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THE NEW ZEALAND

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# T + TABLET

VOLUME XXXVI  
&  
No. 2

THIRTY SIXTH YEAR OF PUBLICATION

DUNEDIN, THURSDAY, JANUARY 9, 1908

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can depend upon viewing a complete  
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## SENSATIONAL ARREST.

**A Well-Known Citizen  
Falls from Grace.**

Some sensation was caused in  
town last night when it became  
known that a well-known resident  
had been arrested on a very grave  
charge, bail being refused.

The Police are naturally reticent,  
but enquiry at the Police Station later,  
elicited the information that the  
accused had been guilty of stealing  
several tins of STAND OUT TEA  
from a local retailer's. The accused  
states that it was not only the quality  
of the tea itself, but the high value  
of the cash prizes which led to his  
fall.

## STAND OUT

Is  
Stocked by all  
Leading Grocers.

# Friends at Court

## CLEANINGS FOR NEXT WEEK'S CALENDAR

January 12, Sunday.—Sunday within the Octave.  
 „ 13, Monday.—Octave of the Epiphany.  
 „ 14, Tuesday.—St. Hilary, Bishop, Confessor, and Doctor.  
 „ 15, Wednesday.—St. Ita, Virgin.  
 „ 16, Thursday.—St. Furse, Abbot.  
 „ 17, Friday.—St. Anthony, Abbot.  
 „ 18, Saturday.—The Chair of St. Peter at Rome.

### St. Ita, Virgin.

St. Ita was born in the south of Ireland. She has always been held in great esteem in the district in which she lived, but, unfortunately, few details of her life have come down to us. She died in 570, and is styled by Colgan, the second St. Brigid of Ireland.

### St. Furse, Abbot.

St. Furse was born in the west of Ireland, and was of noble parentage. He spent a portion of his life in England, where he founded a monastery, in the county of Suffolk. Passing over to France, he continued to labor zealously for the advancement of religion until his death in 650. The remains of St. Furse are still preserved at Peronne, in the neighborhood of Amiens.

## GRAINS OF GOLD

### THE VOICE OF NATURE.

The wind-swayed, rustling leaves, they say :  
 'Love God.'

The breezes laden with scent of hay :  
 'Love God.'

O Lord, my God, how nature tries  
 To raise my thoughts beyond the skies !

The murmuring wings of insects sigh :  
 'Love God.'

The babbling brooklet chants for aye :  
 'Love God.'

How musically nature prays  
 That God, her God, be loved always !

The storm-lashed, frenzied ocean roars :  
 'Love God.'

The skylark warbles as it soars :  
 'Love God.'

I cannot silence nature's song ;  
 To heed it not were surely wrong.

The Queen of Night, I hear her croon :  
 'Love God.'

The heavens with glittering stars bestrewn :  
 'Love God.'

Ah ! nature shall not preach in vain,  
 I'll love God truly, might and main.

—Father Cobb.

Set thyself, like a good and faithful servant of Christ, to bear manfully the cross of thy Lord, crucified for the love of thee.

There is one single fact which one may oppose to all the wit and argument of infidelity, namely, that no man ever repented of being a true Christian on his deathbed.—Sir Thomas More.

What is a good life worth if it be not crowned with a good death? Yet a good life is the nearest approach in our power to a good death. There have been comparatively few good deaths which have not come at the end of good lives; and those few, so all the believing world says, have been contrived by Mary.—Father Faber.

If you voluntarily listen to those who contradict the revelation of Jesus Christ, or if you studiously read (which is a deliberate act, far more guilty before God) the falsehoods which are written against the truth which He has revealed, then you have no one to thank but yourself if you lose your faith, as you would have no one to thank but yourself if through running into danger you lose purity, or piety, or charity.—Cardinal Manning.

# The Storyteller

## THE SALTING OF THE MAPLE

'See them beans, Jessie! Stunted, I say, stunted! An' if 'tisin't beans, it's potatoes, or carrots, or what not. That plaguey old maple tree's a nuisance, an' it's got to come down.'

'O father!—Not be cut down, that lovely tree? Why, Mrs. Millray thinks so much of it!'

'What d'ye suppose I care what old Mis' Millray thinks of it? What do I think of my garden, an' been thinkin', these last twenty year odd? Seems 'sif, though, this last year them pesky limbs hev spread out over my side like all creation. I say they've got to come off!'

As if summoned in defence of her favorite tree, on the other side of the fence from the lean and irate old man and his pretty daughter, now appeared a plump and placid middle-aged woman.

'Fine day, Mr. Benson.'

'Not much fine about it, down under this confounded old tree.'

'My tree, do you mean? Why, what do you go under a tree for if, you don't want shade? I often say it's the coolest place in Taylortown out under this maple.'

'Yess, siree—an' what d'ye think coldness does for beans an' potatoes an' turnips? Half my garden's shaded by this plaguey old tree, an' I can't raise garden sass any more'n ye could pull teeth out of a hen.'

'Now, that's too bad,' Mr. Benson began the widow mildly. 'Mebbe sparrowgrass—'

'Sparrowgrass!' shouted the old man. 'You'll be sayin' "mushrooms" next, an' I'd as lieve eat one as t'other. Seein' we're on the subject, I might as well hev it out. Air ye willin' I should cut off all them limbs that hang over an' shade my ground? I warn ye 'twill 'bout split the tree, seein' the trunk's only two foot from the line fence, but rights is rights. An' I hold no man nor woman has a right to cheat me out of my garden sass.'

'Why, Jim Benson, what an outlandish idea!' said the widow, shocked out of her usual placid manner. 'You know as well as I do how Ben used to call that our "courtin' tree," an' I wouldn't hurt it, no more'n you'd hurt Jessie there.'

'I hope I'll be able to keep Jessie from injurin' other folkses property, an' you don't seem able to do that with that air tree. Now, Mis' Benson, I mean to be reasonable, 'f ever man was. We'll cut that tree at the right time, so's 'twon't kill it, an' 'twill look 'bout as good on your side. Then seein' it's at the back o' your lot, what difference is it if it's a half or a whole tree, anyhow?' These last sentences were in a rather conciliatory tone, but as the widow kept silence, the old man's jaw set and he ejaculated:

'Then all there is about it, I'll hev the law on ye!' Turning on his heel, he strode away with all the dignity which a small, bent old man could summon. The kind-hearted widow, into whose eyes tears had sprung at the thought of trouble with her old neighbor, also turned hastily and went into the house.

Meanwhile Jessie, in a pink gown and hat, a music-roll in hand and ready to go for her lesson, had stood amazed and silent through all this altercation, which was unexpected and shocking to her. She found all her sympathy going out to Mrs. Millray and the beautiful tree. She knew that her father was abundantly able to buy all the 'garden sass' they could ever need, and Mrs. Millray had endeared herself to the motherless girl by years of unbroken kindness. So in a moment more a pink vision had flashed into the widow's kitchen without the ceremony of knocking, and an impulsive young voice cried:—

'Father's just mean, I think! He never shall cut that tree in two!' Then for the first time she saw her neighbor was not alone,—a tall young man, wearing black glasses, was sitting in a rocking chair by the window, balancing a gray kitten on each knee. Jessie stopped short in her exclamations, and her cheeks grew pinker than her dress.

'I'm glad you ran in, Jessie, an' don't you worry about your father's goings on. I knew him a good many years before you did, an' he'll calm down all right. Now let me make you acquainted with my nephew, Professor Waite.' As the widow said this with accents of pride, the young man promptly took both kittens in his left hand, rose and gave Jessie's timidly offered hand a hearty grasp.

'Seems to me when I visited Aunt Melissa last, I saw you out in your yard making mud pies. I'm very glad indeed to renew the acquaintance.'

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Halls, Schools, and . . .  
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Produces 2 Manual and  
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Ladies' and Gentlemen's Clothing, extract-  
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Sold by all Grocers and Ironmongers.



To a meal unless it includes a cup  
of that delicious beverage

## "KUKOS" TEA

This Tea can be obtained from the  
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throughout Otago and Southland,  
and is, without doubt, the VERY  
BEST. It is put up in four  
qualities, packed in 1lb. and ½lb.  
packets, and 5lb. and 10lb. tins:

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tonic. After partaking of it your nerve  
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"CLUB" Coffee has won for itself a  
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palatable flavour. The result is that  
the get-up of the tins are being copied  
by rival firms. Be careful therefore, to  
see that you get Gregg & Co's "CLUB"  
Coffee—the purest obtainable.

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Choicest and Best Brands. Dunedin XXXX  
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and you are sure to buy

SUITES OF FURNITURE made on.....  
Shortest Notice, and kept in stock.

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

'Paul's eyes are troubling him so badly that he had to leave off teaching a spell, so he's here with me to rest.'

The big fellow shrugged his shoulders, saying:—  
'I feel more like playing in a football team than I do like resting, but when you can't see any more than a bat, it shuts you off pretty much.'

Genuine sympathy for his misfortune took away all Jessie's embarrassment and as she started away in haste for the belated music lesson she said cheerily:—

'Well, your aunt Melissa will cure you, if any one can, and if I can help you pass away the time, I'll be glad to.'

The young man watched her hurry down the path and remarked, 'Dandy little girl, aunt. Shame I had to look at her through these old black glasses. What sort of a bee has her father got in his bonnet, did she say?'

Almost at the same time Mrs. Millray was setting forth the case for the defence of her beloved tree, Mr. Benson, in a much more wrathful manner, was stating his side to Lawyer Murch:—

'I tell ye, the law must be on my side. Haint I a right to complain of a nuisance? 'Twouldn't be so turrible hard to get it down to cold dollars an' cents, the damage that old tree's done in the last 15 year. An' it's stretchin', an' growin' every year. Looks like pretty soon I wouldn't hev a sunny patch big enough for an onion bed.' Lawyer Murch heard him patiently through,—opened a ponderous book or two, rubbed his head, and then gave his opinion with a gravity and wisdom worthy of Solomon:—

'I'm sorry, Benson, but I think you've got a poor case. Supposing they were dead branches, now, maybe it would be different, but there's the sap,—where does it come from? No, sir, those limbs are nourished and fed by your neighbor, and they're a vital part of her property. Furthermore, she's unwilling to cut, you say. That brings in another factor. Now in the case of Brown versus—'

'Don't tell me none of your versuses! S'rosen I owed a dog an' fed him, an' he went mad. Wouldn't you shoot him, even if I had fed him?'

'Now, don't get excited, Mr. Benson. As I was saying, had you served notice, say 17 years ago, and warned against trespass of limb—'

'Bosh!' shouted the old man. 'What's your fee? If this is all the good I get from law, I'll manage the case myself. Five dollars, is it? Well, maybe it's worth it to see a ch'ice idgit exhibition.'

With this parting shot the indignant old man started for home as rapidly as he had left it an hour before. Jessie was still away when he reached there, and he went straight through the rambling structure, that like many old New England houses of a certain type, was narrow in width but long, with the various eels and sheds all attached endwise to the main structure. In his passage through he came at last to the particular shed known as 'the shop.' Here was a bench with a vise at its side, and a good variety of tools, for the genuine man of New England was a 'handy man,' who scorned to call a carpenter for every little job. Here Mr. Benson stopped to look enviously and vindictively at a shining ax hanging on the wall. How he would enjoy sending lusty blows into the very heart of that miserable tree trunk! Or lacking that pleasure, what delight it would be to chop, chop, chop at those offending limbs till every one crashed down!

But how about the next row of tools? He perched his small frame on a saw-horse, grasped his pointed chin in his left hand and did some vigorous thinking. When he finally rose and started back kitchenward, there was an unpleasant expression about his mouth.

About the same time Jessie came in from her music lesson, took a big-sleeved apron from a closet, and began to make ready the supper. Stepping into the pantry for bread, to her astonishment she found her father already in there, with a sheepish expression on his face, and the salt box in his hand.

'My, you scared me, father! What are you after in the pantry?'

'I was jest gittin' a mite o' salt, Jessie,' said the old man in a suspiciously mild tone. 'Jest a mite o' salt, Jessie, to kill the pesky cutworms on the councumbers.'

'That's good, father,' Jessie answered, unsuspectingly. 'I didn't have hardly any cucumbers for pickles last year.' The old man disappeared with his bowl of salt, but soon returned to wait for his supper. Often a silent man, that night he was absolutely dumb, and by 11 o'clock he shut the house and went to bed. Jessie read her library book till nine, and then the still house sent her gaping to rest also. All was perfect quiet for two hours, but at 11 o'clock the old house saw strange and unaccustomed sights.

By the moonlight that streamed into his room, old Mr. Benson dressed, except for his shoes, then with those in his hand tiptoed down stairs and on through the ell on to the 'shop.' Here he put on his shoes, laboriously for want of his usual bedside, then taking the salt bowl and a shining tool, went out into the moonlight. Now for Taylortown; 11 o'clock was as late and dissipated an hour as 3 o'clock would be in a large city, and the old man felt care-free as far as watchers were concerned. So he might well have been, with native Taylortownites, but he was entirely ignorant of Prof. Paul Waite's presence in the neighborhood. This young man irked with an existence that banished his beloved books, had spent much of his afternoon in a prolonged hammock nap, hence was decidedly unready for a nine o'clock curfew. He tried the hammock for a while, then sauntered around the house in a vain search for amusement. He was just at the rear shed corner when a singular grinding sound made him stop in his tracks. A steady creak creaking went on, accompanied, as the perfect stillness revealed, by a labored breathing. Were there burglars on hand? But every outer door of the house still stood open in the warm night, waiting for 'his final locking.

'It's over by the maple, by Jove!' he said to himself. 'Whatever is that old villain doing now?' The creaking came to a sudden stop, but the labored breathing continued, and the old man was certainly employed at some other task of mischief. Nemesis came suddenly upon him in the shape of a tall form which towered over him and sternly said:—

'Come out of that, whoever you are! What are you doing to that tree?'

The agile old man sprang to his feet and brandished a gleaming something which his startled antagonist at first took to be a pistol.

'Git out an' lemme be! Who be ye, anyhow?'

But a powerful grasp was on the wrist of his 'pistol-hand' and the weapon was wrenched away—to reveal to the young man as he stepped into the light, a powerful auger!

'So that's your game, old man!' said Waite, with strong anger in his tones. You deserve to be hit—with your own auger—sneaking over in the dead of night to kill Aunt Melissa's maple!'

'A few auger holes won't kill a tree,' sullenly growled the old man.

'That's so,' admitted Waite. 'What in creation are you doing it for?'

Still keeping hold of his captive, he struck a match and bent down to file the holes. There were three at irregular heights, evidently bored deep, but they appeared to the young man as three white spots, for every hole was packed full of a white substance. Waite looked at it, then touched it with a moist forefinger and raised the finger to his mouth. His face darkened:—

'You miserable wretch! A more sneaking thing I never heard of in my life than to kill this grand tree with salt! Over the fence you go, I say, and I warn you to stay there!' He lifted the old man bodily and was about to pitch him over the pickets which he had pried from the fence.

'Go to bed, Jessie! What you up this time of night for?'

By this time the old man had come boldly out into a patch of moonlight.

'But, father, you never get up like this. Something must be the trouble. Who else is out there? I surely heard voices.'

'Oh, you was dreamin', Jessie. An' maybe I talked to myself a little. I've been givin' them cutworms a dose. Now no more talkin'. Go straight to bed.'

With this summary order the old man himself came in and went directly to his room without a further word.

There was certainly something curious about it all, and Jessie was by no means satisfied with her father's explanation. Away above all these perplexities the great moon was sailing tranquilly on, and Jessie dropped into her little white rocking chair by the window for a midnight meditation. Very presently, however, there were more astonishing occurrences to be observed. Out of the widow's back door came a nodding and swaying lantern, by whom carried Jessie could not see, but as it came to rest under the maple tree where other operations seemed to be in progress, Jessie came to a hasty conclusion that mischief had surely been done there, and if trouble had been brought upon Mrs. Millray it was her own duty to help remove it. Giving her hair a hasty brushing and making it into one long braid, she dressed with the utmost speed in her morning dress. Hurrying through the dewy grass to the back fence, where the heavy shade of the maple was only faintly illuminated by the lantern, she reached there breathless to see—not the widow but Prof. Paul Waite! So to the Professor, freed by the night from his black glasses, kneeling be-

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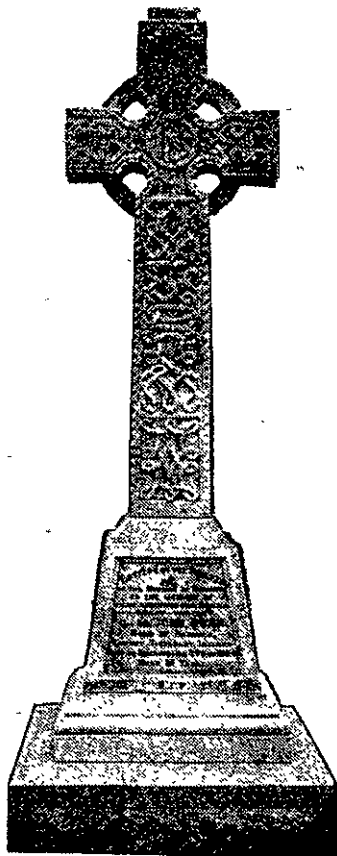
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fore the great tree while holding an undignified wash basin and dishcloth, it was a startling but rather delicious moment when he looked up into sacred blue eyes and heard a nervous voice say:—

'Whatever did father do to the tree?'

In springing up to reassure her, the washbasin was partly upset, and the dripping hand the professor held over the fence obviously could not be shaken.

'Your father? What made you think of him? I'm—er—er—performing a scientific experiment on this maple. A—er—very superior kind of moth may come to this trap.'

'But that's water, not stickiness. One of our high school teachers used to catch moths at night with molasses.' The professor looked at her with genuine astonishment. He was certainly 'blown up by his own mine.' So even if it complicated the situation he felt a sense of relief when his aunt's voice called from the back door:—

'Paul! Paul! Is that you out there? You'd bet'er be in bed.' Then with her eyes growing used to the semi-darkness, to her astonishment and horror she saw his golden-haired companion.

'Why, Jessie Benson! What does this mean? What in the world are you out in the yard for at this time of night?'

The professor was 'hard put to it,' in Bunyan's good old phrase, and feared there was nothing ahead of him but truth-speaking. His aunt was making a rapid journey to the fence, where it seemed to relieve her a little to see that the young people still had the pickets between them.

'Say, auntie, Miss Jessie's all right. She saw me tinkering over the tree, and it was the most natural thing in the world for her to come out.' Decidedly this explanation did not suit Miss Jessie, and with cheeks fairly burning she leaned over the fence to say earnestly:—

'Oh, no, Mrs. Millray, it wasn't that at all! I saw father out here first, and then I thought it was you working over the tree, and I felt sure father had done—'

'What's that about father?' put in a gruffy voice, and with a gasp of dismay, Jessie turned to see the arrival of the last actor on the scene. Then young Waite took a firm grasp of his common sense, and all peeping aside, began to tell exact truth:—

'Aunt Melissa, about 11 o'clock I found this neighbor of yours trying to kill this tree by boring deep auger holes into it and filling them with salt. I was so mad that I was going to throw him over the fence, when our talk waked up Miss Jessie, so I let him go home in peace. I sat in the hammock for half an hour to let things calm down, then I brought some water to wash out the holes,—and since that you've all come.'

The widow was looking reproachfully at her neighbor, whose gaze was steadily directed upon the stunted beans at his feet. Finally, with a quiver in her voice she said:—

'Jim, this don't seem much like old times, when you an' Ben used to sit out under this tree an' smoke your pipes. I'll—I'll pay for your beans, Jim,—but as for cuttin' into Ben's tree, I won't.'

'Melissy!' the old man burst out with the stifled passion of years. 'Didn't you know I've hated that tree ever since that courtin' time. By good rights, I'd a hated Ben too, 'f he hedn't been so good natured. Ye ought to 'a' been on my side o' the fence, Melissy, an' 'f I'd 'a' had the spunk of a sheep, ye would 'a' been.' It was the tragic moment, there in the damp and the dimness. Jessie shook with nervousness till she had to cling to the fence for support.

'Jim, don't talk so,' said the widow, in a voice they scarcely recognised. 'As true as I live, I never supposed you cared. You never said so.'

There was a tense stillness, which it seemed as if eternity could not break. Prof. Waite was just thinking, 'What on earth can be said by anybody now?'—when to his horror, a wholly unexpected, resounding sneeze burst from him before he could check it. But there seemed to be a magic in it for the loosening of tongues,—

'Mercy on us! What are we all thinking of? Paul will get cold, an' it will settle in his eyes; Jessie will be too hoarse to sing at the concert, while Jim an' I'll have rheumatism for sure. You've all got to come into my kitchen an' be dosed with ginger tea.' Jessie expected rebellion on her father's part, but with meekness he crawled through the two loosened pickets and the girl obediently followed him. It was all like an amazing Arabian Night's scene to young Waite,—the sudden change from the discomfort and passion of the group under the dark maple, to the light and comfort and friendliness of his aunt's bright kitchen.

Meekly still, old Benson took his steaming cup of ginger tea, but the first gulp seemed to choke him, for he set it down hastily and went straight across the room to his neighbor.

'Melissy, I guess you've made me ashamed o' myself. D'ye s'pose I've killed the tree?' Here the professor broke in,—

'Sure not, Mr. Benson! Miss Jessie and I will give it a good washing in the morning.' The widow laid a motherly hand on her old friend's arm,—

'There, Jim, don't you worry no more. I've always meant to tap that tree an' never got it done. Now you've saved me the trouble, an' if you'll jest set to work an' whittle me out some spiles, I'll be all ready, come spring.' Her imagination warmed as she went on, and with a beaming smile she added, 'Why, I can jest see Paul and Jessie sittin' here stirrin' off sugar together!' This sweet vision was almost too much for the young folks, but the old man slowly nodded,—

'I guess, Melissy, in a good sap year, 't would fix ye out for syrup.'—Exchange.

## How to Revive a Victim of Drowning

During the present bathing season there is always a possibility of accidents occurring, and therefore the following directions for resuscitating apparently drowned persons, which have been issued by the Life Saving Service of the United States, are well worth attention. The methods prescribed are said to be more efficacious than those heretofore employed, resulting in a more rapid oxygenation of the blood and restoration of breathing. The face of the patient is first to be exposed to the air, facing the wind. Water is to be expelled from the stomach and lungs by turning the patient on his face, having first separated the jaws with a piece of wood and placed a firm roll of clothing beneath the stomach. Then press heavily on the back over the stomach until all fluid has been expelled from the mouth.

### How to Induce Breathing.

After this preliminary treatment comes the production of breathing. Place the patient on his back, keep the tongue out to prevent it slipping back, and choking the entrance to the windpipe. Grasp the arms below the elbows and draw them up beside the head, making the hands come as near meeting as possible. If there are two persons in the work one gets astride the patient facing his head, while the first man brings the patient's hands towards his sides, the second, at the moment the hands are near the ground, leans over with his whole weight on his hands, the thumbs in the pit of the patient's stomach and the fingers in the groove of the short ribs, pressing with great force as if he were trying to force all the contents of the chest out of the mouth. At the end he gives a final thrust as violent as possible. With children and delicate persons the treatment should be made somewhat more gently.

### When There is One Worker.

If no assistance is at hand and one person must work alone, place the patient on his back with his shoulders raised on a folded article of clothing; draw forward the tongue and keep it projecting just beyond the lips. If the lower jaw be lifted the teeth may be made to hold the tongue in place.

It may be necessary to retain the tongue by passing a handkerchief under the chin and tying it over the head. Grasp the arms just below the elbows and draw them steadily upward by the side of the patient's head to the ground, the hands nearly meeting. Next lower the arms to the side and press firmly downward and inward on the sides and in front of the chest over the lower ribs, drawing toward the patient's head. Repeat these movements twelve to thirteen times every minute. The limbs of the patient should be dried and rubbed firmly toward the body. When respiration returns the artificial breathing must be continued for some time. The patient should be stripped, wrapped in blankets and put to bed.

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## Current Topics

### 'Free Portraits'

Great bundles of 'free portrait' circulars from afar have been adding to the burdens of our letter-carriers during the holiday season. Judging by the persistency with which this literature is poured into the Dominion, there must be a good many people among us who are gifted with a faith that is simple and childlike in the generosity of advertising philanthropists that live far, far away. The methods of the 'free portrait' folk have been referred to more than once in our editorial columns; they have been dealt with full many a time by the trenchant pen of Mr. Labouchere, in London 'Truth'. A word is sufficient for the wise. As for the others, if at times they are not themselves taken in, they are used as decoys for the capture of other unwary folk, to whom a testimonial is always a testimonial.

### George Washington

It now appears that, after all, George Washington was not exactly—a George Washington. Captain Donohoe, of Fairfax, Virginia, has lately been burrowing among the dusty documents in the local county office; and he has discovered that the one man who 'could not lie', tried, on a particular occasion, to escape a tax assessment by a false declaration in regard to his property. The industrious captain published his discovery in the press, and

'Straightway a barbarous noise environed him,  
Of owls and asses, cuckoos, apes, and dogs'.

He was greeted with such a tornado of protest that he has been scared out of what he calls 'the history business'. The gallant captain is wiser, if somewhat sadder, than before. But he does not stand alone. He might have recalled, for instance, the literary storms that rose and eddied around some of those great Protestant and Catholic writers that stripped the tinsel of romance from the story of some of the worthies of the great religious revolution of the sixteenth century. It is no pleasant task to search for spots upon the scutcheon of a great and generally blameless national hero. It is worse to find one. And it is a sort of Macedonian atrocity to rasp the gilding off sectional idols that are built of brass or clay.

### 'Luck' for the 'Nimrod'

'Superstition', says our local morning contemporary, in describing the departure of the 'Nimrod' for the ice-fields and the snows, 'exercises itself nowhere more effectively than at sea. It is regarded as essential by those immediately concerned that Polar expeditions should sally forth penniless. In consequence, just before sailing, Lieutenant Shackleton demanded that each of his companions should disgorge his monetary possessions. These were immediately handed over to Mr. A. Reid, manager of the expedition, who will retain custody of the treasure until its several owners return to civilisation to claim it. And so the hardy explorers set out, poor in pocket, but rich beyond telling in hopefulness and the sympathy of their kinsmen everywhere. The only known coin on board is a battered threepenny piece nailed fixerly to the mast.'

Among mere men, there is a superstition that a woman cannot drive a nail. Yet it was the fair hands of a lady that nailed the damaged 'thrummer' to the mast of the 'Nimrod'—in order 'to bring luck' to the men who have sailed away over the southern seas to battle with the thick ice and the bitter cold of the polar regions. Was this, perchance, a crude marine counterpart of the privilege accorded to the fair damosels who buckled the sword upon the valiant knights that went forth to battle in the dead-and-gone days of chivalry?

What influence can a battered piece of minted silver exercise upon a polar expedition, any more than a sound or battered halfpenny, or a cracked kettle, or a scarecrow hat, or a wax doll, or a penny stamp? And why is money harmful in the pocket, and 'lucky' on the mast? We 'give it up'. It is beyond our ken. And we leave the answer to those white toungas and eccentrics who claim to determine, by 'trance', or crystal ball, or card, or teacup, the best season for cutting corns or writing billets-doux. The expedition leaders probably looked upon the ceremony of emptying pockets and nailing the 'mascot', with the smiling acquiescence that people often extend to vain old observances that, like the bonfires on St. John's eve, have been emptied wholly or in great part of their historical significance. Or, possibly, they may have considered that the omission of these ceremonies might have handicapped the expedition, at its very outset, with a freight of the evil omen that many sailors look for in ship and sea and sky. However that may be, the 'Nimrod's' motto, as she started on her long tow to the ice, might be a line from 'Tam o' Shanter' (somewhat adapted both in sense and sound):—

'Wi' thrippenny we fear nae evil'.

Well, may 'nae evil' befall them, and may the Lord that rules the ice-caps as well as the torrid zone have them in His keeping till they return, crowned, as we hope, with the laurels of a discovered pole.

It is hard to throw stones at the little superstitions of the simple-minded sailor-man when we turn to the sporting world and to what is called 'high society', and mark the extent to which they are dominated by 'lucky' days and things and the tyranny of the 'mascot'. There is what Lecky terms 'a kind of superstitious scepticism'. It has occupied at times a rather prominent place in social history, and has usually accompanied periods of moral dry-rot or weakened religious faith. It was rampant in the pagan Roman Empire at a time when belief in the supernatural had begun to fade out of men's minds, and corruption to seize upon their hearts and wills. For a long period (says the rationalist historian) 'numbers who denied the existence of any Divinity, believed, nevertheless, that they could not safely appear in public, or eat, or bathe, unless they had carefully consulted the almanac to ascertain the position of the planet Mercury, or how far the moon was from the Crab'. And have not those times presented to us the spectacle of a leader of men spending his day in an agony of comical apprehension, just because he had put his right foot into its sandal before the left? Infidelity and superstition are usually taken as apparently opposite extremes. But they are, at most, only apparently so. It is a matter of experience that they frequently play affectionately in the same yard and swing amicably on the same gate. One of the really distressing features of superstitious usages—such, for instance, as the consultation of pythoneses, etc.—is this: that even practising Catholics sometimes need to be reminded that such things are not merely offences against good sense, but are also breaches of the first commandment.

### Scots' Day

The strong, far-sprcading, and enthusiastic Gaelic Revival in Ireland seems to have reacted even upon the brither Gael in Scotland. For the Scottish papers record a marked increase in the numbers that, in Aberdeen and elsewhere, appear in public upholstered in the picturesque costume of the Northern Celt. Even in London (we are told) there is an unprecedented demand for Scottish costumes for evening wear. The flame of patriotism burns as brightly on the altar of Pat's heart as on that of Tonal's. But—owing to circumstances which are known to every one acquainted with the history of the two countries—Tonal has been able to do more to preserve the costumes, old traditions, old

clan stories, old folk-songs, and old games of his native heath. Year by year you may see all this at the great New Year gatherings that give such a picturesque old-world, and old-time charm to the chief centres of population in Otago, the Southern 'Scotia stern and wild.'

The Celt, whether Scottish or Irish, has in his heart some chords that vibrate to the wild skirl of the bagpipes. To the average Saxon, however, bagpipe music—whether Persian, Indian, Highland, Lowland, Northumberland, or the Italian 'piva'—is an acquired taste, but not often acquired. Butler, in his 'Hudi-bras', writes disparagingly of

'Their bagpipes, of the loudest drones,  
With sauffling, broken-winded tones.'

And Gilbert expressed in jingling rhyme the average Southron's lack of appreciation of the wild music of the glens:—

'A Sassenach chief may be bonily built,  
He may purchase a sporran, a bonnet, and kilt;  
Stick a skean on his hose—wear an acre of stripes—  
But he cannot assume an affection for pipes.'

And he describes the piping of Clonglotty Angus McClan as consisting of

'Sniggering jibrochs and jiggety reels.'

But then (as 'The Idle Fellow' has remarked in another connection), the taste for many of the world's good things is acquired. Even 'a Sassenach chief' could relish the Scottish bagpipes if he but took the trouble to understand its peculiar scale (which approaches A with the sevenths flat); if he listened to its far-carrying note in its best surroundings—the free, open air, more especially of wild mountain or rocky glen; and if he entered into the spirit of the 'warblers' or grace-notes which the player's fingers toss into the atmosphere, like rollicking little imps, to caper and skip and curl around the fixed notes of the air. Personally, pipe-music has its appeal for us. But whether one listens with distress or delectation to the notes of the Scottish bagpipes, one cannot withhold admiration from the people who have contrived to retain so many of their national characteristics through all the chances of so many centuries of storm and shine.

### Anglicans and Confession

Wisdom sometimes lingers long on the way, and many people are willing to put off till to-morrow the fly-blister that their malady calls for to-day. And it ends too often like Lope de Vega's long-deferred repentance:—

'And when the morrow came, I answered still, "To-morrow".'

Of such a kind is the coy hesitancy with which many of our Anglican friends view the confession of sins. The London 'Daily Mail' reports as follows:—

'At Grimsby parish church the Bishop of Lincoln has just declared that the Church of England taught the lawfulness of private Confession. In the exhortation to Holy Communion the Prayer Book said: "If any person could not quiet his own conscience he might seek counsel of his minister." Again in the Visitation of the Sick: "If any thing weighed heavily on the soul of the patient he might, if he would, confess it." That was the teaching of the Church of England; but she did not say "You must go," she left it entirely to the voluntary action of her members.'

Neither of these quotations is given correctly. We will give the second only, from the Order for the Visitation of the Sick:—

'Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort'

Then follows, in English, the form of absolution used in the Catholic Church. The Anglican Book of Common Prayer speaks, in fact, no fewer than three times of the power of absolution which is claimed by the clergy of that Church. And for those in grievous sin, the Ritualists urge the duty of confession in terms that differ scarcely, or not at all, from those used within the portals of the Old Faith. We have before us a Ritualist 'Manual of Instruction, for Members of the Church of England', by the Rev. Vernon Staley, which, in regard to the necessity of confession, adopts (as far as the force of its wording goes) a rigorist attitude which no Catholic theologian could approve.

Another Anglican Bishop (Dr. Short, Bishop of St. Asaph) passed well beyond the optional bounds set by the Bishop of Lincoln. In his 'History of the Church of England' (eighth ed., 1870, p. 142), Dr. Short says:—

'In the Church of England the confession of particular sins is recommended in the Exhortation to the Sacrament, and the Visitation of the Sick; but so little are we accustomed to this most scriptural duty, that these recommendations are frequently unknown and generally neglected, while scarcely a vestige remains of ecclesiastical law for the restraint of vice; and though the punishment of many offences has been wisely transferred to the courts of common law, yet the laxity which prevails with regard to numerous breaches of the law of God may be well esteemed a deficiency in our national duty.'

Father Benson, the distinguished literary convert from Anglicanism, states that, "on practically every point, except the supremacy of the Pope", he and his clerical confreres 'believed the teaching of the Catholic Church, taught most of her doctrines, as thousands of Anglican clergy are doing to-day; and it is this High Church teaching that is building the bridge over which Anglicans will come into the true fold.'

### Truth and Reason

Tennyson pleaded in poetic numbers for the spread of knowledge—but of true knowledge. Said he:—

'Let knowledge grow from more to more,  
But in us more of reverence dwell;  
That mind and soul according well,  
May make one music as before,  
But vaster.'

The Catholic Church joins heartily in the demand for more and ever more knowledge. She exalts the God-given faculty of reason, and even proclaims that, along its proper lines and rightful use, it does not err. In a recent discourse in Boston, a distinguished preacher sets forth in part as follows the position of 'the Church before the tribunal of reason':—

'The Church teaches, indeed, some things that are beyond reason, it can never teach anything that is contrary to it. Let me illustrate my meaning. A man who has made no special study of astronomy gazes, some starry night, at the twinkling vault of the heavens above him. He counts and counts the stars, and his figures soon run up into the thousands. An astronomer, standing beside him, positively declares that there are hundreds of thousands of stars more than he has been able to count, even in that part of the heavens visible to him. Will any one say that this man is going against his reason if he admits the astronomer's statement? Rather will not every one declare that he is going against his reason, if he does not admit it. The astronomer's statement is beyond the man's vision, it is not against it. Science does not say that the things he sees are not so. It only says that some things are so, though he does not see them.'

'The Catholic Church is like the astronomer. As our unaided eyes cannot penetrate all space, so our unaided reason cannot penetrate all truth. Hence the Church proclaims: "I shall, of course, never declare to be untrue anything that reason has discovered, but I shall declare that there are real truths beyond those which reason has discovered." It is important, then, as we are going to rely so much on reason, to know just how far it can safely lead us. Reason

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"DINNA be 'aye dram, dramming!" At Christmas time drink "Hondai Lanka"—the tea with that rich flavor.

tells us that there are two perfectly legitimate ways of arriving at the truth; one is the authority of evidence and the other is the evidence of authority. We know in fact very few things by their own immediate evidence; the far greater part of our knowledge comes to us through authority. We all accept the existence of the pyramids of Egypt? How many of us have seen them? Yet have we the least doubt about them? It will not do to avert the force of this argument to-day that we know people who have seen them, for how do we know they have seen them, except on their own testimony, that is, by authority? Nor will it do to say that we could go and see the pyramids for ourselves; for how do we know we could, unless we are first sure that they exist, and that assurance we can only have by authority.

'Any one who denies the possibility of acquiring truth by authority is convicted at once, by the tribunal of reason, as guilty of folly. The same man would also deprive himself of all knowledge of history, for Alexander, the Great, Napoleon, and George Washington enter upon our mental horizon only through the gateway of authority'

Without an external living authority, such as Christ has left in His Church, rudderless humanity would be left tossing helplessly about between the Scylla of agnosticism and the Charybdis of pantheism. One of the really significant features of the scientific life of the past twenty years is the manner in which scientific men of the foremost rank have come to express belief in the great guiding Intelligence which rules the universe, and which can be known through the exercise of the reason that has been given to man.

## THE CHURCH IN NEW ZEALAND

### MEMOIRS OF THE EARLY DAYS

(Contributed.)

#### EARLY DAYS IN WESTLAND.

(Continued.)

Through the kindness of an old resident of Westland, Mr. James Torley, of Goldsborough, I am enabled to give some interesting particulars of Catholic beginnings and progress in the

Waimea,

a district which largely shared in the rich gold-findings of the late sixties and early seventies, in the times of which our late Premier figured prominently. The Church of St. Michael, Goldsborough, Westland, was built by the Rev. Father Larkin in 1867. The Rev. Father McGirr celebrated Mass a few times in a large calico structure used as a courthouse before Father Larkin's arrival, who in turn was replaced by Father McIntagart. Father Chareyre came soon after, effected great improvements, and left it a very pretty little church. He was replaced by Father Billiard, who died a few years afterwards at Hokitika. Having expressed a special request before his death that his remains should be interred amongst his flock in Goldsborough church, this was acceded to, and the solemn ceremony was undertaken by Archbishop Redwood in the presence of many of the clergy and a very large number of the laity. I am tempted here to endorse a wish expressed by a zealous priest, and one who has great veneration for the pioneer priests of the Dominion, that their memory should not only be kept green through writings such as I am now engaged in, but that their last resting places should be sought out and the little plot containing their hallowed remains kept in such a condition as to show enduring reverence. We of the present generation are prone to forget all we owe to those valiant men who spent their lives on behalf of our forebears and ourselves, and whose influence for good will survive, let us hope, many generations yet to come.

After Father Billiard's death, many priests visited the Waimea but, with the growing importance of Kumara, resided there, notably among whom were Fathers McCaughey, Devoy, Walsh, Treacey, and McManus in the earlier periods. Visitors to the interesting and progressive town of Kumara can scarcely imagine that its site, in the early seventies, was a forest in all its native luxuriance. Again gold was the medium by which the transformation was effected. 'Striking it rich' at Kumara was a mere incident, it appears, in relation to another industry an enterprising little

party intended to start in the wild and untrodden fastnesses of the bush thereabouts. On the south bank of the Teremakau River, on one of its flats, and not far from the present site of Dilmanstown, the small syndicate decided upon as the desired spot for their purpose—the setting up of a whiskey still. Having erected their tents, preliminary work was begun, in excavating the foundation for their tubs. Whilst thus engaged, rich gold was struck, and finding it could be got in payable quantities, the other venture was abandoned. In the safe and legitimate business of gold digging, the party worked quietly for some time without giving information to the proper authorities. A prospector from the Waimea lost his way in the bush, accidentally came upon the 'whiskey party' washing up in the river. Regaining the road, without his presence being observed, the prospector made good time back to Stafford town, reported his 'find' to Mr. Seddon at the latter's store. The two entered into partnership on the spot, and pegged out at the new diggings. Before long, states a recent writer, the news got round, and a proper rush set in; and the majestic trees and tangle of undergrowth were replaced by a mining township.

An incident, illustrative of the enterprise of the early Catholic population of Kumara, is related in connection with the first church erected there. His Grace Archbishop (then Bishop) Redwood happened to be on the Coast at the beginning of the Kumara rush, and a number of devout Irishmen were anxious to have a church right away. His Lordship told them that he would have great pleasure in opening a church for them as soon as they could have one erected. They said they must have it opened on St. Patrick's Day, then only some weeks distant. His Lordship agreed that it should be so, not thinking it possible to have the work done in the time; but sure enough, a church was built and opened to the date, that building being replaced later on with the present one, and dedicated to St. Patrick.

Hokitika.

The extraordinary progress of the West Coast is so manifest, that it is almost impossible for the critical observer of the present day to properly estimate the obstacles that were encountered by those who settled there in 1864. One not familiar with the difficulties encountered would naturally be ignorant of the fact that the coast line then was fringed with impenetrable bush and swamp on a level with high water mark. An incident in this connection will explain. Two men at great labor cut a track about ten chains into the bush from what is now the chief thoroughfare, Revell street, and made a saw pit. A young fellow discovered a small creek not far from the pit and commenced fishing for 'black fish.' Whilst so occupied he overlooked the fact that twilight was being succeeded by darkness. He tried to find the track, a chain from where he was fishing, in order to return. He heard the music and saw the glare of the slush lamps that burned in front of the shanties in Revell street, but could not find his way out, and had perforce to remain 'bushed' until daylight. There was not an acre of cleared land on the coast, nor a chain of road formed. Now there are many thousands of acres of cleared land fit for the plough, and hundreds of miles of roads that will bear favorable comparison with the best in the Dominion.

A record of the life's work of the late Very Rev. Dean Martin, S.M., is in reality a historical record of the founding and progress of the Catholic Church in Westland. To the exceeding kindness and courtesy of the Rev. Mother St. Clare, Mother Superior of the Sisters of Mercy in Hokitika, the writer of these lines is indebted for the following interesting facts:—The late lamented Very Rev. Dean Martin came to take charge of the parish of Hokitika in July, 1868. Before his arrival there the good Father had spent about four years in Otago and Southland, and earlier still about a year in Nelson. Father Martin, as the Dean was affectionately styled in those early days, led a life of constant hardships...In the South at this time Father Martin had a missionary comrade in the person of Father Moreau, who, as senior priest, administered in the provinces of Otago and Southland, residing in the then rising town of Dunedin and finding enough duties to occupy his time. The mission of Father Martin, therefore, was to travel through the back country, searching for his scattered flock—an occupation which kept him almost constantly in the saddle. Night often closed in on the intrepid and zealous missionary far from the abode of man. On these occasions, having partaken of very little food, the good priest took his night's rest under the shelter of a friendly tree, using his saddle for a pillow. Sometimes a digger's canvas tent would afford the weary traveller a welcome covering for the night when he arrived hungry and weary. On one of these occasions, the gum boots,

**DEED** eye!" A box of "Cook o' the North" Tea makes jist a splendid Xmas present. The flavor's dilsicious.

**WHAT** about a Box of "Hondai Lanka" Tea for a Christmas present to Grandma? She would be delighted.

which the priest wore, were frozen to his legs and feet and could only be removed by his hospitable entertainers after much careful effort.

It was in 1867 that Father Martin visited the West Coast on a collecting tour. Some of his old friends, the miners from Otago, who had preceded him westward, guided him over the 'new rushes,' and all acted generously towards the zealous missionary, whom they had learned to love and revere.

In 1868 Father Martin was sent by the Right Rev. Dr. Viard, then Bishop of Wellington, to take charge of the Hokitika parish. It was not an easy task set him, but the zealous priest undertook it resolutely, and time bore witness to his successful administration of the district during the thirty-eight years of his pastorate. He won all hearts by his mildness and charity, and excited the people's veneration and esteem by his rare love of justice.

The Sisters of Mercy, who came from Ennis, County Clare, at his invitation in 1875, and who were the first community of nuns on the Coast, had ever found in him the kindest of Fathers and wisest of counsellors. With the willing help of his good parishioners, he built and furnished the substantial convent that they took possession of in January, 1879, and which they have enlarged and improved several times since. The schools of St. Columbkille's Convent, Hokitika, owed much to the Dean's kind patronage, and sympathetic interest. In their first years, and until his health began to fail, his visits were frequent and his examinations searching. The gentle pastor's visits were eagerly looked forward to by Sisters and pupils, and never failed to exercise a most beneficial influence. Father Martin baptised in their infancy, and prepared for their First Communion several, who later on became Sisters of the Community, whose interests and welfare were very dear to him. The good pastor was always easy of access to those who sought his wise counsel and friendly aid; was open-handed and generous to all in distress, without distinction of race or creed. Hence he was truly beloved by all, as was testified on the day of his funeral, when 3000 people from far and near on the West Coast followed his remains to the cemetery.

#### A Noble Life.

In the death of the Very Rev. Dean Martin (said the 'West Coast Times') the West Coast loses one of its oldest and finest pioneers, and the Catholic Church one who was an ornament to her priesthood. The early missionary work of the colony produced this splendid type of man, and the ranks of the pioneer missionaries are thinning all too rapidly. Dean Martin's life was, however, a unique and noble one, and for over thirty-eight years of it he was intimately associated with every movement in Hokitika. During that long period he had charge of the local Catholic pastorate, but outside of his ministrations to his own congregation he was the guide, philosopher and friend of all who needed advice or assistance. It is not to be wondered at, therefore, that the late Dean Martin was beloved by his flock and held in the highest esteem by all who knew him. He was as liberal-minded as he was large-hearted, and his unostentatious benevolence, as well as his genial kindly nature, comforted many, and will make him long remembered by all classes of the community. The Dean had a high ideal of the duties of citizenship, and in this respect, as indeed in every relation of his well-spent life, he set a bright example. Every movement in any way calculated to promote the advancement of the town or district met with his hearty approval and cordial co-operation. Until later years, when his health failed, his presence was assured at any gathering having for its object the promotion of every good cause, and his advocacy when he approved was by no means passive. In the training and education of the young the Dean, as might have been expected, took the greatest interest, and he has left a monument to his memory in that splendid educational institution St. Columbkille's Convent. That school he founded, and the erection of the handsome building was entirely due to his efforts. His was a noble record of devotion to duty and of a life spent in the service of his fellowman, and while his memory remains with us that life will be a bright example to all.

In another tribute of respect on the occasion of his burial, the same paper expressed the following sentiments:—The remains of the Very Rev. Dean Martin have been laid at rest and the prayer 'requiscat in pace' has never been breathed more fervently nor for one held in more affectionate remembrance, not only by his flock who benefited by his constant paternal ministrations, but also by members of every section of the community amongst whom he lived and labored so long. That kindly gracious presence will be missed from amongst us, and that voice now stilled for ever which so often uttered words of advice and comfort to all whose burden was heavy to carry. No one

was excluded from the all-embracing sympathy of the large-hearted Dean—all who were in trouble, in poverty, or who were in any way oppressed had an equal title to his good offices, irrespective of race or creed, or any other consideration. It is not to be wondered at that Father Martin, as he was most affectionately known, was widely revered; his name was a household word not only in Westland, but throughout the West Coast. 'Truly he was a father to his people, and the ties that bound him to them will not soon be forgotten. The Dean was in every sense a citizen of the highest type. He gave the best years of his life, first to his Church and the care of his flock, and, next, to Hokitika, which he truly loved. It is stated by those who knew him best, that his one wish was, at the close of his life, to be laid at rest amongst us, and it is a mournful gratification to the people here that his wish should have been gratified.

(To be continued.)

## MODERNISM AND THE BIBLE

It may not be the fault of the average Catholic layman if recent non-Catholic newspaper talk has somewhat confused and bewildered him as to the Pope's recent Encyclical on 'Modernism.' In this rushing age the average layman can hardly be expected to make a profound and exhaustive study of the Encyclical itself and the history of nineteenth-century thought which led up to it, which would be necessary to reach any clear and well-defined idea as to what 'Modernism' really means. The thing meant seems, in fact, to be rather a diffused taint in the intellectual atmosphere than any compact body of doctrine; the Modernists, says the Holy Father, 'present their doctrines without order and systematic arrangement into one whole, scattered and disjointed.'

And yet there is a solid nucleus to this impalpable noxious vapor of Modernism. The nebula seems to thicken round and about the field of sacred letters, where the exegesis of some Catholic scholars has been far too accommodating to the modern spirit of scepticism. The new volume (the Second) of 'The Catholic Encyclopedia,' just published in New York, comes opportunely to summarise and to illustrate our position in the matter of Pius X. and 'Modernism.' Those whose function it is to watch over the safety of God's flocks have long since perceived that here was a danger for which the Chief Shepherd must immediately find a remedy. The article 'Biblical Commission,' in this volume, tells, within the relatively small compass of one page, how that body was constituted by Papal authority in 1901, to investigate the menacing conditions and to suggest a remedy; it tells of the personnel, the official authority, and the work of the commission, and a perusal of that one, clearly and tersely written page is as the beam of a great searchlight striking through the fog which our non-Catholic contemporaries have raised. So much for clear instruction; for illustration the same volume gives us, among others of similar scope, an article entitled 'Biblical Antiquities'—eight pages—which in years to come will serve to mark the degree of enlightened freedom fairly sanctioned by the Church in Old-Testament exegesis. Let no good Catholic with this volume before him be afraid that Pius X. is going to 'turn off the light' which modern research has afforded to Christian scholarship; the last-named article and those on 'Assyria,' 'Babylonia,' and 'Baal' (all by the same author, the Rev. Dr. Gabriel Oussani) give ample assurance that in our day, as heretofore, the Catholic Church can afford to tolerate a proper freedom of criticism in her exegeses in perfect consistency with her own inflexible principles.

#### A BANKRUPT'S MORAL OBLIGATION.

Another article of a very practical nature is treated instructively and interestingly by the well-known English Jesuit, Rev. Thomas Slater, of St. Beuno's College, in the Second Volume of 'The Catholic Encyclopedia.' In this article, which sets forth what the Catholic Church teaches in regard to the moral obligation of paying one's just debts, Father Slater says, among other things:—

'If, as is usually the case, the creditors only receive a portion of what is due to them, they have suffered loss through the action of the bankrupt, and if he is the voluntary cause of that loss he is morally to blame as the cause of injustice to his neighbor. There is no moral blame attributable to a man who through misfortune and by no fault of his own has become bankrupt and unable to pay his debts. But if bankruptcy has been brought about by the debtor's own fault, he must be condemned in the court of morals, even if he escape without punishment in a court of

law. Bankruptcy may be the result of one's own fault in a great variety of ways. Living beyond one's means, negligence or imprudence in the conduct of business, spending money which is due to creditors in betting and gambling, are frequent causes of debtors appearing in the bankruptcy court. All such causes are accompanied with more or less of moral guilt, in proportion to the bankrupt's advertence to their probable consequences, and the voluntariness of his action.

Breaches of the moral law are also committed in a great variety of ways in connection with the bankruptcy itself. The benefit of the law is extended to the bankrupt debtor if he faithfully complies with all its just requirements. To do this then is a matter of conscience. He is bound to make a full disclosure of all his property, and to surrender it for the benefit of his creditors. He may indeed retain what the law allows him to retain, but nothing else, unless the law makes no provision at all for him, and the result of surrendering everything would be to reduce himself and those dependent on him to destitution. Such a result, however, must not be readily presumed in the case of modern bankruptcy law which is humane in its treatment of the unfortunate debtor, and makes what provision is necessary for him. It is obvious that it is against the rights of creditors and against justice for an insolvent debtor to transfer some of his property to his wife or to a friend who will keep it for him till the storm blows over, so that the creditors cannot get at it. In the same way a debtor is guilty of dishonesty and fraud if he hide or remove some of his property, or if he allow a fictitious debt to be proved against the estate.

Loss is caused the creditors and injustice is committed by an insolvent debtor who continues to trade after the time when he fully recognises that he is insolvent, and that there is no reasonable hope of recovering himself. He may continue to pay what debts he can as they become due if payment is demanded by his creditors, and he may make current payments for value received. But if in contemplation of bankruptcy he pays some creditor in full with a view to giving that creditor a preference over the others, he becomes guilty of a fraudulent preference.

Lawyers and theologians are agreed that in most countries the effect of a discharge is merely to bar legal proceedings for debt against the bankrupt. His moral obligation to pay all his debts in full when he is able still remains; he may put off payment till such time as he can conveniently fulfil his obligations, and in the mean while he is guaranteed freedom from molestation. This seems to be the effect of the National Bankruptcy Law of the United States. "Since the discharge is personal to the bankrupt, he may waive it, and since it does not destroy the debt but merely releases him from liability, that is, removes the legal obligation to pay the debt, leaving the moral obligation unaffected, such moral obligation is a sufficient consideration to support a new promise" (Brandenburg, The Law of Bankruptcy, 391).

On the contrary, an absolute discharge, when granted to the honest bankrupt according to English law, frees the bankrupt from his debts, with certain exceptions, and makes him a clear man again. This is admitted by English lawyers and by theologians who treat of the effect of the English law of bankruptcy. When, therefore an honest bankrupt has obtained his absolute discharge in an English court, he is under no strict obligation, legal or moral, to pay his past debts in full, though if he choose to do so, his scrupulous rectitude will be much appreciated. What has been said about bankruptcy applies also to compositions or schemes of arrangement with one's creditors when they have received the sanction of the court.

The end-of-the-season sale is now proceeding at the Unique Millinery Store, Stuart street, Dunedin. All trimmed millinery is being sold at half price....

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**Diocesan News**

**DIOCESE OF CHRISTCHURCH**

(From our own correspondent.)

January 6.

Acting on the advice of his medical attendant, his Lordship the Bishop has again gone to Hamner for a complete rest. During his absence the Rev. Father O'Connell has been appointed administrator of the Cathedral parish.

Just prior to the Christmas holidays the children attending St. Ann's Catholic schools, Woolston, were presented with prizes. Later on during the same week the children, with their parents and friends, enjoyed a very pleasant outing and picnic at Sumner, which was organised and successfully carried out by members of the congregation.

His Lordship the Bishop has appointed the Very Rev. Dean Ginaty, S.M., of Mount Magdala, Vicar-General of the diocese of Christchurch. The distinction conferred upon the Very Rev. Dean will be received with satisfaction not only within the limits of the diocese but throughout the Dominion, and beyond where he is known and universally respected. The local 'Press' in



Very Rev. Dean Ginaty, S.M., V.G.

announcing the appointment states: The Very Rev. Dean Ginaty, who has just been appointed Vicar-General of the Catholic diocese of Christchurch, was one of the very early parish priests having charge of Christchurch. This was before the erection of Canterbury into a diocese, and whilst it was a mission under the charge of Bishop (now Archbishop) Redwood. The Very Rev. Dean retired from active work as a parish priest in order to carry out a mission which was then, as it is now, the great end of his life, viz., the establishment of Mount Magdala. In this cause Dean Ginaty travelled soliciting subscriptions not only throughout the whole of the diocese, but also throughout New Zealand, with what result the splendid institution of Mount Magdala to-day testifies. On the accomplishment of his work in the erection and starting of Mount Magdala, Dean Ginaty took up the position of superintending the work there in conjunction with the Mother Superior and the devoted Sisters, and his zeal has in no wise slackened. In recognition of his services he was created a Dean, and now his Lordship Bishop Grimes has summoned him to give his counsels and advice as Vicar-General in succession to the Ven. Archpriest Le Menant des Chesnais, whose failing health necessitated his taking a less onerous position.

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Mass will probably be celebrated at Sumner every Sunday during the summer season, and almost invariably at half-past eight o'clock.

Among the speakers at the valedictory picnic, tendered by the Lyttelton Harbor Board to the Antarctic explorers on the 'Nimrod' last week, was his Lordship Bishop Grimes, who, in the course of an appropriate address, said all would follow the Antarctic expedition in spirit, and heart, and with their prayers for the success of an undertaking prompted by a love of science and patriotism. The Harbor Board had given practical proof of its patriotism, and he trusted all present that day would be spared to welcome the expedition on its triumphant return to Lyttelton.

It is always a pleasant duty to notice the advancement of our young co-religionists. Miss Dulcie Deamer, who recently won the prize in the "Lone Hand" story competition, is the only daughter of Dr. and Mrs. Deamer, of Featherston. Sixteen is an early age to carry off such a prize (says the "Dominion"), when one remembers that it was open to all competitors in the whole of Australasia, and the probabilities are that Miss Deamer will be heard of in the future as one of New Zealand's writers. It is said to be no tax upon her memory to recite word for word many of Shakespeare's plays, and she and her mother have written and acted, as many of their Featherston friends will remember, several little plays. Dr. and Mrs. Deamer were long resident in this city.

### DIOCESE OF AUCKLAND

(From our own correspondent.)

January 3.

The annual retreat of the diocesan clergy is to begin on the 20th inst.

St. Benedict's Choir held a picnic yesterday at St. Helier's Bay, where a most enjoyable time was spent.

At the Sacred Heart Church, Ponsonby, on Christmas Day, Rev. Father Tormey celebrated a Missa Cantata at 10 o'clock. There was a very large congregation.

His Eminence Cardinal Moran is due to arrive on Sunday, February 16. He opens the bazaar on the following Monday evening, goes to Rotorua on Tuesday, returns on Friday or Saturday, consecrates the Cathedral on Sunday, and leaves for Sydney on February 24.

On Sunday evening last the Choir rendered the 'Miserere' and afterwards the 'Te Deum,' commemorative of the expiration of the old year, and the dawning of the new. The Bishop delivered a very fine discourse, in which he dwelt upon the lax manner of many Catholics in their devotion, and want of love and sympathy for the Church and its great work. His Lordship advised all to be honest and upright in their dealings in the world, thereby earning the respect and esteem of those around them. To employers and employees alike he addressed words of sound and wholesome advice, in which he pointed out their respective obligations, one to the other and to the community altogether.

At the early Masses on Christmas Day very large numbers approached the Holy Table. From six until ten o'clock there were Masses continually at the Cathedral. At the six and seven o'clock Masses the choir of the Children of Mary and Guard of Honor Confraternities respectively sang a number of appropriate hymns. At the 11 o'clock Mass his Lordship the Bishop was present in the Sanctuary. Rev. Father Holbrook was celebrant, Rev. Father Farthing, deacon, Rev. Father Doyle, sub-deacon, and Rev. Father Murphy, master of ceremonies. After the first gospel the Bishop addressed the large congregation on the great festival they were that day commemorating, and reminded those present what our Divine Redeemer had suffered. We should always keep this before our minds and it would make of us better Catholics and Christians. We should practice those virtues which He taught us while on earth, particularly those of humility and charity. We should never forget the suffering poor who at all times, but particularly during this holy season, appealed to our generosity. Let us not turn a deaf ear to their appeal. The Bishop thanked his priests of the Cathedral, the Confraternities, the Choir, the Collectors, and all those who had assisted in the decorations of the Altars, and keeping in order their fine Church. He invoked God's blessing on all during Christmas and throughout the coming year. At Vespers the Church was filled, the Bishop again attended. The Rev. Father O'Donnell, C.S.S.R., preached on the Nativity. Pontifical Benediction followed. The Choir, under Mr. P. F. Hiscocks, both in the morning and evening, merited the highest encomiums. A word

of praise is also due to the Sisters of Mercy, Miss Gough and Mr. T. F. Holbrook, for their efforts in decorating the altar, which indeed looked beautiful.

### Wanganui

(From our own correspondent.)

December 31.

A sad trap accident occurred on Durie Hill on Sunday evening, by which Mrs. Arthur Coe lost her life. Much sympathy has been felt for her husband in his sudden bereavement.

The Mayor of Wanganui, Mr. C. E. Mackay, and his wife have gone to Auckland for the Christmas holidays. It is announced that Mr. Mackay will be a candidate for a seat in Parliament at the next election.

During the Christmas holidays the weather was very oppressive. There was the usual exodus of holiday-makers on Boxing Day; many went to Castlecliff to get a breath of fresh air, whilst others betook themselves to various places along the railway line.

St. Mary's Catholic Club is still without a president. The club, however, possesses an energetic secretary in the person of Mr. F. D. Gaffaney, and he, together with other members of the executive, will carry on the management until the presidential chair can be filled.

Some time ago the ratepayers voted a loan of £45,000 for the construction of an electric tramway service in Wanganui. The contract has been let to Messrs. Wolff and Co., and they have already commenced to land material in Wanganui for the work. The first shipment of ironbark sleepers, on which the rails are to be laid, has come to hand and is now being discharged from the ship. It is hoped that by this time twelve months the tramways will be an accomplished fact. It is doubtful, however, whether they will pay for the first two or three years.

On Saturday last a match was fired at the Putiki rifle range between teams of 14 men representing the Wellington Navals and the Wanganui Irish Rifles. The match ended in a victory for the local team, the scores being Irish Rifles, 1006; Wellington Navals, 947; the Irish Rifles thus winning by 59 points. On Friday evening, prior to the match, the visitors were entertained by the Irish Rifles at a smoke concert in Hodson's rooms, about 50 being present. On Sunday the visitors were taken up the river in a launch, a trip that was very much appreciated by them. They left for Wellington by the first train yesterday, having spent a thoroughly enjoyable holiday.

The 'Wanganui Herald' of yesterday says: 'The Catholics of Aramoho are to be congratulated upon having such a pretty church as St. Joseph's, which is an ornament to the rising suburb. On Christmas Day and yesterday numbers of worshippers attended the church and were delighted with the beautiful music rendered by the choir at the evening services. The Vespers were sung, as also the Benediction service. The beautiful Christmas carol, 'Bright Angels,' and the ancient but ever fresh 'Adeste Fideles,' were very devotionally rendered, and reminded one that the holy season of the Nativity had come again. The 'Alma,' at the end of the Vespers, well interpreted as it was, formed also an attractive item in the service. We have to compliment Mrs. Luxford, choir-mistress, Miss Cooper, organist, and the members of St. Joseph's choir upon the success which has attended their efforts.'

### Palmerston North

(From our own correspondent.)

December 29.

The collection taken up for the local hospital in St. Patrick's Church on Sunday, December 15, realised the respectable sum of nearly £19.

The Rev. Father McCarthy preached an eloquent sermon on the Mother of God at Vespers on Sunday, December 29.

The Masses in St. Patrick's Church on Christmas Day were at 6, 7, 8, 9, 10, and a Missa Cantata at 11 o'clock, which was celebrated by the Rev. Father McCarthy, of St. Patrick's College, Wellington.

The weather was almost unbearable the week preceding Christmas. Light showers to heavy rain rather upset the shoppers on Christmas Eve, and continued till late in the afternoon of Christmas Day. Business on the whole was very nearly equal to that of last year. Great numbers left the town for seaside and other resorts, but their places were more than filled by a large influx of visitors.

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## Ordination at St. Patrick's Cathedral, Auckland

(From our own correspondent.)

The ordination of the Rev. Owen Doyle took place at St. Patrick's Cathedral, Auckland, on Wednesday last, the Feast of the Circumcision of Our Lord. The ordaining prelate was the Right Rev. Dr. Lenihan, the diocesan clergy being present in the sanctuary, as well as several visiting priests. His Lordship the Bishop was assisted by the Very Rev. Dean Gillan, V.G., Right Rev. Mgr. O'Reilly, Rev. Father Holbrook, Adm., and Rev. Father Farthing. The Rev. Father O'Donnell, an old college companion of Rev. Father Doyle, was expected from Rome, but he did not arrive in time. It was some time since an ordination was held in Auckland and this was the first in the new Cathedral, consequently there was an immense concourse present. A very pleasing feature of the ceremony was the presence in the Cathedral of so many representatives of the various religious Orders—Marist and Redemptorist Fathers, Fathers of St. Joseph's Mission, Marist Brothers, Sisters of St. Joseph, Little Sisters of the Poor, and Sisters of Mercy.

The ordination Mass commenced at 7 o'clock, and it must be said that the impressiveness of the sacred rite was brought into strong relief by the spacious and elevated sanctuary of the beautiful Cathedral. Certainly, no feature of the ceremony seemed more solemn than the triple blessing imparted by the Bishop to the white-robed prostrate cleric. The vast congregation watched the whole service with the greatest interest and evident devotion, and when the Mass was ended crowded round the altar rails in such great numbers to receive the young priest's blessing that it was fully an hour and a half before he could leave the sanctuary. Amongst those who approached the rails to receive the young priest's blessing were Sir George Clifford and his family.

The ordination breakfast was held at St. Patrick's presbytery. Later in the day his Lordship the Bishop gave a dinner in honor of Father Doyle, at which the city priests as well as the visitors were present. His Lordship, while proposing the toast of their young guest, spoke of him in the most flattering terms, and said that Father Doyle had come to the diocese with the highest credentials. He wished him long years of faithful and devoted service in this portion of the Lord's vineyard.

The Right Rev. Mgr. O'Reilly, the doyen of the diocese, spoke in high eulogy of Father Doyle.

Father Doyle, in reply, briefly thanked his Lordship and the clergy for the great kindness they had all shown him since his arrival in Auckland, and he hoped they would have many years' happy companionship.

On Thursday, the Octave of the feast of St. Stephen, Father Doyle celebrated his first Mass in St. Benedict's Convent chapel, for the Sisters of St. Joseph. He was assisted by Rev. Father Farthing.

Father Doyle is a native of Sydney, and received his classical education at St. Patrick's College, Goulburn, after which he spent some years in the Kensington Seminary, under the care of the Sacred Heart Fathers. In passing it may be mentioned that Auckland is under a deep debt of gratitude to this college, for Father Doyle is the fourth student from there to devote his services to this mission. Nor, indeed, is Auckland singular in this respect, for priests and students from this excellent college are to be found all over Australia, notably in the dioceses of Bathurst, Armidale, Goulburn, and the archdiocese of Hobart, as well as in the far away Philippine mission and in America.

### MOSGIEL CONVENT SCHOOL

The annual distribution of prizes at the Convent School, Mosgiel, took place on December 20. The prizes were presented to the pupils by the Rev. Father Buckley, of Holy Cross College. The following was the list:—

Special Prizes.—Regular attendance, Ella Cheyne (silver medal, 'Taieri Advocate' prize); good conduct, Jno. Wedderspoon (silver medal, Mr. F. Cheyne's prize); diligence, Eileen Stevenson (silver medal, Mr. J. P. Wall's prize).

Senior Division.—Christian doctrine, Catherine Walsh. Standard VII.—Drawing, James Cheyne; for application, Maggie Dowling.

Standard VI.—English, John Daly; composition, Edissa Ward; spelling, Barbara Beliski.

Standard IV.—Christian doctrine, Eustace Thompson; arithmetic, John O'Brien; drawing, John Harty; spelling, Richard Walsh; writing, John Beliski; neatness, Iris Cheyne; English, Eileen Stevenson.

Standard III.—Christian doctrine, Hugh O'Neill; reading, John Patrick O'Brien; arithmetic, Cecilia Harty; spelling, Catherine Fox; drawing, Ella Cheyne; singing, Ethel Ward.

Standard II.—Christian doctrine, Lizzie Daly; arithmetic, Mary McCann; writing, Eileen McGettigan; application, Allanah Ward; writing, Frances Ward; reading, Vincent Hawke; recitation, Eric Thompson; drawing, John Wedderspoon.

Standard I.—Christian doctrine, Alice McGettigan; reading, Nellie O'Brien; writing, Philip Walsh; spelling, Lena Fox; arithmetic, Francis Cheyne.

Class P.—Christian doctrine, Maria McGettigan; handwork, Winnie Wedderspoon; writing, Agnes Stevenson; recitation, Annie Fox; number, Willie Stevenson; reading, Eddie O'Neill.

Primer II.—Reading, Imelda Hawke; neatness, Sylvia Marcella; sewing, Annie Harty; drawing, Lawrence Walsh; writing, Madeline Wedderspoon, neatness, Sylvia Marcella; drawing, Robert Woodhouse.

### ST. PATRICK'S CONVENT HIGH SCHOOL, WELLINGTON.

#### Special Prizes.

Good conduct, gold medal, gift of Mr Curran, Irene Dowell; Christian doctrine, gold medal, gift of Ven. Archdeacon Devoy, Maureen O'Donovan; highest marks, silver medal, gift of Mr White, Lizzie Madden; needlework, Kathleen Weight; music, intermediate division, Lena Sullivan; higher school division, Maggie Gallagher; lower school division, Minnie Curran.

#### Class Prizes.

Class I.—Composition and grammar, May Doherty; arithmetic, Veronica Flanagan; algebra, Katie Madden; French and Latin, Lizzie Madden; mental arithmetic and physiology, Lizzie Madden; drawing and writing, Katie Madden; brushwork (senior grade), Katie Madden; reading and recitation, Veronica Flanagan; literature, May Doherty; geography and history, Mary Pearce.

Class II.—Arithmetic and algebra, Maureen O'Donovan; composition and grammar, Maureen O'Donovan; reading and recitation, Maude Kuchen; drawing and mapping, Maude Kuchen; history and geography, Irene Dowell; diligence, Maggie Gallagher.

Class III.—Christian doctrine, Minnie Curran; arithmetic, Minnie Curran; mental arithmetic, Minnie Curran; composition and grammar, Marie Doherty; drawing and brushwork, Marie Doherty; reading and recitation, Lena Sullivan; spelling and dictation, Florrie Henderson; history and geography, Eileen O'Brien; French, Jessie Weight.

Class IV.—Christian doctrine, Gertie Treadgold; arithmetic, Gertie Treadgold; geography and history, Gertie Treadgold; composition and grammar, Jessie Ward; dictation and spelling, Kathleen Griffin; writing and drawing, Kathleen Griffin; mental arithmetic, Jessie Ward; reading and recitation, Teresa Hyland.

#### Junior Pupils.

Standard IV.—Reading and recitation, Eileen Griffin; arithmetic and writing, Stella Rod.

Standard III.—Good conduct, Eileen Buckley; Christian doctrine, Maggie M'Murrich; spelling, Maggie Walshe; arithmetic, Maggie Walshe; writing and drawing, Eileen Buckley; geography and recitation, Olive Cox; needlework, Mary Wolfand.

Standard I.—Writing, Doris Sullivan; arithmetic and drawing, Lionel Andrews.

Infant Class.—Christian doctrine, Irene M'Murrich; tables, Dorothy Curtis; reading, Dorothy Brown; writing, Irene M'Murrich; recitation, Dorothy Haggart; general improvement, Mary Walker; diligence, Bertie Walker.

A start has now been made in South Canterbury with harvesting operations, one or two good-looking crops of ripe oats having been cut last week in the Waitohi district.

Those requiring reliable clothing and drapery should not fail to visit the establishment of Messrs. Brown, Ewing, and Co., Ltd., Dunedin. The firm has a reputation which stands for the quality of its goods, and as this has extended over a period of forty years, patrons can rely on getting only the best....



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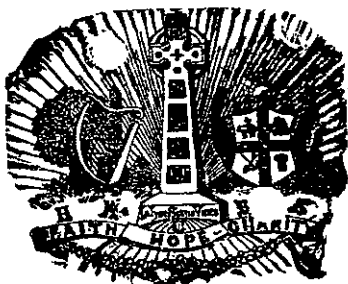
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## Commercial

### PRODUCE

Wellington, January 6.—The High Commissioner's cablegram from London is as follows:—

New Zealand mutton is in very limited supply, but the market is weak and inactive, as there are large supplies of River Plate mutton, which is being strongly pushed for sale at 3d. No immediate change in the market is expected. Current quotations: Canterbury, 3½d; North Island, 3½d; Australian, 2½d.

Australian lamb is in large supply, but is of very mixed quality, and is quoted at 4½d. There is a good demand for prime quality lamb.

Beef.—The market remains very flat, and supplies of River Plate are heavy. New Zealand, 3½d for hind-quarters, 2½d for forequarters, but the market remains firm, and there is general and active demand. Light shipments are expected.

Butter.—Choicest New Zealand, 119s; Australian, 116s; Argentine, 117s; Danish, 124s; and Siberian, 113s.

The cheese market remains firm, with an upward tendency. White make, 61s; colored, 62s per cwt.

The hemp market is steady, but market prospects are uncertain and transactions moderate. Good fair grade on spot, £28 10s; fair grade in the same position, £27 10s; January-March shipments, good fair grade, £27 10s; fair grade, £27; fair current Manila, £29 per ton.

The cocksfoot seed market is very firm, and no immediate change is expected. There are light stocks on hand, and the quotation is 76s per cwt for 17lb bright dressed seed.

There is a better demand for wool, and prices are firm.

Invercargill Prices Current.—Wholesale—Butter (factory), 1lb pats, 11½d. Cheese, 7d. Butter—Farm, 6d; separator, 8d. Hams, 9d. Eggs, 10d. Barley 2s to 2s 6d. Chaff, £5 10s to £6. Flour, £11 10s to £12. Oatmeal, £16 10s to £17. Bran, £4 15s. Pollard, £5 10s. Retail.—Farm butter, 8d; separator, 10d. Butter (factory), pats 1s 2d. Cheese, 9d. Eggs, 1s. Bacon, 10d. Bran, 5s 9d. Pollard, 9s 9d. Chaff, 3s 3d. Oatmeal, 50's 9s 6d; 25's, 5s. Flour, 200lb, 25s; 100lb, 13s.

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

Oats.—There is very little business being done, as shippers and millers are not inclined to buy owing to the near approach of the harvest. Monday's values show a decline on last week's rates. Quotations: Prime milling, 2s 9d to 2s 10d (nominal); medium to good, feed, 2s 6d to 2s 8d; inferior, 2s 3d to 2s 5d per bushel, ex store (sacks extra).

Wheat.—Business is very quiet, as millers are not in the market, and any sales taking place are for small lots of fowl feed. Prime milling (nominal), 5s to 5s 3d; medium to good, 4s 9d to 4s 11d; whole fowl wheat, 4s 6d to 4s 9d; broken and damaged, 3s 6d to 4s per bushel (sacks extra).

Chaff.—The market is over supplied, and lower prices have to be accepted to secure sales. Extra bright heavy oat sheaf is principally in demand, and brings from £4 7s 6d to £4 15s; medium to good, £4 to £4 5s; light, £3 15s to £4 5s per ton (sacks extra).

Potatoes.—There are plenty of new potatoes in the market; and old sorts are very hard to sell. Owing to the warm weather all potatoes in store are going off very quickly, and it has been necessary to cart a lot of old potatoes out. Freshly picked bring up to 1s per sack.

Pressed Straw.—There is good enquiry for bright wheaten straw; but there is very little coming forward. Quotations: Oaten, £2 15s to £3; wheaten, £2 to £2 5s per ton.

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

We held our weekly auction sale of grain and produce at our stores on Monday. There was a fair attendance of the usual local buyers, but only moderate competition was experienced, and all sales effected were on a basis of values somewhat lower than late quotations. Values ruled as under:—

Wheat.—In this cereal also sales are practically at a standstill. Millers are at present quite out of the market, and almost the only sales being effected are small lines of fowl wheat for local use. Quotations: Prime milling (nominally), 5s to 5s 3d; medium to good, 4s 9d to 4s 11d; whole fowl wheat, 4s 6d to 4s 9d; broken and damaged, 4s to 4s 5d per bushel (sacks extra).

Oats.—For some time there has been no business of any importance done either locally or for shipment. In view of the near approach of the northern harvest buyers show little disposition to operate freely, and only at reduced prices. Quotations: Prime milling, 2s 10d to 3s; medium to good feed, 2s 6d to 2s 9d; inferior, 2s 4d to 2s 5d per bushel (sacks extra).

Potatoes.—Stocks in stores are now much reduced, but owing to the rapid deterioration in condition and the absence of any demand it has been necessary to cart a considerable quantity of worthless potatoes to the tip. The few sound lines still in store are moving off in small quantities at 6d to 1s per bag.

Chaff.—The market is fully supplied, and buyers are not prepared to purchase at late quotations. In consequence all qualities have suffered a decline in values. Quotations: Best oat sheaf, £4 7s 6d to £4 10s; choice, to £4 15s; medium to good, £3 15s to £4 5s per ton (bags extra).

Straw.—The market is almost bare of supplies, and good bright wheaten straw has some inquiry, with little offering at present.

### WOOL

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

Rabbitskins.—The usual fortnightly sale was held yesterday. Bidding was fairly brisk up to a point, but prices showed a big decline on late values. Best winter does brought 16½d; medium to good, 11½d to 13½d; winter bucks, 9½d to 10½d; autumns, 7d to 9½d; spring bucks, 7d to 9½d; spring does, 6½d to 7½d; summers, 6d to 7½d; mixed, 4d to 6½d.

Sheepskins.—The usual fortnightly sale took place to-day, when medium catalogues were submitted. Bidding was erratic, and taking things all round prices showed a drop of fully ½d per lb on all classes of skins. Poor and rubbishy skins were almost unsaleable. Best halfbred brought from 7d to 8d; medium to good, 6d to 7d; best crossbred, 6½d to 7d; medium to good, 5½d to 6½d; poor, 2½d to 4d; lambskins, 6½d and pelts, 4d to 4½d.

Tallow and Fat.—There is not much change to report in the tallow and fat market. There has not been very much coming forward during the holidays, but values are much the same as at last report. Best rendered tallow, 22s to 24s; medium to good, 18s to 21s; inferior, 14s to 15s 6d; best rough fat, 15s 6d to 19s 6d; medium to good, 12s to 16s 6d.

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**WEDDING BELLS**

**LEYDON—O'DONNELL.**

A very pretty wedding (writes a Dannevirke correspondent) was celebrated at St. Michael's Church on December 23, when Mr. J. Leydon, of Okarae, and Miss Mary O'Donnell, eldest daughter of Mr. J. O'Donnell, of Norsewood, were united in the bonds of wedlock. Rev. Father O'Shea performed the ceremony. The bride, who was given away by her father, was attended by her sister, Miss Nellie O'Donnell, and Mr. T. Leydon, the bridegroom's brother, acted as best man. There was a large crowd of friends at the church, considering the early hour (8 o'clock) at which the wedding was celebrated. Mrs. Dunne played the 'Wedding March' and the choir, under Mr. Dunne, sang appropriate hymns. The party then drove to the residence of the bride's parents at Norsewood, where the wedding breakfast was laid, and the Rev. Father O'Shea proposed the health of the bride and bridegroom. Other toasts were also duly honored. Later on the happy couple left for Napier, where the honeymoon was to be spent. The presents were of a substantial nature and numbered over seventy, and several congratulatory letters and telegrams were received from all parts of the Dominion.

**OBITUARY**

**MRS. BISHOP, WAIPUKURAU.**

It is with regret that we have to record the death of Mrs. M. A. Bishop, wife of Mr. A. P. Bishop, of Waipukurau. The deceased was the fourth daughter of the late Mr. John Butler, Ashburton, and sister to Mrs. Patrick Devane and Mrs. G. Lorimer, both of Christchurch, and Mrs. John Fitzgerald, of Stratford. She was married some few years ago to Mr. Alfred Patrick Bishop, son of Mr. James Bishop, of Blenheim, near Ashburton. At the time of her death the deceased was 37 years of age, and leaves a family of six to mourn their loss. Mr. Bishop has the sincere sympathy of his many friends in his bereavement.—R.I.P.

**MR. ALPHONSUS J. ROCHE, INVERCARGILL.**

The many friends of our esteemed townsman, Mr. D. Roche (says the 'Southland Daily News') will regret to learn that he has sustained a bereavement in the sudden decease of his youngest son, Alphonsus James, at the age of 21 years. The young man left for Dunedin on Christmas Day for a holiday, and on the Thursday before last when spending the day at Anderson's Bay, met with a fall which he did not expect would have serious results, and, though he suffered from a sore head, he did not consult a doctor. He returned home on Monday night, and said nothing to his parents about the accident, but on Tuesday morning he complained of feeling unwell, and, when Dr. Young was sent for, it was found that he was suffering from inflammation of the brain, from which he succumbed on Wednesday morning, January 1. A few years ago the deceased had a fall in his father's shop, where he was employed, and met with an injury to his head, which, his medical adviser told him might develop into something serious should he receive a knock in the same place, and it is probable that this occurred, with the result stated.—R.I.P.

**ST. PATRICK'S BOYS' SCHOOL, OAMARU**

The annual distribution of prizes took place on December 20. The Right Rev. Monsignor Mackay, who was accompanied by Father O'Neill, presided, and, prior to the distribution of the prizes, complimented the boys on their work of the year, and concluded his remarks by wishing them a happy holiday. The prize list was as follows:—

- Dux (medal).—T. Hogan.
- Standard VI.—Composition (Bulleid and Co.'s prize): H. Rooney 1, W. Dineen 2. Spelling J. Murphy. Home Work: T. Hogan.
- Standard V.—Arithmetic: D. Keane (Mr. Morris' prize). Spelling and reading: D. Keane. Composition: J. Crowley. Writing: F. Brown.
- Standard III.—Arithmetic: T. McLoughlin. Composition, T. McLoughlin. Class Work: W. Hogan. Improvement: T. Tansey. Recitation: W. Hogan.
- Standard II.—Arithmetic: M. O'Donnell, J. Mulli-

gan, J. White. Writing W. Cooney, L. Cartwright, J. Connell. Recitation: G. Kearns.  
Standard I.—Arithmetic: P. Reilly.

**BLenheim CONVENT SCHOOLS**

(From our own correspondent.)

The breaking up of the Blenheim Convent Schools took place during the Christmas week in St. Patrick's Hall and was largely attended. The children, under the able and painstaking tuition of the Sisters of St. Mary's Convent, rendered the cantata 'Irish May Day' in a manner which reflected great credit both on the children and their teachers, the part singing and dialogues respectively being of a high order. The principal parts in the cantata were taken by the following:—Misses Harris, M. Hale, S. McCusker and Kelleher and L. O'Donoghue, and Masters H. Horton, L. Lane and Burgess. The piece was produced with good effect, the staging being exceptionally well done.

Several other items of a highly commendable character were given during the evening, which included; 'The Fan Drill,' by the girls; 'Tall Top Hat' (a funny sketch) by ten boys; recitations by Miss B. Leake ('Legend of Ave Maria') and Master Whelan ('The Newsboy Debt.') A trio, 'The three maids of Lee,' was well given by Misses Scannel, Curry and Leake. 'The bald-headed man' (a sketch by Miss Perano and Masters Onion and Whelan) was most amusing. The entertainment was concluded by the children giving a capital rendering of 'God defend New Zealand.'

The prizes were distributed by the Rev. Father Holy, the list being as follows:—

**ST. JOSEPH'S GIRLS' SCHOOL.**

Good conduct (medal), Margaret Dundon. Senior Christian Doctrine (medal). Junior Christian Doctrine Christina Smith. Highest Attendance, Theresa Curry. Singing, Margaret Harris.

Standard VII.—Arithmetic, Spelling, Margaret Dundon; Composition, Reading and Shorthand and Book-keeping, Lucy O'Donoghue; Writing, Drawing and Brushwork, and Sewing, Margaret Harris.

Standard VI.—Kathleen Kelleher; Composition, Kathleen O'Leary; Spelling, Margaret Terry; Writing, Mary Scannel; Drawing and Drill, Kathleen Kelleher.

Standard V.—Theresa O'Connor; Composition, Stella McCusker; Spelling, Madge Murphy; Reading and Recitation, Annie Perano; Writing, Doris O'Sullivan; General Improvement, Ella Curry; Diligence, Eileen Leake.

Standard IV.—Arithmetic, Drawing, and Sewing, Mary Casey; Composition and Reading and Recitation, Christina O'Donoghue; Spelling, and Writing, Monica Hale; History and Geography, Vivia Murphy; General Improvement, Eileen Hennessey.

Standard III.—Arithmetic, Julia O'Brien; Composition and Spelling, Amy McCusker; Reading, Mary Curry; Writing, Cora Burgess; Spelling, Veronica Leake; Diligence, Fanny Shea; General Improvement, Doris Burgess; Sewing, Fanny Shea.

Standard II.—Arithmetic, Christina Smith; Spelling, Alice Hogan; Reading, Gertrude Healy; Writing and Drawing, Annie Kilmartin.

**ST. MARY'S SCHOOL.**

Good conduct (medal) 1st division: David Onion; 2nd division (book), Charles Burns. Christian Doctrine, 1st Division (medal), Fred Costello; 2nd division (book), Clifford O'Connor. Most regular Altar Boy, Bernard McCusker. Highest attendance, John Terry. Singing, Horace Lane 1st; Hector Horton 2nd. Drill, James Costello. Woodwork, William Burgess. Best Flower Garden, George Wensley. Best Gardener, James Maher.

Standard VI.—Arithmetic, Spelling and English Composition, Fred Costello; Reading and Recitation, Drawing, and Writing, William Burgess; Highest marks at examination, John Walshe; General improvement, Wm. Walshe, Charles Browne, Albert Homes.

Standard V.—Arithmetic, Spelling and Geography, David Onion; English Composition and Drawing, Hector Horton; Reading, John Onion; Writing, William Scannel.

Standard IV.—Arithmetic; Spelling, Reading and Recitation, Horace Lane; English Composition, Von. Browne; Writing, Fred O'Sullivan; General improvement, Fred O'Sullivan, Gerald O'Neal, Mervyn Miles; Drawing, Gus Smith.

Standard III.—Arithmetic, Writing, Charles Burns; Reading and Spelling, William Cameron; English Composition, Charles Burns; Drawing, Fred Avery.

Standard II.—Arithmetic, Andrew O'Brien; Spelling, John Terry; Writing, James Healy; Drawing, Arthur Smith; Reading and Recitation, James Whelan; General improvement, Leo O'Brien; Geography, Thomas Murphy.

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OTEKAIKE SETTLEMENT, NORTH OTAGO.

NOTICE IS HEREBY GIVEN that this Settlement will be OPENED FOR SELECTION on RENEWABLE LEASE at this Office, and at the Courthouse, Oamaru, on MONDAY, 3rd February, 1908. The area to be Opened is 29,925 acres 3 roods 22 perches, Subdivided into 49 Allotments, in sizes to suit all classes of applicants. Preference will be given over 15 Allotments to MARRIED APPLICANTS WITH FAMILIES; Preference will also be given over 14 Allotments to LAND-LESS APPLICANTS who have been twice UN-SUCCESSFUL at Government Land Ballots within the previous Two Years, and the Balance will be Opened for GENERAL APPLICATION. Special attention is directed to Clause 4 of "Abstract of Conditions of Lease" on Sale Plan.

The Land Board will sit at the Courthouse, Oamaru, on TUESDAY, 4th February, 1908, and TWO FOLLOWING DAYS, for the purpose of examining the Applicants. The Examination will be held as nearly as possible in the following order, the letters quoted being the Initial Letter of the Surname of the Applicant:—

- A. to F., on Tuesday, 4th February, 1908.
- G. to M., on Wednesday, 5th February, 1908.
- N. to Z., on THURSDAY, 6th February, 1908.

The BALLOT will be held at the Courthouse, Oamaru, on Friday, 7th February, 1908, at 10 o'clock a.m.

Sale plans and full particulars may be had on application to this Office.

D. BARRON,  
Commissioner of Crown Lands.

District Lands Office,  
Dunedin, 3rd January, 1908.

RAGLAN ART UNION.

LIST OF WINNING NUMBERS.

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2679	2057	507	28	370	1129
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1533	1742				

MARRIAGE

AMES—COLEHAN.—On November 26, 1907, at the Church of St. Bridget, Waitati, by the Rev. Father Hearn, assisted by the Rev. Father James Lynch, William, oldest and only surviving son of the late Ellen and John Ames, S.B.R.A., Duncannon, County Wexford, Ireland, to Marcella, oldest surviving daughter of John and Bridget Colehan, Sarotoga Hotel, Waitati.

DEATHS

BISHOP.—At Waipukurau, on December 19, 1907, Mary Ann, the beloved wife of Alfred Patrick Bishop; aged 37 years.—R.I.P.

BOLAND.—At Darfield, on December 26, Mary Teresa Boland, after a long illness borne with Christian fortitude and resignation, and fortified by the Sacraments of Holy Church; aged 26 years.—R.I.P.

ROCHE.—At his parents' residence, Gala street, Invercargill, on Wednesday, 1st January, 1908, Alphonsus James (Foney), beloved youngest son of David and Jane Roche, in his 21st year. Deeply regretted.—R.I.P.

IN MEMORIAM

FAHEY.—In loving memory of Sarah Fahey, who died at St. Bathans, January 8, 1907.—R.I.P.

Divine Heart of Jesus have mercy on her.  
Mary, Mother, pray for her.

—Inserted by her husband and family.

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EDITOR'S NOTICES.

Send news WHILE IT IS FRESH. Stale reports will not be inserted.

Communications should reach this Office BY TUESDAY MORNING. Only the briefest paragraphs have a chance of insertion if received by Tuesday night's mails.

ADDRESS matter intended for publication 'Editor, TABLET, Dunedin,' and not by name to any member of the Staff.

ANONYMOUS COMMUNICATIONS are thrown into the waste-paper basket.

Write legibly, ESPECIALLY NAMES of persons and places. Reports of MARRIAGES and DEATHS are not selected or compiled at this Office. To secure insertion they must be verified by our local agent or correspondent, or by the clergyman of the district, or by some subscriber whose handwriting is well known at this office. Such reports must in every case be accompanied by the customary death or marriage announcement, for which a charge of 2s. 6d. is made.

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

*Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae 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, JANUARY 9, 1908.

PETTY PERSECUTION



WHEN Pantagruel arrived at the Island of Sharping, he found the place of justice held by 'a more dreadful monster than was ever read of in the legends of knight-errantry'. This was the cruel, three-headed tyrant, Gripe-men-all, Archduke of the Furred Law-cats. His coat-of-arms contained the scales of justice. But the cups of the scales of the balance were a pair of velvet pouches, the one full of bullion, which overpoised the other, empty and long, hoisted higher than the middle of the beam'. What lust of gold did to pervert the course of justice in the Island of Sharping, anti-religious fanaticism is doing to-day in sundry of the courts in France. In the higher courts, and in many of those of first instance, many independent judges and fearless justices have acted a fair and manly part, even though they have not risen to the height of the bold jurors who, in the days of the second James, did not consider 'whether some obscure or vicious Act of Parliament had been violated, but whether oppression, or resistance to oppression, was to be supported.'

There are, unfortunately, numerous 'furred law-cats' in the French Republic, and they have proved themselves ready instruments in the hands of those who are conducting the war against religion in that unhappy country. Bitter wrongs have been indicted for trivial breaches, or constructive breaches, of the dragnet legislation against religion. But few cases that have been brought before the lesser courts have, thus far, been of a more vexatious nature than that which was tried at Noyers on December 13. A straw shows how the wind blows. And the atmosphere in France is loaded with

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indications of the trend and intent of the anti-religious legislation of the 'bloc' or 'machine' that rules the Third Republic. The Noyers case sufficiently shows the worse than Cromwellian way in which 'religious liberty' is understood by French officialdom to-day. The finding of the court is not yet announced in these countries. But the fact that such a case should be solemnly laid and tried speaks for itself. We quote the story of the affair from the London 'Tablet' of November 23:—

'It appears that, a short time ago, the safety of the French Republic was gravely endangered by an imposing demonstration of a religious character, which became sufficiently formidable to alarm the mayor into taking such precautions as he, in the discharge of his office, might deem to be necessary for the protection of the public. As a result, the whole of the demonstration was summoned before the justice of the peace. The demonstration consists of one man—the Suisse or beadle of the parish church. Some one may ask how this one man could contrive by himself to make a "religious demonstration"? Those who ask such a question entirely forget how very impressive a French Suisse can be when he tries. No doubt our readers have recollections of his laced and corded tunic and his awe-inspiring cocked hat. But it was not even a question of these, which might be called the upper regions of his magnificence. It appears that the Suisse of Noyers managed to make the religious demonstration and shake the foundations of the French Republic merely by wearing a pair of his official trousers! He actually walked in the open light of day in the said trousers—"pantalon d'uniforme", be it observed—from his own house to the parish church! Little wonder that the panic-stricken mayor, when he heard of the matter, hastened to draw a formal process against the culprit for having, all by himself, made "a religious manifestation", which was of a nature "to compromise the public tranquility and the liberty of the thoroughfare". What would have happened to the public tranquility if the Suisse had chosen to wear his whole uniform—especially his hat—it is too fearful to contemplate. One would have imagined that the "liberty of the thoroughfare" was what the Suisse would have invoked as a reason for being allowed to wear his trousers. But, apparently, in France "liberties" are like dreams that go contrariwise. One can remember a time when French authorities were not afraid of a beadle's pair of trousers!'

When 'honest Daniel Defoe', of Robinson Crusoe fame, was unjustly placed three times in the pillory in 1703, great crowds acclaimed him, drank his health, loaded the pillory with garlands, and read and sang his 'Hymn to the Pillory', and especially these mordant lines:—

'Tell them the men that placed him here  
Are scandals to the times;  
Are at a loss to find his guilt,  
And can't commit his crimes.'

The same may be said in regard to the punishments inflicted upon Catholic priests and laymen in France for alleged breaches of laws which penalise some of the highest acts of worship of the Creator and of charity to fellow-men. Such penalties throw an aureole around the pillory or the prison cell. The Belgian Socialist senator, M. Edmond Picard, 'touched the right spot' when he said in a recent interview with a representative of the 'XX. Siecle' (Brussels): 'At the present moment French Catholics are treated as no foreign conqueror would ever treat them'. But (as 'John Bull', an English secular paper, remarked some time ago),

'People have to pay for prejudices as well as pleasures. The French have been venting their spleen upon religion and religious Orders. Then, as the cat's-paw of Europe, they have been exhibiting their martial incapacity in Morocco. Hitherto, when they have tried to go to war, they have had the succor of nuns, Sisters of Charity, and other religious philanthropists, who have tended their wounded. Now religious Orders are taboo, and the consequence is that wounded "froggies" have to nurse themselves. There may be no such thing as Providence, but there is evidently a Nemesis. "Vive Dieu."'

The French Nemesis holds in her hands a 'cat' of nine scorpion tails. Another of them is the rapid increase of juvenile crime; a third is the growing menace of the gangs of 'apaches' in the big cities of the Republic. The juvenile delinquents and the armed and organised hoodlums will probably furnish problems that will keep many a French statesman awake o' nights in the not distant future. The atheist 'bloc' has set the country on the slippery slope of Avernus. And the pace is pretty hot, even for the days of the two hundred horse-power motor-car.

## Notes

### A Constant Reminder

'A Catholic paper in a home,' as the 'Catholic Columbian' happily remarks, 'is like a lamp before the tabernacle—a constant reminder of God.'

### A Good Article

'We have,' says an American Catholic preacher, 'a very good article in our holy religion. Why not advertise it more?'

The best advertisement of that 'very good article' is living well up to the level of its precepts, and making our faith, not a mere Sunday suit or costume, but bone of the bone and flesh of the flesh of our daily lives.

### 'Temper Powders', &c.

'If all Christians,' said Ingersoll, 'were like my cousin Sarah, this book would never have been written.' He referred to one of his shallow, blasphemous books of anti-Christian lectures. Even if all other women were angels in blouse and skirt, they would, in all probability, hardly have restrained the natural coarseness and bumptiousness of the infidel lecturer from finding an outlet of some kind. But he hinted at, rather than spoke, a truth by intimating in an indirect way that unkindness, harshness of temper, and lack of Christian charity have occasioned the fall of many, and furnished excuses of a kind for the obstinacy with which they keep on the slippery slope that leads to perdition. Evil temper, especially, is the cause of many unhappy homes and misdirected lives. And not unfrequently we may, perhaps, place it as one cause of the lack of home affection that is said to be a growing characteristic of colonial life. A short, sharp, fiery temper may, we know, arise from digestive troubles or disordered nerves. The eminent physician, Sir Lau-Brunton, told an interviewer a few weeks ago that he treats it with what he calls 'temper powders,' composed of bicarbonate of potash and bromide of potassium, to soothe the 'patient'—and, incidentally, the household. But it is often—we fear—the result of lack of training in self-control, or the fruit of cultivated habit, or of vengeful nursing of real or fancied grievances till they grow big enough to tyrannise the life of the 'patient,' and, indirectly, of all whose heavy lot it is to live and move within his or her domestic circle.

Lord Thurlow, although one of the ablest of the long line of English Lord Chancellors, had failed to cultivate the suavity and self-restraint that become the king as well as the cottier. His explosions of temper, at the slightest provocation, were terrifying to the beholder. On one occasion he arrived late at an important Cabinet meeting. He apologised for his tardy arrival, and explained that it was due to the fact that he had had an altercation with his cabman and had lost his temper. 'Lost your temper, my lord?' said a witty and daring confrere; 'I congratulate you heartily. I hope you may never find it again, for it was the most villainous temper that I ever knew.' The 'Reminiscences of Henry Hawkins' tell how the witty Anglican divine

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the Rev. Sydney Smith, was once asked to see an aged and dying dame that was one of the most quarrelsome and stormy-tempered of all his parishioners. She had from the first plagued and blighted the life of her hapless husband and family. When Sydney Smith reached the house, the emphatic old dame had gone to her account, and the bereaved widower, who was a religious man in his way and knew his Bible fairly well, remarked: 'Ah, sir, you are too late! My poor dear wife has gone to Abraham's bosom.' 'Poor Abraham,' said Sydney, with a sigh, 'she'll tear his inside out.' The owners of some hot heads and tongues, whose temper tears their households inside out, may chiefly need, perhaps, a course of tonics or 'temper powders.' All require a course of watchful and prayerful self-control, if they are not to embitter and poison their own lives and the lives of all those whom dire fate associates with them in domestic life.

## DIocese OF DUNEDIN

Rev. Fathers Coffey and Howard and a party of lay friends are on a walking tour from Lake Te Anau to Milford Sound.

His Lordship the Bishop administered the Sacrament of Confirmation in Cardrona, in the Queenstown parochial district, in the early part of this week.

On Sunday there was Exposition of the Blessed Sacrament at St. Joseph's Cathedral from the eleven o'clock Mass until Vespers, after which the usual procession took place.

The annual retreat of the clergy of the diocese, which will be conducted by the Rev. Father Lowham, C.S.S.R., is to be held at Holy Cross College, Mosgiel, commencing on January 20.

## FEAST OF THE HOLY FAMILY

An esteemed correspondent points out that for the secular clergy of New Zealand, the feast of the Holy Family should fall on Sunday, January 26, the third Sunday after the Epiphany. Mention of the festival was omitted in the Australian Ordo for January which appeared in our issue of December 26.

## OAMARU

(From our own correspondent.)

January 6.

As is the usual custom, Christmas Day was ushered in by the Catholic community with the celebration of midnight Mass, at which a large congregation was present. The Right Rev. Mgr. Mackay was the celebrant, and gave an impressive discourse on the subject of the Nativity. The choir was in strong force, and rendered the music of the Mass in a manner befitting the occasion. During the morning Masses were celebrated at the hours of seven, eight, nine, and eleven o'clock, all of which were attended by good congregations. The Rev. Father O'Neill preached to a large congregation at 11 o'clock Mass, and the choir rendered appropriate music.

## WANGANUI

(From our own correspondent.)

January 4.

The teachers from New South Wales, who are making a holiday tour through the Dominion, arrived in Wanganui last Saturday, and on Sunday they made a trip up the river, where they were delighted with the beautiful scenery.

New Year's Eve was wet and cold. In the evening, however, the rain ceased and large numbers of people paraded the business portion of the town until a late hour. Shortly after 11 o'clock the Fire Brigade formed their New Year's procession. The floats were very artistically decorated, whilst the time-honored tableau took the shape of a burning building with a fireman climbing to an upstairs window. Three brass bands discoursed sweet music; and the whole procession was most creditable to those concerned. As the midnight hour approached the procession came to a halt in front of the Post Office. At last the town clock

sounded the knell of 1907. Then arose the tune of 'Auld lang syne' from band and voice, and friend gripped the hand of friend in order to express the best of wishes for the New Year which had just been ushered in. Having thus welcomed the new-born year the people quietly dispersed to their homes.

Several changes in the personnel of St. Mary's choir have recently taken place. Amongst the old members who have recently resigned are two of the officers of the choir—Mr. G. McCulloch, senior, vice-president and librarian, after more than thirty-five years' service, and Mrs. T. Lloyd, organist, who has occupied the position for over twenty-nine years. By Mr. McCulloch's retirement the choir has sustained a severe loss in the truest sense of the word. Not only does Mr. McCulloch still possess a splendid voice, but his punctuality, his fidelity in the discharge of his duties, and his singleness of purpose have been during all these long years a source of edification to the other members of the choir.

## OTAKI

(From an occasional correspondent.)

On December 8, the feast of the Immaculate Conception, there were special ceremonies at Otaki. High Mass was celebrated by the Rev. Father Hurley, who was ordained on December 1 at the Meanee Seminary. Rev. Fathers Cagnet and Finnerty were deacon and sub-deacon. The music was very nicely sung by the Sisters and Native children, the Rev. Father Schaefer acting as conductor. At the early Mass a large number of boys and girls received First Communion. After High Mass the devotion of the Forty Hours' Adoration was begun with a procession around the church and presbytery grounds. The procession was followed by Benediction of the Most Blessed Sacrament, given by Father Hurley. At the conclusion of the ceremonies about 150 visitors were hospitably entertained by Fathers Melu and Delach at a dinner in the Native house, which was very tastefully decorated for the occasion. At 3 o'clock there was a renewal of baptismal vows, when an impressive sermon was preached by the Rev. Father Cagnet. Afternoon tea was dispensed in the Native house as the sun was sinking over the beautiful sanctuary of the birds—Kapiti Island. Seven o'clock saw us again assembled within the sacred edifice for Vespers, followed by an eloquent sermon by the Rev. Father Finnerty. After Vespers the congregation assembled at the grotto. The night was simply perfect, and the hymns to our Lady in the soft Native voices were indeed something to be remembered.

## TEMUKA

(From our own correspondent.)

The Rev. Father Kerley, who has been in Temuka for the last seven or eight years, is about to take a well-earned holiday, and intends visiting Australia.

The Rev. Father Tymons, of Waimate, celebrated the 10.30 Mass on Sunday morning, when he preached an eloquent sermon. He again preached in the evening, when there was a large congregation.

The United Kingdom bazaar, which was opened on Boxing Day, was brought to a close on Monday evening last. The bazaar proved to be a great success. It is not yet known the exact amount that has been cleared, but the balance sheet will be submitted to a general meeting to be held on Thursday evening.

## HAWERA

(From our own correspondent.)

Miss Putman is at present making arrangements for the spectacular display in connection with the bazaar, to be held early next month.

Rev. Father O'Dwyer is to be in charge of the parish during the absence of the Very Rev. Father Power, who leaves for Ireland in about ten days.

At the annual meeting of the Hawera Hibernian Society there was a good attendance of members. After the usual routine business the Secretary's report and balance-sheet were read and adopted. The Society has only been in existence 20 months, and during that short time has made good progress. Seven new members were enrolled this year, which leaves the membership at 31. The sick fund has a credit of £42 and the management fund a credit of £18. This was regarded by the members as very satisfactory. The following officers were elected for the next term of six months:—President, Bro. B. McCarthy; Vice-President, Bro. W. O'Donnell;

Warden, Bro. Thurston; Guardian, Bro. F. McCalman; Treasurer, Bro. T. Sexton; Secretary, Bro. L. Hooker; auditors, Bros. Gallagher and B. McCarthy. The President in his retiring remarks referred to the good work of the officers generally, especially to Bros. Hooker and B. McCarthy, for the very keen interest they have taken in the Society since its inception. The Secretary intimated that the district was making a present of £2 2s to the member who is instrumental in obtaining the most members during the current year. The meeting terminated with a special vote of thanks to Rev. Father O'Dwyer, the retiring President.

## TIMARU

(From our own correspondent.)

The Ven. Archpriest Le Menant des Chesnais gave a retreat to the ladies of the parish a few weeks ago.

Rev. Father Gwynne, S.J., is at present conducting the retreat for ladies at the Sacred Heart Convent. He is an eloquent preacher, and his sermon on Sunday evening, December 29, on the duties of a Christian was particularly impressive.

The various Masses on Christmas Day were attended by large congregations, numbers approaching the Holy Table. The choir, under the baton of Mr. J. McKenna, with Miss N. Egan as organist, showed the results of assiduous practice. The church was tastefully decorated for the occasion.

The electric light was installed here on Christmas Eve, when the current was switched on by the mayoress, Mrs. Craigie. At present only the main street is illuminated, but within a short time gas will be entirely superseded for street lighting purposes. Everyone seems pleased with the way in which the contractors have so far progressed with their work.

The balance sheet for the recent Empire Carnival has now been presented. It is very satisfactory reading to all who assisted in making it such a great success. The net result is an addition of £1170 to the funds already accumulated. Rev. Father Tubman, at the closing meeting, thanked all who contributed to the success of the greatest and best worked-up fair that had ever been held in Timaru. He particularly mentioned the good work of the manager, Mr. T. Lynch, and that of the secretary, Mr. N. Mangos, both of whom did magnificent work, and also thanked in an especial manner the stallholders and their assistants.

## GREYMOUTH

(From our own correspondent.)

January 4.

A very pleasing ceremony took place in the St. Columba Club rooms last Thursday evening, when the members assembled to bid farewell to their vice-president, Mr. D. Butler, who has received well-earned promotion in the Customs Department, Wellington. The president (Mr. W. H. Duffy), on behalf of the club members, expressed regret at losing such a popular and enthusiastic member. Mr. Butler, during his residence in Greymouth, had worked hard for the welfare of the club, and his abilities as a speaker and debater were in a great measure responsible for the success of the club in the various inter-club contests. The president said that the members could not allow Mr. Butler to depart without giving him some slight token of the esteem in which he was held. On behalf of the club he had much pleasure in presenting him with a handsome dressing case. Several members spoke in eulogistic terms of Mr. Butler, and expressed keen regret at his departure. Mr. Butler, in reply, said he could not find words to express his sorrow at having to leave Greymouth. He had never in his life made such firm friends as he had here, and his eighteen months' membership of the St. Columba Club had been the happiest period of his life. He thanked them for their kind remarks and for the handsome present he had received. Mr. Butler left on Friday morning for Wellington.

The Otekaieke Settlement, North Otago, will be open for selection on renewal lease at the District Lands Office, Dunedin, and at the Courthouse, Oamaru, on February 3. The Settlement is subdivided into 19 allotments in sizes to suit all classes. Preference will be given over 15 allotments to married applicants with families, and over 14 allotments to landless applicants who have been twice unsuccessful at Government land ballots within the previous two years. The balance will be open for general application.

## Interprovincial

We have received the sum of 10s 6d for the 'Eva' of 'The Nation' fund from Mr. P. Hennessy, Foxton.

Mr. T. F. Leihy, poultry grader in the Agricultural Department, has been transferred to Auckland in place of Mr. R. W. Pounsford, who goes to Christchurch.

'Proceed' was the brief message which Mr. Andrew Carnegie cabled to Mr. Craigie, Mayor of Timaru. His Worship had written asking Mr. Carnegie to say whether the plans for a public library at Timaru were approved, as a condition precedent, to a gift of £3000.

The Customs Department at Wellington has refused to allow a deaf and dumb man, who came over from Sydney by the 'Moeraki' to remain in the Dominion (says a Press Association telegram), and the Union Company sent him back.

Monday was the hottest day experienced in Ashburton for many years past. At 10 a.m. the temperature in the shade was 90. At 1.45 p.m. it had risen to 100, and was seemingly still rising. The heat will have disastrous effects on the pastures of the country, and fears are expressed that if it continues a disastrous series of grass fires must result.

The Otago correspondent of the 'Grey Argus' says: 'Very few of us can grasp how great an enterprise is the boring of the Otago tunnel. The mere preparations are dismaying. Think of a job so big that it takes you nearly a year to collect your tools and get your apron straight before you can begin. Think of 25,000 tons of cement, and all other commodities on a like scale, and you begin to get the measure of this thing that we are going to do. So far, they are merely building workmen's houses.'

The Wanganui 'Chronicle' has the following: During the past week the 'Chronicle' advertised for a stone hand. This advertisement was perfectly intelligible to all who have been connected with the newspaper world, but judging by some of the applications (which were received from all parts of the Dominion) the term 'stone hand' has had many interpretations placed upon it. For instance, a monumental mason thought he was applying for congenial employment, while others who are used to the pick and shovel expressed themselves quite willing to work among stones. Needless to say, a man accustomed to the manipulation of type and the 'make-up' of a newspaper received preference.

The Friendly Societies held their twelfth annual gathering at Foxton on New Year's Day in fine weather (writes our Palmerston North correspondent). There was a considerable falling off this year, no doubt attributable to the previous evening being very wet and the morning opening up very cloudy. The local branch of the H.A.C.B. Society supplied the following officers for the events in conjunction with the other societies: Bro. T. J. Fake, starter; Bro. McLean, judge; Bros. C. McGrath and T. Norris, linesmen. The half-yearly meeting of the Hibernian Society will be held on January 7, and the general Communion of the members takes place on Sunday, January 12.

A record shipment of cheese (says the 'Dominion') was taken by the Shaw, Savill and Albion Company's steamer Ionic, which left Wellington for London, via way ports, on Friday night. In all there were 17,471 packages, valued at £85,516, about 6000 coming from Patea, 3000 from Wellington, 100 from Auckland, and the balance was consigned from southern ports. The value of the butter shipped was £106,885, making a total of £172,351 for the cheese and butter carried by the Ionic.

Some months ago, when the Otago Acclimatisation Society liberated a number of owls in Earnsclough and other districts with a view to minimising the small bird nuisance, doubts were expressed concerning the wisdom of the step. The following letter, which has been received by the secretary of the society from a resident of Earnsclough district, explains itself:—'I have an orchard of fruit trees, and in some fir trees which I planted as a breakwind the birds were very numerous until last year, and ate all the buds off my fruit trees, not leaving me a case of fruit. Since the owls were liberated by your ranger I have had a fairly good crop of fruit, and I consider that this is due to the work of the owls in exterminating the birds.'

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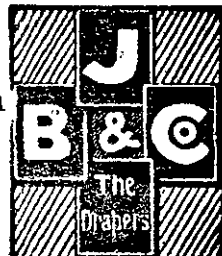
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## Irish News

### ANTRIM—An Appointment

The Rev. W. Murphy, P.P., Armoy, has been appointed parish priest of Ballymoney in succession to the late lamented Rev. P. Farrelly.

### An Endowment

Mr. Bernard Hughes, of Belfast, has presented Most Rev. Dr. Henry, Bishop of Down and Connor, with £1000 for the endowment of a bed in memory of his father, in the Mater Infirmorum Hospital.

### ARMAGH—Almost a Centenarian

The interment took place on Sunday, November 17, in the family burying-ground at Middletown Catholic Church, County Armagh, of the remains of the late Patrick Hughes, of Drumgarron, Middletown, who had attained the ripe old age of 99 years. Deceased retained in a remarkable degree the use of all his faculties unimpaired to the last. Up to a short time ago he was able to go about and assist in some light work on the farm. He was a person of a wonderfully robust constitution, and scarcely ever had a day's sickness in his long life.

### CARLOW—Parliamentary Representative

Mr. John Hammond, M.P. for County Carlow, died unexpectedly on Sunday morning, November 17, from heart disease. The news of his death plunged the entire county in grief, for deceased, who was engaged in business, was much esteemed by all classes. He was a member of the Irish Party for sixteen years, having been elected in succession to The O'Gorman Mahon. Although unobtrusive and seldom heard in the House, he worked assiduously, and at much personal sacrifice devoted his time to the cause which he had at heart. The Most Rev. Dr. Foley, Bishop of Kildare and Leighlin, when announcing his death at early Mass in Carlow Cathedral, said he was as perfect a specimen as he had ever known of an honest man and a devoted Christian. His loss would be felt by the town he loved and the county he so faithfully represented. In the Protestant church Dean Finlay, rector, said Mr. Hammond never uttered a word calculated to cause bad feeling or disunion. Although differing from him in religion and politics, he and his congregation admired his honesty of purpose, and sympathised with his bereaved relatives. The deceased, who was a leading merchant of the town of Carlow, had reached the age of 65 years.

### CLARE—A Successful Student

The prize of £10 from the O'Curry Memorial Fund, which is awarded annually to the student from University College, Stephen's Green, Dublin, who shall have obtained the highest honors in Irish at the examinations of the Royal University, has been won this year by Mr. Arthur Maguire, of Kilcarrol, Kiltrush.

### The Needs of Social Ireland

The Bishop of Killaloe, in the course of a letter to the secretary of a great Nationalist demonstration held in Ennis on November 17, wrote in part as follows:—The Parliamentary Party has a world of free critics just now. Criticism is, however, proverbially cheap. Whatever may be said of individual Ministers, whose friendly opposition is not to be doubted, each succeeding British Cabinet, with the exception of Mr. Gladstone's, seems content to look on with callous indifference while this country of ours, the government of which they have assumed, is dying daily before their eyes, its population steadily decreasing, and its industries languishing at almost expiring point. Any Government which had a paternal interest in the prosperity of the community would years ago have grappled effectively and thoroughly with what are the three most clamorous needs of social Ireland, namely, to put the people back upon the land on living terms, to build up the industrial life of the country, and to give the nation an acceptable and integral system of education. It was the operation of English law in the past—in times which it is painful to look back upon—that cleared the people off the land, deliberately killed our industries, and closed down our schools. What have our modern rulers done to repair the national ruin which, as the handiwork of their predecessors, they cannot contemplate with pleasure? The answer to that question will furnish the true explanation of the widespread and angry feelings of discontent which, to our sorrow, affect the entire community, and shows very clearly that the root remedy for the greatest grievances of this country is Home Rule, or the right to manage

our own affairs. At the same time, I earnestly appeal to the people, while they struggle uncompromisingly and manfully for a rectification of their many wrongs, to keep within the limits of what is just and lawful, for no good cause is served by violence.

### DUBLIN—Higher Education

At the opening meeting of the Leeson Park Christian Literary and Debating Society, Dublin, Mr. Lane, the auditor, in his essay, advocated the claims of Catholics for justice in the matter of higher education. Sir Thomas Myles followed. The Imperial Parliament, he said, gave a grant to found a University in Khar-toum, where Mahomedans could be educated without danger to their faith, and were not Irish Catholics, who had shed their blood for the Empire, as worthy of trust and confidence as the Mahomedans? Mr. Stephen Gwynn, M.P., followed on the same lines. Lord Justice Holmes did not see why Catholics should not have a University of their own, but he did not think the problem would be solved, because there was a very strong body in England opposed to anything like denominational education. All the speakers were non-Catholics.

### The International Exhibition

The Irish International Exhibition was formally closed on November 7 by Lord Aberdeen, after a run of six months, during which it is said nearly three millions of people visited it.

### KERRY—Leaving for Australia

A public meeting was held in the Town Hall, Killarney, for the purpose of presenting an address to Rev. Wm. O'Connor and Rev. Charles O'Sullivan, who were selected by his Lordship Most Rev. Dr. Mangan to visit Australia to collect funds for the completion of the Killarney Cathedral. Mr. D. M. Moriarty, Chairman County Council, presided, and there was a large attendance. The address was signed by the following:—Kenmare, H.M.L. of Kerry; D. M. Moriarty, Chairman County Council; D. A. Spillane, C.U.D.C.; Michael Healy, Clerk; John Murphy, M.P., Killarney. Signed on behalf of the committee:—M. Fuller, Adm., chairman of committee; J. M. Reidy, T. J. Lyne, M. Leonard, J. T. O'Connor, J. D. Kelly, D. Brosnan, President of St. Brendan's Seminary; J. Kelly, J. M. Loughran, J. Egan, D. Hurlley, J. T. O'Connor, D. O'Connor, County Council; J. Scully, secs. The chairman having formally presented the address, Father O'Connor and Father O'Sullivan suitably acknowledged the compliment.

### GENERAL

#### Evils of a Landlord System

I have noticed here in Australia (says Mr. Keir Hardie) many good Irishmen, prosperous and well-to-do, occupying positions of honor and trust, and when I look, as I sometimes do, at the Irish people at home I ask why is there this difference? How does it come about that this race should have lost half its population in 50 years? We have been told that the Irish peasant is not diligent or thrifty, yet when he comes out here the Irishman invariably becomes prosperous. Ireland suffers from all the evils which a hateful landlord system can impose, and all the oppression which comes from the rule of an alien race. Give to the Irish people freedom in their own land and they will prove as good and as loyal citizens as are to be found within the limits of the British Empire. And what is true of Ireland in that respect is true of every other nationality, whether it be Indians in their own country, or other people in their country.

#### An Effective Answer

Speaking at a great Nationalist demonstration in Ennis on November 17 Mr. John Redmond, M.P., referring to the charge of intolerance made by Mr. Balfour against the Nationalists of Ireland, said that when Englishmen talked to Irishmen of intolerance, it was worth recalling the fact that though there were over two millions of Catholics in Great Britain, out of 567 British members, there were only five Catholics returned to the House of Commons, whereas in the case of Ireland, out of 103 members representing an overwhelmingly Catholic nation, 27 were Protestants. This talk about intolerance was absurd and dishonest. Taking four representative anti-Catholic counties in the North of Ireland, and four of the most essentially Catholic counties in the South; what did they find? They would find that intolerance was not on the side of the Catholic and Nationalist majority, but was on the side of those very men who went to London and incited Mr. Balfour to make his foul accusation against Ireland. Taking Armagh, Antrim, Fermanagh, and Tyrone, which had a population of 537,479, the Nation-

alists were 40.1 per cent. of the whole population, yet Catholics had only 12 per cent. of the salaried appointments. Taking, on the other hand, the counties of Galway, Cork, Westmeath, and King's County, which had a population of 718,976, the Protestants were only 7.7 per cent. of the whole, and yet these Protestants had 23.8 of all the salaried appointments. Taking one Ulster county—Fermanagh—in which he believed Catholics were in a small majority, £5077 was paid to Protestant anti-Nationalist officers and only £600 to Catholic and Nationalist officers. In the County Clare, on the other hand, there were only 2272 Protestants and anti-Nationalists, and 112,334 Catholics and Nationalists, and yet most of the best paid offices, in the gift of the people, were held by Protestants, including the county surveyor, three assistant county surveyors—one of whom was elected recently against a Catholic—and the secretary. These figures were a conclusive answer to the calumny of Mr. Balfour.

### The University Question

In view of the cable message a few days ago with reference to the disagreement between the Chief Secretary for Ireland and Sir Anthony MacDonnell over the University question, the following forecast of the measure to be introduced by Mr. Birrell, which has been supplied to the 'Freeman's Journal' by a correspondent, will be of interest:—First—A new University for Belfast, with a special money grant, and with full power to grant degrees and control its own curriculum of education. Second—A new University in succession to the Royal University, to consist of three Colleges, namely, the present Queen's Colleges of Cork and Galway and a new College in Dublin. Third—A Parliamentary grant of £300,000 to be made for the founding and equipping of the new College in Dublin. Fourth—An annual grant of £40,000 to be made in respect of this new College and University.

### A Generous Benefactor

There passed away on board a steamer between Queensdown and New York recently, in the person of the late Mr. Peter M'Donnell, probably the most generous benefactor of Ireland that ever left her shores to settle in America. He and his family were returning from Ireland, after having completed a motoring tour there occupying several weeks, together with Colonel and Mrs. Hayes (a brother of Rev. Father Hayes, of Melbourne), who visited Sydney two years ago. Mr. M'Donnell was born at Drumlisish, County of Longford, 64 years ago, and went to New York at the age of 22. He was a type of many other brainy Irishmen who had an opportunity of developing their talents under a friendly flag. He was engaged in many enterprises, chief among which was the oil industry, being a member of the only combination that the Standard Oil Company was not able to wipe out of existence, and was many times a millionaire. No Irish or charitable movement in New York was ever complete without the presence and cheque of Mr. Peter M'Donnell.

### Rescue Work

Ever since the Catholic Church in Ireland (writes a Dublin correspondent) began to recover from the effects of the Penal Laws, its charitable and benevolent associations have been wonderfully numerous and active. In rescuing the young from the perils of proselytism good work has been done. Yet much more remains to be done, and the Catholics of Ireland will heartily rejoice at the prospect held out on Sunday, November 3, by his Grace the Archbishop of Dublin. In pleading for the Sacred Heart Home, an institution which has rendered splendid service in combating proselytism, his Grace told how he had been struck by the arrangement made in England with Dr. Barnardo's Homes for the prevention of that evil, and by the generous and spirited way in which the Catholic public meet a vast annual expenditure for rescue purposes. The Archbishop raised the question of an equally comprehensive organisation being set up in Ireland, and remarked that if the idea were realised there would be an end of proselytism in six months. He would not hesitate about starting the undertaking at once in Dublin; but it could not, of course, be attempted anywhere except as part of a comprehensive plan covering the country as a whole.

### Stamping out Tuberculosis

A deputation from the General Council of the Irish County Councils waited recently on the Chief Secretary at Dublin Castle to urge the necessity of adopting measures calculated to stamp out the disease of tuberculosis. The Chief Secretary undertook to make representations to the Treasury on the matter, and also on the subject of loans to local bodies, which the deputation suggested.

## People We Hear About

Ex-Empress Eugenie of France, who is now 81 years old, has been visited by the King and Queen of Spain, who are at present in England.

A recent issue of 'Rome' contained a facsimile of a letter from the late Archbishop of Hobart to the editor. As a specimen of the writing of a man of 93 years (says the 'Monitor'), it is like him who penned it, a marvel. There is not a shake or quiver in it indicative of old age.

'It is extremely pleasing to the Irish of Canada to have one of their nationality acting as Governor-General during the absence of Earl Grey in England,' says the 'Quebec Telegraph.' It is the first time on record that an Irish Catholic has stepped to such an exalted position in this Dominion as Hon. Charles Fitzpatrick has now attained.

Miss Johanna Redmond, daughter of Mr. J. E. Redmond, M.P., has written two Irish plays. One was recently produced at Notting Hill (London) by an amateur company. 'Leap Year in the West' was a sentimental sketch of rustic courting, the heroine being Mona, a delightful peasant girl. Miss Esther Redmond played Mona as a typical colleen. The second play was in two acts of four scenes. It ranged from light comedy to tragedy. The theme is treated with much art and cleverness by the young playwright.

It is a curious fact (says the Westminster Gazette) that nearly all the present Queens of Europe are taller than their consorts. The most graceful woman among European royalties, Queen Alexandra, would perhaps come an easy first; our Queen is six inches taller than King Edward. The Czar is also much smaller than his beautiful consort, and according to the same authority the German Empress has a greater height than the Emperor. The King of Italy is known as one of the smallest rulers of his time, and scarcely reaches to the shoulders of the truly regal Montenegrin Princess whom he married about eleven years ago. The Queen of Portugal also, we are told, is taller than King Carlos, and likewise the Queen of Denmark. Queen Louise is a Swede, and belongs to a nation of big people. The Queen of Roumania and the Queen of Spain also equal, if they do not exceed, their consorts in height.

All his fellow Catholics in England, and very many of them in Ireland and Scotland (says the 'Catholic Weekly') were delighted to see the name of the veteran singer (Charles Santley) in the list of birthday honours. Indeed, the whole kingdom has been delighted. Sir Charles had a magnificent reception at the Manchester Free Trade Hall, where he appeared in one of his most famous parts, that of the Prophet in 'Elijah.' 'I am simply overwhelmed,' he said to a Press representative, 'with the way in which the news has been received. When I was first communicated with by the Prime Minister on the subject, I thought whether I was entitled to accept—but I did so with the knowledge that his Majesty was honoring the whole musical profession as much as myself.' 'If the musical profession had been asked to nominate one of their number,' said a well-known vocalist, 'through whom the whole profession could be honored, they would with common consent have chosen Santley—the very embodiment of all that is noble in his art.'

Two Catholic families of great antiquity—one English and one Irish—will be united by the marriage which has been arranged between Mr. Humphrey Weld, of Chirchock Manor, Dorset, and Miss Ellinor de la Poer (says the 'Glasgow Observer'). Mr Weld is a cadet of the Welds of Lulworth Castle, being a great-grandson of Mr. Thomas Weld, the founder of Stonyhurst College, whose eldest son and heir became a priest after his wife's death, and was raised to the Cardinalate in 1829, the year of Catholic Emancipation. Mr. Humphrey Weld is the eldest of the large family of the late Sir Frederick Aloysius Weld, G.C.M.G., the distinguished Colonial Governor, who died about sixteen years ago. One of his brothers is a Carthusian monk, and another is Dom Basil Weld, the well-known Benedictine of Fort-Augustus. He has also three sisters in religion, one having been for some years Superior of St. Scholastica's Priory, Fort-Augustus. Miss Ellinor de la Poer is the eldest of the three daughters of Count de la Poer, of Gurteen Le Poer, County Waterford, a former M.P. and High Sheriff for that county, and a Roman Count of the creation of Pius IX. His family has been settled in Waterford since the twelfth century, and has intermarried with many noble Irish houses. Miss de la Poer's mother is the only daughter of William, first Lord Emly, and sister to the present peer.

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## The Art of Illumination

In olden times in Ireland art was practised in four different branches: Ornamentation, illumination of manuscript books, metal work, sculpture and building. Art of every kind reached its highest perfection in the period between the end of the ninth and the beginning of the twelfth centuries, after which all cultivation degenerated on account of the Danish irruptions and the Anglo-Norman invasion. All the books were written by hand; penmanship, as an art, was carefully cultivated, and was brought to great perfection. The old scribes of Ireland, who were generally, but not always, monks, and were held in great honor, had a method of ornamentation not used by scribes of other countries. It is chiefly a sort of beautiful interlaced work formed of bands, ribbons and cords, which are twisted and interwoven in the most intricate way, mixed up with waves and spirals, and sometimes you see the faces of forms of dragons, serpents, or other strange-looking animals, their tails or ears, or tongues lengthened out and woven, till they become mixed with the general design, and sometimes odd-looking human faces or full figures of men or of angels. The pattern is often so minute as to require the aid of a magnifying glass to examine it. The scribes usually made the capital letters very large, so as sometimes to fill almost an entire page, and on these they exerted their utmost skill. They also painted the open spaces of the letters and ornaments in brilliant colors, like the scribes of other countries, which art was called illumination. According to the British archaeologist, Dr. Westwood, the Book of Kells, now in the library of the Dublin University, Ireland, is

### The Most Beautiful Book in the World.

He is not alone in his opinion. Other scholars—Henri Martin, Wyatt, Waagen, Keller, Zimmer and others—grow almost lyrical when describing this manner of art. 'In delicacy of handling and minute but faultless execution, the whole range of paleography offers nothing comparable to these early Irish manuscripts,' says Dr. Digby Wyatt, 'and the most marvellous of all is the Book of Kells, some of the ornaments of which I attempted to copy but broke down in despair.' Waagen tells us that 'the ornamental pages, border and initial letters exhibit such a rich variety of beautiful and peculiar designs, so admirable a taste in the arrangement of the colors and such uncommon perfection and finish that one is absolutely lost in amazement.' The Book of Kells is an illuminated manuscript of the Four Gospels in Latin; it contains prefaces, explanations of the meaning of Hebrew names, summaries and the tables of the Eusebian Canon. It was formerly believed to have been composed by St. Columba in the second half of the sixth century. Conservative archaeologists are pretty generally agreed that it was produced during the second half of the seventh. It cannot well be later; the saints in it are represented with a Celtic tonsure, which consisted in shaving the front of the hair from ear to ear. As the Roman tonsure, which is entirely different, was universally accepted by the Irish Church several years before the close of the century, it seems a natural conclusion that the Saints would have had the Roman tonsure if the manuscript had been composed after the year 700. The real manuscript of St. Columba, or what is left of it, is in the library of the Irish Academy. It has a somewhat curious interest in connection with an incident which may be regarded as the first attempted enforcement of a law of copyright. We are told in an Irish manuscript of the eleventh century published by Windisch, that Columba requested permission of Bishop Molaise to copy the gospel of St. Finan which had been lately placed in the Episcopal Cathedral. Meeting with a refusal, he entered the church night after night, until the whole had been copied. When Molaise learned this he appealed to King Diarmaid, then at Tara. After hearing both parties, Diarmaid sought for precedence in all the libraries in Erin, but there never before had been a case in which the rights of an author or transcriber in his work were involved. However, there had been a very number of cases, dealing with the ownership of cattle, and on these was the king's judgment based. The 'calf,' he said, 'belongs to the owner of the cow, and the little book to the owner of the big book.' The text of the Book of Kells is written in the noble semi-unical character adopted by all the Irish scribes of the period, but it is the illustrations, borders, initial letters, etc., that render it a perfect store of artistic wealth. No wonder Giraldus Cambrensis, who was sent by Henry III. on an embassy to Ireland in 1185, should have insisted that it could have been written 'only by angels.' Fancy what seems a mere colored dot to the naked eye becoming, under the power of the microscope, a conventional bunch of foliage, with a conventional bird among

the branches. In speaking of the minuteness and almost miraculous correctness of drawing, Prof. Westwood mentions that 'with the aid of a powerful lens, he counted within the space of one inch, one hundred and sixty interlacements of bands or ribbons, each ribbon composed of a strip of white, bordered on each side by a black strip!' 'No words,' says Dr. Middleton, professor of Fine Arts in Cambridge University, in his admirable work on illuminated manuscripts, 'can describe the intricate delicacy of the ornamentations of this book; lavishly decorated as it is with all the different varieties of ingeniously intricate and knotted lines of color, plaited in and out with such complicated interlacement that one cannot look without astonishment at the combined taste, patience, unflinching certainty of touch and imaginative ingenuity of the artist.'

The Book of Armagh, containing among many other pieces, a life of St. Patrick and a complete copy of the New Testament in Latin, is almost as beautifully written as the Book of Kells. It was finished in 807 by the skilful scribe Ferdomnach of Armagh, and is now in Trinity College, Dublin. Another book, scarcely inferior in beauty of execution to the Book of Kells, is preserved in the Archbishop's Library, at Lambeth. It is a copy of the Gospels, now known as the Book of MacDurnan, written in Ireland some time from 800 to 850.

## Caledonian Society of Otago

It is the general opinion that the popularity of sports' meetings is on the wane throughout the Dominion. Many reasons are advanced as the cause of this. One, and the most likely, is that in most cases in the past there had been a want of variety about the programmes, and consequently the interest of the public was not maintained. The Caledonian Society of Otago, which holds its annual gathering on the first and second days of the year at their grounds, Kensington, cannot complain of lack of public patronage. This year the attendance on both days was about 10,000, and the takings showed an advance over last year of £40. These sports are managed by enthusiastic officers who leave nothing undone to make the meetings popular; the programme is drawn up with the object of attracting competitors in all branches of athletics; and very liberal prizes are offered, hence the success attending the gathering. Now and again in the past the Society had not been fortunate with regard to the weather, but this year it was all that could be desired. The various events on both days were got off with commendable promptitude, and consequently there was always something going on to excite the interest of the spectators. The success of the meetings was in a great measure due to the admirable arrangements of the directors and their energetic secretary, and for this result they are to be congratulated.

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**The Right Rev. Monsignor O'Brien:**

"Your sermons on the Virginal Life, which I have read with great care, are full of good matter beautifully expressed."

# The Catholic World

## BELGIUM—An Interesting Comparison

Belgium and France furnish the 'Standaard,' the foremost Protestant paper of Holland, an interesting comparison. Both countries, it says, are what you may call Catholic, for Protestants are very few in either. The French language is spoken in both; in Belgium at least among the higher classes; French literature has found a market in the neighbouring land, and Brussels, the capital, is a little Paris. An essential difference can only be found in the fact that in France, since fifty-five years, the anti-clericals are ruling, and in Belgium the so-called clericals. And what do we observe in the two countries? The little Belgium is progressing along every line, and its wealth is steadily growing, whilst France is declining. In the latter the population is almost decreasing, while the little kingdom has transgressed the seven million mark. Yet more noticeable a fact is that in socialistic and radical France liberty is trampled upon, so that a clerical is scarcely allowed to breathe; but in Belgium everybody is free, the Liberal included, and church and school are unhampered.

## CANADA—Catholic Gaels

Rev. Father Campbell, S.J., of Glasgow, who went some time ago to conduct a mission among the Gaels resident in Nova Scotia, writes as follows to a friend in Scotland:—'This is a mighty country, things are done on a mighty scale. Catholicity in the Highlands could not hold a candle to the enthusiasm of the people here. I am lucky in knowing something of the old country, and they are delighted to hear of the parts their forebears came from. I am at present in the parish of Judique, in the island of Cape Breton, where there is not a single one Protestant family, and there are over 300 families in the parish. The parish priest is Rev. A. Chisholm. It is a wonderful diocese, 60 Gaelic speaking priests, 4500 Gaelic speaking children, 50 Gaelic speaking nuns teaching in the schools under a Gaelic speaking Bishop who has seen in his day four different Popes, Gregory XVI., Pius IX., Leo XIII., and Pius X. This morning the church could not hold the people who came to Mass. The sacristy was packed and they were drawn up outside the front door and standing outside the open windows, etc.'

## ENGLAND—Catholics at Cambridge

There are seventy-six Catholics in residence at Cambridge this term. They include six members of the Senate, two Bachelors and sixty-eight undergraduates.

## Death of Lady Brampton

Lady Brampton died on Sunday night, November 17, in London, after eight days' illness—six weeks after the death of her husband, Lord Brampton, the well-known judge, who died on October 6. Lady Brampton, who was the second wife of Lord Brampton, was the daughter of Mr. H. F. Reynolds, of Hulme, Lancashire, and belonged to an old Catholic county family.

## FRANCE—Stripping the Church

The Government (writes a Paris correspondent) has set three years in which to carry out its work. By that time all the Church property in France will be confiscated. The Deputies are elected for four years; only one year of that is expired; they hold undisputed power, therefore, for three years more. What cannot they do in three years? The 'Bloc' is divided into three or four parties, all mortally hating one another; but where it is a question of Church robbery or Church plunder they are one united family. How far each individual profits by the work of his friends down the country is unknown; but one can pretty well guess. No doubt there is a fair division of the plunder. In the main they are men without standing, position, means—or self respect. They had hardly been elected last time when, at one short sitting, they passed the 'Loi d'Augmentation,' by which they increased their own salaries from 9000 to 15,000 francs. Men who would do that in the face of public opinion are not likely to be scrupulous as to what way money comes into their pockets. It is only when one sees how things are worked at the Quai D'Orsay, that one begins to appreciate the value of Government by Party, as in England. Freedom is pretty well assured when there are two opposing forces.

## The Holy Father's Instructions

Certain difficulties (says the 'Catholic Weekly') having arisen in France in connection with the provision of church expenses and the support of the clergy, the Holy

Father has issued instructions to the French Archbishops in which he states that it is his desire that all fiscal and obligatory taxation, personal as well as parochial, should be avoided. The Bishops are to content themselves with appealing to the faith and the charity of their diocesans, and to inculcate the grave obligation of the faithful of contributing, each according to his means, to the support of their pastors, but employing persuasion alone to awaken them to a sense of this duty. With regard to the sanctions which are an almost inevitable consequence of the system of taxes, it would be necessary to exclude all pecuniary sanctions, which are from their nature odious; and still more the sanction which would consist in the suppression of religious services in defaulting parishes, or in refusing spiritual ministrations to individuals. His Holiness trusts that by thus employing charity and persuasion, the bishops will find in the generosity of the French Catholics a worthy response to their appeal, and that they will not be obliged to provide for the necessities of the Church by having recourse to measures which might seem to detract from the spontaneity and the devotion of the faithful in the fulfilment of this grave duty.

## Church Defence

Whilst the fidelity of M. Delahaye to the Monarchical principle can be readily understood (says the 'Catholic Times'), and his denunciation of the Bill 'for the Devolution of Church property' in France sympathised with, it is to be regretted that in championing the rights of his fellow-Catholics he should invite them to renounce the French Republic, and transfer their allegiance to the movement for the restoration of the monarchy. Every Government is entitled to treat as disloyal those who would alter the Constitution of the State, and when a public speaker advocates such an alteration he at once gives to the Government's supporters an argument which justifies a certain amount of coercion. M. Delahaye was on safer ground when in his speech in the French Chamber he declared that the French Catholics would offer to their persecutors that constitutional resistance by which the Catholics of Ireland had succeeded in abolishing the penal laws. The Irish Catholics, he observed, combined in presence of the outrages and violence of their adversaries, and England was forced to give way. The French Catholics are in a better position for resistance than the Irish Catholics occupied when they were persecuted. There is a self-governing country, and it is their own countrymen, not the people of another nation who have to pronounce upon their appeal for justice.

## ROME—The Revision of the Vulgate

The Holy Father on November 19 received Abbot Gasquet, President-General of the English Benedictines. His Holiness manifested great interest in the work of the revision of the Vulgate, which he has entrusted to the Benedictines, with Abbot Gasquet as president of the Revising Committee. His Holiness showed that he realised the gigantic nature of the task, and that he placed the utmost confidence in Abbot Gasquet, leaving him free to enlist whomever he may think best in the researches which will have to be carried out throughout the world. He repeatedly insisted on the necessity of the work being done in the most scientific manner, so that both Catholics and non-Catholics might be satisfied that it was a most genuine and sincere attempt to get at the true basis of the text of St. Jerome. As regards another aspect of the work, to quote Dom Gasquet's own words, 'Even Benedictines must eat,' and one of the most serious sides of the problem is certainly the cost. The needs of the Commission are estimated at from £800 to £1000 a year, including expenditure for journeys to various countries; where documents are preserved but cannot be removed, as for example England, where a special Act of Parliament would be necessary for the removal of such documents out of the country. Then numbers of documents, manuscripts, and Bibles will have to be photographed, and copies made which will be sent to Rome, where the collation of the results of all the various researches will be carried out.

## SCOTLAND—Catholic Students' Union

A Catholic Students Union has been formed in Edinburgh. The following appointments have been made with a view to making the managing committee as cosmopolitan as possible:—President, Very Rev. Joseph Bader, S.J.; vice-president, Mr. J. Bourke; secretary, Mr. T. J. McGovern; treasurer, Mr. J. A. De Romario; and members of executive as follows: Mr. V. Delaney, Ireland; Mr. C. Caffera, England; Mr. F. J. McGovern, Scotland; Mr. J. Sweeney, New Zealand; Mr. H. A. Khin, Burmah; Mr. A. L. Nestor, West Indies; Mr. C. L. Laurent, Trinidad; Mr. J. Adams, Malta; Mr. J. A. De Romario, India; and Mr. J. R. Aeria, Straits Settlements.

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**UNITED STATES—Charitable Bequests**

Miss Florence Lyman, who died the other day in her native Boston, and who was a convert to the true faith, left £50,000 to Catholic works of piety and charity.

**A Catholic Town**

Benedicta, a Catholic town in Maine, realises, if not the poet's, at least the practical man's, conception of Utopia. It was founded by Right Rev. Benedict Fenwick, then Bishop of Boston, in 1825, and was settled by Irish Catholics. Their descendants, sturdy American Catholics, run the town; no one but Catholics live there now. The town is forty miles from any other town, and a hundred miles from a railroad. It has electric lighting, macadamised roads, fine buildings; it is crimeless, gaolless, poorhouseless, free from debt, and ideally administered.

**The New Year in Vienna and Paris**

If you wish to see under what different conditions the New Year can be ushered in (says a writer in an English magazine) you should go to Vienna and Paris.

If I could transport you to the Austrian capital at about nine o'clock on New Year's Eve you would be quite justified in thinking that the city had taken final leave of its senses. Every theatre, cafe chantant, and restaurant in the place is packed with laughing, shouting, gesticulating crowds; actors and singers try in vain to make themselves heard, the loudest efforts of the perspiring bandsmen are drowned in the din, and the performance is reduced to pantomime. Men, women, and children seem to vie with each other to see who can make the most noise, laugh, shout, and sing the loudest. It is just the same in the streets, where pandemonium seems to be let loose, and the jostling, surging crowds act like so many escaped Bedlamites. All, however, are in the most excellent of humors; for it is only, after all, the unrestrained outflow of high spirits which crowns the closing and greets the coming year.

As the minute hand draws near to the midnight hour a strange transformation comes over the city. All the lights are turned low in every place of amusement, the riotous noises are quelled as if by magic, and the last seconds of the year tick themselves away in a silence which is quite uncanny in its intensity. Then, at a signal which announces that another year is born, the lights blaze forth, every band strikes up the National Anthem, and a worse pandemonium than ever rules again. Cheer after cheer is sent up in increasing volumes until one almost expects the roofs to be lifted; friends and relatives, acquaintances, and even the veriest strangers throw themselves on one another, and hug and kiss until they have to desist for want of breath, wishing each other the happiest of New Years. The air is full of song and shouting as the crowds pour like so many rivers into the already swollen tide of the streets. The revelry continues until dawn comes into the thronged streets and hunger drives the jaded but still noisy and hilarious crowds home to breakfast.

In such fashion is the New Year welcomed in Vienna. Now let us take a trip in fancy to France's capital. It is like going into a new world of calm and dignified deportment, where any form of rioting would seem a sacrilege.

To the French man and woman New Year's Day is the most formal of all the year, a day devoted to punctilious observances and the family circle. It is the day on which every good Frenchman discharges the social courtesies and obligations of the year. He has already equipped himself with sheaves of visiting cards and bundles of presents—dainty boxes of chocolate smothered in ribbons, huge bouquets of flowers, boxes of sweets, toys, and so on, all designed for his many friends and acquaintances.

Armed with these, he sallies forth early in the morning on a round of calls which will keep him busy until the evening. He pays formal visits to all his relatives, down to his sixth cousins and up to his maiden great-aunts, leaving a card or a present on both or each, and exchanging good wishes. If he has received any hospitality during the year that is gone, he now recognises it by a call and a bouquet or a box of bonbons for his hostess—comporting himself throughout the long and no doubt wearying day with his utmost dignity and courtesy.

And when at last he has discharged his conscience, and emptied his hands and pockets, he returns home to spend the evening in the bosom of his family. Throughout Paris the streets, theatres, and cafes all wear an air of dejection and desolation; they are practically empty, for this evening of the year is dedicated to the home life and to rational and restrained forms of enjoyment.

**Domestic**

By 'Maureen'

**Aids to Beauty.**

Wholesome food, fresh air, bathing, proper clothing, plenty of sleep in well ventilated rooms, and the avoidance of tight lacing are among the requisites for promoting health and perfecting beauty. They are the best cosmetics obtainable.

**To Render Boots Waterproof.**

A good composition to render boots waterproof is composed of two parts beeswax and one part mutton suet melted together. It should be applied to the boot at night, and wiped off with flannel next morning. It is probable that the leather will not take the blacking very well at first, but after a few applications it will polish brilliantly.

**Shoe Strings.**

Shoe strings have an awkward trick of coming untied. To prevent this, make a double bow as usual, and before drawing it up tuck one of the loops through the hole between the first and second knot; then draw the loops up tightly in the usual manner. This will untie when a person wishes, by pulling the string the same as the common knot.

**Door Marks.**

Finger marks on doors are very unsightly, but they vanish as though by magic when rubbed lightly with a piece of clean flannel dipped in kerosene. In order to remove the odour, rub down the door with a clean flannel wrung out of hot water. This is a much more satisfactory method of dealing with finger marks than soap and water, as it is absolutely non-injurious to the paint.

**Self-raising Flour.**

For those who wish to make their own self-raising flour the following recipe is all that can be desired:—Mix 2 ounces of bicarbonate of soda, 2 ounces tartaric acid, and 1 ounce of cream of tartar well together, and then add the mixture to 16lbs of flour. Pass through a fine flour sifter two or three times, when it will be ready for use. Smaller quantities can be made, but care must be taken to have the proportions correct, and the flour must be kept in a dry place.

**Moths in Furniture.**

Once moths have invaded upholstered furniture, it is a difficult matter to get rid of them. The most satisfactory method is to remove the attacked piece of furniture to an attic or other room, where there is no likelihood of fires being lighted for at least six days. Turn it upside down so that you can get to all the crevices without difficulty, and pour in plenty of benzoline. If any of the spirit soaks through on the right side it will not injure the covering. When the benzoline has evaporated, undo some of the lining and tuck in either small pieces of camphor or carbon, which will prevent the moths returning.

**A New Way to Sweep.**

In the doing of little things, even in housework, there is a good and a bad way. Take for instance the matter of sweeping. The usual way is to hold the broom, or move it in front of you—the brush further forward than the handle—each stroke raising the brush and with it a cloud of dust into the air and the space beyond. Try this way:—Stand with the broom rather behind you, partly facing it—the brush further back than the handle. Used in this way you will find that the dust rises no higher than the broom, that, in fact, very little rises, but is gradually moved to one central point, where it may be easily gathered into the dust pan. Swept in this way, even a dusty room may be perfectly tidied without discomfort to any person who may be obliged to remain in it during the process.

*Maureen***TUSSICURA.**

One of the most annoying coughs is a throat cough, when you have that constant tickling in your throat. It comes on worse at night, keeps you awake, and makes you have that smothered feeling in the chest. TUSSICURA stops the tickle, which makes breathing easy and heals the lungs.

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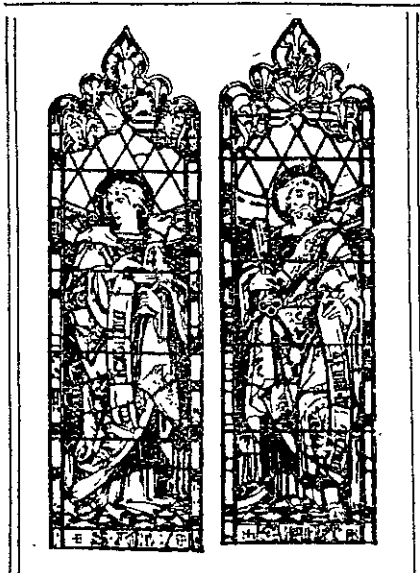
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## Science Siftings

By 'Volt'

### One of Nature's Safeguards.

The eyelids close involuntarily when the eye is threatened in order that this organ may be protected. If a man had to think to shut his eyes when something was thrown at them, he would be too slow to save the eye from injury.

### An Old Timepiece.

An interesting exhibit at the Smithsonian Institution is an old German clock that was ticking about 15 years before the birth of the great American republic. It keeps good time and is 140 years old. It is made of hard wood and the work was all done by hand. Every piece of the mechanism is highly polished and it is put together with hand-wrought rivets of brass. The parts show very little wear, and the timepiece is so carefully constructed that it does not vary a second in twenty-four hours.

### Six Follies of Science.

The six follies of science are (1) The squaring of the circle, (2) perpetual motion, (3) the philosopher's stone, (4) the elixir of life, (5) magic and (6) astrology. In all ages men of undoubted ability have toiled early and late to unravel the mysteries supposed to be connected with these fascinating problems. Most of these 'follies' conferred indirect benefits upon science, for in seeking one thing their devotees discovered many another. The craze for the secret, or unknown, has still its hold upon men and is seen in palmistry and kindred cults.

### The Great Pacific Basin.

The greatest by far among great geographic features is the Pacific basin. If all the continents and islands forming the face of the earth were joined in one great continent, its extent would scarce equal that of the great ocean, and if the mass of all the lands of the globe above sea level were poured into the Pacific barely more than an eighth of the basin would be filled (states the 'Geographical Magazine.') Three-fourths of our world surface is water. A full third of this vast expanse, or a quarter of the superficies of the planet, is that of the great ocean, while its abysses are of such depth that a full half of the water of the earth is gathered into its basin. In every view the Pacific is vast, so vast as to tax, if not to outpass, our powers of contemplation.

### The First Nails.

The first nails were undoubtedly the sharp teeth of various animals. Then it is believed pointed fragments of flint followed. The first manufactured metal nails were of bronze. The nail with which Jael killed Sisera was a wooden tent pin, probably pointed with iron. Bronze nails have been found in the Swiss lake dwellings, in several places in France and in the valley of the Nile. Until the nineteenth century iron nails were forged, a blacksmith being able to make only two or three hundred a day. The first cut nails were made by Jeremiah Wilkinson in Rhode Island in 1775. The first patented nail machine was by Perkins, 1795, and its product of 200,000 nails a day was considered so enormous that some persons deemed the result due to supernatural agency.

### Salt Water Falls.

There are a good many salt cataracts in existence. They may be found in Norway, southern Chile and British Columbia, where narrow fiords, or arms of the sea, are obstructed by barriers of rock. The rising tide flows over and filters through such reefs into the great natural reservoirs beyond, but the water is held back at the ebb until it breaks over the obstruction in an irresistible torrent. Most curious of all is the waterfall at Canoe passage, where the island of Vancouver approaches British Columbia mainland. Here the flood tide from the gulf of Georgia, to the southward, is dammed back at a narrow cleft between two islands until it pours over in a boiling cascade eighteen feet high, with perhaps double the volume of the Rhine. At the turn of the tide, however, the waters from the north rush back into the gulf, producing a cascade of equal height and volume. This salt water actually flows both ways.

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

## Intercolonial

A new convent was opened at Mount Morgan recently by the Right Rev. Bishop Duhig. Bishop Duhig said that nigh on thirteen years the Sisters of Mercy had labored in Mount Morgan.

The death is reported of Sister Mary Evangelist, of St. Brigid's Convent, West Perth, W.A. She was a daughter of Mr. Byrne, of Perth, who with his family arrived from Dublin about ten years ago.

The movement to introduce the Christian Brothers to Warwick (Q.), has been taken up enthusiastically. The late parish priest of Warwick, the Rev. J. J. Horan, left all his property for establishing the Brothers in the town. Already the Rev. Father Potter, in charge of the parish, has in hand over £500, including the amount realised from the sale of Father Horan's property.

St. Michael's new Church, corner of Dryburgh and Brougham streets, North Melbourne, was solemnly blessed and opened by his Grace the Archbishop of Melbourne, the dedicatory discourse being delivered by the Very Rev. J. T. Colgan, S.J. The Very Rev. Dean Phelan preached in the evening. The total cost was about £7000.

There arrived recently in Adelaide for the Port Augusta diocese the Rev. Fathers O'Halloran and Kett. They are both natives of Ireland, who originally studied at Mount Melleray Seminary, in their native country, and then entered the famous college of Brignole Sale, at Genoa, where they were ordained last May by the Archbishop of Genoa. The Bishop of Port Augusta has appointed Father O'Halloran to be assistant priest at Port Augusta, and Father Kett as assistant priest at Pekina.

Miss Lilla Reidy, a niece of Thomas Francis Meagher, of '48 fame, who won the highest money prize in the oil-painting section of the Women's Exhibition, Melbourne, is a Hobart native, and studied in Melbourne, where she won scholarships and prizes offered by a group of well-known artists, which included Messrs. McCubbins and Longstaff. She became assistant instructor of the art school founded by those artists. For several years her pictures have won favorable notices in the annual shows of Victorian artists.

On Sunday, December 22, his Grace the Archbishop of Melbourne administered the Sacrament of Confirmation to over 250 candidates of both sexes at the Cathedral. A large proportion of those confirmed were adults. During the year his Grace the Archbishop administered the Sacrament of Confirmation to some 6000 candidates, exclusive of those confirmed in the Cathedral parish. At the Cathedral this is the second large Confirmation in 12 months, the other being that at Easter, when there were over 400 candidates. Besides this, there have been 27 Confirmations held in the Archbishop's private chapel during the same period.

His Grace Archbishop Dunne, of Brisbane, was presented, on December 18, on behalf of the 'Liaity of Brisbane, with a Victoria, in commemoration of his silver jubilee. The presentation was made by Mr. A. J. Thynne, M.L.C., who said that the Archbishop is looked upon by all in Queensland as the one man who had led the way in all matters connected with the best interests of the State. Archbishop Dunne said that the gift would always remind him of the many kindnesses of his people, for whom he had always tried to do the best he could. He had been forty-four years amongst the people in Queensland, having arrived in that State in 1861, Separation Day. During the whole of that time he had never had a quarrel with anyone, but had received the greatest kindness from all denominations.

The ceremony of blessing and opening the new wing of St. Joseph's Home for Destitute Children at Surrey Hills, Melbourne, was performed by his Grace the Archbishop of Melbourne, assisted by the Rev. Dean Phelan, the Rev. Father Robinson, pastor of the Camberwell district, and the Rev. Fathers D. McKillop, S.J., James Carroll, and P. O'Donoghue. The Home at Surrey Hills at present houses 120 children and 80 nuns. The new wing cost about £800. Of this sum about half has been raised by public subscription, leaving the debt on the building at £400. His Grace delivered an address in which he stated that with their usual zeal the Sisters of St. Joseph worked hard, adding building after building, until the splendid institution as it now stands was established. It was a wonderful institution, housing, clothing, feeding and instructing such a large number of helpless little children, supported as it was without a penny of Government aid by the voluntary contributions of the people.

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**"Champion" and Webster Agree**

OUR friend WEBSTER, in his revised edition, gives the following definitions, which agree with ours, hence our defiant attitude on behalf of the WORKERS during the last SIX YEARS:

**TRUST**—"An organisation formed mainly for the purpose of regulating the supply and price of commodities, etc., as a sugar, steel, or flour trust."

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

**ASSOCIATION**—"Union of persons in a company or society for SOME PARTICULAR PURPOSE; as the American Association for the advancement of science; A BENEVOLENT ASSOCIATION."

N.B.—WE ARE IN NO WAY CONNECTED with any of the above concerns; free in every respect, and we intend to remain so, with the WORKERS' assistance.

WORKERS, we are benevolent to a degree. This you know, and we must bashfully admit it, also exponents of the science known as the NOBLE ART when danger is hovering round you, fully verified in our recent tussle with those "RIGHT AT THE TOP," and the long combat with the FLOUR TRUST, which naively poses as an association.

But with your valuable assistance, we are Still "Champion."

The only matters that baffle your CHAMPION are advancing wheat markets, caused by droughts and shortages throughout the world, and we crave your indulgence until the laws of Nature have adjusted them.

So kindly rally round your "CHAMPION" "STANDARD" once more, and the victory is yours.

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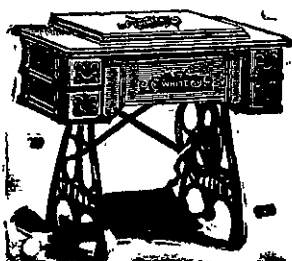
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# The Family Circle

## LOVINGEST FACE IN THE WORLD

'I love you, mamma,' my little one said,  
As close to my heart crept her golden head,  
'I love you lots,' with a clasp and a kiss,  
'The best of all mammas my mamma is.

'And I think,' said she, looking up in my eyes  
With a glance that was tender and grave and wise,  
'That you've got just the loveliest face. Oh, oh,  
I'm glad you're my mamma, I love you so.'

What was the praise of the world to me  
To the love of my little one throned on my knee?  
And this was my prayer as I kissed the eyes  
That were smiling up to me, pansy-wise,  
'May the face of thy mother forever be  
The loveliest face in the world to thee!'

## THE BOY WITH A BACKBONE

'I say there, boy, want to earn a nickel?'

Tommy Tolliver, the new errand boy at the factory, jumped to his feet. Want to earn a nickel? Was there ever a boy who wanted it more, Tommy wondered. Had he not been studying the 'Want' columns of the daily papers for weeks in the hope of finding a job, so that he could help his mother to keep all the little Tollivers in food and clothing?

'Just you run round the corner to the saloon and get this two-quart pail full of beer. Here's the change. We'll pay you the nickel when you come back,' said one of the group of men who sat eating their lunch in the corner of the room.

Tommy's face flushed, and instead of reaching out a willing hand for the extended pail, he clasped both hands behind him.

'I can't do it,' he said.

'Why can't you?' sneered one of the men. 'You ain't much of a kid if you can't carry a two-quart pail of beer two short blocks.'

'That's just the trouble,' answered Tommy, with a flash of the eye. 'I'm a lot too strong to carry a two-quart pail of beer even one block. I've had enough of the stuff. If it hadn't been for beer I wouldn't be working here doing what my father ought to be doing, taking care of my mother and the youngsters. I'd be in school like other boys.'

The faces of the men clouded with anger. 'Who set you to preach to us, you young upstart? Don't you know we can make it mighty unpleasant for you here if we's a mind to?'

'I can't help it,' replied the boy firmly. 'I can't touch the stuff.'

'Say, sonny, you better do it this time,' counselled a good-natured young man, 'or they'll complain to the superintendent about everything you do.'

'You'll have to do it, that's all there is to it,' said the first speaker. 'The boss put you here to run our errands. So, just you take that pail, and don't you show up here again until it's filled. Hear?' And the pail was thrust into the boy's hand.

Just outside the door Tommy hesitated for a second, thinking hard.

'That man in there isn't the head man,' he argued. 'There are men way ahead of him. Of course, if it comes to the boss telling me, I've got to do it. I'll have to hunt for a new place, but I'm not going to give up easy.'

Straight around the corner went Tommy to the main entrance, up the broad steps to the elevator. The elevator man directed him to the room where the whole push, president, vice-president, secretary, and treasurer, are holding an important meeting.

'Well, my boy, what's the trouble?' asked the gentleman who seemed to be at the head of affairs.

'I'm Tommy Tolliver, the new errand boy in the factory,' said Tommy bravely. 'I just came yesterday, and the men down there say I've got to get this pail of beer or I'll be fired quick. I came up here to find the real boss. Say, is it so? Have I got to carry their beer for them?'

The man looked seriously down into the anxious boy's face as he answered with another question:

'What do you propose to do?'

Quick as a flash the answer came back, in a respectful but spirited tone:

'Do? I reckon there ain't but one thing to do, and that's to hunt another job. I'm not going into the beer business for anybody.' There was a subdued murmur of applause in the room.

'Well, my boy, neither are we in the beer business, and I think it's about time we had some pretty stiff rules posted up in our building concerning that very thing. What do you say?' he asked, turning to the other gentlemen in the room.

'I suggest that we draft such a notice immediately, have it written out on the typewriter, and put a copy in that pail and send it back by this young man. Then the men can't say he didn't bring back a full pail.'

Before the day was over notices were posted all over the building forbidding the use of beer and liquor of all kinds on the premises. Neither did the president forget the new boy in the factory, but when, a few weeks later, a new office boy was needed in the head office, he sent word to the superintendent of the factory that he would like to have 'the boy with the backbone' sent up to take the position. And although no name was mentioned, the superintendent smiled a knowing smile and called out loud so that all could hear:

'Tommy Tolliver, the president wants to see you in his office.'

## WHEN THE MOON SHRUNK

Tommy was taking his first lessons in astronomy, and, in his usual way, was putting a number of awkward questions to his parent.

'What I want to know, father,' he said, confidentially, 'is this: Can you tell me if the moon is inhabited?'

'Well, Tommy,' said his parent, 'some astronomers think it is not, but some think that there are people on it.'

'Many people live there, father?'

'Yes, according to statements I have read.'

'I say, father!'

'What is it?'

'If there are people there, mustn't they be crowded when there's a new moon?'

## WHY HE WAS PROMOTED

A lessonful little story from an unidentified exchange is a forcible commentary on the value of thoroughness and despatch.

A business firm once had in its employ a young man whose energy and grasp of affairs soon led the management to promote him over a trusted employe.

The old clerk felt deeply hurt that the younger man should be promoted over him, and complained to the manager. Feeling that this was a case that could not be urged, the manager asked the old clerk what was the cause of all the noise in the front of their building.

The clerk went out, and returned with the answer that it was a lot of wagons going by. The manager then asked what they were loaded with, and again the clerk went and returned, reporting that they were loaded with wheat.

The manager then sent him to ascertain how many wagons there were, and he returned with the answer that there were sixteen. Finally he was sent to see where they were from, and he returned, saying they were from a city twenty miles to the north.

The manager then asked the young clerk to be sent for, and said to him: 'Will you see what is the meaning of that rumbling noise in front?' The young man went out and returned, saying: 'Sixteen wagons loaded with wheat. Twenty more will pass to-morrow. They belong to Smith and Co., of A—, and are on their way to Cincinnati, where wheat is bringing one dollar and a quarter a bushel.' The young man was dismissed, and the manager, turning to the old clerk, said: 'My friend, you see now why the younger man was promoted over you.'

## THE ACTOR AND THE COCKATOO

An amusing story concerning Mr. Andrew Mack is going the rounds in Melbourne. He and Mr. Harold Ashton were motoring back to Melbourne from Geelong, after a recent performance there. In the darkest hour of the night the motor-car broke down. They found a farm-house close by and knocked at the door for assistance. A response came immediately in a somewhat raucous voice—'What's that?' Mr. Ashton courteously and apologetically proceeded to explain the trouble. Again when he had finished came the question, 'what's that?' Mr. Ashton, in a higher key, again explained their difficulty, and again came the query, 'What's that?' In a still louder voice Mr. Ashton once more detailed the circumstances of the breakdown—and still 'What's that?' was all he could elicit from

his unseen interlocutor. After this performance had been repeated several times, and Mr. Ashton was beginning to lose all patience, another voice joined in. The owner of the latter explained to Mr. Ashton that he (Mr. Ashton) had been holding his somewhat one-sided conversation with the domestic cockatoo.

### ACCOUNTING FOR THE SPIDER

Mark Twain, who once edited the 'Virginia City Enterprise,' tells of a superstitious subscriber, who, having a spider in his paper, wrote to inquire whether his discovery was a sign of good or bad luck.

The reply, transmitted through the answers to correspondents' column, was as follows: 'Neither good luck nor bad. The spider was merely looking over our pages to find out what merchant was not advertising so that it could spin its web across his door and lead a free and undisturbed existence forever.'

### THE GIRL FROM SCHOOL

The daughter who comes home from boarding school is often a disappointment to her mother. Is it not so? She is inclined to be critical and make remarks about the furniture, the table, even your gowns, which hurt bitterly, even though she is your daughter. She seems discontented with the old life. And you are at a loss as to what is to be done. But do not take the situation too seriously. And, above all things, do not harass her with what you consider her 'plain duty.' She loves you just as much, but she is young and has been away. Although she seems very self-assured, very confident of herself and her abilities, she has not gone far enough to realise how little she knows. She must be led by affection and led with tact and gentleness. If she wants to make changes in the home life, as far as they are possible, permit her to do so. It will give her occupation, and possibly the new ideas she brings out will mean something to you, too.

### ODDS AND ENDS

Some people are doing nothing to-day, but they hope to make a mountain to-morrow.

'Is—is the d-dentist in?' inquired a gentleman who had left home with the intention of 'having the beastly thing out and done with.'

'Yes, sir,' the servant replied. 'He can see you at once, if you wish.'

'Oh, no, no! I—I didn't want to see him—I'm glad he's in. I was afraid he was out in this wretched weather, you know. Might catch cold. Good day!'

A Canadian firm recently placed with the Montreal and Toronto newspapers an advertisement of a new nursing bottle it had patented and was about to place on the market. After giving directions for use the 'ad' ended in this manner: 'When the baby is done drinking it must be unscrewed and laid in a cool place under a tap. If the baby does not thrive on fresh milk it should be boiled.'

### FAMILY FUN

What black thing enlightens the world? Ink.  
Name something with two heads and one body? A barrel.

Why is bread like the sun? Because it rises from the yeast.

If you were to ride a donkey, what fruit would you resemble? A pair.

What is that which is lengthened by being cut at both ends? A ditch.

What coat is finished without buttons and put on wet? A coat of paint.

Why can't the Poet Laureate be buried in Westminster? Because he isn't dead.

Place two rows of pins on the carpet, one on each side of the room. The pins should be six inches apart. Then, at the word of command, the two players are to pick up one pin at a time, return with it and place it in a bowl. The one who has picked up all the pins first, of course, wins. There is no stipulation as to which pin is to be first picked up. Counters may take the place of pins, or nuts would do. But pins are best, because of the difficulty in kicking them up. Some fun may be made by guessing who will be the winner in the pin race.

## All Sorts

Castles in Spain are built with gold bricks.

A man's credit is known nowadays by the amount of his overdraft.

Passing fame generally leaves a man smaller than ever when he gets over it.

Unfortunately, finding fault isn't so difficult as looking for a needle in a haystack.

The road to ruin is always kept in good order, and those who travel on it pay the expenses.

If a reputation be of pure metal it bears rough handling; if of tinsel it will tarnish easily.

The more sunshine there is in some men's lives the less hay they make.

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.

New arrival from England at a Wellington hotel: 'Aw, me good man, is it customary to tip waitahs heah?' Head waiter, (condescendingly): 'Not unless you are better off than the waiter, sir.'

Benevolent old gent: 'Don't you find a sailor's life a very dangerous one?'

Old salt: 'Oh, yus, sir; but, fortunately it ain't often we gits into port.'

The death-plant of Java has flowers which continually give off a perfume so powerful as to overcome, if inhaled for any length of time, a full-grown man, and which kills all forms of insect life that come under its influence.

The tailor wasp, when needing a piece of leaf to line its nest, always cuts its pattern in an exact circle. These wasps have often been watched, but have never been known to mistake the size, to cut the pattern over again, or to spoil a leaf.

'My proudest boast,' said the lecturer, who expected his statement to be greeted with cheers, 'is that I was one of the men behind the guns.'

'How many miles behind?' piped a voice in the gallery.

'I think,' said the wolf to the other denizens of the forest who were organising a literary club, 'we ought to make the porcupine president. His style is full of good points.' Permit me,' remarked the rabbit, 'to recommend a reptile friend of mine. He can put up a rattling tale.'

There are more vacant houses in the East End of London to-day than there have been for twenty years. This fact has transpired at a Mansion House meeting, but no statistics were given. Yet the figures relating to London's empty houses are very astonishing. In the Metropolis altogether there are 70,000 houses constantly empty, and this in spite of the fact that 12,000 new ones are being built annually. The loss of empty property throughout London represents nearly £4 for every £100 levied for public purposes, making a total loss of £500,000 a year. A Labour speaker suggested the other day that the empty houses of London should be left at the disposal of London's homeless people. At first glance this appears an ultra-Quixotic suggestion; but really it might be better to employ the houses this way rather than go to wreck and ruin in their emptiness.

The following story of porcine sagacity is going the rounds of the papers. A pig and a dog who were passengers on the same ship used to eat their food from the same plate, and but for one thing would have had no trouble—the dog had a kennel and the pig had none. The pig disputed the ownership of the kennel, and every night there was a race for it. If the dog won, the pig had to lie on the softest plank he could find. If the pig got in first, Toby could not drive him out. One rainy afternoon the pig found it rather unpleasant slipping about on deck and made up his mind to retire early, but when he reached the kennel he found the dog snug and warm inside. Suddenly an idea flashed upon him, and trudging off to the place where their dinnerplate was lying, he carried it to a part of the deck where the dog could see it and began rattling the plate and munching as though he had a feast before him. This was too much for Toby. A good dinner, and he was not there! The pig kept on until Toby had come round in front of him and pushed his nose into the empty plate, then he turned and was safe in the kennel before Toby knew whether there was any dinner on the plate or not.

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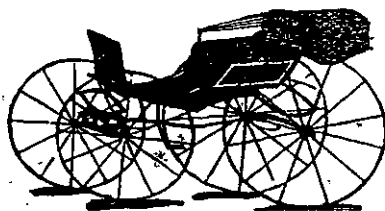
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