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XXXVI  
No. 6

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### GLEANINGS FOR NEXT WEEK'S CALENDAR

- February 9, Sunday.—Fifth Sunday after the Epiphany.  
St. Zosimus, Pope and Confessor.  
" 10, Monday.—St. Scholastica, Virgin.  
" 11, Tuesday.—St. Antherus, Pope and Martyr.  
" 12, Wednesday.—St. Telesphorus, Pope and Martyr.  
" 13, Thursday.—St. Gregory II., Pope and Confessor.  
" 14, Friday.—St. Agatho, Pope and Confessor.  
" 15, Saturday.—St. Martina, Virgin and Martyr.

St. Zosimus, Pope and Confessor.

St. Zosimus, a native of Greece, succeeded Pope St. Innocent I. in 417. He died after a pontificate of one year, marked by the framing of many wise disciplinary regulations, and by zealous efforts to eradicate the Pelagian heresy.

St. Telesphorus, Pope and Martyr.

St. Telesphorus was of Grecian origin. His pontificate of twelve years was brought to a close by his martyrdom in the year 139.

### GRAINS OF GOLD

#### WE TWO.

I cannot do it alone;  
The waves run fast and high,  
And the fogs close chill around,  
And the light goes out in the sky.  
But I know that We Two  
Shall win in the end—  
Jesus and I.

I cannot row it myself,  
My boat on the raging sea;  
But beside me sits Another,  
Who pulls, or steers, with me.  
And I know that We Two  
Shall come safe into port—  
His child and He.

Coward and wayward and weak,  
I change with the changing song;  
To-day so eager and brave  
To-morrow not caring to try.  
But He never gives in,  
So We Two shall win—  
Jesus and I.

Strong and tender and true,  
Crucified once for me!  
Never will He change, I know—  
Whatever I may be!  
But whatever He says  
I must do  
Ever from sin to keep free.  
We shall finish our course  
And reach Home at last—  
His child and He.

—'Messenger of the Sacred Heart.'

Nothing is so new as what has long been forgotten.  
What can be more free than he who desires nothing on earth?

If thou find truth and love in thyself thou shalt be able to find them also in the lives of thy fellows.  
To do what seems right may involve an extra struggle sometimes, but one may be sure that in the long run it will bring the most happiness.

It is the royalty of Christ reflected in Mary to which the Christian world bows down. She was the grandest work of His redeeming grace.—Bishop Hedley.

'As the ring is the sign of marriage, so is adversity, both corporal and spiritual, patiently borne for the love of God, a most true pledge of divine election, and is like a marriage of the soul with God.'—St. Gertrude.

God pity and soften the father whose children fear him, who grow silent as his foot crosses the threshold, who shun the room he darkens with his presence! God bless the generous, cheerful, good-natured father, who, though weary after the labor of the day, still forgets his cares and fills the house with joy and light! His face is a never-failing source of gladness to those who love him, and when he comes home there is a headlong race and scramble to see who shall kiss father first. Such a greeting is a full payment for all the toils and vexations of the day.

## The Storyteller

### SISTER BEATICA

Two non-Catholic young men were about to enter a train for one of the suburbs of C—. As they passed through the train-sheds they observed that the pay-car stood at the terminus of one of the tracks, and near it two Sisters waited for the men who would give them a bit of money.

Ladru Cheneworth, one of the young men, seeing the Sisters, remarked to his friend:

'I say, Andrews, doesn't that sort of thing prove you?'

'What sort of thing?' queried his companion.

'Oh, these women begging the hard-earned money from the men before they get a chance to take it home to their families. I think it an outrage.'

'Well, Cheneworth, you know I'm not a Catholic, but I have an immense amount of respect for those women. They don't beg for themselves, you know.'

'Oh, well, they get it for those lazy priests, then—more shame to them. I don't like 'em, so there.'

'Excuse me for seeming persistence, Ladru, but these Sisters are asking money for the Thorny Crown Hospital, and a grand place it is too, as I happen to know.'

'There, there, Andrews, you're a first-rate chap, all right, but you can't defend the 'crossbacks' to me; I've no patience with them nor any of their institutions. Have a cigar?' And they entered the smoker and settled down to their papers.

September is a month of soul-soothing mornings, and this one was characteristic. The sky was opalescent, reflecting as in a mirror the splendors of approaching autumn. The road, white and beaten by hoof and wheel, lent the needed note of austerity to the soft-toned landscape. The red of a cardinal's wing glinted for a moment in the sunlit upper air, and then disappeared in the gloom of a nearby forest.

Almost imperceptibly one standing near this forest would have heard a foreign note mingle with the tones of this nature symphony. It was the rhythmic rise and fall of a horse's feet, and presently horse and rider would have come into view. The man was young and handsome. His hair of raven glossiness met a brow of snow, underflushed by the quick play of the rich red blood of perfect health. His brown eyes were alight with the contagious happiness of the morning, and his unbearded lips and chin were clean-chiseled and forceful. He rode with his hat in one hand, his reins held lightly in the other. Evidently there was a perfect understanding between horse and rider. Then came a second sound, rude, rasping and discordant, the bugle of a motor car about to turn the bend of the roadway. Instantly the horse became restive. He shied and backed and from the docile, obedient servant of the young man, he suddenly changed into his unreasoning, fearful master. He pranced, snorted and cavorted for an instant, and then, as the great car came like a fiery-nostrilled demon around the curve, he reared, and with a mighty tremor of fear, stumbled backward and fell over the embankment, burying his rider under him.

The next moment the car sped by, but its occupants had seen the catastrophe, and the machine was soon brought to a standstill. One of the men swiftly alighted and ran to the edge of the incline.

'Come quick, uncle Joe; the man is under his horse.'

The two men who were riding in the tonneau hurried down the bank, and, after hard work, succeeded in disentangling the horse's feet from the reins, so that he could rise and release the man. Blood flowed freely from a temple wound; there were several surface bruises, and he was unconscious.

'By George, it's Ladru Cheneworth,' exclaimed one of the men. 'Poor chap—'

'Charlie, reverse the machine; you've got to give her the run of her life. Take us to the Thorny Crown Hospital; it's nearest.'

That evening, after Cheneworth had passed a feverish, delirious day, the physicians left him in charge of Sister Beatica, one of the most competent nurses in the institution, telling her that they felt confident of his passing a good night.

Sister Beatica was appropriately named. Her face was a benediction, so sweet, calm and gentle, and yet so full of reserve, power and bravery. An hour after the departure of the physicians she approached Cheneworth's bedside and strove to arouse him sufficiently to swallow his medicine. Then, suddenly he sprang from his cot in a wild delirium, and grasping Sister Beatica

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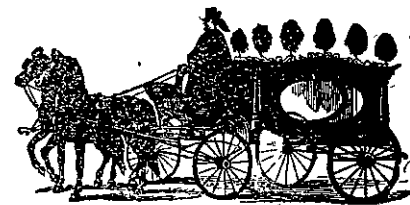
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ca by the shoulders, pushed her slowly toward the low French window. With the strength of fear she contended every step, willing to die, if need be, rather than fighten by a scream the patients just beyond the partition of Cheneworth's private room. At length, with a mighty wrench, Cheneworth lifted the nurse to the window-sill, but by a superhuman effort she caught at the casements on each side and held on. For several seconds she did this, then, suddenly releasing her hold on the window's sides, she pushed him back with all her force. The quick movement had a miraculous effect; the young man's muscles relaxed; his feet slipped from the sill, and suddenly, faint and white as death, he fell backward into the room.

Stepping instantly to the house telephone, Sister Beatice, trembling in every limb, called to someone to help her patient into bed; simply saying that he had got out in his delirium.

What man would have done likewise? Woman, so often called the 'weaker vessel,' sometimes exhibits such strength, both of mind and body, as to effectively set at naught the appellation. No vocation of modern times affords such possibilities for the development of absolute fearlessness as does that of professional nursing. Sister Beatice might well have called assistance, but her first thought was for her patient—he might go to the window again and be dashed to an awful death. Truly and without controversy this noble nurse was a sister of God.

When Cheneworth's first conscious glance brought him the knowledge that he was in a hospital, he was amazed; and when the second told him it was a Catholic institution, he was angry. Why had his friends brought him here, of all places, he whom they all knew as 'opposed' to everything remotely or intimately associated with the Church? No one but the nurse was in his room at the moment, and his innate chivalry forbade his being rude to one of her sex. Inwardly chafing, he lay for a few moments looking about him. Slowly, in spite of prejudice and its blinding effects, he acknowledged that the place was immaculate in all its appointments—the dainty bed linen, the plain, clean walls, everything was spotless.

His gaze coming back from one of these reconnoitres, fell upon the little glass-topped table near his bed, and on it, arranged in graceful fashion, was a bouquet of exquisite orchards—beautiful, inanimate birds of paradise. Surprise, then pleasure filled him, and, overcome by curiosity, he addressed the Sister.

'Nurse, may I ask who sent the flowers?'

'I brought them this morning, thinking you might like them.' She answered without turning from the stationary washstand where she was sterilizing a glass and spoon.

'She thought I might like them,' Cheneworth mused. 'H'm—she doesn't know me. Well, it was a kind thought, and I'm grateful to her, even if she is a Cath—'

At that moment Sister Beatice turned toward him. Instantly there leaped into Cheneworth's eyes an expression of intense surprise. In all his life he had never seen such a face—so spiritually beautiful, so sweet and gentle, so saint-like.

'God forgive me,' he murmured. 'And this is the sort of woman I have maligned all these years. She's a saint, and I—Heaven help me, I'm a sinner of the deepest dye.'

All this surged through his mind as Sister Beatice's light footsteps crossed the floor, and then, telling him that it was time for his medicine, laid an arm gently back of him and placed the medicine to his lips. Cheneworth swallowed in silence.

'Now put a hand on each of my shoulders and raise yourself, so that I can turn your pillow.'

Quietly he obeyed her, and in a moment his cheek was pillowed on the cool linen. Closing his eyes he strove to hide the unmanly moisture gathering across them.

A week after his release from the hospital, where he spent a month on his cot, Cheneworth called at the office of his doctor.

'Well, old man, what's the matter this time? You are looking fairly well to-day.'

'Oh, I didn't come to see you professionally; I came to ask if there isn't something I can do for that blessed Sister Beatice who nursed me up at the Thorny Crown—I'm sure she deserves the very best I can give her. And, the truth is, doctor, I've always been so bitter against everything Catholic, I want to make some amends. What could I do for her, doctor?'

'Nothing.'

'Nothing? Why not?'

'You blessed innocent! Don't you know that no

Catholic Sister would accept any gift for herself, even in return for the greatest service?'

'Why, I supposed they received at least a part of the money given them by workmen and others.'

'Not a penny, Cheneworth. It is all for the Church and her many beautiful charities. No Sister accepts a cent for her self. You certainly are ignorant of the Church. But, while we are on the subject, I want to tell you that it is only short of miraculous that Sister Beatice did not lose her life at your hands that first night you were at the Thorny Crown.'

'My God, doctor, how?'

The good physician then related to Cheneworth the story of that desperate struggle on the window-ledge. Long ere he finished Cheneworth's face blanched and his fingers clutched into the flesh of his hands till the blood came.

'Oh, doctor, doctor, can't I do something to let her know how sorry I am—oh—I didn't know; I couldn't help—that, of course. But the way I have maligned her Order, that sisterhood of holy saints, as I now know them to be—can't I do something, doctor?'

'Cheneworth, old man, I'm awfully sorry for you, I honestly am, but you could no more do anything for Sister Beatice than for a saint in Heaven.'

'Well, doctor,' said the young man, life-long prejudice combating his enlightened intellect at every word, 'can—I—do—anything—for—the—Church?'

'Yes, you can, and I'll tell you what you may do that, indirectly, Sister Beatice may be helped—helped because you will be aiding her beloved work—'

'What is it? I'll do it if I lose every friend I have!'

cried Cheneworth, his handsome face aglow with the beautiful light of a noble enthusiasm.

'Endow a ward in the Thorny Crown Hospital, and give it your name.'

'I'll do it, doctor, if it takes my last penny! When can we set about making arrangements?'

'I can see you to-morrow evening, Cheneworth; till then I must bid you good-bye, for this is going to be a very busy day.'

'Good-bye, doctor. To-morrow evening at eight,' and, wan from his late illness, but with a smile upon his lips, he passed out into the September sunshine, a sadder, but a wiser, man.—'Extension.'

## ONLY AN INCIDENT

It was only a small thing, apparently, but the sum of small things makes a world. Experience shows us this; and many a trifling incident acts and reacts till ultimately its influence affects the largest and highest interests. So when Harry Watson raised his hat in reverence as he passed the church door, he little dreamed what would hang from the chain whose first link he forged that day.

A knot of young men stood at a street corner for a final word before setting out homeward after their day's labor. Their discussions were neither deep nor serious, and they soon parted. Three of them, with whom we are most concerned, passed up the street, and their chatter ebbed and flowed on sport and amusement. Now and then they saluted friends and acquaintances, also homeward bound, and many a half curious glance was directed at the stranger, for Harry Watson had only arrived a few days before on relieving duty at the bank, whilst his companions were almost universally known.

There was a lull in the chatter when Harry raised his hat. Mechanically his companions raised theirs. 'Hullo, Watson,' said one of them—Phil Norris—who is your lady friend? I thought you were a stranger to all here, and did not rejoice in any lady's acquaintance.'

'Which lady?' asked Harry, surprised.

'That's what I want to know,' rejoined Norris—'the lady you saluted.' I did not salute any lady,' said Harry, still surprised.

'But you raised your hat to some one,' chimed in Jack Richardson, 'for I know I followed suit.'

Harry was silent. The others looked curiously at their companion, and Norris laughingly rallied him. 'We seem to have stumbled on a budding romance or something, and certainly your diffidence and hedging are now exciting our curiosity. Out with it, man; and if you need advice—"out of our mouths shall flow the words of wisdom."'

Harry smiled. 'You would not understand.'

'Too deep for us, eh? Well, let us have the opportunity of trying.' But he hesitated, 'of course, if you have any reason don't let our chaff worry you.'

'Lest you imagine all kinds of mysteries,' said Harry, 'it was simply because we passed the church

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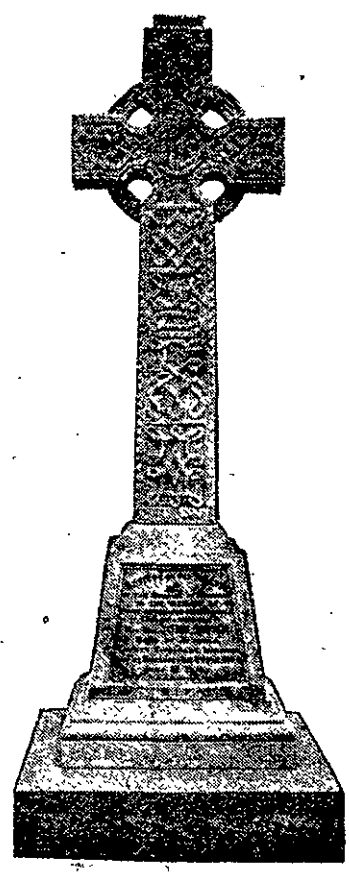
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Naturally, I raised my hat. That was all.'

Norris looked hard at him. 'Didn't know you were a Catholic, Watson; and, besides, you have only been here three days, and how—' He stopped.

'Oh, there is nothing strange in it,' said Harry. 'You can generally tell a Catholic church, and, besides, I inquired when I came here.'

'But, anyway, even if you did pass your church, why did you lift your hat?' queried Richardson, inquisitively. 'I know I pass the Church of England every day as I go to the office and never dream of lifting my hat. And I've never seen any one else do it.'

'Watson,' said Norris, with mock solemnity, 'you have been found guilty of deliberately inflaming our curiosity; and the sentence of the court is that you explain forthwith—and without the option.'

'I hardly think you will understand,' repeated Harry, slightly embarrassed; 'but as you wish it, I will give you the reason. It is very simple, at least to a Catholic. In our churches we reserve the Blessed Sacrament or Holy Eucharist; that is to say, the Body and Blood, Soul and Divinity of Jesus Christ is there present under the form of bread. The Blessed Sacrament is kept in a little tabernacle on our altars; and as is only fitting, when a Catholic passes the church he raises his hat in reverence of the God made man present through love on the altar.' He stopped and exclaimed: 'But I seem to be preaching as though I were all I should be.'

Norris seemed thoughtful, and Harry spoke a few more words on the Blessed Sacrament, in response to a remark of Richardson's. Then there was a lull and conversation flagged, all being more or less occupied with their own thoughts. Soon they separated, going their various ways. A few days after Harry Watson, in response to a telegram, returned to his own office and soon almost forgot his brief stay in the Northern town.

Time speeds on when there is work to do and it is done honestly and conscientiously; and the three years that elapsed since Harry Watson paid his brief relieving visit North, left him more matured indeed, but little changed. He had lately married and rented a pretty residence in the suburbs with easy access to the city by the cable tram. Just now he was very busy at the annual balancing and could snatch but a brief half-hour for lunch in town. As he was rather late, the crush was over, and there was but one other at the little table where he sat. He glanced carelessly at him, but the face was unfamiliar, so he busied himself with the luncheon. His table companion—no other than Phil. Norris—eyed him intently for a little time and at last broke the silence.

'I beg your pardon, but is your name Watson?' he asked.

'Yes,' said Harry, with a look of polite surprise.

Norris went on: 'My name is Norris. I think I met you some years ago, when you were North relieving, but you would hardly remember me. I was in the bank at B—'

Watson remembered, and after a pleasant reminiscent chat invited him out for supper. 'If you are not otherwise engaged and could manage, I would be very pleased to have you come out this evening to supper.'

'I should be very glad, indeed,' said Harry. 'Meet me at the King street tram at ten past five, and I'll pilot you out.' And with a cordial shake hands they parted. As the tram swung round from King street past St. Mary's the two young men raised their hats quietly, but reverently, and an old priest, a fellow-passenger, murmured a 'Benedicite' on their manly faith.

Soon round the cosy table at Watson's home the time was passing pleasantly, and the friendly chat turned naturally to the visitor's impressions of Sydney. Norris was enthusiastic about everything. 'It is simply magnificent and,' with a smile, 'to a poor rustic like myself, an education. The Cathedral especially is beautiful and to me like a great religious poem. It is an epic in stone.' Watson cordially assented. 'Yes, and though to me so familiar, its beauty seems ever to grow more and more upon me, though I am profane enough. I did not know you were a Catholic,' he added, 'till I saw you raise your hat at St. Mary's.'

'Do you know, Mrs. Watson,' said Phil., turning to his hostess, 'that humanly speaking, it is to your husband I owe my Catholic faith; for I only entered the Catholic fold some two years ago?'

'To me,' ejaculated his host. Norris smiled and went on quietly, but earnestly: 'Yes, to you, and so you may realize my pleasure at our meeting to-day.' Then he recalled the little incident of three years ago in the Northern town. 'The silent homage of the act, he went on, 'more telling than words, had made an impression on me, and when

some days later on we passed the church as usual on our way home, Richardson spoke of you, and I found he, too, had been thinking of it. I suggested we should go in, more for curiosity than anything else, and for the first time we entered a Catholic church. The little lamp burning there, solitary in the stillness, seemed to suggest permanent and continuous homage to the Presence—just as your act was a passing one—and though the building itself and fittings seemed mean and poor compared to our own, it seemed to have something ours lacked. Well, we came away, but the impression remained deep-seated in us. To make it more than an impression or to put it aside altogether, I determined to go into the Catholic question seriously; and—to be brief—after some little trials and difficulties, God was very good to me and gave me the grace of faith. I was received into the Church; and, as I said, I look gratefully on you as the one who first turned my steps into the right path.'

There was a pause. Mrs. Watson—good little soul—was beaming, her eye a little misty, but glowing with joy. On Watson's face there was a graver look than usual.

'What of Richardson?' 'He is not a Catholic yet, I regret to say, but every day he tends more and more, and as he is engaged to be married to a good Catholic girl, I am convinced it is only a matter of a very short time now.'

Then they chatted about other things till Norris had to leave. Watson went down to the tram with him. 'Well, Norris,' he said, 'you have outstripped Richardson in one thing; take a leaf out of his book in another. Marry a good Catholic girl, and when you are on your wedding trip, don't forget to come and see us.'

'I do not intend to marry,' he answered.

'Not marry.' Nonsense, man. Why not?' 'Well, I am only waiting to arrange matters, and then I leave for Rome to study for the priesthood. Good-bye.'

When Norris's plans were told her Mrs. Watson fairly beamed with joy on her husband. 'Oh, Harry, isn't it splendid. And to think he owes the beginning to you. Didn't I always say you were so good—the best man in the world?' she cried enthusiastically.

'I am afraid I am very far from it,' said Harry; 'and my part was but a small one, though great things did result.'

'Anyway,' he went on earnestly, 'even if my actions should not be a stimulant to good for others, I hope at least that never an act or duty omitted on my part may prove a stumbling block or hindrance in another man's way to truth or a better life.'

Is there a needed lesson here?—Exchange.

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- Sour stomach?
- Pain under shoulder blade?
- Sluggish liver?
- Giddiness?
- Palpitation?
- Rheumatic pains?

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# Current Topics

## Catholic Education

The highest scores of successful candidates at the recent Junior Civil Service examinations have been published. George W. Albertson, a pupil of the Christian Brothers' School, stands at the head of the successful candidates sent up by all the boys' schools in Dunedin.

## A Ride for Life

In Australia, the settler sometimes passes through strenuous experiences—per varios casus, per tot discrimina rerum—what time the bush-fires rage and tempests of flame tear through the forest. On Black Thursday, when almost all Victoria was on fire, many lives were lost, numbers saved themselves from the pursuing flames by taking refuge in river, creek, lagoon, or water-hole, and the ashes of that historic conflagration fell thick upon the decks of ships that were sixty miles out at sea. Even a few years ago some 'close things' were recorded by the Australian secular press in their descriptions of bush-fires in Victoria and New South Wales. The Melbourne 'Arms', in a recent issue, tells of a ride for life near Mount Gambier (South Australia) that, for dramatic personal incident, easily 'gives points' to the historic rides of 'Fighting Phil' Sheridan and Paul Revere. In the present case, the rider was helping to fight the flames of a bush fire on the Mount Schank Estate. Suddenly, he found himself in front of a wall of fire, and unable to get back to safety. He jumped on the back of a horse, and galloped away, surrounded by the flames. The fire and sparks singed horse and rider as he rode madly. With the fire upon him he traversed about four miles to Benara. Once his horse fell to its knees, and the rider thought he was lost, but the maddened animal recovered itself, and continued the wild race. The wind dropping a little, lessened the onrush of the flames, and man and horse eventually raced into safety. Both were exhausted, and in a pitiable state from burns when they got away from the fire.

One who witnesses, especially by night, the awesome power and grandeur of an Australian forest-fire, will amply realise the truth of the old proverbial saying, that flame, though a good servant, is a bad master.

## Prophecies of Woe

Rabelais tells of some peculiar people who tickle themselves in order to laugh. And which of us does not know some of the simple souls that scare the wits out of themselves in July and November by tricking out the Pope in horns and tail and cloven hoof—after the fashion of the yokel who frightened himself out of his seven senses with a candle set in a hollowed turnip? Last week an amateur weather-prophet in the neighborhood of Wellington gave himself and others sundry spasms of fright by a prediction of woe that was ultimately based indeed upon a well ascertained fact—but rested directly upon a wholly illegitimate inference from that fact. The fact was this: that on February 2 (last Sunday) the earth was a nearer neighbor to the moon than it had been for many years back. The inference too hastily drawn therefore was this: that this proximity of our planet to its satellite would result in 'exceptional disturbances'—including earthquakes and tidal waves, with an alternative of hurricanes, deluges of rain, and other such unpleasantnesses in the air above, or on the earth beneath, or in the waters beneath the earth. The critical period has, however, passed. And up to the moment at which these lines are being rolled off the press, the surface of New Zealand is as undemonstrative as a doormat, and the air that stirs above gives but a gentle torque to yon rattling windmill, and breathes so softly that it flecks not with foam 'the blue deep's serene'. From the scientific point of view, it appears, too, that there

is no necessary connection between the moon's closest approach to the earth, and earthquakes, tidal waves, and such-like manifestations of seismic energy. The moon, says Mr. Stevenson, F.R.A.S., 'has been quite as near on former occasions without all these disasters resulting'.

It is, however, hardly fair to club an amateur weather-prophet for a hasty deduction, when even so eminent a scientist as Mr. Piazzi Smyth, the Astronomer-Royal of Scotland, more than once launched out into hasty prophecy and made many

'Believe in his foreseeing  
Of things before they were in being'.

By a series of fantastic assumptions he came to the conclusion that the Pyramid of Ghizeh (Egypt) was a sort of stone revelation of God, and that it pointed to 1881 as the year of the crack o' doom. Then people began to quote the hoax concocted some forty years ago and known as 'Mother Shipton's prophecy'—we give it in part:—

'Carriages without horses shall go,  
And accidents fill the world with woe;  
Around the world thoughts shall fly  
In the twinkling of an eye.  
Iron in the waters shall float  
As easy as a wooden boat.  
The world to an end shall come  
In eighteen hundred and eighty-one'.

Numbers of people were solidly scared. The Rev. Dr. Koseby, of the Marrickville Congregational Church (New South Wales), states that 'the religious world of New Zealand', where he resided at the time (1881), 'was in something like a panic' over the Scottish Astronomer-Royal's fantastic interpretation of the pyramid. 'And', he adds, 'I preached a sermon in 1881, at the request of many Dunedin residents, to allay the serious apprehension which existed in the sister Colony in that year'.

Well, 1881 passed. And this grey old world has been wagging serenely along ever since. In one of 'Bab's' Ballads, 'A Miserable Wretch' sings to the terrestrial globe:—

'Roll on, thou ball, roll on!  
'Through painless realms of Space  
Roll on!  
What though I'm in a sorry case?  
What though I cannot meet my bills?  
What though I suffer toothache's ills?  
What though I swallow countless pills?  
Never you mind!  
Roll on!'.

And of course, it rolled. The idea might, perhaps, have been better expressed in other terms. But, after all, the fate of the earth, or of this or that section of it, is not quite our business. We are not its rulers. Suffice it for us to work our work here below—to do our three-fold duty—and leave the rest in the hands of Him Who rules both wave and land.

'When my heart beats too fast, I think of Thee,  
And of the leisure of Thy long Eternity.'

His days are long, and man's knowledge short. And in the sense under consideration here there is truth in the poet's words: 'God's in His heaven, all's right in the world'.

## 'A Missionary Tale'

As our readers know, we have not an abiding faith in 'missionary tales.' Neither, for that matter, have two such widely known Protestant authorities on the foreign mission-field as the Rev. H. Hensley Henson and Dr. Needham Cust—the latter of whom wrote with an experience of fifty years on the foreign missions. The pinnacle of distrust (as the Rev. Mr. Henson pointed out, and as our experience of 'missionary tales' testifies, so far as it has gone) is reached when the narra-

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tor is placed in the extremely delicate position of recorder of his own 'experiences' in connection with a campaign to rake in funds for a money-raising and salary-paying organisation. In such circumstances truth and charity are often in bad case. And the narrator—bent on shocking or surprising an audience that is generally credulous, and often greedy for sensation—usually betrays a generous confidence in the gullibility of his hearers. In 1885, for instance, a 'missionary tale' reported that no copy of the Sacred Scriptures could be procured at any book-store in Paris, except those under Protestant auspices. At that moment there were hundred of copies of the whole Bible or of the New Testament part of it, in the hands of students of St. Sulpice alone—one of these students being the writer of these lines. And the greater part of them had been purchased from the publishing houses and book-stores of Gaume, Roger et Chernoviz, and others—several of whom printed and brought out the copies of the Sacred Scriptures which they sold over their counters. There seems to be periods of revival in 'missionary tales' as in the fashion-cuts of hats and fir elows and shirts and blouses. Quite recently the Parisian Bible-story emerged again, with a few unimportant features altered. It was copied into an *Otago contemporary* and thus went once more upon its rounds. It may, perhaps, be sufficient to state here that the story was deemed 'good' enough by its narrator to be told—in America.

### A Campaign of Calumny.

In the days when Mr. Parnell was agitating for the abolition of flogging in the army, a military officer stood as a candidate for an English county electorate. In answer to a question, he defended the use of the 'cat' on the epidermis of Tommy and Sandy and Paddy Atkins. 'There is', he contended, 'no necessary disgrace in being flogged. Why, I was once flogged myself, and it was for telling the truth'. 'And it cured 'ee, naw doubt', said the rustic elector who had put the question. The Socialist, Radical, and Freemason press in Italy seem to have gone through some experience that has cured them of truth-telling, so far as Catholic ecclesiastical persons and institutions are concerned. We have from time to time had occasion to refer to the persistent campaign of calumny—always serious, often coarse and brutal—which, for many years past, they have been carrying on against the Church in Italy. Sometimes, in careless moments, they have committed the error of mentioning individuals that have a local habitation and a name. In such cases, the action of the law-courts has generally served to administer a deterrent which drove the slanderers back to the safer paths of vague and general denunciations, or of concocting or circulating evil tales about persons or places that were non-existent. These are the sort of calumnies described in 'Hudibras',

'That spring, like fern, that insect weed,  
Equivocally, without seed,  
And have no possible foundation,  
But merely in th' imagination'.

A melancholy circumstance in connection with this atheistic campaign of foul defamation of Christian men and women is this: that for years past it has been used by a vociferous English missionary agent for the purpose of extracting coins from credulous people in Great Britain for the support of his barren efforts at proselytism in the north of Italy.

The 'Glasgow Observer' of December 14 gives, on the authority of an Italian paper, a number of cases in which the innocence of the slandered has been established by courts holding regular inquiry. The list (which does not claim to be complete) runs as follows:—

1. Varazze.—Salesian College. Fathers absolutely exonerated; the accusers proved to be perjurers; College re-opened amidst rejoicing.
2. Alasio.—Salesian College. Inquiry reveals nothing at all.
3. Venice.—Accusation by Socialist journal against friar and nun. The friar never existed at all, the nun died some time ago.
4. San Martino.—Priest accused by Socialist paper. The supposed victims declare their evidence was all lies; bribed by that paper. Result, action against the paper.
5. Trani.—Sisters accused of cruelty. Mothers of the children declare their children are perfectly happy under the Sisters.
6. Rome.—Institute charged with immorality; was not ecclesiastical at all, but lay.
7. Bolzanetto.—Skeleton of a "newly-born" discovered under old convent. Newly-born, yes—but that of a dog.
8. Sampierdarena.—Priest arrested, but released again; charges false.
9. Fossano.—Salesian College closed for two days on charges; but opened again at once. Charges were fictitious.
10. Colle Salvetti.—Salesians again charged, but again completely acquitted.
11. Ferrara.—Sisters accused of cruelty; but again absolutely acquitted.
12. Palermo.—Friars accused bring law case against Socialist paper, with full proof of their innocence.
13. Genoa.—Socialist paper made to apologise and declare false its accusation against a priest.
14. Genoa.—Socialist paper tells of flight of a nun. Turns out that she had gone by permission of Superior to visit her old mother in sickness.
15. Rome.—Friars accused. Result of inquest establishes their complete innocence, and praise given to their labors.
16. Cotrone.—Sisters accused of cruelty. Enquiry made; the children all perfectly well and happy.

The 'Glasgow Observer' of December 21 appends the following six additional cases to its list. 'Of course', it adds, 'there would be no end to the matter if we continued to relate all the cases exploded in the same way, because they are of weekly occurrence':—

17. Pistoia.—Socialist journal brings accusations against Franciscans. Proved false, and friars bring action for damages.
18. Naples.—Socialist paper accuses friars of unlawful operations in their infirmary. Friars have no infirmary, and never operated on anybody any time anywhere, and therefore bring libel action.
19. Adria.—Anti-clericals howl out about a Sister running off with a doctor. Fact, of course, was the Superioress (over 70 years of age) went off to Ferrara to make a Retreat.
20. Rome.—"Asino" makes filthy accusations against missionary of Sacred Heart in Rome. Proved to be lies. "Asino" has to retract, and pay all expenses.
21. Modena.—Two priests accused by the anti-clericals of cruelty. Absolutely acquitted.
22. Ancona.—Charge made by boy in a house of correction against Superior. Finally admits that he did it out of revenge for a punishment he had received for organising a rebellion. Local Council decline to make inspection of the house, as unnecessary.

'These, to be it understood,' says the 'Observer,' 'are merely specimens of the kind of vindication of the clergy that is taking place all over Italy in all conceivable manner of cases.'

Stories against convents, ecclesiastics, and ecclesiastical institutions coming from anticlerical sources in France or Italy are to be taken—if at all—not with a grain, but with a bushel, of salt.

Hast thou been a doer of evil? Retrace thy steps, scattering benedictions and blessings; cementing bonds of broken friendship; uniting lives severed, mayhap, by your venom.

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## MODERNISM

(BY HIS GRACE THE ARCHBISHOP OF WELLINGTON.)

(Concluded from last week.)

### V. CRITICISM OF MODERNISM.

Every fresh operation, every change, is not progress, and, therefore, every evolution is not so either. A blasphemy is a fresh operation; a toothache is a change; the unseemly excrescence of a boil is an evolution. Nothing of all that is good; or rather, it is: all these novelties, viewed in the narrow framework of their proximate causes, are, if you like, in themselves 'actuations' (as philosophers say) of the perfections exhibited in the exercise of the faculty of speech for the blasphemer's tongue, of the faculty of exerting their activity for the microbes bringing on caries or anthrax. Yet no Modernist, no man in his senses, will hesitate to say that all such things are ultimately evil, inverted progress, a recoil movement in the way of perfection. Why? Because, as the perfection of a whole results from the harmonious balance of its parts, the hypertrophy of the latter, far from being a progress, is an evil for the whole. When, therefore, you speak of progress, you must perforce separate into two parts (1) the partial progresses which contribute to the perfection of the whole human composite; and (2) the partial progresses which, on the contrary, are an obstacle to it. We purposely leave out such as are indifferent or neutral. Now, is it a human progress, is it simply progress at all, to procure the well-being of the body while it stifles reason, and vice-versa? Is it progress to promote the exaltation of the senses and the gratification of their appetites at the expense of morality—let us add for Catholics, at the expense of their faith and eternal salvation? Therefore, in the human order,

#### The Idea of 'Progress'

is a-priori inseparable from the idea of rule, of measure, drawn from the deep requirements of the whole person, which fixes the just proportion of the developments of the parts for the greater good of the whole.

Therefore, don't talk of 'progress' all short, but of 'human progress.' The latter alone is good, desirable, because alone it responds to the exigencies of the most elementary philosophical good sense. **FIRST POINT:** True progress can be but a HUMAN PROGRESS.

Philosophy, again, teaches this, and it is confirmed by faith and theology: The last end, the supreme directive rule, of human actions, of the possible evolutions and progresses of the human person intelligent and free is (1) not here below, but in heaven, after death; (2) does not consist in the plenitude of the vegetative or animal life, but in the plenitude of rational life harmoniously co-ordinated with the lives of an inferior order. Therefore, we must consider as bad, unreasonable, anti-rational, all so-called progress which tends to subordinate the soul to the body, morality to passion, the mind to the stomach.

Now, all sorts of modern progress are far from respecting the supremacy of the intellectual order over the material order. And the fanatics of the 'modern mind' never distinguish what is good and what is bad, in this respect, in progress alone, which is invariably presented by them under the vague form which best hides the terrible equivocation dissembled in its bosom. When, therefore, men talk of human progress, they should clearly separate into two classes: (1) the partial progresses which contribute to the perfection which is intellectual and moral, and (2) the partial progresses which, on the contrary, impede it. The first are good, the second bad. Is not this true? **SECOND POINT:** True and good human progress must be a MORAL PROGRESS.

Here come in revelation, faith, and the Church. It suffices to here apply, for the use of Catholic thinkers, the principles of philosophy which enabled us to show why and how the term 'progress,' alone, is a mere equivocation, which resolves itself fatally into two ideas:

#### Good Progress and Bad Progress.

The primary good of the human person is to attain man's last end—not the last end understood in any philosophical fashion, but such as God the Creator and Redeemer has positively determined and imposed on man's conscience. Surely, no moderate Modernist will deny that. Well, then, the conclusion is that you must hold as false and bad progresses all those which avert man from his faith, his supernatural end, from the Catholic Church and her teaching authority, and even those which simply impede the supernatural movement of the soul towards that last end by the means

of grace and sanctification which the religion of Christ puts at the soul's disposal.

This is of vital importance. Let Modernists look to it. One must either deny his faith, or deny the progress which ruins faith. No 'via media.' When, therefore, people talk of the idea of human progress, which for a Catholic can only be HUMAN-SUPER-NATURAL progress, they should clearly separate into two classes—(1) the partial progresses which contribute to the perfection of the life of faith and grace in man and in society, and these are good; and (2) the partial progresses which, on the contrary, are an impediment thereto, and these are bad. **THIRD POINT:** True and good human moral progress must be CATHOLIC PROGRESS.

That's enough. We now know what we have to estimate as good or bad progress. We now know why there are two modern minds—the one good, which passionately loves good progress, even to the extreme limits where it becomes bad, and the other bad, sufficiently characterised by its opposition to the other.

In a less exalted region, and as a detailed application of the principles we have recalled, let us add that a Catholic has other sure criteria to appreciate the character, good or bad, of modern progress. Are not 'liberalism,' 'naturalism,' 'rationalism,' 'materialism,' 'religious indifference,' etc., etc., errors expressly and in many forms condemned by the Church? Does not the modern mind, if it is not their source, logically lead to these aberrations? Is not the mere establishment of this simple fact quite sufficient to put a Catholic Modernist on his guard against the wholesale seduction of so-called 'progress,' and to turn him away from it, if he finds himself too deeply impressed with it? As for

#### The Theory of Evolution;

two words about it, after what has already been said, are amply sufficient. There again we must distinguish: reason and faith do largely condemn the hypotheses of universal indefinite evolution of ideas and things. In particular, in the intellectual order, the evolution of truth is nonsense. The true develops, completes itself—nay, defies itself, if you like, by interpretations; but all that is not evolution, nor in any way the passage from one extreme of contradictions to the other. What is true cannot but be so, and is therefore so eternally. Now, dogmas are as surely true as the most evident principles of the rational or mathematical order. You may broadly open the way to the evolutionary hypotheses on the ground of concrete and contingent beings, well and good. But no Catholic can, 'salva fide,' no man can, 'salva ratione,' allow all the domain of thought and faith to be ravaged by the hypothesis of a universal 'relativism,' which is verily but the old sceptic theory of the impossibility of any stable, objective, certain knowledge for the human mind. It is with evolution as with progress: unless proper distinctions are made, you are drowned in the depths of equivocation.

Let us now return to Modernism. In some men it is a simple tendency, in others a tissue of errors. There may be, according to the case, either an amorphous, badly characterised evil, or a formal error. Among the radicals of the group, it is error; far them as well as for 'modern' miscreants, the state of mind they have reached strikes its roots more or less into philosophical and theological falsities which are the whole groundwork of the bad modern mentality of the enemies of God and His Church.

Among the 'moderates,' Modernism arises—we admit—from good and laudable intentions. But it also arises from

#### The Equivocal Illusion

which we dispelled regarding the common, false idea formed about progress and its adjacent notions. So that, at bottom, it happens that error, at least unconscious, is found in Modernism at the start, in the middle, and at the end. Another illusion, and quite a special error, regarding Modernism must be noticed: it explains and excuses largely the hardihood of its advance with the worst 'modern' mind. This illusion is the dream of the TRIUMPH OF THE CHURCH in or by modern society. Where was any prophecy of this triumph ever seen, and why is it understood in so purely worldly a manner? Nowhere does revelation speak of this kind of universal apotheosis of the Catholic Church over the human, earthly world. No page of history, not even in the most Christian ages, ever shows her to us so glorified. Always, on the contrary, more or less, she is suffering here and there in the world. It is well to passionately love the Church; yet must we not frame in too subjective and fanciful a manner the object of our love. What right have we to conceive her more beautiful, or differently beautiful, than her Divine Master would have her, Who first and foremost wished her to be especially and exclusi-

vely holy, the converter of souls, and the provider of salvation—that and nothing else? What men do or think on that score, matters not. She goes her way straight on, in any direction, supernatural, in sorrow or in well-being, in social splendor or humility, in any way which brings her a sinner to convert or a soul to save. It is not to societies, it is to individuals—to all men of goodwill, no matter where or when—that she proffers the treasures of grace and supernatural life, of which she is the depository. SOCIAL SUCCESS is for her a result, not the cause or the essential aim, of her work. She desires it, no doubt, as a useful agent for her public influence. But fails she to get it, as often happens, she is not cast down, but goes on to her end. If the world repels her, the world goes alone to its destinies, and she alone to hers; always powerful with the power of God and living of the words of eternal life. This power she never seeks at the hands of her enemies, nor will she sacrifice

#### One Iota of Her Creed

to any modern mind. The world may ignore her, perhaps—the Apocalypse has disturbing prospectives about the last times. The world may perhaps understand her—why not?—and it has before now understood her in certain dark hours of crisis and depression—at hours when it seemed most estranged from her. This is God's secret, which we cannot penetrate. O Modernist, you who love the Church, if you wish to do her good, be first of all a vigorous and holy Catholic yourself; spend your life to better by your example all believers and all men with whom you come into contact. Let alone the Utopia of the worldly triumph of the Church and the transformations you dream of in her dogmas, institutions, and 'modernised' life. Give up, as the Church asks you, this sterile, senseless, impossible task. Bring some unbelievers to the faith, some sinners to prayer, to the confessional, to grace; that is the masterpiece of supernatural life and true apologetics which God expects of you for the glory of His cause. And then you may rely that such will be an excellent means to contribute efficaciously to the increase of faithful society, to the social triumph of the Church, which, in this practical form, has become the worthy object of your apostolic ardor.

And this naturally induces us to mention

#### Another Illusion,

more universal and less Catholic, which the Modernist mind nurses. The present state of society, maddened with the fever of so-called 'progress' and all its consequences, is, they say, an 'inviolable' fact, which cannot vanish from the scene of the world, and which goes on ever confirming and accentuating itself every day. You cannot drive back the river to its source. To stop it is impossible, to bank it almost equally so. The wise course is to let it flow on. What! the present state of the world's mind immutable, irreformable! Why so, if you please? It is affirmed, well and good, but it is not proved. Everything changes. Will that alone be unchangeable? Everything evolves, is no evolution possible except for evil and error—is evolution never to be in the sense of truth and good?

But that would require to go backwards? Of course and it is progress to change your way when you find you are astray.

The MATERIAL FACTS acquired for scientific progress will remain, no doubt. Besides, they are morally indifferent or neutral—a sufficient reason for faith, as opportunity occurs, to be indifferent or laudatory towards them. As regards the present state of IDEAS, that is quite another matter. That state will change whenever error yields the place to truth in the modern mind now gone astray. Don't we witness changes every day, recantations, successions of contradictory ideas, systems, philosophies in every sphere of thought? Let us therefore distinguish again in the FACT of the modern 'bloc' the INVOLABLE FACTS, and the FALSE IDEAS which are most reformable. This will perhaps lessen the cultus, rather blind and a priori, of the Modernist for the 'bloc'—that equivocal mass of things good and bad, fleeting and durable, which present civilisation and the synthesis of the modern mind contain. This will enable him to understand why and where it ought to be vigorously attacked to cleanse it of the impure alloy which now debases it, and why men quite up to their times, most open-minded to modern things, remain resolutely refractory to all the pernicious influences contained in the seductions of the modern mind, and why, in fine, the Catholic Church, which has never been hostile—quite the contrary—to legitimate progress in human affairs, lifts up her voice to solemnly condemn Modernism the wide world over.

#### Summing Up.

We have done. Let us sum up with accuracy.

In the ORIGIN of the Modernist mentality there are three roots, three illusions (three errors):—

1. The illusion of FALSE PROGRESS and false evolution;
2. The illusion of the INVOLABLE FACT of the state and mind of modern civilisation;
3. The illusion of the pretended necessary SOCIAL HUMAN TRIUMPH of the Church.

In the END of the Modernist movement there are four (principal) errors:—

1. The universal evolutionist realisation of every idea, truth, and thing here below;
2. UNIVERSAL 'LIBERALISM,' with the revolts of its 'autonomy' against any heteronomous authority whatsoever in thought and action;
3. UNIVERSAL NATURALISM;
4. UNIVERSAL PRACTICAL MATERIALISM.

In the MIDDLE, in the course of the movement, and in very varied measures, according to the characteristics of minds affected with Modernism:—

1. Sometimes the pure and simple apostasy—more or less avowed of the radicals who have realised the logical extremes of the system (negation of revelation, faith, the Church, the magisterium or teaching authority—nay, God Himself.)
2. Sometimes HERESIES, or contradictions, more or less conscious, of the teachings of the Catholic faith on all the points of dogma which interfere with the modern mind.
3. Always a FLUCTUATION of ideas in which is exhibited the unstable equilibrium of a false position, incessantly shaken by the rocking of solicitations in contrary directions, and in the restlessness of this fluctuation of the Modernist soul, adrift, compassless, rudderless, is found sometimes grace, sometimes nature predominating, according as the Catholic mind or the modern mind prevails.

Such is the exact analysis and the balance-sheet of Modernism; it is both loyal and clear.

#### Our Position as Catholics.

and our conclusions are quite different from those of Modernism. Since there is progress, a good modern mind, a good manner of admiring and loving the present civilisation—*Vetera novis augere*—let us be modern as much as we can in that sense, but in the other sense reprobated alike by reason and faith, no, never!

The impious world will find this distinction too inconvenient and our sympathy too scant. That's possible—nay certain. And then? It is to God, and not to the world, we are accountable for the good balance of our conscience and our judgments, under the safeguard of faith. The Church has known other 'blocs' than this one. No human invention in the order of good can thwart her; and there is no human invention in the order of error and evil which her power, that is God's, cannot break, if it is God's design that she should break it. What will happen in regard to that one which now so scares lukewarm Catholics? No one can tell. Will it melt like snow under the fire of Catholic sanctity, quickened by the persecution of the modern mind? Will it continue to crush a number of timid consciences and simple minds under the mass of its sparkling tinsel-weight? That is the secret of Him Who reigns in Heaven. Let us respect it in the silence of discreet adoration. This much is quite certain: that the modern mind without faith leads mankind to their ruin, to the very antipodes of progress; that the Modernist Catholicism would be the bane of the Church; and therefore, in fine, that there is no hope of true progress and salvation for future civilisation but in the 'modern mind Christianised.'

Messrs. Sheehy and Kelleher, proprietors of the Rink Stables, Moray Place, Dunedin, have a very comprehensive and superior stock of drags, landaus, dogcarts, waggonettes, also saddle horses for hire. This firm has the smartest turn-out in the city for wedding parties...

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

# THE CHURCH IN NEW ZEALAND

## MEMOIRS OF THE EARLY DAYS

(Contributed.)

NAPIER.

(Continued.)

Sisters of Notre Dames des Missions.

On October 2, 1864, four Sisters of the Order of Notre Dames des Missions embarked at London for Napier to found the first community in New Zealand. The voyage lasted nearly five months, and on February 26, 1865, at 8 o'clock at night the Sisters reached their destination. They were met and welcomed by Father Forest, who had for months patiently awaited their arrival. After taking possession of their new convent, the good Sisters prepared themselves for their future work by a retreat of three days, the various exercises of which were conducted by Father Forest. The Sisters began their work of teaching in a building formerly used as a Wesleyan chapel, which had been purchased and removed close to the convent. At the end of the following month (March) over fifty children, including non-Catholics, were present as pupils. With commendable zeal and energy, and stimulated by the happy beginnings of their career in a new country, the Sisters, after a short while, devoted their spare time to work equally well accepted; some of these duties being to care for and restore the linen and vestments of the several churches; to the instruction of converts, and visiting the sick and poor among the inhabitants. The success of their teaching, recognised by the school inspectors, not less than by the confidence of the parents, induced the good Father to build a second school. As time wore on Father Requier, of Meanee, who had charge of the Native race, was desirous of building a 'providence' for the Maori girls, and at his request the provincial government readily allotted a piece of land for the purpose, and granted the means whereby the erection was carried out also near the convent. This excellent institution is still in existence, and the good work it has accomplished among the Native population is well known. It is but one more example of the real missionary spirit which was responsible for it, and of the far-seeing judgment of him to whom it is a monument vastly more durable than bronze.

Catholic Missionaries and Other Denominations.

The Rev. J. Buller (Wesleyan), in his book 'Thirty Years in New Zealand,' published in 1878, writes as follows of the Catholic missionaries in various connections:—'In 1838, a small vessel came into the Hokianga with a new and disturbing element in the mission field. It brought the Roman Catholic Bishop Pompallier and two priests. They chose for their first abode the mouth of one of the tributary streams. Not long afterwards the Bishop removed his headquarters to the little town of Kororareka in the Bay of Islands, and after its destruction, to Auckland. . . . He soon had as many as twenty priests, besides lay Brothers, at his command for service in New Zealand. They were all Frenchmen. . . . Some of those priests were located in different places, while others travelled up and down the country. They were all zealous in their vocation. . . . The resident priests gave praiseworthy attention to the improvement of the social life and industrial pursuits of their neophytes.' 'In one of the Native Commissioner's reports for Opotiki (he writes) I find this record:—'The Roman Catholic priest, the Rev. J. Alltage, seems to advise them (the Maoris) in their worldly affairs with great zeal and judgment.' In this direction they made good use of that quiet, but potent, agency of Sisters of Mercy, who taught boarding-schools of Maori and half-caste girls. . . . They found many adherents from those who had resisted the appeals of the Protestant missionaries. . . . Their untiring energies were worthy of praise, but, unhappily, were fruitful chiefly of strife and discord.' (No doubt mainly attributable to the sad Protestant missionaries, who always regarded the territory as their own exclusive preserve). . . . Their self-denial, their laborious efforts, their fervent zeal were worthy of respect.' Despite this eulogy, interspersed though it is with much religious rancor, the author cannot resist an appeal to sectarian prejudice as shown in his reference to an historical incident where a would-be missionary fire-walker essayed to give an example. 'On an occasion (states the Rev. J. Buller) a priest proposed to the Rev. R. Taylor to test their differences by jumping into a fire, and whoever came out uninjured should be credited with the

true faith. He was asked if he would jump in first, but to that he would not agree.' The chief actor in that incident, the Rev. R. Taylor (Anglican), at the time located at Wanganui, in his book, 'New Zealand, Past, Present, and Future,' published in 1868, alludes to the matter thus:—'After my return from England, when I first went up the river, there was a very large gathering of the Natives to welcome me back again. The priest took that opportunity of meeting me. He stated it was of no use our disputing, that one could not convince the other; he therefore proposed that we should test the merits of our respective Churches by jumping into a fire, and whoever came out uninjured would prove that his was the true one. I said that the prophet of old demanded two bullocks to be sacrificed, that if we jumped into the fire it would be taking the place of those beasts, besides tempting God. He said we ought to give our lives for our flocks, and this was the proper way of doing so. At last my head teacher, Abraham, stood up and said the plan was a good one, let it be tried, and as he had given the challenge he should jump into the fire first, and then when he came out their minister should follow. To this, however, he would not agree, and that terminated the meeting. His skin appeared so very dirty that it seemed not improbable he had washed himself over with some preparation to make himself fire-proof.' So far the Rev. R. Taylor. But fortunately evidence is at hand to cast a very different light on the incident, and entirely disprove this interesting little 'fairy tale' of the long ago.

Father Lampila, the priest alluded to, was a man of great piety and most remarkable simplicity of character. On one occasion, states the authority (absolutely reliable) from which I quote, the Protestant minister of the district in which he was missionary sent him a public challenge to decide the merits of their respective teaching by entering together a blazing fire. He was confident that the challenge would not be accepted, and that thus he would achieve an easy triumph. The matter was at once bruited about among the Maoris, and as no answer came for some time from Father Lampila, the Protestant adherents had great rejoicings in the sure victory that awaited their cause. In the meantime Father Lampila wrote to his Superior, asking him what course he should adopt under the proposed challenge. He was told in reply to act as God would inspire him. He at once notified to the Maori chieftains that he accepted the challenge, and the day and the place were fixed for the public test. The appointed hour came, the Maoris were assembled in great numbers, and Father Lampila was there engaged in prayer ready for the ordeal; but there was no appearance of the Protestant minister. After a while the message came that he would try the test at some other time. Great was the joy of the Catholic Maoris, and bitter was the confusion of the Protestants, many of whom afterwards became members of the Catholic Church.

(To be continued.)

## TERRIBLE TRAGEDY IN PORTUGAL

### KING AND CROWN PRINCE MURDERED

A cable message received on Sunday reported the assassination of the King and Crown Prince of Portugal. Three of their murderers were killed.

The King, Queen, Crown Prince, and Prince Manuel were driving in an open carriage at five o'clock in Lisbon. When they were leaving the Praca do Comercio a group of men opened fire on them with carbines. The King and Crown Prince were mortally wounded, and Prince Manuel was wounded slightly. The Queen had a miraculous escape. She rose to shield the Crown Prince, but was not hit. The police immediately fired on the r.e.c.d.s. The King and his son were removed to the Naval Arsenal, having received three bullet wounds each, but they died shortly afterwards.

Portugal has been a separate Kingdom since 1640, when the Spanish yoke was thrown off, and the Duke of Braganza was proclaimed King under the title of John IV. The attempts of Spain to regain its lost authority lasted until 1688, when it was terminated by a treaty which recognised the independence of Portugal. For the next 120 years little of general importance occurred in Portugal. One of the first steps taken by Napoleon on his return (after the peace of Tilsit) was to order the prince-regent of Portugal that he must shut his ports against English commerce, confiscate all English property, and banish all English subjects. The prince and his ministers dared not openly resist the French emperor's will, but tried to steer a middle course, but his im-

perfect obedience was punished by Napoleon, who sent an army across the Pyrenees into Spain, and from there was marched to the Portuguese frontier. The Prince, seeing the uselessness of a contest, especially as France was assisted by Spain, fled to Brazil, which was then a colony of Portugal. Then followed the Peninsular war, which was brought to a close in 1814 by the expulsion of the French from Spain and Portugal. The prince-regent lived and ruled in Brazil from 1807 to 1820. Even at the close of the Peninsular War he did not return to the Mother Country, so that for some years the ordinary conditions of other countries had been reversed, Portugal had virtually become a dependency of her own colony. An absent court was a severe trial to the pride of the Portuguese, and under the circumstances had few defenders. In 1820 the troops in various parts of the country threw off their allegiance and appointed a Junta to establish a government. The conspiracy was successful. At this time John VI. was ruling in Brazil, and when he heard of the change of events he appointed his eldest son Dom Pedro regent of Brazil, and set out for his old kingdom. The Portuguese did not desire the deposition of John, but objected to his absence from the country, and consequently he was allowed once again to occupy the throne. In 1823 the Brazilians persuaded Dom Pedro to raise their country to the dignity of an Empire, and to declare himself its constitutional ruler. At the close of 1824 the King returned to Brazil to spend his last days in peace. On reaching Rio de Janeiro, he recognized Dom Pedro as Emperor of Brazil and in 1826 John VI. died in the country of his choice. With the death of John began a quarter of a century of very sad times for the country. The accession of Dom Pedro to the throne was hailed with joy in Portugal, though looked upon with suspicion in Brazil. He justified his reputation as a great and progressive ruler by drawing up a charter, containing the bases for a moderate parliamentary government of the English type. Then, to please his Brazilian subjects, he abdicated the throne of Portugal in favor of his daughter, Donna Maria da Gloria, a child of seven years of age. He appointed Dom Miguel, his brother, as regent, during the minority of the Queen. The regent was ambitious, and no sooner was he vested with power than he set about paving the way for securing the crown. He instituted a reign of terror, and ruled in defiance of all law, the result being that the country was hopelessly ruined. Dom Pedro resigned the crown of Brazil in 1831 to his infant son, and left that country to head a movement in Portugal for his daughter's cause. In July, 1832, the ex-Emperor, with an army of 7,500 men entered Oporto, where he was enthusiastically received. After several conflicts the followers of Dom Miguel were completely defeated, Dom Pedro entering Lisbon in May, 1833. In the following year England and France recognized Maria da Gloria as Queen of Portugal. The Queen was only fifteen years of age when she lost the benefit of her father's wise counsel. The whole of her reign was disturbed by violent party struggles. In 1852 the charter was revised to suit all parties, and the era of civil discord came to an end. She passed away in 1853, and was succeeded by her son, Pedro V., under the regency of his father, the King-Consort. Pedro died of cholera in 1861, and was succeeded by Dom Luis.

King Carlos was the son of King Luis I., and was born on September 28, 1863, so that he was in his 45th year. Prior to his accession to the throne he was known as the Duke of Braganza. In May, 1886, he married Marie Amelie, daughter of the Comte de Paris. He succeeded his father as King of Portugal in October, 1889. During the financial difficulties of 1892 the King and the Royal family renounced 20 per cent. of the endowments paid them by the nation, a sacrifice of £23,000 a year. The Crown Prince was at the time of his death in his twenty-first year. Prince Manuel, who was wounded, is the second and only surviving issue of the marriage. Queen Amelie is a very talented and charitable lady, and was amongst the first women in Europe to secure a medical diploma. She devotes a great deal of her time to visiting the charitable institutions of Lisbon, and is always ready to use her medical skill for the benefit of the poor and needy.

Portugal has an area of about 34,000 square miles, being a little larger than Ireland, or about one-fourth less than that of the North Island of New Zealand. The population, including that of the Azores and Madeira, is 5,423,182. The country is governed by two legislative Chambers—the Peers and the Deputies—collectively called the Cortes. The Chamber of Peers consists of 90 members nominated for life, in addition to the princes of the blood royal and the twelve prelates of the continental dioceses. The second Chamber is composed of members, elected under a system of universal suffrage every four years, to the number of

120, of whom six are elected by the colonies. There has been considerable unrest in Portugal for the past few months, owing to the King having dispensed with the Cortes, and governed with the aid of the Executive. At the end of November the situation was extremely serious, the repressive measures adopted by Senor Franco (President of Council and Minister of the Interior) having produced general discontent. The Republicans, whose ranks were being swelled by the accession of many notable Monarchist politicians, continued to agitate against the authorities.

The chief products of the country are wheat, oats, maize, barley, flax, hemp, rice, oranges, lemons, grapes, figs, and other fruits. It has important mineral products, such as iron, antimony, copper, lead, slate, etc. Fifty per cent. of the value of the exports consists of wine, which is the chief industrial product of the country. The estimated revenue for the financial year ending March, 1907, is £15,174,000, and the expenditure, £10,402,000. For many years the expenditure has exceeded the revenue, the deficiency being added to the national debt, which is now over £150,000,000.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

February 1.

The Very Rev. Father O'Sullivan repeated his lecture on 'Egypt' to a large audience on Thursday evening in the Concert Chamber of the Town Hall. The rev. lecturer was introduced by the Hon. R. A. Loughnan, M.L.C.

The Ven. Archdeacon Devoy and the Rev. Father Hickson returned to-day by the 'Corinthic' from their visit to Europe in connection with the General Council of the Marist Order. I am glad to say that both the rev. gentlemen are looking much the better for their trip abroad.

Two members of the Catholic Club are to be married shortly. Mr. E. J. Leydon is to be married on Tuesday to Miss Margaret Stgrief, and Mr. P. J. Moran, some days later, to Miss Ella O'Sullivan. The occasion will be marked by a presentation this evening from members of the Catholic Club to both the gentlemen concerned.

I regret to record the death on Tuesday last of Mr. Bernard Gasquodine, second son of Mr. W. C. Gasquodine, of this city. Death resulted from complications, following an attack of fever. The interment took place on Wednesday at Karori, Requiem Mass being celebrated at the Sacred Heart Basilica, Thorndon. The deceased was only about eighteen years of age. Deep sympathy is felt for the family in a loss so great.—R.I.P.

Miss O'Sullivan, of the firm of Messrs. McDonald Wilson and Co., who is to be married shortly to Mr. P. J. Moran, of the Survey Department, was entertained on Wednesday evening by her employers, and was presented with a cheque from the firm, a salad bowl from the staff, and two handsome entree dishes from Mrs. McDonald. The presentations were made by the Hon. T. K. McDonald, M.L.C.

The Rev. Father Fay, formerly at Blenheim, and his brother, Mr. Denis Fay, well known in commercial circles in this city, returned from a trip abroad on Wednesday. The Rev. Father and his brother started out by the Vancouver line for Canada. At Honolulu they were astonished at the number of Japanese who had settled in the place and gained a good position. From Vancouver the two brothers travelled to Toronto by the C.P.R. line. They found that the influx into Canada was most remarkable, reaching in some instances to 10,000 per week. After spending some time in viewing the Lake District of Canada the visitors left for the British Isles. From London they left for the Continent, visiting the principle cities. After an interesting sojourn in Egypt and the Holy Land, a visit was paid to China and Japan. Both the Rev. Father Fay and Mr. Denis Fay had a most enjoyable holiday, and have returned to the Dominion much benefited thereby.

After some discussion the University Senate decided to accept the O'Sullivan bequest. The following extract from Thursday's 'Post' will be of interest to your readers:—It was announced last week that the late Daniel O'Sullivan, of Pleasant Point, near Timaru, had, by his will made on September 17, 1907, bequeathed the residue of his estate after the fulfilment of certain trusts

**JOHN GOLLAR**

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therein contained, to the University of New Zealand for the purpose of founding a Sullivan scholarship, or scholarships for medical students of the Roman Catholic Faith. The present value of the estate as shown in the stamp accounts was, it was stated approximately £4800, subject to payment of legacies and costs, charges and expenses

To-day, at a meeting of the University Senate, the chancellor moved:—(1) That the senate expresses its gratification at the generous benefaction which Mr. O'Sullivan has bequeathed for educational purposes. (2) That it would be contrary to precedent and not in accordance with the spirit or intention of our university constitution, as explained in its acts and chapters, for the university to administer such a trust. (3) That the trust should, in the opinion of the senate, be transferred to the Public Trustee to administer. (4) That so far as examinations, etc., are concerned, the university will be glad to assist the Public Trustee in administering the trust.

Dr. Fitchett moved an amendment that the bequest should be accepted with thanks and the hope that it may be the forerunner of many benefactions from public spirited citizens for the advancement of sound learning through the medium of the university of New Zealand. He further moved that in every case where, as here, the university received a benefaction which is not open to students generally, but is confined to a specified class, the money should be kept distinct from the university funds, and for that purpose be placed in the hands of the Public Trustee.

Dr. Fitchett submitted that there was nothing to justify the refusal of a private benefaction for specific purposes. He failed to see that the acceptance of a bequest reserved for members of a certain church was in any way proposing religious tests. There was no practical difficulty in working out a scheme for administering the terms of the bequest. The university and the Government should not interfere with a private benefaction. There was not the least danger of introducing sectarian strife.

The Hon. J. A. Tole proposed that they should take the bequest simpliciter, and moved that the benefaction should be gratefully accepted by the senate. He submitted that to reject the bequest was not in the spirit of the university. His idea was 'Let them all come,' whether Socialists, Free-Thinkers, or what not. The university had nothing to do with inquiring into the matter. Sectarianism was a mere bogey. The whole of the statute was an anomaly. Its wording was such as to forbid a recurrence of the intolerant acts of centuries past. It was strange that the bequest should be almost simultaneous with the chancellor's complaint in his address of the lack of generosity in public benefactions. They were willing to take the bequest, but only by a side track, vicariously. There was the bogey that men would profess to be Catholics just to qualify for the scholarship. He had noticed that when he became Minister for Justice a number of prisoners suddenly became Catholics. He asked the senate to consider the question carefully.

The first clause of the Chancellor's motion was carried.

The question was finally simplified by the Chancellor, as to whether the trust should be accepted or not.

The Senate voted by 14 to 6 for the acceptance of the trust.

## The Late Sergeant Twomey, Onehunga

The remains of the late Sergeant Twomey (says the 'Manawatu Daily Times') were laid to rest in the Feilding Cemetery yesterday afternoon (January 30), and were followed by a large concourse of friends and relatives of deceased. The body was brought to Feilding by the three o'clock train and was then transferred into the hearse and immediately conveyed to the cemetery via the Catholic Church, where the Rev. Father O'Meara officiated. A posse of police in uniform, under Inspector Wilson, Sergts. Bowden and Burke acted as pall bearers. The Rev. Father O'Meara also read the burial service at the graveside. One noticeable feature of the lengthy cortege was the fact that it contained many old residents of the district. The late Sergeant Twomey joined the police service in 1878, and after serving for about two years left the force, subsequently rejoining in 1881 and was promoted to the rank of sergeant in 1902. It is about six or seven years since he was stationed at Feilding.—R.I.P.

## Greymouth

(From our own correspondent.)

January 30.

The retreat of the Sisters of Mercy last week was conducted by Rev. Father McDermott, C.S.S.R.

The annual meeting of the St. Columba Catholic Club will be held on Monday evening, March 2.

Mr. Frank McCarthy has been elected to the position of conductor of St. Patrick's choir, rendered vacant through Mr. Doogan's removal to Westport.

Rev. Father McDermott, C.S.S.R., had charge of the parish during the absence of Very Rev. Dean Carew and Rev. Father Taylor at the retreat of the clergy in Christchurch.

Mr. H. F. Doogan, who is leaving Greymouth, to take up his residence in Westport, was the recipient of several presentations prior to his departure, including a handsome silver salver suitably inscribed, and an illuminated address from St. Patrick's choir, of which he has been conductor during the past twelve months.

The St. Columba cricket team suffered defeat at the hands of the Blackball team last Saturday by the narrow margin of one run. Considering this is the nearest the Blackball team have been to a defeat this season it was a most meritorious performance on the part of the green and whites.

The St. Mary's Ladies' cricket team still keep up their reputation of being the premier ladies team on the West Coast. Last Saturday they journeyed to Nelson Creek and defeated the Hinemoa ladies' team by the handsome margin of an innings and fourteen runs. For the losers Miss Norah Power was the most successful bowler, capturing nine wickets, whilst for the victors Misses Julia Greaney and Annie McGin divided honors.

The half-yearly meeting of the H.A.C.B. Society was held last week, when there was a large attendance of members. The following officers were elected for the ensuing term:—President, Bro. P. Deere; vice-president, Bro. O. Egden; treasurer, Bro. T. P. O'Donnell; secretary, Bro. W. H. Duffy; warden, Bro. T. P. Fogarty; guardian, Bro. W. O'Sullivan; sick visitors, Bros. P. O'Doherty and J. Lynch. A meeting of members was held last week, and it was decided to hold the third annual sports' meeting during Easter week. A sum of £140 will be given in prize money. This year's gathering is being looked forward to with keen interest, and last year's gathering, which established a record for the West Coast, promises to be eclipsed.

## WEDDING BELLS

CARNEY—LIDDY.

St. Ita's Church, Rakaiia, was the scene of a very pretty wedding on January 22, when Miss Mary Liddy daughter of Mr. M. J. Liddy, Rakaiia, was united in the bonds of matrimony to Mr. E. J. Carney, third son of Mr. J. A. Carney, Ashburton (late of Stavaley). The bride who was given away by her father, looked charming in a costume of silver grey tweed, trimmed with white, and a vest of cream lace, and chiffon hat, relieved with orange blossoms. The bridesmaids were Miss Annie Carney, sister of the bridegroom; Miss Annie and Eileen Liddy, sisters of the bride; and Miss Cathie Douglas, niece of the bride. The bridegroom was attended by Messrs. R. Carney and J. Coffey. The ceremony and Nuptial Mass were celebrated by Very Rev. Dean O'Donnell. The church was tastefully decorated for the occasion. The friends of the bride and bridegroom were entertained at a breakfast, held at the residence of the bride's father. The Very Rev. Dean O'Donnell, who proposed the health of the young couple, said he knew them from childhood, and they were both good examples of what young Catholics should be. The bridegroom's presents to the bride was a handsome gold brooch, with turquoise and pearls. He also presented the bridesmaids with a very pretty gold brooch each. The young couple received many handsome presents from their numerous friends. Mr and Mrs. Carney left by the second express for Dunedin, where the honeymoon was to be spent.

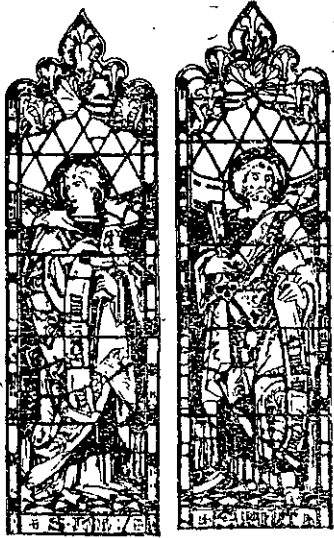
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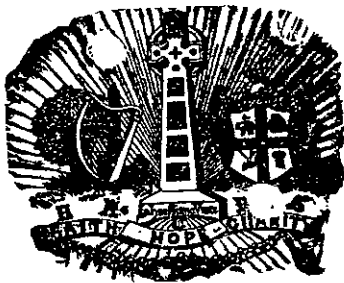
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**Commercial**

**PRODUCE**

Donald Reid and Co. (Ltd.) report:—We held our weekly auction sale of grain and produce at our stores on Monday. There was a full attendance of buyers, and our catalogue, which was made up chiefly of small lots, met a good clearance at quotations. Values ruled as under:—

Oats.—The quantity of old oats on hand is now small. Fair inquiry is experienced for shipment, and to supply-orders shippers are turning their attention to the new crop. So far only a few samples have come to hand. These have found buyers at prices a shade below values for old oats. We quote: Prime milling (old oats), 2s 3½d; good to best feed, 2s 2d to 2s 3d; inferior to medium, 2s to 2s 1½d per bushel, sacks extra.

Wheat.—No samples of new wheat have as yet come forward. The quantity of old wheat on hand is very limited, and is mostly going off as fowl feed at prices fully equal to quotations for milling quality. We quote: Prime milling, 5s; best whole fowl wheat, 4s 10d to 5s; medium, 4s 6d to 4s 9d; inferior and broken, 3s 6d to 4s 3d per bushel, sacks extra.

Potatoes.—Supplies have been coming forward more sparingly, and all freshly-dug lots have inquiry at improved rates. At our sale good to prime kidneys realised £5 10s to £6, medium are worth £4 10s to £5 5s per ton, bags included.

Chaff.—Supplies of new chaff are now being put on the market. Thoroughly matured lots meet with ready sale, but lots in, doubtful condition are difficult to deal with. Old oatens sheaf is not so plentiful, and with good inquiry sells at £3 17s 6d to £4; medium to good, £3 5s to £3 15s; medium, £3 to £3 5s; inferior and heated, £2 to £2 15s per ton, bags extra.

**LIVE STOCK**

**DUNEDIN HORSE SALEYARDS.**

Messrs Wright, Stephenson and Co. (Ltd.) report as follows:—As was to be expected, after our special sale the previous week, the horses forward for last Saturday's sale were not numerous, and only a few of them could be designated as first-class. There was the usual attendance of town carriers and contractors, but farmers were rather poorly represented. We had several buyers in the yard for really good heavy young draughts, also for spring-carters, and as a consequence a fair amount of business resulted. The light horses were only a medium lot, still several changed hands at full values. Heavy, young cart geldings continue to be sought after, and any first-class horses coming forward meet a good market and realise full rates. We quote: Superior young draught geldings at from £45 to £50; extra good do (prize-winners), at from £50 to £55; superior young draught mares, at from £50 to £60; medium draught mares and geldings, at from £30 to £40; aged do, at from £15 to £20; well-matched carriage pairs, at from £70 to £100; strong spring-van horses, at from £25 to £30; milk-cart and butchers' order-cart horses, at from £18 to £35; light hacks, at from £8 to £13; extra good hacks and harness horses, at from £13 to £25; weedy and aged do, at from £5 to £7.

**Late Burnside Stock Report**

Cattle.—193 head forward, among these being a few pens of well finished bullocks, the balance being from fair to medium quality. The demand was slack, and prices slightly lower. Best bullocks, £, 10s to £9 17s 6d; good, £7 to £8; medium, £5 to £6; best cows, £6 to £6 15s; good, £5 to £5 15s; inferior, £3 to £4.

Sheep.—102 penned. Prices for prime wethers and maiden ewes were better than those ruling last week, but inferior sorts were about 2s 6d per head lower. Best wethers, 17s to 18s 6d; extra prime, 22s 3d; good, 15s to 16s 9d; best ewes, 14s to 15s; extra, 18s; good, 11s to 12s 9d; inferior, 7s 3d to 8s 6d.

Lambs.—1023 penned. Freezing buyers were operating, and as a consequence prices firmed. Best lambs, 14s to 16s; good, 12s 6d to 13s 6d; medium, 10s 6d to 11s 6d.

Pigs.—There was a large yarding. Young pigs were cheaper, whilst baconers and porkers were about the same.

**HASTINGS**

(From our own correspondent.)

February 1

The members of the Catholic Young Men's Club held a general meeting last evening, when the annual report and balance-sheet were submitted to a large attendance of members. The report referred to the prosperity enjoyed by the Club during its first year of existence, and the balance-sheet showed a credit of £10 1s 6d. Both were adopted. This being all the business for the evening, the company then adjourned for music. A nice programme was given, which included items by the following:—Messrs. T. O'Shea, J. Donovan, J. McGuirk, O. McGuirk, J. Timmons, and F. L. Vickers. Advantage was taken of the occasion to mark members' appreciation of the services rendered to the Club by the President, Rev. Father Quinn, and to present him with a handsome souvenir in the form of a case of ivory-backed brushes, and a gentleman's companion.

The Very Rev. Dean Smyth, patron of the Club, made the presentation, and, in so doing, referred to the success achieved by the members of the Club under Father Quinn's guidance, and to his unflagging zeal in the interest of the young men of the parish.

Mr. T. O'Shea (Vice-President) and Mr. J. Timmons also spoke of the deep interest taken by Father Quinn in the welfare of the Club, and of the energy displayed by him in furthering its interests.

Father Quinn, in reply, said that anything he had done to assist the Club was to him a labor of love, and he could not see anything to justify the action of the members that night. He thanked them sincerely for their handsome present, which he would always cherish as a token of their esteem and respect for him.

Rev. Father Corcoran, of Dunedin, was also present and addressed a few words to the assemblage. He expressed his pleasure at being amongst the young men, and said it was a source of edification to him to see the unity existing between the young men and the priests of the parish.

The Very Rev. Dean Smyth then invited the party to the Presbytery, where light refreshments were handed round.

Mr. J. Timmons, who was responsible for organising this little function, was highly complimented by the members on the success of the evening.

**PALMERSTON NORTH**

(From our own correspondent.)

February 2.

Brother Matthew Kennedy was elected trustee for the local branch of the H.A.C.B. Society at the sumner meeting on Tuesday last.

To-day being the Feast of the Purification, large numbers approached the Holy Table at the eight o'clock Mass. The blessing of the Candles by the Rev. Father Bowe took place prior to the eleven o'clock Mass.

A bazaar will be held in the Town Hall, Shannon, in aid of the local Catholic Church at an early date. Mr. and Mrs. Moynihan, with their characteristic zeal, are working very hard to make it a success.

The Very Rev. Father O'Sullivan, who is lecturing throughout the Dominion on behalf of the Catholic Mission of Western Africa, is at present the guest of the Rev. Father Costello. The Rev. Father preached both morning and evening on Sunday to large congregations, and also announced that he would give a lecture in aid of those missions in the Zealandia Hall on Tuesday, February 11.

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**Valedictory to Father MacMullan, Ranfurly**

(From an Occasional Correspondent.)

At the close of the mission—the most successful that has ever been held in this parish—on last Sunday evening, a very pleasing ceremony took place at the Catholic presbytery, Ranfurly. Mr P. Bleach, J.P., introduced a deputation, consisting of representatives from all parts of the parish, for the purpose of making a presentation of a purse of sovereigns to their popular pastor, the Rev. Father MacMullan, on the eve of his departure for a trip to his native land. Mr Bleach was asked to make the presentation, and did so at the close of a happy speech, in which he eulogised the personal worth of Father MacMullan and the splendid work done by him in the parish. Mr Bleach's remarks were received by the deputation with warm expressions of approval.

Father MacMullan cordially thanked the people for their generous gift, which (he said) would enable him to visit many places that he otherwise could not have seen in his approaching journey to and from his native land. The longing to see the dear Old Land had long been upon him. After 18 years of continuous work, he felt entitled to a holiday, in accordance with the custom of the diocese, and his request for a year's absence from duty had been most willingly and graciously acceded to by his Lordship the Bishop. Great approaching incidents of the year also drew him towards Europe—the Pope's Jubilee, the Eucharistic Congress in London, and the probability of some reasonable measure of self-rule for his native land. It would, as far as lay in his power, be his privilege to be a spectator of these historic incidents. And when in the dear old Home Land to which many of them owed their birth, it would be his pleasure and his pride to testify to their love for Ireland, their fidelity to the National cause, and their hopes and prayers for the welfare of their native country. Referring to their kind words in regard to his work in the parish, he attributed in great part to their generosity and hearty co-operation the fact that a parish with a numerically small Catholic population had accomplished so much in so short a time—had provided over £2000 towards works of religion, and left the parish now free of all debt. It was pleasant to him to know that he was entering upon his holiday with the kindest feelings of his people towards him—and not alone of his people, but also of his fellow-priests, as was testified by them at the diocesan Synod.

The ladies of the parish also made Father MacMullan a present of a splendid and costly Mosgiel travelling rug and a silver-mounted umbrella.

Father MacMullan has been seven and a-half years in the Ranfurly parish, and has collected and expended during that time the sum of over £2000; built a fine church in Naseby and a presbytery in Ranfurly; and has gained the love and respect of everyone in the parish. All join in the hope that he will have a pleasant journey and a safe return to his parish in the Maniototo.

Father MacMullan was also presented with a purse of sovereigns by the clergy of the diocese, as a token of the high esteem in which he is held by them. He proceeds by Auckland to Sydney, where he joins the Ophir.

**OAMARU**

(From our own correspondent.)

A meeting of the Hibernian sports' committee was held on Tuesday, January 28, Mr. M. J. Hanley in the chair. It was unanimously decided to hold the sports on Easter Monday on the Caledonian Society's new grounds. A programme committee, consisting of Messrs. James Carson, J. and A. Dalgleish, E. Curran, A. Dieren, W. Veitch, M. J. Hanley, and the secretary,

was appointed to draft a programme to be submitted to a general meeting to be held on Tuesday, February 4. Mr. P. J. Duggan was appointed secretary, and Mr. W. Veitch treasurer. A national concert will be held in the Municipal Opera House in the evening.

**INVERCARGILL**

(From our own correspondent.)

It is pleasing to note the steady improvement in the singing of the choir under the conductorship of Mr. R. Wills.

Sincere regret is felt in Invercargill at the approaching departure of the Rev. Father Delany for Ranfurly. During the time he has been in charge of the parish he has endeared himself to the people, and more especially to the members of the H.A.C.B. Society and the Catholic Club, of which he was spiritual director.

**OBITUARY**

MR OWEN M'ARDLE, WELLINGTON.

(From our own correspondent.)

A painful surprise was caused in the city this (Saturday) morning when news came from Masterton of the somewhat sudden death there of Mr Owen M'Ardle, well known in Catholic and commercial circles here. On Thursday the deceased left the city for Masterton on a business visit. Yesterday, while inspecting a new hotel; he was seized by a apoplectic-fit, and died at 8 o'clock this morning. The deceased, who was about 54 years of age, was born in County Monaghan, and came out to New Zealand when he was about 20 years old. He made his way to the West Coast, where he entered the service of his cousins, the Messrs Gilmer, who were the owners of leading hotels in that part of the country. Subsequently he became licensee of the Melbourne Hotel, Charleston, in which town he married. After filling various positions in Westland, he went to Wanganui, and was connected with the Brunner Coal Company's coal depot there during the time Mr Martin Kennedy was at the head of affairs. Removing to Wellington, he became manager of the Junction Brewery on the Thorndon Esplanade. When the amalgamation of that business with J. Staples and Co. took place in 1889, Mr M'Ardle was appointed secretary of the new company, and he retained the position up to the time of his death. He held an interest in the Staples' Brewery, and was a large shareholder in the Bank of New Zealand. About two years ago Mr M'Ardle was seriously ill with heart trouble. He afterwards made a trip to Australia for the benefit of his health, and returned much benefited by the change and rest. About a year ago he and Mrs M'Ardle went to Great Britain, Europe, and America, and returned two months ago. The deceased has left a family of three sons and two daughters. Mr Eugene M'Ardle, the eldest son, accompanied his parents to America, and is now studying dentistry in Philadelphia. The other sons returned in December from the Riverview Catholic College, Sydney. The deceased will be sorely missed by a wide circle of friends and acquaintances. Catholic charity has lost a generous benefactor whose place it will be hard to fill. In the midst of a sorrow so great the bereaved ones have the consolation of knowing that he who has passed away lived as a faithful son of the Church, and that his co-religionists, mindful of the part he played, will remember him in their prayers. Requiem Mass is to be celebrated on Monday at the Sacred Heart Basilica, whence the funeral procession will start.—R.I.P.

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**MARRIAGE**

**SHAW-HAYES.**—At St. Mary's Church, Hokitika, on January 13th, 1908, by the Rev. Father Gilbert, Mary Ellen, eldest daughter of the late Patrick Hayes, to George Shaw, Wellington.

**DEATH**

**CARROLL.**—On January 28th, 1908, at her parents' residence, Bald Hill Flat, Johanna Elizabeth, youngest daughter of Pierce and Elizabeth Carroll, aged 21 years.—Rest in peace.

**IN MEMORIAM**

**McCORMICK.**—Of your charity pray for the repose of the soul of Alicia McCormick, who died February 4th, 1905.—R.I.P.

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

*Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiæ causam promovere per vias Veritatis et Pacis.*

Die 4 Aprilis, 1900. LEO XIII., P.M.

*TRANSLATION.*—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.

April 4, 1900. LEO XIII., Pope.



THURSDAY, FEBRUARY 6, 1908.

**THE PORTUGUESE TRAGEDY**



HERE has been a plot in Lisbon, some promiscuous shooting by armed regicides around a royal carriage in the open streets, and once again Mazzini's oft-preached doctrine of political assassination has claimed its victims. This time it is the blood of King Carlos of Portugal and of his murdered son, the Crown Prince, that calls to heaven. The assassins had quite evidently intended, at one fell swoop, to 'remove' to another sphere all the members of the Royal Family there present. But the apparently tardy defenders recovered from their first shock of surprise in time to avert the supreme sacrifice—to save, though by a narrow chance, the lives of

the distracted Queen and Prince Manuel. And thus it happens that Portugal has yet a King, and the happy Queen of yesterday is the weeping Regent of to-day.

Rulers have had so many trials and blisters in every age that one wonders how the trite expression ever arose: 'As happy as a King.' In olden days, danger to the life of a ruler (apart from the chances of war and accident and disease) came chiefly from the hand of some aspirant to the royal or ducal throne or presidential chair. The eighteenth century crystallised the movement which objected to the ruler who happened to wear a crown or diadem upon his head; and the nineteenth century created what Carlyle calls 'the choking, sweltering, deadly, and killing rule of no rule—anarchism.' Alfred the Great was, perhaps, about the only ruler of ancient or modern times who felt thankful for the dangers which compassed him round about, he regarded them as gentle blessings disguised in fierce-looking masks and playing rough but kindly-meant practical jokes upon him. 'Oh, what a happy man,' he once exclaimed, 'that man (Damocles) that had a naked sword hanging over his head from a single thread, as to me it always did!' Another of his sayings has a melancholy applicability to the murdered Portuguese royalties, whose blood was shed by children of their own nation as well as by the hand of assassins from beyond their borders. 'Desirest thou power?' Alfred asked. 'But,' answered he, 'thou shalt never obtain it without sorrows—sorrows from strange folk, and yet keener sorrows—from thine own kindred.' 'Hardship and sorrow!' exclaimed he at another time; 'not a king but would wish to be without these, if he could. But I know that he cannot.' In many respects the lot of rulers, as of the masses, is cast nowadays in pleasanter places than of old. But at no time, perhaps, in the history of civilised countries have rulers—whether Kings, Kaisers, Tsars, or Presidents—had more reason to dread the lurking, blow of the banded assassin; at no time have they had a keener or more pressing sense of being as hunted animals with sleuth-hounds ever in restless pursuit.

It appears that the sword had been for some time hanging over the head of King Carlos—or, rather, the pistol had been pointed at his heart, and the regicides were but waiting till opportunity should pull the trigger. The lurid fanaticism of the anarchist found an added pretext in the racking political maladies that have been for some time past afflicting Portugal. The original sin that brought on this weight of political woe was (according to report) the prevalence of 'graft' in parliamentary and administrative life, and the fierce rancor of party strife which, during the early months of the past year produced something like a legislative deadlock. Then (in May) the late King dissolved the Cortes; no new Parliament was called together; the Premier (Senhor Franco) and the Ministry were vested with dictatorial powers; and the government of the country was carried on by decree. These temporary departures from the customary constitutional methods of rule had for their object (says the London 'Times') the restoration of purity to Portuguese politics. But they not unnaturally produced sharp discontent, gave a filip to the propaganda of the republican party, and created the disturbed conditions in which the organised forces of disorder can most safely transfer their activity from the underground cellar and the dark conventicle to the surface of the sunlit earth. A part, and perhaps an important part, in the red work of the Lisbon regicides may have been played by men who were desirous of overturning the monarchy and setting up a republic in its stead. But, judging from such news as has come to us along the electric wire, foreign and domestic anarchists seem to have had a hand, or at least a finger, in the pie. These neurotic fanatics are little concerned with the speculative disquisitions of Proudhon or Max Steiner or Bakunin, but their motto is 'ni Dieu ni maître'

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(‘neither God nor master’), and their aim is the destruction of civil organisation and of the principle of authority in the State, whether represented by King or Kaiser, Emperor or President.

The anarchist share in the Lisbon tragedy seems to be assumed by many well-informed papers. ‘The lesson of the Lisbon tragedy,’ says (for instance) the ‘Fall Mall Gazette,’ ‘is the need of an international agreement for war against these human vermin.’ The point, though not new, is well taken. England, France, Switzerland, and the United States are amongst the worst offenders in the matter of affording asylum to dark-lantern associations that plot against the safety of other States and their rulers. There was a ring of ‘true vigor in what Bismarck said of those leagues of assassins: ‘Hunt them down like rats!’ Years ago, in dealing with this subject, we instanced the manner in which British officials suppressed the old-established, secret, and desolating scourge of the Thugs, who, in organised hands, practised assassination as a sort of religious rite in India. Mark Twain describes the process of their eradication in his ‘More Tramps Abroad’:—

‘In 1830 the English found the cancerous organisation embedded in the vitals of the Empire, doing its devastating work in secrecy, and assisted, protected, sheltered, and hidden by innumerable confederates—big and little native chiefs, customs officers, village officials, and native police, all ready to lie for it, and the mass of the people, through fear, persistently pretending to know nothing about its doings. And this condition of things had existed for generations, and was formidable with the sanctions of age and custom. If ever there was an unpromising task, if ever there was a hopeless task in the world, surely it was offered here—the task of conquering Thuggee. But that little handful of English officials in India set their sturdy and confident grip upon it, and ripped it out, root and branch!’

It took nine years of persistent and enormously difficult work. But Lord William Bentinck and Captain Sleeman stamped it out at last. And what they did in the East, may not Governments, in alliance for the purpose, do by the degraded Thuggism of the West?

## Notes

### National Defence

The Cardinal-Archbishop of Sydney evidently holds, with Washington, that preparedness for war is one of the most effectual means of preserving peace. A man that makes a sheep of himself is commonly fleeced, and a country that is unable to protect its borders may expect to find the stranger’s flag flying in time above its soil. ‘I hope,’ said Cardinal Moran recently, when opening a school at Epping, ‘that the blessings of peace will long continue to be the heritage of Australia, but we cannot close our eyes to the dangers that may imperil us from time to time, and it is the duty of Australian citizens to equip themselves for any future dangers. It will not do to commence to prepare when the tempests of war fall upon Australia. We must be prepared in time. There is an old saying that “if we wish to preserve peace, we must prepare for war.” Readiness for war is the best preservative of peace. In one respect the people must be equipped to know their rights, and on the other hand they must be equipped to defend those rights, either against domestic enemies or those who assail them from without. And on the grounds both of patriotism and of discipline, he extended his cordial approval to the cadet movement.

### As Others See Us

Sir John Madden, Chief Justice of Victoria, must have done a good deal of ‘skipping’ during his recent tour in the North Island. For he confided to a representative of the ‘Otago Daily Times’ that he was

disappointed therewith. The soil (said he) did not look productive; ‘the scenery was grand, but seemed barren, and the earth appeared good for nothing but docks, weeds, thistles, and “Prince of Wales’ feathers”, which flourished in abundance’. And finally, he wondered at first how ‘such an eminently sensible man’ as the late Mr. Seddon could have named New Zealand ‘God’s own country’. Sir John’s sweeping statements furnish—for a lawyer, too!—a curious example of the dangers of hasty generalisations and of judgments passed on a very imperfect knowledge of facts. Not to mention other places, the Victorian Chief Justice must have ‘skipped’ the teeming fields, the deep grass, the sleek flocks and herds, the rich harvests, the laden orchards of Hawke’s Bay, the Wairarapa, and Parānaki. Sir John, however, discovered ‘God’s own country’ in the rich farming and grazing lands of Canterbury and Otago. And he is lost in admiration of ‘those beautifully clear streams, runnels with flat banks, gradually falling to the sea from perennial snows’.

### A Registration Board

In good cause or in evil, the pugnacious Witherington in the old story fought doggedly on. He met his match, however, but even then, though fighting a lost and wrong-headed cause, he cut and hacked and slashed away on his stumps, even after his ‘pegs’ had been smitten off. Of such a kidney is, apparently, the acting-chairman of the Teachers’ Registration Board in Victoria. He fought long and fiercely to penalise the Catholic primary and sub-primary schools of Victoria by forcing upon them a programme for the training and examination of their teachers which was far more difficult and exacting than that which was devised for the State schools. ‘What we desire,’ said the Archbishop of Melbourne, ‘is to have a programme which will keep us fully abreast of the State school system, and at the same time give us protection from the fads of amateur educationists, apply a common test to our teachers and the teachers of the State schools, and save our schools from the injustice of being used for experimental purposes.’ This ‘perfectly reasonable and simple request,’ as the Melbourne ‘Age’ termed it, was flouted with insults by the Board, under the tactless guidance of the acting-chairman. The fact that their action met with the clamorous approval of the Orange Grand Lodge ought to have had a sobeting effect upon the enthusiasts of the Board. Happily, the matter was to some extent taken out of their hands. A conference was arranged between representatives of the Registration Board, the School Board, and the Archbishop of Melbourne. The Premier (Mr. Bent) presided. And the upshot was a victory all along the line for the Archbishop. Even the acting-chairman of the Victorian Registration Board realised at last that the time had come for even a Witherington to ‘hands-up’ and surrender. And thus a long and (on the part of the Board) extremely bitter struggle has reached the consummation that lovers of fair play had all along devoutly wished.

### DIOCESE OF DUNEDIN

The parish schools re-opened on Monday, last. In a private letter the Very Rev. Dean Burke states that he will be back in Invercargill early in March. On Sunday there was Exposition of the Blessed Sacrament at St. Joseph’s Cathedral from last Mass until Vespers. In the evening there was the usual procession in which the various confraternities took part. Fathers O’Brien, Howell, and McInerney (S.J.), all of Victoria, returned by the ‘Warrimoo’ on Monday. Among the visitors from Victoria who arrived in Dunedin this week were the Very Rev. Fathers O’Connell (Carlton), Hearn, S.J., and O’Connell (diocese of Sandhurst). Fathers Goggan, S.M. (Temuka) and Price (Hawarden) were also in Dunedin during the week. We understand there is to be a change in the staff of the Christian Brothers’ School. Brother Moore, late of Sydney, takes the place of Brother Ryan, who has

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been assigned important work connected with the Provincial Novitiate.

On Friday of last week his Lordship the Bishop administered the Sacrament of Confirmation to 39 candidates at Allanton, at the close of the mission which was conducted by the Rev. Father Campbell, C.S.S.R. Father Campbell is conducting a mission this week at Mosgiel, and Fathers Creagh and McDermott at Wrey's Bush.

On Thursday of last week the inmates of the St. Vincent de Paul Orphanage, South Dunedin, went for a picnic to the College, Mosgiel, at the invitation of his Lordship the Bishop. The children, who were in charge of the Sisters, spent a very enjoyable time in the fine grounds of the College, and did ample justice to the good things thoughtfully provided for them by the Bishop.

The annual picnic of the children attending the Catholic schools in Dunedin and suburbs took place at Waitati on Wednesday. The children, accompanied by their parents, the local clergy, and the picnic committee, left for Waitati shortly before ten o'clock by a train consisting of nineteen carriages. The attendance was very large. Among those present was the Very Rev. Father O'Connell, Victoria.

The Rev. Father Hunt, C.S.S.R., concluded the mission in Ranfurly on last Sunday. The missions both in Naseby and Ranfurly were very well attended and crowned with most gratifying success. Father Hunt is now conducting the annual retreat of the Little Sisters of the Poor, Anderson's Bay, Dunedin. Father Delany has charge of the Ranfurly parish during the absence of Father MacMullen, who left there on Monday for a trip to Europe. (A report of his departure appears in another column).

Much regret was expressed when the news (though not unexpected) reached Dunedin that Sister Mary Phil in Hughes, O.S.D., had passed away at the Convent, Queenstown, on Tuesday morning of this week. The deceased religious was in the 30th year of her age and the 17th of her religious profession. For several years she had suffered from pulmonary consumption, but on earth her days were lengthened by the fine climate of Queenstown and the tender and assiduous care of her Sisters in religion. She bore her long illness with admirable patience and piety, and her passage into eternity was brightened by the administration of the last Sacraments.—R.I.P.

On Tuesday of last week a social was given by Father O'Donnell to the Catholics of Arrowtown in the Catholic school, in order to celebrate the extinction of the debt on the local church property. We learn that a large body of the parishioners assembled and a very enjoyable social evening was spent. Amongst the toasts honored on the occasion was that of the fine old Catholic pioneers of the district and of Father O'Donnell, who received a warm tribute of praise for his worth and work. The ladies, the bachelors, and Father Howell (a visitor from Victoria) were also honored, and the evening passed enjoyably amidst song and speech and recitation and story. It was altogether a memorable evening for the Catholic body in Arrowtown. The ladies (we are told) did excellent work in connection with the social.

## DIOCESE OF AUCKLAND

(From Our Own Correspondent.)

January 17.

Another new stained-glass window has been placed in the Cathedral. The donors are the Rev. Father Mahony and his brother, Mr T. Mahony, and Miss Mahony, and is in memory of their parents, both of whom had done good in the parish and diocese. The windows on each side of the high altar are about to be replaced by beautifully stained-glass windows. These will add greatly to the beauty of the sanctuary.

The annual meeting of the Auckland branch of the H.A.C.B. Society was held last Tuesday evening in the Hibernian Hall, Bro. T. Pound (president) in the chair. There was a very large gathering of members, the young men particularly being numerous. The following officers were elected for the ensuing term:—President, Bro. C. Mulholland; vice-president, Bro. Hubert Nerheny (a son of Bro. P. J. Nerheny, so well known throughout Hibernian circles in the Dominion); secretary and treasurer, Bro. W. Kane and D. Flynn, both of whom were re-elected; warden, Bro. C. Delahunty; guardian, Bro. W. Wright; sick visitor, Bro. M. Carmody; assistant secretary, Bro. J. B. Stead. The installation ceremony was performed by the retiring pre-

sident, Bro. T. Pound, who was assisted by Bros. Hon. W. Behan, M.L.C., and M. J. Sheahan. The newly-installed officers, with the exception of the secretary and sick visitor, are quite young men, and it may be truly said the management of the branch is for the time being in the hands of the young members. They are of the right stamp, and imbued with ardor and enthusiasm, and it is to be hoped under their care the branch will advance and flourish.

[This letter, which only came to hand on Tuesday morning, was evidently delayed in transmission.—Ed. N.Z. T.]

January 31.

The Drill Hall has been secured for the great fete and art union, which his Eminence Cardinal Moran opens on Monday, February 17.

The Rev. Father Furlong, of Devonport, and Rev. Father Cahill, of Ngaruawahi, have temporarily changed parishes for a few weeks.

Rev. Father Hills, S.M., leaves for Wellington next Sunday, after spending his holidays in Auckland as the guest of the Bishop.

A handsome recognition of the manifold services rendered to the diocese was paid to our late lamented Bishop, Right Rev. Dr Luck, at the public meeting held last Tuesday evening to make arrangements for tendering a suitable welcome to his Eminence Cardinal Moran. The first motion on the order paper dealing with the Cathedral enabled Mr J. J. O'Brien to refer to the important part in its construction taken by Dr Luck. In responding, Dr Lenihan expressed his delight at the timely and thoughtful reference made to his zealous and energetic predecessor in the See of Auckland. All that he had accomplished for this diocese was not sufficiently known. Dr Luck had made it possible for his successors to go forward in the great work. In his (Dr Lenihan's) pursuit of the work of the diocese he was continually reminded of the indefatigable labors of his worthy predecessor, and consequently he listened with pleasure that night to the appreciation of the labors of Dr Luck.

In view of the visit of his Eminence Cardinal Moran for the purpose of conducting the formal opening of St. Patrick's Cathedral, a large and representative meeting of the Catholic clergy and laity was held last Tuesday evening at the Marist Brothers' Schoolroom, Pitt street. His Lordship the Right Rev. Dr Lenihan presided, and those present included—Vicar-General Very Rev. Dean Gillan, Rev. Fathers Holbrook, Edge, Torney, Kehoe, Williams, Farthing, Hon. W. Behan, M.L.C., Inspector Cullen, Dr. Murphy, and Messrs M. J. Sheahan, W. J. Ralph, E. Mahony, P. J. Nerheny, J. J. O'Brien, T. Smyth, T. Mahony, G. Little, T. Foley, E. J. Prendergast, Wright, H. Sampson, P. S. Owen, W. Darby, W. Tole, T. Buxton, F. Farrall, T. Carty, D. Flynn, P. Brophy, W. E. Hackett, F. J. O'Meara, Williams, M. J. Lynch, Foy, Heggarty, J. McVeagh, W. Cassin, J. Lynch, F. Buckley, W. Schollum, M. Casey, P. B. Darby, H. McIlhorne, P. Egan, B. Cottrell, E. Lonergan, sen., W. J. Cahill, T. J. Holbrook, R. Lonergan, W. Thomas, and Andow.

His Lordship Bishop Lenihan, in addressing the meeting, referred to the importance of Cardinal Moran's visit, and to the honor conferred on the diocese by his Eminence making a journey to it at his advanced age, he now being in his 79th year.

Messrs M. J. Lynch and M. J. Sheahan were elected hon. secretary and treasurer respectively of the general committee. The meeting was very enthusiastic throughout, the greatest interest being evinced by all present to do honor to the great prince of the Church, who is about to so signally do honor to the Bishop, priests, and people of Auckland.

The following resolutions were unanimously agreed to:—That this meeting of the Catholic Laity of Auckland thanks his Lordship the Bishop for inviting his Eminence Cardinal Moran to visit them on the occasion of the reopening of St. Patrick's Cathedral, and is pleased to take this opportunity to heartily congratulate his Lordship on the improvements so happily effected, and which successfully complete the Cathedral in the year of its Diamond Jubilee (1848-1908); that the Catholic Laity of Auckland desire to place on record their high appreciation of his Eminence Cardinal Moran, and to thank him for the honor he is conferring on them by visiting the City; that this meeting form itself into a committee of reception to tender a hearty welcome to his Eminence, and that each and every individual assist in making the visit of the Cardinal, visiting Prelates, and priests a thorough success; that various sub-committees be formed from this committee to go into detail, with full power to act; that a Financial Committee be formed to meet current expenses in connection with the reception; that a sub-committee be appointed to draw up an address to be presented to his

Eminence; that a sub-committee be appointed to arrange details in connection with the arrival of his Eminence; that the General Committee meet on date to be advertised to receive reports of sub-committees.

The Right Rev. Mgr. O'Reilly, V.F., and the Very Rev. Dean Hackett will accompany his Eminence Cardinal Moran on his trip to Rotorua.

## DIocese OF CHRISTCHURCH

(From Our Own Correspondent.)

February 2.

On Sunday, Feast of the Purification, the ceremony of blessing the candles for use in the Cathedral was conducted just prior to the half-past nine o'clock Mass by his Lordship the Bishop.

Among recent visitors to Christchurch was the Rev. Father Howell, of the diocese of Ballarat, who is on a holiday tour through the Dominion.

The Rev. Father O'Dwyer, S.M., who has for some time been attached to the Cathedral, and acted as chaplain to Nazareth House, left on Friday last for Hokitika to temporarily undertake the duties of the parish.

Next Sunday week will be the anniversary of the opening of the Cathedral. The nature of the ceremonies on the occasion, his Lordship the Bishop states, has not yet been definitely decided upon.

A visitor to Christchurch last week was the Rev. Brother Moore, of the Order of Christian Brothers, late of Lewisham, Sydney, who is being transferred to Dunedin, where he formerly labored, since when he has spent fourteen years in the Commonwealth.

There was exposition of the Blessed Sacrament from the eleven o'clock Mass until after Vespers, followed by the usual procession and Benediction, in the Cathedral on Sunday. The Rev. Father Morrell, M.S.H., was preacher in the evening, and delivered an instructive discourse on the indefectibility of the Catholic Church. Father Morrell was formerly a sanctuary boy in the old Pro-Cathedral.

By the kindness of Mr Henry Gee, manager of West's Pictures, the youthful inmates of Nazareth House and as many of the aged ones as could attend were afforded a much-appreciated treat on Saturday afternoon in being present at a matinee performance in the Theatre Royal. A cordial invitation to select seats in the best portion of the theatre was given to the Sisters of Nazareth by the genial manager.

A general meeting of St. Mary's Tennis Club was held on last Monday evening to elect a new Executive Committee, the result being as follows:—Misses T. Mahoney, E. Harrington, and M. Haughey, Messrs P. C. J. Augarde, T. Aspell, and R. M'Namara. The tournament, for which there are a large number of entries, commenced this week. The Club proposes, as a means of improving its standard of play, to arrange matches with other clubs.

Among prominent residents Akaroa is about to lose (says a local paper) is the Rev. Dr J. A. Kennedy, who, for some eight years, has been in charge of St. Patrick's Church. Dr Kennedy, who is to take a position at the Cathedral, Christchurch, is esteemed by many outside his own Church for his warm interest in local institutions. His residence in Akaroa has been marked by the establishment of a day school in connection with the church, and the erection of a convent for the Sisters of Mercy.

The St. Patrick's Day Celebration Committee met at the Presbytery, Barbadoes street, on last Thursday evening. His Lordship the Bishop presided, and spoke on behalf of the object. As in the past (said his Lordship) the proceeds of the celebration would be handed to the Sisters of Nazareth, and on this occasion, probably more than on any previous one, did the need exist for a united display of zeal, energy, and charity. The devoted community, which had already given abundant evidence of their usefulness in our midst, were just about to embark on an important undertaking—the erection of a great institution to satisfy the growing demands of the present accommodation. They had heard with grief that recently the Rev. Mother and foundress of the community in Christchurch had left to fill a position elsewhere. A successor was shortly expected, but meanwhile the good work was going on without interruption, thus showing the advantage of having such work in charge of a Sisterhood. Mr E. O'Connor, who was elected secretary, reported

having practically secured His Majesty's Theatre for this year's national concert, and expressed pleasure at seeing the Cathedral Choir, the H.A.C.B. Society, and other organisations represented at the meeting. The Rev. Father O'Connell subsequently presided, when various sub-committees were set up.

## New Books

'Lectures and Replies.' By the Most Rev. Thomas Joseph Garr, D.D., Archbishop of Melbourne.

The Australian Catholic Truth Society has deserved well of the Catholic public in every part of Australasia, and achieved its most notable work by placing upon the market a new edition of the admirable 'Lectures and Replies' of the learned Archbishop of Melbourne. The new work comprises 'The Church and the Bible,' 'The Primacy of the Roman Pontiff,' 'The Primacy Further Considered,' 'The Origin of the Church of England,' and 'The Church of England and the Church Catholic.' The new edition of these splendid lectures forms a part—and to our mind the happiest and most useful part—of all the varied and enthusiastic tributes of veneration and affection that were paid to his Grace during the recent celebration of his episcopal jubilee. The 'Lectures and Replies' were specially edited—and, we may add, in a judicious and scholarly manner—by members of the Australian Catholic Truth Society. 'No substantial change,' says the preface, 'has been made in the matter,' but 'the personal and ephemeral element' that provoked the lectures has been wisely subordinated to 'the more general and abiding interests of Catholic Truth'; the order of the lectures has been re-cast, so that they run in a more logically consecutive order, and, so to speak, dove-tail into each other; the matter is conveniently broken up into chapters; cross-headings are adopted wherever their usefulness is indicated; an ably-written Introduction of ten pages has been written; and a detailed table of contents and a carefully compiled index serve to make all parts of this excellent work easily accessible to the reader. The paper, letterpress, binding, and general get-up of the volume leave nothing to be desired. With the various and widely diversified subjects with which he was called upon to deal, the distinguished author displayed a depth of learning that have made these lectures classics in their way. His appeal to the testimony of Protestant historians and divines is one of the happiest and most striking features of his work, while the courtesy—nay, the courtliness—with which he treats opponents makes this work a model of what Christian polemics ought to be. The work may, within its limits, be termed encyclopædic. We strongly commend it to all our readers, to our colleges, schools, parochial libraries, and to a place in every Catholic home. Thanks to the generosity of the Archbishop's admirers, the Australian Catholic Truth Society is enabled to sell it at 8s (postage to be added). A consignment of this fine work has been received at the 'Tablet' Office, which will supply copies at the published price (8s, posted 8s 10d).

'Procedure at the Roman Curia.'

This concise and practical handbook for the clergy has been translated and adapted from the German of the Very Rev. Nicholass Hilling, D.D., Professor at the University of Bonn. The learned author traces the history of the Roman Curia from the first three centuries to the present time (Part I.). Next (Part II.) he states in detail the constitution of the Roman Curia—its officials, its departments, its offices, its tribunals. Part III. is occupied with the details of the procedure at the Roman Curia—with forms for the petitions most commonly addressed to the Holy See; petitions for the faculty to bless; forms for petitions for the Apostolic Blessing; forms for petitions for indulgences; forms for petitions for privileges, dispensations, and special faculties; forms for petitions to Religious Orders for the granting of faculties; forms in regard to St. Benedict's medal, the blessing of crucifixes with indulgences of the Way of the Cross, and the erecting of Stations of the Cross; and forms relating to confraternities, etc. The author also devotes a part of his work to the civil procedure and the penal procedure of the Roman Curia, and to the foundation and approbation of religious congregations with simple vows. A very useful appendix contains all the notable papal documents of Pius X. down to and including the recent Syllabus of Errors and the Decree on Espousals and Marriage. The book is furnished with a useful index, and will be found to be of great practical utility to the clergy. (Pp. viii.—356, demy 8vo., cloth gilt. Price, 1d 10 75cts, from the publisher, Joseph F. Wagner, New York, and all Catholic booksellers.)



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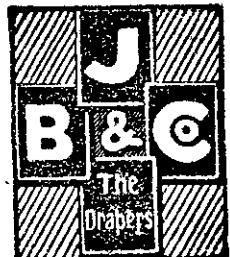
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# Irish News

## ANTRIM—A very Sudden Death

On December 18, Mr. James A. Moore, M.R.C.V.S., who as a veterinary surgeon was well known in North Antrim and Derry, died instantaneously in Portrush, where he had been practising for about twelve months. He had been going about curing the day apparently in his usual health. In the evening, while in the act of sitting down in a chair, he suddenly collapsed, fell forward, and expired immediately. Heart failure is supposed to have been the cause of death.

## ARMAGH—Visit of the Chief Secretary

On December 17, Mr. Augustine Birrell, Chief Secretary for Ireland, accompanied by his private secretary, arrived in Armagh. They were met at the railway terminus by the carriage of his Eminence Cardinal Logue, and drove to Ara Coeli, the Cardinal's Palace, where they were entertained to luncheon by his Eminence. The interview between his Eminence and the Chief Secretary was private.

## CLARE—The Duty of the Government

In a recent letter, his Lordship Bishop Fogarty, of Killaloe, comments severely on British Government in Ireland. 'Whatever may be said of individual Ministers, whose friendly disposition is not to be doubted, each succeeding British Cabinet, with the exception of Mr. Gladstone's, seems content' (writes his Lordship) 'to look on with callous indifference, while this country of ours, the government of which they have assumed, is dying daily before their eyes; its population steadily decreasing, and its industries languishing at almost expiring point. Any Government which had a paternal interest in the prosperity of the community, would years ago have grappled effectively and thoroughly with what are the three most clamorous needs of social Ireland—namely, to put the people back upon the land on living terms; to build up the industrial life of the country, and to give the nation an acceptable and integral system of education. It was the operation of English law in the past—in times which it is painful to look back upon—that cleared the people off the land, deliberately killed our industries, and closed down our schools. What have our modern rulers done to repair the national ruin, which, as the handiwork of their predecessors, they cannot contemplate with pleasure? The answer to that question will furnish the true explanation of the widespread and angry feelings of discontent which, to our sorrow, affect the entire community, and shows very clearly that the root remedy for the greatest grievances of this country is Home Rule or the right to manage our own affairs. At the same time I earnestly appeal to the people, while they struggle uncompromisingly and manfully for a rectification of their many wrongs to keep within the limits of what is just, and lawful; for no good cause is served by violence.'

## CORK—The Infamy of the Union

Speaking at the Cork Industrial Development Association's Exhibition, Mr. T. W. Russell, M.P., Vice-President of the Department of Agriculture, said:—Now, gentlemen, although I am a stranger to Cork, you know me sufficiently well to realise that I am not in the least likely to underrate the guilt of England in her treatment of industrial Ireland in the past. It was of a piece with all her policy in those days. No one reading the history of those times—the wanton suppression of prosperous Irish industries because they endangered, as was thought, the trade of England; the infamous suppression of the Irish Parliament at a time when Irish prosperity was greater than ever it had been in history; the imposition and long perpetuation of a cruel and heartless land system, which robbed and beggared the people; the neglect of education; the tyranny of a favored class—all this is a matter of history. It is known and read of by all men. I am not the man to underestimate the calamitous results of such a system of government; but Ireland has come through and survived it all, and to-day we begin to feel the breath of a more bracing atmosphere, and are cognisant of strong determination to take advantage of the present with a view of laying a sure foundation for the future.

## DUBLIN—Trinity College and Catholics

At a meeting of the staff of Trinity College, Dublin, on December 14, a resolution was passed declaring that, as it was undesirable to express any opinions on proposals which have not yet been formulated as a Government Bill, relative to the University question, the meet-

ing affirms the declaration contained in the statement issued by the Dublin University Defence Committee in March, the effect of which was to express the satisfaction that would be felt should the Government be able to submit a scheme that would meet the demands of Catholics without interfering with existing universities.

## Government by the House of Lords

After distributing the prizes to the successful students at Sygne street Christian Brothers' School, Dublin, his Grace the Archbishop, Most Rev. Dr. Walsh, paid a high tribute to the Brothers for the unsurpassed success that had attended their pupils at the previous examination. He commented upon a speech made by Mr. Birrell in Belfast, in which the Chief Secretary spoke in such terms as to imply, or almost imply, that he regarded the intermediate system as a very disreputable kind of thing that no person with sound ideas of education could associate himself with without considerable danger of losing his character. His Grace had been associated very closely with the administration of the system, and claimed to have some knowledge of its good points and its bad points. He was able to point to one important defect, for the continued existence of which Mr. Birrell was the only person responsible. Mr. Birrell in that speech also referred to some of the difficulties of his position in Ireland, and he had his Grace's most cordial sympathy. To his mind the most lamentable thing about Mr. Birrell's position was that it was the position of a statesman who had to regard the really successful discharge of the duties of his office as simply impossible. On the other hand, as was generally understood, the Chief Secretary was convinced that the only way in which the country could be successfully governed under the English Crown was by its being allowed to govern itself, somewhat like Canada or Australia, or New Zealand. On the other hand, Mr. Birrell had to bear, what must have seemed to him the almost intolerable burden of endeavoring to administer the affairs of the country as best he could with the machinery at his disposal, and try to keep things peaceable and orderly as far as might be within the limits of the law, and all this under a system which perhaps might best be described as Government not so much by the British Parliament as by the House of Lords.

## Lady Aberdeen Complimented

His Grace Archbishop Walsh paid a high compliment to Lady Aberdeen at a meeting held in connection with St. Lawrence's Catholic Home—a home for providing trained nurses for the sick poor. The success which even already has been attained in the rapid growth of the movement for the extirpation of tuberculosis in Ireland is, said his Grace, due no doubt to many causes. In the present stage of that work, her Excellency has had the help of many skilled and earnest workers, but there is not one amongst them who will not be found ready to acknowledge that the success so far attained is to be ascribed, first of all, to the magnificent zeal with which she has thrown herself into the work, and to the indomitable, untiring energy that is simply shaming us all into doing whatever little we can to lighten for her the burden which she has so cheerfully taken upon herself to bear. For years past, there have been efforts in progress in the same field. Attractive lectures have been given, learned papers have been read, eloquent addresses have been delivered. Many of these efforts have, no doubt, borne practical fruit. But we have only to compare the small practical result of all those years of earnest work with the present widespread stirring of public feeling throughout Ireland, in town and in country, to see how Ireland, in this matter, is indebted to Lady Aberdeen. Her Excellency, who was present, expressed her acknowledgments to his Grace for his kindly reference to herself personally, his sympathetic and most helpful reference to the Women's Health Association, and the kind and gracious words he had used that afternoon.

## Deficit on the Exhibition

The financial statement of the International Exhibition shows that the total expenditure amounted to £323,381, and the receipts to £220,035, leaving an estimated deficit of £103,345, which is approximately the amount due to the Bank of Ireland. The deficit will be reduced by the amount realised for the sale of the assets now remaining, which consist of—Buildings which cost about £100,000; plant and other moveable assets, which cost about £36,000. The guarantees lodged with the Bank amount to £152,000.

## GALWAY—Mansion partly Destroyed

The left wing of Lord de Clifford's mansion at Dalgan Park, Shrule, Tuam, has been destroyed by fire.

## LIMERICK—Primary and Higher Education

Speaking at Limerick on December 12, Mr. T. W. Russell, M.P., said that the Irish primary system of Education was defective and the intermediate system required amending. With regard to the University Education, he rejoiced that the long struggle was about to be settled at last on lines satisfactory to all concerned. This would be about the greatest miracle ever performed in Ireland.

## A Military Chaplain

In the cemetery attached to Mungret College, Limerick, on December 12, the mortal remains of the Rev. William Ronan, S.J., were laid to rest in a quiet spot which deceased himself had chosen for his last resting-place long before his death. Father Ronan, who had attained the age of eighty-two years, was born in the County Down and made his ecclesiastical studies at Maynooth, where he was ordained in 1848. After a few years on the mission Father Ronan joined the Society of Jesus, of which he remained a zealous and distinguished member ever since, working tirelessly and successfully for the salvation of souls. During the Crimean war he acted as chaplain to the British forces, ministering day and night to the sick and dying. Speaking to Sir William Butler, who regarded him as a saintly old veteran of the highest and truest type, a few days before he passed away, Father Ronan said that in the hospital near Scutari more than one thousand poor soldiers were prepared for death by him and he never doubted for one moment that every one of their souls went to Heaven. Returning home he ministered in many houses of his Order, in some of which he was Superior. While in Limerick he founded the Irish Apostolic School, since transferred to Mungret, a college that has sent soldiers of the Cross all over the world. Some twenty years ago he travelled extensively in the United States to procure funds with which to put on a secure basis the Apostolic School, which hitherto had depended on the support of the clergy and laity of Ireland. Back again in Ireland, he entered with zest into missionary work until failing health compelled him to retire to Mungret, where he spent the declining years of his life as Spiritual Guardian of the house. The attendance at the obsequies was a touching manifestation of the love and esteem in which deceased was held.

## SLIGO—Land Purchase

At a meeting of tenants on the Ashley estate held at Grange, to consider the terms of purchase, the Very Rev. Father Hynes presided. The terms agreed upon between the representatives of the tenants and the landlord were approved of. There are about 500 holdings on the estate.

## WATERFORD—Death of Religious

The death has taken place in the Presentation Convent, Carrick-on-Suir of Sister Mary Ursula Murphy. The deceased religious was a daughter of the late Mr. Philip Murphy, Waterford. In the Mercy Convent the death has taken place of Sister Mary Eimilda Cullinan. The deceased lady was a native of Carrickbeg, Carrick-on-Suir.

## A Successful Bazaar

The recent bazaar in aid of the Christian Brothers' Schools, Mount Zion, Waterford, was very successful. At the drawing of the prizes in the Art Union Rev. Brother Mullan, Superior of Mount Zion, announced that the gross receipts in connection with the bazaar amounted to £3560. The expenses amounted to £1325, and their net profit was £2235. The result amply repaid all the labor and anxiety connected with it.

## GENERAL

### A Definition

A Bridge of Weir gentleman, having asked Mr. John Redmond, M.P., what he meant in his recent Glasgow speech by Autonomy or Home Rule for Ireland, has received the following reply:—'Our position has never changed since 1886. We then accepted Mr. Gladstone's Bill, and though not wedded to its details, we claim a measure of Autonomy in the sense that his Bill provided Autonomy, and are willing to accept such a measure now as we were then. Of course, all we ask is Autonomy in purely Irish affairs.'

Residents in Timaru and district are reminded that Mr. S. McBride is a direct importer of marble and granite monuments from the best Italian and Scotch quarries. Mr. McBride's motto is good workmanship and moderate charges....

## People We Hear About

The three unmarried sisters of Pius X. live very quietly indeed in a little flat over some shops on the Piazza Rusticucci, close to St. Peter's. They lead by no means idle lives, but work for the poor and receive the numerous visitors who call upon them.

Lady Frances Trevelyan, whose death is announced, was the widow of the late Lord of the Manor of Seaton, Devonshire, Sir Alfred W. Trevelyan, of Colverley Lodge, Seaton. A fervent Catholic, she was greatly respected. Lady Trevelyan was a daughter of Chief Justice Monaghan, Common Pleas, Ireland.

There was an impression abroad that Francis Thompson, the Catholic poet, who recently died in London at the age of forty-four, was a brother of Lady Butler and Mrs. Meynell. But beyond a similarity of name, congenial literary talent, and a close friendship, there was no connection between them. Father O'Connor contributes a fine eulogy to the 'Catholic Times' on 'Our Lady's Poet,' who in his day charmed the cultivated taste of Coventry Patmore and H. D. Traill. Patmore said that 'The Hound of Heaven,' a poem in his first book (1893), was one of the four greatest odes in English literature.

King Edward VII. possesses many extraordinary powers and privileges which few persons are aware of, and which even his Majesty himself probably does not realise. He is the sole proprietor of the beds of all British tidal rivers, such as the Thames, the Mersey, the Dee, the Tyne, and many others. That part of the shore all round the coast which lies between high-water and low-water mark also belongs to his Majesty, and he may put it to any kind of use which he thinks fit, while theoretically every inch of ground in the kingdom belongs to him and not to the landlords.

Mme. Marconi, the mother of the famous inventor, is a most charming woman, who has had a life filled with romance. She is Annie, daughter of Mr. Andrew Jameson, of Daphne Castle and Fairfield, Enniscorthy, Co. Wexford, Ireland, and was a brilliant beauty with a marvellous soprano voice, which she decided to train for grand opera against the wishes of her family. She ran away to Italy to study music. She met Signor Marconi, an Italian banker of Bologna, who fell deeply in love with her. The marriage took place at once, thereby depriving the world of a queen of song. Mme. Marconi spends a great deal of her time in Ireland.

At twelve years of age Mr. Keir Hardie, who was here the other day, could neither read or write, and the only kind of schooling he received was a rough drilling in the elements of reading, which he obtained by studying books and notices in shop windows. Writing and shorthand Mr. Hardie taught himself, practising the latter in the coal mine with the aid of a white stone blackened with smoke from his pit-lamp, and used as a tablet upon which he scratched the symbols with a pin. At twenty-two he left the pits and became secretary of a miners' union, and two years later he obtained a position as sub-editor of a local newspaper at Cumnock, the town in which his present home is situated.

His Eminence Cardinal Moran, Archbishop of Sydney, who is about to pay a visit to New Zealand, was born at Leighlinbridge, County Carlow, on September 16, 1830, so that he is now in his 78th year. At the age of twelve he accompanied his uncle, Cardinal Cullen, to Rome. Cardinal Cullen was at the time Rector of the Irish College in the Eternal city. There he remained until 1866, successively as student, professor, and vice-Rector of the Irish College. He was ordained in March 19, 1853. During the quarter of a century that he resided in Rome he made a special study of the archives of the early Irish and British churches, with the result that he is now the foremost authority in this department of antiquarian research. In 1866 he returned to Ireland as secretary to his uncle, Cardinal Cullen, who had been appointed Archbishop of Dublin. On March 5, 1872 he was consecrated Coadjutor Bishop of Ossory, and in August of the same year he was installed at Kilkenny as Bishop of that See, where he remained until March, 1884, when he was translated to the vacant Archdiocese of Sydney, at the request of the Bishops of the Province. He arrived in Sydney in the September following. A few months later he was summoned to Rome, where on July 27, 1885 he was created Cardinal. Under his able guidance the church in the Archdiocese of Sydney has made remarkable progress during the past three and twenty years. There are now in the archdiocese 183 churches, served by close on 200 priests. The Catholic population is about 175,000, with 23,000 children in Catholic schools.

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## ANCIENT INVENTIONS

Every now and then it is discovered that some extremely 'modern' invention is in reality exceedingly old. For example, the safety pin, far from being a novelty or even of recent origin, is decidedly ancient—a fact made certain by the finding of a great many such pins, fashioned exactly like those of to-day in old Roman and Etruscan tombs, dating back to a period a good deal earlier than the birth of Christ.

The safety pin, in truth, was an article of common use in Italy long before the Roman Empire attained the height of its glory. Some of them were exactly like those of to-day, utilising the familiar principle of coiled springs and catch (says the 'Scientific American'), but the material of which they were made seems always to have been bronze. They took on a development, however, far more remarkable than our modern safety pins, many of them being quite large affairs, ten inches or so in length and hollow, as if designed to be attached to the gown in front and possibly contain something or other—conceivably flowers. Not infrequently they were ornamented with gems.

Another ancient invention was the collar stud. It is true that the ancient Romans did not use buttons to fasten their garments, but for this very reason safety pins were more urgently required; and the latter seem to have been supplemented by studs of bronze, which were in shape exactly like those of to-day. Of course, people in those times were no collars; but the little contrivance in question was utilised in other ways. Probably—and indeed the assumption is not a rash one—it had in that early epoch the same habit as now of rolling under a piece of furniture on slight provocation for the purpose of eluding observation and pursuit, with the usual perversity of inanimate objects.

Of all modern inventions none seems to belong more typically to the present day than the so-called McGill paper fastener—the small brass contrivance used to fasten a number of sheets of paper together. Yet, though it has been patented, it was well known more than two thousand years ago, being used by the soldiers of Rome as an incidental of their costume. The rest of thin copper worn by the ancient legionary was fastened to a strip of cloth, for lining, with a series of little bronze clamps exactly like the paper fastener in question.

The Smithsonian Institution at Washington has got together a very interesting collection of such ancient inventions. Among other objects belonging to the same category are thimbles many thousand years old. They are of bronze and their outer surfaces show the familiar indentations for engaging the head of the needle. Indeed, these thimbles are much like modern ones, barring the fact that they have no tops to cover the end of the finger. For that matter, however, many thimbles of to-day are topless.

The women in those days had bronze bodans, made just like those in use now, and for toilet purposes they employed small tweezers of a pattern that has not been altered in two thousand years. To hold their hair in place they had not hit upon the notion of bending a wire double, but they used for that purpose straight bronze pins made exactly like modern hatpins, with big spherical heads. It is from this early type of hairpin, in truth, that the hatpin of to-day is derived. Mayhap the ancient Roman virago, when aroused to rage, plucked an improvised dagger from her back hair and employed it vigorously.

In the collection referred to are a number of fish hooks, not less than three thousand years old, obtained from ancient Swiss lake dwellings. They are of bronze and in shape are exactly like the most improved modern fish hooks. They have the same curves and the same barbs with a similar expansion at the top of the shank for the attachment of the line. Barring the metal of which they are composed, they might have been made yesterday. Other curios from the old Etruscan tombs are strainers, ladles, spoons and knives of bronze. Such articles, as well as bronze daggers and other weapons and utensils, were cast more commonly in moulds that were carved out of hard stone, a pair of stones being required to produce the object, which was afterwards polished and otherwise elaborated. Among the most interesting of the contrivances for the toilet is a fine tooth comb of ivory, which in shape is precisely like the fine tooth combs of to-day.

Of course, the gentleman of ancient Rome was obliged to shave himself, unless he chose to wear a beard, and for this purpose he used a razor which must have made the operation decidedly severe. It was not at all like modern razors, but (as shown by a specimen in the

Smithsonian collection) was of bronze and somewhat like a small sickle, very broad in the moon shaped blade and with a handle rigidly attached.

It is well known that the ancient Romans knew how to plate one metal with another. They made and some of them (like Cicero) wore false teeth. The manufacture of glass was entirely familiar to them, and that they knew the modern method of mending broken pots by means of rivets has been shown by the discovery of many pieces of pottery thus restored. It seems rather surprising that they did not acquire the art of printing with movable types, inasmuch as they came so very near it. They had wooden blocks carved with words in reverse, by means of which they stamped words on pottery while the latter was yet unbaked and soft.

Every Roman gentleman had a latchkey which fitted the door of his dwelling. It was attached to a finger ring, so that it could not be easily lost and would always be ready for convenient use, no matter what the hour or condition of the owner.

Naturally, the Roman damsel or matron had to have something in the way of a looking glass, and it is odd to find that her hand mirror was precisely of the most fashionable modern shape. It was of polished bronze, because the art of silvering glass to make it serve as a reflector was the unknown. At that epoch people must have had a much less vivid idea of what they looked like than they have nowadays, and it is easy to imagine that a looking glass such as one may buy in 1907 would have been worth a considerable fortune in Rome two thousand years ago.

## Securing Lion Cubs

To steal a litter of lion cubs is not so difficult a feat as might be supposed. In the heart of the deepest, darkest tangle of cone, thorn, and bush-rope, the lion mother has worked a clearing and scratched and gathered a nest of leaves and grass upon which to bed her young. Here the yellow babies lie, huddled and mewling, or sprawling over one another in sullen play, while the anxious mother, fawning close beside her magnificent lord and master, lies, chin on forepaws, eyes closed, and ears alert and twitching. Not in the wide world, it would seem, was family ever so protected. And yet, safely hidden in a thicket to leeward, where no wind can carry the strong human scent, recognisable to almost every warm-blooded creature except man himself, the trapper is hard at work. Beside him is a pair of Kaffir hunters, with their guns and repeating rifles, and hour after hour the men sit silently until the lion parents, unsuspecting of impending danger, depart to hunt for their meal. Often as a preliminary, the male lion lowers his nose toward the ground and emits that terrifying, reverberating bass roar that strikes panic to the heart of all living things within earshot, and startles them to a betraying flight—the very object of the roar, it is supposed. The crack of a dried twig sounds sharply; scarcely more than as if wafted by a sudden breeze the brush and bushes rustle and part, and with kingly head uplifted and nostrils scenting, the magnificent monarch steps, soft-padded and noiseless, through the thicket, followed by his regal spouse. One hour, two, and even three may pass before the lions have struck down their buck; and the kidnapers, making sure only that the formidable beasts have gone, move to their robbery. On hands and knees, creeping and crawling as only experienced hunters can, noiseless and ever ready for sudden attack, the men progress through the maze of cane and vine and bush until they come to the thicket where the young ones lie asleep. They may be kittens, with eyes scarcely more than open, and may be picked up and ragged before they can stagger away on tiny legs; or they may be four-week old whelps, lively and frisky, showing their inborn hatred of man by spitting and trying to scratch when picked up in arms. Four, five, even six young lions may be gathered up in this way to be borne to the nearest station and raised in captivity, while out of the depths of the jungle, deep into the night, roll the rumbling challenges of the bereaved parents.

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

# The Catholic World

## BELGIUM—Death of a Religious

The death is announced of Mere Aimee de Jesus, the Rev. Superioress General of the Congregation of the Sisters of Notre Dame. The sad event occurred on December 9 at the Mother House of the Institute at Namur. Mere Aimee de Jesus (nee Elodie Dullaert) was born at Ypres, West Flanders, of a family remarkable for its truly Catholic spirit, and received her education at the well-known Convent of the Dames Anglaises at Bruges. In obedience to the Divine call she, entered, in 1846, the Congregation of Notre Dame, and in due course was admitted to her religious profession. So impressed were her superiors with the virtues and qualifications of the young religious that they decided on sending her to establish the first of the English convents of the Order, that of Mount Pleasant, Liverpool, opened in 1852, which has since become one of the leading educational institutions in the United Kingdom. Of the years spent in Liverpool Mere Aimee retained to the last a most pleasing recollection, and it was perhaps her English experiences that made her subsequently so keenly anxious for the extension of her Congregation in the English-speaking countries. Having been recalled to Belgium, she was appointed, in 1872, Superioress at Tirlemont, where, after the lapse of many years, her memory was fondly cherished. There she remained until 1888, when she went to Namur as Superioress at the Mother-House; in the same year she was selected Superioress-General of the Congregation—the highest testimony that could be afforded of the great esteem and affection in which she was held throughout the Institute.

## ENGLAND—The Manning Centenary

The Archbishop of Westminster has sanctioned a scheme of penny collections by which the poor will be able to contribute towards the fund which is being raised to erect a monument to 'the people's Cardinal' in Westminster Cathedral.

## A Generous Benefactor

In the nuns' cemetery attached to Nazareth House, Hammersmith, took place on December 14 the interment of Mrs. Annie Charlotte MacDonnell, the mother of Lady MacDonnell, wife of the Under-Secretary for Ireland. The deceased lady, who had reached her 84th year, had long been interested in the noble work carried on by the Sisters of Nazareth, and had been a generous benefactress to the Hammersmith Institution.

## A Valuable Gift

Archbishop Bourne has accepted from Father Whelan, on behalf of the donor and her trustees, a magnificent monstrance for the Westminster Cathedral, the gift of Miss Margaret Stella Nicholls, a Yorkshire lady, now a nun at Amiens, who devoted her silver and jewels to the work.

## Disease in the Christian Organism

At Westminster Cathedral on Sunday, December 15, the Rev. Father Bernard Vaughan, as a means of answering many inquiries on the subject of 'Modernism,' read the following letter, which he had sent to a medical student in the North of England who had solicited his views:—'Dear Friend,—You ask me what is "Modernism," and what I think of it. I will answer your question in the Socratic method by asking you another. What is appendicitis, and what do you think of it? You tell me that appendicitis is a disease in the human body of a rudimentary organ which seems to serve no purpose but that of finding work for the surgeon's knife, and you will add that appendicitis is no new disorder, but only a new name for an old one—for typhlitis, perityphlitis, etc. Now I will answer your question. Modernism is a disease in the Christian organism of members whose only excuse for being in the body is that they may be expelled from it, and let me add that "Modernism" is not a new malady, but only a new name for scepticism, naturalism, rationalism, etc. As appendicitis, unless got rid of by manual operation, would not infrequently prove fatal to human life, so, too, "Modernism," unless treated surgically, might easily poison the very springs of spiritual life. Be sure of this: that the "Modernism" condemned by Pius X. in his Encyclical is a far worse evil than appendicitis. It is a canker that would eat into the life itself of Christianity.'

## Golden Jubilees

The Right Rev. Dr. Graham, Bishop of Plymouth, and the Right Rev. Dr. Johnson, Bishop of Arindela,

the golden jubilee of whose priesthood occurred on December 19, have been the recipients of many cordial congratulations (says the 'Catholic Times'). It is somewhat singular that the two jubilarians have been associated with the episcopal labors of members of the Vaughan family. They could have had no finer example of untiring activity, for the late Bishop of Plymouth and the Cardinal-Archbishop of Westminster were always about their Master's business—always building up the Church. The tradition which Dr. Vaughan established at Plymouth has been faithfully maintained by Dr. Graham. Ever since his consecration not only has he displayed high administrative ability, but his energy has won the admiration of all who have come into contact with him. As for Bishop Johnson, his name is imperishably linked with those of the Archbishops of Westminster, men of light and leading, to whom his help and advice have been invaluable. We trust the jubilarians will long be spared to adorn the Episcopate and to continue the useful work they have performed so well and in such an unselfish spirit.

## FRANCE—Death of a Cardinal

The death is reported of Cardinal Richard, Archbishop of Paris, who passed away at the age of 89 years.

## Honored by the Holy Father

Pope Pius X. has honored Francois Copee, who is seriously ill, with a kindly and appreciative message. 'The Holy Father,' telegraphs the Cardinal-Secretary of State, 'much affected and recalling the services rendered to truth by your intelligent apostolate and to virtue by your example, blesses you with fatherly affection.'

## A Strange Story

A remarkable story has just been told in a French law court by the Abbe Toiton. It is to the effect that the French Premier was not long since the founder of a Catholic newspaper which the rev. gentleman edited. The Abbe's tale is that one day he met an ex-Secretary of the Minister of Education, M. Briand, who entered into conversation with him on the religious situation in France, and especially on the Law of Separation. The ex-Secretary pointed out that M. Clemenceau and the Government required support, and suggested that the Abbe should establish a journal to give them assistance. The Abbe had no money, and the ex-Secretary advised him to see the Premier upon the question of resources, recommending at the same time that the proposed new paper should be conducted on strictly orthodox lines, so that it might exercise amongst the Catholics an influence useful to the Government. M. Clemenceau, when the Abbe waited on him, gave his approval to the proposal, and promised to furnish the Abbe with ten thousand francs per month to enable him to carry it out. The Abbe on receiving the first month's instalment started 'La France Catholique,' a copy of which was sent to every parish priest in France. But when the cultural associations were rejected by the Holy Father and the Bishops the journal collapsed for want of funds, and M. Clemenceau refused to supply further financial aid. The 'Osservatore Romano' asserts that the Abbe's statement is in substance undoubtedly correct.

## GERMANY—Persecuting the Poles

The order of the Governor-General of Poland suppressing the Polish School Society has provoked great exasperation. During the eighteen months of its existence, the Society, which has 116,000 members, has collected about a million roubles, and has established, in various towns in Poland, 624 clubs, 781 Polish schools, which are attended by 76,000 pupils, and 500 libraries containing 221,000 volumes.

## ROME—A Venerable Prelate

One of the most interesting figures in the Eternal City at present (writes a Rome correspondent) is the retired Bishop of Nottingham, who, now in his 80th year, is enjoying a period of rest with the title of Archbishop. It is the intention of Dr. Bagshawe to remain in the Eternal City until spring, and then return to England. Though it is not generally known, the Archbishop is the real founder of the Little Company of Mary, inasmuch as the want of such an institution was recognised by him and its rules were drawn up by his pen. Archbishop Bagshawe is staying in the new house of the Company, the British Nursing Hospital, on the Coelian Hill, where he is visited by the chief English-speaking Catholics in Rome.

## A Consistory

His Holiness Pius X. (says the 'Catholic Times') held on Monday morning (December 16) a Secret Consistory at the Vatican, in which he created new Cardinals and preconized a number of bishops. The twenty

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Cardinals or so living in Rome, says a Reuter's telegram, arrived at the Vatican about half an hour before the time set for the ceremony, gathering in the great Hall of the Consistory. The Pontiff came in quietly on foot dressed all in white, surrounded by his usual attendants and followed by Noble and Swiss Guards. After greeting those assembled, his Holiness seated himself on the throne, and the long ceremony of kissing his hand each in turn by all present began. When this was over the Master of Ceremonies cleared the hall of all except the Cardinals. These formalities over, the business of the moment was proceeded with. The Pope in his Allocution recalled the tenacious persecution of the Redeemer which now pursued His Church, which was attacked from all sides by open or dissembling assailants. Her rights and laws, said his Holiness, were trampled on even by those who should safeguard them, while an impious and vulgar press waged war upon her, even going to the length of disturbing public peace, as recently occurred in Italy. To this must be added the disastrous propaganda in the bosom of Catholicism itself, which was carried on by Modernists who disdained the Pontifical authority. If the Modernists frankly enlisted among the enemies of the Church, the evil would be less, while as it was they proclaimed themselves Catholics and approached the Sacraments and celebrated Mass. In accomplishing his apostolic duty the Pope took the necessary measures against them, aiming especially at saving the young clergy from perversion. The Episcopacy had greeted the Papal directions with eagerness and was carrying them out with great zeal, but the Modernists persevered in their rebellion, giving manifest proof of it even in the press. Might God enlighten those who were being misled. The new Cardinals appointed were Monsignor Pietro Gasparri, Secretary of the Congregation of Extraordinary Ecclesiastical Affairs; Monsignor De Lai, Secretary of the Congregation of the Council; Monsignor Ludovic Henry Lucon, Archbishop of Rheims; and Monsignor Paul Pierre Andrieu, Bishop of Marseilles.

## GENERAL

### Fundamental Doctrines

The 'Pall Mall Gazette,' referring to the Holy Father's recent Allocution, says 'Plain men—if they happen to be Christians, whether Catholic or Protestant—should be grateful to Pius X. for his out-spoken condemnation of views which are incompatible with belief in the historical truth of the fundamental doctrines of the Christian faith.'

### A Loss to the West Indies

The English Province of the Dominicans has suffered a severe loss in the West Indies by the death of the Very Rev. Father Thomas Greenough, recently Vicar-General and representative of the English Provincial in Grenada. For over thirty years Father Greenough had done hard and zealous work in Trinidad. After a sojourn of a few years in England, he was sent as head of the mission to Grenada when the island was handed over by Propaganda to the spiritual care of the English Dominican Province.

### Irish Saints in Bavaria

A Catholic Congress was recently held in the city of Wurzburg, in Bavaria. One characteristic of Wurzburg is the strong faith that prevails in it, and when it is considered that Christianity was preached there by Irish missionaries that condition of things is what would naturally be expected. A few years ago (says a correspondent in the Dublin 'Freeman's Journal'), making a visit to that Bavarian city, on reaching the station, I was surprised and delighted to see, surrounding a grandiose fountain in the great square between the station and the city, a colossal bronze statue of the Irish missionary, St. Kilian, arrayed in the robes of a Bishop with mitre and staff, crowning this splendid fountain. Within the city itself a series of memorials of him and his companions—Saints Coloman and Tolnan—are frequently to be seen, and in one of the great churches their bodies are shrouded in a magnificent tomb. The people, too, have adopted the names of these saints, especially of St. Kilian, as Christian names, and this is common enough throughout Bavaria. When an Irishman sees such evidences of the work achieved by Irish missionaries in foreign lands, and the honor paid to them, he is not likely to be affected with pessimism. And the thought is borne in upon one's mind to-day that, in all probability, the warmth of Christian devotion and the strength of faith may be largely attributed to the fact that the foundations of the faith were laid in this district, around the wide-flowing Main, by Irish saints. They were martyred in the cause of Christianity; but here, as in so many other lands the blood of the martyrs became the seed of the Church.

## Domestic

By 'Maureen'

### Well to Know.

Ordinary baking powder, either as a powder or dissolved in a little water, will put out a small fire immediately. It forms a gas—carbon dioxide—which smothers the flames. A small handful in a cup of water, or by itself is nearly always sufficient. The truth of this has been demonstrated in instances of blazing cloth, and broiling meat, the fat of which had caught fire.

### White Gloves.

A Frenchman who imports gloves says that to keep white gloves from becoming yellow, all that is necessary to do is to dust them with corn starch, and tie up in dark blue paper. In this way white gloves may be kept for years.

### Icing Cakes.

Sometimes amateurs experience much difficulty, when icing cakes, the icing having a trick of running off. To prevent this, rub a little dry flour over the cake, then pin a band of oiled paper round, and there will be no difficulty with the icing.

### Bottling Fresh Fruits.

The season for bottling fruits has arrived, and some details of a simple plan which has been found thoroughly successful may be helpful. For green gooseberries bottles are the first consideration. Everyone knows the wide necked shape, which is the only one suited to the purpose. These must be very carefully washed and thoroughly dried beforehand. A supply of skin of bladder with which to fasten down the bottles when filled should be obtained. A deep boiler or pan into which the bottles can fit and stand upright must also be in readiness. These preparations made, the gooseberries may be picked on a fine day and stemmed. The bottles are then filled to the neck with the fruit, and so much cold water added as they will contain. The bottles are then placed in the boiler and packed with hay around their bases. Water should be poured into the pan when placed upon the stove. As the water heats, the fruit in the bottles begins to settle down. The bottles are then removed from the boiler, and a kettle being ready at hand, the process of filling with boiling water begins. There is one critical point. It will not do to fill bottle after bottle with water which has boiled. Each must be filled separately with water at the boiling point, and then be instantly and most carefully closed down with the bladder or india-rubber fastener, which is sometimes recommended for the purpose of hermetic sealing; the kettle meanwhile being kept on the boil for the next bottle. This little precaution makes the operation slightly more tedious, but it is one of the turning points between failure and success. Another such point is the strictly air-tight closing of the fastenings. As soon as the bottles have cooled down they are ready for storage in a cool room or store closet, where they should remain undisturbed until the time comes for use. All kinds of fruits—apricots, damsons, cherries, plums and tomatoes—can be bottled by the above method, and in skillful hands success is assured. The softer fruits, like raspberries, black berries, logan berries, and currants, can be bottled by the same process but are, perhaps, a little more difficult to manage. For those who have large gardens and are burdened with surplus, it is quite worth while to get a small bottling outfit, which includes boilers, and bottles with clip for closing, and full directions for use. This will avoid makeshifts of the kind indicated above, and will save a great deal of trouble.

### Olive Oil.

If persisted in long enough, olive oil, taken after meals will cure stomach trouble. Let the dose be small at first, gradually increasing it to a teaspoonful. After taking for some weeks the unpleasant taste will soon disappear.

*Maureen*

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## Science Siftings

By 'Volt'

### An African Lake.

Lake Tchad, in Africa, is reported by two French explorers to be 185 miles long and 89 miles wide, yet only 25 feet deep in its deepest part, and only five feet on its eastern side. It has 80 islands, some barren, others only pasture land, and some covered with forests and millet plantations and having a total population of about 50,000.

### Origin of the Cannon.

It is a curious fact that the first cannon was cast at Venice. It was called a 'bombard,' and was invented and employed by General Pisani in a war against the Genoese. The original bombard, which bears the date of 1380, is still preserved, and stands at the foot of Pisani's statue at the arsenal. The bombard threw a stone 100 pounds in weight. Another Venetian general, Francisco Barde, improved it until he was able to handle a charge of rock and boulders weighing 3000 pounds. It proved disastrous to him, however, for one day during the siege of Zara, while he was operating his terrible engine, he was hurled by it over the walls and instantly killed.

### Practical use of Lava.

Residents of the district round Vesuvius have put to practical use the lava which has flowed from the volcano in past and recent eruptions. Naples and its vicinity appear to be a world of lava. The streets are paved with it. There are lava staircases and statues, drinking troughs, Eric-a-brac and even jewellery. The guides make profit out of it by prussing coins or other objects on partly cooled fragments and selling these to visitors. On the ashy sides of the mountain there is enough lava to build a city. In appearance it resembles a shoreless frozen sea of dull black, that shimmers strangely purple in some lights.

### Three Months of Sunlight.

The three months of almost continuous sunlight each summer in Alaska has an odd effect on most newcomers. A man accustomed to seven hours' sleep each night finds upon going there that he cannot easily adjust himself to the altered conditions. Most people get sleepy when the dark comes, and do not think of sleeping in daylight. As a result men go day after day when first in the North with little inclination to sleep. A man has to train himself in Alaska to go to bed with the sun shining high in the sky. Those who need darkness in order to slumber have to pin blankets over the windows and go to a great deal of extra trouble to produce it.

### Eagles and Their Prey.

Ornithologists are inclined to discourage the idea that eagles are in the habit of attacking large animals, but a contest witnessed by an observer dispels such a theory. The battle was between an eagle and a stag. The bird singled out from a herd one particular buck, which it succeeded in driving from the rest. It struck the animal with its powerful wings, knocking it down, and finally killed it. A still more remarkable spectacle is well authenticated. An eagle attacked a fawn in the highlands of Scotland. The cries of the little one were answered by its dam, which sprang upon the eagle and struck it repeatedly with its forefeet. Fawn, deer, and eagle rolled down a declivity, the bird was dislodged from its hold, and the fawn rescued. Many traditions are extant as to the carrying off of children by eagles. The most recent case bearing close scrutiny is one which happened in South Africa. A Boer farmer whose stock had been harried by eagles lay in ambush for the robbers and saw one of them descend and carry off the five-year old child of one of the Kafir servants. He shot the bird, which, with the child still clutched in its grip, fell into a thorn bush. The bird was dead, but the child was little hurt. Two eagles will stalk a covert in concert. While one conceals itself the other beats about the bushes with great screaming, driving out its quarry, for the hidden eagle to swoop down upon. An even more insidious method has been observed. An eagle seeing a sheep on the edge of a precipice flew at it, screaming shrilly, and with a forceful beat of wing hurled it into the valley below, where it could devour it at its leisure. In the light of such records there is good reason for believing the legend of the eagle dropping a tortoise on the bald head of Aeschylus, the Greek poet, and so causing death.

## Intercolonial

A new wing has just been added to St. Aloysius College, Milson's Point, Sydney, at a cost of about £4000.

His Grace the Archbishop of Melbourne, who was accompanied by the Right Rev. Dr. Higgins, Right Rev. Dr. Reville, Right Rev. Dr. Dunne, and Right Rev. Dr. Corbett, was present at the Month's Mind of the late Most Rev. Dr. Murphy, Archbishop of Hobart.

Owing to the generosity of Mrs. Dwyer, of Manly, one of the Tyson legatees, St. Athanasius's Church, Manly, is to be enlarged to double its present size, for which this generous parishioner has promised the Rev. T. Hayden a cheque for £2000. This is about the most liberal bequest that has ever been given to any object in Manly.

Mr. John Bourke, a very old resident of Gordon (Victoria) died on Sunday, January 19, at the age of 92 years. He was a colonist of 54 years, arriving in Ballarat in August, 1854. He formed one of the Eureka Stockade defenders. He came from Borisoleigh, County Tipperary, Ireland. His intellect was good up to the last, and his death was accelerated by the great heat.

Roger Hartigan, who made such a sensational entry into international cricket, associated with Hill, put up a world's record for any wicket in test matches. At the conclusion of the match Hartigan was presented with a gold chain and pendant suitably inscribed. His admirers in Townsville have also started a testimonial fund. Hill also received a souvenir in the shape of a gold and pearl pendant for Mrs. Hill.

His Lordship Bishop Doyle, prior to his departure for Europe, made three new appointments in connection with the clergy of the diocese of Lismore. The Rev. Father M. Quinn was created Dean, and Archdeacon Walsh (Maclean) was raised to the rank of Archpriest. The Very Rev. Dean Dalton, of Murwillumbah, was appointed Archdeacon of the diocese. Bishop Doyle will be absent fifteen months. He will visit Mexico, the United States, Ireland, Spain, and Russia, as well as Rome.

The vital question of Australian defence from foreign aggression was touched upon by his Eminence Cardinal Moran at Epping a few Sundays ago. Some of our statesmen, said he, seemed to be threatening that even the perils of war were near our shores. He hoped the blessings of peace would long continue to be the heritage of Australia. But it was the duty of Australian citizens to fit themselves for any future danger. They must be prepared in time. There was an old saying that if we wished to preserve peace, we must be prepared for war. On the one hand, the people must be prepared to know their rights, and on the other they must be equipped so as to be able to defend those rights, either against domestic enemies or those who assailed them from without.

The 'Advocate' reports the death of the Right Rev. Mgr. Davy, V.G., Benalla, who passed away on January 21. Monsignor Davy was born at Swinford, Co. Mayo, Ireland, in 1843, and had, therefore, reached the 65th year of his age. His ecclesiastical course was pursued at Maynooth College, where he had as classfellows many who subsequently rose to hierarchical rank. He was parish priest of Swinford for some years, and when leaving for Australia was presented with a testimonial and illuminated addresses. In 1876 Mgr. Davy went to Sandhurst with a community of the Sisters of Mercy—the first religious teaching Order founded in that city. About 21 years ago, Mgr. Davy was appointed parish priest of Benalla.

The Right Rev. Dr. Doyle, Bishop of Lismore, has left for Europe. Prior to his departure he was the recipient of several presentations. He was presented by the laity with a purse of £220, and the ladies of Lismore handed his Lordship a cheque for £100. The Mayor of Lismore (Alderman J. Quilty), in making the presentation, wished his Lordship, on behalf of the people of Lismore, a happy trip to Rome. While Dr. Doyle, he said, had been all that a Churchman could be, he had always found time to be a public man, and he had assisted in many local public works, at a time when these projects wanted the assistance of worthy men. The Bishop had done a great deal for Lismore, and something the town would not forget was the fact that on his previous trip to Rome he had had Lismore made a diocese, and had built a cathedral which the people would always be justly proud of. Monsignor Ahearn, V.G., on behalf of the priests of the diocese, presented his Lordship Bishop Doyle with a cheque for £200 and a passage ticket. Monsignor Ahearn wished the Bishop a happy journey to the tomb of the Apostles.

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

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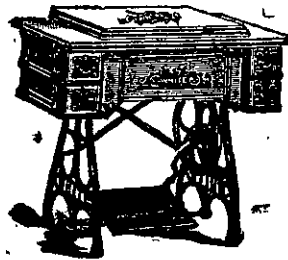
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# The Family Circle

## THE BOSS : BY THE OFFICE BOY

When things go easy, he just saunters round  
At ten o'clock or so; then reads his mail,  
Dictates some half a dozen letters to the girl,  
Tosses us each a word, or maybe two,  
Looks at the paper, lights a good cigar,  
'Phones to a friend, and then goes out to lunch.  
And I go home and say to maw—' Gee whizz!  
I hate to work, I wish I was the Boss!

But my, when things go wrong! Maybe a strike,  
Or prices down, or some bank goes and busts,  
Then ain't he Johnny-on-the-spot at eight!  
Then he don't take no time to read the news,  
Nor eat his lunch, but keeps us all a-jump.  
Then he shoots letters at the girl till she  
Gets flustry red spots on her cheeks; and makes  
Even old Chief Clerk hustle; you know him,  
That fat one, with the sort of double chin.

And me—why, I'm greased lightning when he calls.  
And when night comes, then he looks kinder pale  
And anxious like, and yet so full of fight,  
I get a sort of aching in my throat  
Like something choked me, when I looked at him,  
And I go home and say to maw—' Gee whizz!  
Bizness is tough. I'm glad I ain't the Boss!

—Exchange.

## WAIT ON YOURSELF.

'Where's my hat?' cried Kate; 'I can't find it.'  
'Why can't you?' asked Mrs. Gordon. 'No. one  
wears your hat but yourself.'

'But I must have mislaid it.'

'Then find it. Your eyes are as good as mine or  
your brother's.'

'I think someone might help me,' complained Kate.

'I do not agree with you,' replied her mother firm-  
ly. 'I think you are old enough and big enough to  
wait on yourself.'

'Why, I'm sure I do, mamma,' cried Kate, remon-  
stratingly. 'I do all of my own sewing and I take  
care of my own room.'

'Yes, and every morning you ask Mary to bring  
you the dust-pan or the broom, you send Harry after  
needles and cotton, and someone in the house is con-  
tinually running errands for you.'

'It doesn't do any harm to be obliging, I'm sure,'  
said Kate, with a fretful shrug. 'I do favors for  
other people.'

'You occasionally do a service for one of us that  
we cannot very well do ourselves,' replied Mrs. Gor-  
don, drawing Kate to her side; 'but that is not  
what we are talking about. We should all be agree-  
able and obliging, but that is no reason why you  
should call on others to do a service you can do as  
easily yourself. If you grow up depending on others,  
you shall lose that self-reliance which renders life  
successful. Do you remember your cousin Louis?'

'The one lost at sea?'

'Yes. I am sorry to say he was a very bad boy.  
He was pampered so that he came to regard every  
one as little better than a servant, and he finally be-  
came so helpless that he could hardly do the simplest  
thing without assistance. When he was left an orphan  
he led a miserable life. He could not earn a living,  
because no employer would stand his idleness and im-  
pudence, and had he not been drowned, I think he  
would have turned out dishonest.'

'O, mother, and do you think—I—'

'By no means, dear, I am only putting the lesson in  
its strongest light. Don't forget it, and—wait on  
yourself.'—S.H. Review.

## THE WAY TO PACK

Mr. Bowerman and his wife left for the country  
yesterday. One could tell that their trunks were  
not over half-full, as they were pitched into a luggage  
van with a crash. They began packing a week ago.  
When the subject was broached, he said he preferred  
to pack his own trunk, and he didn't propose to take  
a month to do it, either. All he intended to take  
was an extra suit, and he should throw that in any-  
where.

It struck him that he'd better put in an extra pair  
of boots as a foundation, and he flung them in the

corner with his clean shirts. The shirts didn't seem  
to fit very well, and he supported them with a pair of  
trousers. Then he stuffed his Sunday-coat pockets with  
collars and cuffs, and found a place for it; and the  
balance of his clothes just fitted in nicely.

'The man who takes over ten minutes to pack a  
trunk is a dolt,' said Mr. Bowerman, as he slammed  
down the lid and turned the key.

Mrs. Bowerman had been at hers just seven days  
and seven nights, and when her husband went up-  
stairs at ten o'clock she sat down before the trunk  
with tears in her eyes.

'You see how it is,' she explained, as he looked  
down upon her in awful contempt. 'I've got only  
part of my dresses in here, to say nothing of a thou-  
sand other things, and even now the lid won't shut  
down. I've got such a headache. I must lie down for  
a few minutes.'

She went away to lie down, and Mr. Bowerman  
sat on a couch and mused—

'Space is space. The use of space is in knowing  
how to utilize it.'

Removing everything, he began repacking. He found  
that a silk dress could be rolled to the size of a  
quart-jug. A freshly-starched lawn dress was made to  
take the place of a pair of slippers. Her brown hol-  
land fitted into the niche she had reserved for three  
handkerchiefs, and her best bonnet was turned bottom  
up in its box and packed full of underclothing. He  
sat there viewing sufficient empty space to pack a  
whole bed, when she returned, and said he was the  
only real good husband in this world, and she kissed  
him, as he turned the key.

'It is simply the difference between the sexes,' was  
his patronizing reply.

When Mrs. Bowerman opened that trunk last night—  
But screams and shrieks could avail nothing.

## THE APPRECIATIVE WORD

This old world would be a happier place if we made  
it a habit to tell our friends of the nice things we  
hear about them. We all know how pleasant it is  
to hear things of that sort. The employer who ap-  
preciates and occasionally praises the work of his em-  
ployee gets far better results than the one who never  
takes the trouble to recognize the well-meant efforts of  
those whom he employs. It is so in every kind of  
work. The mistress who praises work well done earns  
the affection and willing service of those she employs.  
Do not praise where no praise is due, but keep your  
eyes open, and you will find something praiseworthy in  
almost every one.

## SORRY SHE SPOKE

A few days ago two young women hailed a Wel-  
lington tram-car, entered it, and found only standing  
room. One of them whispered to her companion:

'I'm going to get a seat from one of these men.  
You take notice.'

She looked down the row of men and selected a  
sedate gentleman who bore the general settled appear-  
ance of a married man. She sailed up to him, and  
opened fire:

'My dear Mr. Green! How delighted I am to meet  
you. You are almost a stranger. Will I accept your  
seat? Well, I do feel tired, I heartily admit. Thank  
you so much.'

The sedate gentleman—a total stranger, of course—  
looked, listened, then quietly rose and gave her his seat,  
saying:

'Sit down, Jane, my girl! Don't often see you  
out on a washing day. You must feel tired, I'm  
sure. How's your mistress?'

The young lady got her seat, but lost her vivacity.

## SUCCESSIVE CONSTANCY

General Sir Alfred Horsford, once in authority at  
Aldershot, believed in an army of unmarried men, and  
invariably turned a deaf ear to privates who were in  
love and who wished to take wives. When Horsford  
was in command of a battalion of the rifle brigade,  
says Sir Evelyn Wood in his recent entertaining  
volume, 'From Midshipman to Field Marshal,' a soldier  
came up to him for permission to marry.

'No, certainly not,' was the curt reply. 'Why  
does a young man like you want a wife?'

'Oh, please, sir,' said the soldier, 'I have two  
rings ('good conduct' badges) and five pounds in the  
savings bank, so I am eligible, and I want to marry  
very much.'

'Well, go away, and if you come back this day  
year in the same mind, you shall marry. I'll keep  
the vacancy.'

On the anniversary the soldier repeated his request. 'But do you really, after a year, want to marry?'

'Yes, sir; very much.'

In spite of himself, Horsford was visibly impressed.

'Serjeant-major,' he said, 'take his name down.'

'Yes, you may marry. I never believed there was so much constancy in man and woman. Right face. Quick march.'

At the door the man turned.

'Thank you, sir,' he said gratefully. 'It isn't the same woman.'

### THEY NEEDED THAT LIGHT

In a little town in Northern Pennsylvania there is a fire department in which the citizens take a great pride, composed, as it is, wholly of volunteers.

Late in April a fire broke out at midnight. When the department came upon the scene only one lantern could be found. The smoke was pouring out of the building, but no flames appeared, and it was very dark.

Finally, a tongue of flame shot out of one corner of the structure, and the crowd cheered as the men at the nozzle directed a stream of water toward it.

At this crisis the excited captain shouted:

'Hey, there, Bill! Be careful what you do! Keep that water off that blaze! Don't you see that's the only light we've got to put out the fire by?'

### HE WAS WILLING TO WALK

In a certain provincial town in Ireland dwelt two Celts—Hennessy and O'Brien—who one day set out to seek their fortunes in a new country. In Dublin they became separated, and Hennessy, unable to find his comrade, embarked for America alone. Arrived in New York, he secured a position as a diver, and was put to work near the docks.

Meanwhile, O'Brien took a ship bound for New York. As the ship was being docked, he saw a diver just emerging from the water; and, as O'Brien had never seen a diver before, he watched this one's every move with wonderment. But his delight and amazement knew no bounds when, seeing the diver remove his helmet, he recognised his one-time companion, Hennessy.

A great light broke upon O'Brien's mind, and his countenance underwent a change. There was a world of reproach in his voice when he sang out: 'I say, Hennessy, why the deuce didn't ye tell me ye intended to walk over? I'd have walked with ye.'

### ODDS AND ENDS

The fairest rose may have the largest thorns.

Experience gives us knowledge, but it costs us ideals.

Vanity sometimes assumes the guise of modesty for a purpose.

You might as well talk to an echo as to a person who always agrees with you.

'I want to see the lady of the house.' 'I am she.' 'A thousand pardons. You look so happy, and so independent, I felt sure you were the servant.'

### FAMILY FUN

To Extract a Cork from a Bottle Without Touching it.—Showing a bottle full of water with the cork so tightly driven in that the top of it is flush with the rim of the neck, you undertake to extract the cork without touching it or injuring the bottle. To do so, wrap a towel round the body of the bottle, and strike the bottom, thus protected, against something immovable; the water will act as a solid body and force out the cork.

Musical Bottles.—Take two glass bottles, and, by pouring water into them, tune them each to correspond to the sound of a tuning fork. Apply both tuning-forks to the mouth of each bottle, one after the other, and the sound will be reciprocated only by that bottle which agrees with its note, it being the one with that column of air capable of vibrating in unison with the fork.

The Pneumatic Bottle.—Into a four-ounce phial put an ounce of water; in the cork sealing-wax a glass tube, which shall reach a little below the water inside, and cork it up air-tight. On plunging the bottle into hot water, or holding it to heat, the water will be driven by the air within up the tube.

## All Sorts

Many a man with a big head has small ideas.

Many a man has a small excuse for feeling big.

It isn't until some men are bankrupt that they try to mend their ways.

A woman can hurl defiance more effectively than she can throw a stone.

'Your bump of destructiveness,' said the phrenologist, 'is large. 'Are you a soldier?' 'No,' was the reply, 'I am a chauffeur.'

'Queer thing about that tall man over there. All his intimate friends call him "Short." 'Ah, just for a joke, I suppose?' 'No, because that's his name.'

Doctors in Sweden never send their bills to their patients, the amount of their remuneration being left entirely to the generosity of the latter.

The Scottish deer forests occupy 557,544 acres, of which the average rental value is less than sixteen pence an acre.

Mrs. Newwed—Are these eggs as fresh as the ones I got from you last week?

The Grocer—Oh, yes'm. Some of the same lot, ma'am. I've been keeping 'em for you.

Little Willie: 'Say, pa, why do they always have a bandage over the eyes of Justice?' Pa: 'Probably because the lawyers have talked the poor woman blind, my son.'

The English Postmaster-General has adopted a new tariff for the post office telephone exchanges outside of London, hoping to discourage the number of frivolous calls, especially those sent in on what is called the flat rate, a great favorite with idle women.

Two young men were having a heated argument over a problem which needed a great deal of mental calculation. 'I tell you,' said one, 'that you are entirely wrong.' 'But I am not,' said the other. 'Didn't I go to school, stupid?' almost roared his opponent. 'Yes,' was the calm reply, 'and you came back stupid.' That ended it.

One of the pressing questions of the constitutional crisis in Persia is that of the Shah's civil list, which has been fixed at £100,000. But besides this his Majesty has vast domains stocked with cattle, and he is about to supplement his parliamentary pittance by selling 500 to 600 horses, 800 mules, and 1500 camels. A French official financier is to be entrusted with the organising of the fiscal system generally.

The teacher was endeavoring to explain the meaning of 'egoism' to the class.

'Who is it,' he said, 'who expects never to be neglected, who expects the best of everything, imagines that he is the centre of everything, who never thinks nor does anything for anybody else but expects everything done for him?'

'Please, teacher,' said a small boy, one of a large family, 'the baby.'

The 'Peking Gazette' has been suspended. It was the second oldest paper in the world. Started so long ago as 911, it was then a monthly. In 1361 it became a weekly, at the beginning of last century a daily, and latterly—as 'latterly' goes in China—it has published three editions in twenty-four hours. There is, however, another newspaper published in Peking, the 'Tsing-pao,' which is about 200 years older than the 'Peking Gazette.'

Most people are familiar with use of the name 'St. Stephen's,' as applied to the Houses of Parliament, or, more strictly, to the House of Commons; but not all, perhaps, know how it came about. To trace the matter historically, St. Stephen's Chapel was built by King Stephen as a part of the old Palace of Westminster, rebuilt by Edwards II. and III., and finally destroyed by fire in 1834. In the reign of Edward I. the Chapter House at Westminster Abbey was the meeting place of the Commons, and remained so until they were removed to the Chapel of St. Stephen, granted for their use by Edward VI. in 1547.

France insists on her two years' military service from every citizen, no matter how much inconvenience it may cause him. A member of the Chamber of Deputies was recently unseated on the ground that he had not complied with the obligations of military law. It seems that when he was called to the colors he was a Protestant theological student, and he benefited by the two years' remission of service accorded to all such persons, but on leaving the army, he abandoned his theological studies, and when the validity of his election was challenged he was unable to produce a degree or to show that he had become a clergyman, and so he goes back to the army again.

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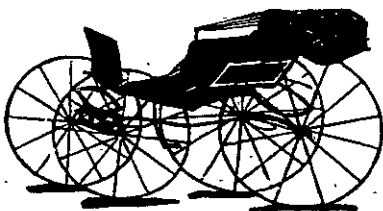
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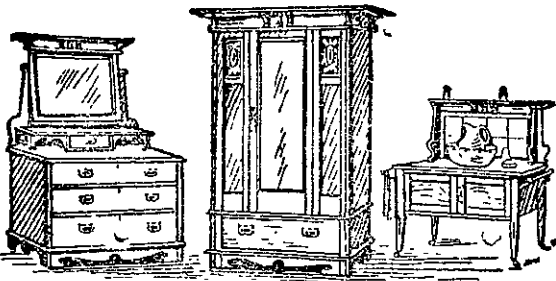
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