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THE NEW ZEALAND

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# T TABLET

VOLUME XXXVI  
No. 5

THIRTY SIXTH YEAR OF PUBLICATION

DUNEDIN, THURSDAY, JANUARY 30, 1908

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With a Choice Selection of New Stock  
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All kinds of Cemetery Work done at  
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Our Special Large Box of Note paper and  
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Has pleasure in advising her removal  
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Premises in 49 Pines street (directly  
opposite Braithwaite's and next to  
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can depend upon viewing a complete  
up-to-date show of

Millinery, Ladies' Wear and Fancy  
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Your orders and visits appreciated.

Yours faithfully,  
E. M. FOORD.

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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.

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Is  
Stocked by all  
Leading Grocers.



**The "Favourite" Linoleum Polish** (Also excellent for Tan) Wholesale Agents } **SPRAY, BIRD & CO.**  
Boots, Furniture, etc.) } Manufacturers, DUNEDIN

# Friends at Court

## CLEANINGS FOR NEXT WEEK'S CALENDAR

- February 2, Sunday.—Fourth Sunday after the Epiphany. Purification of the Blessed Virgin Mary.
- 3, Monday.—St. Denis, Pope and Confessor.
- 4, Tuesday.—St. Andrew Corsini, Bishop and Confessor.
- 5, Wednesday.—St. Agatha, Virgin and Martyr.
- 6, Thursday.—St. Hyacinth Mariscotti, Virgin.
- 7, Friday.—St. Romuald, Abbot.
- 8, Saturday.—St. John of Matha, Confessor.

St. Agatha, Virgin and Martyr.

St. Agatha belonged to a rich and illustrious Sicilian family. During the persecution of Decius, she displayed great constancy in suffering the bitter and protracted tortures which were inflicted on her by the orders of a pagan judge, and which eventually caused her death in 251. The city of Catania, situated at the foot of Mt. Etna, honors her as patron, and attributes to her protection its safety on the occasion of many violent volcanic eruptions.

St. Hyacinth Mariscotti, Virgin.

St. Hyacinth was a native of Italy. Though un-arched by any grievous fault, she was, in her youth, fond of earthly vanities, and gave but half-hearted response to the graces by which God called her to a more perfect life. Having embraced the religious state, she atoned for the ease and luxury of her early life by the austerity of her later years. She died in 1640, at the age of 55.

St. John of Matha, Confessor.

St. John was born in Provence towards the middle of the twelfth century. Even in boyhood he was remarkable for the perfect manner in which he practised fraternal charity, his chief pleasure being to assist the sick in a neighboring hospital. In conjunction with St. Felix of Valois, he founded the Order of Trinitarians for the ransoming of Christians enslaved by the Moors. He died in Rome, A.D. 1213.

## GRAINS OF GOLD

### THE 'OUR FATHER' AND 'HAIL MARY.'

When the Apostles asked Our Lord

To teach them how to pray,

'Our Father' was the prayer He taught  
Their eager hearts to say.

It held their every thought and need,

Their lives it spanned around;

And praise and homage, food and strength,  
In its grand words they found.

Then, as a rainbow in the sky

That arched the heavens fair,

There flashed a light from heaven bright—

It was an Angel's prayer.

'Hail Mary!' rang the joyous words,

Pronounced in accents sweet;

And in the Ave Heaven beheld

The Lord's Prayer made complete.

How proud, then, should I be to say.

From out my very heart,

Those prayers that Heaven itself thus deigned

In mercy to impart!

—Ave Maria.

It is not, after all, human eloquence, but the grace of God, the Holy Spirit, that makes the preached Word fruitful.

As in the early ages, the benign influence of the Church and its educational power wrought a marvellous change in the barbarian hordes that devastated Europe, as the Popes rescued society and preserved civilisation. As in the crucial period of the Middle Ages, when the old order was going out in the wildest confusion, the Church inaugurated and directed a new order in the way of Christian enlightenment. So down through the ages which are to come, the Catholic Church will ever be faithful to her mission of teaching, will reveal to future generations the newer and higher life, the end of all true education, by directing them to seek first the Kingdom of God and His justice.

# The Storyteller

## A FRIEND IN NEED

It was close to three o'clock in the afternoon when Amos Garner returned from luncheon. He was a busy man, and lunched when he caught the favorable moment. The cares of a great mercantile establishment weighed heavily on his shoulders. He showed the burden in his seamed and knotted face. He was not reckoned a kindly or a sympathetic man, and his appearance, his sharp glance, his hooked and his aggressive chin bore out the popular opinion.

As he entered his private office he brushed by two young men who were seated on a settee near the door. One of the two was a mere boy of nineteen, perhaps, a pale-faced young fellow, who manifestly shrank back as the elder youth took him by the arm and led him into Amos Garner's room. The great merchant was hanging up his heavy coat as they entered. He turned quickly and looked at the pair.

'Mr. Garner,' said the older youth, 'we have a little business to transact with you, and will make it as brief as possible.'

The merchant looked at them sharply, and then seated himself at his desk and drummed nervously on the polished surface before him.

'Business of interest to me?' he asked, with lowered brows.

'Yes,' replied the older of the two.

'Make it brief,' said the merchant, and pointed to seats.

The other youth drew his chair close to the desk, the boy sitting in the shadow, a little behind him.

'Mr. Garner,' said the older youth, 'I was on my way to Buffalo last night by boat. I saw this boy in the cabin writing, and his appearance attracted me. His agitation, his trembling hands, the tears in his eyes, drew me to him. I knew he was in trouble.' The merchant raised his head a little and cast a sharp glance toward the boy. But the latter had drawn back behind his companion and was quite shielded from view. 'I watched the boy,' the speaker proceeded, 'and when he had finished his writing and placed the sheets in addressed envelopes and left them lying on the table I picked them up and hurried after him as he ascended to the deck. I was close behind him when he threw down his hat and clambered on the rail. I drew him back. I did my best to calm him, and presently he told me his story, and I gave him the best advice I could.'

The merchant leaned forward to have a better look at the speaker.

'Are you quite sure this interests me?' he said.

'Quite sure,' replied the older youth, gravely.

'One of the letters written by this unfortunate boy is addressed to you, the other was to have been forwarded to his invalid sister. The boy was running away, sir, running away from you, and then, when he saw the futility of such a course, he determined to end his troubles at once and forever. He sees things in a different light now, and the first morning train from Buffalo brought him back here to tell you.'

'That's very thoughtful of him,' said the great merchant, grimly.

'Here is the letter,' said the older youth.

The merchant took the envelope and stared at the address.

'It's a very pretty story,' he said, with a half sneer.

'It's a very ugly story,' said the older youth.

'Of course I am to understand that this young fellow has been stealing either my money or my stock,' the merchant went on.

'The letter will tell you that he has embezzled 262 dollars,' said the older youth.

'Then it's a case for the police,' said the merchant, and his hand reached for the electric button at the side of his desk.

Then he hesitated, his gaze meeting that of the older youth, whose eyes were gentle and yet steady, and fearless. He slowly drew back.

'I ought to send for an officer at once,' he growled.

'But you will not,' said the older youth.

The merchant raised his heavy eyebrows and stared at the speaker again.

'What's the boy's name?' he asked.

'John Heathcote.'

'Where was he employed?'

'He was an assistant in the cashier's department.'

'What was his salary?'

'Ten dollars a week.'

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Halls, Schools, and . .  
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Is a real Pipe Organ  
Produces 2 Manual and  
Pedal effects from a Single Keyboard.

Can be played by any one able to play  
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Ladies' and Gentlemen's Clothing, extracting  
Grease, Oil, Paint, Sperra, etc., from  
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To a meal unless it includes a cup  
of that delicious beverage

## "KUKOS" TEA

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leading Grocers and Storekeepers  
throughout Otago and Southland,  
and is, without doubt, the VERY  
BEST. It is put up in four  
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Large Stock  
Prices Defy Keenest Competition

Country Friends Send for Price List.

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TIMARU;

Direct Importer of MARBLE AND GRANITE  
MONUMENTS from the best Italian  
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A large stock of the Latest Designs to select  
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You should! because coffee is the be-  
verage that Nature has provided for you  
to start the day on. It is the ideal  
breakfast beverage, and is permeated  
with body building elements.

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Is a genuinely nutritive stimulative  
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and energy power will be at their high-  
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"CLUB" Coffee has won for itself a  
colonial reputation for its delightful  
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.

At all Grocers in 1, 2, 4, & 7lb air-tight tins

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Coffee, Spice, Pepper & Starch Merchants

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Set of Charts, with all necessary in- structions how to use .. .. .	22 2s

Pupils' Own Material Used for Dress-  
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Bedsteads and Bedding to suit, Perambula-  
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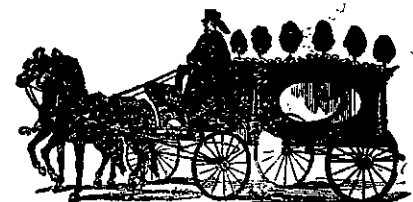
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SUITES OF FURNITURE made on.....  
Shortest Notice, and kept in stock.

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

'What did he do with it?'

'Supported himself and an invalid sister.'

'He had bills to collect last week, and he failed to turn in all his collections.'

'What did he do with the stolen money?'

'It went into a gambling shop. He was lured into it by some of his fellow-clerks. He didn't know the danger, and the stories they told him of sudden gains turned his head. He lost from the start, and it was the attempt to retrieve these early losses that swelled the defalcations.'

'That's an old story,' said the grim merchant.

'Painfully told and painfully true,' asserted the young man.

'There is a proposition, I suppose?' growled the merchant.

'There is.'

Before the old man could pursue his queries there was a rap at the door.

'Come in,' said the merchant.

A clerk entered.

'The gentleman from Atlanta, who desired to see you at three o'clock, is here, sir,' he said.

'Tell him I'm engaged this afternoon,' said the old merchant. 'I will see him at nine to-morrow morning.'

'He wished me to say that he will be obliged to return home to-night, sir.'

'If he can't see me at nine, let him write,' said the merchant sharply, and the clerk withdrew.

Then the grim old man turned back to the youth.

'Before we go any further in this matter,' he said, 'I want to know what interest you have in it.'

'An interest that has nothing to do with dollars and cents,' said the youth, with a little smile.

The old man shook his head doubtfully.

'Friend of the sister's, perhaps?'

The face of the youth flushed a little.

'I have never seen her,' he said.

'But why should you stick by the boy?'

'Because he needs a friend,' said the young man simply, and stretched his arm back and laid his hand on the hand of the boy.

The boy, crouching behind his friend, uttered a quick sob.

'Stop that,' said the old merchant sharply. 'We can't have any disturbance here.'

There was a little silence.

'What's your proposition?' he abruptly asked.

'It's very simple,' replied the man. 'We propose that you take back this erring but contrite boy and that you give him the chance to pay back the amount he has taken. Let him pay a part of his salary each week until the delinquency is wiped out. In the meantime you hold that letter as proof of his misdeed.'

The old merchant frowned.

'That would be establishing a very bad precedent,' he growled.

'There is one other condition,' the young man went on. 'The affair is to remain a profound secret, known to no one outside of this room.'

The old man opened his eyes.

'Are you awake to the fact that I am considered a hard man?' he slowly asked. 'Haven't you heard that most of my five hundred employees regard me as a soulless tyrant?'

'I have learned to distrust popular prejudice in these personal matters,' replied the young man. 'My own father has been held up to the world as an example of heartless greed and cartooned and vilified, when I know he is the best of men.'

But the old merchant did not heed his words. He was looking at the boy's letter.

'In the first place,' he said, 'we might as well destroy this. It could make trouble in the future.' And he tore the envelope and its contents into fragments.

Then he looked up. 'Boy,' he said, 'come here.' The lad arose and stepped to the desk. The old man looked him over. 'You may go back to your place,' he said.

'Each Saturday afternoon you will bring to me two dollars from your salary. If I find that you are faithful and ambitious, you may rest assured that I will recognise the fact in a practical way. Should your sister notice that your salary is apparently decreased, you may say to her that you are investing it in a sinking fund by my personal advice. That is all. Return to your work and tell the cashier that you were detained by me.'

'Thank you, sir,' said the boy, brokenly.

'I fancy your thanks are all due to this smiling Samaritan here,' said the old man. 'He has saved both your life and your honor, and if you ever forget it you are—well, certainly not the boy I am willing to aid.'

The lad caught the young man's hand and pressed it and then hurried from the room.

'One moment,' said the old merchant, as his visitor arose. 'If you are not employed or wish a change, I would be glad to offer you a place.'

'Thank you,' said the young man, 'but I am well satisfied with my present place as I ever hope to be with any form of labor. I'm a natural idler, you know.'

The old man shook his head as though he doubted this, and there was a wistful look in his eyes as he regarded the young man.

'I regret that you cannot come,' he said. 'I would like to have you near me. You are a very unusual sort of young man. But you'll promise me one thing—you'll come in to see me from time to time, won't you?'

'With pleasure,' replied the visitor. 'It will give me the chance to inquire after my protegee. And from what he told me I think I would like to know more about his invalid sister.' He looked at the old man and smiled. 'Perhaps we might do something to make her dull life a little brighter.'

The old man nodded as if in answer to an appeal.

'I feel sure we can,' he said. Then he put out his hand. 'Before you go I want to know your name.'

'Greer, Dunham Greer,' replied the young man.

'Greer,' repeated the old man. 'You said something a moment ago about your father. I didn't quite catch the remark. Is he the railway king?'

'He has been called so,' Dunham replied.

'Understand me,' said the old man, 'I don't think any more of you on this account.'

'Why should you?' cried Dunham, lightly. 'At times I have found it a positive handicap. A rich man's son gets credit for very little useful behavior in this prejudiced world. It's quite discouraging.'

But he laughed as he said it.

'Thank God that riches haven't spoiled you,' said the old man, solemnly.

And their hands met in a warm clasp.

That evening Dunham critically stared at himself in the glass in his hotel room.

'Well, Dunnie, my boy,' he said to his smiling reflection, 'you missed an important business engagement in Buffalo, and, what is worse, you don't look as if you regretted it in the least. You are quite a hopeless case, old fellow. Good-night.'—Exchange.

## THE TRAMCAR ACCIDENT

There are many jokes about the difficulty of finding policemen when there is any trouble which requires their presence, but, as a matter of fact, there is very little excuse for such things. The average policeman does not hide from trouble, and the policeman who is above the average seems in time to develop a sixth sense with regard to law breaking. He has presentiments and intuitions which other men have not. He seems to scent danger in the very air.

Policeman McDonough had observed this in older officers, and of late he had begun to be conscious that the same sensitiveness to impending or actually occurring breaches of the peace was developing in himself. He was a married man. A devoted wife and four children, the eldest a bright, merry-hearted lad of ten, who, albeit a mischievous youngster, was the pride of his father's heart, lived in a flat in Avenue B, one of the busiest and noisiest thoroughfares in the city. When McDonough was transferred from uptown to a downtown station, the family moved to Avenue B, so that every day as he paced his beat he might have the comfort of a smile from his wife, and a hilarious waving of hands from the children as he passed. He was a devoted husband and father, and, indeed, had to endure many a joke from his comrades at the station-house because of being such a family man and such a favorite, not only with his own children, but with all the children in the block. But this tenderness of heart by no means detracted from his manly qualities. There was no better or braver man on the force than he, as he had often proved. His quickness of perception and willingness to risk his life in the performance of his duty made him well liked by his superiors. There was not a man in the station had a keener nose for trouble than he, or was quicker to locate or abate it. The peculiar sixth sense of the policeman was developing in him rapidly.

One hot day in June, as he passed his beat on Sixteenth street, walking toward Avenue B, and thinking he would miss the usual greeting from his wife and children for once, as they had gone in the morning for a day's outing in the country, there suddenly came over him that sense of 'something impending,' which he had felt two or three times before on the eve of some

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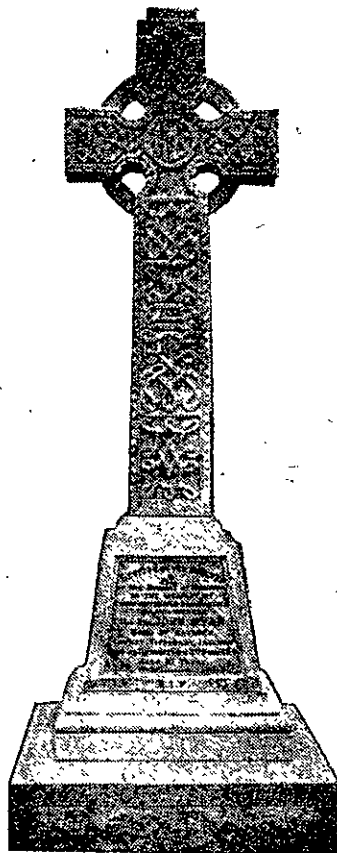
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thrilling experience. His very faculty was at once on the alert. The languor of the summer day, fell from him like a discarded garment. Unconsciously he began to quicken his pace nervously.

He had hardly gone half a block when he saw a man dash across Sixteenth street and Avenue B. Then another, and another. People stopped and gazed a moment, then ran in the same direction as the others. Men jumped from cars and waggons and followed. Every eye in sight seemed to be hurrying toward some point on Avenue B.

By this time McDonough was running, too. As he turned the corner into Avenue B, he saw at once that his intuition of a moment before was true. Here, indeed, was work cut out for him. A street car was standing on the track (almost opposite his flat, he noted), and around it surged a maddening crowd, cursing and threatening the motorman, who, white with fear, stood at bay on the platform.

McDonough as he ran took in the whole situation. The all too common street car accident had occurred. Some child had been run down, probably killed, by the heavy car, and the excited crowd, enraged by the thought of the poor little mangled body beneath the wheels, were on the point of wreaking wild vengeance on the motorman. The scene was not unfamiliar to McDonough. He had helped to save a motorman once or twice before from similar danger. His opinion was verified by a newsboy whom he knew, who approached him breathlessly, crying that 'a kid had fell under the wheels.'

The policeman saw at a glance that single-handed he could not cope with this infuriated crowd. On the corner was a patrol box. He stopped a moment to call up the station for help. Then, slamming the door shut, he plunged into the crowd, whirling men right and left out of his way as he made for the platform where the motorman, now bleeding from a wound in the forehead, was clinging wildly to the door handle, resisting desperately the efforts of half-a-dozen brawny teamsters to drag him to the ground, while shouts of 'Lynch him!' 'Kill the murderer!' filled the air.

The crowd was by no means willing to let McDonough come to the rescue. He had to fight every inch of his way to the car platform. He reached it at last, and not a moment too soon. There was no time for argument. His club, wielded with effect, caused the motorman's assailants to loose their grip. They fell back snarling and cursing. McDonough planted himself before the motorman and drawing his revolver faced the angry crowd.

'Stand back!' he cried. 'I'll attend to this man. He is under arrest. Give me a chance to take him to the station house.'

The mob had no intention of doing this. Somebody yelled, 'Kill the cop!' And the cry was taken up and repeated in a way peculiar to mobs. A moment before it had been satisfied with maiming or killing the motorman. Now its passionate hatred included the policeman. McDonough knew that in a few minutes the reserves from the station would arrive, but he also knew in those few minutes much might happen. He must stand off that crowd and try to keep it from mischief a little longer. Moreover, the thought flashed across his mind that in the unreasoning madness the crowd had forgotten the poor little victim of the accident, now lying beneath the ponderous car wheels. There might still be life in the little broken frame. Every moment was precious. He made an appeal to the better nature of the crowd.

'For God's sake,' he shouted, 'what are you fellows thinking of? Clear out, the whole pack of you, and give some decent men a chance to see what can be done here! If you have any manhood in you, thin' of the little chap under the wheels and keep your hands from doing murder!'

But the mob, momentarily bel'ed of its vengeance, was sullen. It made no move to disperse. On the contrary, there was an ominous closing up of the crowd. McDonough, experienced to scenes like this, sensed the meaning of the movement. He saw that a crisis was at hand. He knew that some of the more desperate spirits were going to 'rush' him. He levelled his revolver and shouted:

'I'll shoot the first man who puts a foot on this platform!'

Almost as he spoke a well-aim'd cobblestone struck him a numbing blow on the wrist. The revolver flew from his grasp, and the next moment the crowd was upon him, and he fell to the ground, borne down by the weight of numbers, but still fighting desperately. Half stunned he lay while the mob swarmed over him to get at the unfortunate motorman. Then, amid the

uproar, there, broke sharply upon his ear the clang of the patrol wagon gong, and he knew that the reserves had arrived, and that his prisoner was saved.

When helped to his feet by the sergeant, McDonough saw the crowd melting away before the not very gentle attention of a dozen of his brother officers. He saw, too, that an ambulance had arrived, and that a number of men were 'jacking up' the front of the car, so as to reach the victim of the accident.

'A close call for you that time McDonough,' remarked the sergeant. 'I thought you were all in.'

'Me, too,' answered McDonough, with a grim smile, as he knocked the dust off a much-battered helmet. 'I thought for a while it was my finish—and right before my own door, you may say. I'm glad Mary and the kids are not due at home till evening, or they might be watching that performance of mine from the parlor window and scaring themselves to death over it. How about the motorman?'

'Oh, he's all right; only a scratch or two. More scared than hurt! I'd almost say it served some of these fellows right to scare them once in a while. They're altogether too reckless speeding up in a street crowded with youngsters.'

The sergeant frowned. He had children of his own. Then he went on:

'I wonder who the poor kid is under the car. Nobody seems to claim him. Usually there's a heart-broken mother waiting for the car to be lifted. Here, they've got it up. Lend a hand there on the other side.'

Used though he was to scenes like this, the sergeant could not repress a groan of pity as the poor little form, all huddled and broken, came to view. McDonough was the first to stoop over that pitiful little heap which was once a lad full of life and promise. And as he did so something familiar in the cloth's struck him, and fear such as he had never known before laid its icy grip upon his heart. Trembling, he uncovered the face from which the cap had fallen. As he did so a heart-broken cry burst from his lips.

'Oh, Father in heaven!' he groaned. 'It is Jimmy! It is my boy, my own boy!'

The scene that followed need not be described. Truly the father's cup of sorrow was filled to overflowing, and he drained it to the dregs. It was indeed his own son whom he had found crushed to death beneath the car. The boy, who was given to playing pranks, had eluded his mother's vigilance and had taken an early car home from the country. His only thought was the surprise he should give his father, whom he was on his way to meet and greet when the car struck him.

## The Eucalyptus in California

The spread of the eucalyptus tree in California proves how adaptable it is to that country. Groves of an acre to several thousand acres are dotted over the State, and the beauty of the hills surrounding the bay of Frisco is rendered more attractive by their clothing of gum trees, which grow there with all the luxuriance which characterises them in Australia. It was in 1856 that the first eucalyptus tree was taken there from Australia and planted in California. Stephen Nolan, a nurseryman, a few years later induced a sea captain to bring him some 'blue gum' seeds from Australia. These he planted, and continuing to import and propagate, he found a ready sale for the young trees. Ellwood Cooner, the present Commissioner of horticulture of the State, was another of those who early began to plant eucalyptus. In 1870 he planted some 200 acres, selecting for the purpose exceedingly poor land. To-day he has a fine forest, and estimates he could cut 1000 cords yearly without impairing the volume of growth. The experiment station of the University of California took up the planting of eucalyptus upon the grounds at Berkeley, and has several large groves.

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## Current Topics

### A Fabrication 'Made in Germany'

In Kipling's 'A Day's Work', a philosophising bit of chalk maintained that 'there is no sense in telling too much truth'. A somewhat similar motto seems to inspire sundry Continental newspapers and news agencies when it is a question of dealing with Catholic ecclesiastical persons, proceedings, or institutions. On December 13, for instance, the following cable message appeared in the daily papers of Australia and New Zealand:—

'After discussing in conference at Cologne the recent papal anti-Modernist Encyclical, the majority of the bishops, headed by Dr. Kopp, Archbishop of Breslau, maintained that the Vatican must be given to understand that it must first take soundings in Germany before issuing an Encyclical affecting Germany'.

In our issue of December 19, we pointed out that this story had a fish-like smell. It now turns out that it is a fabrication. It was first set afloat by the 'Koelnische Zeitung', a paper whose hatred of the Catholic Church and of the Holy See is alone sufficient to render its testimony suspect on a-priori grounds. The story was besides, on the face of it, so intrinsically incredible that it carried its own refutation. It has, moreover, been contradicted by the 'Schlesische Volkszeitung' and by the whole Catholic press of Germany, and our European files by this week's mails state that the Cardinal-Archbishop of Cologne has 'given an official denial of the whole statement, which he affirms to be a pure invention'. Unfortunately, the curious code of 'honor' and of commercial probity that prevails in the offices of some of the European cable agencies seems to demand that, where the Catholic Church is concerned, no contradiction of a calumnious tale shall be permitted to pass through the wires that transmitted the original falsehood.

### Drinking, Then and Now

Someone—we think it was in the days of Steele—prophesied that, as civilisation advanced drinking, hard drinking, and swearing would gradually die out among the human race. The first prophecy has long been fulfilled as regards English-speaking people. The second seems to be moving, though slowly, to the same consummation so devoutly to be wished. We still have among us the sodden toppers and swillers of 'lickwid linen' whose thirsty wish is that of the Maltworm's Madrigal:—

'Would that I were fish, perdy, and all the sea were ale!'

But we have happily moved far afield from the days of the Cal's Head Club and the profane revelry that its members carried on under the guidance of Cromwell's ex-chaplain. 'We drink,' said an English writer of 1657, 'as if we were nothing but sponges' (we modernise the spelling). We have left behind for ever the spirit of the time when 'gentlemen' might, without remark, be 'as drunk as lords' at social functions; when (as Connor Sydney says) 'hard drinking was quite the fashion,' and when 'even members of Parliament found it difficult to keep sober.' We are still far, very far, from the things that the true temperance reformer hopes for. But we are on the way. We should, however, dearly like a little more pressure in the steam-chest, and a better pace. For the road is long and the grade is steep.

### The Anonymous Assailant

There's a chiel amang 'em down in Bruce County who has lately taken to the ungentle art and craft of writing letters to the local council casting reflections

upon people that have a local habitation and a name. But the Bruce County councillors very properly refused to allow the varlet's communication to be read. 'If,' said the chairman, 'a ratepayer is not man enough to put his signature to a document, the Bruce County councillors are men enough to leave such a communication severely alone'. 'And so say all of us', quoth the councillors, in effect.

The persecuting pagan Roman Emperor Trajan fed the Christians to wild beasts, by whose teeth they were ground—noble wheat of God!—and had them slowly roasted to death in the Coliseum—beautiful glow-worms of the Most High! He ordered torture and death upon a large scale, but even his pagan heart refused to tolerate the slings and arrows of the anonymous accuser. He drew the line there. In our own time, 'literary roughs' is the epithet flung by Dr. Oliver Wendell Holmes, the genial Poet of the Breakfast Table, at the ill-conditioned masked men who hurl anonymous accusations at people through the columns of the newspaper press or the pages of the lampoon. 'It is understood in good society', says Dr. Maurice Francis Egan, 'that a man who writes a letter which he is afraid to sign with his own name, would lie or steal. And I believe he would'. Disraeli had also a fine contempt for anonymous assailants whose lubrications appear so often in the daily press. 'An anonymous writer', said he in his denunciation of the 'Globe' in 1836, 'should at least display power; but we can only view with contemptuous levity the mischievous varlet who pelts us with mud as we are riding along, and then hides behind a dust-bin'. 'Anonymity', said Dr. Parker, of the City Temple (London) a few years ago, 'is not modesty, though it may easily be either impudence or cowardice'. And even that gentle soul, Cardinal Manning, granted that it is extremely difficult for a man to avoid saying under a mask of anonymity what he would not say with an open face.

In June, 1906, at the meeting of the Waikouaiti Licensing Committee, the chairman (Major Keddell) denounced, on behalf of the Committee, the practice of anonymous accusations and described it as 'cowardly' and 'contemptible'. And four months later the present Prime Minister, Sir Joseph Ward, from his place in Parliament, described as 'cowards', 'worse than assassins', 'villains and reptiles' the many 'who endeavor to shield themselves in writing anonymous letters to public men', 'reflecting on officers in different parts of the Colony'. And we are told that 'his remarks were greeted with general expressions of approval from members'. The anonymous accuser has been here and there a social bane. Perhaps, after all, there may be a substratum of justification for the verdict of an American alienist, that this peculiarly cowardly form of attack is an evidence of partial insanity. In any case, the best treatment for the disorder is apparently that which was adopted by the Bruce County council and the New Zealand Parliament.

### Newman and Rome

Falsehoods—old Satan's thistle-down—are carried about by every wind of heaven. It was inevitable that a foolish tale about the late Cardinal Newman—first set afloat by some Modernist writer—should in due course be wafted over the seas to New Zealand. Last week it lit upon a column in a Wellington contemporary. 'Nobody' the story ran, 'is harder hit by the Encyclical (on Modernist errors) than Newman'. Two correspondents promptly brushed the fairy tale aside. One of them quoted the following words of the great Oratorian in regard to the Holy See:—

'It is the decision of the Holy See, St. Peter has spoken; it is he who has enjoined that which seems to us so unpromising. He has spoken, and has a claim on us to trust him. He is no recluse, no solitary student,

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no dreamer about the past, no doter upon the dead and gone, no projector of the visionary. He, for eighteen hundred years, has lived in the world; he has seen all fortunes, he has encountered all adversaries, he has shared himself to all emergencies. If ever there was a power on earth who had an eye for the times, who has confined himself to the practicable; and has been happy in his anticipations, whose words have been facts, and whose commands prophesies, such is he in the history of ages, who sits from generation to generation in the Chair of the Apostles as the Vicar of Christ and the Doctor of his Church. . . . From the first he has looked through the wide world, of which he has the burden; and according to the need of the day, and the inspirations of his Lord, he has set himself to one thing, now to another; but to all in season, and to nothing in vain.'

'There is not,' said a Cardinal of the Roman Curia to the correspondent of the London 'Tablet,' 'the least doubt about Newman's loyalty to the Church. . . . There is no suspicion as to his orthodoxy. . . . And take it to be absolutely certain that neither in the decree of the Holy Office, nor in the Encyclical (against Modernism) is there the most distant allusion to any of the works of Newman.' Further (adds the other writer in our Wellington contemporary), 'quite recently the "Osservatore Romano" (the official organ of the Vatican) expressly declared that Newman was not condemned by the Encyclical and surely the best interpreter of the intention of a document is the party who issues it.'

There the controversy came to a sudden halt. Frederick Bayham, in Thackeray's 'Newcomes,' said of an acquaintance of his that, 'on the whole, he would rather lie than not.' It would be obviously unfair to lay that imputation of conscious error to those who spun in the 'Dominion' the fairy tale from a far-off land which practically places Newman under the ban of the Church. They were in all probability the honest and well-intentioned echoes (or echoes of echoes) of more hot-headed and impulsive Modernists who, in this, as in certain other matters, have been evolving argumentative matter out of their inner consciousness against the late Encyclical, in the spirit of the man who first gave to the world the motto, 'Tant pis pour les faits'—'so much the worse for the facts,' if they stand in the way of our theories or our convenience.

### Revising the Vulgate

A vast deal of work has to be done on the floor of the sea and beneath the tossing waters before pier or breakwater appears above the surface and is visible to the eye of the casual beholder. And in like manner a great amount of preparatory work has to be done before so great an enterprise as the revision of the Vulgate—the Church's official version of the Sacred Scripture—stands before the general reader in the form of a printed volume or series of volumes. The Anglican scholars who were responsible for the Revised Version of the Bible, for instance, began their sittings at Westminster in 1870. It took eleven years of thought and toil before they were able to issue the New Testament (1881); four years more before the Old Testament appeared in book form; and twenty-five years elapsed from the date of their first sittings before a number of other books, included by Catholics in the canon of the Sacred Scriptures, were placed before the world by the Anglican scholars and divines in 1895.

In the course of a recent interview with a representative of the Philadelphia 'Catholic Standard,' Abbot Gasquet—the learned Benedictine who has been appointed by the Pope to superintend the Commission for the revision of the Vulgate—gave some idea of the vast preparations that are being made for this great work. Thus far, the undertaking is in its preliminary stages. 'But,' said Abbot Gasquet, 'this much can be stated plainly: The Holy Father could have chosen no

more opportune moment than the present for this work. Many have got it into their minds that Pius X. is inclined presently to condemn everything savoring of modern research and new methods. This arises from the recent Papal documents. Now, we have orders to pursue our labors according to the very newest methods of research. Our work shall be based upon purely scientific methods, and those of the most modern type.'

## MODERNISM

(By His Grace THE ARCHBISHOP OF WELLINGTON.)

(Continued from last week.)

### III.—PSYCHOLOGY OF THE MODERNISTS.

As a rule the Modernist is a good man, a sincere, nay, practical, Catholic, generally a layman—young, intelligent, and educated; sometimes a priest—young again, shining more for his university success than for the extent and soundness of his theological learning. Erudite, fairly well up in sciences, criticism, and history, with a lively imagination, often at the service of a degree of warm and stirring eloquence, he is charming to listen to when he unfolds the enchanting social perspectives which he dreams for his religion and his God in its most scientific and modern glorification. He has two splendid loves in his heart, and in his mind a lamentable ignorance which sorely jars its perfect balance. He is passionately fond of his faith and his Church; passionately also addicted to modern civilisation and science. It never enters his thoughts that the modern mind is not something admirable and excellent, any more than he imagines any blemish or imperfection in his faith of a loyal Catholic. His fixed idea is to wed, at any cost, these two beauties, at the risk of exacting from each sacrifices, the importance of which sinks into insignificance compared with the grand goal to be reached. Such is his day-dream—and also his mistake. The moment comes, indeed, when the two consorts present their reasons for disagreement. There lies the danger. With a correct mental balance, he would have rightly judged the weight of the arguments pro and con. But that is just what he lacks.

He has no Philosophy, or so little—unless he has too much of a kind, which is the same thing, and still less theology. If he has had beforehand a solid habitual formation of a Catholic mind, the supernatural instinct of his faith will stop him on the brink of the precipice. Unable to have a sufficient insight into the problem, he will let it alone, and will not consider himself bound to furnish his contemporaries with the solution. He will give up the project of union and keep his faith and fidelity to his Church untouched. He will have been only tempted by Modernism.

Has he, on the contrary, a daring mind, less Christianity tempered, he will risk a judgment in the dispute. The language of his faith is unfamiliar; scathingly brought to his fascinated eye is the apology of the modern mind. The cause is judged. The Church is wrong. She must apologise and show a better temper, be more supple for conciliation, more eager to please the modern mind, less tenacious to keep the old ways of being and thinking which he deems the great obstacle to the blessed alliance he contemplates. The following in softer language is a specimen of his argument: Progress is a fact, so is the modern mind, a fact henceforth intangible, like civilisation itself, and proof against any attempt to destroy or reverse it. On the other hand, the social triumph of the Church is a necessity, the goal of a Catholic's holiest aspirations. Now, if the Church is ever to hold a place of honor, the first place, in a civilised world, she surely will not (he contends) achieve that most desirable consummation, by showing hostility to the modern mind. Therefore she must become its ally. But how? By exacting from science such sacrifices as would lead it to faith? Impossible.

### Science and Progress

evidently cannot stop their career, cannot admit suppression or distinction, which would be a breach of truth, an insult to the absolute rights of reason itself.

There remains but the Modernist alternative. The Church must move in a different plane. She must modify herself, transform and modernise herself at last in a 'rational' and triumphant fashion in the midst of civilised society. And lo! the man is stumbling right and left in the quagmires mentioned in the preceding

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

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

paragraph. Is he conscious of his error, and guilty? Sometimes yes, sometimes no; much or little, or not at all, as the case may be. Only God knows—we cannot tell. He may certainly have a strong dose of good faith at the beginning of his dreams, and an unconsciousness of danger which is explained too well by the absence of the philosophical light required for its perception. Then come the timely warnings of the Church and the unavoidable shock of his modern judgments against the decisions of the supreme 'magisterium' or teaching authority. What will he do? There grace awaits him, and so does doubt, together with conscience troubles. If he stops and bows with loyal simplicity of mind and heart, he is saved. He will have proved himself an advanced, a very advanced, guard, of Modernism—a great deal too much, assuredly. He will have neared the brink, but avoided the fall reserved for the radicals of the party. They have no notion of submitting their 'private mind' to the authority of a supernatural 'magisterium.' It is the shipwreck of their faith, whatever they may say or pretend. The rest is a matter of course. First, Protestantism; later on, Rationalism, Materialism, or worse still.

The 'Moderate' Modernist, still a Catholic and resolved to so remain, is in reality a friend of the Church, a friend, doubtless, ill-advised and most compromising, but still a friend and, moreover, too loyal and sympathetic not to deserve gentle handling. The Church has long treated him with indulgent longanimity. The severe lesson of the 'Lamentabili,' on her part, is but an act of condescending charity in which she mildly recalls to him certain very old principles of faith and reason too long forgotten. She does not require him to entirely renounce his dream of social Catholicism, which is also her own, but in another measure and under another optic angle. She only asks him to put more theological science into his views about the future of dogma and religion, more philosophy into his hypotheses, more cold reason and reserve into the exaggerated cultus which he too inconsiderately paid to the modern mind.

IV.—THE MODERN MIND.

What, then, is this mysterious divinity which counts such passionate adorers in its ranks? Most brave hearts hate it as the very devil; while others claiming equal bravery are bewitched by it to the lengths of being unconsciously drawn into the sacrifice of their faith—nay, sometimes of their reason. Whence comes, in regard to the modern mind, that asperity of contradictory sentiments which threaten to divide the Catholic world into two hostile camps—the 'conservatives' and the 'progressists' (so-called)? There must be some terrible misunderstanding and subtle equivocation. What, then, is the modern mind? Something undoubtedly very complex, since it is the object of such different judgments from men of equal intelligence and sincerity. The only safe and logical method to fix the definition of a 'whole' so vague, is to analyse separately its parts. Let us do a little anatomy.

First of all, it is beyond doubt that a master idea dominates the whole question: the idea of 'progress'; and this idea immediately brings in three others: progress as an accomplished 'fact,' future indefinite progress as an 'ideal,' progress as the 'good' of humanity. Hence these three basic propositions: progress as a 'fact,' progress as the 'good,' progress as the 'ideal' of human life.

In the second line we find subordinated to the idea of progress—as different means or forms of progress—the following ideas:—

1. The general idea of EVOLUTION—all progress is a change, therefore an evolution.
2. The LIBERAL idea: the evolution of the progress of the human individual brings him to the more or less perfect and conscious possession of his liberty in the twofold aspect of his intelligence (Rationalism) and of his will (Liberalism properly so called).
3. The NATURALISTIC idea: the evolution of human progress is effected on the line of nature in all its orders; progress is not (they say), and cannot be other than scientific—that is to say, independent and more and more free from any foreign tutelage, and therefore from any religious tutelage, any supernatural influence.
4. The MATERIALISTIC idea: the first and supreme need of man is to live happy here below; therefore to live in well-being and comfort; now the unceasing progress of science and evolution increases the well-being of temporal life; it is therefore to this term that the law of indefinite scientific progress conducts humanity.

In the third line, we must enumerate all the Tendencies, Theories, and Thousands of Means which gravitate round the principal ideas already stated,

either as co-operations in their practical realisation, or as consequences of the philosophy which inspires them. The 'fact' of the profound transformation of modern civilisation is there, and, like every fact, as such, it cannot help being a fact; it imposes itself. But not only does it impose itself as an accomplished fact, but it imposes itself also in its virtual, necessary, incoercible prolongation, and ought to last, because it is the human idea to realise it daily more and more in its greatest possible proportion.

The modern mind, therefore, in its deepest and commonest notion, is a spirit of progress (so called). Whence it assumes this threefold attitude: SCORN for the past, SYMPATHY for the present, ENTHUSIASM for the future. That's a matter of course. How could one love the past which has hampered progress? How wish to preserve it, since it is already 'overreached' by the present movement and could only impede its onward march? How not admire all the good given to man by present progress? And, lastly, how not surrender one's self unreservedly to the hopes of indefinitely increasing progress in the future?

The modern mind goes further, much further, if it lets itself slide ever so little down the logical slope of the second plane—practical execution—where we saw it take up four famous theories: evolution, liberalism, naturalism, and materialism, until

A More Inexorable Logic

pushes it, far from the safeguards of faith and the supernatural, into the philosophical aberrations of immorality, scepticism, and final agnosticism, which is the grave of human reason.

We don't say that every man—especially every Catholic—smitten with the modern mind, goes those lengths; everyone stops where he can and as he can. It remains to be seen whether it is possible to take one's share in the movement of the modern mind, and afterwards withdraw from it, when once one has given one's self unreservedly, without precautions or restraints, at the outset, to its violent impulses.

Besides, what matter? We have to define the modern mind such as it is almost universally prevalent in contemporary thought. If its complacent admirers find that there are useful distinctions to make, well and good. But why don't they themselves make those restrictions in seasonable time, instead of

Deceiving the Simple and Unwary

by an incessant appeal to that grand, obscure, and monstrous fetiche the 'modern mind' alone? Under the influence of the cherished idea of the modern mind, our modern society has indeed been greatly transformed. The craving for sensuous enjoyments promised to it by scientific progress quenches more and more in the hearts of the people the yearning for virtue. Where faith sinks, pride rises, and with pride repulsion for the yoke of authority in any shape. It is, so to speak, the triumph of nature over grace—of nature with the whole train of all its original corruptions. It is also, from top to bottom of the social scale, the triumph of 'liberalism' (as defined above), until it becomes eventually the universal apotheosis of egotism—not even in its more ideal and acceptable form, but of egotism of flesh and lust unbridled.

Such is modern society, and such, in any case, the dominant features, daily more accentuated, of the civilisation in store for humanity. Such the modern mind has willed and made it. Science, liberty, pleasure, and a full stomach—to any extent. God, faith, religion, morality—as little as possible, and in the end, logically, none at all. The least severe observation we can make is that the modern mind exhibits all sorts of things, good and bad, true and false, old and new.

What antiquity, for instance, old as the world, old as the angels, appears in the liberal

Error of 'Non Serviam'

('I will not serve'), in our contemporaries' rebellions against God and His law, a simple perpetual echo of the first sin hurled by a created will against the Creator! What antiquity again in the fierce race for the improvement of the pleasures of the body; in that conception of the scientific perfection of human life by the increase of material well-being, regardless of the soul, of morality, of a future life—the practical echo of all the materialistic philosophies of past times! What, in fine, is so ancient—twenty centuries old—as that effort, so-called critical, of free thought, of pure reason, striving to evade the authority of supernatural faith, of revealed dogma?

What is truly and genuinely modern is (1) the scientific 'philosophy' of progress—progress material, evolutive, indefinite, in which modernists put the ideal last end of mankind (and yet how many old ideas here); and (2) the 'present social state' which this philosophy has begotten, and which future civilisation must in the same order of ideas still more accentuate. This being said, we now

## Define the Modern Mind :

'A mentality (or general disposition of mind and heart) sympathetic with all the efflorescences present and future of "scientific progress" considered, not only as a fact already partially accomplished and "inviolable," but also as an "ideal" good to which humanity ought to incessantly and indefinitely tend, with the duty to strenuously remove every obstacle capable of hampering its "evolutions." We say designedly: 'an ideal,' and not 'the ideal' good (the sole last end), in order to leave an open door to those upright Catholic thinkers, still to-day included in the definition, but who would dread to be made prisoners in it, without all the free breathable air required by their faith and their reason. The definition is broad; it had to be so in order to avoid the charge of being fabricated solely under the inspiration of the exigencies of a prejudice or a school. It remains exact, however, as the logical expression of a regularly drawn induction; and, as was right, it leaves sufficiently transparent, on the essential point, the 'equivocation' which we must now dispel once for all and for ever.

(To be concluded next week.)

## THE CHURCH IN NEW ZEALAND

## MEMOIRS OF THE EARLY DAYS

(Contributed.)

NAPIER.

(Continued.)

Unlike many other chief centres on the seaboard of the Dominion, the beautiful town of Napier owes its rise and expansion to the natural advantages of its situation, its salubrious climate, and very materially to the wide stretching fertile lands of the district, rather than to any scheme of special settlement, or ambitious happenings. Although from earliest times in the occupancy of a dense Native population, this part was practically immune from those devastating wars waged between Maori and European, the details of which fill so many sad pages of the country's history. The Natives of those parts appeared peaceably disposed, and it is recorded they even assisted the side of law and order in attempting to subdue the Hau Hau fanatics. During these troublous times military forces were quartered in Napier, and at the foundation of the Catholic Mission aided therein with much generosity. Very few Catholics, it is recorded, were to be found among the inhabitants of Napier, except among the soldiers, many of whom belonged to the true faith, and showed that they esteemed it as much a pleasure as a duty to assist the priests in their good works, as far as lay in their power. The town of Napier was laid out in 1855. The province of Hawke's Bay was originally part of that of Wellington. In 1858 it was the first to be created under the provisions of the New Provinces Act, and formed the seventh of the provinces. About that time Father Forest was entrusted with the spiritual charge of the town of Napier, and Mr. Thomas Fitzgerald gave a grant of land to the Church. With the help and co-operation of the few Catholic residents, Father Forest built a presbytery on a fine healthy site, and soon after opened a school-church. In some reminiscences contributed to the 'Record' in 1895 we find the following appreciation of Father Forest:—'In none of those lowly and devoted servants of Mary was the blending of those dual qualities, wisdom and simplicity, so strikingly exemplified as in Father Forest, whom to know was to love and admire. In any part of New Zealand where duty claimed his services, his astuteness in temporal affairs left its impress in an unmistakable manner. Unassuming and retiring in private life he was firm as a rock of adamant in matters appertaining to faith and morals. Whilst at Auckland in the early years with Father Petitean, where partly by the labors of their own hands they built the first St. Patrick's, he sustained injuries from which he ever after suffered. To his persistent efforts may be attributed the introduction of that excellent Sisterhood, the Order of Notre Dame des Missions (which since then has spread itself almost throughout the Dominion, and offshoots of which have founded communities in parts of the Commonwealth of Australia, Canada, India and Burmah). Ever advancing, he next procured the little Brothers of Mary (Marist Brothers), who came some ten years later under the direction of that genial and accomplished favorite, the late Rev. Brother Joseph. His long cherished desire had at length become an established fact; the lambs of his

flock, for whom he ever exhibited such tender solicitude, would now be cared for and the lamp of faith kept burning brightly by the self sacrificing efforts of those devoted to religion. Father Forest was more especially engaged in the settlement of Napier, where he built a convent in 1863 for the Sisters of the Missions, where they received boarders and day scholars. He also built a large school for boys, afterwards confided to the Marist Brother, and a handsome church to accommodate 1500 persons. His crown came at last, and the venerable senior in years of the Marist Order was sorrowfully laid at rest in the picturesque cemetery on the summit of Scinde Island, overlooking the town of Napier, where for twenty years he poured the balm of consolation upon repentant hearts. A wise counsellor in prosperity, a true friend in adversity, he was beloved and revered by all classes and denominations.'

(To be continued.)

## WAIMATE

## A NEW CHURCH AND A NEW PASTOR

(From our Special Reporter.)

Last Sunday was marked by several special ceremonies at Waimate—the induction of the new rector of the parish (the Rev. Father Aubry, S.M.), the administration of the Sacrament of Confirmation, and the laying of the foundation stone of the fine new church which is to be the chief architectural adornment of that prosperous South Canterbury town. On the next page we present an engraving of a perspective view of the sacred edifice, as it will be when completed. The drawing was prepared specially for us by the architect, Mr. Frank W. Petre, of Dunedin.

## INDUCTION OF REV. FATHER AUBRY.

Just before the beginning of the 10.30 Mass, the Very Rev. Father Regnault, S.M. (Provincial), welcomed his Lordship the Bishop to Waimate, congratulated him on his restoration to health, and expressed the fervent hope that the Almighty God would long preserve him to continue the good work in the diocese in which he had now been engaged for over twenty-one years. But the joy which he (the speaker) had in welcoming his Lordship was not unmixed. Speaking with much emotion, he said that he felt great grief at the fact that he must resign into his Lordship's hands the authority which he (the Bishop) had confided to him nineteen years ago. He (the speaker) had been sent to the parish when still young and inexperienced, to follow in the footsteps of one who was a wise counsellor and guide to the people, who was an ornament to the ranks of the priesthood, and who had done heroic work for God and souls in South Canterbury and throughout New Zealand. Yet his (the speaker's) difficulties were not, after all, so great as he had feared they would be. His saintly predecessor had instilled Catholic principles deep into the hearts of the people, and they extended to him (the speaker) the same loyalty, and (he had almost said) the same affection as they had extended to the Very Rev. Father Goutencire. They helped him in carrying out the works that were necessary for the progress of religion and for the promotion of the glory of God in the parish. True, he had had his difficulties as well as other priests. But the loyalty and love of the Catholic people of Waimate had enabled him to overcome them all. He would not speak in detail of the work that was done in the parish during the past nineteen years—he would only mention one, the first that he had performed there, namely, bringing into the diocese and the parish the devoted Sisters of St. Joseph. Their work had afforded him the greatest consolation in Waimate; it was a work of which he was most proud, and for which he had many reasons to thank Almighty God. Their schools had been efficient, especially since the advent of the Sisters, and they stood in the front rank of the schools of Canterbury as the examinations by the State Inspectors testified, and as the number of their pupils that occupy prominent and responsible positions testified. The Sisters of St. Joseph were the best auxiliaries and co-operators with the priest in every good work, and if some of the parochial institutions were brought to a successful completion, it was due mainly to the Sisters of St. Joseph. Father Regnault also thanked the assistant priests that had been sent to him from time to time—three of them were present that day, and another, though absent, was with them in spirit. They were model priests; zealous, faithful in the performance of the work entrusted to them. If he (the speaker) felt any consolation in his

painful severance from Waimate, it was that one of them, who knows the people well, was to receive the authority that had once been confided to him (the speaker). He hoped that, before leaving Waimate for good, he would have an opportunity of celebrating Mass in the Church, the foundation stone of which was to be laid that day. He would have other opportunities of speaking to them, but he could not now give expression to the feelings that filled his heart. Once more he welcomed his Lordship, thanked him for his many kindnesses, and said that he was joined by the faithful of Waimate in praying that his Lordship might be spared for many years to come.

His Lordship the Bishop thanked Father Regnault and the people for their cordial welcome and their kind wishes, which were so many prayers that he might have health and strength to carry on the work imposed upon

undertake the task of filling the place so long filled by Father John. He (the speaker) would not say how the virtues and qualities possessed in so high a degree by Father John were possessed also by his successor. They (his hearers) knew. The works done by him at Waimate and in the outlying districts of the parish testified to his skill, his devotedness, his untiring energy, his prudence. From his (the speaker's) knowledge, acquired during different visitations of the parish, he was able to say that Dean Regnault had spent nearly £12,000 on works of education and religion in the district, exclusive of the expenditure on the new church now in course of erection; he had acquired sections of land amounting at the present time to over 30 acres—18 in Waimate, 7 at the Waiiau, 5 at Makikihi, and one or two at Hakataramea. Materially, this was a splendid record. All



St. Patrick's New Church, Waimate.  
(Complete Design)

him by God and the Apostolic See. A two-fold duty was imposed upon him that day, and he approached it with mingled feelings of painful regret and of assured hope—of regret that what was a greater good should be a local and diocesan loss, through the departure of one who had labored so long and so faithfully amongst them. Of all his appointments, that was one of his (the speaker's) first, and he had never had reason to regret what he had done when he sent Dean Regnault from Hokitika, where he had been assistant to the pastoral charge of Waimate. As the Dean had said with characteristic modesty, great work had been done there by the devoted priest whose name was a household word there and through a great part of New Zealand, and who was known by the familiar name of 'Father John.' It required one of great zeal and prudence to

honor and praise,' said his Lordship, 'to him and to you.' He (the speaker) was greatly touched by the praise bestowed by Dean Regnault on the Sisters of St. Joseph. His Lordship said it was a happy inspiration to bring them to the district, paid a high tribute to their worth and work, and commended them to the incoming rector. Referring once more to Dean Regnault, his Lordship spoke of the latter's appointment to the responsible position of representative of the Superior-General in the Province of New Zealand, including the archdiocese of Wellington and the diocese of Christchurch. The fact that his nomination was received (as the speaker had reason to know) both by ecclesiastics and by laity with sentiments of deep regard, showed clearly that the authorities of the Order had put the right man in the right place, and accounted for the

number of representative persons there that day. Their beloved Archbishop and Metropolitan had sent one of his priests to represent him; the devoted Bishop of Dunedin had sent a representative; other priests had come from various parts of the archdiocese and of the diocese of Christchurch; and he (the speaker) had reason to know that other members of the clergy would have been present from the diocese of Dunedin and Christchurch and from the North had not these ceremonies fallen upon a Sunday. That showed the high esteem in which they hold Dean Regnault, and how they recognise what a happy choice has been made, in him, for a Provincial. Although, owing to the exigencies of his office, Dean Regnault was to remove to a more central position, he would continue to take a keen interest in that parish and diocese. That would help to mitigate their regret at his departure. It would also tend to soothe their sorrow that he was succeeded by one who was as well known in the diocese—by Father Aubry, who had been 22 years in New Zealand, and 15 years in the diocese of Christchurch. He (the speaker) felt sure he would be a worthy successor to two eminent men, the outgoing rector and Father Goutenoire. His Lordship concluded with brief references to the dignity and the responsibilities of the priestly state, and with an exhortation to his hearers to accord a loyal and affectionate co-operation to their new rector. He then formally invested Father Aubry with the office of rector of the Waimate missionary district.

Father Aubry expressed his sincere thanks to his Lordship for the high honor conferred upon him. He had felt highly flattered at the request to become successor in Waimate to the Very Rev. Father Provincial. He thanked his Lordship for his paternal advice, for his confidence, his encouragement, and would enter upon the task of rector with a certain amount of satisfaction because it was not the first time that he had discharged priestly duties in Waimate, and expressed the hope that his labors there would be fruitful. He had received a kind welcome from the people, and he earnestly prayed that he might be able to continue the good work which Father Goutenoire and the Father Provincial had done there for the glory of God and the good of souls. Having referred to the monumental work which was begun by Dean Regnault with the help and presence and blessing of his Lordship, Father Aubry said it would be a great comfort to his hearers to know that the ties of love that bound them to the Father Provincial were not to be broken; his duties called him to another sphere of labor, in which he would have the care of many churches, and therefore of theirs. He expressed the hope that the Father Provincial would extend to their new church till its completion the benefit of his prudent counsels, his experience in the building of churches, and his knowledge of the generosity of the people. Speaking of the Catholic schools, Father Aubry said that wherever he went he was comforted by the great work done by them, and he saw the devoted teachers spending themselves imparting to children instruction in piety and good manners. It was the greatest satisfaction to him to renew his acquaintance with the Sisters of St. Joseph. He had always found them excellent auxiliaries, and he esteemed it an honor to work for the people in the same sphere of labor as the Sisters of St. Joseph. The co-operation of the people in every good work was well known; there were abundant proofs of it, not only in Waimate, but in other churches of the district, and now in the laying of the foundation stone of the largest church in the district. Father Aubry concluded with happy references to his capable and devoted assistant (Father Tymons), with thanks to his Lordship, and with wishes for the latter's restoration to perfect health.

After Mass his Lordship the Bishop administered the Sacrament of Confirmation to over 100 candidates.

#### LAYING THE FOUNDATION STONE.

At 3 p.m. took place the ceremony of laying the foundation stone of the new church, to be dedicated to God under the invocation of St. Patrick. Despite an inclement day, a great concourse of people assembled on the spot, including contingents from places so far afield as Oamaru. The clergy present were his Lordship the Bishop, Very Rev. Dean Regnault, S.M., Rev. Fathers Aubry, S.M., Tymons, S.M., Tubman, S.M., Moloney, S.M., Graham, S.M., O'Connor, S.M., Morrell, M.S.C., and Rev. H. W. Cleary. Apologies were read from a number of clergy in various dioceses who were unable to attend.

The foundation stone, duly inscribed with date, etc., was duly laid and the customary blessings given by his Lordship the Bishop. In a cavity in the foundation stone there were placed sundry coins of the

realm, copies of the 'N.Z. Tablet' and the local papers, and a Latin inscription, of which the following is a translation: 'Pius X. being Supreme Pontiff, happily reigning; Edward VII. King of England; William Lee Plunket Governor of New Zealand; Joseph Ward Prime Minister; John Manchester Mayor of Waimate; and Peter Regnault, Provincial of the Society of Mary, Rector of the parish; the Revs. Paul Aubry and James Tymons assisting; the foundation stone of this church to be erected in honor of St. Patrick, was blessed and laid in the presence of a great gathering of people by the Right Rev. J. J. Grimes, Bishop of Christchurch, on the 26th day of January, 1908. Frank Petre architect; Murtagh, Ford, and Mills contractors. \* J. J. GRIMES, S.M., Bishop of Christchurch; P. Regnault, S.M., Prov.; P. Aubry, S.M.; Jas. Tymons, S.M.; Henry W. Cleary; N. B. Moloney, S.M.; F. J. Morrell, M.S.C.; John Francis O'Connor, S.M.; J. Manchester.

His Lordship the Bishop said it was a most gratifying sight to see such an immense gathering in spite of the inclement weather. Numbers had come to mark their appreciation of the work done by Dean Regnault, and to assist at the impressive and solemn Scriptural ceremony, for it was taken from the words of Holy Writ. That ceremony appealed to the sympathy, the faith, hope, and love of a Catholic people. It would be ungracious on his part and unfair to them to detain them long on such a day, but he would express his deep satisfaction at the number present. His Lordship referred to the new church as an evidence of the spirit of progress among the people, pointed out that it was rendered necessary in order to meet the necessities of worship, and appealed to his hearers to show their appreciation of the great work which Dean Regnault had undertaken in a spirit of trust in them and of faith in Almighty God, and he felt sure that neither Dean Regnault nor his successor would feel any difficulty in securing what was required. In conclusion, he urged them to give generous donations, quoted the old motto that he who gives quickly gives twice. He had asked God in the sacred rite just finished to shower His blessings, both temporal and spiritual, on those who would contribute. They had observed old and hallowed rites in that imposing ceremony. It carried them back to the time when, in the old lands, civilisation and faith had been brought hand in hand by missionaries sent by the Popes. They came in the same vestments to-day and used the old, undying language of the Church, and taken the words of the rite from the Old and New Testaments. His Lordship concluded by emphasising the need of prayer and of thankfulness for all the good gifts received from on high, and by expressing the hope that the great work of that day would be crowned with blessings for time and eternity.

Dean Regnault expressed his gratitude at the numbers that had gathered there, despite the inclement weather, from all parts of the district and from towns in South Canterbury and North Otago. He was also very grateful that so many members of other denominations had come with friendly feelings and material and assistance in that great work. In that district people of different religious beliefs were in social matters all one, with friendly feelings towards one another. Catholics had shown great generosity; members of other denominations, before they were called on, had sent their cheques. He thanked them one and all. The style of the church was unique so far as churches in this country were concerned. It was Lombardo-Romanesque. The cost of it would be between £6000 and £7000. The present contract was for £4000. At present the means at their disposal amounted to about £2100; by the time they would leave he hoped it would be something like £3000, and £1000 would remain to be raised by bazaars and collections. The first amount raised for the new church was £560 raised by a bazaar conducted by Father O'Connell six or seven years ago; the next, £800 left by the will of the late Mr. N. Quinn; and lastly, £435 left by the will of Mr. M. McGovern. Interest on the bequests brought the sum up to £2100. Dean Regnault then intimated that Sir William Steward and the Mayor of Waimate would speak.

Sir William Steward said it was a red-letter day for Waimate and the Catholic Church here, and one that would long be remembered by those present. Waimate was singularly fortunate in possessing in the Catholic priests that had been in the district for the last thirty years Christian men who were not only loved by members of their own Church, but by all other believers of other branches of the Christian Church. They all remembered Father John, who did such evident service not only to the Catholic Church, but to the cause of Christ and of humanity in the district. The speaker paid a high tribute to the worth and work of Dean Regnault, and enumerated the

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churches erected by him in various parts of the district. He also passed a warm eulogium on the excellent work done by the local Catholic school, under the Sisters of St. Joseph, and said that in no other district in the diocese was so much work done in so short a period as in Waimate. Speaking as a member of another congregation, he rejoiced in the prosperity of the Catholic Church there; he rejoiced in the good his friend Dean Reppault was doing there, he rejoiced in his success, and congratulated him and his Lordship on that day's proceedings. He suggested a brass tablet in the church, when completed, as a reminder of him—he would subscribe to such a tablet. But the Dean wanted no monument of brass—he had a better monument, that which was written on the tablets of their hearts, and that would remain as long as life would last, and be kept for generations to come. Sir William concluded with an earnest appeal for substantial offerings of gold and silver for the new church.

The Mayor of Waimate (Mr. Manchester) also addressed the gathering. In the course of his remarks he stated that he had not often addressed such a body of divinity as he saw there, but as representative of Waimate, it was to him a duty and a privilege to tender his congratulations to the Catholic Church. Having referred to the fine property secured by the Church in Waimate in the early days, he said that while all the local churches were good, that one would be the best of all by a long way as far as cost was concerned. He looked on all churches and sanctuaries as a great asset for the places where they stand—they were the joy of the whole earth. He spoke of the early days in 1859 or 1860 when Father Chaligner used to tramp on foot from Timaru to Waimate, crossing rivers, creeks, and flax scrubs, visiting his people and administering to them the ordinances of religion. There were only one or two houses in Waimate then and a few sawyers in huts in the bush. The Catholic clergy set an example in the work they did, in visiting their people, also in the schools in the face of many disadvantages. The speaker concluded with a fervent hope that the whole world would meet and clasp hands on the hill-top of victory and join in a universal song and crown Christ Lord of all.

The sums contributed on the occasion of the laying of the foundation stone amounted to £900.

#### Style and Dimensions.

The new church is one of a style which has been seldom used in the Dominion—the Lombard-Romanesque, one of the many variations of Romanesque to be found throughout Southern Europe, and one which has the merit of being imposing if of sufficient size by the frequent use of the arch, the solidity of its detail, and the simplicity of its decoration. In these points it has, for the purpose of a medium-sized building, advantage over the somewhat more imposing lines and proportions of the Byzantine of Eastern Europe, and at the same time it is not so expensive. The new church will have a nave, 36ft x 72ft; a sanctuary, 22ft x 32ft, with a height in both from floor to flat of ceiling of 32ft. On either side of the sanctuary will be the sacristies, each 15ft 6in by 11ft 8in, and two confessionals will be placed one on each side of the nave, and built out from the main walls. The nave walls, both internally and externally, will be each constructed of four large arches, having main piers of 36in x 36in, masonry and brick, with two subsidiary piers, each of 27in x 24in, with an 18in brick panel containing the windows. The arches and piers on the outside will be constructed of Oamaru stone, plain blocked, and the vousoirs of the arches splayed with an impost cap of moulded and carved stone. Similar finish will show on the inside, only done in plaster. The ceiling of the nave will be finished in embossed metal, arranged in three shallow domes, surrounded with shallow coffers, the domes rising an additional five feet, so as to make the total ceiling height at this point 37 feet. The coffers will add another 14in to the general height of the ceiling. The whole ceiling will be carried on a deep, decorated metal embossed cornice. The nave windows will be eight in number, each of cast iron, 12ft x 6ft, placed high up from the floor level, and provided with double openings arranged to admit two separate currents of fresh air. The sanctuary end of the nave will have an arch 18ft x 30ft, with recessed side altars on either side. The sanctuary will have an apse formed in a semicircle, springing from the piers of the two arches similar to those of the nave, which will form the two sides of the sanctuary. The wall of the apse will have seven windows, each 4ft x 11ft, besides two windows at the side walls similar to those of the nave. On each side of the sanctuary will be placed large folding doors communicating with the sacristies. The sanctuary ceiling will be finished in embossed metal as described for the nave, except that there will

be only one dome in it. The front of the church building will form its chief feature. The porch will pass right across the end of the nave, being 49ft 6in x 8ft 6in, entered by means of three arched openings, each 10ft x 15ft, and will be closed in by means of three pairs of hammered iron gates. Over the central of these arches will be constructed a larger arch, carried on two massive masonry piers projecting three feet from the face of the wall, containing the entrance arch, so that the whole rises to a height of 33 feet from the ground level. Set back in this arch, and filling its head, will be placed a wheel window, 10 feet in diameter, filled in with stone tracery and lead light work. On each side of this central arch will be a similar arch, only projecting from the wall face six inches, and containing two round-headed windows, each 9ft x 6ft, filled in with stone tracery and lead-light work. The central arch will be surmounted with cornice and pediment, over which will be placed the belfry tower, having twelve 10ft x 3ft louvre windows, above which will be placed four clock faces, and the whole surmounted with a small eight-sided dome, with a cross on top, the whole rising to a height of 91 feet from the ground level. Inside this end of the building will be the choir gallery, 9ft x 30ft, and the organ loft, 15ft x 12ft, above which will be the ringing floor, then the belfry and clock floor. On one side of the organ loft will be placed the choir room, 15ft 6in x 9ft, and a stair hall of similar size.

The whole building will be built in the most substantial manner, the base to the floor level, which will be 5 feet above the ground level, will be of monolithic concrete. The floors of the sanctuary, organ loft, choir room, stair-lobby, and tower rooms floors will be all of armoured concrete, reinforced with steel bars and expanded steel. The walls throughout will be of brick and stone, hearted with cement concrete, armoured internally with iron bands. The roofs will be of Marseilles tiles, and the dome of the tower covered with copper.

The first contract, which has been signed, and which is now well begun, provides for completing and roofing in, finishing the interiors, doors, and floors of the whole building except one sacristy, the belfry and dome, and also the metal ceilings.

The contract has been let to Messrs. Murtagh, Ford, and Mills, of Oamaru, who are now carrying out the building from plans drawn by Mr. Frank W. Petre, architect, of Dunedin, and under his supervision.

## OBITUARY

### SISTER MARY IGNATIUS, HOKITIKA.

(From our own correspondent.)

The tolling of the church bell at the unusual hour of 1 p.m. on Friday, 17th inst., announced that something out of the ordinary had occurred, and soon the sad news spread far and wide that Sister Mary Ignatius (Ryan) had breathed her last. Sister Mary Ignatius was a native of Kilmihill, County Clare, Ireland, and became a member of the community at Hokitika twenty-five years ago. Until quite recently the deceased was the Superioress of St. Columbkille's Convent, but owing to failing health she was obliged to resign the position. Always a zealous, patient, and painstaking worker, Sister Ignatius wore out her health and strength in ministering to the wants of others. Loved by all her pupils and those whose business had brought them in contact with the good Sister, it was only natural that expressions of grief and sorrow were manifest on the announcement of her death at the comparatively early age of 42 years. Rev. Father Gilbert, of Wellington, who had been one of Sister Mary Ignatius' early pupils, celebrated a Requiem Mass at nine o'clock on Monday morning, and at 2.30 p.m. the remains were followed to their last resting place by a very large concourse of people. Before leaving the church Rev. Father McDermott, C.S.S.R., who had recently conducted a retreat for the Sisters of St. Columbkille's Convent, preached an eloquent panegyric on the life of the good Sister. The coffin was carried from the church to the grave on the shoulders of the men of the parish and the neighboring parishes of Ross and Kumara. All the confraternities of the parish marched in full regalia, and were followed by the school children and general public. Rev. Father Gilbert, assisted by Rev. Father McDermott, officiated at the graveside. Before the coffin was lowered to its last resting place Father Gilbert in compliance with an expressed wish of the dear departed sprinkled on the coffin a little earth from her far away native soil, which she had carried with her always for this purpose.—R.I.P.

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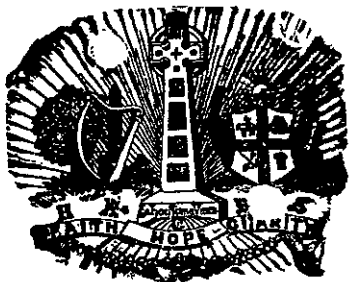
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## Commercial

### PRODUCE

Messrs. Donald Reid and Co. (Ltd.) report: We held our weekly auction sale of grain and produce at our stores on Monday. There was a fair attendance of buyers, and, although competition was not keen, most of the lines on offer found buyers at quotations. Values ruled as under:—

Oats.—Good to best feed lines are in fair demand for export, and, in the absence of heavy stock, late quotations are well maintained. Milling quality has little inquiry except for shipment as feed. Quotations: Prime milling, 2s 3<sup>d</sup> to 2s 4<sup>d</sup>; good to best feed, 2s 2<sup>d</sup> to 2s 3<sup>d</sup>; inferior to medium, 2s to 2s 1<sup>d</sup> per bushel (sacks extra).

Wheat.—In milling quality there is little business being done. Fowl wheat has become so scarce and values improved to such an extent that better prices can be got than millers are prepared to give. Quotations: Good whole wheat, 4s 10<sup>d</sup> to 5s; medium 4s 7<sup>d</sup> to 4s 9<sup>d</sup>; broken and damaged, 4s 3<sup>d</sup> to 4s 6<sup>d</sup> per bushel (sacks extra).

Potatoes.—The market is being more fully supplied, and only fresh dug lots in best condition are readily dealt with. Quotations: Best kidneys, £4 15s to £5; choice, to £5 10s; medium to good, £4 to £4 10s; inferior and stale, £3 to £3 15s per ton (sacks included).

Chaff.—Fair supplies of good to prime oat sheaf have been coming forward, and have moderate demand at prices about on a level with late values. Medium and inferior lots are very difficult to deal with. Quotations: Best oat sheaf, £4 to £4 2s 6<sup>d</sup>; choice, £4 5s to £4 7s 6<sup>d</sup>; medium to good, £3 10s to £3 15s; light and inferior £3 to £3 5s per ton (bags extra).

Straw.—The market is fairly well supplied. Quotations: Oaten 2s 6<sup>d</sup> to £2 7s 6<sup>d</sup>; wheat £2 to £2 5s per ton (pressed).

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

Oats.—Good to best feed lines are in good demand, and owing to few coming forward prices are about the same. A grade has little inquiry except for feed, as millers are not buying. Prime milling, 2s 2<sup>d</sup> to 2s 3<sup>d</sup>; good to best feed, 2s 1<sup>d</sup> to 2s 2<sup>d</sup>; inferior to medium, 1s 10<sup>d</sup> to 2s.

Wheat.—There is very little business passing in milling, but fowl wheat is very scarce and values have improved. Good whole fowl wheat, 4s 1<sup>d</sup> to 5s; medium to good, 4s 7<sup>d</sup> to 4s 9<sup>d</sup>; broken and damaged, 4s to 4s 5<sup>d</sup> per bushel (sacks extra).

Chaff.—There is a good deal coming to hand, but the demand is only moderate, and it is hard to keep prices up to late quotations. New chaff is very hard of sale. Quotations: Best oat sheaf, £4 to £4 2s 6<sup>d</sup>; choice, to £4 5s; medium to good, £3 10s to £3 15s; light and inferior, £3 to £3 5s per ton (bags extra).

Potatoes.—New potatoes are coming to hand freely, and only freshly dug lots are easily dealt with. Best kidneys, £4 15s to £5; choice, to £5 10s; medium to good, £4 to £4 10s; inferior, £3 to £3 15s per ton (sacks in).

Pressed Straw.—The market is fairly well supplied. Quotations: Oaten, £2 2s 6<sup>d</sup> to £2 7s 6<sup>d</sup>; wheat, £2 to £2 5s per ton.

### WOOL

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

Rabbitskins.—Our next sale will be held on February 6.

Sheepskins.—Owing to pressure of space we held no sale this week, but at the auctions held by different agents prices ruled as follow: Best halfbred, 7<sup>d</sup>

to 8<sup>d</sup>; medium to good, 6<sup>d</sup> to 7<sup>d</sup>; best crossbred, 6<sup>d</sup> to 6<sup>d</sup>; medium to good, 5<sup>d</sup> to 5<sup>d</sup>; light and inferior, 4<sup>d</sup> to 4<sup>d</sup>; lambskins, 5<sup>d</sup> to 5<sup>d</sup>; merino good, 6<sup>d</sup> to 6<sup>d</sup>; medium to good, 5<sup>d</sup> to 6<sup>d</sup>; pelts, best, 4<sup>d</sup> to 4<sup>d</sup>; medium to good 3<sup>d</sup> to 3<sup>d</sup>.

Hides.—Our next sale will be held on the 30th. Tallow and Fat.—There is still a fair demand for all sorts. Quotations: Prime mutton tallow, 22s to 24s per cwt; medium, 18s to 22s; inferior, 14s to 15s 6<sup>d</sup>; best rough fat, 15s 6<sup>d</sup> to 19s; medium to good, 12s to 16s 6<sup>d</sup>.

## Late Burnside Stock Report

Cattle.—245 head forward. This was more than sufficient for trade requirements, and prices showed a drop of 10s to 20s per head from last week's rates. Up to going to press only a line of best bullocks had been sold at £10, whilst medium and inferior sorts ranged from £6 5s to £7.

Sheep.—2411 penned. Prices were from 2s to 3s lower than those ruling last week. Best wethers, 17s to 18s 6<sup>d</sup>; extra, 22s 6<sup>d</sup>; good, 14s 6<sup>d</sup> to 15s 6<sup>d</sup>; medium, 12s 6<sup>d</sup> to 13s 6<sup>d</sup>; best ewes, 16s to 18s; extra, up to 19s; good, 14s to 15s; medium and inferior, 8s 6<sup>d</sup> to 11s.

Lambs.—406 penned. The supply was not quite up to requirements, and as a result prices were 1s to 1s 6<sup>d</sup> over those ruling last week. Best lambs, 16s to 17s 6<sup>d</sup>; good, 14s 6<sup>d</sup> to 15s 9<sup>d</sup>; medium, 12s to 13s.

Pigs.—100 forward. Small sorts ruled at about last week's rates, but porkers were dearer. Suckers, 15s 6<sup>d</sup> to 18s; slips, 25s to 28s; porkers, 40s to 45s; light baconers, 47s to 53s; heavy do, 53s to 56s.

## INVERCARGILL

(From our own correspondent.)

January 27.

A meeting of those interested in the Hibernian Band was held on Monday evening in the Catholic Club rooms, Mr. Shepherd in the chair. There was a large attendance, and the principal business discussed was the settlement with the Wanganui Garrison Band for their instruments. The original price of the instruments, with terms, was £135, but £120 would be accepted for cash. A sum of about £55 is in hand, which leaves a balance of £65 to find. A large number of subscription lists which have been circulated throughout the district are to be called in by February 12, so they will largely help to liquidate the amount. A draft of rules was received and approved of. A motion was passed that the band be registered, so as to safeguard its property. At the conclusion of the meeting the Rev. Father Delany exhorted all the members to attend regularly all practices, and to acquit themselves in a manner creditable to the name of the band.

The Catholic schools will re-open on Monday next. It is to be hoped that after an enjoyable vacation all the pupils will take up their studies on the opening day.

EFFECT ON HEALTH.—One of the most essential points to consider when judging the value of an illuminant is its effect upon the health, and, looked at from this standpoint, acetylene commends itself to all who value their health and well being. In its combustion it removes nothing like so much oxygen from the air as the ordinary coal gas burner or petroleum lamp for a given amount of light, and it evolves a considerably reduced proportion of the detrious carbonic acid whilst giving off much less heat. The extreme importance of this point is manifest when we consider the numerous ill effects arising from breathing vitiated air, the bad consequences arising from imperfect oxygenation of the blood, to say nothing of the manifest discomfort of living under such conditions. Estimates and particulars can be had from the N.Z. ACETYLENE GAS LIGHTING COMPANY, LTD., 32 OCTAGON, DUNEDIN....

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WANGANUI

(From our own correspondent.)

January 25.

At St. Mary's Church on last Sunday the Rev. Father McCarthy, of St. Patrick's College, celebrated the 10.30 o'clock mass, and the Rev. Father Quinn, of Hastings, preached in the evening the Rev. Father Creagh, C.S.S.R., who has been conducting the annual retreat of the Nuns, preached. At St. Joseph's Church, Aramoho, Rev. Father McCarthy preached at Vespers.

The sculling match for the championship of the world between Webb and Tresidder will be rowed on Tuesday, February 25, and will start about 4 o'clock in the afternoon. The course is on the Wanganui River ending about seven and a half miles above Wanganui. Speaking of the course Tresidder says that it is far superior to that on the Parramatta River, Sydney.

The producing capabilities of the Wanganui district are shown by the export trade for the past twelve months. Notwithstanding the fact that the butter and cheese produced in this district go to New Plymouth, Patea, or Wellington for cool storage and grading, and are, consequently, not included in the returns, the value of the exports from Wanganui for the year was assessed £468,307. The wool output was valued at £335,194, and the frozen meat at £77,048. The tallow export was £23,224, and sheepskins £22,782. The timber export was valued at £1645. These figures show a marked expansion.

Last evening in St. Mary's Church two of the Sisters of St. Joseph made their profession. They were Sister Felix (Miss M. Skinner) and Sister Cecilia (Miss L. Shanly). The ceremony was conducted by Rev. Father Creagh, who delivered a most impressive discourse appropriate to the occasion. Taking for his text those words of St. Matthew's gospel, xix, 21: 'If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come follow Me,' he pointed out how the world was unable to understand why women devoted themselves to a religious life, how the world would say that these women were throwing their lives away. Without the light of faith it was impossible to understand the life of the religious, but their life was like the life of Christ. Without faith men could not understand why our Lord should have spent the greater part of his life in obscurity. His life was in the eyes of the world a failure, to the Jews it was a stumbling block and to the Gentiles it was folly. As our Lord won His victory over sin and death by the cross, by poverty and sufferings, so were the Sisters of St. Joseph called upon to conquer by practising in their lives poverty, chastity and obedience and by embracing crosses and sufferings for His sake. They were also called upon to do another great work for Christ's sake. Nowadays all over the world wicked men had banded together to banish God from the schools. These men were taking the crucifix from before the eyes of the little children in order that the children, by not seeing the image of Christ, might forget His name. The Sisters of St. Joseph would be called upon to devote themselves to the work of teaching in

order that the little children might learn to know and to love our Lord. And after they had spent themselves in leading lives like that of Christ, and in instructing children in His doctrine and in His love, these Sisters would receive their everlasting reward. The music appropriate to the occasion was rendered by the Nuns' Choir.

January 27.

Sister M. Columba has been appointed Rev. Mother of the Sacred Heart Convent. Sister Columba has been for the past eight years Superioress of the Hastings convent.

I have to express my sincere sympathy with Mr. F. D. Gaffaney, the secretary of St. Mary's Club, in the sad bereavement which he has just sustained by the death of his sister.

On Thursday week the dramatic branch of St. Mary's Catholic Club gave an entertainment at Turakina. The house was crowded. The first part of the performance consisted of vocal items, whilst in the second the three-act comedy, 'Jane,' was staged. All the parts were capably taken, and frequent bursts of applause greeted the efforts of the players. All were loud in their praises of the kindness and hospitality of the ladies of Turakina, who provided the supper.

Yesterday a mission was commenced at St. Joseph's Church, Aramoho. A Missa Cantata was celebrated at 9 o'clock by the Very Rev. Dean Grogan, S.M., and the opening sermon was preached by the Rev. Father Creagh, C.S.S.R. There was a good congregation. The music of the Mass was devotionally rendered by the choir under the baton of Mrs. Luxford, and both the missionary and Dean Grogan complimented the members upon the excellent manner in which they had acquitted themselves. In the evening Rev. Father Creagh preached again. The mission will be continued for a week by Very Rev. Father Clune, C.S.S.R., who will arrive to-day.

PALMERSTON NORTH

(From our own correspondent.)

January 26.

The parish schools will reopen to-morrow (Monday).

A specially summoned meeting of the local branch of the H.A.C.B. Society to elect a trustee in place of Bro. J. J. Hickey, who has resigned, will be held on Tuesday.

The funeral of Sergeant J. Twomey, recently in charge of the police station at Onghunga, took place at Puking on last Thursday. The Rev. Father O'Meara officiated. A posse of police, under Inspector Wilson, of Wanganui, were in attendance to show their respect for their deceased comrade.—R.I.P.

The St. Patrick's Day Sports' Committee met again last Thursday evening and transacted a quantity of routine business in connection with the coming event. Mr. Frank Heil was appointed as handicapper. The concert programme will be entirely in the hands of Mr. and Mrs. T. J. Rodgers, so that a musical treat is assured.

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Candidates for admission are required to present satisfactory testimonials from the parochial clergy, and from the superiors of schools or colleges where they may have studied.

The Pension is \$35 a year, payable half-yearly in advance. It provides for Board and Lodging, Tuition, School Books, Furniture, Bedding and House Linen.

The Extra Charges are: Washing, \$1 10s a year, and Medicine and Medical Attendance if required.

Students will provide their own wearing apparel, including the Soutane, as well as Surplice for assistance in Choir.

The Annual Vacation ends on Saturday, the 15th of February.

The Seminary is under the patronage and direction of the Archbishop and Bishops of New Zealand, and under the immediate personal supervision of the Right Rev. Bishop of Dunedin.

Donations towards the establishment of Bursaries for the Free Education of Ecclesiastical Students will be thankfully received.

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**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 30, 1908.

**MODERN AND ANCIENT SUPERSTITION**



THE poet has it, as regards the future, that,

'Since knowledge is but sorrow's spy,  
It is not safe to know.'

But the impatience of many to know what of good or of evil is locked up in the coming years has raised up a parasitic class and given birth to all sorts of vain and foolish arts and inventions to gratify the wish to penetrate the future. We are proud of our advance in science, and of the manner in which education is placed within the reach of the poorest. Yet the spread of scientific knowledge and the elimination of illiteracy has been unable to prevail over a superstitious trust in the occult powers of the 'futurist' who, sitting in a frowsy parlor in a back street, professes to tell the course of true-love by playing-cards or the lees in a coffee-cup, and to open to others the way to a fortune which has not smiled upon herself.

A successful prosecution for fortune-telling which took place last week in Dunedin is a fresh reminder to us that, despite the scientist and the schoolmaster, this is the golden age of the charlatan who claims to project his vision into the unexplored fields of the future. It is not so much lack of education as of religious faith that (according to the rationalist Lecky) accounts for the increase of epidemics of superstition at various periods of history. And the clumsy 'futurist' that vaunts his or her brazen claims through the advertising columns of the secular press to-day, is, after all, merely the unofficial and more or less degraded lineal descendant, in the moral and social order, of the Egyptian soothsayer, the Greek oracle, the Roman augur and haruspex, the medieval and Puritan diviners and astrologers, the 'wise men' and 'wise women' of belated villages, the Merlins, the Nostradamuses, the Dr. Does, and the rest of the olden tribe of priers into the secrets which Providence wisely conceals alike from knaves and dupes. We may smile as we read how

'Augustus, having b' oversight  
Put on his left shoe 'fore the right,  
Had lie to have been slain that day  
By soldiers mutin'ing for pay.'

It may seem strange to us that Cicero should occupy himself in all seriousness in reading the future from the manner in which a dozen or so of chickens picked up the grains of wheat that were thrown to them; we may smile at the scrupulous care with which Dr. Dee and Archbishop Laud noted down their dreams and built elaborate prognostications upon them, or at the folly of Louis XI., or Wallenstein, or the leaders of the Puritan Parliament and army shutting themselves up with their official astrologers and anxiously scanning the face of the heavens or looting for portents upon the earth. We have, thank heaven, moved in many respects far from the spirit of those men and times. A great gulf separates us from them along many social and other lines. But in the matter of superstitious regard for vain and vulgar and trivial means of spying out the future, the century of radium and the ethergram equals—nay, probably surpasses—its predecessors. Here the twentieth century and the pagan days clasp hands. With extravagances of divination that mark our day, it ill becomes it to cast stones at the follies of a past that was pagan or 'dark' or medieval.

**Notes**

**Those Divinity Degrees**

For some years past, State divinity degrees have been among the hardy annuals of debate at the meetings of the New Zealand University Senate. The proposal has met with varying fortunes at the hands of the Senate, but has received scant courtesy on the floor of our Legislature. At last Tuesday's meeting of the Senate a motion was put that the Senate express regret at the failure to establish a degree in divinity. It was solidly defeated—only seven votes being cast for it, and thirteen against. This will, we trust, be the last of a preposterous and unworkable proposal to get the Government to don the white 'choker', create a State brand of 'divinity', and make it the subject of official tests and official rewards and punishments.

**Our Heat Wave**

Our neighbors across the Tasman Sea lent our South Island last week a section of the heat-wave that had been toasting them for some time. It shed some of its glow in its passage across the cool waters of the South Pacific, but enough was left to raise the atmosphere in the shade to 99.9 degrees Fahrenheit at Ashburton, and 101 degrees at Windsor. When the thermometer mounted into the nineties, Sydney Smith expressed a wish that he could doff his flesh and sit in his bones. And Rossiter Johnson, in his poem, 'Ninety-nine in the Shade', thus relieved his parboiled feelings:—

O for a lodge in a garden of cucumbers!  
O for an iceberg or two at control!  
O for a vale that at midday the dew cumber's!  
O for a pleasure trip up to the Pole!

Had he felt the fiery blast of an Australian heat-wave at 125 in the shade, he might have put something like 'beef' into his poetic longings. But we in the land of clear streams and gentle temperatures have little reason to cry out when we get a reduced dose of the fierce heats that come at times—happily not often—upon our friends on 't'other side'.

**A New Inquisition**

In a recent work, 'A Prophet in Babylon', a reverend Protestant evangelist, Dr. W. J. Dawson, interprets as best he can the drift of the materialistic and indifferentist spirit of our time. His remedy is 'a

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League of Universal Service, whose emblem is the cross, whose motto is the union of all who love in the service of all who suffer'. It reads, in effect, like a plea for the extension of the spirit and methods of our Catholic charitable Orders among the Reformed denominations. He has another remedy for the hapless clergy who are driven out of their pastorates 'for no other reason than that they, for righteousness' sake, put themselves into opposition against the rich men of their churches'. 'The individual minister', says he, 'is not strong enough to fight the battle alone. Therefore we must help him. I propose to re-establish the Inquisition. . . The Inquisition was an excellent thing, if it had only been properly conducted. My Inquisition will be conducted on strictly modern principles. I can get on quite well without tortures and burnings; publicity will serve my purpose.'

### The Catholic Suicide Bureau

'The Salvation Army,' says 'Extension,' 'has of late been widely advertising the fact that it has established anti-suicide bureaus in all the large cities. The results so far attained seem to be eminently satisfactory. These bureaus are not a new thing in Christianity. The Catholic Church, in fact, has had a bureau of this kind in every church in the world, and their institution dates back to apostolic days. Every confessional is, in a certain sense, an anti-suicide bureau. There the priest listens to the troubles of his penitents and many a grief has been assuaged, all unknown to the world. It has not received all the advertising it deserves, as priests as a class are poor advertisers of their spiritual wares. The last confessional has been sadly missed among our Protestant brethren. The attempt of the Salvation Army to reintroduce it is only another evidence of the fact that time vindicates every Catholic principle.'

A tribute to the personal, domestic, and social advantages of confession was lately given by the well known temperance worker, Frances E. Willard: 'I am a Protestant, but there is no blinding this fact: The Catholics are, in this country and in Ireland, ahead of us in social purity. You can take a Protestant family into a London slum and put them into a dirty room on the right-hand top of the stairs, and then put a Catholic family on the other side of the stairs, and you will find after two, three, or four years half of the girls of the Protestant family have gone to the bad, and every member of the Catholic family have retained their virtue. I was astonished when I went to Ireland by the contrast between that country and our own. I heard from Protestant and Catholic, Unionist and Home Ruler alike, that, although they may be packed together, you will find that they are the most virtuous peasantry in the world. How is that? I tell you it is because the priests have preached sedulously and inculcated in the confessional and in families the duties of parents to children, and the duty of young people to each other. In this matter the result is, I say frankly, a moral miracle before which we Protestants have reason to bow our heads in shame.'

### St. Patrick's College Scholarships

The scholarships at St. Patrick's College, Wellington, for which examinations were held last December, were gained by the following:—Harold Jones, Convent School, Otaki; James C. McGinley, Marist Brothers' School, Greymouth; Albert Edward Boswick, Marist Prothers' School, Wellington; Gerald J. Mahoney, Marist Brothers' School, Wanganui.

Madame Patti was always heavily insured for singing, and her voice was permanently insured for £8000 against total loss by accident, cold, or disease, in the same way as Paderewski's fingers are underwritten from year to year for £50,000 cash.

## DIocese OF DUNEDIN

The parish schools in Dunedin and suburbs will reopen on Monday next.

The Rev. Father Campbell, C.S.S.R., who is conducting a mission in Allanton this week, opens a mission in Mosgiel on Sunday. Rev. Father Hunt, C.S.S.R., will bring the mission at Ranfurly to a close on Sunday next. The Rev. Fathers Creagh and McDermott, C.S.S.R., open a mission in Wrey's Bush on Sunday. Missions in the Milton and Lawrence parochial districts will follow.

His Lordship the Bishop, assisted by the Rev. Father Coffey, Adm., officiated at the ceremonies of profession and reception at St. Dominic's Priory on Tuesday. There were also present in the sanctuary Rev. Fathers McInerney, S.J., Liston, and Morkane. The young ladies professed were Miss R. Oakley, Palmerton North (in religion Sister M. Hyacinth); Miss A. Mullin, Tuapeka (in religion Sister M. Finbar). The young lady received was Miss Mary Staunton, Clifton (in religion Sister M. Monica).

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

January 25.

The Rev. Father Moloney is at present on a visit to Waimate.

His Grace the Archbishop left this morning for Hunterville, where he will officiate to-morrow in connection with the alterations recently made to the local church.

The contract for the erection of the new church for the Redemptorist Fathers has been let to Messrs. Campbell and Bourke at £5000. Mr. J. R. Swan is the architect.

I regret to record the death on Sunday last of the wife of Mr. W. Nidd, of Wellington. The deceased lady was only in her 27th year. The funeral took place on Tuesday, the body being interred in the Catholic cemetery, Mount street.—R.I.P.

On Sunday the Rev. Father O'Sullivan preached both morning and evening in St. Joseph's Church. The subject of his remarks was mission work in West Africa and Egypt. Speaking of the growth of Catholicism in Western Africa, the Rev. Father stated that there were now 30,000 Catholic natives, three Bishops, 200 priests, 100 Sisters, and over 50 churches—a success which had cost the lives of hundreds of devoted men and women.

The recent fire at the Parliamentary Buildings destroyed some of the examination papers of the Wellington students. These latter must therefore needs await the results of the second examination in many instances. The results of the first examination, as based on the papers that escaped the flames, show that seven students from St. Patrick's College were successful. The list will no doubt be increased when the results of the second examination are known.

The Concert Chamber of the Town Hall was crowded on Tuesday evening, when the Rev. Father O'Sullivan lectured on 'Egypt' in aid of the African missions. His Worship the Mayor presided. The lecture was illustrated by a large number of lantern views of Egyptian scenery and objects of interest. The rev. gentleman is a lecturer of great ability, and the large numbers present were accorded a rare treat. As very many people could not secure admission on Tuesday, he has consented to lecture again on Thursday next.

An event that caused much grief and regret was the death on Friday of Master James Boyce, second son of Mrs. Boyce, of Tonks Grove. The deceased, who was only in his 18th year, was a lad of considerable promise, and one held in high esteem by his fellows. He had only been ailing for about ten days. The funeral took place to-day, a large number of young men following the body to the graveside. The burial service at St. Joseph's Church was conducted by the Rev. Father Venning, assisted by Very Rev. Father Keogh, and that at the graveside by Very Rev. Father Keogh. Deep sympathy is felt for the bereaved family in the loss of so promising a member.—R.I.P.

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**DIOCESE OF CHRISTCHURCH**

(From our own correspondent.)

January 27.

The Rev. Father Lowham, C.S.S.R., preached at the Cathedral on Sunday evening, the subject of his discourse being Eternity.

During the recent clergy retreat the Rev. Father Morrell, M.S.H., officiated at St. Mary's, Manchester street, in the absence of the local priests.

The Marist Brothers of the South Island are at present engaged in their annual retreat, which is being conducted by the Rev. Father Lowham, C.S.S.R.

A meeting of the St. Patrick's Day celebration committee is convened for next Thursday evening to arrange for the annual national entertainment in aid of Nazareth House.

Among the successful candidates in the recent matriculation examination was Miss Mary Molloy, a pupil of the Sisters of Mercy, St. Mary's Convent, Colombo street.

In view of the re-opening of the Catholic schools, the Rev. Father O'Connell, at the Cathedral on Sunday, spoke forcibly on the subject, and on the duty of parents in the interests of their children. The general efficiency of the Catholic schools was plainly shown and proved, not on their own testimony alone, but on that of those most competent to form an opinion—the Inspectors of public schools.

At St. Mary's Church, Manchester street, on Sunday a summary of the fifteenth annual report of the local Conference, Society of St. Vincent de Paul, was given for the information of the congregation. The Conference records sincere thanks to the priests and people of St. Mary's for kind assistance, friendly advice, and the means to enable much good work to be accomplished. A contribution was thankfully received from the Hyman Marks Trust, and coal to the value of £10 from a prominent member of the congregation, which being distributed enabled fourteen poor families to pass through last winter in comparative comfort. The Conference was represented on the mayoral coal and blanket fund committee, and thus secured a fair proportion of these necessaries for deserving cases. A Ladies' Association in connection with the Conference was formed during the year. A boys' club, with promising results, was also formed, and the Conference itself was strengthened by the addition of several energetic active members. The receipts, including credit balance from last year, amounted to £36 16s, and the expenditure to £30 2s 6d, leaving a credit balance in hand of £5 13s 6d.

**DIOCESE OF AUCKLAND**

(From our own correspondent.)

January 24.

Four Sisters of St. Joseph arrived here from Sydney last Monday afternoon by the 'Manukā.'

Rev. Father Vandyk, of the Order of St. Joseph, preached last Sunday evening at St. Patrick's.

At the cemetery, Symonds street, a gang of men are now busily engaged in effecting improvements.

The annual retreat of the clergy of the diocese commenced last Monday and terminated this morning. It was conducted by Rev. Father O'Connell, C.S.S.R.

A virulent form of illness is very prevalent in the city just now. The doctors pronounce it cholera. It entails very great suffering, and in many cases it has caused death.

In last week's correspondence it was stated that the two stained-glass windows behind the high altar in the Cathedral would soon be erected. They have since been placed in position, and look really magnificent, as their situation is one of the best.

His Eminence Cardinal Moran is expected to leave Sydney for Auckland on Wednesday, February 12, and should arrive the following Sunday. The visit is looked forward to here with the greatest interest, and the illustrious prince of the Church will be accorded a very cordial welcome.

Signor Borzoni is actively engaged in instructing the young ladies and children for the forthcoming gala in February. A large hall is absolutely necessary for the success of the bazaar and concert and other fine attractions, and negotiations are proceeding in order to secure one. At the time of writing it is not certain if the efforts of the committee will prove successful in this direction, but it is hoped that they may be.

Mr. Midgeley Taylor, the eminent engineer from England, at present in Auckland, has presented his re-

port upon the drainage of Auckland City and suburbs to the Corporation. The scheme is a comprehensive one, and will take half a million of money to carry it out. It commences away to the west of the city, and is laid in an easterly direction on towards Orakei, where the sewage will empty into the sea. Mr. Taylor says that, in order to do the work thoroughly, it is absolutely necessary the numerous small governing bodies around outside the city should amalgamate into a Greater Auckland. A conference with this object in view, and to discuss Mr. Taylor's report, will be held next Monday.

**Presentation to the Very Rev. Father Power, Hawera**

(From our own correspondent.)

The Catholics of Hawera were present in large numbers in the Convent schoolroom on Tuesday evening for the purpose of bidding good-bye to the Very Rev. Father Power, on the occasion of his departure for a well-earned holiday to Ireland. Amongst those present were the Very Rev. Dean Grogan, Very Rev. Dean McKenna, Rev. Fathers McManus, Tracy, Haire, Soullas, Barra, Gondringer, Duffy, and O'Dwyer.

Mr. B. McCarthy, who presided, in introducing the business of the evening, said—It is my honor and privilege this evening, on the occasion of your projected visit to your native land, to voice, on behalf of your parishioners, their feelings of admiration, esteem and affection, and to mark the occasion in some tangible way by asking your acceptance of an address and a purse of sovereigns. Although this movement of making a presentation was somewhat precipitated by a change in the time of your departure, it is pleasing to know that the efforts of the committee met with a prompt and ready response by the parishioners, which is striking testimony of their love and esteem for you as their pastor and friend. Indeed, there are evidences not wanting that you have warm friends amongst the clergy, as is borne out by the number of those present. We are indeed pleased to welcome here this evening, in addition to the provincial priests, two former rectors of our parish in the persons of the Very Rev. Dean Grogan and Very Rev. Dean McKenna. The nine years of your administration in this portion of the Lord's vineyard have been as fruitful in the spiritual welfare of the parish as they have been in the material progress of the district, and we recognise that it is in no small degree due to your tact, ability and tireless energy. The more notable works successfully carried to completion are the erection of a presbytery and school in Hawera, convent and school at Manaiā, and churches at Okaiawa and Auroa. The arduous labors that have fallen to your lot here, apart altogether from your previous eleven years of active service for the honor and glory of God, have entitled you to a well-earned rest, and it is our pleasure this evening to heartily wish you the fullest measure of enjoyment of your holiday. God speed a pleasant voyage, and a safe return, reinvigorated in health and strength to carry on the great and holy work which you have so successfully accomplished in our midst. Before calling upon Mr. Bunting to read the address on behalf of the parishioners, I have also much pleasure in extending the same good wishes to our esteemed rector's sister, Miss Power, who has very materially assisted the promotion and success of every Church work.

Mr. Bunting endorsed the remarks of the Chairman, and read the address (which was signed by 25 members on behalf of the parishioners) as follows:—

Very Reverend and Dear Father,—On the eve of your departure for Europe on an extended holiday tour, we, the parishioners of Hawera, cannot permit you to leave without some token of our admiration, esteem and affection. During the nine years of your administration here we have had constant occasion to admire your remarkable combination of qualities, intellectual and social, which you brought to the achievement of your task in the discharge of your sacerdotal duties. As pastor, preacher, and friend of the people you have established many claims to the gratitude, reverence, and affection of those amongst whom you have so assiduously labored for the honor and glory of God, in the schools, in the pulpit, and even in the pages of the secular press. It is especially gratifying to us to learn that your fame as a pulpit orator, and as one of the most accomplished scholars and writers in the Southern Hemisphere, has merited such high epiphrasms from some of the highest and most enlightened dignitaries of our Holy Church in Australasia, as witnessed by a few

of the recently published testimonials from the Australasian Prelates in reviewing your latest work, "The Virginal Life." The new church and school buildings (eight in number) which you have been instrumental in erecting since your advent here are standing monuments of your zeal for the advancement of the spiritual interests of this parish. Should you have the privilege of an interview with our Holy Father, in Rome, you will be able to assure his Holiness that the loyalty of your parishioners to him is as unbounded as that of his children in other lands. When you revisit old Ireland, the land of your birth, which is to most of us the dearest spot on earth, and experience the felicity of meeting the friends of your boyhood, we feel that the warmth of the genuine Irish greeting will make amends for the trials and vicissitudes of a twenty years' exile. Asking you to accept the accompanying purse of sovereigns, and wishing you a prosperous voyage and a safe return to your loving people, and hoping that you will remember us in the Holy Sacrifice as we shall follow you with our prayers.

Mr. Bartlett then asked the Very Rev. Father Power's acceptance of a purse of sovereigns. In doing so he referred to Father Power's long service of 21 years in the Dominion, and his nine years' work in Hawera, saying he had always found that their priest had done and was doing his best to forward the interests of his flock. Father Power had asked that the parishioners should not do anything for him, but the parishioners had disobeyed their priest for once. He joined with previous speakers in wishing their guests a pleasant time and a safe return.

The Very Rev. Father Power upon rising to reply was received with long-continued applause. He said: Though I feel I have not done much to deserve them, I am gratified by the sentiments so kindly and so beautifully expressed in this address. I am gratified, not because my vanity has been excited, but because I feel I have parishioners kind and generous enough to discover and magnify the few points in my personality that are not altogether worthless. I have, it is true, paid some little attention to the children under my care, I have built, or rather I have persuaded others to build, one or two Christian schools and convents here and elsewhere, and I have tried to speak in these schools words of edification and encouragement; but I was performing a pleasant duty which had none of the characteristics of a task. For children are fresh from the hands of God, they are still unspoiled and unspotted by the world, and devotion to them is a joy to the priest who labors for them, while their grateful, holy love is like a precious fragrance round about him. I have spoken to you from the pulpit three times each Sunday during the past nine years, but when I examine my conscience to see if I have always spoken after that careful preparation and with that dignity which reverence for the word of God demands, I know that I stand more in need of your prayers than of your praise, for it is a serious thing to stand in the sacramental presence of the Divine Master and speak a message in His name to those who form His Mystic Body. It is true, that so far as my limited abilities enabled me, I have defended the Faith and the honor of Holy Church in the pages of the secular press, but to neglect to do so would be a grave dereliction of duty, and for the opportunity afforded me I have to thank the fair-mindedness and more than common liberality of the editors of the press in this parish. I have often spoken to you on the duty of loyalty to the Pope, the Archbishop, and the priests, and I am glad to acknowledge that you make most loyal spiritual children. There is an unswerving constancy in your devotion, in your service, in your fidelity, in your love, which manifests itself under every varying circumstance and leaves little to be desired. I know the demands that I have made upon your purse and your patience, and I know how expressive of faith and devotion has been your unvarying response. Your allusion to my beloved Fatherland and that of many amongst you is sweet and graceful. Ireland is the home of natural and supernatural beauty, still the fairest and still the holiest spot on earth; but, please God, I will tell there of the beauty of this new land whose provinces were once named New Ulster, New Leinster, and New Munster. I will tell of the beauties of Taranaki and of the grand monarch of the mountains that reigns in the midst of its fertile plains, whose royal head is diademed with the eternal snows, and whose robes are decked with nature's richest tints. But with more pride and patriotism I will tell of the spiritual beauties, of the sixteen homes of the Blessed Sacrament that nestle round that mountain, and of the eight Christian schools where the sweetest work of God is done, and of the thousand happy homes where the guardian angels bear the names of Jesus, Mary, and Patrick spoken with

reverence morning and night, and this sometimes in the rich and eloquent and ancient Gaelic tongue. The twenty years of fatigues and trials for which you think I need a recompense have been to me twenty golden years of happiness, without one continuous half-hour of sadness. It was inevitable that persons should make mistakes in my regard and I in theirs, for it is only God Who makes no mistakes, but in the case of my parishioners and their pastor, the differences of friends have ever been but the beginnings of friendship. It will be so in the case of the young, zealous, and energetic priest under whose care I am leaving you with confidence. He and you will be to each other a mutual help and a mutual comfort. I, as in duty bound, will offer the holy Mass especially for your spiritual and temporal welfare every Sunday and holiday during my absence; and you, I know, will pray for me that on my return from the holiday which your gift will make more enjoyable, we may feel ourselves nearer to God and dearer to each other.

Deans Grogan and McKenna and Father Treacy all joined in wishing Father Power and Miss Power bon voyage, a pleasant trip, and a safe return.

Rev. Father O'Dwyer (who will be in charge of the parish during Very Rev. Father Power's absence) said he hoped that he and the parishioners would during their pastor's absence be a happy family. He endorsed the remarks of previous speakers.

Very Rev. Father Power returned thanks for the kindly references to Miss Power.

Interspersed with the speeches an acceptable musical programme was given, to which the following contributed:—Misses Connell, A. Gallagher, Sutton, O'Neill, C. O'Reilly, Swan, and Father Power. The accompaniments were played by Mrs. W. A. Quin and Mrs. D. Banks. The ladies provided refreshments on a liberal scale.

## Christchurch Catholic Club

(From an occasional correspondent.)

Owing to the resignation of Mr. W. Hoban as president of the Club, Mr. D. Edmonds, jun., was unanimously elected to the position.

The Amateur Athletic Club in connection with the Club held a sports meeting in Lancaster Park last Thursday evening. The meeting proved a great success, the following being the winners:—440yds, J. Shaw (1), J. Munro (2); 100yds, J. L. Leydon (1), J. Munro (2). The following acted as judges:—Messrs. J. R. Hayward, W. Hayward, E. Harper, J. J. Dobbs, and D. Edmonds.

An extraordinary meeting of the Club was held last Tuesday, and there was a very large attendance. The secretary read the financial statement for the quarter, which showed the Club to be in a sound position. An apology was received from the patron, Sir George Clifford. The matter of providing more suitable rooms came in for a considerable amount of discussion, the unanimous opinion being that the present room is wholly inadequate, as it is far too small for the number of young men who daily make use of it. It was resolved to make inquiries as to the cost of erecting a suitable hall in a central position, also the advisability of buying a suitable house capable of being made into a club-house.

A billiard tournament is now in progress, and the Dramatic Society is busy preparing another play, to take place shortly.

Mr. Hoban, who has occupied the position of president of the Club for some time past, has, through pressure of private business, been reluctantly compelled to resign office. During Mr. Hoban's term of office the Club has made rapid progress, and his resignation was received with much regret. At the conclusion of the meeting a hearty unanimous vote of thanks was accorded the retiring president. Consequent upon his retirement the following changes have been made: President, Mr. D. Edmonds, jun.; vice-president, Mr. J. L. Leydon; executive, Mr. D. O'Halloran (late vice-president of the Temuka Club).

Within a short while (says the 'Catholic Press') six prelates from the Commonwealth will be on their way to Rome to pay their visit ad limina, and one of them, the Most Rev. Dr. Dalrymple, who succeeds Archbishop Murphy to the See of Hobart, goes to receive the Pallium from the hands of the Pope. The other prelates who intend voyaging to the centre of Christendom are his Grace the Archbishop of Melbourne, his Grace Cardinal-Archbishop Kelly, of Sydney, their Lordships Fishers Dubh (Rochampton), Higgins (Ballarat), and Doyle (Lismore).



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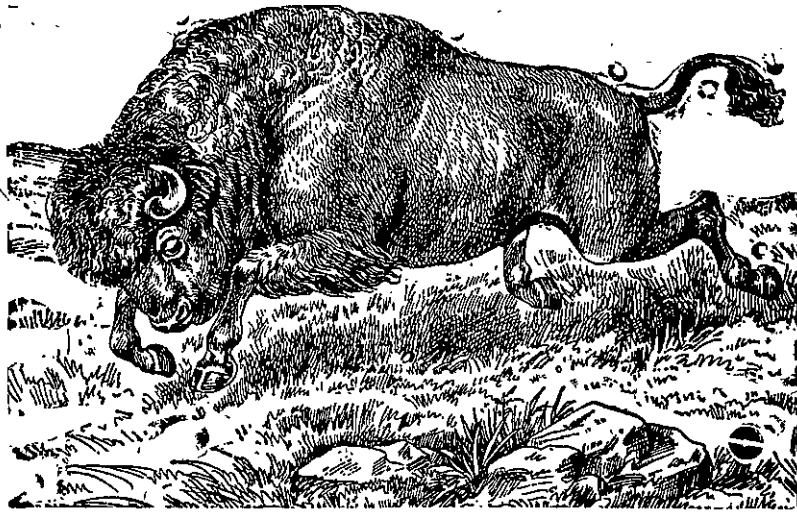
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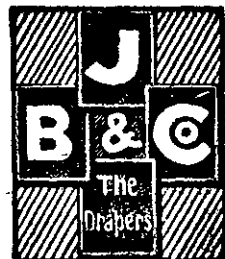
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# Irish News

## ARMAGH—Death of a Canon

The announcement of the death of Very Rev. Canon O'Brien, P.P., Loughgall, at the Parochial House, Loughgall, caused deep regret. The deceased Canon, who was highly esteemed throughout the archdiocese of Armagh, had been in failing health for a considerable time past. He bore his illness with the most edifying Christian fortitude, and with that self-sacrificing regard for duty which characterised him throughout life, he was always to be found at his post.

## DERRY—A Venerable Religious

On December 10, at the Long Tower Church, Derry, Burying-ground, the interment took place of the remains of Mother Mary Augustine, an esteemed and accomplished member of the Sisters of Mercy community of St. Peter's Convent, Derry. Deceased lady, who was connected with the convent for over half a century, belonged to an old Derry family of high esteem.

## DUBLIN—Acknowledged his Error

Professor Beare, of Trinity College, in the course of a letter to the 'Statist' recently, asserted that the staff of Maynooth College was composed entirely of Catholic priests. Such, of course, is not a fact, and the Professor has made the amende honorable by addressing a letter to the press in which he acknowledges his error and says, he has learned that there are several laymen of distinction in literature and science on the staff of Maynooth College.

## Viceregal Visit

Their Excellencies Lord and Lady Aberdeen paid a visit on December 8 to Artane Industrial Schools, and were conducted over the institution by the Rev. Brother Ryan, the manager. They expressed the pleasure which they had derived from the visit.

## The Christian Brothers

Very Rev. Dr. Butler, who preached in St. Paul's Church, Arran Quay, Dublin, on Sunday, December 7, on behalf of the Christian Brothers' schools of the parish, paid tribute to the members of this great teaching Order. If they were in other countries where the fight was raging fiercely with regard to moral and religious education, they would, he said, realise what was being done. Not only in Ireland, but all over the world, the preacher had seen their work. In Australia, in America, in India, in Gibraltar, and in England he saw the enormous amount of good they were doing. They were missionaries of the highest and most sterling kind, because they were training youth in intellect, in morals, and in religion. He had often pleaded for them in many lands, and he always did it with the greatest possible pleasure, because he recognised the enormous amount of good these men were doing to the Catholic Church and to the cause of Ireland the world over. Wherever the Irish Christian Brothers were, there also was the spirit of Irish Nationality as well as of religion.

## The Manufacture of Poplin

One of the specialties of Dublin, made nowhere else in the world, though even here it now employs but few people, is the making of poplin. This industry was introduced by the Huguenots in 1693. The material is made of specially pure and good silk as the warp, and very fine wool as the weft. Fifteen hundred or more looms used to be employed, but fashions have changed, though the material is more beautiful than ever, both in color and texture. Its nature does not, however, admit of very great variety in patterns, as only the silk warp must appear on the surface. It is somewhat costly. The same kind of looms are employed as were in use one hundred years ago, and are worked with or without a fly. Hardly any machinery is used except those handlooms and the Jacquard apparatus for making patterns.

## The Late Lord Gormanston

The late Viscount Gormanston, of Gormanston Castle, Balbriggan, County Dublin, who died on October 29 last, aged seventy years, left estate valued at £13,672 18s 11d in the United Kingdom, exclusive of the value of his real estate in Ireland. Viscount Gormanston left to the parish priests of Stamullen and Nobber £50 each for Masses, and £50 each for the poor.

## Trinity College

According to Dr. Trail, Provost of Trinity College, that seat of learning is to be preserved intact in its

constitution and endowments, although an effort will be made during the coming session of Parliament to provide equality in educational matters for Catholics and Protestants. It is to be hoped (writes a Dublin correspondent) that the Chief Secretary may succeed in an undertaking which has baffled the powers of many well-meaning politicians and brought to grief not a few. It is well known that Trinity lives on the confiscated property of Catholics and the rack-rents extracted from tenant farmers on estates of which the rightful owners were deprived in evil days. Secure in their ill-gotten-gains, the upholders of Trinity College, strenuously objected to Catholics obtaining facilities for University education. Owing to the force of public opinion, however, a prospect arose within recent years of Trinity being compelled to share its endowments and advantages with the great majority of Irishmen. This fact, and this alone, brought the monopolists to a sense of justice for the time being. Now that the Ascendancy party is, according to Dr. Trail, secure again, it is to be hoped that Mr. Birrell's scheme will not be injuriously affected by opposition.

## GALWAY—A Hearty Reception

Rev. Thomas Burke, P.P., Kinvara, County Galway, met with a hearty reception from his parishioners on arriving from Bournemouth after a long illness. He was presented with an address and a purse of sovereigns as a token of the regard in which he is held by the people.

## A Popular Pastor

At the presbytery, Corofin, parish of Cummer, a numerous deputation from the North Galway United Irish League Executive waited recently on the Rev. Mark Eagleton, President of the Executive, and presented him with a beautifully illuminated address bearing his portrait and tendering congratulations and many good wishes on his return home from France, greatly improved in health.

## KILKENNY—Bravery Recognised

The Royal Humane Society has presented Mr. Patrick Dooley, Rosebercon, County Kilkenny, Ireland, with a medal and certificate for his heroic act in saving another life from the waters of the River Barrow at New Ross. Mr. Dooley began his life-saving career at the early age of thirteen years. Between that time and the 10th of March last, he rescued fifteen persons from drowning in the River Barrow, New Ross, the Rivers Nore, Suir, Shannon, from the Mersey at Liverpool, and from the waters of Lake Michigan. His last successful and heroic rescue of a young man named Nolan was from the River Barrow at New Ross. Mr. Dooley is in his 58th year, and at the time was suffering from a maimed foot. He jumped off the battlement of the bridge into the strong tide, a distance of about twenty-four feet. The young man had disappeared, and Mr. Dooley had to dive for him. Twice he dived and failed; a third time he descended as with a last despairing effort, and forth from the waters brought the fifteenth life.

## LIMERICK—A Crimean Chaplain

Our Home exchanges report the death of Father William J. Ronan, S.J. It took place at Mungret College, Limerick, on December 11. Father Ronan was in his 83rd year. He made his ecclesiastical studies in Maynooth. He joined the Jesuits in 1850. He was one of the Catholic chaplains during the Crimean War.

## An Irish Journalist Passes Away

The death at Bournemouth is announced of Mr. Francis John Joseph O'Neill, a distinguished Irish-American journalist. Mr. O'Neill was aged 47 years, and was the eldest son of Mr. Michael O'Neill, of Limerick. He began his journalistic career on the 'Belfast Morning News,' and later emigrated to Washington, where he continued his career as a journalist and qualified for the Bar, but never practised. He was for a time managing editor of the 'Washington Post' and also of the 'Washington News'; but later became assistant manager to Mr. Frohman, and managed several of the Frohman theatrical companies. During the past four years he was on the staff of the Associated Press of America, and for the last year and a half was editor in the London Bureau of the agency.

## Bogus Irish Hams

At a meeting of the Council of the Dublin Industrial Development Association the secretary reported that it had come to his knowledge that hams and bacon were being imported into Ireland from different parts of the world for the purpose of being dressed here and branded with an Irish brand in order to secure ready sale in the French market. It was pointed out that the only way of preventing the injustice was

by every Irish manufacturer adopting the Irish trade mark and branding their goods with it, so that the genuine article may be readily recognised. The Council also agreed to forward to the President of the Chamber of Commerce, Paris, a copy of the Irish trade mark, regulations, etc., so as to acquaint them of its character, so that goods bearing this mark may be easily recognised.

### MAYO—Ireland and Canada

The advantages of Blacksod Bay, Ireland, as the eastern terminus of a line of fast steamers to and from Canada has been laid before Sir Wilfrid Laurier and several of his colleagues by Dr. Clancy, Catholic Bishop of Elphin, and by Dr. Ambrose, M.P. The deputation stated that the distance from Blacksod Bay to Halifax was 2113 miles, as compared with 2650 miles from Liverpool and 2530 miles from Southampton. Twenty-five-knot vessels would make the Transatlantic trip in 3½ days, and as Blacksod Bay is free from fog, as well as the finest harbor in the British Isles, there would be absolutely nothing to delay steamers. The distance from Blacksod Bay to London could be covered in 13½ hours.

### WEXFORD—Reinstatement of Tenants

The announced settlement of the case of the Coolroe evicted tenants has given great pleasure throughout Wexford. The estate has remained untenanted since 1888. At Ballycullane, near Coolroe, Mr. Peter French, M.P., attended a few weeks ago to inform the evicted tenants that the landlord had accepted the Estates Commissioners' offer of purchase for the reinstatement of the evicted tenants. Most of the tenants, or their representatives, were present. Unfortunately three of the tenants have not lived to enjoy the re-entry into their own again, but their children will participate in the reinstatement. Mr. William A. Cullen, son of one of the pluckiest of the evicted, presided at the meeting, and announced that he returned from his ten years' exile in America with the hope of getting back to the old homestead.

### GENERAL

#### Sir Anthony McDonnell

The curious circle of life is remarkably illustrated in the invitation extended to Sir Anthony McDonnell by his fellow-voyager, Mr. Andrew Carnegie, to visit the city of Pittsburg, Pennsylvania. It was in this city that Mr. Carnegie built up his millions, and a grand-uncle of Sir Anthony's was actually one of the founders of the city of Pittsburg. James O'Hara, a Mayo man, established a metal pipe factory on the banks of the Allegheny. James O'Hara was famous in the War of Independence as a Quartermaster-General under Wogan, and as General O'Hara enjoyed the confidence and friendship of 'the Father of the Nation.'

#### Inebriate Homes

Lord Chief Justice O'Brien, during the progress of a case at the Munster Winter Assizes, expressed the opinion that inebriate homes do no good.

#### Mr. O'Brien on Cattle Driving

In the course of an interview, given to a representative of the London 'Morning Post,' Mr. William O'Brien, M.P., had this to say about cattle-driving:—Another result of the prominence given in the English press to everything which is discreditable, and of the suppression of every reference to the great and peaceful revolution of feeling which is now going on in Ireland, is that a grotesquely exaggerated idea prevails in England as to the extent of this cattle-driving craze. For instance, throughout the whole of Munster, which has been at all times the chief seat of the Nationalist movement, the people would scarcely know what you were talking about if you asked them their opinion on the subject of cattle-driving. In the Irish National Party itself, so far as I know, not more than half a dozen members—and none of them of any personal importance—have given any countenance to the movement. I have myself repeatedly at huge public assemblies denounced and ridiculed the foolery, but, of course, as usual, without ever attracting the attention of the English press to my words. The disorganised condition of the Irish Party up to the present has doubtless prevented Mr. Redmond from giving more practical effect to what everybody knows to be his own opinion on the subject. It is thus one of the results we may look forward to from a reunion of the Irish Nationalist members that more definite action on the subject of cattle-driving will inevitably, and I hope unanimously, be taken. No thinking Nationalist that I know has a second opinion as to the hopeless unwisdom and stupidity of the campaign.

## People We Hear About

Mr. Samuel Young, Protestant Nationalist, M.P. for East Cavan, is the oldest member of the English Parliament. He is 86 years of age.

Mr. Roger Hartigan, who stemmed the tide of disaster for Australia in the test match at Adelaide, was educated at the Christian Brothers' School, Lewisham. His record as a brilliant bat and superb field secured him a place in the Australian eleven.

Mr. F. Marion Crawford, the novelist, lives, during the greater part of the year, in Italy. He occupies a very distinguished position in the world of letters, and his versatility was evidenced in his life of Pope Leo XIII., in which he collaborated with Count Soderini and Prof. Clementi, and in many dramatic works. His latest work, 'The Little City of Hope,' a Christmas story, has been issued from the press.

As a poet the late King Oscar II., of Sweden, won an enduring place in the literary history of his country. His translations into Swedish of Goethe's 'Torquato Tasso,' Herder's 'Cid,' Tasso's 'Jerusalem Delivered,' and a large number of the minor masterpieces of Latin, French and English literature permanently enriched that of his own country. He was the author, too, of a 'Naval History of Sweden and Norway,' a 'War History of Sweden from 1711 to 1713.'

It is said that Lord Rosebery possesses the costliest collection of snuff-boxes in the world. Many of them are solid gold, and some are set with brilliants. A curiously inlaid enamel snuff-box was at one time the property of Napoleon Bonaparte. A small black box studded with three diamonds belonged to the eminent statesman, Pitt; while another, plainly inlaid with fine gold, was used by Fox. Although the collection only comprises twenty-two boxes altogether, its estimated value is £35,000.

Lady Laurier comes of an old French-Canadian family, and all Canadians are grateful to her for the strong influence she has had on the cottage and farm life of the North-West. She and Sir Wilfrid have done much to encourage art in Canada, and their home—about 100 miles from Montreal—contains many pictures and sculptures by Canadians. Artists and literary people are always welcome at the red-brick house which stands on a little knoll in the midst of park lands, and many there are who feel they owe all to the encouragement they have received from the Premier and his gracious wife. Fond of flowers, birds, and music, and absolutely devoted to her husband, Lady Laurier's home-life would seem ideal.

In a room in the Palace at Madrid is a collection of articles by which King Alfonso's life has been endangered, amongst the articles being a knife with which a ruffian tried to assassinate the young monarch when he was a boy, the skin of the horse which was killed by a bomb in Paris, some mementoes of the Madrid outrage, and also a stone which came from San Sebastian. Two years ago the King, while taking a walk through a narrow street, found his path blocked by some chairs which a wineseller had turned out while washing his shop. The King tried to jump over the obstacle, but his spur caught in a chair and he fell, knocking his head against the lintel of the door. The King was half stunned, but, nevertheless, he fought the stone against which he hit his head, adding to his collection.

Mr. Martin Maloney, who is said to be a milicenaire, arrived in America from Ballygarry, Tipperary, in 1848, a penniless boy. By dint of hard work he succeeded in starting a small grocery store in Scranton. He made enough money in the venture to open a plumbing and gas fixture establishment, which became the most important concern of the kind in Central Pennsylvania. Through his plumbing venture, he became interested in the problems of lighting, and being somewhat of an inventor, he perfected a gasoline burner. Pittsburg adopted this burner in 1877, and now almost every city in the United States has taken it up. The burner started the large fortune which he possesses. He has a palatial home in Spring Lake, N. J., which is patterned after the Town Hall of Dublin. It so much resembles the White House at Washington that it has come to be known as the 'White House.' His daughter, Catherine, died at sea, and to provide her with a fitting monument, and at the same time provide his Catholic neighbors at Spring Lake with a place of worship, he built St. Catherine's Church, one of the most beautiful edifices of its kind in the country.

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## The Process of Canonization

Our readers (says the New York 'Freeman's Journal') who are unacquainted with the forms observed by the Church in the canonization of her most saintly sons and daughters will be interested to learn what they are.

During the middle ages, the five following methods were adopted in the canonization of saints:—1. The Popes pronounced the decrees for the canonization of saints, in minor or in general Councils, or with the advice of the Fathers of the Council, out of the Council itself.

2. The Popes often issued these decrees with the assistance of Cardinals and Bishops.

3. After the whole process or examination taken in the cause had been submitted to certain auditors of the Rota, called the Pope's chaplains, or to other pious or learned persons, it was presented to the Consistory in which the final decision was pronounced.

4. In addition to the previous examination by the auditors of the Rota, the process was inquired into by a Cardinal and afterwards by the Consistory.

5. Instead of one Cardinal, there were sometimes substituted a Cardinal Bishop, a Cardinal Priest, and a Cardinal Deacon. At the present day a Congregation of Rites, composed of several Cardinals, undertake the office of 'ponents' or reporters in the cause, assisted by a protonotary and a secretary, the promoter and the sub-promoter of the Faith, consultors, auditors of the Rota, advocates (including the 'Devil's Advocate' or 'Public Prosecutor'), physicians, surgeons, an architect, and interpreters of the processes, if they are written in a foreign idiom.

The duty of the Secretary is to prepare reports on the case, submit them to the Pope, and publish the decrees issued by his Holiness at each stage of the proceedings.

### Causes of Canonization

concern either martyrs or confessors. The Holy See never receives or entertains any cause, unless it can be shown that the servant of God enjoyed a reputation for sanctity of an extraordinary kind, or for having performed miracles, and that no veneration has been paid to him on this account. If the saintly person has left any writings or any printed works, these are submitted to the Cardinal-investigators for close examination and study. If it be found that they contain nothing contrary to faith or morals, the 'commission to take up the cause' is signed and the process of enquiry is duly begun.

The next step is to have letters, called 'remissorials,' addressed to the bishops of the dioceses in which investigation as to the holy man's life is being made, such letters soliciting proofs of the fact of miracles having been performed by the servant of God, as well as attestation of his real sanctity. In the case of miracles asserted to have been performed, 50 years must have elapsed between the death of the candidate and the first steps for his canonization.

The examination of the cause is usually proposed in the form of a doubt as to whether the servant of God possessed the theological and cardinal virtues in a heroic degree, and until this has been decided in his favor, the question respecting the miracles said to have been wrought through his intercession cannot be entertained. When the Pope has received the votes of the consultors and the Cardinals, he requests all present to join with him in prayer to ask for light upon his deliberations. A decree directing the process of canonization to begin is only signed by the Pope when the validity of the claims has been sanctioned by three committees of Cardinals. Two-thirds of their suffrages must be in favor of the cause before it can be proceeded with. The 'devil's advocate' must be consulted at every stage of the case, and it is his bounden duty to bring forward every objection possible that he may deem fit against the proofs of the virtues and miracles of the candidates for canonization. This to safeguard the interests of the Church, of course.

His arguments are set down in writing, and the other advocates or postulators prepare their reply, showing that the candidate is entirely worthy.

### Beatification

is decreed in case the miracles and sanctity of the servant of God are fully proved. Two miracles are required before beatification and two more which have taken place since, before canonization. A special secret Consistory is then summoned by the Pope, who solicits votes from the Cardinals, each writing Placet (it pleases) or Non Placet (it does not please), as the case may be. Even subsequently to that a semi-public Consistory is convened, at which the Cardinals, patriarchs, and bishops in Rome are entitled to vote. Final-

ly, the solemnization of the canonization is announced which duly takes place, when the Papal decree is read from the High Altar in the Sistine Chapel by a Cardinal appointed by the Pope.

Here is what an English Protestant historian has to say of canonization: 'To any unprejudiced mind it will appear that the greatest care is taken in the process of canonization and that nothing is admitted which bears on it the least possible mark of doubt, in reference to the proofs which are required in the process. When the miracles of the saints are to be examined, physicians and surgeons are consulted by the Congregation, and their opinion is required on this point, "if they could have been performed by natural means," which would obviate the process. . . . The circumstance has been often related of an English gentleman who, when in Rome, was given to read by a well-known prelate, a "process" containing proofs which had been adduced in behalf of several miracles. On reading them, he said: "If all the miracles which are accepted by the Church were established on this basis, you would never be charged with making the people give credit to pretended miracles." "But," answered the prelate, "none of these you have read has been admitted by the Congregation as having been sufficiently proved."'

## A Royal Nursery

The little heir to the Spanish throne has begun his babyhood in a suite of rooms arranged entirely after the fancy of his royal mother. Spanish etiquette requires her to conform to ideas other than her own on most points, but in the fitting of the nursery her word is law. The furnishing, decorating, and entire arrangement are English, and offer everything that could possibly conduce to a baby's health and happiness.

The suite, directly over the queen's apartments, on the sunny side of the palace, consists of living-room, dining-room, bedrooms for the baby and head nurse, bath and sewing-room.

The living-room is decorated in green and white, with showers of little pink rosettes. The vaulted ceiling is enamelled in white, and round the walls runs a frieze of animals in Noah's-ark-like procession. Light green shades temper the sunshine.

The angles of furniture and walls are all softly rounded, so the approved method of standing a naughty child in the corner face to the wall could hardly be adopted in this case. With the exception of the rose-colored English carpets, everything in the suite is washable.

The wide window-sills are cozily cushioned; an iron lattice, light and lace-like, but very strong, secures the windows from without.

In the bedroom three large paintings represent 'Morning,' 'Noon,' and 'Night.' The first is a sunshiny picture of a baby awakening in his little bed. 'Noon' shows him busy with porringer and spoon, and in 'Night' he has folded his chubby hands in prayer before going to sleep.

The woodwork is white enamelled, and round the ceiling a frieze of dancing children charms the eye, as does the exquisite tint and design of the blue and white tiling of the fireplace.

The little prince sleeps in the cradle that rocked father and grandfather before him. It is a stately affair, resting on four Corinthian supports. It was formerly curtained in the richest lace, flowing from beneath a Spanish crown; but the young queen mother had the crown removed, lest it fall and injure the royal sleeper below; and the lace curtains were suppressed to allow freer access of air.

The cradle linen shows embroidery of fairy-like fineness, the outer coverlets being worked with butterflies and roses in white silk.

The dining-room furniture is white mahogany, with the royal arms of Spain skilfully inlaid in each piece. Throughout, simplicity and good taste distinguish this ideal dwelling for a young child.

The rooms are considered the best-ventilated in all Madrid, for the young queen inherits her love of fresh air from her grandmother, the late Queen Victoria of England.

**TUSSICUBA**—A most effective remedy for coughs and colds of every kind and in every stage. Try it.

I had a very distressing attack of influenza, and decided to give TUSCICUBA a trial. After taking a few doses I found great relief, and when I had finished two bottles I was completely cured.—Mrs T. Johnston, Gisborne.

# The Catholic World

## BELGIUM—A Serious Loss

The theft of Van Dyck's superb picture 'The Raising of the Cross' from the Church of Notre Dame, at Courtrai, in Belgium, has, as may be imagined, created a sensation. So impressed were the ecclesiastical authorities by the enormity of the loss that they telegraphed immediately to M. Hamard, the chief of the detective service in Paris, for his assistance. So far, however, no traces have been found of the picture or of the men who cut it from its frame and carried it off. 'The Raising of the Cross' was painted by Van Dyck in 1631, at the order of Roger Braye, a Canon of Notre Dame, who paid the artist a sum of one hundred livres for it. In 1794 it was taken to Paris, where it remained until 1815, when it was restored to the church of Courtrai.

## ENGLAND—Death of a Catholic Lady

The Hon. Mrs. Dundas, mother of the Marquis of Zetland, died at West, Stone House, Chichester, on Sunday, December 8. Great regret was manifested on receipt of the sad news at Richmond, where she was a familiar figure and a regular attendant at the Catholic church, along with her daughters, Ladies Charlotte and Alice Dundas, during their stay at Middleton. The Hon. Mrs. Dundas was the daughter of James Talbot, of Talbot Hall, Co. Wexford. She married in 1843, the Hon. Charles Dundas, who died in 1866.

## Catholic Interments

Just a week after the remains of Bishop Bonavent ure Giffard and his brother Andrew had been finally laid to rest in the chapel cloister at St. Edmund's College, Ware, a faculty was granted by the Chancellor of the Anglican Diocese of London (says the 'Catholic Times') for the transference to the college of the body of Bishop Douglass, who had been largely instrumental in founding the institution. With the exception of Dr. Leyburne and Dr. Challoner, all the Bishops who represented the London district during the period of the four Vicariates, that is, from 1688 to 1840, are now interred at St. Edmund's. For years past records and registers have been examined to discover where Bishop Douglass was buried. It was only on October 3 last, when the grave at St. Pancras was opened for the removal of the bodies of Bishops Bonavent ure and Andrew Giffard that the coffin containing the body of Bishop Douglass was found. It is singular that none of the registers of St. Pancras Parish Church and the Parish Church of St. Andrew's, Holborn—the church of the parish in which he lived—contained a notice of his burial. When in 1784 Bishop Bonavent ure Giffard was interred in the grave the Burial Service of the Church of England was read, Catholics not being then allowed to use their own rite. May it be the explanation of the absence of Bishop Douglass's name from the registers that the Catholic service was quietly employed at his interment in 1812, and that registration was on that account purposely avoided.

## ITALY—Anti-Religious Campaign

The anti-religious 'bloc' (says the 'Catholic Weekly'), not content with the absolute dominion it has acquired in France, is inaugurating a campaign in Italy, on lines identical with those which have achieved such evil success in France. The Minister of Public Instruction (should it not be 'd'struction?') is embroiling his French counterpart of the 'Fine Arts,' M. Briand, by preparing the public for a removal of artistic treasures from the churches to which they belong, and for the appropriation by the Government of valuable documents preserved in ecclesiastical archives. In the midst of all these storms, raised by the anti-Christian hate of the Lodges, the venerable figure of Pius X. stands calm, firm and undaunted, knowing well, not merely from the promises of Christ, but from the teaching of his 'ory' as well, during nineteen centuries, that it is not the Rock of Peter that will be shattered in the process.

## ROME—Revision of the Vulgate

The letter (says the 'Catholic Times') which the Holy Father has addressed to Abbot Gasquet and his colleagues on the Preparatory Commission for the Revision of the Vulgate reveals his affection for the distinguished Son of St. Benedict and his collaborators, and his confidence in their ability to execute their commission. He congratulates them on having entrusted to them a work so difficult that men distinguished for learning, and some of them even from the rank of the Pon-

tiffs, devoted themselves to it without success. The paleographic and historical science in which the Benedictines are so eminent, is to him a perfect assurance that the researches of the Commission will be exhaustive. The librarians of Europe will be ransacked, and not only will all the old codices containing Latin versions of the Scriptures be examined, but every effort will be made to discover manuscripts which may throw fresh light on ancient Biblical texts.

## The Gregorian University

On December 6 (writes a Rome correspondent) the annual distribution of prizes, following the concursus which took place in July, was held by the Superiors of the Gregorian University, the Jesuit Fathers, in the Church of St. Ignatius. The entire body of students, secular and regular, belonging to Italy, France, Austria, Germany, the two Americas, Belgium, England, Scotland, Spain, Ireland, Canada, Holland, Flanders, Roumania, and Switzerland, to the number of over one thousand, were in attendance. Cardinal Marinelli, of the Augustinian Order, who presided, was accompanied by Archbishop Seton, Bishop Giles (Rector of the English College), Monsignor Fraser (Rector of the Scotch College), Father Wenz (General of the Society of Jesus), and the various Rectors of the Colleges affiliated to the University. In the long list of those who have gained the Doctorate of Theology both the English and Scotch Colleges have had two each. Two Englishmen, one Scotchman, and a candidate from the Bode College have been awarded the Licentiate in the same subject; while two of the former and three of the latter nationality gained the bachelorship. It may be mentioned that both the English and Scotch Colleges have secured several brilliant triumphs at this last competition of nations. On an examination of the list of premiums it appears that in the Dogmatic Theology of the second, third, and fourth year's class a Scotchman comes fifth, and in that of the first year another Levite of the Thistle is first. An Englishman leads the van in the Aramaic language, and a fellow countryman of his takes the first premium in physiology. In the list of those to whom degrees in Philosophy were awarded both Colleges stand well to the front, as they also do in the various classes.

## Cardinal Rampolla

His Eminence Cardinal Rampolla attained on Sunday, December 8, the 25th anniversary of his consecration as a Bishop. The Chapter of St. Peter's, of which he is Archpriest, presented him with an illuminated address on the occasion. His Eminence thanked the Chapter in a few cordial words, in which he referred to 'the English Cardinal,' Cardinal Howard, by whom he was consecrated Bishop in St. Peter's. Cardinal Rampolla was only 39 at his consecration in 1882, so that he is still, comparatively, a young man, being just over sixty-four.

## UNITED STATES—The See of New York

The See of New York was erected by the Pope on April 8, 1808. It is the desire of Archbishop Farley to celebrate the centenary of this event by the consecration of St. Patrick's Cathedral, preliminary preparations for which are now being made. The interior of the great Gothic edifice is to be remodelled.

## A Catholic Millionaire's Bequests

Final settlement of all controversy over the will of the late Count Creighton, the Irish-American millionaire, has been reached. The estate is appraised at approximately £800,000. Seven heirs not mentioned in the will, who had filed contests, are pacified with £10,000. The Little Sisters of the Poor renounced a bequest of £20,000 because the Mother-General in France was unable to spare Sisters to found a new branch of the Order in Omaha. Creighton University is the biggest beneficiary with £250,000.

## A Princely Gift

It is reported that Mr. Charles M. Schwab, the steel magnate, has made a gift of Richmond Beach, Staten Island, to the Sisters of St. Francis of New York, who will establish a hospital for crippled children there. The property is valued at £80,000, and was purchased in 1900 for the purpose of making it a summer outing place for poor mothers and children. Five large two-and-one-half-story frame hotels, two pairs and many bathing houses were built. A steamboat to ply between the beach and New York was launched and christened 'Happy Days,' but the collapse of the Shipbuilding Trust occurred and work on Richmond Beach was stopped.

## The Philippines

Reliable statistics show that the total Catholic population in the Philippine Islands is 6,862,413. Minister-

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

## SEASON 1907.

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

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**HOTEL, West Coast**—Freehold £1900; furniture valuation.

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ing to the needs of this vast body are 1078 priests, an average of one priest for 6365 Catholics. In the United States, with a Catholic population estimated at 13,000,000 in round numbers, there are 15,093 priests, one priest for 867 Catholics.

## GENERAL

### The Religious Orders

It is interesting to note (says the New York 'Free-man's Journal') that most of the great religious Orders are now governed by non-Italians. Only a few weeks ago the Augustinians re-elected as their General the Spanish Father Rodriguez; at their last general Chapter the Dominicans chose as their Master General the French Father Cormier; the Friars Minor chose as their General the German Father Schuler, who worked for a great many years in the United States; the Minor Conventuals are governed by the American Father Dominick Reuter; the Carmelites of ancient observance by the American Father Pius Mayer; the Redemptorists by the Swiss Father Raus; the Jesuits by the German Father Wernz; and so on.

### Singers and Flowers

Among the hundreds of amateur singers scattered up and down the country (says 'Woman's Life'), how many have the slightest notion that the scent of flowers affects the voice one way or another? Yet flowers—certain flowers, at least—are admittedly detrimental to good voice production, and all the leading artists recognise the fact. Sims Reeves, the great tenor, was once down to sing in Aberdeen. The night before the concert he was with his wife in one of the hotels, when a lady came in carrying a huge bouquet of flowers, which she presented to Mrs. Reeves. The bouquet was handed to a gentleman friend that he might admire it, and he was (thoughtlessly) in the act of passing it on to the eminent vocalist, when Mrs. Reeves excitedly exclaimed: 'Don't, Jack, don't.' The gentleman naturally raised his eyebrows in questioning surprise, and, observing this, Mrs. Reeves explained that if the perfume of these flowers reached her husband's throat he would be off his singing form for nights. 'Sims' himself quietly supported the statement; and, in fact, in a posthumous manual for singers, he has expressly warned the vocalist against the incautious sniffing of flowers.

The consensus of opinion among opera-singers seems to be that tuberose and mimosa are particularly harmful. Madame Christine Nilsson mentions the case of a celebrated lady singer who, after 'burying her nose' for a moment in a wreath of tuberose, went on the stage to find that she could not raise a note. The vocal chords had been temporarily paralysed. A doctor was called, the flowers were thrown out of the window, and the vocalist, after her throat had been treated, was able to sing later in the evening. Calve agrees with Nilsson. The only flowers she ever admits into her rooms are roses and violets. The tuberose is her 'particular abhorrence,' not only because it suggests death, but because of its injurious effect on the voice. If she enters a room where lilies are, Calve always wants to throw the windows open. Personally she exempts the violet from a charge of vocal injury, though other singers have told her that it has been detrimental in their case. Jenny Lind could never be in a room with strong-smelling flowers, and used to say that the scent of violets was especially bad for her voice. Madame Patti would never dream of sniffing a bouquet before singing. Some celebrated teachers even caution their pupils against having flowers in their dressing-rooms. It is said that a jealous prima donna was, on one occasion, known to present her rival with a bouquet, with the special object of rendering her singing less effective. An eminent French surgeon relates a number of cases which have come under his own observation, in which thickness, huskiness, and even complete loss of voice are caused by penetrating odors. In some persons it is only the perfume of particular flowers that produces the effect; in others, the odor of incense or musk, or the smells of the kitchen, tanyard, or smithy act in the same way.

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## Domestic

By 'Maureen'

### Housewives' Helps.

The best way to keep celery crisp is to place it in a bowl of warm water and leave it there until required. If you put a little salt in with the mustard before mixing it will keep its color and will not turn sour.

### A Simple Way to Clean a Clock.

Take a bit of cotton wool the size of a hen's egg, dip it in kerosene, and place it along the floor of the clock; shut the door of the clock and wait three or four days. The clock will be like a new one, and if you look inside you will find the cotton wool black with dust. The fumes of the oil loosen the particles of dust, and they fall, thus cleaning the clock.

### Depends on Early Training.

The table training of a child should begin as soon as he has a place at the table. He should be taught how to hold and to use, first his spoon, then his knife and fork; to drink noiselessly; to eat slowly and to take small bites; to keep his mouth closed while chewing, etc. If he is allowed to begin wrong it will be very hard to teach him correct deportment, and he may never completely overcome the bad habits he has formed. As people are judged by their table manners more than by any other one thing, parents should see to it that their children are properly trained from the beginning.

### How to Remove Stains.

Removing spots from coats and waistcoats is best done with clear ammonia and water. Soap is too apt to remain in the cloth, becoming a gathering point for dust and future spots. The ammonia solution should be rather strong and put on with a brush preferably to using a cloth. Afterward a cloth may be wet in clear water and the place well rubbed, then pressed. Stains, such as come from fruit, oil, or paint, will yield to a home cleansing fluid that all housekeepers would do well to have. It is made of a wineglassful of rectified spirits of turpentine and a teaspoonful each of oils of lemon, peppermint, olives, and cinnamon. Shake well and rub over the stain vigorously, using an old silk handkerchief or other soft bit of silk.

### Ways of Mending Men's Clothing.

Mending men's garments is quite different from sewing women's clothes, for a flatiron plays almost as important a part in renovating as a needle, because every rip or tear looks fifty per cent. better if pressed after darning, patching, etc. The most inconspicuous way to repair three-cornered tears in woollen suits is to darn with ravellings of the material instead of thread. The darning should be done most carefully, and the place afterward dampened slightly and pressed with a heavy hot iron. If for any reason it is not possible to get ravellings for this kind of work, horse hair cloth ravellings should be used. The hair is less visible than thread and is strong. It is sometimes possible to back a tear with a court plaster, drawing the two edges together and pasting them with plaster. This is placed on the wrong side. When it adheres to the cloth put under a heavy weight until quite dry, otherwise it will curl.

### Proper Way to Sew on Buttons.

As to sewing on buttons, there are two ways, one the easiest method for those with shanks, another for buttons with eyes. In putting on shank buttons, sew only with strong linen thread, for silk and twist are quite useless, as they snap and pull out after the buttons have been fastened two or three times. In putting on buttons which have eyes, hold between the button and the cloth a thick round bodkin or a match. Place this so that it rests on top of the cloth and under the button, the stitches coming at either side. The sewing should be rather loose, so that when the needle has been put through for the last time the match or bodkin can easily be withdrawn. Do not break the thread yet, but hold the button out as far as the stitches will permit and then wrap the thread around until a solid shank has been made. Fasten the thread on the wrong side and cut it. Cloth or tailor buttons having a cloth shank should be put on with few stitches, and stout linen thread should be used.

*Maureen*

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# Science Siftings

By 'Volt'

## A Curious Fact About Brass.

It is a curious fact, which has hitherto puzzled the most clever philosophers, that common brass which is subjected for some time to constant tension occasionally undergoes a remarkable change. It loses its tenacity and in a short time becomes almost as brittle as glass.

## Eye Photographs.

An image impressed upon the retina of the eye remains there an appreciable time. This is the reason why a torch swung rapidly seems to be a circular flame. The sensibility of the retina is different at different times of the day. Everyone has noticed how on waking in the morning and looking at the bright window, then closing the eyes, he will observe an impression or phantom of the window for an appreciable time after his eyes are closed.

## Elevated Rivers.

The most elevated river in the world is the Desaguadero, in Bolivia. It is of a considerable depth, and its whole length, from the village of Desaguadero, at the south extremity of Titicaca, to the north end of the Lake Aullagas, is about 180 miles. The average elevation of the valley or tableland of Desaguadero above the level of the sea is about 13,000 feet. The river whose source lies highest is the Indus, which rises on the north of the Kailas Parbat mountain, in Tibet, 22,000 feet above sea level.

## Diamond Cutting.

Although the Cullinan diamond weighs over 3000 carats in its present natural state, he would be a rash man who would venture to say what its weight will be when cut. The Koh-i-noor was reduced by an unskilled stone-cutter from 793½ carats to 280 carats; a second cutting brought it down to 186 1-16 carats, and a third to 106 1-16 carats, or less than a seventh of its original size. How delicate a matter this diamond cutting is was proved in the case of the 'Great Mogul.' In the rough state this stone, according to Tavernier, weighed 787½ carats. It was Hortensio Borgis who cut it, for which he was also badly paid. When it was cut he was reproached for having spoilt the stone, which might have remained heavier, and instead of rewarding him the King fined him 10,000 rupees.

## Some Old Trees.

The coconut palms of Brazil live from 600 to 700 years, and the Arabs assert that the date palm frequently reaches the age of 200 to 300 years. Wallan's oak, near Paisley, Scotland, is known to be more than 700 years old, and there are eight olive trees on the Mount of Olives, near Jerusalem, which are known to have been flourishing in 1099. The yews at Fountain Abbey, Yorkshire, England, were old trees when, in 1132, the abbey was built, and a redwood in Mariposa Grove, California, is a manifold centenarian. Baobab trees of Africa have been computed to be more than 5000 years old, and the deciduous cypress in Chapultepec, Mexico, is considered to be of a still greater age. Humboldt said that the *Dracena Draco*, in Orotava, on Teneriffe, was one of the oldest inhabitants of the earth.

## Breath Drawings.

Some curious experiments may be made with the breath. On a pane of glass or a mirror that has not been polished just beforehand trace a figure or a letter or a name with your finger. Nothing will be visible. But breathe on the glass, and the tracing will at once appear. Now, on a freshly polished plate of metal or glass place a coin. After a few moments remove the coin, and nothing will be seen on the surface, but breathe on it where the coin was lying, and an image of it will appear. If you polish the coin instead of the metal or glass the same effect will be produced when you breathe on the surface. If you have a plate of glass that has been against an engraving for several years breathe on that side of it, and the lines of the engraving will become visible. This may fail sometimes, but rarely. Does all this sound like magic? The explanation is a natural one. On the surface of all solids a layer of gas, vapor, and fine dust gathers. When you polish the object the layer is removed or it is altered by the contact of other solids. If the object is breathed upon the breath condenses more easily on some parts than it does on others, according to the condition, or state of this layer, and therefore any marks made on it will become visible.

# Intercolonial

The Very Rev. J. B. Conmee, Provincial of the Irish Jesuits, who had been on a visit to the Commonwealth, has returned to Ireland.

The death is reported of the Rev. Father McCauley, of St. Arnaud, diocese of Ballarat, who passed away on January 10. The deceased was a native of Derry, and was ordained at Maynooth in 1898.

The Revs. J. O'Neill (Castlemaine), T. O'Neill (Casterton), and E. J. Luby, P.P. (Brunswick), are to leave early next month on a trip to Europe for the benefit of their health.

The Month's Mind for the Archbishop of Hobart was to be celebrated yesterday. His Grace the Archbishop of Melbourne, Right Rev. Dr. Higgins, Right Rev. Dr. Corbett, and Right Rev. Dr. Reville were expected to be present.

Among the passengers by the R.M.S. 'Ormuz,' which arrived at Adelaide on January 6, was the Right Rev. Dr. Murray, O.S.A., Bishop of Cooktown (Q.), who was on his return from his visit ad limina to Rome. He states that he found his Holiness in splendid health. Dr. Murray is transferring his residence to Cairns, where a good welcome home awaits him.

The Rev. P. Power, M.R.I.A., late lecturer at De la Salle Training College, Waterford, arrived by the R.M.S. 'Ormuz' at Adelaide on June 6. It is fifteen years (says the 'Southern Cross') since he left the diocese of Wilcannia, having been recalled by the Bishop of Waterford after about six years' arduous work at Cobarr and Bourke. Having got twelve months' leave of absence, he is going to spend it in missionary work in Wilcannia diocese. His 'Manual of Religious Instruction' has been adopted in many dioceses in Ireland, and is commended for its accuracy, conciseness and cheapness. Father Power is editor of the 'Archaeological Journal,' and has lately published a large volume on name places in County Waterford.

According to a Melbourne message, during six successive days of the heat wave 58 patients, suffering from its effects, were admitted to the hospital, and fifteen died. The total number of deaths for the State from the heat was 100. A great bush fire raged in the Colac district, and the town narrowly escaped being swept. Two men named Power and Lucas, rode through a veritable sea of fire and rescued a woman named Clapham and three children, all being more or less burned. Nearly one hundred persons at Beech Forest are temporarily blind, through the effects of the smoke. The seaside township of Angelsea, twenty-six miles from Geelong was partially destroyed by a fire. Forty settlers were burned out at South Gippsland. In the Lenthorpe district over 150,000 acres of grass, 10,000 sheep, and miles of fencing have been destroyed, and at Rivernook many large dairy farms have been almost completely swept away. Two men were burned to death at Wangerip, and a child at Mount Sabin. A house in which an infant was sleeping caught fire near Stawell. A woman rushed to the rescue, but dropped in a dead faint at the door and perished.

His Grace the Archbishop of Hobart (says the 'Monitor') will leave for Rome in February to receive the Pallium from the Holy Father, Pope Pius X. Every Archbishop is canonically required, wherever it is possible for him to make the journey, to proceed to Rome within three months after his succession to the see to apply for the Pallium. Ever since his assumption of the office of Coadjutor Bishop in December, 1893, the Archbishop-Elect has, save during a short period when he was prevented as a result of a serious illness, been most assiduous in the discharge of the duties of the episcopal office. He again and again visited all parts of the island and took upon himself for a long time the inspection and personal supervision of all the schools. After fourteen years of this continuous work his Grace is certainly due for a rest. We are glad that the discharge of the duty of fealty which every Archbishop owes to the Sovereign Pontiff will compel the Archbishop to take a rest. A long and expensive journey is not, we know, the kind of rest his Grace would choose, but it will be a rest at all events, a deliverance for a time from the cares and pressing responsibilities of official duties, and the Church in Tasmania will reap the benefits of the Archbishop's travel. For his Grace is a keen observer. He will, we may be sure, take note of what is worth noting in the improvements effected in school, college, and Church work in the Catholic centres he will visit, and we shall profit by his experiences.

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

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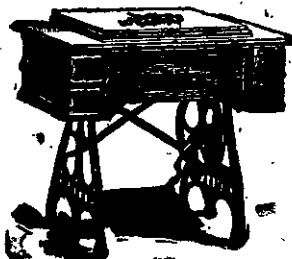
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# The Family Circle

## THE REAR GUARD

He strolls in to Mass at the 'Sanctus,'  
Or maybe a moment before;  
And, lest he should bother his neighbors,  
He drops on one knee at the door.

Good seats near the altar are vacant,  
In fact there is room and to spare;  
But why should he push himself forward?  
He'd be so conspicuous there!

He doesn't look up at the altar,  
But keeps his gaze bent on the floor;  
We notice him yawning a little,  
As though it all were a bore.

He squats for the last Benediction,  
And then, ere the service is through,  
We look for him there in the background  
And find he has melted from view.

So strange! Now we thought we saw him  
Last night at the vaudeville show;  
It seemed to us then he was fighting  
To get in the very front row.

He must have been there before seven—  
Oh, surely some minutes before;  
He headed the line that was waiting  
Outside of the gallery door.

And when the door opened, good gracious!  
How active he was in the race  
Upstairs, and then over the benches  
And down to the very front place.

My! how he applauded the singing,  
And laughed at the jokes that were cracked—  
His eyes never left the footlights,  
Transfixed till the very last act.

This can't be the same man this morning,  
The slowest and dullest of chaps;  
We must have seen some other fellow  
Last evening—his brother, perhaps.

'Catholic Standard and Times.'

## JEAN PIERRE'S GOOD FORTUNE

The day was warm and the sermon long; yet such was the eloquence of the preacher that the large congregation which filled the church of St. Thomas gave no sign of impatience or fatigue. One stout old gentleman, however, was a solitary exception. Seated in a distant corner, the words of the text had, indeed, reached his ear; but his attention had wandered from the pulpit to the red and blue dots which danced in through the stained windows, thence to the motley crowd which surrounded him, and lastly to a small urchin who stood leaning against one of the pillars.

This boy was the picture of poverty, from the crown of his rimless hat to his hobnailed boots—boots which would have fitted one twice his size. But the crowning feature of his attire was his coat, which was one mass of patches, each of a different hue; and the onlooker fell to wondering whether anything of the original material yet remained. The lad himself, seemed totally unconscious of the oddity of his appearance, and stood listening to the sermon with such rapt attention that the stout old gentleman felt tacitly rebuked, and finally made an earnest effort to catch the purport of the preacher's words.

The sermon, however, was drawing to its close; and a few minutes later the congregation had broken up and was streaming out of church, the stout old gentleman himself being caught up in the vortex and deposited outside, in the Rue de Bac. As he started, walking briskly toward the Seine, he again caught sight of the strange little figure which had attracted his notice in church. To his surprise, he saw the ragged urchin stop before a beggar and drop a penny into his hat. The next minute the boy had sped onward, until, meeting a second beggar, he again drew a copper from his pocket. This time the gentleman was unable to restrain his curiosity.

'Look here, youngster! What is your name?'

'Jean Pierre, monsieur.'

'Well, Jean Pierre, you don't look overburdened with this world's goods, yet here you are throwing away your money right and left.'

The urchin thus addressed hesitated only a second. The Paris street boy is not shy, and the old gentleman did not look so very formidable.

'You see, Monsieur, this is how it is. I want a new coat very badly, and mother can't afford to buy me one; and the preacher told us just now that what we gave to the poor God would return to us many times over; so I thought that for my two pennies God would perhaps give me a coat. They were my two pennies, Monsieur; I earned them this morning by carrying a lady's parcel.'

The old gentleman had stood an amused and interested listener to this quaint explanation. As he met the boy's artless gaze his face softened.

'You will get your coat, youngster, never fear; and to lose no time, we will go and choose one this very minute. Come along!'

And this oddly assorted couple set off down the street, peering eagerly into every shop that seemed likely to contain the coveted article.

Half an hour later a casual passer-by might have seen a delighted urchin tearing down the street with a large brown paper parcel under his arm; while a stout gentleman stood gazing after him, with a smile on his face and a warm feeling at his heart, such as he had not known for many a long day.

Jean Pierre's good fortune did not end here; for some weeks later, through the old gentleman's interest, he obtained a situation as errand boy in a large warehouse. Great was his delight when for the first time he saw himself decked out in his dark blue livery, with his shining brass buttons. His first thought was for his kind patron; and emboldened by the splendor of his attire, he marched straight up to the great house and pulled the bell. His delight was further increased when the old gentleman failed to recognise him at first, then thumped him on the back, vowing he had never seen such a change—never!—and admired him to his heart's content.

'Live up to your buttons, my boy! Keep straight, please your employers, and you will get on in life.'

The old gentleman's parting admonition became a true prophecy; for several years later Jean Pierre rose to be manager of the very same warehouse he had entered as an errand boy.—Ave Maria.

## ENTERTAINING HIS HOSTS

An English woman of decidedly snobbish instincts, but socially entrenched behind great, and new, riches, once engaged the late Corney Grain to give an entertainment at her country house. She left instructions that the entertainer, when he arrived, was to dine with the servants. The butler, who knew better, apologized, but Corney was a man not easily disconcerted, says Jerome K. Jerome in a recent sketch. He dined well, and after dinner rose and addressed the assembled company:

'Well, now, my good friends,' said he, 'if we have all finished, and if you are all agreeable, I shall be pleased to present to you my little show.'

The servants cheered. The piano was dispensed with, and Corney contrived to amuse his audience very well for half an hour without it.

At 10 o'clock came down a message. Would Mr. Corney Grain kindly come up into the drawing room? Corney went. The company in the drawing room were waiting, seated.

'We are quite ready, Mr. Grain,' remarked the hostess.

'Ready for what?' demanded Corney, courteously.

'For your entertainment,' answered the hostess.

'But I've given it already,' explained Corney, 'and my engagement was for one performance only.'

'Given it? Where? When?'

'An hour ago, down-stairs.'

'But this is nonsense!' exclaimed the hostess.

'It seemed to me somewhat extraordinary,' Corney replied, 'but it has always been my privilege to dine with the company. I am asked to entertain. I took it you had arranged a little treat for the servants.'

## DOTTIE TALKS TO HER DOLLS

Now listen to your mamma, dollies, and I'll tell you a few good rules to observe, so that you will grow up good and useful members of 'ciety.

'Don't fall right over the minute any one tries to make you sit up straight.

Don't get your hair into such a mop that no one can comb it out without tearing it out.

'Don't smile all the time. Don't leave your eyes half open and half shut for a moment or two. That makes one feel 'creepy.' Don't—if you are jointed dolls—don't squeak.

'Don't be proud of your clothes.

'Don't spill sawdust over the carpet, and please don't ever get lost again in your own or any one else's house, 'cause you worry your mamma 'most to death.

'Don't make me say don't all the time, and please be good like me.'

### HIS READY WIT

A non-commissioned officer, entering a barrack gate in Dublin, was mistaken by the 'fresh one' on sentry go, who immediately saluted him. The non-commissioned officer, unaware that his colonel was just behind, returned the salute, a thing not permissible under the circumstances. Arrived at his quarters, he was surprised to find an order for him to attend before the Colonel. On presenting himself he was asked how he came to return the salute, knowing full well he was not entitled to it.

Not in the least embarrassed, he promptly answered, 'Sir, I always return everything I am not entitled to.'

The colonel, taken aback by his ready wit, laughing-ly dismissed him.

### ODDS AND ENDS

Many a true word is spo'en in indigestion.

'Is it true that Bankes died poor?' 'Yes. You see, he lost his health pursuing fortune, and then lost his fortune pursuing health.'

'There are at least two things in this world which can be broken without serious damage to either.' 'What are they?' 'Records and hearts.'

'You often near of the Molyneux River falling, but it never seems to hurt itself.' 'Well, you see, it always falls on its bed.'

The familiar phrase, 'The almighty dollar' was coined by Washington Irving in 'The Creole Village,' which he published in; 1837.

The teacher had been talking about a hen sitting on eggs, and, with the incubator in his mind, asked if eggs could be hatched in any other way. 'Yes, put 'em under a duck,' was the response.

### FAMILY FUN

The Fish and Ink Trick.—This is really a first-rate delusion. You bring before the spectators a glass vase, full of ink. You dip a ladle into it, and pour out some of the ink upon a plate, in order to convince the audience that the substance in the vase is really ink. You then throw a handkerchief over the vase, and instantly withdraw it, when the vase is found to be filled with pure water, in which a couple of gold fish are swimming. This apparent impossibility is performed as follows. To the interior of the vessel is fitted a black silk lining, which adheres closely to the sides when pressed by the water, and which is withdrawn inside the handkerchief during the performance of the trick. The ladle has a hollow handle with an opening into the bowl, in the handle is a sponful or so of ink, which runs into the bowl when it is held downward, during the act of dipping it into the vase.

Musical Figures Resulting from Sounds.—Cover the mouth of a wide glass, having a foot-stalk, with a thin sheet of membrane, or vegetable paper, over which scatter a layer of fine sand. The vibration excited in the air by the sound of a musical instrument, held within a few inches of the membrane, will cause the sand on its surface to form regular lines and figures with astonishing celerity, which vary with the sound produced, effecting a particular mode of division, according to the number of vibrations.

## All Sorts

Village Schoolmaster (explaining 'biped and quadruped'): 'Now, Jones, what is the difference between me and a pig?' Jones: 'Couldn't tell you, sir.'

Some trees are much more liable to be struck by lightning than others. Thus the oak and the elm are often struck and destroyed; but the ash is rarely struck, and the beech, it is said, never.

Maid: 'How is it, madam, that, although you receive a great number of persons, all ugly, you always say you are glad to see them?' Madam: 'But it is quite true. Do you think I should like to be blind?'

All over the world there are 562,436 miles of railway lines now open. America, with its vast territory, has 285,781 miles, and Europe is a poor second with 193,133 miles.

The largest orchards in the world are at Werder, near Berlin. They extend without a break to about 13,000 acres. They yield about 48,000 tons of apples and pears every year.

'Gentlemen of the jury,' said the prosecuting barrister, 'this prisoner is an unmitigated scoundrel; he acknowledges it. And yet, thanks to the wisdom of the common law, he has been given a fair trial by a jury of his peers.' The prisoner was acquitted.

The Mastership of the Horse is the most coveted office in the King's Household. The salary is £2500 a year, and there are some valuable privileges and perquisites, including the use of the Royal horses and carriages, with the attendance of the servants belonging to the same.

The custom of inscribing upon tombstones was in vogue among the Greeks and Romans. The Greeks only did this, however, in the case of their illustrious men, but when a Roman died he was duly buried near a highway, and on his tombstone was carved a suitable inscription, which in the majority of cases began with 'Sta, viator' (stop traveller).

The danger of sending telegrams is shown in the following story. A member of Parliament was to have made a speech at Derby, and being unable to do so because the heavy rains had destroyed the branch railway, sent a telegram as follows: 'Cannot come. Wash out on line.' In a few hours the reply came: 'Never mind. Borrow a shirt.'

Ben Butler, the Massachusetts lawyer, who was Governor of the State for a term, was a terror and torment to the judges. On one occasion Judge Sanger, having been bullied and badgered out of all patience, petulantly asked:—'What does the counsel suppose I am on this Bench for?' Scratching his head a minute, Butler replied, 'Well, I confess your Honor's got me there.'

Everybody knows one or more of those conscientious egotists who cannot rid themselves of the idea that no one can be trusted to carry out the simplest details of routine work without their personal supervision. It was one of these men who sailed for America, leaving in his brother's care a parrot of which he was very fond. All the way across the Atlantic he worried about the bird, and no sooner had he landed at New York than he sent over this cablegram to his brother:—'Be sure and feed parrot.' And the brother cabled back:—'Have fed him but he is hungry again. What shall I do next?'

The young wife gazed sweetly into her husband's eyes. 'James,' she began, 'you know how I have been scraping and saving all the winter for my new summer costume?' 'Yes,' said the man; 'I know.' 'Well,' she went on, 'I've decided on it now. It is to be made of pale green broadcloth, and it will cost seven guineas. I want you to help me a little.' 'How much do you need?' the husband inquired, warily. 'I've got it all but seven pounds.'

The original manuscript of fourteen of the compositions of Paganini, the celebrated violinist, has been discovered among the archives of the Perugia municipality, and among them is the manuscript of the famous third concerto, which is considered one of Paganini's finest works. Mr. Russell, an English banker, has offered £12,000 for five of the pieces, and Mr. Pierront Morgan, who wants ten of them, has offered £40,000 for his share. Signor Rava, the Italian Minister of Finance, has forbidden the Perugia municipality to accept the offers, as the Italian Government wishes to acquire the manuscript itself.

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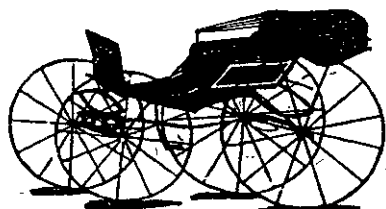
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