantee which the laws of civilised countries secure to those on trial.' Among the signatories were four priests. Just after that trial M. Jules Lemaitre, writing in the 'Echo de Paris,' has this among other things to say:—'The clergy of France, the secular clergy, have never intervened in the affair. They, like us and nine-tenths of French citizens, accepted the judgment of the first court-martial, revision, and the judgment of the second—that is all. It is true that "La Croix" and the majority of the Catholic papers (but not all) opposed the "Syndicate"; but the "Intransigeant," the "Petit Journal," the "Eclair," the "Journal," the "Soir," and the "Echo de Paris," Republican papers all of them, and in no way clerical, did the same. If anti-Dreyfusism had been an undertaking of Clericalism, why, all France would be clerical without knowing it. As to the Jesuits, I have never known one of them personally, and I have an instinctive prejudice against them. I can therefore in no sense be considered to hold a brief for them; but it must be acknowledged that not a single fact has been brought forward which proves their interference in the affair. They have acted, it is proved, through the officers they have educated. But amongst the officers who have supported the prosecution, not one was a former student of the Jesuits.' 'The tyranny of a too-powerful clergy,' he goes on to say, 'would assuredly be insupportable, but it is no such tyranny I perceive when I look around. What I do see is the tyranny of pretended "Free Thought," and what has been well dubbed "Masonic Clericalism."'

How the Dreyfus affair was made to subserve other than the ends of justice will appear from the following words of an interview published in the unimpeachable columns of the 'Daily News,' an interview which its correspondent had with one of the most influential members of the Dreyfus party. 'We intend,' said this champion of justice, 'to profit by the agitation from which the country is suffering,' and 'utilise all the resources of our wonderful organisation. We shall take away the right of educating the masses from the priests and religious bodies, and, in fact, we will continue the work of the Revolution, which the party of reaction has so long striven to undo. We will take from the priests and the religious bodies the riches of which they have been so long possessors, and end, as I say, once for all, the rule of militarism—in short, to make an end of the

religious and military ideas or ideals. That is our object, that is our ideal, and, thanks to the Dreyfus affair, we shall see its realisation, and very soon, too.' It is a remarkable coincidence that just about the same time the Socialist, M. Millerand, Minister of Commerce in M. Waldeck-Rousseau's Cabinet, opened a fierce onslaught on Clericalism in a speech at Limoges. 'Clericalism,' he exclaimed, 'the everlasting enemy whom we have found behind all anti-Republican conspiracies.' At this period the anti-religious Press opened

A Veritable Campaign of Calumny

on priests and Brotherhoods and Sisterhoods. The news agencies sped unsavory items over the world, certainly over the English-speaking world. When one tried to trace them out later on in the French Press, it proved a bootless search. But the French papers had enough of their own; they had the usual cowardly generalities which just evade the law. Many of the less prudent made specific charges, generally of a lighter kind. The courts for over a year were pretty busy, for the secular clergy took their slanderers to book, and usually obtained damages. The papers did not appear to suffer thereby, and one is tempted to explain the audacity with which they faced those foregone condemnations by the words of the 'member of the Dreyfus party' cited earlier. In order to crush the clergy and religious bodies, it was expedient to befoul them. Although I was constantly coming across reports of those successful actions in the French Press, I do not remember a single case cabled to us or even noticed by the Home correspondents.

The year 1900, following upon the second Dreyfus trial, and consecrated to the grand commemorative pageant of the Revolution—I mean the Paris Exhibition—was no less devoted to preparing and maturing the great onslaught on the Church. At length, in October, M. Waldeck-Rousseau, in his now historic speech of Toulouse, disclosed the programme of coming legislation. The main provision should be an Associations Bill, and what that Bill chiefly contemplated was control of the religious Orders. Candidates for State billets—he called them 'functions'—must no longer be eligible from the Catholic schools; they must prove their loyalty to the Republic by going only to State institutions. The regular clergy were invading the rightful place of the parochial priesthood, and both as missionaries and teachers were sowing discord. Children educated by the teaching Orders would grow up alien to their fellow-citizens, sundering the moral unity of the nation. Another national menace lay in the wealth of the religious Orders. Their realty was now £40,000,000, in mortmain, thus withheld from the economic current of the country. To remedy such evils, all Orders and congregations should be compelled to apply to Parliament for authorisation. Some already enjoyed this State privilege; the rest should have to apply for a like recognition, and if they were refused their property would go to form an old age pensions fund. The sop was thrown to Cerberus. 'We are by no means displeased,' said the Socialist, M. Maxence Rodès, to the Comte de Mun, 'to see M. Waldeck-Rousseau make a breach in the right of ownership. He has given us the premises; we shall be able to draw the conclusion.' But such unimpeachable Republican organs as the 'Temps,' the 'Journal des Debats,' and the 'Republique Francaise' viewed with regret the ultra-Radical tendency of this momentous declaration. 'Systematic anti-Clericalism,' deplores the 'Temps,' 'is the first, and, one may say, the only article in the Radical programme, which the Premier has but made his own.' 'The Times' correspondent (M. Blowitz) described the projected measure as 'one of the most formidable which, for thirty years, had occupied a French Parliament.' The 'Spectator' characterised it as the 'Irish Penal Code over again'; but the 'Daily News' Nonconformist conscience permitted it to observe, with evident satisfaction, that M. Waldeck-Rousseau had 'hit upon an ingenious method of combating indirectly forces against which it is not feasible directly to contend.' Just so; the drip of the guillotine is too nasty for modern nerves; you must compass your end 'ingeniously' by process of legislative robbery and starvation.

The Associations Law.

The Associations Law was promulgated July 1, 1901. During the debates the threadbare charges against religious Orders in general and the Jesuits in particular were paraded as if they were discoveries of yesterday, and, I am happy to say, were riddled for the hundredth time. But fact and reason were thrown away upon the self-styled party of 'Republican Defence.' Let us briefly consider those more pertinent grounds of complaint insisted upon by M. Waldeck-Rousseau. Previous Governments had seen fit to authorise certain Orders. Yes, but

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such an authorisation was in its nature a privilege. It did not therefore derogate from the common right of every citizen to consecrate his life to the service of God and his fellow-men in the religious state, provided he wished to do so. And this common right was still further emphasized by implication in the first article of the Concordat, which asserts that the public worship of the Catholic religion shall be free; for a much stronger reason the private observance of the same religion should be respected. The Concordat made no account of the distinction between secular and regular clergy. It undertook to provide suitable maintenance for priests charged with parochial care. It does not appear to debar the appointment of regular priests to such cures. If the religious or any of them were guilty of disloyalty to the Republic, why did not the Government prosecute them? To the charge that, as educators, they were setting citizen against citizen and impairing the moral unity of the nation, the obvious reply suggested itself, that such division was introduced by those who banished the priest and the catechism from the schools of the nation and strove through a godless system to stifle the faith of Catholic children. As to the alleged wealth of the religious orders, the Catholic deputies were able to show from Government statistics how misleading M. Waldeck-Rousseau's bare statement really was. The assessors had estimated the sites, lands, houses, churches, hospitals, refuges, colleges, and schools, whether 'owned directly or indirectly,' or 'occupied,' or held on one title or another besides, at about £40,000,000. What came under the head 'occupancy,' and for which presumably they paid rent, was lumped in the £40,000,000. This item alone ran into over £8,000,000. And let us not forget who made the assessment. Sites and buildings had to accommodate, in the first place, 150,000 members of the Orders, next 200,000 orphans, aged poor, invalids, convalescents, insane (those Orders left no form of mental or bodily ailment untended); there were at least 10,000 persons building themselves up anew in reformatories; one million and a-half school children had to be accommodated. I think these statistics will account for the £20,000,000 to £25,000,000 worth of sites and lands and buildings owned by the Orders throughout France. But M. Waldeck-Rousseau complained that it was held in mortmain; it paid no succession duties. I have already called attention to the exceptional taxation imposed upon the religious Orders precisely on that account, and I have shown from the case of the English Passionists how oppressive that exceptional taxation was over and above the rates and taxes levied on ordinary property demanded of the trustees or owners of Sunday schools, Prison Gate Brigades, such institutions as St. Vincent's Hospital, the Home of the Little Sisters of the Poor, and the like! Countries sanely ruled are careful to encourage benevolence by according exemption, not imposing extra taxation, on such institutions. So heavily did those extra imposts weigh upon the congregations that by October, 1900, their arrears under the head of the droit d'accroissement ran up to £260,000; the payments made were nearly as much. It will be seen that time would have sufficed to extinguish most of them through this 'ingenious method' alone.

The pivot of the Associations Law of 1901 is the clause compelling all religious communities to apply to Parliament for authorisation. Even with such authorisation, the conditions constitute a hopelessly vexatious existence. We need not enter into them, however, for, as we shall see by the summary procedure of refusing authorisation, the very existence of the congregations

Was Peremptorily Terminated.

During the debates on the Associations Bill, Catholic deputies called attention to the precarious position in which all hitherto unauthorised Orders should find themselves. There was no guarantee that, however willing they were to comply with the provisions of the new law, Parliament would grant them authorisation. M. Waldeck-Rousseau affected great indignation at the bare suggestion that a French Parliament would refuse authorisation to communities who did not compromise themselves by political misbehaviour. But he declined to embody any form of security in the text of the law. The hitherto unauthorised congregations were allowed an interval of three months from July 1, 1901, to send their applications to the Minister. The Jesuits prudently determined not to put their head in the lion's mouth. They quitted the country, and their example was followed by others. Altogether eighty-six congregations of men and 211 of women set their faces towards the frontier. A couple of dozen Jesuits and Assumptionists employed in colleges under their superiors fell into the ranks of the secular clergy in order to continue their work. The Government insisted on

bringing them under the operation of the new Act, but the law courts held they were exempt. That was all the Government did to enforce the new legislation prior to the general elections of May, 1902. Intelligent Catholics clearly apprehended dangers ahead, but nine-tenths of the public failed to do so. Schools and convents were yet untouched. Indeed, those religious bodies that quitted France in good time for themselves were taxed with ungenerous distrust of Parliament and a cowardly dereliction of duty.

In spite of the affront offered to himself and the injustice inflicted on the French Church by the Associations Law,

Leo XIII. Did Not Recede From His Stand

in behalf of the Republic. Monsigneur Pechenard, Rector of the Paris Catholic Institute, back from an audience with the Holy Father, informed a representative of the 'Echo de Paris' that Leo XIII. had desired him to repeat his declarations every where. 'He is more than convinced,' said Monsigneur Pechenard, 'that the only way to obtain a tolerant Republic, respectful of religious belief, is to accept it frankly and unreservedly. "I admit," said Leo XIII., "that there are certain Frenchmen who prefer other forms of government, but it is a duty for them to keep their opinions to themselves. I do not acknowledge their right to pose as defenders of the Church, and to extol a policy which can only be injurious to it." Similar were his instructions to the Bishop of Tarantaise. His priests were to exercise their civic rights, go to the polls, and vote for the candidate of their choice; but they were not to associate themselves with any political party. They had every citizen's right to give advice to such as sought it. Many Bishops issued pastoral addresses on the eve of the elections, in which they laid proper emphasis on the dangers which threatened religion in the blow struck at the religious Orders, and, through them, at Catholic education. The cablegrams informed us at the time that the Church engaged in a violent political campaign. I could find no trace of that in the French Press; beyond general denunciations from Ministers and their supporters. It was easy for them to do that, and easy to stop priests' stipends in order to give colour to their charges. One priest threatened legal proceedings. He was charged with the remark from the pulpit that a good Catholic could not vote for a Freemason. He gave a point-blank denial, and his congregation were prepared to bear him out. Unfortunately, the Catholic Press is not a power in France. There are scholarly papers, but their circulation is very limited. The popular sheet is generally anti-religious. Now, remember

The Overwhelming Odds Against the Church

in such elections. The Government has at the head of each department its prefect and his staff. It has 600,000 officials throughout France, who know well what they are expected to do, and who have no doubt on their minds that their bread and butter is at stake. There are 500,000 publicans, who are hardly less dependent on the good graces of the powers that be. There are at the lowest estimate 20,000 Freemasons distributed over the country, more zealous even than M. Waldeck-Rousseau himself that his party should return to the Chamber masters of the situation, for he and his party are little else but their instruments. Then there is that dead weight of sordid beings who count on the side of power in every emergency—the man who wants a billet for himself, or for his son, or for his daughter; the business man who hopes for local grants to bring money into the district; the peasant ever yearning for a Government providence to make up for the shortage in price or production, which Divine Providence permits. The Government candidates might be Radicals or Socialists. It did not matter which. They might even call themselves Moderates, provided their fealty was secured. Over against them, without concert of any kind or mutual understanding, were a motley crowd—Royalists, Bonapartists, Nationalists, Progressists, Popular Actionists; but Clericals—with the exception of a couple of priests and a mere handful besides—none. In that campaign fought out at the polls you had no Catholic Party, none like the German Centre or the Belgian Catholic Party. There were men of many parties befooling the Catholic electors by denunciations of M. Rousseau and the Government, but most of them ready to forget Catholic interests once they got in.

Combes' Slaughter of the Innocents.

The May elections of 1902 gave the Government an overwhelming majority. M. Waldeck-Rousseau retired from office, and M. Emile Combes succeeded to the Premiership. He lost no time in setting the Associations Law in motion. It will be remembered that prior to the elections the courts had decided that members of unauthorised Orders might remain engaged as

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teachers in institutions not belonging to the congregations of which they were members. The courts had laid stress on the point that the law had not sufficiently defined what it meant by a congregation. Certain other classes of religious, acting under legal advice, thought it best not to apply for authorisation until the courts decided whether they were bound to apply. During the debates on the Bill M. Waldeck-Rousseau had stated that the proprietor of an industrial firm, for example, might open a school and engage members of a congregation to teach, and that in such a case those members would not come under the demands of the law. This appeared sufficient warrant, and accordingly 135 such schools were opened and staffed. M. Combes began with an order to his police officers to call at every one of those schools, and order the religious to clear out at once. In one place the teachers were allowed a quarter of an hour to pack off. In another the Sisters and their young charges had to go out in the driving rain at eight o'clock in the night. When questioned in the Chamber, the Premier at once let the country know what he meant to do. 'The Government,' he said, 'was resolved, with the law in its hand, to break down all resistance, relying upon the serried majority around it in the two Chambers.' He threatened the judiciary that measures would be found to enforce the intentions of the Legislature, alluding to the decisions in behalf of the ex-Jesuits and others who were declared eligible to teach without authorisation in schools not their own. There was a second category of 2,500 establishments for which authorisation was deemed unnecessary under the new legislation. The members belong to congregations authorised of old, and those branch establishments having long since complied with the regulations of previous Acts—which M. Waldeck-Rousseau declared were not repealed or invalidated by the law of 1901—were considered thus authorised. M. Combes allowed them eight days to clear out, and at the end of that brief period of grace they were, if necessary, to be expelled. M. Aynard, a strong Republican, protested against

The Brutality of Those Proceedings.

He pleaded on behalf of the establishments that they were prepared to apply for authorisation if it was shown they needed it. M. Combes' reply was that they must first clear out; their case could afterwards be inquired into. People now began to rub their eyes and awaken to a sense of what the law was meant to be. Ten thousand establishments had applied for authorisation in due time and form. First came the turn of the establishments belonging to twenty-eight Orders of priests, chiefly occupied in giving missions and retreats. Combes inveighed fiercely against such missions, and, with the exception of a few houses belonging to Orders solely engaged in foreign mission work, all the applications were summarily thrown out. The same fate overtook the applications sent in from all the establishments belonging to twenty-five teaching congregations of priests and brotherhoods. Even M. Waldeck-Rousseau felt constrained to protest against this wholesale condemnation of tens of thousands of religious. He declared that if the meaning of the Bill had been so understood, Parliament would never have passed it. We now come to those congregations which were protected by formal authorisation, some of them for over half a century. Most of those establishments belonged to the Christian Brothers and the Sisters of Charity. A high dignitary of the Grand Orient, Senator Delpech, tabled a motion calling for their suppression. Their vows were as incompatible with the teaching office as the vows of the unauthorised associations, which was logical enough. I feel reluctant to cite certain blasphemous words of this 'defender of the Republic,' spoken at the banquet of the General Assembly of the Grand Orient, 1902, but nothing else can give you so correct an idea of the men who are at the head of affairs in France. 'The triumph of the Galilean,' he exclaimed, 'has lasted for twenty centuries; it is now His turn to die. The mysterious voice, which once on the mountains of Epirus announced the death of Pan, to-day announces the end of the false God who promised an era of justice and peace to those who should believe in Him. The deception has lasted long enough; the lying God in his turn disappears.'

(To be continued.)

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Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

October 19.

The Very Rev. Dean McKenna, of New Plymouth, is at present engaged in the parish of Wellington South making a canvass in aid of the Cathedral fund. The Rev. Father Ainsworth is in New Plymouth on a similar mission.

The Ven. Archdeacon Devoy, the Very Rev. Dr. Watters, and the Rev. Father Hickson were recently the guests of Mr. Martin Kennedy on a motor tour in Mr. Kennedy's new motor car through the Wicklow district. Father Hickson is now in Rome.

Mr. Thomas Fitzgibbon, formerly of Loburn, Canterbury, and now stationed at Palmerston North, was married at the Sacred Heart Basilica on Thursday to Miss Monica Dillon, formerly of Timaru. The ceremony was performed by the Rev. Father Moloney.

Sub-Inspector O'Donovan, one of the most popular and most highly respected of our police officers, has been on holiday for the past few weeks. He resumed his duties at the Lambton Quay station this week, his health having been considerably improved by a visit to the Sounds District.

On Wednesday at the Church of St. Mary of the Angels, Boulcott street, Mr. William Herbert Giles, of the City Council staff, was married to Miss A. Ready. The ceremony was performed by the Very Rev. Father O'Shea, S.M., V.G., assisted by the Rev. Fathers Holley and Venning.

I am pleased to write that the prospects for the speedy erection of a Catholic hall are very bright at present. In addition to the £1900 previously promised, there are two other anonymous donations of £150 and £100, also one of £50. The fund now totals about £2500. It is expected to raise the required balance during the next fortnight. The young men alone will probably subscribe over £500. Other big donations are expected.

Wanganui

(From our own correspondent.)

October 18.

The St. Mary's Club will hold their final social on Tuesday, October 29.

The social held at Aramoho on behalf of St. Joseph's Church was very successful, there being a large attendance.

Mr. W. E. Power has been elected to the executive of the St. Mary's Catholic Club in place of Mr. W. T. Appleton, who has resigned.

The Very Rev. Dean Grogan notified the congregation at St. Mary's Church last Sunday that his Holiness, the Pope had granted an indulgence of 7 years and 7 quarantines to the faithful who at the elevation of the Host during Mass say with faith, piety, and love, 'My Lord and my God.'

Carterton

(From our travelling correspondent.)

October 16.

The Rev. Father Cahill, who has been laid up for some time with influenza, is now able to get about again and perform his many duties.

The Very Rev. Father Clune lately brought to a close successful missions in Martinborough and Feathers-ton churches in this parish.

Many improvements have been effected in and around the church and presbytery during the last few months, chief amongst which has been the installation of gas in the church, and the laying of an excellent drainage system at the presbytery. The question of finishing the improvements has been decided on, and the buildings are to be painted during the coming months.

Great sympathy was felt for Mr. and Mrs. W. G. Berrill in the loss they had sustained by the death of their daughter, who passed away a few weeks ago. The deceased, by her bright and happy disposition, had established herself as a great favorite with her school-

fellows in particular and the townspeople in general. Proof of this was shown by the large number of those who took part in the funeral, the cortege being quite the largest seen in the district for some time. The services at the grave were conducted by the Rev. Father Cahill, of Carterton, and Very Rev. Dean McKenna, of Masterton.—R.I.P.

Feilding

(From an occasional correspondent.)

We here would be pleased to exchange weather with Otago for a time, and would gladly accept sunshine for all the rain we are having and are likely to have for the next two months.

The health of the Rev. Father O'Meara has improved greatly. He had a delightful trip Home, and in a recent letter gives an account of a visit to Dublin. Father O'Meara expects to be back at Feilding about the middle of November.

A Triduum in accordance with the decree of our Holy Father the Pope which began on October 11, was celebrated at St. Bridget's Church, Feilding, by his Grace the Archbishop. The exceedingly wet and stormy weather of late experienced over the district prevented many from attending, although at the two Masses and Benediction on Sunday there were very large congregations. In the celebration of the Triduum his Grace was assisted by the Very Rev. Dean Binsfeld, S.M. On the opening of the Triduum his Grace preached a most eloquent and impressive discourse on the Real Presence. On Saturday evening, and at the eleven o'clock Mass on Sunday the subject brought forcibly before the people by his Grace was the great love and devotion they should have for, and the necessity of receiving often and worthily the Blessed Sacrament. The closing sermon on Sunday evening was on the Holy Sacrifice of the Mass, in the course of which his Grace exhorted a faithful observance of the laws of the Church in attending Mass on Sundays. Benediction of the Blessed Sacrament followed. The Sisters of St. Joseph sang the 'Te Deum' most devotionally. Unfortunately we do not often have the privilege and pleasure of listening to the sermons of our illustrious Archbishop, and those who were not present during the Triduum missed a treat, and an exceptional opportunity that may not soon occur again.

New Plymouth

(From an occasional correspondent.)

At the theory examinations, held in connection with the Trinity College of Music, London, in June last the following pupils of the Sisters of Notre Dame des Missions, Taranaki, were successful—Senior pass—Norah Sexton, 73 (Stratford Convent). Intermediate pass—Greta Fearon, 77 (Stratford Convent). Junior honors—Ila Henderson, 93 (New Plymouth Convent); Mary Guerin, 86 (New Plymouth Convent); Ida Cameron, 80 (Stratford Convent). Junior pass—Rita Mayo, 76 (Stratford Convent); Gladys Fraser, 76 (New Plymouth Convent); Rifa Sole, 68 (New Plymouth Convent). Preparatory—Brois Kelsey, 99 (New Plymouth Convent); Mary Ann Jones, 98 (New Plymouth Convent); Irene Connett, 93 (New Plymouth Convent); Ivy Martelli, 91 (Stratford Convent); Nora Malone, 90 (New Plymouth Convent); Nellie Hellier, 88 (New Plymouth Convent); Doreen Healy, 88 (New Plymouth Convent); Doris Riley, 78 (New Plymouth Convent); Doris Callaghan, 76 (Stratford Convent).

At the practical examinations conducted by the Associated Board of the Royal Academy of Music and Royal College of Music, London, the following pupils of the Sisters of Notre Dame des Missions, Taranaki, were successful—Licentiate of the Associated Board (L.A.B.), Miss Amelia Smith (New Plymouth Convent). Local Centre—Advanced grade—Kathleen Bennett, 105 (New Plymouth Convent); Maude Middleton, 104 (Opunake Convent). School examinations—Lower division—Linda Ellis, 104 (New Plymouth Convent). Elementary—Aileen Quinn, 118 (New Plymouth Convent); Ida Blanchett, 110 (New Plymouth Convent); Kathleen McClelland, 110 (New Plymouth Convent); Brois Kelsey, 108 (New Plymouth Convent). Primary division—Mary Ann Jones (violin), 126 (New Plymouth Convent); Ruby Read, 117 (Opunake Convent); Vera Cantle, 113 (Opunake Convent); Dorothy Jeffries, 111 (Opunake Convent); Augusta Skelton, 104 (New Plymouth Convent). The Sisters are to be congratulated on the success of their pupils, especially as Miss A. H. Smith is the first person in Taranaki to obtain the degree of Licentiate of the Associated Board of the Royal College of Music and Royal Academy of Music (solo performer).

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

October 21.

Pleasing intelligence has been received from Westland to the effect that the health of Rev. Father Leen is improving.

His Lordship the Bishop continued his instructive course of lectures in the Cathedral on Sunday evening, and will probably conclude the present series on next Sunday.

At Mount Magdala on last Monday evening Rev. Mother St. Aidan was installed Prioress of the institution by his Lordship the Bishop, who also presided at Solemn Benediction of the Blessed Sacrament, and on the following morning celebrated Mass in the community chapel.

Bro. E. O'Connor, J.P., having retired from the presidency of the Cathedral Conference (Society of St. Vincent de Paul) after a great number of years' faithful service, Bro. Arthur Mead has been appointed to the position, and at the weekly meeting on last Wednesday evening was installed in office by his Lordship the Bishop. His Lordship also kindly granted permission for the annual appeal for funds in connection with the Conference to be made on Sunday, November 3.

The hand of death, said his Lordship the Bishop on Sunday, has been busy of late in our midst. Last week no fewer than fifteen funerals were conducted from the Cathedral, at least two a day. Some of the deceased were well advanced in years whilst others were young, or comparatively so. The prevailing influenza epidemic, with supervening results, is apparently accountable for an extraordinary mortality among our citizens.

The social gathering, organised by the Catholics of Addington for the Sisters of the Missions in charge of the local school, proved a successful event, as well as most enjoyable to the large number who attended. The Rev. Father Peoples was present. The result of the entertainment will no doubt in a measure compensate the good Sisters for a vast amount of self-sacrificing effort and devoted service among the families and children of the district.

The following candidates presented by the Sisters of the Missions, Sacred Heart Convent, Barbadoes street, were successful in passing the practical examinations, held on last Friday by Mr. Chas. Edwards, Trinity College of Music, London:—Higher examination—Certificated pianist, Mary Gabriel O'Connor, Annie Riordan, and Madeline Brick. Senior honors—Flo. Lyford. Senior pass—Ellen Donnell, Eily Poff, and Doris Amyes. Intermediate honors—Singing, Winnie Brick; piano, Alice Rainbow. Intermediate pass—Kathleen O'Connor, Gladys Barker, and Marion Adinell. Junior pass—Isabel Green. Preparatory—Distinction, Kathy Haydn and Marjory Smith; pass, Gwendoline Wilson.

The examination in practical music was conducted by Mr. Edwards, L.T.C.L., at the Convent of Mercy, Colombo street north, on Saturday last. The following is the list of successful candidates:—Certificated pianist—Kathleen Molloy. Senior division—Annie Snowball, pianoforte (honors); Lillian Burrow, violin (honors). Intermediate division—Vera de la Cour, singing; Edith Boyd Chamberlain, pianoforte; Hannah Ryan, pianoforte; Alfred J. White, violin; Muriel Simpson, pianoforte. Junior division—Christina Cooper, pianoforte. Preparatory division—Alan Payling, Ina Pointon, May Wood, and Winifred Ward, pianoforte distinction.

In St. Mary's schoolroom, Manchester street, on last Wednesday evening a lecture entitled a 'Trip through Ireland' was given in aid of the local parish school funds by the Rev. Father Hoare, S.M. There was an excellent attendance, and the interesting remarks of the Rev. Father Hoare were listened to with the greatest attention, whilst stories of a humorous nature, with which the subject was judiciously interspersed, met with due appreciation. The lantern slides, illustrating the lecture, were shown by Mr. Crooks, and elicited favorable comment. These included views of some of the charming scenery for which Ireland is justly famous, together with historical and ecclesiastical architecture, all of which were graphically described. Father Hoare also gave an amount of instructive information regarding the history and people of Ireland. A number of the school children, trained and conducted by Mr. Corrigan, rendered some of Moore's melodies to the pianoforte accompaniment of Miss O'Brien. The Very Rev. Father Marnane and Rev. Father Ahern (Darfield) were present, and the secretarial duties were ably discharged by Mr. T. Aspell.

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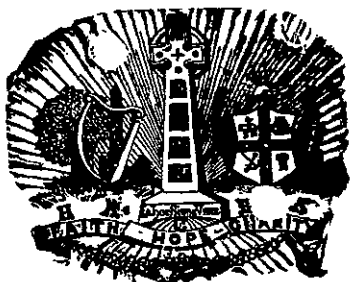
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District Secretary,
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Commercial

PRODUCE

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 was smaller than usual, but with good demand was cleared at satisfactory prices.

Oats.—There has been strong inquiry from northern markets, and during the past week orders have been filled at prices which have shown a steady rise in values. Stocks in stores are now much reduced, and even at the advanced rates ruling vendors are not readily disposed to sell. We quote: Prime milling, 3s 8d; good to best feed, 3s 6d to 3s 7d; medium, 3s 4d to 3s 5d per bushel (sacks extra).

Wheat.—The rise reported last week has been well maintained, but on account of the small quantity offering little business has been done. Locally the chief feature is the scarcity of fowl wheat, and in many cases milling quality has been used to replace it. We quote: Prime milling, 5s 7d to 5s 9d; whole fowl wheat, 5s 4d to 5s 6d; broken and damaged, 4s 11d to 5s 2d per bushel (sacks extra).

Potatoes.—All consignments coming forward of late have met with better demand, and in most cases sales have been effected, ex truck, at a distinct improvement in prices. We have strong inquiry for all good to prime potatoes, both Derwents and white sorts, at quotations, and can recommend clients to consign while the present demand exists. Inferior and unsound potatoes being unfit for shipment have not improved to the same extent, and meet slow sale. We quote: Best Derwents at our sale to-day realised £3 15s to £4 5s; medium, £3 to £3 10s; stale and sprouted, £2 5s to £2 15s; best up-to-dates, £3 15s to £4; medium, £2 15s to £3 10s; inferior, small, and unspund, £1 15s to £2 5s per ton (bags included).

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

Oats.—Quotations: Prime milling, 3s 8d; good to best feed, 3s 6d to 3s 7d; medium, 3s 4d to 3s 5d per bushel (sacks extra).

Chaff.—There is good demand for anything really prime that is coming forward. Really heavy prime chaff brought up to £6 5s at Monday's auctions. Quotations: Extra choice, £5 15s to £6; prime oaten sheaf, £5 10s to £5 15s; medium to good, £4 10s to £4 15s; light and inferior, £3 10s to £4 per ton ex store (sacks extra).

Wheat.—Prime milling, 5s 7d to 5s 9d; whole fowl wheat, 5s 4d to 5s 6d; broken and damaged, 4s 11d to 5s 2d per bushel (sacks extra).

Potatoes.—Prime Derwents are still in good request and bring as high as £4 5s per ton. Quotations: Choice Derwents, £3 15s to £4 5s; medium, £3 to £3 10s; prime up-to-dates, £3 15s to £4; medium to good, £2 15s to £3 10s; inferior, £1 15s to £2 5s per ton (sacks in).

Pressed Straw.—The market is bare of both wheaten and oaten, and brings 55s to 57s 6d for oaten, and 45s to 47s 6d for wheaten per ton.

WOOL

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

Rabbitskins.—Yesterday's sales showed no improvement in prices, in fact there was rather the reverse.

Sheepskins.—Quotations are much the same as last week, viz., best halfbred, to 10½d; good, 8d to 9½d; best crossbred, 8½d to 8½d; medium, 7d to 8d; light and inferior, 6d to 7d; best merinos, 7½d to 8½d; medium to good, 5½d to 7d.

Hides.—Our fortnightly sale was held on the 17th inst., when we submitted a medium catalogue of 309. One good hide weighing 78lb brought as high as 8½d. In cow hides our top price was 5½d paid for three

weighing 68lb. Quotations: Prime stout heavy ox hides, 6½d to 8½d; good heavy do, 6d to 6½d; medium weight, 5d to 6½d; light, 4½d to 4½d; staggy and inferior, 3d to 4d; prime heavy cow hides, 5d to 5½d; medium weight do, 4½d to 5½d; light weight, 4½d to 4½d; inferior, 3d to 4d; yearlings, 2½d to 4½d; calfskins, 2½d to 6½d; horse hides, 5s 6d to 10s 6d each.

Tallow and Fat.—Prices are still good for all descriptions.

Waihi

(From our own correspondent.)

The annual bazaar, held in connection with St. Joseph's Church, was opened in the Academy of Music. The weather was very unfavorable, but the sale of admission tickets at the door constituted a record for a first night, as also did the total result of the evening. Shortly after eight o'clock the Mayor, Mr. T. Gilmour, in a few appropriate words, declared the bazaar open. He said that on previous occasions he had had the pleasure of performing a similar function, and that on each occasion it appeared to him that the display and variety of goods eclipsed previous efforts. A hearty vote of thanks to his Worship for opening the bazaar was proposed by Mr. T. Collins, and carried by acclamation.

A short musical programme was then given by Misses Nellie Power, Ivy Goodwill, Messrs. W. Skerret and W. Purcell, visitors from Auckland.

The stalls were as follow:—Dominion Stall—This stall was presided over by Mrs. Kelly, who was assisted by Mrs. Conway, Mrs. F. McLoughlin, Misses Lowry, Boggs, McAnully, Garvey (3), Burne, Clarke (2), St. Johns, Naughton, Millett (2), and Irwin.

The Refreshment Stall was in charge of Mrs. Daley, assisted by Mrs. O'Connor, Mrs. Perry, Mrs. Rice, and Misses Merry and Duffy.

The Japanese Stall was presided over by Mrs. J. Hatton and Miss Geary, and assisting them were Mesdames Loft, Donnelly, Henderson, T. Ryan, Delahunt, and Misses Ryan, Hopkins, McMahan, Toomey, Rice, Sullivan (2), Quinlan, Collins, Manning (2) McNamara, McCarthy (2), Arns, Mulcahy, Lang (2), and Hinchy.

The Doll Stall was in charge of Miss Eileen Delahunt and Miss May O'Donnell.

The Variety Stall was in charge of Mesdames May and Toomey, assisted by Mrs. Gaynor, Mrs. Kennedy, Misses May (2), Mullins (2), Dick (2), King (2), Foran (2), and Patterson.

The committee for the drawing of prizes consisted of Messrs. McCarthy, McKernan, and Lynch, and the door committee of Messrs. Farrell, Crosby, and Collins. Mr. J. Ritchie made a capable stage manager.

The 'Southern Cross', Adelaide, states that it was the Rev. G. M. O'Farrell, O.P., of North Adelaide, who met with a serious accident near Molong, N.S.W., the other day, not the Very Rev. Father O'Farrell, C.S.S.R., as stated by one of our Sydney exchanges from which we took the report of the sad occurrence which appears in our 'Intercolonial' column.

Signor Borzoni arrived in Timaru on Monday to prepare for the great spectacular display, 'The birth of the Empire,' in connection with the bazaar in aid of the building fund of the new church, which starts in about three weeks' time. During the last ten years there have been a number of bazaars held in Timaru for various purposes, but never was such an enthusiastic and well attended meeting held as that which Rev. Father Tubman presided over in the schoolroom on Thursday evening last. About 150 persons were present, and all the details of the forthcoming one were fully arranged.

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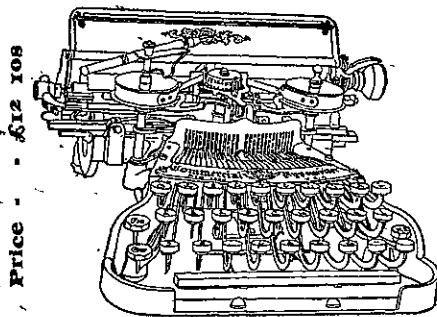
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During the last few years, this Dominion has made remarkable progress in regard to its literature. It has produced a large number of new books, some of which have been placed on the world's markets. A feature of the activity in this direction, has been the publication of new editions of New Zealand's old classics, which have gone out of print. Quite a new departure has now been made, in the shape of a series of cheap booklets, which, while pleasing New Zealanders, should help largely to advertise their Dominion in other lands. There are six numbers in the series. Each number is complete in itself, and, in a bright and interesting style, deals with some phase of the Dominion's possessions. Its famous birds, for instance, are described and illustrated by Mr. James Drummond, F.L.S., in the first number, 'Feathered Friends of the Bush'; and the same author gives a short sketch of the 'Stone Age Man,' when he lived in New Zealand, not much more than half a century ago. Mr. R. M. Laing, of Christchurch, has supplied a specially interesting number dealing with the wild flowers, and Miss Jessie Mackay has edited a booklet of New Zealand verses. Other numbers deal with the world-famous 'Wonderland,' and with the Dominion's scenery and cities. The series is an artistic and dainty production, and as the publishers, Messrs. Whitcombe and Tombs Limited, have placed a low price on the booklets, they will be in large demand. They are excellent souvenirs of New Zealand. They should be specially popular as a gift for friends during the next few months, when seasonable greetings will be exchanged. The booklets are sent out in a neat envelope ready for posting, and, as the price is only 1s., they are within the reach of all. The publishers state they are obtainable from all booksellers throughout the Dominion.

WEDDING BELLS

THRELKELD-M'CARTHY.

(From an occasional correspondent.)

The pretty church of St. Agnes, at Halswell, was very tastefully decorated on Thursday, September 26, on the occasion of the marriage of Mr. Colin C. Threlkeld, third son of the late Mr. P. C. Threlkeld, Inglewood, Flaxton, North Canterbury, and Miss Katie McCarthy, second daughter of Mr. D. McCarthy, Laurel Grove, Prebbleton. The ceremony was performed by the Rev. Father Peoples, and was attended by a large number of friends from all the surrounding districts. After the Nuptial Mass the 'Wedding March' was played by Mrs. Kenny as the happy couple left the church. At the breakfast the Rev. Father Peoples proposed the health of Mr. and Mrs. Threlkeld, and congratulated them on a commendable celebration of Dominion Day. The wedding presents were numerous, and of a useful and ornamental character.

GARTY-CRONIN.

(From an occasional correspondent.)

A wedding of much interest to the Catholics of Christchurch was celebrated on Tuesday, October 8, when Mr. Matthew Garty, third son of the late Mr. James Garty, was united in the bonds of Matrimony to Miss Amy Mary Cronin, third daughter of the late Mr. William Cronin. Nuptial Mass was celebrated by the Rev. Father O'Connell, assisted by Rev. Father Peoples, in the Cathedral, after which the happy couple and guests adjourned to the residence of the bride's mother, where the breakfast was partaken of, and the usual toasts honored. Mr. and Mrs. Garty left the same evening for the north to spend their honeymoon.

ROTHERY-O'SULLIVAN.

A pretty and popular wedding, (writes a correspondent) took place on August 9, in St. Patrick's Church, Okato, the contracting parties being, Mr. Henry Rothery, flaxmiller of Mokau, eldest son of Mr. Jacob Rothery, of Kahui Road, Rahunu, and Miss Johanna O'Sullivan, second daughter of Mr. Patrick O'Sullivan, of Oxford Road Okato. The bride, who was led to the altar by her father, was tastefully attired in a white silk dress with the customary veil and wreath, and she carried a beautiful bouquet of choice azaleas and spiraea with spray of white blossom. The bridesmaids were Misses M. O'Sullivan and A. Rothery. Mr. D. Rothery, brother of the bridegroom, acted as groomsman. Previous to the ceremony, the Rev. Father Cognet, S.M., alluded to the many sterling qualities by which the happy couple had endeared themselves to the whole community. During the Nuptial Mass, the choir sang some very

appropriate hymns, and Mrs. Metcalfè presided at the organ. After the ceremony, while the Wedding March was being played, the happy couple left for the residence of the bride's parents, where the breakfast awaited the guests. The health of the bride and bridegroom was proposed by the Rev. Father Cognet, and other toasts were also duly honored. Before leaving for their honeymoon-trip, Mr. and Mrs. H. Rothery, were the recipients of many costly and useful gifts.

OBITUARY

MISS FLORENCE MCGILL, CHRISTCHURCH.

It is with the sincerest regret (writes our Christchurch correspondent) I have to record the death at the early age of thirty years of Miss Florence McGill, fourth daughter of Mr. and Mrs. Patrick McGill, of this city. The deceased young lady was born at Staffordtown, Westland, and from childhood was of that kindly, thoughtful, and amiable nature which drew around her a host of friends, to whom she was endeared by the closest ties of affection. She was always devoted to her religious duties, which, combined with every womanly virtue, rendered her a living example of what a good young Catholic should be. The late Miss McGill was one of the first cadettes to enter the local telephone bureau, a position she occupied for thirteen years. A sister of the deceased is a member of the Order of Notre Dame des Missions. The deceased passed away after a comparatively brief illness, and died fortified by the rites of the Church. A Requiem Mass for the repose of her soul was celebrated in the Cathedral by Rev. Father Peoples, assisted by the Rev. Father O'Connell, and in the presence of his Lordship the Bishop at the throne. Father Peoples officiated at the graveside, assisted by Father O'Connell, the interment taking place at the Linwood Cemetery.—R.I.P.

The examinations in practical music in connection with Trinity College, London, were held in Greymouth on Saturday, October 12, by Mr. Chas. Edwards. The examiner expressed the greatest satisfaction with the results, and he recommended three of the senior candidates to work for the higher examination of the college. Miss Lena Higgins, who obtained 91 marks in Senior Honors, is only 13 years of age. The following is a list of successful candidates from the convent of Mercy—Senior division (pianoforte)—Lena Higgins (honors), 91; Kathleen Martin (honors), 86; Mary Clarke (honors), 86; Grace Mallinson (honors), 83. Intermediate division (singing)—Gladys Hannan, 72. Junior division—May Johnston (honors), 92; Mary Creagh (honors), 88; Veña Michel (honors), 87; Lily Disciacati, 78. Preparatory—Teresa Greaney, 100; Amy Egan, 90; Rose Buttola (violin), 81; Vera Hannan (violin), 80.

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DEATH

McGILL.—Of your charity pray for the repose of the soul of Florence, fourth dearly beloved daughter of Patrick and Sarah McGill, who died at Christchurch on Thursday, October 10; aged 30 years.—R.I.P.

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

Pergant Directores et Scriptorum New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiam 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, OCTOBER 24, 1907.

THE CHURCH AND THE LABORER



LAST week there took place at the Anglican Synod in Auckland what—for lack of a better name—was called a 'discussion' on 'the Church and Labor'. Discussion implies collision of sentiment, the clash of fact and argument on fact and argument, like the clash of spear upon shield in olden warfare. But in the oratorical conference of last week there was scarcely, if at all, such a thing as the serious shock of debate. A number of speakers (most of them non-Catholic clergymen) dealt with the subject in a dilatory and superficial way, and along lines which,

whether strictly parallel or not, failed to touch each other on a level crossing. There was no definition of the somewhat vague term 'labor'. One of the speakers (Mr. Tillet) dealt with the designation, 'The Church', as the All Blacks dealt with the flying football in muddy ground; the clerical orators flew it as a toy balloon; none of them defined it; all of them apparently treated it as a synonym for the sundry hundreds of independent organisations, great and little, old and new, that Christianity is divided into to-day, and which no more constitute one corporate body ('The Church') than do the scattered nations of the world form one vast organisation called 'The Empire'. All the speakers were strangely reticent about the one ancient Church that has been, of all the creeds of all times, the friend of the laborer and the artisan. A rare opportunity for the serious treatment of a great subject was thus allowed to go to waste by those most interested in placing the Christian side of the question in its true light before the gathered workers. And in its upshot, the bout of oratory on 'the Church and Labor'—despite the earnestness and goodwill of the speakers—ended in a sort of mental impasse, so far as its ostensible object was concerned.

'Honest labor', says Dekker, 'bears a lovely face'. But when a large gathering of laborers and artisans assembled to hear the relations of Christ's Church to the worker set forth, it was, we think, a crying pity that such facts as the following were not placed before them by the Christian ministers who professed to deal with the theme: Lovely as is the face of honest manual labor, it bore the band of slavery till the Catholic Church emancipated it. Even in the early days of persecution, when people worshipped in secret in the catacombs, slave and master knelt side by side before the altar, equal in the sight of God and His Church. For her, there was no distinction of Jew or Greek, bond or free. History, too, recalls how the monks of the early Church ennobled and dignified manual labor, tamed the wild barbarian, and raised the foundations of modern Christian civilisation among the virgin forests and swamps of Continental Europe. The Church, too, gave to the toiler a sweet, holy, and independent home-life; threw the highest ecclesiastical dignities open to his children; saved him full many a time from the proud baron and the autocratic king or emperor who would ride rough-shod over him and reduce him again to the slavery out of which he had been slowly and painfully drawn. The Catholic guilds of the middle ages were, perhaps, the best protective institutions ever formed for the benefit of labor. Under them, the artisan long had his eight-hours' day. He had, for his time, high wages—represented by the high purchasing power of the modest coins that he won by his toil. Here, for instance, is a verse from the Percy Reliques which describes the golden age of the medieval worker in England:—

'I'll tell you what, good fellow,
Before the friars went hence,
A bushel of the best wheat
Was sold for fourteen pence;
And forty eggs a penny,
That were both good and new'.

The artisan, too, was protected by his guild against arbitrary dismissal; he was insured against the ordinary accidents of life; he had the reasonable hope of one day becoming himself an employer; he was secure of his Saturday half-holiday, of his Sunday rest, and of many other festivals scattered through the year; and the low fixed rents of the time contributed greatly to his prosperity.

Even in the rough transition Saxon days, poor Gurth, the horn thrall of Cedric was sure of his simple and abundant fare—even of his parings of pork. In later and better Catholic days, the farm-laborer had his inalienable rights of commonage and bosage—grass for his

cow and wood for his fire. There were, of course, great and petty tyrannies, manifold hardships and discontents, in England, France, Germany, Denmark, etc., in the middle ages. Professor Thorold Rogers, the great authority on labor questions in this period, says:

'But, on the whole, there were none of those extremes of poverty and wealth which have excited the astonishment of philanthropists, and are now exciting the indignation of workmen. The (middle) age, it is true, had its discontents, and these discontents were expressed forcibly and in a startling manner. But of poverty which perished unheeded, of a willingness to do honest work, and a lack of opportunity, there was little or none.'

In France the guilds lasted till 1789, when, like many other ancient Catholic institutions, they were swept away by the Revolution. The golden age of the British laborer and artisan extended from the close of the peasants' revolt in 1381 to the evil days of Henry VIII. Writing of an Act passed in the second year of Henry VII., Professor Thorold Rogers says:—

'A schedule of wages is given which, considering the cheapness of the times, is exceedingly liberal. At no time in English history have the earnings of laborers, interpreted by their purchasing power, been so considerable as those which this Act acknowledges.'

We have more than once dealt with the degradation of labor, the re-introduction of slavery into England and Scotland, and the deep and bitter curse of pauperism, which followed the Reformation in Great Britain. The worker is even now only winning back many of the privileges which he enjoyed under the old Catholic guilds. Now, as in the past, the Popes are the friends of the worker. In these later days no document has gone out from any Church organisation comparable in substance and importance with the Encyclical of Pope Leo XIII. 'On the Condition of Labor'. In 1905, 'Reynolds's Newspaper' summed up as follows in an editorial article the attitude of the worker towards the Church and the Churches:—

'The working classes look with the greatest suspicion upon all Churches. We except the Roman Catholics, the priests having so thoroughly identified themselves with the lives and interests of the individual members of their particular faith. But in all other of the great organized Churches the working classes believe they see instruments for tightening the bonds of economic subjection upon the common people.'

Perhaps, after all, the history of the past and the conditions of the present may sufficiently account for the dilettante toying of non-Catholic clergymen with 'the Church and Labor' question in Auckland last week.

Notes

Young People's Day

Many of our non-Catholic friends throughout the Dominion held, on last Sunday, their Young People's Day. Catholics in New Zealand try as best they may to have 365 Young People's Days in the year—in a leap-year 366.

The Peace Conference

The Hague Peace Conference has terminated its sittings. Why it was called a 'Peace' Conference, this deponent saith not. Its business has been, not to arrange how peace may be made, but how war is to be waged.

Catholic Memoirs

There probably exist in many parts of New Zealand unused stores of reminiscences of the early Catholic days in the Dominion. On every count it is desirable that these treasured memories of the pioneer times of the Church in this country should be gathered together and added to the materials of our history

before they vanish for ever. We shall gratefully receive, and hand over to our contributor who is writing on this subject, and facts and data that may be forwarded to us for this purpose.

A Hasty Cleric

There is a clergyman in the North just now whose feelings must be black and blue. Adopting the ex-parte and panic views of a precipitate orator beyond the water, the reverend gentleman wrote to the Mayor of Wellington (the Hon. T. Hislop):—

'I heartily endorse the statements of Mr. Dobson of the Federal Senate, when he declares that Keir Hardie deserves hanging.'

The 'Post' publishes the Mayor's reply. It runs as follows:—

'I hope you will pardon my delay in replying to your kind note of the 7th. I should like if you will supplement your kind attention to me by sending a photograph of yourself. I will then frame your note and photo in order that the note may exemplify to my friends the humanising influence which the profession of Christianity has had upon one of its votaries, and so that the photograph may render familiar the features of one who has studied to such advantage the Christian rules as to judging and extending charity to others so beautifully set forth in your letter.'

For all its serene placidity, Mayor Hislop's lay sermon was dynamite.

The Syllabus

It was a matter of pleased surprise to us that the pulpit and newspaper cyclone that whirled and eddied around the Syllabus of Pius IX. spared the list of modern errors condemned by Pius X. So far, indeed, has feeling mellowed under the kindly influence of time, that (as our columns have sufficiently shown) some of the most cordial expressions of approval of the recent Syllabus of Pius X. have come from the religious press of our separated brethren. One lone voice has piped in the wilderness of the New Zealand secular press in protest against the pronouncement of the great and pious old Pontiff who now sits in the place of Peter. It was in the Auckland 'Herald'. It was a screech from the cheap agnostic or Ingersollian view, roughly reviled the Pope for his plebeian blood, was couched in highly intemperate speech, was spotted over with errors in fact and inference, and, in a word, was

'A fine sample, on the whole, of rhetoric which the learn'd call rigmarole.'

The deplorable substance and temper of the production may, however, be deemed a 'felix culpa', or happy slip, since it evoked a prompt and pointed reply that was calculated to enlighten Auckland non-Catholics on many points of our faith and practice.

DIocese OF DUNEDIN

On Sunday last his Lordship the Bishop confirmed 30 children in Milton, and on the following day 18 in Owaka.

When the last mail left Home the Very Rev. Dean Burke was staying with friends in the South of Ireland.

Mr. John Boyle, a well known and popular resident of the Clinton district, has returned after an extended visit of five years to his native place in Scotland.

The Sacrament of Confirmation will be administered in St. Joseph's Cathedral on the second Sunday in November, and in St. Patrick's Basilica, South Dunedin, on the following Sunday.

During a passing visit to Riverton, our travelling representative was agreeably surprised by the excellent performance of high-class and difficult harmonised sacred music performed by the local Catholic choir, which now numbers seventeen mixed voices.

A neat new church is about to be erected at Te Tūa, in the Riverton parish. The dimensions are 21 feet by 52 (including a sanctuary 12 feet long). There will also be a sacristy 10 feet by 10 and a neat porch. The contract has been let for £316, exclusive of seat-

ing accommodation. It is expected that the church will be opened in February.

Missions will be conducted as follows in the diocese of Dunedin by the Redemptorist Fathers: Invercargill parish (beginning at Bluff) from next Monday, ending on November 24; in the Riverton parish the missions open November 17; Port Chalmers, mission opens next Sunday; cathedral, opens on Sunday, November 3, closes on November 24; South Dunedin, begins on Sunday, November 10, ends on Sunday, November 24; Mosgiel parish, opens on November 24, ends on the first Sunday of December. The missions now in progress in the Oamaru parish close next week.

Oamaru

(From our own correspondent.)

Oct. 20:

The mission being conducted by the Redemptorist Fathers at St. Patrick's Basilica, was continued during last week, and was well attended. The Very Rev. Father Clune was joined early in the week, by the Rev. Father McDermott, and the mission will be continued until Sunday, Oct. 27, after which the Rev. Fathers will conduct missions in the country districts.

The devotion of the Forty Hours' Adoration commenced at the 9 o'clock Mass on Friday last, and terminated at High Mass on Sunday, the 20th., with a procession, followed by Benediction of the Most Blessed Sacrament. The children's mission closed at 3 o'clock on the same day. On Sunday evening, the Very Rev. Father Clune, preached a most impressive sermon to an immense congregation. The mission will be continued during the week.

Sunday, Oct. 20, was a red-letter day for the Catholic community of Oamaru, and, in particular, for the Oamaru Catholic Club, when the latter body, in practically full strength, received Holy Communion. The Rev. Father McDermott spoke of the edifying sight of so many young men, approaching the Holy Table, and eulogised the devotion shown by the members of the Club. At the conclusion of Mass, the members marched to the Club rooms, where the Communion breakfast was laid. Mr. T. O'Grady, (senior vice-president,) occupied the chair, and was supported on his right, by the Rev. Father McDermott, and on the left by the Right Rev. Monsignor Mackay, Mr. O'Grady, in addressing the gathering, expressed his pleasure at seeing such a splendid muster of the Catholic Club, and of the exhibition of faith shown by them. He spoke of the sympathetic interest shown, and the great honor conferred on the Club by the presence of the Right Rev. Mr. McKay, and Rev. Father McDermott. In the course of his address, Rev. Father McDermott said it gave him great pleasure to witness the manifestation of faith shown by the members of the Club, and regretted the absence of the Very Rev. Father Clune, and the spiritual director of the Club, the Rev. Father O'Neill, who were prevented by their duties, from being present. The Right Rev. Mr. Mackay spoke feelingly of the gratitude he felt to the Club for their splendid example to the members of the congregation, that morning. It was a spectacle that would long live in the hearts of all who witnessed the united spirit of the Club. Mr. Mulvihill, in speaking on behalf of the Catholic Club, voiced each member's mind when he returned most hearty thanks, to the Right Rev. Monsignor, and the Rev. Father for their presence, and for the beautiful words they had spoken. The Club appreciated the honor done them, and would be ever ready to help the Church, to whom it owed so much. He also paid a fitting tribute to the ladies who so generously devoted so much of their time and labor in preparing the breakfast, in beautifying the Club room, and in waiting on the members that morning. He said the Club has had great success in all its functions, and a large share of that success was due to the unselfish and kindly interest shown by the lady friends of the Club.

Waimate

The work of removing St. Patrick's Church to make room for the new Church is now completed. It was highly creditable to the contractors, that the removal was carried out without any serious injury to the Church or furnishings. It is now placed in position that it can be used by the congregation for the various services, just as it had been in the past. Even during the two Sundays, over which the removal extended, it was used. On Sunday, Oct. 13, Very Rev. Dean Regnault gave a very interesting history of the progress of the parish, and of the building of the present sacred edifice. Dean Regnault left on Monday for the North. For the next few weeks, the parish will be in charge of the

Ven. Archpriest Le Menant des Chesnais, S.M., who will bless and open the Church on its new site on Sunday.

A few days ago, an interesting ceremony took place at St. Patrick's school, when a presentation was made by the pupils to Sister Margaret Mary, on her feast day. The presentation was made on behalf of the children by Miss M. Ferriter. The Sister thanked the children for their kindness and thoughtfulness, and the Very Rev. Dean Regnault congratulated them on their singing, gave them some good advice, and granted them a holiday.

Masterton

(From our own correspondent.)

Oct. 18.

The Triduum, which, in the parish was combined with the Forty Hours' Adoration, commenced last Friday, and in spite of the inclemency of the weather, the devotions were excellently attended. The Very Rev. Father Keogh of St. Patrick's College, preached each evening of the Blessed Sacrament. At the early Masses on Sunday, the large number of communicants, which included the Children of Mary and the Hibernian Society, was a most edifying sight.

The usual meeting of St. Michael's Branch of the H.A.C.B. Society, was held on Tuesday evening, the President (Bro. H. O'Leary) presiding. One member was initiated. The quarterly balance sheet was read and showed the branch, to be in an excellent position. Bro. F. Treader was elected a trustee. The next meeting is to be a summoned one, when the building committee, will submit a scheme for the erection of a suitable meeting room.

Mr. P. J. O'Leary has received notice of his transfer to the Palmerston branch of Messrs. Abraham and Williams, and leaves for that town this week. Mr. O'Leary will greatly be missed by the Catholic community. He took a great interest in Hibernian matters, and has held every office. During his turn as secretary, the branch almost doubled in members, mainly through his efforts. He was one of the promoters of the St. Patrick's Day Sports' Association, and acted for the first two years, as secretary. He was also a member of the church committee.

Mr. R. Cummings, examiner for the Associated Board of the R.A.M. and R.C.M., has conducted practical examinations in pianoforte, violin, and singing during the last few days. The following pupils of St. Bride's Convent were successful in passing. Advanced singing, Misses K. F. Holloway, F. E. H. Elkins. Intermediate grade (singing), Vera Edwards; Intermediate (piano), Phyllis P. Hanify. Pianoforte, (elementary division), Effie Wall, C. Minogue, D. Varnham, Lena Cress. Pianoforte, (lower division), M. O'Neill, M. Cress, Doris Cameron, A. Fuller. Pianoforte, (higher division), Colina McKenzie, Jessie Milne. Violin, (elementary), Mary O'Neill; Violin, (higher division), Marjorie Hunt. Mr. Cummings also conducted an examination of class-singing at St. Bride's Convent. The class consisted of Mrs. F. Dupre and Misses Elkins, K. Holloway, V. Edwards, Brown, Mitchell, Piripi M. Kelligher, M. Walsh, A. Hester, O. Richards and J. Bennington. An extract from the examiner's report on the singing is as follows:—'The voices in this class were of good, bright quality, and were well grouped to produce the best effect. The part song by Kuckner and the Round, were intelligently rendered, the attack being bright and crisp, and the voices well together. With the exception of the minor scales, which were not free from wrong notes, the exercises were excellent. As a whole, the performance by the class was very satisfactory.'

Napier

(From our own correspondent.)

October 21.

First Communion will be given on the third Sunday in November, and the Sacrament of Confirmation will be administered on the first Sunday of December.

Next Sunday Rev. Father Goggan is to go to Waipawa to take up the collection for the Wellington Cathedral building fund, and will be relieved in Napier by one of the priests from Meanee.

The Rev. Father Goggan has been giving a course of lectures at the 9 o'clock Mass in St. Mary's Church each Sunday on the liturgical languages of the Church.

On Sunday there was Exposition of the Blessed Sacrament in St. Patrick's Church from the last Mass until Vespers. Benediction was given in the afternoon for the children, and a procession was held in the evening.

It is with regret that I have to chronicle the sad death of Mr. Michael Henry, who met with an accident while working on the Harbor Board's dredge on Wednesday, and died at the Hospital on Thursday morning, at the age of 27 years. He was a fine young fellow, well liked by all those who knew him, and worked well for any Catholic undertaking. Deep sympathy is felt for the young widow and child in their sad bereavement.—R.I.P.

Palmerston North

(From our own correspondent.)

October 13.

The Dominion bazaar, in aid of the parish debt, will be opened by Mr. W. T. Wood, M.H.A., on Monday, 28th inst.

Constable Fitzgibbon, of the local police force, was presented by Sergeant Staggole on Tuesday last on behalf of his fellow-constables with a handsome marble clock on the eve of his approaching marriage.

The Rev. Father Costello celebrated the silver jubilee of his ordination to the priesthood on Monday last, the Feast of St. Mark. He received a congratulatory telegram from his Grace the Archbishop, and also messages of congratulation from several of the clergy and other friends. He was the recipient of gifts from the Sisters of the local convent, the school children, the Children of Mary, and from the congregation, who trust he may long be spared to minister to their spiritual needs.

An instructive debate was held by the Catholic Men's Club in the Zealandia Hall on Monday last, the subject being, 'Is arbitration a fit substitute for war?' The affirmative was taken by the Rev. Father Bowe, supported by Messrs. Brady and O'Connell, the negative being taken by Mr. M. Kennedy, with Messrs. Fake and Westmoreland as supporters. Mr. P. Power was in the chair, whilst Messrs. McLean, Ellis, and F. Kennedy acted as judges. The supporters of the affirmative side were declared the winners.

The Zealandia Hall held a large audience on Wednesday night to listen to a debate between representatives of the Catholic Men's Club and the Palmerston North Young Men's Society. The subject for debate was 'Should we support the anti-Asiatic movement?' The Catholic Men's Society took the affirmative. Mr. F. O'Donnell opened the debate, and was followed by Messrs. McLean and Rickard. The speakers on the other side were Messrs. A. M. Gould (leader), J. Robertson, and Keeble. The various speeches were of considerable merit, and showed evidence of careful preparation on the part of both parties. Mr. J. E. Vernon, Rector of the High School, acted as judge. The victory was awarded to the Young Men's representatives, who scored 269 to their opponents' 248. Mr. Vernon, in summing up, said that he had experienced great difficulty in coming to a decision, having felt himself compelled to give points outside the usual run of debates for exceptional merit. Mr. F. O'Donnell got 40 points out of a possible 50 for his reply, which carried the audience completely with him. Councillor Stubbs was the chairman, and at the close of the debate very hearty votes of thanks were passed to him and Mr. Vernon on the motion of Mr. O'Donnell.

Greymouth

(From our own correspondent.)

October 16.

The St. Columba Club still continues to increase its membership. At the usual weekly meeting on Monday evening two new members were elected. The session will be concluded on the last Monday of October, when an oratorical competition will be held amongst members. The executive have donated a handsome gold medal for first place, whilst a silver medal with gold centre has been donated for second place by a well-wisher of the club. The handsome diploma of merit presented by the executive of the federated clubs will also be awarded the winner of this competition. Already members are busy preparing their subject, all being anxious to secure one of the valuable prizes. The club decided last meeting to hold an annual picnic on November 9. The first one will be held this year at Rotomana, a pretty settlement 29 miles by railway from Greymouth.

A notification from the Railway Department, with reference to holiday excursion tickets in connection with the King's Birthday, and the Christchurch races and show, appears elsewhere in this issue...

DIOCESE OF AUCKLAND

(From our own correspondent.)

October 18.

On Wednesday, October 30, a euchre party will be held in the Royal Albert Hall. The net proceeds are to be devoted to the Cathedral fund.

A concert will be given by the children from the Star of the Sea Orphanage on November 15 in the Royal Albert Hall. The proceeds are to be given to the Cathedral building fund.

Mr. W. J. Napier will deliver a lecture on November 7 in the Hibernian Hall, under the auspices of the Catholic Men and Marist Brothers' Old Boys' Association. The title of the lecture will be, 'My experiences on a recent trip through Ireland.' In the hands of so capable a gentleman as Mr. Napier a great treat is surely in store.

Colonel Loveday, on behalf of the Board of Education, last week visited the Boys' Orphanage, Takapuna, and was delighted at the tidy and smart appearance of the lads, and expressed himself freely in favor of the management. The visit was mainly with the object of forming the boys into a detachment of the cadet system in connection with the schools. Rev. Father Holbrook (manager) and Rev. Father Furlong were present.

Last Tuesday evening the district officers of the H.A.C.B. Society paid an official visit to the Onehunga branch. Bro. Corbett, D.P., Bro. P. J. Nerheny, P.D.P., Bro. W. Kane, D.S., and Bro. M. J. Sheahan, D.T., journeyed out and were heartily welcomed by the president, Bro. Higgins, and the members of the Onehunga branch. The district officers addressed the members. Bro. Dane, D.V.P., who belongs to the local branch, was also present.

At the monthly meeting of the Onehunga Young Men's Club, held last evening in the club room, Mr. D. O'Donoghue, B.A., delivered a lecture upon that eminent Irishman, Edmund Burke. The Rev. Father Mahoney presided. The lecture was a great treat, and was thoroughly enjoyed by everyone present. Father Mahoney moved a vote of thanks, which was seconded by Mr. James Shaldrick, to Mr. O'Donoghue, who briefly replied.

Last Sunday afternoon the renewal of baptismal vows took place at St. Patrick's Cathedral. The children, including the orphans, Children of Mary, Guard of Honor, and altar boys, gathered at the Convent grounds, Hobson street, and thence proceeded in procession to the Cathedral, singing on the way the hymn 'Mother of Mercy.' The baptismal vow was read out by one of the girls, after which Rev. Father Holbrook addressed the children and pointed out the meaning and great lesson to be derived from the renewal of their baptismal vows. He enjoined upon them to adhere closely through life to the promise again made that day to be dutiful children of God and the Church. Benediction of the Blessed Sacrament followed. Afterwards the children again formed in line and marched back to the convent. A great crowd watched the ceremony, which was edifying and impressive.

The community of the Sisters of Mercy in Auckland have suffered a severe loss by the death on Monday last of Sister Mary Veronica, who had been for sixty years a member of the Order. She was eighty-three years of age at her death. For ten years she was in the convent in Ireland, and for the last fifty years she had been in St. Mary's Convent in Auckland. What a marvellous record, one indeed which it would be hard to excel. She was one of the most amiable of ladies, and her friends in and outside of the Order here are numerous. She was a native of Kilkenny. On Wednesday morning a Solemn Requiem Mass for the repose of her soul was celebrated by the Right Rev. Mgr. O'Reilly. His Lordship the Bishop, Fathers Holbrook, Furlong, Murphy, Molloy, and Williams were present. Monsignor O'Reilly spoke briefly of the departed Sister, whom he had known so well for the last fifty years. He referred to her many virtues, and held her up as a model to those who would offer up their lives in the service of God. He enjoined upon all present to offer up fervent prayers for the repose of the soul of good Sister Mary Veronica. The funeral took place immediately after Mass.—R.I.P.

The following is the list of the candidates who were successful in passing the examination held by Mr. Edwards under the auspices of the Trinity College of Music, London, at the Convent of Mercy, Lyttelton:—Senior pianoforte—Lily Parker. Intermediate division (piano)—Florrie Hennehan, Doris Hayward. Intermediate division (singing)—Florrie Hennehan. Junior division—Ethel Bryce.

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Irish News

CORK—A large Graving Dock

The extension of the Haulbowline Graving Dock, which was inaugurated on September 3 by the Lord Lieutenant, is a matter, as the Bishop of Cloyne declared, of the greatest interest to the people of Queens-town. The present dock was completed in 1887 at a cost of half a million. But in consequence of the rapid growth in the dimension of battleships and liners it soon became comparatively worthless. Captain Donelan, the deservedly popular member for Queens-town, poured a constant broadside of questions on the late Government urging the enlargement and utilisation of the dock. It is doubtless to his influence that the project is due. The dock is to be enlarged at a cost of £110,000 to dimensions which will make it available for the largest ship that floats, and it is expected that it will be completed. The project offers immediate employment in its construction, and promises permanent employment when completed.

The Queen's College

For Professor Windle's proposal that the Queen's College, Cork, should receive a University Charter there is a good deal to be said (remarks the 'Catholic Times'). The importance of the college as a teaching centre has been growing rapidly. Not for twenty years has it had so many students in attendance as at the present time, and the prospect of a further and continual increase in the number is sure. It is also certain that substantial local financial aid would be forthcoming if there were good ground to hope that the scheme of giving Munster a University of its own would be carried out. Mr. William O'Brien has already made a generous offer of funds, and there are many others in the southern counties who are prepared to give liberally if the Government show that they are inclined to favor the project. Protestants are as eager as Catholics that the institution should be afforded adequate scope for development, and there undoubtedly is, as the president declares, a desire throughout the whole of Munster that the college should receive a higher status and be made available for the people of the province.

Dedication of a Church

On Sunday, September 1, in the village of Curtroe, about four miles from Youghal, the new Church of St. Ita was dedicated by the Most Rev. Dr. Browne, Bishop of Cloyne. For many years the old church was beyond repair, but it remained for the devoted pastor of the united parishes of Youghal and Curtroe, the Right Rev. Mgr. Keller, P.P., V.G., Dean of Cloyne, ably assisted by his clerical and other brethren, at home and abroad, to bring about the happy event witnessed to-day. The church is a Gothic structure of the early pointed type. The treatment is simple but dignified. A single nave with high-pitched roof, tall, well-proportioned single-light windows on the side walls, a graceful three-light window on each gable, with a belfry on the apex of the front gable, and a simple vestry nestling under the eaves of the western walls—this is the exterior presentment of St. Ita's Church.

DOWN—Good Advice

The Most Rev. Dr. O'Neill, Bishop of Dromore, in a letter enclosing a subscription for the Irish Parliamentary Fund, says: 'Independent opposition of all political parties hostile or indifferent to our interests would seem to be the policy required at present on the part of our Parliamentary representatives. And to enable them to carry this out thoroughly they should have behind them the unwavering and whole-hearted support of everyone who claims to be a lover of his country.'

DUBLIN—The Use of the Mansion House

The Lord Mayor of Dublin refused to grant the Sinn Fein party the use of the Mansion House. He would, he said, be making himself contemptible if he, a member of the Irish Parliamentary Party, allowed the Mansion House to be used for attacking that party and himself.

An Appreciation

At the recent meeting of the Dublin Corporation a letter was read from Mr. Patrick Flanagan, Calvert and Lexington Stn., Baltimore, Maryland, U.S.A. Mr. Flanagan is a contractor and has carried out a number of public works in Baltimore. During a recent visit to Ireland, he spent more than a month in Dublin, where he availed himself of the opportunity of in-

quiring into and examining some of the chief works of the civic administration. In regard to the sewage disposal works of the Corporation, he states—'I have been through most of the Continental cities as well as most of the large towns in England and Scotland, making observations for myself of the various works carried out by the municipalities, and as a result of my experience I have no hesitation in stating that your sewage disposal works are the most efficient and complete that I have ever seen.'

GALWAY—The Clanricarde Estate

At a largely attended meeting of the tenantry on the Loughrea portion of the Clanricarde estate, held in Loughrea on September 1, Rev. H. Brennan, Adm., occupied the chair, and said that the recent declaration of Lord Clanricarde, that he never refused to sell, struck them all as strange. He had not even replied to their repeated memorials for a sale of that estate. But he might answer one now. Mr. Duffy, M.P., said that in districts where purchase operations had taken place, large bodies of police and military were formerly required to keep a semblance of law and order, in the interest of the landlord, but to-day a solitary policeman would be sufficient. He enumerated fifteen properties around, including about fifteen thousand acres of untenanted land which had come into possession of the people within the past few years. Clanricarde alone was the disturbing element in that district. Having regard to the statement made by Clanricarde, that 'he has never refused to sell anything anywhere,' he (Mr. Duffy) suggested that the Estate Committee should communicate at once direct with Lord Clanricarde and find out whether he was prepared to open negotiations for the sale of all his property. If he refused, they would again consider their position.

KING'S COUNTY—A Lonely Vigil

Mr. John Cannon, a farmer of Galbally, near Banagher, was found dead on a lonely moor, about two miles from his residence on August 31. His two dogs kept vigil over his dead body for over twenty-four hours. He left his house early on the previous day, taking with him a gun and two retriever dogs. As they did not return, Sergeant Masterson and the neighbors went in search. Their attention was attracted by the moaning of a dog. They found Cannon lying face downwards, his gun clutched in his left hand. The dogs attacked the party, and it was only after much coaxing that they were able to remove the body. An inquest was held, and a verdict of death from heart-failure returned.

LIMERICK—River on Fire

An extraordinary occurrence was witnessed at the Limerick wharf on September 2. A steamer was discharging a cargo of petroleum for Messrs. J. and G. Boyd, when some of the oil flowed into the river and was set on fire by, as it is thought, a match carelessly flung in. The burning oil floated towards the steamer 'Wylam,' which was wrapped in flames. The fire, however, after scorching off some paint, subsided, and the services of the Fire Brigade, which arrived on the scene, were not required.

ROSCOMMON—Grazing Farm Surrendered

About the middle of August the farm of Fortwilliam, Ballintubber, containing about 120 acres, was surrendered by the owner, Dr. Holmes, for sale to the adjoining tenants, through the Congested Districts Board. The farm has been non-residential, and has been let for grazing, but this year the people refrained from putting any grazing cattle on it. The farm has been handed over by the owner's agent to a committee of the Ballintubber branch of the United Irish League, up to April next, for the sum of £100, pending the sale to the Congested Districts Board.

WATERFORD—A Rigorous Inquiry Necessary

Alluding to Lord Donoughmore's assertion at the Irish Unionist Alliance meeting that violent speeches within the last few weeks had led directly to the dastardly outrage on Lord Ashtown, the 'Daily News' says:—'The strange affair to which Lord Donoughmore alludes is at the moment the subject of inquiry. Nobody with such information as we possess can decide whether the explosion was directed against Lord Ashtown; whether it was a bogus outrage arranged by some enemy of the Irish Nationalist party; or whether if it was directed against Lord Ashtown it was an incident in a private quarrel, or in a public quarrel. Englishmen have not forgotten their history of Sergeant Sheridan, or the 'outrage' at Drumdo. Lord Donoughmore has no right to conclude that this incident was the result of 'violent speeches.' In this connection we may mention that there are a good many

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people outside the Nationalist Party who wish to have a very rigorous inquiry under oath of all the circumstances of what is at present a mystery. (A cable message received last week stated that Mr. Birrell had refused the demand of the Irish Nationalists for a special inquiry into this mysterious affair.)

GENERAL

Demand for Lace and Linen

The demand for Irish lace and Irish linen this year by visitors, especially Americans, has been enormous, and has, so far, surpassed that of any previous year.

Castleknock College

The Very Rev. Paul Cullen, C.M. (says the 'Freeman's Journal'), has just been appointed President of Castleknock College. His appointment is an extremely popular one, as Father Cullen had been nearly a quarter of a century in Castleknock before his recent change to St. Vincent's, Cork, of which house he has been President for about two years. He is a nephew of the late Cardinal Cullen and a brother of Mr. Hugh Cullen, of Liscarton Castle, County Meath. He was educated at Castleknock College, and for many years discharged the important duties of Prefect of Studies there. During his short residence in Cork he made numerous friends, and keen regret is expressed there at his departure.

Reducing the Number of Judges

By the Judicature (Ireland) Bill, which has received the Royal assent, two Judgeships of the High Court are abolished, and the salary of the Lord Chancellor of Ireland is reduced from £8000 to £6000 per annum. So far back as 1885, on the sudden death of Sir Edward Sullivan while holding the Great Seal of Ireland, the Irish Chancellorship was offered to the late Lord Fitzgerald, a Lord of Appeal-in-Ordinary, who had previously been for two-and-twenty years a member of the Irish Judicial Bench. Lord Fitzgerald declined to accept the position subject to the condition of the reduction of the salary by legislation, which was then regarded as imminent.

Depressing Returns

Irishmen and all friends of Ireland (says the 'Catholic Times') cannot read the annual report of Mr. R. E. Matheson, the Registrar General for the county, without feeling depressed. A carefully-drawn-up, well-digested document, it presents just one feature that is satisfactory. In all other respects it is painful reading. The morality of the people, taking the births as a criterion, continues to be of a high standard. Of the 103,536 children born during the year 97.4 per cent. were legitimate and only 2.6 per cent. illegitimate—results which compare favorably with the returns for most other countries. The province of Ulster had the highest and Connaught the lowest percentage of illegitimate children, the proportions being, Ulster, 3.5; Leinster, 2.7; Munster, 2.2; and Connaught, 0.7. The marriage rate showed a decrease of 0.10 as compared with that of the previous year; the loss by emigrants exceeded by 6235 the gain through the natural increase of the population; and whilst the rate of mortality from tuberculosis has declined in England from 3.3 per thousand in 1864 to 1.6 per thousand in 1906, and in Scotland from 3.6 per thousand in 1864 to 2.1 per thousand in 1905, in Ireland it rose from 2.4 per thousand in 1864 to 2.7 per thousand in 1905 and 1906.

Irish Trade

An important and interesting report has just been issued by the Department of Irish Agriculture on the Irish import and export trade for the year 1905, as compared with that for the previous year. The increase in the imports was £1,792,413, and in the exports £2,119,079. In 1905 Ireland paid for imported goods £55,092,343, while in 1904 she only paid £53,292,930. The exports in 1905 are valued at £51,331,260, and in 1904 at £49,212,181. In this case, however, a sum of about £2,500,000 represents goods which were returned without having been subjected to any course of manufacture; so that the net total value of the export trade would be about £48,800,000, and the imports £52,600,000; this gives us a total Irish export and import trade of £101,400,000.

Emigration

The annual report of the Registrar-General for Ireland states that the number of emigrants (natives of Ireland) who left the ports of Ireland during the year 1906 was 35,344; 19,230 of these were males, and 16,144 females. Of the total emigrants, 9.9 per cent. were under 15 years of age; 83.1 per cent. were between 15 and 35 years old, and 7.0 per cent. were 35 or upwards.

People We Hear About

At eighty-one, the Empress Eugenie still takes a long walk every morning, and still entertains her friends at every week-end. One of her ladies-in-waiting at the Tuilleries, Mme. Darton, is still in her service, and she has gradually accumulated a great store of relics of the First and Second Empires. The Winterhalter picture of herself and her ladies is among the pictures, but the most precious of all the relics is the sword of Austerlitz and Waterloo.

The conferring of the freedom of the town of Wexford on Mr. John Redmond, M.P., recalls the fact that three generations of his family have represented the old Borough in Parliament. Mr. Redmond's grand-uncle and namesake, Mr. John Edward Redmond, was member for the Borough of Wexford from 1859 till 1865. Mr. Redmond's father, Mr. William Archer Redmond, was member for Wexford from 1872 till his death, when the seat was pressed upon Mr. Redmond himself; and Mr. Redmond's brother, Mr. William Redmond, sat for Wexford from 1883 till 1886. Mr. Redmond himself entered the House of Commons for the first time in 1881 as member for the Wexford Borough of New Ross.

The Emperor of Austria, who is reported to be seriously ill, was born on August 18, 1830, and ascended the throne of Austria on December 2, 1848. He was crowned King of Hungary in 1867. An exchange of recent date said:—All persons who approach the Emperor Francis Joseph state with astonishment that age has little visible hold on the aged Sovereign. The latter attributes his excellent state of health to the regimen which he has long followed. He formerly used to smoke from 10 to 15 strong cigars daily; he now contents himself with one or two. He only drinks throughout the day two glasses of beer and a little light wine; he sleeps much, and avoids with the greatest care all risks of catching cold. The Emperor has lost only three teeth, and he enjoys the happy privilege, up to the present day, of not knowing what it is to have neuralgia or headache.

Lord Granard is one of the comparatively few members of the Peerage who is the holder of titles historically associated with memories not of shame, but of honor. His Irish Peerages were conferred more than two centuries ago on an ancestor for distinguished military services. The Earl of Granard at the time of the Union vehemently opposed that measure, and was one of the signatories to the memorable Lords' Protest against the Union. His attitude, of course, coupled with the fact that he was a brother-in-law of the Earl of Moira, who in the Irish House of Lords and the English House of Lords denounced the atrocities of the '98 period, procured for him the hostility of Pitt and Castlereagh, who took care that he should not be elected as an Irish Representative Peer to sit in the English House of Lords. Pitt died on January 22, 1806. The Ministry of All The Talents was formed on February 11, and one of its first steps was to confer a Peerage of the United Kingdom on the Earl of Granard, the date of the creation being February 24, 1806.

Apropos of the recent inquiry into the allowance made by Government to the Lord Mayor of Dublin, who draws from Army funds the salary of a captain of foot, the 'Westminster' writes:—The occupant of the position of Lord Mayor of Dublin has at least on one occasion taken part in active warfare. The sword with which the Lord Mayor of Dublin fought in the battle of the Boyne on the side of James II. is preserved in the Mansion House, Dublin. It is not perhaps generally known that the Irish Viceroyalty, which a measure, in charge of Lord John Russell in the fifties of the last century, that passed through every stage in the House of Commons was designed to abolish, owes its continued existence to the Dublin Lord Mayoralty. The Bill was opposed in the House of Lords by the Duke of Wellington, who drew an alarming picture of the Lord Mayor of Dublin being placed, as he would be in the event of the abolition of the Lord-Lieutenancy in the position of chief authority in the city of Dublin, whereas now he is puerile to the Lord-Lieutenant. How, he asked, would they like a man of the calibre of O'Connell, whom he had known and seen as Lord Mayor of Dublin, to be invested with such power? The Bill, by way of reply to the question, was dropped.

In a vast majority of instances, melancholy is only the result of pride.—St. Teresa.

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THE CHURCH IN NEW ZEALAND

MEMOIRS OF THE EARLY DAYS

(Contributed.)

CANTERBURY.

III.

(Continued from last week.)

The Rev. Father Chervier arrived in Christchurch as assistant to the Rev. Father Chataigner on April 1, 1861, and together they shared the lot of the pioneer settlers uncomplainingly. A good lady of the little congregation got their meals ready and performed other necessary duties about the church and residence. Although with church and presbytery on the block of land, the section was bleak and desolate. With an eye to beauty and utility Mr Henley set about tree planting, and from seeds succeeded in raising a large quantity of trees. Fruit trees were planted by him upon the site, and many specimens given away to friends. He also planted a row of bluegums along the frontage to Barbadoes street, which in after years attained gigantic proportions, so much so that in recent years, owing to improvements, it was found necessary to remove them. For long years these trees formed quite a landmark and were much admired, and it was with a pang of regret that the old people saw the last of them disappear.

The Ultimate Fate

of this humble little church was described in the 'Tablet' at the time as follows:—'Shortly before one o'clock on the morning of Tuesday, June 3, 1903, the city firebells rang out an alarm, when it was discovered that the Catholic club room, situated near the episcopal residence, Barbadoes street, were in flames. When the two chemical engines arrived on the scene the fire was reducing to ruins the billiard rooms, a new portion of the building erected about two years previously, and was making its way into the library. This portion of the structure possessed an historic interest, as it was in reality the first Catholic church erected in Christchurch. Owing to its ruined state it was not considered worth the trouble or expense of reinstating the building. Among the many uses the building had been put to, besides the original one, was a school (St. Leo's academy), residence for the Marist Brothers, library (parochial), societies' meeting place, and the scene of numerous gatherings in which subjects of great interest to the Catholic community had been discussed and settled. It is recorded as a somewhat notable incident in connection with the demolition of the old building that Mr P. Henley, of Lincoln, was a looker-on, he also being one of the historic group present at the laying of the foundation stone. In marked contrast was the little building to the majestic cathedral now overshadowing the site. Verily, church building in Canterbury could scarcely have had more modest beginnings.'

In 1864 the tide of immigration set in strongly. Among every batch of new arrivals were some Catholics, and as a natural consequence increased church accommodation had to be considered.

At intervals the priests alternately set out on foot to the back country, visiting settlers and those engaged on stations, and in search of stray members of their flock. In the course of their travels they ran many risks in the fording of swollen rivers and the crossing of difficult mountain passes in fulfilment of their mission. Whilst thus engaged they received from time to time the means for extending, in a modest way, the church accommodation in the town.

After a fair sum was in hand the foundation stone of a second church in Christchurch was laid on Whit Monday, 1864, and in the same year one at Lyttelton. When the new church was completed and opened the old one was used as a residence. In later years the second church, after being considerably enlarged, was known as the pro-cathedral. Shortly after starting these works Father Chataigner removed to Timaru, and was succeeded as parish priest of Christchurch by Father Chervier, who had Father Boibeaux as assistant.

About eighteen months after his arrival in New Zealand Mr P. Henley took up land in the Lincoln district, and was the first Catholic to reside on his holding there, his advent to the district taking place on the auspicious date March 17, 1862. His house was used for six or seven years for Church purposes, and he afterwards gave five acres of land in the vicinity as a site for a school and parish residence to Father Chervier.

In 1869 tenders were called for the erection of a church at New Headford and another at Leeston, each 40ft by 20ft, and subsequently churches were erected at Southbridge, Rangiora, Lōburn, Ashburton, and Darfield. In 1873 Father Ecuyer was appointed parish priest of Christchurch, Father Chervier took the country districts, and Father Boibeaux was appointed to Lyttelton. Father Chervier selected New Headford as his place of residence, and Mr Henley gave an additional four acres adjoining his previous gift as a site for a residence. The material for the erection of the house was carted from Christchurch free of cost by the residents, no fewer than thirty drays setting out one morning for the purpose. When completed the house was also used by Father Chervier as a school, at which there was an attendance of seventy children. In 1882 the first church built at New Headford was found to be too small, and was afterwards used as a school. A new church was erected, owing in a great measure to Mr Henley's liberality, and in the following year the whole property was free of debt. Father Chervier also built a second church at Leeston, together with a convent and presbytery—a grand total to his credit of ten churches, two presbyteries, and a convent—probably a record in Church extension.

Waimate.

The following particulars of the experiences of Father Chataigner in South Canterbury have been supplied by one of the clergy. The information was supplied by an old resident, and one at whose house the early missionaries usually stayed when on their periodical visits to the district. The following is Mr Toohar's account of the beginning of the Church in Waimate:—It was early in the year 1862 that the Rev. Father Chataigner first visited Waimate, the district being at the time covered with very dense bush. In 1865 he began his ministry. He came twice a year, and celebrated mass in his (Mr Toohar's) house. There were only eleven Catholics in the settlement at this period. On one occasion when visiting Waimate to baptise a child Father Chataigner was benighted at the 'Low Quarry Bush,' now known as Hook Bush. He was alone, and had but two matches, with which he succeeded in lighting a fire to keep himself warm until morning. On another occasion he was called to attend a sick man at Hampden, and had to cross the Moeraki. Not knowing the river, he asked a man to point out the safest ford, and was shown the very deepest part. It was, he afterwards said, just a miracle that he crossed in safety. When he reached Hampden he found the man he was on his way to attend was dead. Later on he was called to visit a sick woman who resided about thirty miles away. Accompanied by Mr Toohar he walked the whole distance. Losing their way they came across a whare, in which they found provisions that under the circumstances proved very acceptable to them. At last they found their way to the house of the sick person, and, after Father Chataigner had ministered to her and had baptised her child, the return journey was commenced. Having no food with them the priest became very weak, but Mr Toohar pulled some speargrass, which he persuaded his companion to eat. This strengthened him until he reached the hospitable house of Mrs Studholme, where he remained for the night. From this time the visits of Father Chataigner became more frequent. Mass was celebrated every three months, then every month, and as the congregation increased the people met in the Temperance Hall. The Rev. Father Chervier used to come occasionally to aid the struggling mission. The Rev. Father Goutenoire was appointed first parish priest of Waimate, and built the present church of St. Patrick nearly thirty-two years ago. He also built the Catholic school, which is one of the finest and best furnished in the Dominion. Nearly twenty years ago Father Goutenoire was called to Christchurch, and was replaced at Waimate by the Rev. Father (now Dean) Regnault, the present parish priest. Dean Regnault has built a fine presbytery, a convent for the Sisters of St. Joseph, and a substantial brick church at Waihao, an outlying district, twelve miles from Waimate.

(To be continued.)

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The Catholic World

AUSTRIA—Catholic Congress

The Catholics of Hungary held recently their seventh national Catholic Congress at Buda Pesth. Over 5000 persons attended. A Eucharistic Congress was held in the city at the same time.

Sad Fatality

Lightning struck a Catholic church at Lemberg, the capital of Galicia, on Sunday, September 1, during High Mass, at which there was a large attendance. Four persons were killed and sixteen injured more or less seriously.

ENGLAND—Charitable Bequests

Mrs. Ellen Hotham, of St. James's street, Piccadilly, whose death occurred some time ago, has left to the Crusade of Rescue, a great London Catholic charity, a bequest of £28,000. The deceased lady has also left £1000 to the Society of St. Vincent de Paul in England. The Church and its charities also benefit materially by the will of Lady Knill, widow of Sir Stuart Knill, Bart., who was Lord Mayor of London in the late eighties.

Catholic Esperanto League

An interesting outcome of the recent International Esperanto Congress, in Cambridge and London, is the formation of a Catholic Esperanto League for Great Britain and Ireland. The prime mover in the project is Dr. O'Connor, who has been one of the pioneers of the 'universal tongue' in England.

In the Cloister

The recent announcement that certain prominent ladies are to found a school for the promulgation of their ideas in the New Forest calls attention (says the 'Westminster Gazette') to the number of titled women who lead the simple life within the walls of a convent. The Ladies Minna and Etheldreda Howard, sisters of the Duke of Norfolk, are both nuns. The former belongs to the ancient Carmelite Order, whilst the latter is a very hard-working Sister of Charity. Lady Edith Feilding, sister of Lord Denbigh, is also a Sister of Charity, and works in a Catholic medical mission in China. Four sisters of the present Lord Herries are nuns, whilst Lord Petre has three sisters who have also renounced the world. Lady Frances Bertie is in a convent at Harrow, and Lady Leopoldina Keppel, sister to Lord Albemarle, and the Misses Ellen and Marie French, sisters of Lord French, are also members of religious communities.

FRANCE—A Pastoral Letter

The Cardinal-Archbishop of Lyons has published a Pastoral Letter on the religious situation in France and the duty of Catholics. He recommends the formation of Catholic associations, attacks the atheistic character of the teaching in the public schools, and dwells on the necessity of establishing free Catholic schools.

The Jubilee of Lourdes

The Bishop of Tarbes has sent to the Catholic Bishops of the whole world a letter in which, with the sanction of the Holy Father, he invites them to establish committees in their dioceses for promoting pilgrimages to Lourdes on the occasion of the jubilee, in February next year, of the apparition of Our Lady.

GERMANY—Organisation of Catholic Workers

The German Catholics, by organising the Catholic working classes (says the 'Catholic Times'), have set an example to other Catholics the value of which will be duly appreciated at a time when hostile demonstrations are made against the clergy in more than one Continental country. The report presented year by year to the German Volksverein by Dr. Pieper, the general director, during the sitting of the Catholic Congress, invariably indicates that the association has been advancing. This year the number of members is 565,700 as compared with 510,000 last year. In the course of the twelve months over 55,000 fresh adherents have been gained. This is the outcome of energetic propaganda work. Millions of copies of pamphlets and leaflets dealing with questions in which the people take a close interest are circulated. Courses of lectures are arranged in the large centres of population, and meetings almost innumerable are held at which the clergy and the laity join in the discussion of social and economic subjects. Naturally the effect is to educate

the Catholic masses, to strengthen their religious feeling, and to guard them against errors and false principles. The Catholic workers throughout Germany are the mainstay of the Centre Party, and always stand firmly by the ecclesiastical authorities. Professor Rossetti, of Florence, who represented at Wurzburg the Catholic People's Association, which has been founded in Italy, with the approval of the Holy Father, announced that it has already fifty thousand members. It is to be hoped it will in the course of time become as strong as the German Association. If it does we shall hear of no attacks on the Italian clergy.

ROME—The Rector of the Irish College

The Right Rev. Mgr. O'Riordan, Rector of the Irish College (writes a Rome correspondent under date August 26), recently gathered strength, and is now able to travel. He has left Rome for Florence, on his way to Ireland. Monsignor O'Riordan's many friends in Rome look forward to his return greatly improved in health and strength to continue his special work here.

The Promotion of Science

An international association for the promotion of science among Catholics has just been formed in Rome, under the patronage of his Eminence Cardinal Rampolla and other members of the Sacred College. For the present its headquarters are at the Vatican Observatory.

An Australian Prelate

The Right Rev. Dr. Murray, O.S.A., Titular Bishop of Issus and Vicar Apostolic of Cooktown, Queensland, Australia, was received in special audience by his Holiness on August 17 (writes a Rome correspondent). It was the first audience that the Bishop has had with the Pope, and, naturally enough, it had a very profound interest for the Bishop. His Holiness was particularly gracious. In conversation on the questions of the diocese of Cooktown, and indeed of the state of religion in Australia in general, Pius X. showed a remarkable acquaintance that one might almost describe as intimate. His Holiness also spoke freely of the events that are taking place in Rome. That the Pontiff fully appreciates the zeal and devotion of the Bishops and clergy and people of Australia was made evident in several remarks he made. He spoke of the liberty to increase and develop, without annoyances and hindrances, which the Church enjoys in Australia, and contrasted this liberty with the simulacrum of liberty to which it is submitted in other countries. The conversation altogether lasted for close upon an hour, and the Bishop was exceedingly gratified with this audience, and with the great kindness and graciousness of Pius X.

The Cardinal Secretary of State

On August 27 (writes the Rome correspondent of the 'Catholic Weekly') a numerous representation of the Catholics of Marino waited on the Cardinal Secretary of State to offer him a richly illuminated address protesting against the recent outrage perpetrated against his Eminence at Marino, and expressing their profound devotion to the See of Peter. His Eminence in reply said: 'For all the people of Marino I entertain only sentiments of affection and goodwill, and I wish I could approach and do good to those who have insulted me without knowing me. The real responsibility does not rest with them. They, like so many others these days, have been led astray by those unhappy persons who abuse the good faith of the people to excite its passions with lies and calumnies, the disturbers who, unhappily with impunity, by their writings and their discourses, strive to rouse the masses against religion, against the Church, and against the Pope, trampling underfoot the purest glories and the best traditions of the nation. And yet even these, in their own fashion and in spite of themselves, now protest against the attack made in Marino: In face of the general reprobation which has resounded throughout Catholic Italy, honest Italy, the Italy of culture and refinement, and of the protests which have been made in all parts of the world, the unhappy authors of the attack would like to shirk their responsibility and throw the onus of their deeds on the individuals or the persons who have acted under their inspiration. They protest, therefore, and they do so after their own manner, now denying the facts, now seeking to minimise their gravity, and now expressing a regret which would be efficacious were it coherent. But since the principal authors of the attack protest, let us take note of the fact because their protest gives greater relief to yours, inspired by sentiments truly noble and worthy of a great Catholic and cultured nation; and let us hope that our adversaries will cease to promote a campaign the consequences of which they themselves profess to condemn.'

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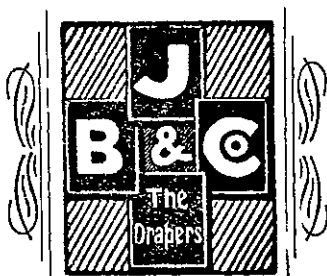
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UNITED STATES—A Venerable Bishop

The death is announced from Boston, U.S.A., on August 31, of the Most Reverend John Joseph Williams, Archbishop of that city since 1875, where he was born in 1822, and also Dean of the American Hierarchy. After having graduated at the College of Montreal in 1841, he took his theological course at the Seminary of Saint-Sulpice, in Paris, where he was ordained in 1845. On his return to the United States he began his pastorate in his native city, and remained there until the time of his death.

Government Servants in France

One of the reasons advanced for the facility with which the French Government has been able to impose its laws against religion on the nation, is that it has filled every office with its friends, and as the army of officials and their relations comprise a large percentage of the voters, the atheistic rulers of the country are always sure, not only of a solid vote from those dependent upon them, but also of their active support in the propaganda of their doctrines amongst the great body of electors. According to the 'New York Sun' there are 650,000 paid, and about 463,000 unpaid officials in France. About one person in twenty-six of the adult population, holds a public office. There is a plague of offices and officeholding throughout the country. The people have an officeholding craze. Public employment appeals to French vanity, and the pension appeals to French thrift. A man who once gets his toes in a public office will never die of starvation. So the young people are deserting the productive occupations to look for small jobs under the Government. The boys want to be clerks or even ushers in place of taking up trades, and the girls are deserting dressmaking and millinery to become teachers or telephone girls or typewriters in public offices.

State schools are turning out regiments of young people annually especially crammed to pass the civil service examinations. The Senators and Deputies are besieged by hordes of applicants flourishing their 'brevets' or certificates of qualification. All sorts of wires, social and political, are pulled. The pressure is so great that new offices are constantly invented to make places, and supernumerary clerks and typewriters and so on are daily added to offices, already overcrowded. In some departments the force is so large that some of the employees—the ones who have the strongest pull—only come in once a week to brush the dust off the hat and overcoat that they keep hanging in the offices. If a chief by any accident comes in and asks for them, the other clerks—the ones who do the work—suavely reply that 'Mr. So-and-So is somewhere in the building; there are his hat and coat.' Nine times out of ten this ends the incident; but if the chief shows a real desire to see the absentee a friend sends a messenger to find him.

In 1846 there were 262,000 paid officials in the country and 461,000 unpaid ones. These figures grew in 1858 to 340,000 paid and 489,000 unpaid. In 1873 there were 341,000 paid and 459,000 unpaid. In 1896 the paid functionaries numbered 582,000, and the unpaid ones 462,500. The present figure of 650,000 paid employees shows an increase of nearly threefold in about sixty years, yet in that time the population of France has made hardly any progress.

The financial burden is enormous. The 262,000 employees in 1846 drew altogether about £14,000,000 from the public treasury. The 650,000 of to-day receive £39,000,000 in salaries and fees. Besides this sum more than £8,000,000 are paid out annually in civil pensions. By far the greater part of the money is paid out to persons in the medium grades. Next comes the class of low-priced employees—watchmen, office boys, ushers, and the like. One-third of all the public employees receive salaries less than £4 a year. One-half receive from that sum up to £200. There are altogether only 1460 public officials whose compensation amounts to £600 a year or over.

It will be seen that the extravagance of the system is not in the units of pay. It is in the multiplication of unnecessary salaries. Strange stories are told of the results of thus overmanning the service. Many a public servant earns his pay and his pension holding down a chair in a boulevard cafe. Lately it was discovered that there were three Governors for the Islands of St. Pierre and Miquelon, whose pay absorbed half the revenue of the islands. The administrator of another colony, drawing from £280 to £320 in fees, it was found, had never been in the colony.

Domestic

By 'Maureen'

When Making Jam.

If you wish to prevent jam from sticking to the pan when cooking, pour a few drops of olive oil in the pan, and rub it over the bottom with a bit of clean tissue paper, before you add the fruit.

For Burns and Scalds.

Slight burns and scalds are of frequent occurrence in the kitchen, and therefore a bottle of some good remedy should always be kept there. One of the very best is known as Carron oil, which is made by simply shaking together equal parts of lime water and linseed oil till blended. When the skin is not broken, scraped raw potato laid on a piece of linen, forms a good sort of poultice for a burn, which will prove both soothing and healing.

A Cure for Warts.

Vinegar and cooking soda in solution are said to make a capital cure for warts. If the wart is kept moist with it for ten minutes, several times a day, it will disappear in the course of a week or so in ordinary cases. Another cure is to touch frequently with acetic acid or nitric acid, but one must avoid dropping either acid on surrounding skin.

Useful Hints.

Giving way to fits of anger will injure health.

Perfect repose of manner is simply conserving vitality.

White vaseline is excellent for keeping the lips soft and smooth.

Sleepless people should live in the sunshine as much as possible.

Linseed hair tonic will counteract the effect of dampness on the hair.

Powdered orris-root and prepared chalk combined are a good dentifrice.

Needlessly twisting and distorting the face is a potent cause of wrinkles.

Take good care of the teeth. Disease and contagion lurk in the human mouth.

Uses for Tea-leaves.

Tea-leaves are frequently used for carpet sweeping, but they should not be used too wet, nor left lying about long, or else the colour is apt to come out of the carpet. A little common salt, sprinkled over the carpet, is also highly recommended. It attracts the dust, brings up the colours of the carpets, and effectually prevents moth getting into the pile. But tea-leaves are invaluable for other purposes. Save the spent ones for three or four days, soak them in a pail for about an hour, then strain off the leaves through a sieve, and the tea-water left gives a capital wash for all varnished paint; it makes it look equal to new, and cleanses it from all impurities. Window sashes and oilcloth should always be washed with it, and it is better than anything for window panes, looking-glass, and the glass of pictures. But it must not be used on unvarnished paint-work.

Dandruff in the Hair.

If regular brushing does not succeed in removing dandruff from the hair, the following preparation should be applied:—Alcohol, 2oz.; witch hazel, 2oz.; resorcine 15 grains. This is an excellent mixture, and makes the hair soft and silky. It should be applied every day till an improvement is seen. A wash for fair hair, that will keep it light and fluffy, and bring out its prettiest lines, consists of salts of tartar, 1oz.; water, 1 quart; juice of three lemons.

When you are a Nurse.

Keep the patient in a quiet, sunny room, if possible, with an open window, or a fireplace in the room.

Remove all heavy curtains, table-covers, hangings.

Keep the temperature just below 70 degrees.

Have as far as possible no visible evidence of medicine about the room.

Keep the patient scrupulously clean and neat.

Allow no perfume of any kind to be used.

While waiting on the sick, wear a gown that will wash, and felt slippers.

Feed the patient often, and arrange the food attractively.

Maureen

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By 'Volt'

Clock and Fan.

A very singular clock has been made by an ingenious Swiss workman. It consists of a dozen leaves tinged like an ordinary fan. The number of the hour is marked from one to twelve, at the end of each of these leaves. The fan timepiece starts at 6 o'clock, and expands regularly for twelve hours, when it suddenly closes up and starts all over again. The half hour is indicated by the leaf of the fan being only half extended.

Eggs in the nest.

All birds have a systematic arrangement in depositing their eggs in the nest, and there are very few species, if any, in which some peculiarity is not to be seen, if careful observation is made. Many birds so plainly and invariably show a tendency to a set arrangement, that their habit is generally known.

Natural Color of Water.

That the natural color of pure water is blue, instead white, was long ago discovered. The green and yellow tints are said to be due to extraneous substances. Dissolved calcium salts, though apparently giving a greenish tint, due to a fine, invisible suspension, have no effect on the color of the water when precautions are taken to prevent it. The brown or yellow color due to iron salts is not seen when calcium is present.

How Tinfoil is made.

Tinfoil, which is extensively used for wrapping tobacco, certain food products, and other articles of commerce, is a combination of lead with a thin coating of tin on each side. It is made in the following manner:—First, a tin pipe is made of a thickness proportionate to its diameter; proportion not given. This pipe is then filled with molten lead, and rolled or beaten to the extreme thinness required. In this process the tin coating spreads simultaneously with the spreading of the lead core, and continuously maintains a thin even coating of tin on each side of the centre sheet of lead, even though it may be reduced to a thickness of 0.001 inch or less.

The Spider.

The spider has a tremendous appetite, and his gourmandising defies all human competition. A scientist who carefully noted a spider's consumption of food in twenty-four hours concluded that if the spider were built proportionately to the human scale, he would eat at daybreak (approximately) a small alligator, by 7 a.m. a lamb, by 1 o'clock a sheep, and would finish up with a lark pie in which there were 120 birds.

Coffee as a Weather Prophet.

Those who have lost all faith in the 'weather forecasts' are recommended to try a very simple experiment with a cup of coffee and a lump or two of loaf sugar. Having dropped the lumps of sugar into the cup of coffee, carefully watch the air bubbles that rise to the surface. If they suddenly rush from the centre to the side of the cup, be sure that it is going to rain very hard. If the air bubbles assemble in the centre, and then pass to the side of the cup in a deliberate way, you may still be prepared for what the weather forecasts would call 'some showers'. But if the bubbles refuse to stir from the centre of the cup, you may go forth to your labors assured of a fine day.

Manila Rope.

A manila rope, properly laid and lubricated, is as strong, weight for weight, as steel; that is, a steel rod weighs about eight times as much as a manila rope of the same diameter, and has about eight times the strength, the strengths being proportioned to the weights. When used for transmission purposes, it has been found that a manila rope one inch in diameter, is equal to a double leather belt two five-eighths inches in width, so that three such ropes are very nearly equal to an eight-inch double belt. A two-inch rope (says 'Cassier's Magazine') will transmit as much power as a ten-inch leather belt, while the losses from stiffness and creep are estimated as only about one-half with the rope, what they are with the belt.

He is indeed a busy man, who can never find time to find fault.

Intercolonial

The foundation stone of a new church at Wyong was laid on October 6. The church will cost about £450.

A tender for a new church at Gindarra has been accepted. The cost will be £600, and the erection of the church will be started in a couple of weeks' time.

Mr. William Asprey has been selected to fill the post of choirmaster at St. Mary's Cathedral, Sydney, rendered vacant by the death of the late J. A. Delany.

His Grace the Archbishop of Melbourne, blessed and opened a new Convent of Mercy on Rosary Sunday at Casterton. The building cost over £4000.

A new church at Crystal Creek, Murwillumbah, was solemnly blessed and dedicated on Sunday, Sep. 30 by his Lordship Bishop Doyle. The cost of the church was close on £300, and the subscriptions at the ceremony totalled £75.

The Sydney police records for the past year show that while the trams killed eleven persons, and injured 397, motors killed only one, and injured 21 persons. Other vehicles were responsible for only four fatalities, and over 400 injuries.

The foundation-stone of a Catholic church at Coff's Harbor was laid on Rosary Sunday. Archdeacon Walsh addressed the gathering. The new church, which is on a good site, is going up rapidly, and will be opened in about five weeks by Bishop Doyle, of Lismore.

The first Provincial Synod of Victoria, will open in St. Patrick's Cathedral on Sunday, November 17. There will be daily sessions until the following Sunday. The primary business of the Synod will be the unification of ecclesiastical procedure throughout the province of Victoria.

The financial condition of Victoria, as disclosed by the Budget, is a source of much gratification (remarks the 'Advocate'). The fact that the net return from State works, is more than sufficient to pay the interest on our public debt, which amounts to £52,424,989; is the best guarantee for our credit in foreign markets.

When it was proposed to introduce the penny postage on letters in Victoria, (says the 'Advocate') the official reply was that the drop in the revenue would be serious. As a matter of fact, the revenue rose as a consequence of the reduced scale, more people making use of the post office. The same result may be anticipated, when fares and freights are reduced on the railways.

A serious accident happened to the Very Rev. T. O'Farrell C.S.S.R. while proceeding to Cumnock, from Molong to conduct a mission. He was being driven in a sulky by Mr. James M'Cormack, and when some distance from Cumnock the horse bolted. When the animal was pulled up it commenced kicking viciously. Mr. M'Cormack advised the priest to get out. Whilst doing so, he slipped and broke his thigh. Father O'Farrell was taken to Molong and admitted to the private ward of the hospital.

The fine spirit of religious neighbourliness manifested at the beginning of the new Catholic church at Wyong on Rosary Sunday, is worthy of emulation in other localities, (says the 'Freeman's Journal'). That spirit may be exemplified by the fact that, apart from many other generous non-Catholic donations to the building fund, Mr. A. H. Warner presented the committee with the site of the church, besides laying a subscription on the stone; while Mr. G. Goldsmith, another prominent non-Catholic resident, donated £10 10s. to the fund.

Mr. Percy Jones, the brilliant young cornetist and conductor of St. Augustine's Orphanage Band, leaves for Europe in December, to continue his musical studies under the best Continental masters. The efforts made throughout the Western districts of Victoria, on Mr. Jones' behalf (says the 'Catholic Press') have resulted in about £400 being collected, and at a representative meeting held at Melbourne, it was decided to endeavor to bring the fund up to £500. It was resolved to open a subscription list in the metropolis, and to tender Mr. Jones a benefit concert in the Town Hall on November 19.

The D.I.C. Dunedin, call attention to their comprehensive and superior display, of ready-to-wear stock of millinery, coats, blouses, lingerie, costumes, etc....

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COMBINE—"To form a union, to agree, to coalesce, to confederate."

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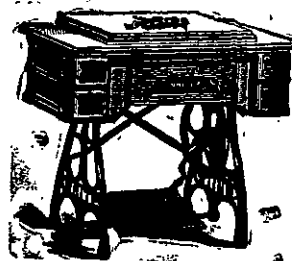
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The Family Circle

THE PHILOSOPHICAL EARWIG

The earwig sat down on a broad lettuce leaf,
 A philosopher grave was he,
 And the point that he pondered (and pondered with grief),
 Was the things that ought never to be.
 'Oh, I can't understand the ways of the world,'
 Was the soul of his constant complaint,
 'For what is the use of a brush to a fox,
 When he's never been taught how to paint?
 And what is the sense of a pen to a pig,
 When he can't write a line, I declare?'
 And, why should the stairs have a foot and no leg,
 I really can't get over that.
 Why is it the cricket will never play ball,
 And the grasshopper don't brew its hops,
 And why does the axe never ask to have bread,
 Or potatoes along with its chops?
 And why mayn't the dog sail the sea in his bark,
 Or the elephant lock up his trunk,
 Or the sun build a house with its beams?
 And why does the door never eat up its jamb?
 So wasteful to keep it, it seems!
 And why does the turkey that's dead never smile,
 When a merry thought's still in its breast?
 And why—' He stopped short; he'd been seized by a hen,
 And nobody e'er heard the rest.

—Exchange.

THE UGLINESS OF ANNA MARIA

Anna Maria sat out on the back steps feeling blue, dreadfully blue. She felt that way most of the time. For one thing, Jane had told her she was ugly, and that she always would be. Now, no girl likes to be ugly, and if she is, she does not like to be told so.

Another thing, Anna Maria was slow. If she tried to hurry she nearly always broke things, and if she took her time they generally burned.

Then, too, she was awkward. She was just thirteen, the very worst age for awkwardness, but she did not know that. She supposed all her life would be spent in knocking things off the tables, stepping on babies' toes, and falling over chairs.

But even that was not all. Jane was cross, not only to-day, but every day. Jane was Anna Maria's half-sister, with whom she lived.

Of course there was some excuse for Jane. She had four children of her own, all small, cross, and noisy. The family was poor and Jane had no work hard.

Still Anna Maria could not see that she had to be cross and snappish all the time. It seemed to her that things would go on about as well if she would once in a while quit nagging and speak civilly to a body. At least it could not be any worse, for things were in pretty bad shape in the little three-roomed house, everything scattered where it ought not to be. There was very seldom much chance for one to cross a room without stumbling over something out of place, and then one got yelled at.

She heard Luke come home. 'Where is Anna Maria?' he asked.

'Oh, out sulking somewhere, like she always is,' answered Jane. 'I don't see what will become of that girl. She just doesn't know how to do anything and can't learn. She let the teakettle go dry this morning and burned the bottom out, and she broke that glass dish that Sarah gave me. I ten times rather do the work myself than have her around.'

Anna Maria did not wait to hear any more, but slipped across the yard and crouched down by the big cherry tree.

She sat very still, looking up at the moon. Most people would have agreed with Jane that the girl was ugly. She was tall for her age, raw-boned, thin-faced, and had large brown eyes. She was silent, too-sullen. Jane called it—and seldom said a word or hummed a tune as she went painfully about her work, trying to do it well enough not to get scolded.

To-night as she watched the moon and listened to the lonesome things out in the night, singing, singing, two big tears slipped out and went racing down her face. Then two more, and others followed fast. She

flung herself face down on the grass and cried and cried.

She was no use in the world, she told herself, and never would be. Her folks were all dead but Jane and Aunt Lily. Jane did not want her, and Aunt Lily had never so much as spoken to her since her mother died. There was nothing she could do to help herself or anybody else. 'And—and I do not want to be ugly and awkward always,' she sobbed.

The next morning when Anna Maria came back from the spring house, where she had gone to get the milk for dinner, someone was in the front room talking to Jane.

'Well,' said the visitor, and the voice sounded like Aunt-Lily, 'you let her come and stay with me three weeks.'

Jane very willingly gave her consent.

Anna Maria went in and shook hands very gravely. Aunt Lily was a wonderful person. She wore soft dresses, had pretty white hands and beautiful blue eyes.

She was very rich and 'stuck up,' so Jane had said, and never had 'to turn her hand over to do a thing.'

It was a fine June day, and Anna Maria listened silently to the smooth, gentle voice of Aunt Lily as she talked about the beautiful things they saw growing by the road.

'Isn't that a splendid tree!' she would say. 'Look at those wild grape vines. Isn't it fine to be out where things grow?' for Aunt Lily lived in town.

Sometimes Anna Maria answered, but usually she did not. She just sat and rested and listened as the carriage went whirring along the smooth white road.

She was happy, yet dreaded to have her Aunt Lily see how awkward she was and how unfit to do anything.

It was about 4 o'clock when they arrived. Aunt Lily's house was large and stood in a wide, grassy lot.

It looked nice inside, but it was not filled with glass things, gold-thread cobweb or any of the scores of breakable things which she had imagined.

'Now this is your own room,' said Aunt Lily, taking her upstairs. 'You just take care of it to suit yourself.'

Was not that wonderful—a whole room to herself, to do just as she pleased with! Nobody to tell her not to put this there and that here, or scold her for not doing it at all.

She began to move things around just for the pure joy of doing something without being bossed and nagged.

At dinner she was embarrassed at first, but Uncle John was so friendly, and told such funny stories, that she soon forgot herself.

'She has her mother's eyes,' said Uncle John, speaking to Aunt Lily. 'I always thought her mother had the most beautiful eyes I ever saw, except yours.'

The blood came surging up into Anna Maria's face. It was not a blush, but just joy that somebody thought there was something about her not ugly.

Before the meal was over she spilled a glass of water, and then she wanted to cry, but Aunt Lily smoothed things over and said pleasantly it did not amount to anything, and Uncle John told a funny story of how he had turned a whole pitcher over once when he was a boy visiting away from home.

After dinner they sat on the porch and Aunt Lily read out of a wonderful book.

'Now, Anna Maria, said her aunt, the second day, 'when you grow up into a beautiful woman, and have a home of your own, you will want to know how to do things. I am going to teach you. We will take one thing at a time. Be as careful as you can, take your time for it, and when it is finished go back over it and see if it can be done any better.'

'Do not get in a hurry nor be worried if it does not go right. No one can do a thing well the first time. But just keep on practising until you can do it well, then we will take something else. Of course, I expect you will spoil some things and break some. I did, and I suppose all girls do. Do not fret about that. I will not mind, for I expect it.'

The first thing Anna Maria made was an apron. She worked it over three times before she showed it to Aunt Lily. Then she was given another and another until she had finished six.

Next she was given the care of the sitting-room and learned how to sweep and dust well. After that she began to learn to cook, one thing at a time.

The work lasted only part of the day. The rest of the time she spent reading, talking, or driving—with Aunt Lily.

There was nothing sullen about Anna Maria's face now, and often her soft, low laugh mingled with her aunt's merry peals. Her eyes grew bright as she open-

ed her heart and told of the many, many thoughts and fancies that she had kept shut up because there was no one to listen.

It was Friday evening. She was on the porch alone, Aunt Lily and Uncle John having gone for a walk. She was blue, dreadfully blue. To-morrow was the last day of her visit. It—it—well, she just choked up and could not say even to herself how she longed to stay and learn, for she did so want to learn how to do things and be of some use—and she did not want to be told she was ugly.

Finally they returned. Uncle John had gone in, and Aunt Lily had stopped beside her chair.

'Well, little girl,' she said, 'you learn very fast. I never saw a girl change more in three weeks. What pretty hair!' she added, stroking it gently.

Anna Maria sat silent for several minutes, trying to get control of her voice.

'What—what—' she swallowed hard—'what time do we start?'

'Start where?' asked Aunt Lily in surprise.

'Back home, to-morrow?'

'Dear child,' said Aunt Lily, slipping down on the arm of the chair beside her, 'you don't think we can spare you now, do you? This is your home; you must live with us all the time.'

When Anna's sobs had quieted she slipped her arms about her aunt's neck and looked up with shining eyes.

'I am so glad! for nobody could live with you and be ugly.'

ODDS AND ENDS

'Of course,' said the optimist, 'if a man gets into the habit of hunting trouble he's sure to find it.'

'Yes,' replied the pessimist, 'and if he's so lazy that he always tries to avoid it it will find him. So what's the difference?'

'What makes you so late?'

'The teacher kept me because I couldn't find Moscow on the map of Europe.'

'And no wonder you couldn't find Moscow. It was burned down in 1812. It's an outrage to treat a child like that.'

The building of the Western Australian rabbit-proof fence has been completed after five years' work. The length is 2036 miles, and the cost nearly £250,000. The boundary riders report that rabbits exist in thousands, on the eastern side, which is denuded of vegetation, but there is no trace of them on the western side. Hundreds are captured and destroyed daily, by traps at intervals of five miles along the fence.

The mathematics professor was on his favorite hobby. 'Woman is not logical. She may be intuitive, but she lacks man's instinctive exactness!' 'Perhaps so,' conceded one woman, with suspicious meekness. 'Now, would you say "seven and five is eleven" or "seven and five are eleven?"' 'The mathematician smiled his superiority. "I should say "the sum of seven and five is eleven." "But,' returned the lady, 'you see it's twelve!'

FAMILY FUN

'The most remarkable arrangement of numbers that I know of,' said a business man who takes a delight in solving curious problems and digging up mathematical oddities, 'is the combination of the six figures 142,857. Multiply this number by 2, and the answer is 285,714; by 3, and the answer is 428,571; by 4, and the answer is 571,428; by 5, and the answer is 714,285; by 6, and the answer is 857,142. Each answer contains exactly the same digits as the original sum, and, to cap the climax, multiply the number by 7, and up comes the answer 999,999. Try it and see if it is not so.'

The answer to each of these enigmas is the name of an English or American writer:—

Makes clothes for men?—Taylor.

Dwellings for families?—Holmes.

A head covering?—Hood.

What an oyster heap is likely to be?—Shelley.

A very tall poet?—Longfellow.

More humorous than the former?—Whittier.

A worker in precious metals?—Goldsmith.

Always a pig?—Bacon.

A disagreeable foot affection?—Bunyan.

A domestic servant?—Butler.

A strong exclamation?—Dickens.

A young domestic animal?—Lamb.

An Englishman's favorite sport?—Hunt.

All Sorts

Master: 'Now, boys, how many months have twenty-eight days?' All of them, sir,' replied the lad at the foot of the class.

There's a lot of difference between forgetting what we ought to know and knowing what we ought to forget.

The highest railway fares in the world are those in operation on the Congo line, where £20 is charged for a journey of 250 miles. This works out at nearly 1s. 8d a mile.

Computed on the basis of the estimate, the density of population of the United States in 1906 was twenty-eight persons per square mile, as compared with twenty-six in 1900. The three leading cities and their estimated population in 1906 are as follow: New York, 4,113,043; Chicago, 2,549,185; Philadelphia, 1,441,735.

Canada is larger than the United States by a quarter of a million square miles. It contains one-third of the area of the British Empire, and is as large as thirty United Kingdoms, eighteen Germanys, thirty-three Italys. It is larger than Australia and twice the size of British India.

One would imagine coal-mining to be little short of a deadly occupation, what with coal-dust-laden air, the cramped position, and the damp and confinement generally ever threatening consumption, rheumatism, and other diseases; yet the death-rate annually is barely nine per 1000.

'If seven sheep were on one side of the fence, and one of them jumped over to the other side, how many were left?' propounded the teacher to the primary class. Pauline's observations of animal life had not been in vain, despite her fender years. 'There wouldn't be none left,' she replied, knowingly. 'If one jumped over, they'd all follow.'

The highest price ever given for a single stamp is £1875, which sum was paid by the German Postal Museum in 1902 for a specimen of the 2d blue Mauritius. In 1904 the Prince of Wales bought at auction another specimen of this rare stamp for £1450. The scarcest stamp in the world is the one-cent British Guiana, 1856, of which only one specimen is known to exist. This is in the possession of M. Le Renotiere von Ferary, of Paris.

Major Green said to his servant one morning: 'James, I have left my mess boots out. I want them soled.' 'Yes, sir,' the servant answered. The major, dressing for dinner that night, said again: 'I suppose, James, that you did as I told you about those boots?' James laid two shillings on the table. 'Yes, sir,' said he, 'and this is all I could get for them; though the corporal who bought 'em said he'd have given half-a-crown if pay-day hadn't been so far off.'

Here is a story the Bishop of London told John Morley the other day. They were holding an exam. in an East End school, and the teacher was explaining the chief products of the Indian Empire. One child recited a list of comestibles. 'Please, miss, India produces curries and pepper and citron and chillies and chutney and—and—' 'Yes, yes, and what comes after that?' 'Please, miss, I don't remember.' 'Yes, but think. What is India so famous for?' 'Pleas'm, Indiagestion'

On a trip through Iceland the traveller sees thousands of mountain peaks covered with eternal snow, rivaling the Alps in grandeur; great geysers and innumerable hot wells; waterfalls, one of which—the Gullfoss—is second only to Niagara in size and beauty; crystal streams and lashing rivers; lava beds of fantastic figures, covered with moss that glistens in the sun like hoar frost, and, as a crowning glory, the atmosphere is so brilliant that objects over 50 miles distant appear close at hand.

Young Australian singers and musicians who yearn to seek fame in London are reminded by Madame Butt (says the 'Freeman's Journal') of an anecdote of Franz Liszt. A girl pianist who had a great deal of ambition, and a very small amount of talent, and was very pretty, played a Ballade by Chopin in a slovenly way. Liszt walked up and down the room excitedly, murmuring, 'Helliger Bimbam! Helliger Bimbam!' (the equivalent of 'Holy Moses!') When the girl had finished, he went up to her in a most friendly manner, laid his hand upon her head, and, as if in benediction, said gently, 'My dear child, marry soon. Good-bye.'

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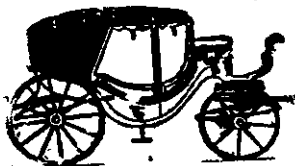


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