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No. 8

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# Friends at Court

## GLEANINGS FOR NEXT WEEK'S CALENDAR

- March 1, Sunday.—Quinquagesima Sunday.
- " 2, Monday.—St. Simplicius, Pope and Confessor.
- " 3, Tuesday.—The Seven Holy Founders.
- " 4, Wednesday.—Ash Wednesday.
- " 5, Thursday.—St. Casimir, Confessor.
- " 6, Friday.—St. Fridolin, Abbot.
- " 7, Saturday.—St. Thomas of Aquin, Confessor and Doctor.

### The Seven Holy Founders.

These were seven noblemen of Florence, who in the thirteenth century renounced the pleasures and honors which lay within their reach, and embraced the religious life. They founded an Order of monks, popularly known as Servites, or Servants of Mary, having as principal patron the Blessed Virgin, under the title of 'Mother of Sorrows.'

### Ash Wednesday.

The first Wednesday in Lent is called Ash Wednesday from the Catholic ceremony of blessing ashes, and placing them on the foreheads of the clergy and laity as a sign of penance.

### St. Casimir, Confessor.

Poland honors, as its patron, St. Casimir, second son of the King of that country. He learned from pious preceptors, to practise austerities, which contrasted remarkably with the luxury and splendor of his father's court. He died in 1482, at the age of twenty-four, and is proposed to the young as the model of every virtue.

## GRAINS OF GOLD

### 'SUFFER THE LITTLE CHILDREN.'

'Suffer the little children  
To come unto Me!' He said  
To those who would fain have checked them,  
As He stroked each curly head,  
And gathered them all about Him,  
And clasped them close to His breast.  
O God of the fair and spotless,  
How sweet a place to rest!

'Suffer the little children,  
I think I can hear Him say;  
'For of such is the Kingdom of Heaven!'  
And 'tis just the same to-day.  
O Lord of the heavenly garden,  
Fragrant and undefiled,  
I bring Thee that fairest blossom,  
The soul of a sinless child!

— Ave Maria.

To look for praise or place is to work in the spirit of the hireling. That alone is good for me which gives me freedom and opportunity to lead my own life, to uphold the being which is myself.

The truly charitable individual forgives all because he understands all; he judges not, lest he condemn himself, and he gives not only of his material stores, but of his very self in the service of humanity.

The good God has measured out our years; and of these years that He has resolved to leave us on this earth, He has marked out one which shall be our last. What distance is there between that moment and this? The space of an instant!

Self-conquest is a duty we owe ourselves as well as God. We owe it to ourselves made, as we are, to God's image and likeness, to have that resemblance develop in us with our years. We owe it to God in sign of our gratitude to live for Him through the glory we may give Him, and not for ourselves through the gratification we may give our sin-corrupted natures. In our self-conquest we shall find our peace as well as our perfection, and shall prepare ourselves by our victory for a crown in Heaven.

Human nature is alike in its essentials, and there is the divine element in each of us. No two people can see the same scene with the same eyes, no two people realise the wonder of a divine thought or a human problem with the same degree of intensity. No two people either, have the same gift of expression. Be satisfied that you can feel. Perhaps God has adjusted the balance in this wise—that while your lips are dumb your spirit is eloquent, bringing you where words never could.

# The Storyteller

## ROBBED OF HIS FAITH

(Concluded from last week.)

'Well,' said Miss Wilson, who had been watching his face.

'Oh, madame,' he stammered, 'you are too good; it is too much honor.'

'Not a bit of it,' she replied; 'it is a pleasure I am doing myself. I like children. Give me little Joseli, and you will be doing me a favor.'

'But shall we never see him again?' cried the guide, the feelings of a father asserting themselves.

'Certainly, you shall,' replied Miss Wilson. 'When he is old enough he shall come and see you, but he had better stay in England till he gets accustomed to his new surroundings.'

'Ah! madame, I can never thank you enough,' cried Louis. 'You are an angel, and God will bless you—' Then he suddenly stopped, a hot flush overspreading his face. Devout Catholic that he was, it struck him that he was leaving God utterly out of the question. 'Madame,' he said, in a hesitating voice, 'have you forgotten that Joseli is a Catholic, and you—'

'Oh, that does not matter,' exclaimed Miss Wilson, hurriedly; 'the child is far too young to understand anything about difference of creed. You could not expect me to bring him up as a Catholic, but I equally promise you I will not bring him up as a Protestant. So long as he knows the fundamental doctrines of Christianity and says his prayers he will take no harm. When he is old enough he shall come and see you and decide for himself the religion he prefers. Say no more now, Louis,' she continued, as the guide still hesitated, 'but go and think it over. The whole question lies in a nutshell. I offer to make Joseli a gentleman and leave him a good income when I die, whereas you can give him nothing better than the common life of a cowboy or a precarious existence like your own.'

Louis Muller went back to the little village in the valley, his soul torn with conflicting emotions. What should he do? Could he give up his Joseli, his mother's pet? Could he part with him to go into a distant land among heretics and unbelievers? And yet Miss Wilson promised that he should not be taught anything contrary to the creed of his parents. How could he stand in his lad's light when such a wonderful chance of getting on in the world presented itself? No, he could not refuse such a splendid offer. The Holy Mother of God would look after his boy. But as he toiled up the mountain where his children lived, toiled up in silence and alone, with only the splashing of a waterfall or the tinkling of a cowbell to break the intense repose, the awful grandeur of nature, the solemn stillness, the magnificence of the snow-covered Alps, behind which the sun was slowly sinking, bathing them in golden glory, spoke to his heart of the mighty presence of God and the nothingness of all created things compared with heaven and eternity.

Suddenly he bethought him that he would go to the cure of Alpenberg, the good old cure who had been so many years in the village and knew all his flock by name. He would be sure to advise him for the best.

The priest listened in silence as Louis told his tale, a grave expression on his face.

'My son,' he said, when the guide had finished, 'I do not see why you have come to me. There could be but one answer to such proposal. You should have told the lady so at once.'

'But, Father,' faltered Louis, 'I thought perhaps that you—'

'That I—? What?'

'That you might see some way out of the difficulty. It is such a splendid offer. How can I stand in the light of my son?'

'Are you mad, Louis Muller,' exclaimed the cure, 'that for one moment you dared to think that I would be a party to such a transaction? And as for standing in the light of your son—that is exactly what you would be doing, standing in his light, his eternal light, and exposing yourself to sin by robbing him of his faith. Man alive! I cannot believe you are in your senses. I know it is a splendid offer—most of the devil's offers are—but nothing, nothing could atone for the crime of depriving your child of the means of learning his religion and endangering his soul by allowing him to live with Protestants in a non-Catholic land?'

'But Father,' pleaded Louis, 'there are many Swiss

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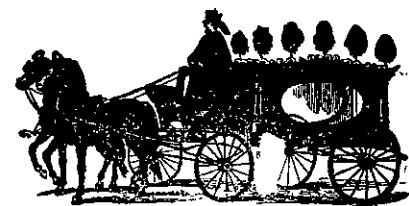
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children in England, and they do not lose their faith, and Madame promises that Joseli shall not be taught the Protestant religion; besides,' he added sorrowfully, 'at times we are literally starving, and if I do not get more work than I have had lately Joseli may die of hunger and cold.'

'Better that he should die a thousand deaths than live such a life as you propose to give him,' exclaimed the angry priest. 'Be off to church and down upon your knees; beg pardon of God for even entertaining such a thought. Go and tell the English lady that you cannot give up your child; that I, your priest, forbid your doing so. She can come to me if she likes, but I will never, never consent.'

Louis Muller did as the cure bade him—went into the church to lay his troubles before God. But his repentance was only a half-hearted one. All night long he tossed and turned upon his humble bed, and when, in the morning, he went down to the hotel, it was with the feeling that the cure had been too hard upon him.

Miss Wilson saw by his countenance that something was the matter.

'Well, Louis,' she said, 'you have come quickly to your decision. What is it to be, am I to have Joseli or not?'

'It is no, madame,' faltered Louis. 'The good cure will not permit me to give you my child. We are grateful, very grateful, but Joseli is Catholic, and Catholic must remain.'

A hot flush of vexation passed over the lady's face. 'Did I not tell you,' she cried, 'that I would not interfere with Joseli's religion; that when he is older he shall come back to you and decide for himself which form of worship he prefers? Why need you have told the priest anything about it? I never knew such people as you Catholics are, always running off to your priests. Of course, he would say no; most likely he is a Jesuit. But will he keep Joseli? Tell me that. I'm ashamed of you, Louis. I thought you were man enough to decide what you would do with your child without asking anyone's permission. Surely your boy belongs to you, and here you are going to throw all his future prospects away at the word of a fanatical old man who neither will nor can do anything for him himself.'

'Ah, madame,' cried the guide, 'you do not know how precious our faith is to us mountaineers. It would kill me if Joseli lost his faith through any fault of mine.'

'He would not lose it,' repeated Miss Wilson, testily. 'But you must take your own course. If you like to throw the child's future away through some silly scruple of your own, I cannot help it. I can find plenty of other children to adopt if I wish to do so, but I liked little Joseli and would have done my best by him.'

Miss Wilson was more pained and vexed than she cared to show. She had set her heart on having the little fellow, and was extremely disappointed at the result of her negotiations.

'If madame would only go to the cure,' faltered Louis, 'he would explain much better than I can.'

'Go to the cure? I go to the priest? No, certainly not,' exclaimed Miss Wilson, indignantly. 'My affairs are no business of his, and I can manage them without consulting him.' Then, as the guide still lingered, she continued, 'I do not think I shall go for an excursion to-day Louis. I have some little matters to arrange, but I'll drive up and see the children this afternoon, and you can think over what I have said for another day or two.'

And Louis Muller did think it over, and the devil prevailed. Miss Wilson's handsome offer was too much for the poor man, distracted as he was at the sight of the children's poverty and wretchedness; and the evening before she left for Enead and he took Joseli down to the Victoria Hall and placed him in her care.

Miss Wilson kept her word; she never suffered the child to learn anything about either the Catholic or the Protestant religion, appointed the prayers she wished him to say, and never permitted him to go inside a church or chapel.

As the boy grew older she got him first a governess and then a tutor. Both of them carefully complied with her instructions. As far as Joseli was concerned, his life was a very happy one, idolizing his benefactress as he did. He could not bear to be separated from her side, and he soon forgot all about the father and brothers and sisters he had left behind in Switzerland, or if he remembered at all it was only as a dream.

Miss Wilson never returned to Interlaken again, but corresponded frequently with Louis Muller, telling him everything that she thought would interest him about

the boy and sending presents of money for the other children. When Joseli was old enough to understand she told him the whole truth about his parentage, making him write to his father himself, describing (what was really true) the beautiful home that he had in England, and his love for her whom he called his English mother.

As for the unfortunate Loufs, his life was a burden to him, for though he tried to brave out what he had done and found many worldly companions who declared they would have acted exactly the same under similar circumstances, his conscience was never at rest. The good cure, angry and horrified beyond description, refused to hear his confessions unless he sent for Joseli to come back. His former friends, the inhabitants of the hamlet in which he resided, looked at him askance, and the image of his little Joseli haunted him day and night. At last he felt he could bear the strain no longer, and when the boy was about 15 he wrote and told Miss Wilson that, sorry as he was to distress her, he must have his son home; he could not exist without him. Faithful to her promise, Miss Wilson made no objection, but sent Joseli back to Switzerland immediately, only stipulating that if at the end of three months the boy wished to return to her, he should be allowed to do so.

There was great excitement in the village when Joseli Muller, tall and fair, with the blue eyes and open face of a Swiss and the unmistakable manners of a gentleman, arrived among them. He gazed with astonishment at the humble white cottage where his father lived, the poverty of the interior, and the rough and boisterous bearing of his brothers and sisters, who crowded round him with loving words of welcome. His father clasped him in his arms, tears chasing each other down his cheeks; and the boy tried to respond to his caress, but he had forgotten all about his family, did not even know their names, and the sensitive youth, reared in the refinement of a well-appointed house and well-bred society, shrank from contact with such relations and such a home.

It was still worse when his father spoke to him of his faith, that had utterly faded from his mind; he simply knew nothing about it; nor did he express the slightest wish to know; he went to church when his father asked him to do so, but showed nothing but a calm indifference to all that he heard and saw there, and asked no questions as to the meaning of what he saw. It was a curious form of worship, he said, when questioned on the subject, and he did not think he should care to adopt it.

'I could never be a Catholic,' he said. 'I shall be the same religion as my adopted mother, the only mother I have ever known. I would not pain her for the world.'

All his thoughts were of her. In fact, the only remembrance he retained of Switzerland was a dim recollection of those snow-clad mountains and Miss Wilson taking him into the meadows to gather flowers and to see the cows. The rest was a blank.

To do the lad justice, he never refused to listen to the instructions given him by the earnest young priest. He went to Mass and Benediction, and even tried to learn some of the prayers and hymns, not with the intention of ever saying them, but only to please Father Bernard. But the result was the same—Father Bernard, like the good cure, was in despair, and when the three months expired, and Joseli expressed his determination of returning to England, and of adopting the faith of his English friend, it was with a sad sinking of the heart that he saw him depart.

'Come and see us again some day, Joseli,' he said, the evening before the boy left. 'We shall never forget you before the altar of the Most High.'

'Indeed, I will,' Father Bernard, replied Joseli, warmly, 'and I shall never forget you, and when I'm a man and can do as I like, I shall come and stay up here in the mountains, where we can go for walks together again.'

He spoke with the eager impetuosity of youth, but the young priest looked at him wistfully as he replied: 'May God, grant it, Joseli. I will say an extra prayer every day to our Lady for that intention, and I want you to wear this for my sake,' he added tenderly, as he threw around the lad's neck a little cord he always wore himself, to which was attached a silver miraculous medal.

Joseli looked at it in silence.

'You will wear it, Joseli, promise me?' repeated the priest.

'Yes, Father,' replied Joseli, 'I promise you. I will attach it to my watch chain as a sort of charm. It will serve to remind me of the happy time I have spent with you, though indeed I needed no reminder.'

Father Bernard still regarded the boy wistfully and

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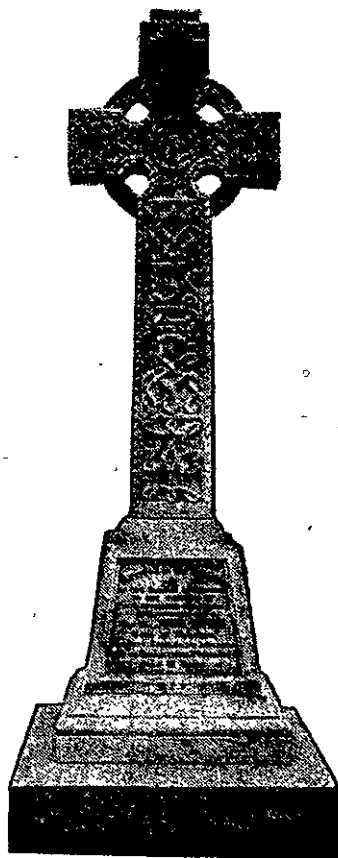
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sadly. He was a priest, and he knew human nature better than the boy. 'Well, God knows best,' he said, after a pause, 'and we will leave the future in His holy hands.'

There were great rejoicings at Folkstone when Joseli Muller, after a short stoppage at Alpenberg to wish his father and family good-bye, returned to Miss Wilson, declaring that he would never go to Switzerland without her again, and announced his intention of embracing the same faith as herself.

The years sped on, and in due time Joseli Muller was called to the Bar and settled down in the West End of London in a large and well-appointed house of his own, but contrary to the expectations of all his friends, he never married. The gay and fashionable young collegian developed into the grave and studious lawyer, devoted to his profession and to his books. Gradually he grew silent and dreamy, caring for nothing but reading and mixing but little in society, and that only when his position or his profession seemed to demand it from him.

People said that it was the loss of his adopted mother that had wrought this change; but such was not the case, for though he mourned much for the kind woman who had raised him from a life of poverty and ignorance to the estate of a gentleman, and who had acted for the best according to her lights, his present course of reading and his insight into human nature caused him to view things in a far different light to what he had done in his impetuous youth.

A great wave of Catholicity had swept over England, and the minds of all seriously thinking men were agitated with the great problem of the day. Among Joseli's friends he numbered many good and fervent Anglicans, and sometimes he wondered if, after all, the religion that his father professed might not be the true one; and then he would look at his little charm and wonder why he had ever thought it wrong to pay deference to the Mother of his Saviour. Of one thing at least he was certain—he had neither obeyed the laws of God or man by deserting his now aged father as he had done, by never making any provision for him out of the abundance with which God had blessed him.

So it came to pass that one autumn he made up his mind to go to Interlaken and place his family in a more comfortable position before he returned again to England. He would not have that reproach on his conscience any longer. But, alas! when he reached Alpenberg he found that his father was dead. He had died of a broken heart, brought on by grief for the loss of his child and remorse for the sin of which he had been guilty in helping to rob him of his faith.

Joseli's brothers and sisters, too, were all dispersed; some were married and others had left Alpenberg for a different part of Switzerland. The good old cure also had gone to his reward. So Joseli, after depositing a large sum of money in the hands of the parish priest to be held in trust for any survivors of the Muller family whom he might come across, went higher up the mountains to the village where Father Bernard lived. To his delight he found the priest at home, and was welcomed with every sign of pleasure and genuine gratification. The two friends were more on an equality now so far as age was concerned, for Joseli was thirty-five, and his love of reading and studious habits rendered him a still more agreeable companion to the erudite and holy priest, whose former kindness he was able to return by supplying him with ample means for his poor.

So the old sweet life amidst the eternal hills went on as it had done some twenty years before, and the twain boated and fished and climbed up the rugged mountain sides, enjoying the splendid panoramas and the pure fresh air almost as much as they had done in the days of their youth.

'So you still wear the little charm, I see,' said Father Bernard one evening, pointing as he spoke to the miraculous medal suspended from Joseli's watch-chain.

'Yes; it has brought me here,' replied Joseli, slowly and gravely; and then, to Father Bernard's astonishment, he raised it to his lips. The good priest's heart bounded with delight, but he appeared not to notice the circumstance.

'I always felt you would come back one day, Joseli,' he said, 'though you never wrote, and I had no clue to your whereabouts.'

'You must have thought me an awful brute,' replied Joseli, with a touch of his old impetuous manner; 'but although I am a man now, it is only lately, since the death of my kind benefactress, that I have been able to do as I liked. Too late, alas! to be of any use to my poor old father.'

'Too late to see him alive,' responded the priest, 'but not too late to help him in the world where he has gone. Masses and alms will do much to relieve his soul from purgatory, Joseli.'

'Alms you shall certainly have, and you can say as many Masses as you like, Father Bernard,' replied the young barrister, 'but I think my father must have suffered enough purgatory on earth on my account to atone for what he had done.'

'I am inclined to think the same,' said Father Bernard kindly; 'but the justice of God must be appeased, either in this world or the next; and the mere fact of his dying without ever seeing you again—shows how God punishes sin even here below.'

'My poor father!' said Joseli, with a deep-drawn sigh—and then the subject dropped.

Joseli's knowledge of the world and literary habits had given him a larger and broader view of Christian philosophy, and he was able to discuss the matter calmly and quietly with Father Bernard, asking questions and receiving answers with a becoming reverence that greatly pleased the priest. Still Joseli gave no sign of what his thoughts really were till one or two days before his intended departure he came into Father Bernard's study, and, kneeling down by his side, asked him to hear his confession. 'God be thanked,' was all that Father Bernard could say; and they went silently together into the little church—tears in both their eyes.

When they came out again the sun was just sinking behind the lofty Alps, and the snow-clad mountains were bathed in a halo of crimson and gold. 'Look, Joseli, look!' cried the priest. 'What are all the sights of the earth compared to that?'

'Nothing,' murmured Joseli, bending his head in reverence to God. Then, recovering himself: 'I think I will go for a walk up the mountain,' he said, 'where I can watch the sunset better. I want to be alone and think. Don't wait supper for me, Father,' he added.

'Oh, yes, I shall,' replied Father Bernard, 'and mind where you go; there have been several nasty landslips lately, and the mountain paths are rather treacherous.'

'Don't be afraid; I think I know every inch of the way as well as you do now,' said Joseli, with a smile; 'but if you insist on waiting I will come back as soon as I can.'

It was long past supper time, yet Joseli did not make his appearance, and as the shades of evening were creeping down the mountain side, filling the valleys with mist, Father Bernard grew alarmed. He sent for some men with dogs and lanterns, and bade them go and meet the young Englishman, who might have missed his way.

It was some hours before they came back, and when they did so they bore between them a litter on which lay the body of Joseli Muller. They had found him at the bottom of a steep precipice, and death must have been instantaneous, for he was lying quite peacefully on the soft white snow, a smile on his lips and his hands clasping the little miraculous medal that he called his charm.

They buried him in the little cemetery at Alpenberg, close to the graves of his father and mother; and on the cross that was his headstone they carved the words: 'This my son was dead and is alive again: was lost and is found.'—English Messenger.

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## Current Topics

### The 'Times'

English capitalists and American capitalists are just now locked in a tug-of-war for the possession of the London 'Times'—all that is left of it. For the 'Thunderer' has fallen far from its former high estate of wealth and prestige. It has never recovered from the reeling blow delivered to it by the Commission of inquiry into its allegations against Charles Stewart Parnell. The Pigott forgeries were meant to be a death-blow to the corporate honor of the Irish Parliamentary Party. They acted, instead, like Trumbull's muskets, which so contrive it

'As oft to miss the mark they drive at,  
And though well aimed at duck or plover,  
Bear wide, and kick their owners over'.

### Bible-in-Schools

Having failed in their flank attack on the secular provisions of the Education Act, some of our old Bible-in-schools friends are making sporadic efforts to capture the State schools for sectarian purposes by a frontal attack. Here and there through the Dominion, school committees—who are peculiarly susceptible to local pressure and local influences—have, on the requisition of non-Catholic clergymen and others, permitted sectarian Bible instruction during school hours. This action of school committees seems to be an open breach of the following provision of the Act:—

'The school shall be kept open five days in each week for at least four hours, two of which in the forenoon and two in the afternoon shall be consecutive, and the teaching shall be entirely of a secular character.'

The Wanganui Education Board over-ruled the permission which the local school committee gave some time ago for Biblical instruction during school hours. The committee thereupon applied to the Supreme Court for an injunction against the Board. On Monday last, Mr. Justice Cooper decided that the committee was under the authority of the Board and that the power of fixing the school hours rested, not with the committee, but with the Board. This decision will clear the atmosphere. It will serve to check the dangerous complaisance shown by some committees to groups of clergymen who (as the Napier 'Daily Telegraph' of February 15 remarked) assume that 'no Catholic children ever will or ought to attend' the public schools, and who look upon these institutes of elementary instruction as 'Protestant educational preserves'. Hitherto, the Bible-in-schools movement has been vastly more marked by oratory than by work. We rejoice to see the clergy of the separated Churches beginning to recognise their responsibilities in a more practical way than heretofore. But we venture to hope that the freshness of their zeal for the religious instruction of youth will not carry them beyond what is due to the law and to common fairness towards those who do not belong to their various folds.

### The Divorce Mill

It is, unfortunately, only too true that, among the wealthy lower orders in America, divorce is frequently (as the 'Foolish Dictionary' defines it) 'a formula that immediately precedes a fashionable marriage'. From the Philadelphia 'Catholic Standard' we learn that there is, among the miners of Pennsylvania, a movement against the divorce evil, and that it has been aroused by circumstances which appear to us to dovetail neatly into the waggish definition given above. The mining population of Pittsburg, according to our Philadelphia contemporary, 'is scandalised at the spectacle of men who once worked with pick and shovel, now that they have grown wealthy, casting off the wives who bore the battle of poverty with them and seeking new partners.' And the disgust of the miners has been voiced

by one of their candidates for the State Legislature, who denounces the scandals of the present system, and declares that 'it has come to such a pass that it requires no more thought or trouble to get rid of a wife and take on a new one in Pennsylvania than it requires to make a horse trade down South. It is', he added, 'a disgrace to the State, and if I am elected, there will be a stop to it, if it is possible to enact new laws'.

### 'Graft' v. Pensions

When Mark Twain was in London some time ago, he was the 'lion' of a dinner given by a literary club in the modern Babylon. One of the rules of the club required that each member should formally and in set phrase introduce his guest to the company. 'I like that custom', Mark drawled slowly out in his reply, 'for it reminds me of the time I lectured in a little town in the Rockies. My chairman was a well-to-do "cow-puncher", who found the situation evidently irksome. "I'm told I must introduce this yer man t'ye, boys", said he; "but I can only say two things in his favor. One is, that he's never been in gaol, and the other is, that I don't know why".'

The revelations of official 'graft' and plain and ornamental roguery that every mail brings from France suggest a similar 'testimonial' in regard to a considerable body of the liquidators and lawyers that are fattening upon the plundered property of the religious Orders. Even M. Combes is staggered with the enormous deficits in the liquidators' accounts. Thus (to mention only one or two instances) M. Combes (says the Paris correspondent of a London contemporary) 'pointed out that the liquidator received 484,949 francs by way of an advance from the Treasury for his operations connected with the property of the Marianistes of Paris. The sales are said to have yielded 985,302 francs; and yet the man has paid to the Caisse des Depots only a sum of 137,358 francs, and has repaid the Treasury nothing. Again, in the case of the Paris Oblates, the liquidator was given an advance of 354,983 francs by the Treasury; his operations realised 164,180 francs, but, instead of using this sum to repay the advance, he has kept it for other causes. The liquidation of the property of the Paris Franciscans brought in 752,953 francs; but nothing of this has been used to defray the Treasury advance of about half that sum'. Such cases as these, said M. Combes, in an interview with M. Marcel Hutin, could be multiplied indefinitely.

On the eve of general elections a few years ago, the French Chamber of Deputies offered the workers of the country the property of the religious Orders as the nucleus of an old-age pensions fund. The bribe took, as a bribe of a similar nature captured a complaisant nobility in the days of the Eighth Henry in England. Two years ago—also on the eve of the general elections—the Deputies altered down the age-limit in the Government Pensions Bill from sixty-five to sixty. This meant, in pensions alone, an additional State subsidy of £14,000,000. Again the bait took. But when the elections were over, the Government raised the age-limit once more to sixty-five. And a few days ago the Ministry declared its intention to limit the State subsidy to £4,000,000 a year, to exclude large classes of workers from the benefits of their pension scheme, and to insist on contributions from employers and employees, after the German principle—a proposal which has met with considerable opposition in the country. The upshot of the matter seems to be the abandonment, for the present, of the old age pensions scheme. Judging by the experience of the liquidations up to the present, the French worker is not likely to derive the value of a brace of brass buttons from the plundered property of the religious Orders. And all the fair promises have left him, for the time being, only the hope deferred which maketh the heart sick.

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IMPRESSIVE CEREMONIES.

DISCOURSES BY CARDINAL MORAN.

(By telegraph from our own correspondent.)

Auckland, February 24.

The Diamond Jubilee of the diocese of Auckland (founded in 1848) was celebrated on last Sunday, February 23, when the completed Cathedral—a fitting and beautiful emblem of the progress of sixty years—was re-opened and dedicated by his Eminence the Cardinal Archbishop of Sydney, assisted by a number of Prelates and priests, in the presence of a great concourse of people.

The day—so long and eagerly awaited by the bishop, clergy, and Catholic people of Auckland—was ushered in with fine, clear weather. At an early hour all was astir at the Cathedral, outside which, spreading from steeple to presbytery were four rows of flags. At 10 o'clock the doors were opened; crowds eagerly entered the Cathedral; and in a short time every seat was occupied. In the front seats were the Prime Minister (Sir J. G. Ward), Lady Ward, Messrs. Kidd, Baumc, Alison, Bolland, Members of Parliament, leading citizens, representatives of the mercantile and legal profession, and members of various non-Catholic denominations. Shortly before 11 o'clock the procession, composed of the following, proceeded from the Presbytery to the Cathedral: His Eminence the Cardinal Archbishop of Sydney, his Grace Archbishop Redwood, Right Rev. Dr. Lenihan (Bishop of Auckland), Right Rev. Dr. Verdon (Bishop of Dunedin), Right Rev. Dr. Gallagher (Bishop of Goulburn), Right Rev. Dr. O'Connor (Bishop of Armidale), Right Rev. Mgr. O'Haran, Right Rev. Mgr. O'Reilly, Very Rev. Dean Regnault (representing his Lordship Bishop Grimes), Very Rev. Father O'Shea, V.G. (Wellington), Very Rev. Father Clune, C.S.S.R., Very Rev. Dean McKenna (Masterion), Very Rev. Father Gillan, V.G., Very Rev. Dean Hackett, Very Rev. Dean Lighthouse, and Very Rev. Father Brodie, Fathers McKenna, McMullan (Ranfurly), Clune, Mahony, Kehoe, Buckley, Smiers, Darby, Lane, McMillan, Furlong, Cahill, Meagher, Torney, Duffy, Molloy, Holbrook, Edge, Murphy, Farthing, Williams, Bradley, and Doyle. At the Cathedral door the clergy lined up on both sides, and his Eminence the Cardinal blessed the stones, specially placed on the building for that purpose. His Lordship Bishop Lenihan then intoned the litanies, and the responses were given by the clergy and choir combined. At the foot of the high altar Cardinal Moran sang the concluding prayers of the litanies. His Grace Archbishop Redwood was celebrant of the Pontifical High Mass, Very Rev. Father Brodie was deacon, Rev. Father Darby, sub-deacon, Rev. Father Mahony, assistant priest, Very Rev. Dean Gillan and Rev. Father Holbrook, masters of ceremonies. His Eminence the Cardinal presided, and the assistant priests at the throne were Right Rev. Mgr. O'Reilly and Right Rev. Mgr. O'Haran. The altar and sanctuary were beautifully decorated. It was a scene of great splendour, which will never fade from the memory of those who witnessed it. The music was Millard's Mass in G.

The occasional sermon was preached by his Eminence the Cardinal after the first gospel.

### THE CARDINAL'S SERMON

#### THE MISSION OF THE CATHOLIC CHURCH

His Eminence the Cardinal took for his text the words: 'Pray for the peace of Jerusalem: and may abundance be unto them that love thee.' (Psalm cxxi., 6). The Catholic Church, said his Eminence, had been instituted by Our Saviour to perpetuate throughout all time the triumph of Redemption, and to bring its rich heritage of spiritual blessings within the reach of the scattered fragments of the human race. He instructed the Apostles to make all nations their disciples, and He comforted them with the assurance: 'Behold, I am with you all days even to the consummation of the world.' (Math.

xxviii., 20.) Again He said to them: 'I will ask the Father and he shall give you another Paraclete that he may abide with you for ever.' (John xiv., 16.) 'You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea and Samaria, and even to the uttermost parts of the earth.' (Acts i., 8.) His Church would be founded upon the Rock. It would be 'the pillar and the ground of truth': the tempests of this world would rage in vain around it: on its portals would be written the divine words, 'the gates of hell shall not prevail.'

The mystery of infinite mercy which the Redeemer had accomplished was not to be a mere empty name. He, 'the desire of nations,' had not come to make an idle display of heavenly gifts. He came to impart those gifts to man. When our first parents were expelled from the garden of Paradise, an Angel was set at its entrance to repel them lest re-entering they would eat of the tree of life. Holy Church is a new paradise of God on earth, and the Redeemer is Himself the Tree of Life. The Angels are once more set at its approach, but it is no longer to repel our fallen race. They are there to lead us to the Tree of Life that we may be quickened anew and sanctified, partaking of its life-giving fruit.

A triple gift the Redeemer came to bestow on mankind; 1st, the Light of Divine Truth; 2nd, the Supernatural Life with the inexhaustible treasure of graces which it involves; and 3rd, the abiding Holocaust of His love. All these precious gifts it is the Mission of the Holy Church to preserve inviolable to faithful souls throughout all time.

I.

'I am the way, the truth, and the life,' was the divine announcement made by the Redeemer to the Apostles; 'I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light of life.' (John viii., 12.) And again: 'I am come a light into the world, that whosoever believeth in Me may not remain in darkness.' (Ibid. xii., 46.)

The Apostle of love styles our Saviour 'the true light which enlighteneth every man that cometh into the world'; and adds: He 'dwelt amongst us, and we saw his glory as it were of the only-begotten of the Father, full of grace and truth.' (John i., 9-14.) And so also the Prince of the Apostles compendiate for the first converts the whole mystery of the Redeemer's love: He 'hath called you out of darkness into his marvellous light.' (I. Epist. ii., 9.)

The whole warp and woof of the teaching of the Church is Jesus Christ; her one purpose is to bring the minds and the hearts of men to the knowledge and the love of the Divine Redeemer. In all this our Saviour's words are her guide: 'This is eternal life, that they may know Thee the only true God, and Jesus Christ Whom Thou hast sent' (John xvii., 3); and she follows in the footsteps of the Apostle: 'We preach Christ crucified, unto the Jews indeed a stumbling block, and unto the Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ, the power of God and the wisdom of God.' (I. Cor. i., 23.)

The Redeemer foreshadowed to the Apostles their mission when He pronounced the divine words: 'You are the light of the world.' (Math. v., 14.) At first sight it might seem as if this was inconsistent with His solemn declaration, 'I am the light of the world.' (John xvii., 3.) And yet there is perfect harmony in the Redeemer's words. We may take an illustration from an every day fact which the order of nature presents. The planets shed a mild radiance and light upon this earth of ours: but as scientists attest it is not their own light that they impart, they merely reflect the sun's rays upon us. Even so the Apostles faithful to the mission received from our Divine Lord perpetuate in their preaching His lessons of heavenly wisdom, or, as it might be more definitely expressed, the Redeemer Himself continues through them to impart the radiance of His divine truth to faithful souls.

How loyally and unwearingly has the Church discharged the mission entrusted to her. From the first Pentecost when the Apostles, illumined by the Holy

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Ghost, went forth from the upper room in Jerusalem to bear witness to the Risen Saviour. (Acts ii., 14), even to the present hour, the Church has announced to the nations the sacred truths entrusted to her, condemning heresies as they arose, and confounding the false wisdom of the world: 'I confess to thee, O Father, Lord of heaven and earth, because Thou hast hidden these things from the wise and prudent, and hast revealed them to little ones.' (Luke x., 21.)

For 19 centuries she has borne testimony to the truth. No power of earth has overawed her. No assaults from heresy or from the pride and passions of men have made her waver. No emergencies but have found her equal to them. Thrones and empires have changed around her, but her testimony to divine truth remains unchanged. Calm in the consciousness of her mission, as one 'whose eyes are ever gazing on eternal things, and whose ears are ever open to the harmonies of heaven,' she pursued her onward course 'preaching the word, being instant in season and out of season, reproving, entreating, rebuking in all patience and doctrine.' (II. Timoth. iv., 2.) No one has sought guidance from her in vain. No one following her has gone astray. The enemies of God have never ceased to pursue her with undying hatred. And how fierce have been the trials and persecutions which she has sustained. The Redeemer in the presence of the Roman Governor proclaimed His mission in the solemn words: 'For this was I born, and for this came I into the world that I should give testimony to the truth.' (John xviii., 37.) The Church has fearlessly followed in His sacred footsteps. We admire the heroism of the Martyrs. Why did they with such fortitude endure their martyrdom? It was that they might bear testimony to the truth. They sealed with their blood the doctrines of life received from our Saviour. No less sublime was the heroism of the Doctors of the Church, no less arduous the combats which they sustained against heresy and against the powers of this world, whilst bearing witness to the teachings of divine truth.

Whenever evil-designing men endeavored by profane novelty to corrupt the doctrines of Life, the Pastors of the Church under the guidance of the Successor of St. Peter assembled in General Council to solemnly proclaim the teaching of Christ, and to anathematize the contrary errors. Twenty of those General Councils have been held in the course of 19 centuries. Thus has the unity of the Faith been preserved inviolable, and the sacred tradition of the Redeemer's teaching has been handed down from the first Pentecost to the present hour. The first of these Councils was held in the year 325 in the city of Nicea. Arius and his followers, with reckless impiety, had impugned the Divinity of our Saviour. Three hundred and eighteen Bishops assembled under the presidency of the representatives of the Holy See to bear testimony to the Church's teaching. Many of them were true Confessors of the Faith, having endured the hardships of the prison or of exile during the persecutions of Diocletian and his associates in the Imperial authority. Some of them had suffered torture at the hands of the persecutors, and bore the trophies of their wounds. Many were famed for their learning and sanctity, and have since received the honors of the altar. Their decree went forth condemning the Arian impiety and denouncing anathema against those who would deny the Divinity of our Blessed Lord. With joyous acclaim the faithful throughout the whole world hailed the Synodal decree. The rotten branches lopped off from the tree of Holy Church, soon withered and decayed, but the tree itself continued to grow in stateliness, arrayed in fruitfulness and comeliness greater than before.

But you will say, will there then be no room for development in Divine Truth, no progress of Christian doctrine amongst us? There will assuredly be the amplest room for such progress and development, but without the Divine Truth and the teaching of Holy Church shall ever remain unchanged. As the venerable writer Vincent of Lerins remarks, when you are dealing with gold, you may burnish and brighten it as you please, but you must make sure that the gold remains unchanged; so too, he adds, under your care the fruitful and flowering plants of Divine Truth may grow in richness and fruitfulness, but see that they be not transformed into briars and thorns. There is in Holy Church and in her teaching a human element as well as the divine. That which is divine is all-perfect, and in it there can be no change, but in all that is human there is indefinite room for progress and growth. The Divine Redeemer was true God and true man. In His divine Person there could be no change, but in His human nature as the Gospel narrates, 'He grew in age and wisdom and grace before God and man.' So too the Church quickened by the Holy Ghost in her supernatural life is unchangeable,

whilst the earthly frame is ever more stately and progressive, ever developing yet always the same. In her doctrines of divine truth there is in like manner a constant progress and development, but there can be no real change in the matter of Faith. We may take an illustration from the marvellous works which the natural order presents. The leaf of a tree viewed with the naked eye discloses a singular perfection, and the symmetry of all its parts reveals the workmanship of the Divine Creator. Examine it with a powerful microscope its perfection is intensified a hundred fold, and it is found to be far richer and more beautiful in its varied details. So it is with the teaching of Holy Church. The more gifted the mind that studies sacred truth, the richer will be the lesson that that divine truth will impart. The Church assimilates to herself all the conquests of art and science, and encourages everything that may bring perfection to the human mind, for this reason that the higher the perfection which is thus attained, and the more intense the rays that are brought to bear upon the doctrines of Faith, the greater and richer shall be recognised the heaven-sent treasure that the Deposit of Divine Truth presents. The truths revealed by the Redeemer are of themselves all-perfect, but they are necessarily conveyed to us in all the imperfection which human language and the whole circle of material surroundings present. Those truths must ever remain complete, incorrupt, untainted, unchangeable, and unchanged in the Deposit of the Faith, but the more they are studied the greater will be the perfection, the inner beauty, the harmony which they reveal. In our knowledge and grasp of those truths there shall ever be room for indefinite development and progress.

Thus it is that the Fathers and Doctors of the Church from the earliest times, endeavored by word and by writing, to illustrate the doctrines of life as recorded in the Sacred Scriptures, and as set forth in the Creed and teaching of Holy Church. The sacred writers of later times have pursued the same course, and when heresies arose the dogmas which they impugned became more accurately studied, and were more definitely and distinctly proposed to the faithful, whilst they received the seal and solemn sanction of the Church.

In a special manner the Successor of St. Peter, as the watchman on the towers of Israel, faithful to the divine commission given him, 'confirma fratres tuos', has been indefatigable in season and out of season, with instructions, and Definitions of faith, and Encyclicals, ever on the alert to guard the faithful from the poison of heresy and the approaches of error, and ever intent to preserve to them in all its purity and integrity the priceless treasure of the sound doctrines of Divine Faith.

It was in the exercise of his supreme authority as teacher and guardian of Revealed Truth that our Holy Father, Pope Pius X., a few months ago addressed to the whole Catholic world the beautiful Encyclical, in which he condemned anew the manifold latter-day errors which are clustered together under the attractive name of Modernism. These errors are for the most part the outcome of the Rationalism which, for the past two centuries in many countries of Europe, left nothing undone to corrupt the teachings of the Faith. It was indeed little more than an attempted revival of Paganism, gathering together and presenting under new guises the ancient heretical errors that had many times been condemned. This Rationalism received its death-warrant from the Vatican Plenary Council, and, therefore, its votaries now assume the new name of Modernism, and under the vain pretence of a compromise with Revealed Truth, they endeavor to instil into incautious minds the deadly venom and poison of errors regarding the Divinity of Our Saviour and other most cherished doctrines of Holy Church. There is nothing new except the name, even in the iniquitous course which they thus pursue.

When in the first centuries Philosophic Paganism stood condemned before the world by the preaching of Divine Truth, and the writings of the Christian apologists, its votaries under the name of Neo-Platonism would propose a compromise, that under the mask of embracing some of the doctrines of life, they might the more securely propagate their old errors and lead the unwary into the devious paths of perdition.

In like manner when Arianism was condemned, its outcome under the name of Semi-Arianism continued for a long period to afflict the Church, and under the specious pretext of a compromise with the Church's teaching tore many of the faithful from the one true fold. So also Pelagianism was followed by Semi-Pelagianism. And, to come to later times, when Continental Protestantism or Calvinism was condemned, a compromise of error and truth was proposed under the name of Jansenism, and may we not regard the High Church masquerade in England and the United States as a somewhat similar but well-intentioned attempt to combine

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some of the Anglican tenets with doctrines of the Catholic Church.

So it is that now-a-days in Italy and France the enemies of the Church under the name of Modernism, would foster alike the countless errors already condemned in various heresies and in Rationalism, and blending them with the teaching of the Catholic Church, would endeavor to corrupt the Deposit of Divine Truth. This new fashioned Modernism has been justly styled the Synthesis of all the errors and fallacies that hitherto have been marshalled against the Church. The Holy Father, as Successor of St. Peter, equipped with the plenitude of spiritual authority, proscribes anew by his Encyclical all those errors, and faithful to the Commission divinely received, 'Feed my lambs, feed my sheep,' he presents to the faithful distinctly and definitely the doctrines of the inviolable Deposit of Divine Faith. Joyously and reverently, both Pastors and people throughout the Church hearken to the voice of the Chief Pastor, for it is Christ Himself who instructs us through His Vicar, and following the example set by the Apostles themselves, we prostrate ourselves in spirit at the Redeemer's feet whilst we loyally repeat with the Prince of the Apostles: 'Thou hast the words of 'Eternal Life.'

## II.

The second grand purpose of our Saviour in the work of Redemption was to make man partaker of His own divine life. In the Gospel of St. John, He attests that 'God so loved the world as to give His only begotten Son, that whosoever believeth in Him may not perish, but may have life eternal' (iii., 16); and again: 'I have come that they may have life, et ut abundantius habeant' (x., 10), that is to say, that they may have the plenitude and perfection of life. Thus it is that by the ineffable mystery of Redemption mankind receives the title-deeds of heavenly life with all its blessedness for eternity, but even here below becomes partaker of that supernatural life, so that though still in pilgrimage, we may lead a life divine. Thus, in the spiritual order each faithful soul that corresponds to the Redeemer's love, may cry out with the Apostle: 'I live, now not I; but Christ liveth in me.' (Galat. ii., 20)

Our Saviour explains this under a beautiful imagery: 'I am the vine (he says to the disciples), you are the branches: he that abideth in Me, and I in him, the same beareth much fruit: for without Me you can do no thing.' (John xv., 5.) The sap and life of the vine in its stem and branches are the same, but it is the branches that bear the blossoms and the fruit. Even so it is that we partake of the Redeemer's life, but in the marvellous ways of His mercy, the merit of the virtues and the fruitfulness is allotted to us.

St. Augustine and other Fathers illustrate this quickening influence of the Redeemer in our spiritual life by another familiar example. In the Incarnation, they say, our Saviour engrafted on the human nature His own Divine Life, and thus through Him our fallen nature, though of itself run wild and fruitless, has become capable of producing rich and abundant fruit. So it is that Christ ever living in His Church imparts through the Sacraments the supernatural life and heavenly graces to faithful souls. The words of the Apostle are even thus to the fullest extent verified: 'Christ yesterday, and to-day, and the same for ever.' (Heb. xiii., 8.) The Church ever jealously guards and preserves the Holy Sacraments those sources of the spiritual life, and strenuously leads the faithful to partake of them. The Redeemer had said to the multitude on the shores of Galilee: Come to me, all ye who are weary and are burdened, 'Ego reficiam vos' (Math. xi., 28), I will give you the life and strength and vigor of which you stand in need. And so the Church untiringly invites the faithful to approach the Sacraments addressing to them the inspired words, 'You shall draw forth waters in gladness from the fountains of the Saviour.' (Isaiah xli., 3.) In these divine Sacraments it is the Redeemer Himself who communicates sanctifying grace and the adoption of Sons of God and heavenly life to the soul. The minister of God pronounces the words of Baptism, and performs the Sacramental rite, but it is Christ Himself who arrays the soul with the supernatural graces befitting its dignity as an adopted child of God. And so it is in the other Sacraments.

And thus in a marvellous way a sacred promise of our Saviour is found to be fulfilled. He had performed wondrous miracles, giving sight to the blind, and hearing to the deaf, healing every form of disease and summoning the dead to life. Nevertheless, addressing the Apostles, He announced to them that still greater miracles would accompany their ministry. As heaven transcends the earth, so the spiritual miracles of the sacramental life are of a higher order than the greatest miracles performed in the material world.

What shall I say of the fruitfulness of this supernatural grace of sanctity which, in every age, has characterized the lives of countless children of Holy Church. The fortitude of the early Martyrs surpassed anything that mere human heroism could achieve. It won the admiration even of the persecutors, and led countless converts to the one true fold. Century after century in one or other country those persecutions have been renewed. The Martyrs have ever shown the same heroic fortitude, and their triumph has been attended with the same glorious results. So also has the perfection of virtue in its varied phases been shown forth and perpetuated among Christian nations at every stage of civilisation, and in every condition of life. The praise of the Confessors and Missionaries of the Church is in the mouths of all, and the inspired words are fulfilled, 'how beautiful on the mountains are the feet of him that bringeth good tidings, and that preacheth peace; of him that showeth forth good, that preacheth salvation, that saith to Sion: Thy God shall reign.' (Is. lli., 7.) The Choirs of Virgins under the leadership of the ever-blessed Mother of the Redeemer, by their joyous anthems acclaim the glory of the Most High. But beyond all this, the daily life of the whole host of faithful souls who, day by day during those 19 centuries, have taken up their cross, and borne patiently the burdens of life, thus following in the footsteps of our Saviour, has peopled heaven with Saints. How grand in the sight of Angels and of men is the endless procession of the Elect from every race and every clime wending its way along the paths of pilgrimage, who not in words alone but in their deeds of piety intone the sweet canticles of benediction and anthems of praise to the Most High, and passing onward through the portals of Holy Church, attain the eternal rejoicing of Paradise.

The Redeemer instructing the Apostles said to them: 'I am come to cast fire on the earth, and what will I but that it be kindled.' (Luke xii., 49.) His whole thrice blessed life was an outpouring of that charity, and the inspired narrative compendiate His public ministry in the words, 'He went about doing good.' (Act. x., 38.) How faithfully has the Church kept alive this sacred fire, and how ardently has she fanned its flames in the hearts of her devout children. Even in the Catacombs and amid all the terrors of the fierce pagan persecutions, the claims of sacred charity were not forgotten. We may take an instance from the persecution under the Emperor Valerian. Whilst the rage of the persecutors was at its height, the pagan populace of Rome in the circus and in the arena hailed with shouts of triumph the announcement that next day the treasures of the Christians were to be handed over to the Emperor. At length they cried, the hated Christians are vanquished, their treasures shall be ours. St. Lawrence, deacon of Rome, had just then been seized by the persecutors and summoned to renounce the Faith. Interrogated regarding the wealth of the Church committed to his care, he promised that next day he would present the Church's riches to them. At the stated hour he marshalled in long array the blind and the halt, the helpless widows and the orphans entrusted to his care. These are the treasures of the Church, he cried; far more cherished by us than anything that the wealth of this world can give. The holy deacon met with a glorious martyrdom, but his martyrdom was the victory of the Faith, and it sealed for all time the triumph of Christian charity. A century rolled on; peace was restored to the Church. Once more the Imperial city is all in commotion at a royal sight. The noblest ladies of Rome, the descendants of the Gracchi and the Scipios, have foregone their festive celebrations and laid aside the insignia of their rank that they may devote their lives to visit the sick, to bring comfort to those that are in sorrow, and to alleviate the hardships of the poor. Never had paganism presented such a picture. Their heroism of charity was the victory of the Cross and the triumph of religion. And so age after age the work of charity went on. Whosoever the Church extended her beneficent influence, it was her first and most anxious care to raise the fallen, to alleviate the burden of sorrow and suffering, and to bring comfort to the bruised of heart. From her ever-open portals the Redeemer continued to unceasingly repeat His divine invitation: 'Come to me all ye who labor and are burdened: Ego reficiam vos' (Math. xi., 28).

And now another thought recurs to mind. In the exercise of a beneficent influence on social order throughout the world, the Church is the heir of the ages. The spiritual life which she guards with jealous care and promotes with all her energies is intimately associated with the happiest of individuals and families no less than with the peace, contentment, and harmony that should prevail in the Christian State. During the past 19 centuries she has been the depository of those grand relig-

ious traditions from which the higher life of the European nations has sprung, and with which that life is indissolubly linked. As in the past, so too to-day, she stands forth, almost alone in many countries, as the champion of the rights of conscience, and of the freedom of the spiritual order against the tyranny and overbearing power of the dechristianised States that would oppress them.

How grand is the idea of the dignity of man which the Church's doctrine of his spiritual life presents. The image of God impressed upon his soul brings with it a heritage of infinite perfection and eternal life. His personality, his character, his liberty of will, of conscience, and of spirit become his richest possession. His highest nobility is not derived from the riches or the honors that this world can give, but from the title-deeds of Redemption by which as Son of the Most High He is entitled to the inheritance of Paradise.

All this should be borne in mind if we may hope to solve the problems which the social order of the world of to-day presents. Men's minds are distracted by the inequalities that are found in the various classes of mankind, apparently incompatible with the ideas of justice that prevail, but for which nevertheless all human legislation fails to find a remedy. Such a remedy would soon be found were men to take for their guide the standard which Religion presents. The Commandments of old were engraven on tablets of stone. The precepts of the Redeemer are to be written on the hearts of men. How admirable are the lessons which those divine precepts convey. Whether we be rich or poor, whether we be of high or low birth, all are equal at the bar of eternal justice. The soul of the humblest outcast weighs equally with that of the wealthiest citizen. Love of justice, hatred of iniquity, the doing of good shall be the criterion of merit for all. Every class of citizen has its rights; it has its duties also. Whilst the former are guarded and asserted, the latter should not remain unfulfilled. Religion is not a matter of theory or speculative ideas; it imposes practical duties upon all. Its heaven should permeate every condition of life. It ordains justice and charity in all. It condemns egotism, and selfishness and iniquity, wherever they may be found. To solve the problems of the world to-day, men should take to heart the lesson which the records of history teach, that in the domain of Holy Church throughout the centuries, there has been for all nations an inexhaustible stream of happiness, contentment, and other manifold blessings, a divine stream that has its fountain head at the foot of the Cross. The Cross of the Redeemer is the symbol of life and blessedness for all. His words ever find an echo in Holy Church: 'I have compassion on the multitude'; 'Whosoever desires to be My disciple, let him take up his cross every day and follow Me.' Let those who would promote the welfare of men and would desire to secure for them contentment and blessedness lead them to drink of these waters of joy and gladness, and thus restore happiness and peace to the whole world: 'Christ yesterday and to-day, the same for evermore.'

III.

The third great gift of the Divine Redeemer to His Church is the abiding sacrifice of His mercy and love. The Gospel narrative presents innumerable scenes from the Divine Redeemer's public ministry which reveal His infinite power and wisdom combined with infinite mercy and love. It appears to me that the closing scene in the upper room of Jerusalem in sublimity and grandeur surpasses them all. He has gathered the chosen disciples around Him, and in the words of the Evangelist: "Cum dilexisset suos qui erant in mundo, in finem dilexit eos." St. John Chrysostom interprets the words in finem to mean the supreme and crowning manifestation of His infinite love. The apostles had come to eat of the Paschal Lamb. He makes them partakers of the true eternal Paschal Lamb. He institutes the Blessed Eucharist, as a Sacrament for the spiritual life of the world, and as a Sacrifice to give glory to the Most High. As a Sacrifice He enshrined in it the holocaust of His own divine life, a holocaust infinitely fruitful and far-reaching and all-pleasing to the Father; as a Sacrament. He became Himself the heavenly nourishment, strength and joy of faithful souls.

Commentators on the Old Testament refer to the creative words 'Fiat lux,' 'Let there be light,' as the most perfect model of simplicity of expression and marvellous efficacy of result. But no less remarkable for simplicity, combined with infinitely greater fruitfulness, is the Redeemer's utterance 'Hoc facite,' 'Do this,' by which He endowed Holy Church with His own eternal Priesthood and perpetuated His infinite Sacrifice throughout all time. That simple formula, with ineffable efficacy, inseparably links earth with heaven, bestows on man-

kind the incomparable offering of divine worship, and throughout all time brings a paradise on earth within the reach of the faithful soul.

On 100,000 altars the Church every day perpetuates this holocaust of the Divine Redeemer, and the Prophet's words are fulfilled: 'From the rising of the sun, even to the going down, My name is great among the gentiles, and in every place there is sacrifice and there is offered to My name a clean oblation: for My name is great among the Gentiles, saith the Lord of hosts.' (Malach. i. 11.)

We are sometimes accused of multiplying sacrifices of the Mass and substituting them for one all-satisfying holocaust of Calvary, and of thus derogating to the dignity and efficacy of the sacrifice of the Cross. Such accusations proceed from the crassest ignorance of the Catholic doctrine of Holy Mass. The Mass in its sacred ritual symbolises the Sacrifice of the Cross, but furthermore in its sacrificial hearing it perpetuates the one Sacrifice of Redemption. It is not a different sacrifice from that of the Cross; but it is the very same sacrifice hidden from material gaze under sacred symbols. The same Sacrifice is perpetuated in heaven. The Lamb as it slain, yet living, is ever present on the golden altar before God's throne, 'interpellans pro nobis' ever pleading for the human race. The same Divine Holocaust hidden under the sacramental veils of Bread and Wine is day by day offered to the Father on the altars of Christendom.

Sometimes, too, the Church has been accused of extreme rigor in her precept which enforces attendance at Holy Mass on Sundays under grave obligation. Men, it is said, might well recite their prayers elsewhere and assist at instruction and thus sanctify the Sunday without the additional duty of coming to the church for such pious exercises. But the assisting at Mass is something far different from assembling at prayers and receiving religious instruction. Such prayers and instruction are most salutary and merit manifold blessings. Holy Mass is the supreme act of worship and homage, instituted by Our Saviour, perpetuating His presence on earth, giving glory to the Most High, and bringing within the reach of faithful souls the ineffable blessings of the holocaust of His life, sufferings, and death. During the Holy Sacrifice we are as truly present to our Blessed Lord, as were the shepherds at Bethlehem, as were the disciples in Galilee, and as were the faithful women of Jerusalem at the foot of the Cross on Calvary. We offer to God the most perfect holocaust all-pleasing in His sight, we perform the sublimest act of divine worship, and whilst propitiating the Divine Majesty we may confidently petition for all the spiritual blessings of which we stand in need.

Throughout the trying time of persecution our Fathers braved every hardship, and faced death itself that they might assist at the Holy Sacrifice. The Arch-persecutor Oliver Cromwell, in his pride of tyranny, made it his boast that wheresoever his sword could reach no Mass would be said. And yet despite his threats, the faithful in Ireland assembled on the hill-sides and in the remote valleys or silent caves, at morning's dawn, around the rude altar where, under the broad canopy of heaven, the good shepherd, ready to lay down his life for his flock, bidding defiance to the wind and hail and snow, offered up the Holy Sacrifice. Such heroism was invincible, such piety could not but be crowned with the abiding victory that heaven has accorded to it.

And here another thought presents itself. Whilst fulfilling her marvellous mission the Church has availed of the auxiliary aid, which the arts in their varied resources presented, and at the same time she perfected those arts in their highest ideals and crowned them with immortal splendor. Even in the Catacombs with the sword of persecution ever impending over them, the early Christians were intent on the adornment of the centres of sacrifice, and of the shrines of devotion to the intent that the material structure might in some way embody their conceptions of the Sacrifice which was offered, and of the Deity Whom they adored and might give expression to their piety and love. When peace smiled upon the Church then indeed were the monuments of religion multiplied by the faithful, resplendently showing forth their ardor of devotion and their conception of the supreme worship which is the Creator's due.

Better than any words of mine, an expert in the sphere of Christian art will tell you of the triumphs achieved by Holy Church in this indirect outcome of her Divine mission. 'How little could friend or foe of the new-born Faith have foreseen that out of it there should unfold itself a poetry infinitely greater, an art infinitely higher than the old world had ever seen; that this Faith which looked so rigid, so austere, even so

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forbidding, should clothe itself in forms of grace and loveliness such as the world had never dreamt of before; or that a day should arrive when above many a dark vault and narrow crypt, where now the Christian worshippers gathered in secret, should arise domes and cathedrals embodying loftier ideas, because ideas relating to the eternal and the infinite, than all those Grecian temples which now stood so fair and so strong; but which aimed not to lift men's hearts and minds from the earth which they adorned. . . Christian architecture had done many wonderful things; but it had not spoken its last word, nor shown all which it could accomplish, until the unfolding toward the close of the 12th century of that which is as the bright consummate flower, the crown and completion of all which had gone before. Words are weak to express the marvel and the glory of the building, which in emulous rivalry covered in a little while the face of Germany, of Northern France, of England. For the building which now, obedient to the architect's wand, sprang up, was not merely a stupendous fabric of richest elaboration, of rarest audacity of conception. It was in all its parts, in great and in small, a symbolism, the embodiment in material forms of an idea, and that idea the grandest which the world has known; a spiritual poem taking visible shape and fashion before the eyes of men; admitting the amplest variety in detail, but not the less under law; as much under a law ever present and ever active as the "Divine Comedy" of Dante, and like it a poetry and a theology in one.

I have said that the Church in a marvellous way throughout the course of centuries reproduces the Divine characteristics of the Redeemer's mission. She preaches Christ crucified and perpetuates His lessons of Divine Truth. She preserves for the faithful and imparts to them the treasures of divine graces and the supernatural life in the Holy Sacraments. Unceasingly she offers up the holocaust of perfect worship of the Most High in the Sacrifice of the Mass.

But might I not perhaps have given more accurate expression to these great truths by stating that the Divine Redeemer Himself ever living in His Church perpetuates through her those ineffable gifts of His infinite mercy and love, His truth, His life, His sacrifice.

In this ever-abiding presence of our Saviour in Holy Church have we not the secret of that divine vitality which characterises her, and of the manifold triumphs which age after age have marked her ever-victorious career. Towards the close of the 4th century St. John Chrysostom in one of his eloquent discourses to the faithful of Antioch, described the Catholic Church as invincible. For four centuries all the powers of this world had warred against her, and she had not been overcome; the false wisdom of the world, and the passions of evil-designing men, and the arts of Satan had all been marshalled against her in vain. This, says the great Doctor of the Church, is a standing miracle which every one who has eyes to see can see, a manifest miracle which even those who assail the Church cannot gainsay. Fifteen centuries have run their course since Chrysostom thus pronounced the very existence of the Church to be a standing miracle. Throughout those centuries the Church has ever been on the battlefield, but all the efforts of hell have been in vain against her. With manifold greater reason, then, may we not in deepest gratitude to the Most High repeat St. Chrysostom's words, the Church of God is invincible. Sustained by divine power and wisdom, it is a standing miracle which even its assailants cannot gainsay.

And now in conclusion, may I not be permitted to recognize in the development of religion here among yourselves in this fair land, another distinctive feature which like the seal of heaven set upon the mission of the Holy Church, is a sure pledge of the choicest blessings reserved for a chosen people. The Psalmist's words have indeed been fulfilled: "Euntes ibant et flebant," going forth they sowed the seed and watered it with their tears: they return exulting, bearing on their shoulders the richest harvest sheaves. The beginnings of the Church amongst you were as the tiny mustard-seed. Difficulties beset its growth such as to all human calculation would be insurmountable; and yet despite all this it has attained the fair and stately proportions which to-day rejoice your citizens.

It is only a few years since one of your pioneer citizens, Mr. Thomas Poynton, passed to his reward. He was already in the summer of life when he came hither the first Catholic resident in New Zealand, and yet before he closed his eyes in peace, he saw four dioceses erected, which, embracing the whole Colony, were fully equipped with clergy and churches, with schools and institutions of charity, and bringing the consolations of religion to almost 90,000 faithful souls.

I refer with particular pleasure to this Irish pioneer of the Faith amongst you, because he links the begin-

nings of religion here with my own beloved diocese of Sydney. Mr. Poynton had carried on business for some years in Sydney, and he had taken to himself a Catholic wife. When she was born in Sydney in 1811, there was not in all Australia a Catholic priest to administer the Sacrament of Baptism to her. Six years later when a volunteer priest, Father Flynn, landed in Sydney, he was thrown into prison, for the Government of the day had decreed that there would be no place for the Catholic Church in Australia, and to that priest in prison, the child, now six years' old, was brought to receive the waters of Baptism. In 1828 this devoted woman landed with her husband at Hokianga. The following year a child was born to her. There was no priest in New Zealand, and the heroic mother with her infant set out on a journey of 1200 miles to Sydney, that at the hands of Father Therry her babe might be regenerated in holy Baptism. Two years later she makes the journey a second time by a still longer route, for the vessel sailed around by Tasmania, that her second child might in like manner be baptized. Such religious journeys of more than 1000 miles which mark the beginnings of the Faith in Auckland are, I think, unique in the history of the Church. Meantime, other Irish Catholics have settled around Hokianga, and in their name in 1835, Mr. Poynton makes again the journey to Sydney to petition that the little scattered flock in New Zealand would not be left without a pastor. I need not dwell upon the many dangers and difficulties that beset the first zealous Bishop and priests who landed here. The church in which we are assembled recalls one scene which will serve as a specimen of them all. A church was to be erected here dedicated to the Most High under the invocation of St. Patrick. The stones for the building were duly landed on the wharf, but how were they to be borne up the hill to this commanding site. The zealous priest will himself undertake the task. He takes a block of stone on his shoulder and bears the burden hither. Brave soldiers, however, were then stationed in Auckland. They were the 88th Irish Regiment, known as the Connaught Rangers. With the Commandant's leave they undertook the work, and, borne on the shoulders of these devoted men, the whole material for the old St. Patrick's was gathered here where we are now assembled. The wars of 1860 and the following years brought utter ruin to the religious works among the brave Maori race, and overwhelmed the zealous Bishop with anxious cares. Ignorant prejudice, bigotry, studied misrepresentation, the basest slanders, all beset his path with such relentless persistency, that men would shake their heads and say the Catholic Church is doomed in Auckland. And yet the milk-white hind was fated not to die. To whom is due the victory of religion over all its foes? You already anticipate my words. That a glorious and abiding victory was achieved, and that religion came forth in triumph from all the assaults that were made against it, was in a great measure due to the heroic nuns who, in those terrible days of trial, never flinched from the post of danger, but fearlessly and perseveringly prayed and worked for the peace of Jerusalem, and rested not till the standard of the Cross which they kept ever uplifted, was richly adorned with the laurels of victory.

Those days of trial have long since passed away. Your illustrious Bishop and his devoted clergy pursue their sacred mission in the paths of peace, and the outpouring of heaven's blessings in rich abundance recompenses your love of religion, your piety, and your zeal.

Dear beloved faithful of Auckland, I offer you my heartiest congratulations on the earnestness and devotedness of which you have given abundant proof, carrying on to completion this gem of a Cathedral, so fair in its proportions, so perfect in its architectural merit, so rich in its ornamentation, and arrayed in beauty even as to its minutest details. Thus equipped in everything that is needed, Holy Church will be enabled in the fullest measure to carry on unfettered her glorious mission amongst you. Here the lessons of heavenly wisdom, the priceless heritage of the Redeemer's love shall be unfolded to you. Here you will partake of the Sacramental Graces and draw forth waters in gladness from the fountains of our Saviour. Here day by day the Holocaust of expiation will be offered up, and the Patriarch's vision shall be again verified; the angels guardian of Auckland will bear aloft from this sanctuary of piety as fragrant incense to the golden altar of the Lamb, the prayers and petitions of your fervent hearts, and they will bring back in overflowing abundance from the Throne of Mercy the blessings and spiritual gifts for which you prayed. You have achieved a noble work. Holy Church will long cherish in fond memory the manifestation of your piety, and your devotion for the beauty of God's

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House, and the inspired words of my text shall be fulfilled in you: 'Pray for the peace of Jerusalem; and may abundance be unto them that love thee.'

At the conclusion of the Mass, his Lordship Bishop Lenihan expressed his thanks to Cardinal Moran for having come from Sydney to perform the ceremony, and for the beautiful historical sermon preached by him. His Lordship also read a special message of congratulation on the completion of the Cathedral, which had been received from his Holiness Pope Pius X., and which was accompanied by the Papal Blessing.

A beautifully wrought reliquary, containing relics of various saints, had been provided for the occasion, and was to be deposited in the high altar of the Cathedral. The collection at the ceremony in aid of the Cathedral debt amounted to £590.

### THE LUNCHEON

After Mass his Eminence the Cardinal, visiting prelates, and clergy were entertained at dinner in the Convent school by Bishop Lenihan. The local clergy were also present. The school was beautifully decorated. Bishop Lenihan presided and proposed the toast of the 'Po, e and King,' and then that of his 'Eminence Cardinal Moran.' His Lordship said he rejoiced exceedingly that his Eminence's health had been preserved to enable him to make a stormy sea-passage in order to be present with them that day. He had been in communication with all the prelates of Australasia in connection with the celebrations of the dedication of the Cathedral, and one and all had replied in the most sympathetic terms, wishing him every success in his undertaking. While all could not find it convenient to attend, he had received a very liberal response to his invitations; and the gathering of high dignitaries of the Church there assembled was probably unique in the history of the Church in New Zealand. The Archbishop of Melbourne would have gladly been with them but for the fact that he was in the midst of preparation for his visit to Rome. He replied expressing his regrets and forwarding a cheque for £21 towards the Cathedral fund. Bishop Verdon was leaving the next day to take passage by the 'Ojhir,' en route for Rome. The Australian prelates had come to Auckland at great inconvenience. Bishop Gallagher, of Goulburn, assisted at his consecration, and of course he had a right to look after him, and Bishop O'Connor felt that he must come. They were all delighted to have his Eminence with them, and he wondered how the good people of Sydney allowed him to leave them, even for a little while. On behalf of the clergy and people, he begged the Cardinal to recognise the respect and admiration in which they held him. His (the Bishop's) sincerest hope was that his Eminence would be long preserved to rule so wisely and well in his beloved Australia. His Eminence thinks he has lived a goodly number of years (remarked the Bishop) but yesterday, when he was at the Home of the Little Sisters of the Poor, he recognised that he was about the youngest there. At any rate he hinted as much. Together with the other Bishops of the Province, he hoped that the time was not far distant when his Eminence would visit New Zealand again. The toast of the 'Cardinal' was then taken with musical honors.

His Eminence Cardinal Moran, in reply, said he did not know how to return thanks for the enthusiasm with which they had received the toast. I have already spoken at some length, said his Eminence, and some of my friends are most anxious to have something to say, but I certainly must thank his Lordship for inviting me to be associated with him in the beautiful ceremony of to-day. It was most striking, strengthening, and comforting to see the great concourse of people assembled in the beautiful Cathedral to do honor to your illustrious Bishop on the completion of this splendid work, just accomplished. The Cathedral is the centre of the light and religious enthusiasm of the whole diocese, and a magnificent monument to the generosity of a devoted people. It was a pleasure to be associated with your illustrious Bishop, who was untiring in his efforts to make our visit one continuous holiday. After a magnificent reception, we were sent to Rotorua, where the people assembled to see us, and the fine old Maori race gave us a hearty welcome, and I may say that the Maori welcome more than recompensed us in making the lengthy trip from Sydney to Auckland, and a long train journey from Auckland to Rotorua. It was a magnificent and grand display of those Maori chiefs and followers. It was really a grand thing to witness, and I would be prepared to come from Sydney half a dozen times to be present at a Maori function like that. A great many of our Australians must realise what a fine race the Maoris are; their language is so poetic and expressive, and the noble bearing of their chiefs could scarcely be surpassed in any other race. I trust that

the race will be preserved, and their language handed down. It would be a terrible fatality if your Government were to allow such a race to perish, and their language to be forgotten. I notice many improvements since my last visit to Auckland, 22 years ago. Then there were many institutions in various stages of development, now that development has been completed. Your Bishop is justly proud of his palace. My visit to the grand Mater Misericordiae Hospital, conducted by the Sisters of Mercy, impressed upon me that here was the beginning of what will be one of the grandest institutions of its kind in New Zealand, while the beautiful college of the Marist Brothers, and other institutions have arrived at their perfection since I was here amongst you. This shows that religion in Auckland is not stagnant. These institutions are perfect in their way, still they are but the beginning of greater works. You will be compelled to cross swords with Australia in the near future, but the struggle will be along friendly lines, for Australia is looking with kindly interest on your development. I congratulate you on your grand prosperity. Your Government has developed along lines of sound democracy, and from day to day marks out the pathway, not only to Australia, but even to the Home governments, pointing out how they must pursue these avenues of government tending to the highest measure of happiness for all. I look forward to the future; you are only making a beginning of what will one day be a great integral part of the Empire. I do not think that any diocese in the world could have extended a heartier welcome than you accorded us last Sunday, when all your people turned out in thousands to give us a hearty and enthusiastic reception. For my own part I thank you most heartily for that welcome, which must serve as a model for others. When visiting that institution for aged poor, I was pleased to find there old people just as old as myself, and I remarked on their happiness and the wonderful care taken of them by the Sisters. Under such circumstances I should not be surprised to see them live to be 100. In some way your city seems to re-produce everything that is best in Sydney. Our harbor is famed for its beauty, and you have no reason in the world but to be proud of your own beautiful harbor; it has beauty all its own and will always range amongst the finest harbors of the world. The city itself is delightfully situated for a brilliant future, and is among the grandest and most favored cities, not only of New Zealand, but of the whole of Australia. (Long and continued applause).

The Cardinal then proposed the health of 'Bishop Lenihan.' In replying his Lordship stated that the priests and people had helped him in every way to carry out his plans. They were not a wealthy people. The young priests were as anxious for the welfare of the diocese as he and the older priests, and but for their hearty co-operation he could do absolutely nothing. Auckland, he considered, was at one time badly treated for, during a period of five years, they were without a Bishop, and on another occasion a spiritual head was badly wanted for twenty months; then Bishop Luck, one of the finest men he ever knew, came and put everything in good order. When he died Rome again did Auckland another injustice. He thought they had been forgotten, they appointed him Bishop (laughter). He was about to leave for Rome with no misgivings, as he knew that in leaving the affairs of the diocese to Dean Gillan they could not be in better hands. It was through his instrumentality, coupled with Father Holbrook and the priests of St. Patrick's; that he had been enabled to bring the completion of the Cathedral to a successful issue. With such an able lieutenant he could look forward to his trip as a long holiday, and knew that on his return everything would be in order.

Right Rev. Mgr. O'Reilly proposed the toast of the 'Visiting Prelates,' and in doing so he referred to the Archbishop as an illustrious metropolitan who, on account of his burning eloquence, had been called the star of the south. There was Bishop Gallagher, of Goulburn (known as the Demosthenes of Australia), and Bishop Verdon, a relative of their distinguished Cardinal, and last but not least Bishop O'Connor, of Armidale, who was famous for his geniality—an Irishman in every sense of the word.

His Grace Archbishop Redwood, in the course of his reply, said the celebrations they had just assisted at would be handed down as one of the biggest events in the history of the Church in New Zealand. He hinted that the Cardinal might be expected to visit Wellington about this time next year to lay the foundation of the new Cathedral, and if that visit came about he could promise his Eminence that a hearty welcome would await him, perhaps, if it were possible.

(Continued on page 22.)

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## Commercial

### PRODUCE

Messrs. Donald Reid and Co. report:—We held our weekly auction sale of grain and produce at our stores on Monday. There was a good attendance of local buyers, and the bidding was well up to valuations. The catalogue, with a few exceptions, was cleared at satisfactory prices. Values ruled as under:—

Oats.—There has been good demand for all newly threshed oats offering for immediate delivery, and all such lines coming forward have found ready sale at prices fully equal to late quotations. For forward and particularly for extended delivery buyers are not disposed to offer the same prices, as they anticipate buying on better terms when threshing is more general. We quote:—Prime milling 2s 3½d, good to best feed 2s 2½d to 2s 3d; inferior to medium 2s to 2s 2d per bushel (sacks extra).

Wheat.—Reports from London and other markets, combined with the probability of Australian wheat or flour being landed in the Dominion has had a marked effect on local values. Lines which were readily saleable at 4s 4d on trucks at country stations are difficult to get offers for, and millers are confining their attention to choice lots which they are buying sparingly. Fowl wheat is selling at prices rather in advance of milling lines and is offering in moderate quantities. We quote: Prime milling 4s 4d, to 4s 5d; medium to good 4s 1d to 4s 3d, broken and damaged 3s 9d to 4s, seconds and inferior 3s 3d to 3s 6d per bushel (sacks extra).

Potatoes.—The market is moderately supplied, and at to-day's sale all freshly dug lots met good competition. We quote: Best lots £5 10s to £5 15s, choice to £6, medium to good £5 to £5 5s per ton (bags included).

Pressed Straw.—We quote: Oaten 45s to 47s 6d, wheaten 42s 6d per ton.

Messrs Stronach, Morris, and Co. report:—

Oats.—There is a good deal offered from both north and south, and a large number of sacks have changed hands from 2s 1d to 2s 1½d on trucks at stations. Quotations: Prime milling, 2s 3½d; good to best feed, 2s 2½d to 2s 3d; inferior to medium, 2s to 2s 2d per bushel (sacks extra).

Wheat.—The fall in the London market has affected buyers here, and they are inclined to stand off. Values to-day are as follow: Prime milling, 4s 4d to 4s 5d; medium to good, 4s 1d to 4s 3d; broken and damaged, 3s 9d to 4s; seconds and inferior, 3s to 3s 6d per bushel (sacks extra).

Chaff.—The market is bare of both old and new chaff and a slight rise in values has taken place. Quotations: Prime oaten sheaf, £4 to £4 5s; medium, £3 10s to £3 15s; inferior, £2 15s to £3 5s; prime new chaff, £3 7s 6d to £3 10s; medium to good, £3 to £3 5s; light and inferior, £2 10s to £2 15s per ton (bags extra).

Potatoes.—There is good enquiry for table sorts, and the market is only moderately supplied, freshly-dug lots bringing from £5 10s to £5 15s; extra choice, to £6; medium to good, £5 to £5 5s per ton (bags in).

Pressed Straw.—Oaten, 45s to 47s 6d; wheaten, 42s 6d per ton.

### WOOL

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

Rabbitskins.—We held our usual fortnightly sale on the 24th inst., when we submitted a small catalogue. Bidding was not brisk, and prices maintained about late values. Best winter does brought up to 16d; good, 12½d to 14d; medium, 9d to 11½d; best summer, 6½d to 7½d; autumns, 9d to 10d; spring bucks, to 8½d; spring does, to 7d; small, 4½d to 6d. Horse hair, 15d to 18d.

Sheepskins.—There has been no sale since last report, the next sale being held on March 3.

Tallow and Fat.—All supplies coming forward meet with ready sale, prime tallow bringing from 22s to 24s per cwt (casks); medium to good, 18s to 21s; inferior, 14s to 15s 6d; best rough fat, 15s to 19s; medium to good, 12s to 13s 6d.

### LIVE STOCK

#### DUNEDIN HORSE SALEYARDS,

Messrs. Wright, Stephenson, and Co., report as follows:—

There was a small entry of horses forward for last Saturday's sale, and as is customary on a race day, there was a rather small attendance of the public. Very few draught horses were in the yard, and those that were entered were mostly aged and inferior, consequently few animals in this class changed hands. Heavy young draught geldings for town work, also upstanding spring-carters continue scarce, and any coming forward command 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, £30 to £40; aged do, £15 to £20; well-matched carriage pairs, £70 to £100; strong spring-van horses, £25 to £30; milk-cart and butchers' order-cart horses, £18 to £25; light hacks, £8 to £13; extra good hacks and harness horses, £13 to £25; weedy and aged do, £5 to £7.

### Late Burnside Stock Report

Cattle.—210 forward. The quality was only medium, with a few pens of prime bullocks, which were slightly firmer in price, there being an advance of 2s 6d per head over last week's rates. Best bullocks, £9 10s to £10 15s; medium to good, £8 10s to £9 7s 6d; others, £6 10s to £7 5s; best cows, £6; extra, up to £7 10s; others, up to £3 17s 6d. There was a very large yarding of store cattle, and in consequence prices declined. These ranged from £1 12s 6d to £3 5s. There was a fair yarding of dairy cows, which sold at from £1 to £5 per head.

Sheep.—A small yarding of 1331. Best wethers, 19s to 20s 6d; extra, up to 21s; good, 15s to 17s 3d; medium, up to 14s; best ewes, 15s to 17s; extra, up to 19s 6d; good, 10s to 12s 6d; medium, to 9s 6d. Store sheep were in poor demand, and sold at from 1s 4d to 4s.

Lambs.—1326 forward, a good proportion of these being of fair quality. Inferior sorts were about 9d per head lower than last week. Best lambs, 14s to 16s; extra, up to 17s; medium, 12s to 13s; light, up to 11s.

Pigs.—A small yarding, especially of the smaller sorts, and consequently prices were a good deal firmer. Suckers, 15s to 16s 6d; slips, 18s to 21s 6d; stores, 25s to 29s; porkers, 34s to 39s; light baconers, 44s to 46s. There were no choppers offered.

### Hawera

(From our own correspondent.)

February 26.

Rev. Father D. O'Shea, who is to assist Father O'Dwyer, is expected to arrive in Hawera this week.

The parishioners will be pleased to know that the Very Rev. Father Power and Miss Power have so far had a very pleasant trip.

Last Friday, Mr. L. Hooker, secretary of the local branch of Hibernians, went to Auckland to attend the annual meeting of delegates to be held on February 26.

At the Empire Hotel, Wellington, on February 18, a dinner was given by the officers of St. Patrick's College Old Boys' Association in honor of Mr. Robert Hayward, of Christchurch, one of the vice-presidents of the Association. Those present included the President (Very Rev. Father Keogh), and the vice-presidents and members of the executive committee of the Association. The following toasts were amongst those honored: 'The King,' 'Our Guest,' 'Our President,' 'Our Cricket and Hockey Clubs.' Mention was made of the good services in the interests of the Association in Christchurch rendered by Mr. Hayward, and also to the success achieved by college students in recent public examinations.

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## DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

February 24.

The Rev. Dr. Kennedy has now entered upon his appointed duties at the Cathedral.

Owing to the continued dry weather, his Lordship Bishop Grimes has directed that prayers for rain be said in all the churches of the diocese.

His Lordship the Bishop, who has been residing at Sumner during the past few weeks, celebrated Mass there on Sunday in the church of Our Lady Star of the Sea.

The Very Rev. Dean Ginaty, S.M., V.G., has altered his official address to St. Mary's presbytery, Manchester street, where he may be seen on matters of diocesan business each Thursday and Friday from 11 o'clock until noon, and from 2 to 4 p.m.

The stallholders and assistants of the recent successful bazaar at Lyttelton were entertained by the committee and young men of the parish to an excursion down the harbor and picnic at Purau. The party, numbering about a hundred persons, accompanied by the Rev. Father Cooney, spent a very enjoyable day.

Among the passengers from London by the 'Arawa,' due at Wellington on Tuesday, are the Rev. Mother St. Felix and Sisters St. Colman and St. Joseph, of the Order of Sisters of Nazareth. Mother St. Felix is the newly-appointed superior of Nazareth House in this city, and is expected, with her companions, to reach Christchurch on Wednesday morning.

To the generosity of members of the family of the late Mr. A. J. White is due the rich and beautiful furnishing of the Sacred Heart chapel in the Cathedral, which was solemnly blessed and dedicated by his Lordship the Bishop on the third anniversary of the opening of the Cathedral. In front of a splendid stained-glass window, representing the Sacred Heart, and surmounting a finely executed altar of alabaster, is a magnificent statue of the Sacred Heart. The altar stands on a white marble platform, led up to by steps of the same material, whilst the floor of the chapel is of wood, inlaid most artistically in the design of tessellated paving. The chapel is indeed quite a gem of its kind.

The St. Patrick's Day celebration committee met on last Tuesday evening, when very satisfactory progress was reported. It was announced that the programme, which is to be of a purely national character, was well advanced towards completion, and would contain the names of most of the leading vocalists and musicians of the city. The Rev. Father O'Connell, S.M., who presided, stated that it would be the last opportunity he would have to act in the capacity of chairman, owing to his impending departure from the city. Several of those present spoke in commendation of the excellent help Father O'Connell had given the committee in the past, and, whilst regretting his severance from them, and the breaking of the happy ties which had for so long bound him to them, and the many movements for the well-being and advancement of the community wherein they were mutually combined, congratulated him on the well-earned and well-deserved preferment which his superiors had deemed fitting to bestow on him. Although parted from them, they still well knew his interest and kindly thoughts would remain, and all trusted that from time to time there would be opportunities of renewing their friendship. Best wishes for his future career were tendered, and a unanimous vote of thanks for past services was accorded by acclamation. In reply Father O'Connell spoke of the cordial assistance always rendered to him by those representing the celebration committee. Their work was one which always had his sincerest sympathy and whatever little support he had been capable of rendering. He thanked them for the kindly sentiments expressed towards him, and assured them that, although his new duties would entail a severance, they would also afford opportunities of an occasional reunion. He wished the committee every success in their efforts, the results of which aided very materially one of the noblest charities in their midst.

## Temuka

(From our own correspondent.)

February 24.

Rev. Father Goggan, who has been in charge of the parish for the last two years, left on Thursday last for Napier. Before his departure he was given several presentations.

The new pastor of Temuka (Ven Archpriest Le Menant des Chesnais) and his assistant priest, the Rev. Father MacDonal, arrived here on Friday.

An effort is being made to erect a suitable memorial to the late Rev. Father Fauvel, who labored so long and devotedly, and spent the best years of his life here.

The Rev. Father Kerley, who has been on a holiday to Australia, returned to Temuka on Saturday. He is, I regret to say, not to stay, as he has been transferred to Timaru.

Before his departure, the Rev. Father Goggan made the pleasant announcement that the parish was entirely free of debt. During his time here a presbytery was built and the grounds were improved, altogether a sum of £1450 was collected and expended.

## Timaru

(From our own correspondent.)

February 22.

The Redemptorist Fathers will commence a mission here on Sunday next.

One of the most successful open-air concerts that has been given here for a long time past, was held in the girls' school grounds on Wednesday week. The programme was arranged by Mrs. N. D. Mangos. Among the contributors were Mesdames C. E. Kerr and J. Skinner, the Misses Atkinson and Egan, and Messrs. De Looze, McBride, Crawford, and Valleson. The school boys and girls also gave enjoyable items, and the Misses Dennehy and Mason added Borzoni's dance, 'Sunshine and rain.'

The Rev. Father Finnerty left for Wellington on Friday last. Previous to his departure he was the recipient of a number of presentations. The St. John's Tennis Club and the choir presented an address, which was read by Mr. J. McKenna. On behalf of the Tennis Club Mr. McKenna presented him with a useful souvenir, and Miss N. Egan (organist) made a similar presentation on behalf of the choir. The St. Andrews congregation, at a meeting presided over by Mr. J. Connor, made a presentation of a purse of sovereigns. The presentation was made by Mr. A. Wilson. Rev. Father Finnerty, in reply, said he had found the people of this district always loyal and helpful during the three years he had spent among them. During the evening Miss Mary Cameron, on behalf of the St. Andrews choir, presented Father Finnerty with a token of their esteem. He was entertained at an 'at home' by the Timaru Ladies' Catholic Literary Society, when Miss K. Donovan, on behalf of the members, made him a presentation as a slight recognition of the interest he had taken in the society.

## Napier

(From our own correspondent.)

February 23.

Rev. Father James Goggan, late of Temuka, and recently appointed pastor here, arrived on Friday evening last.

A very enthusiastic meeting was held last Sunday evening after Vespers in St. Patrick's Hall in connection with the St. Patrick's Day social. It was decided to hold the social in the Garrison Hall on March 17. Mr. M. L. Gleeson was appointed secretary.

A farewell conversation is to be tendered Father Goggan, who for the last six years has been in charge of the parish, and is now leaving to take the position of Vice-Rector of St. Patrick's College. The concert takes place in the Theatre Royal on next Thursday evening, and Father Goggan leaves to take up his new duties on Saturday next.

Light for the Home.—Although many improvements have been made of late years in the construction of lamps, they still remain evil-smelling, clumsy and unsafe appliances—giving forth a comparatively small amount of light, and necessitating constant cleaning and trimming. The dangers inherent to oil lamps are admitted, even by people who sell them. . . . It is not possible to manufacture either coal gas or electricity on such a small scale except at a prohibitive cost. Acetylene offers to private homes, churches, halls, hotels, etc., a pure brilliant light, which is absolutely safe with the most ordinary care, and costs less, light for light, than kerosene. Particulars can be had from the N.Z. ACETYLENE GAS LIGHTING CO., Ltd., 32 Octagon, Dunedin....

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**DEATH**

HAYES.—On January 4, at Ballybrood, County Limerick, Ireland, the beloved wife of John Hayes.—R.I.P. Inserted by the family.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, FEBRUARY 27, 1908.

**FOOD AND DRUGS**



GOWPER blistered with hot comment the conscienceless wight who

'Stamps God's name upon a lie just made, To turn a penny in the way of trade'.

The author of 'The Task' would probably have raised the temperature of his metrical invective had he been acquainted with the wiles and ways of the adulterating manufacturer of our day. This lineal descendant of the old professional poisoner walks abroad in our day with his head high among his fellows; he secures knighthoods and peerages from time to time; and, although he probably slays a hundred where the seventeenth century 'practitioner' slew one, he would, no doubt, take dire offence at being classed with such lewd criminals of the deadly cup as a Viscount Rochester, a Glaser, a La Spara, or a Lavoisin. Our Sale of Food and Drugs Act represents a serious effort to cope with the arts of those who, in order 'to turn a penny in the way of trade', fraudulently adulterate almost every article that is destined for human sustenance, and for the relief of the many ills that flesh is heir to. The regulations just framed under the Act should, if carried out, provide ample protection against the arts of the modern representatives of Dame Toffania. Definitions are provided for the various foods and drugs, and standards of purity are detailed in each case with commendable stringency and minuteness. No room for controversy is thus left open, the quantity of ash being, for instance, fixed in the case of bread, and the use of alum therein, and of any preservative substance but sugar in (say) preserved fruits, being absolutely prohibited. The standards of purity have also been raised in connection with various foods. The percentage of milk-fat in milk has, for instance, been increased from 3 to 3.25 per cent., while the cheaper and commoner grades of tea will no longer be able to get past the barrier of the Dominion Customs. A commendable, and we hope successful, stand is thus being made by the Dominion to cope with one of the most dangerous forms of the wholesale fraud which permeates so much of the commercial life of our day.

**HELD OVER**

In consequence of the demands upon our space; sundry reports, correspondence, editorial paragraphs, etc., are unavoidably held over for our next issue.

**Notes**

**Another Malaprop Report**

We are familiar with the reporter who described a Catholic bishop as 'wearing a baldacchino'; with the other who spoke of 'several thurifers suspended from the ceiling'; and with the Edinburgh paper which, in its remarks upon a high Mass, stated that 'the thurifer was swung gently to and fro in front of the altar'. The 'S.H. Review' adds to the gaiety of the nations with the following extract from a Boston paper, taken from a report of a fire in a Catholic Church: 'The flames destroyed all the sacraments and the other ornaments of the altar'.

**DIocese OF DUNEDIN**

We understand that the Very Rev. Dean Burke is expected to arrive in the Bluff on next Monday.

The Very Rev. Father O'Connell, of Carlton, Victoria, who had been on a visit to New Zealand, left by the 'Maheno' for Melbourne on Sunday.

The series of missions, conducted by the Rev. Fathers Hunt and Campbell, C.S.S.R., in the Lawrence parish, were brought to a close on Sunday evening in St. Patrick's Church, Lawrence, when Rev. Father Hunt delivered the closing sermon to a crowded congregation, which included many non-Catholics. At the close of the ceremonies Monsignor O'Leary thanked the Redemptorist Fathers for the splendid work they had done in the parish. Rev. Fathers Hunt and Campbell have returned to Ballarat. Rev. Father McDermott, C.S.S.R., is at present giving a mission in the Riversdale parish, and Rev. Father Creagh, C.S.S.R., in Cromwell.

**LENTEN REGULATIONS.**

Whilst the laws of the Lenten Fast remains in full vigor, the following regulations are made in virtue of powers received from the Apostolic See and by special indulgent granted to all the Bishops of New Zealand on the 15th March, 1898, for ten years:—

1. Flesh meat is allowed at dinner on all days in Lent, except Wednesdays and Fridays, the Saturday in Ember week, and the Monday in Holy week.
2. On Fasting days a little refection is allowed in the morning and a collation in the evening, at which (except on Ash Wednesday and Good Friday) Butter, Cheese, and milk in moderation may be used.
3. Eggs may be used at dinner on all days except Ash Wednesday and Good Friday.
4. Lard and dripping may be used as a condiment instead of butter on all days except Ash Wednesday and Good Friday.
5. Fish and flesh meat cannot be used at the same meal during Lent.
6. Persons who are not bound to fast may take at all meals the kinds of food that are allowed at the chief meal.
7. There is neither fast nor abstinence on St. Patrick's Day (17th March).
8. We hereby authorise confessors, and priests having care of souls, to grant to the faithful such further dispensations as may be deemed necessary according to the circumstances of each case.
9. Persons not 21 years old, as well as those advanced in old age, and all persons who are unable to fast on account of sickness or hard labor, etc., are exempted from the general obligation of fasting.

All who have arrived at the years of discretion are bound to go to Holy Communion within Easter time, which in this Diocese commences on Ash Wednesday and ends on the octave of the Feast of SS. Peter and Paul.

A collection for the Seminary Fund will be made on the second Sunday in Lent in every church where a priest officiates, and in all other churches on some Sunday during Lent. The faithful are earnestly solicited to contribute generously to this fund.

The collection for the Pope will be made in each church on some Sunday before the end of September next, and for the Aborigines and Holy Places on some convenient day.

✠ MICHAEL VERDON,

Bishop of Dunedin.

Dunedin, 2nd February, 1908.

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## DIAMOND JUBILEE of the AUCKLAND DIOCESE

(Concluded from page 15.)

sible, on even a larger scale than in Auckland. In completing the Cathedral at a comparatively moderate outlay Bishop Lenihan accomplished what a less experienced campaigner might reasonably have spent on inferior work. Auckland had every reason to be grateful to his Lordship. His Grace said he recognised that Auckland had made immense progress, and was a very good rival to Wellington, and it will be a neck-and-neck race during the next few years. When the new railway will be finished, about this time next year, the people of Wellington will be able to shake hands with those of Auckland. There will be great progress then. He would be able to pay frequent visits to Auckland then, with the means of communication so much improved.

Bishops Gallagher, Verdon, and O'Connor also spoke. Bishop Verdon expressed the hope that in the event of the Cardinal visiting Wellington next year, he would find time to extend his tour to the southern portions of New Zealand. He could promise that his Eminence would receive a most hearty welcome in all the centres that he visited.

Rev. Father Mahony proposed the toast of the 'Laity,' which was responded to by Messrs. E. Mahony and J. J. O'Brien.

Very Rev. Dean Hackett proposed the 'Visiting Priests,' mentioning particularly Monsignor O'Haran.

Very Rev. Father O'Shea, V.G. (Wellington), responded.

## PRESENTATION OF ADDRESSES

As early as half-past four o'clock people sought admittance to the Cathedral, and by seven o'clock the sacred edifice was crowded, hundreds being unable to get in. At seven o'clock a procession, consisting of the Cardinal, Bishops, and clergy, left the presbytery for the Cathedral. As the procession entered the sacred edifice the organ pealed forth a triumphal march. When the Prelates and clergy had taken their seats in the sanctuary, Bishop Lenihan, speaking to the congregation, said the address from the priests would not be read, but would, with other addresses, be subsequently forwarded to his Eminence the Cardinal.

Mr. Mahony, accompanied by Mr. J. Lynch (hon. sec.), and Mr. M. J. Sheahan (hon. treasurer), read the address from the laity. Bros. Corbett (district president), Dane, Nerheny, Kane, Sheehan, all in regalia, presented the address from the New Zealand District of the Hibernian Society, which was read by Bro. M. J. Sheahan. The address from the St. Vincent de Paul Conferences was read by Mr. C. Little, the address from the Catholic clubs of the Dominion by Mr. Jas. McKenna, who was accompanied by Rev. Brother George and Mr. J. J. Furlong.

The following address from the clergy of the diocese was presented to his Eminence:—

'May it please your Eminence,—A generation has passed since the clergy of Auckland had the happiness of welcoming your Eminence to this the mother diocese of New Zealand, and during the years that have passed by since your last visit there are many who have gone for ever from amongst us, and whose faces you will miss of those who welcomed you then to our shores with all the warmth of Irish hearts which they felt for one of Ireland's illustrious sons. During that interval also the priests of this diocese, and in fact of all New Zealand, have followed with just pride the career of your Eminence in Australia in your championship of our holy faith on many trying occasions, and in your ceaseless advocacy of Ireland's cause. Your voice, your pen, and your purse have ever been at the service of those two noble causes, and at an age when many think that their life's task is completed your exertions for Faith and Fatherland are undiminished. Great Britain loves to honor those of her sons who extend the limits of her dominions, and calls them Empire-builders; the Church honors those of her sons with an imperishable renown who extend the frontiers or the prestige of the Empire of Christ on earth. We recognise that during the time which your Eminence has spent in the Southern Hemisphere you have indeed raised the status of the Church; you have enhanced the prestige of the old Faith in these new lands, and caused it and its children to be respected in an eminent degree. It is recognising this in common with the rest of the clergy of New Zealand that we wish to pay our homage of admiration and gratitude to your Eminence for your labor.'

The address from the laity was as follows:—

'May it please your Eminence,—We, the Catholics of

this diocese, desire to tender a hearty welcome to your Eminence. It is now two and twenty years since your Eminence visited us, and then it was our privilege and honor to welcome you to Auckland, and to a diocese in which but seventy years ago the faith was planted by Bishop Pompallier, whose jurisdiction extended throughout the whole of New Zealand and the Pacific group. Since your visit the Colony, now called the Dominion, has grown apace, and with it the city of Auckland and its surroundings. The old Cathedral, built in 1848, in which your Eminence was last received, has, with the march of progress both temporal and spiritual, been demolished and replaced by the present edifice. At an advanced age and with so many cares to occupy your attention in your own archdiocese, your Eminence has graciously accepted the invitation of our zealous and beloved Bishop, under whose active guidance this building has just been completed, and you are here to-day to dedicate the work so successfully accomplished by him through the loving support of the faithful who here, as everywhere, are always ready to co-operate in erecting and beautifying temples to the honor and glory of God and the advancement of His work. Your Eminence is known throughout the whole world as an unswerving and watchful prelate and prince of the Church, and as a conspicuous upholder and defender of our holy religion. And we look upon your visit as another evidence of your readiness to co-operate in every good work for the welfare of the Church. Your zeal in the cause of Ireland and the esteem in which you are held by your countrymen and by all ardent lovers of liberty and justice are too well known for us to say more than that we join in the chorus of praise resounding on all sides for your ardent and noble patriotism. Once more we welcome your Eminence and we pray that the function at which we have the honor to assist this day may be accompanied by God's blessing, and that the visit of your Eminence may be looked back to by you for many years to come with the same pleasure as it has been looked forward to by every member of our community.

'We now subscribe ourselves on behalf of the Catholics of this diocese your Eminence's most obedient subjects, J. T. Boylan (committee 1849), P. Darby (trustee), E. Mahony (chairman), M. J. Sheahan (treasurer), M. J. Lynch (secretary), P. J. Nerheny (St. Patrick's), P. Brophy (St. Benedict's), D. Flynn (Sacred Heart), T. Mahoney (Parnell), J. J. O'Brien (Devonport).'

The following was the address from the New Zealand District of the H.A.C.B. Society:—

'May it please your Eminence,—On behalf of the New Zealand District of the Hibernian Australasian Catholic Benefit Society we greet you with a hearty 'Cead mile failte.' When it became known throughout this Dominion that your Eminence was to visit us for the purpose of dedicating St. Patrick's Cathedral, which stands as a monument of the energy and zeal of his Lordship the Right Rev. Dr. Lenihan, Auckland's beloved Bishop, a thrill of joy went through our branches. Now that we have you in our midst even for a short interval, we are deeply grateful and highly honored. As a prince of our Holy Church we proudly proclaim our fealty to you. Your scholarly exposition and constant defence of its sacred truths, have always aroused our admiration, and re-kindled within us our love for the old faith. Your strenuous efforts to ameliorate the hard conditions of the residue of our race in the Old Land have endeared you to our hearts. You have striven to inculcate into the youthful minds of the Commonwealth an ardent love for Ireland, her glorious yet sad history, and her long heroic struggle for the right to govern herself. To our Society, as its chief chaplain, your Eminence has always been a true friend and a tower of strength. We earnestly pray that God in His infinite mercy may long spare you to guide the destinies and guard the interests of faith and fatherland.

'We beg to remain ever yours devotedly, John Corbett (district president), Edward Dane (district vice-president), Patrick Joseph Nerheny (past district president), Michael Joseph Sheahan (district treasurer), William Kane (district secretary).'

The St. Vincent de Paul Society's address was as follows:—

'May it please your Eminence,—The members of the various Conferences of the Society of St. Vincent de Paul in the city of Auckland are desirous of tendering to your Eminence a hearty welcome, and of showing their deep appreciation of your splendid efforts in the cause of charity. Since the work of the Society was inaugurated in Australasia, you have ever been earnest in fostering it, blessing it, and extending the sphere of its influence. We are confident that your recent ex-

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{ and opposite } Headstones, Cross Monuments, etc., in G. granite, Marble  
Drill Shed. { and other stones.

posure of so-called charitable organisations operating in your archdiocese has had a very beneficial influence on the work of Catholic charitable institutions in these lands, by bringing before the public the unselfishness of those engaged in fulfilling the interests of true charity. In the challenge which you issued to them, you echoed the words of the founder of our Society—'Show us your works'—in answer to the taunts of infidels and sceptics. The works of the St. Vincent de Paul Society—the good results accruing from visiting the poor in their homes, the little helps they receive in a spiritual and temporal sense—are well known to your Eminence. It is for this reason that you have so nobly championed our cause, instituting orphanages and refuges, and by voice and pen extolling the work of the Society. We pray that you may long be spared to the Australasian Church, of which you have been such a shining light.

In conclusion we humbly ask a blessing on our Society, and remain your faithful children in St. Vincent de Paul, C. Little (St. Patrick's), G. Little (St. Benedict's), W. Fallon (SS. Michael and George).

Address from the Federated Catholic Young Men's Clubs.

'May it please your Eminence,—To us, the undersigned members of the Marist Brothers' Old Boys' Association, has been given the privilege of extending to your Eminence, on behalf of the Federated Catholic Young Men's Clubs of New Zealand, a hearty welcome to our shores. While we are justly proud of the remarkable development in recent years of these organisations for the welfare of our Catholic youth, we are nevertheless not insensible to the fact that the pioneers of the movement in this country took as their models of constitution and government the very excellent associations which, under your Eminence's paternal guidance and direction, are at present in such a flourishing condition in the archdiocese of Sydney. The Catholic men of New Zealand remember with pleasure the important part played by your Eminence in bringing about the Federation of the Australian States, and with gratitude the noble example you set them of the ideal statesman—a lesson to all men that, in addition to the duty of loyalty to God and the Church, there is the duty of service to their country. We have read with delight your Eminence's scholarly work on the rise and progress of Catholicity in Australasia, and your historical researches among the records of the early Irish martyrs for the old Faith, for which our forefathers suffered, show that you have not been unfaithful to your family motto, 'Lucent in tenebris.' In conclusion, we pray that God may long spare you to us, to use both voice and pen for the defence of our Faith, the championing of our cause, and the betterment of humanity.

For the Federated Catholic Young Men's Clubs of New Zealand, H. F. Holbrook (chaplain), Brother George (president), Jas. F. McKenna (secretary).'

#### THE CARDINAL'S REPLY

His Eminence Cardinal Moran, in replying to the addresses, said:—

I accept with pleasure the beautiful addresses so replete with sentiments of affection and devotedness which you have been pleased to present to my brother Bishops and myself, and I beg to assure you that we reciprocate in the fullest measure those endearing sentiments in regard to your illustrious Bishop, his zealous clergy, their faithful people, and your enlightened citizens. We accept these addresses with the greater pleasure since you welcome us to your beautiful city not as strangers but as friends, as your brothers in the Faith, fellow-members of the one mystical body of Christ, which is His Holy Church. Many visitors hasten to your shores in search of the health and strength which your invigorating climate is known to impart; many come to enjoy the unrivalled scenery of your coasts, and the magnificent panoramas which your wide-spreading plains and glorious mountain ranges present; and many also, who are seeking their laurels in the political arena will visit your favored Islands, anxious to contemplate the grand results which in this youthful and vigorous Dominion a sage democracy, guided by enlightened statesmanship, has been able to achieve. We would fain be associated with all these pilgrims in the pleasant lessons which they cannot fail to receive, but in the present instance we come amongst you with a yet higher and more ennobling purpose. The pioneer bishops, priests and faithful people of this beautiful district of Auckland accomplished in their day a grand and noble work. They were men of profound piety, of enlightened zeal, of boundless generosity, and of indomitable enthusiasm in promoting the sacred cause of religion. They laid deep and solid the foundations of the edifice of Divine Faith, from which would one day radiate the bless-

ings of piety throughout the whole of these vast regions. They were indeed the pioneers of religion, not for your own immediate district only, but for the whole of these beautiful Islands. And thus, as long as time shall last, it will be the proud distinction of Auckland that it was the cradle of religion for your flourishing Dominion, and the fountain-spring in which the beneficent religious streams of New Zealand's piety had their source. Your illustrious Bishop, heir of the piety, enlightenment, and zeal of those venerable pioneers, aided by a zealous clergy and a generous people, has carried on towards completion the great work of religion which they had so auspiciously begun. St. Patrick's Cathedral may be said to comprehend the whole of the great work which religion accomplishes, and its completion in all its perfection and crowning grace, symbolizes the manifold triumphs which your zeal and piety and generosity have attained. We rejoice to be associated with you in the festive celebrations of these triumphs, witnesses of your piety, and partakers of your joy. We are happy to attest that your zeal and enlightenment and enthusiasm in the cause of religion find their counterpart in our own Australian Commonwealth. Our people enjoy in the fullest measure the blessings which a free constitution imparts; patriotism is racy of the soil, a genuine patriotism which, sanctified by religion, and sustained, strengthened and quickened by enlightenment, cannot fail to build up a great and prosperous nation. Our statesmen are engaged in framing projects of defence by land and sea to guard our sea-girt continent, and repel every enemy that may assail our liberties; our clergy are united in promoting the religious interests of an enlightened people; churches and schools and institutions of charity and beneficence are studied everywhere throughout our fair land; centres of piety, enlightenment and peace, silent witnesses, which none can gainsay, to the indomitable union that binds together the faithful pastors and their devoted flocks. Thus we are united with you in the triune bond of Divine Faith, of loyalty to the Throne, and of enthusiasm in promoting every good work which piety, education, and charity may command. The sacred cause of genuine patriotism and religion, which such a union represents, cannot but hold a prominent place in the paths of the world's progress, and, diffusing far and wide around it the blessings of contentment, happiness and peace, shall achieve the grandest results.

At the conclusion of the address by his Eminence, Bishop Lenihan gave a short statement, showing the amount of money expended on the Cathedral. A sum of £9975 was expended since May, 1905, whilst the total receipts were £5286, leaving a debit balance of £4739. The Bishop bade farewell to his people, and hoped to meet them early in the New Year. At the Bishop's request the whole of the congregation stood up and joined the choir in the singing of 'Faith of Our Fathers.' The choir sang 'The Heavens are Telling' and the 'Te Deum.' Pontifical Benediction was given by Bishop Lenihan, and at the conclusion of the ceremonies hundreds were waiting outside to see the Cardinal, and as he came out of the presbytery cheer after cheer rent the air. The visiting Prelates were also accorded hearty cheers as they drove off behind the Cardinal's carriage to the episcopal palace. So ended a memorable day in the history of the Church in the Auckland diocese.

#### WELCOME BY THE SCHOOL CHILDREN

An enthusiastic reception was accorded to the Cardinal by 1500 or 1600 children from the Catholic schools of the city at St. Benedict's Hall this (Monday) morning. The Cardinal, accompanied by Bishop Lenihan, visiting Prelates, and clergy, arrived at the hall shortly after eleven o'clock, and was received by a guard of honor composed of boys from the Marist Brothers' schools. Inside the hall the visitors were greeted with remarkable enthusiasm. The children sang a song of welcome, which was supplemented with a couple of Irish selections. An address of welcome from the combined schools to his Eminence was then read by Miss Woods. This was followed by a farewell address to Bishop Lenihan on the occasion of his leaving for Rome, which was read by Miss Sheahan. Both young ladies read the addresses remarkably well, a fact which the Prelates very favorably commented upon. After reading the addresses each young lady presented the Cardinal and Bishop Lenihan with beautiful bouquets of flowers, while two little girls presented similar tokens to the other Bishops present.

Cardinal Moran congratulated the little ones on the good use they had made of the excellent training received from the good Sisters and Brothers in their singing classes, also on the enthusiasm they had put into their singing. He hoped they would ever cherish with fond affection that dear little Isle of the Sea, rest-

ing assured that the more love they bestowed on the land of their fathers the more love they would have for their own country. In the address New Zealand was referred to as 'God's own country.' Statesmen were not usually regarded as prophets, but on occasions they were endowed with the gift to make a pronouncement of a prophetic nature. This must have been the case with the late lamented Premier when he hit upon that happy phrase of Thomas Bracken's, 'God's own country.' If the little ones at their Catholic schools profited by the lessons of virtue, piety, religion, and all other good qualities, which they were taught, their influence for good would soon take deep root in the national life of the Dominion. A message that he wished to impress on their young minds was that the apostle of the Church to-day was the school. They could best follow in the footsteps of that apostle by entering with whole hearts into the spiritual atmosphere and life of the school, which they must regard as of vital importance to their well being, just as much, or more so, than books.

Bishop Lenihan, addressing the children, referred to the excellent work which the Marist Brothers, Sisters of Mercy, Sisters of St. Joseph, and Sisters of the Mission accomplished in the education of Catholic children in Auckland. Down South, he said, they pay the Orders according to fixed scale, but the Auckland people were striving to keep them to the letter of their vows of poverty, as they received nothing beyond what the children gave in fees. In this way they continued year after year their educational work, doing a great amount of good. He asked them not to forget him while away on his trip to Europe. He was going to arrange, if possible, for the endowment of Catholic schools, so that they might be free, and by this means they might encourage all their children to attend their own schools.

Archbishop Redwood, and Bishops Gallagher, and O'Connor congratulated the children on the magnificent reception tendered to the visitors, and testified to the good work which the Nuns and Brothers were accomplishing.

The Cardinal granted the children a respite from school work that afternoon and the following day. The distinguished party then left the building amidst cheers.

The Cardinal and Bishops Lenihan, Verdon, O'Connor, Gallagher, Monsignor O'Haran, and Fathers Patterson, and McMullan, left at seven this evening by the 'Victoria' for Sydney. Crowds gathered round Bishop Lenihan to say farewell. The Bishop was much affected. Archbishop Redwood, the visiting and local priests, and hundreds of the city gave the party an enthusiastic farewell. As the steamer left his Eminence waved farewell to the assemblage on the wharf, which was responded to by loud cheers. So ended a memorable historic visit of a great prince of the Church.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

February 22.

His Lordship Bishop Verdon, of Dunedin, passed through the city during the week en route to Auckland.

The Rev. Fathers Hills and MacDonald left for the South during the week, the former to take charge of the parish of Lecston, the latter to assist at Temuka.

Mr. Hussey, formerly of Dunedin, and latterly of the Customs Department at Auckland, has decided to begin the practice of law at Huntville. Mr. Hussey enters on his new sphere of life on Monday next.

The Rev. Father O'Sullivan, of the Society of African Missions, will shortly leave for the Head House of his Order at Lyons, in France. The Rev. Father is leaving to-day for Berkhaim, where he will lecture on 'Egypt.'

A pleasing feature this week has been the admission of three of our young men to the ranks of the legal profession, the gentlemen concerned being Messrs. F. P. Kelly, W. Perry, and H. O'Leary, all three are prominent University students.

The parishioners of South Wellington are to entertain the Rev. Father Ainsworth on Monday evening, prior to his leaving for Hokitika. Advantage is to be taken of the occasion to make the Rev. Father a handsome recognition of the great work he has done for the district of South Wellington.

The 19th half-yearly meeting of the Catholic Club is to be held on Tuesday next. The report discloses a satisfactory state of affairs in the several branches of

Club life. The membership continues to increase steadily, the roll now containing 218 names. Reference is made to satisfactory progress in amateur athletics and tennis. The Literary Society had a successful season and mention is made of the great services of the Rev. Father Kimbell in this connection. The balance-sheet is most encouraging, notwithstanding heavy expenditure there is a credit balance shown of £41 14s. The annual general communion of members has been fixed for Sunday, March 8.

The Ven. Archdeacon Devoy occupied the pulpit at St. Anne's on Sunday evening. He referred in terms of warm appreciation to the splendid work done by Father Ainsworth since the inception of the parish. The preacher also spoke of his own long association with the people of Te Aro and Newtown, and expressed the hope that with the assistance of his confreres and the co-operation of the people, he would be able to continue the good work which his predecessors had started so well.

### Palmerston North

(From our own correspondent.)

February 23.

The Rev. Father Bowe left Palmerston to take charge of his new parish at Carterton on Friday last.

The committee for the St. Patrick's Day sports are doing their utmost to make their second annual meeting a great success. Some £80 will be spent in prizes and trophies.

The many friends of Mr. and Mrs. Dufou will be pleased to hear that their son, Master Leopold Dufou, a former pupil of our parish school, has won a scholarship at St. Patrick's College. This makes the fourth year in succession that pupils from the local school have won scholarships, and a tribute to the thorough nature of the education imparted by the good Sisters, who are to be congratulated on their success.

### Foxton

(From an occasional correspondent.)

A bazaar in aid of the new presbytery in Foxton, after running for a week, was brought to a successful termination on Thursday last, and realised £350 net. Considering the sparse Catholic population of the district, this phenomenal success speaks volumes for the zeal and energy that all concerned threw into the undertaking. To have their efforts in such a worthy cause crowned with such signal success must indeed be a source of great satisfaction to those ladies who presided over the various stalls and their willing bands of assistants, and amply compensates their labors; extending over many months, preparatory to the opening of the bazaar. Special credit is due to the hon. secretary, Mr. E. Spelman, to whose business-like management and painstaking attention to detail, the financial success of the undertaking was largely due. A number of local children, trained by Miss T. Levett, gave graceful exhibitions of the Maypole, and the blending of color in this and the Spanish dances and Highland fling made a very pretty effect. An efficient orchestra, under the able baton of Mr. Berthal, was in attendance every evening and contributed to the success of the proceedings. The following are the names of the stall-holders and their assistants:—Zealandia—Principal, Mrs. Reeve; assistants, Mrs. Berthal, Misses Neylan, Mr. Reeve, Mr. J. Dunn, and others. Shamrock—Principal, Mrs. Dudson; assistants, Misses Dudson, Smyth, Bowe, Wright, Alexandra—Principals, Misses Hennessy and Levett; assistants, Mrs. McGrath, Misses McGrath, White, Mr. J. Hennessy. Kia Ora—Principal, Mrs. Hooker; assistants, Mesdames Ridler, Curtis, Hyns, Spelman.

The new presbytery, built on a knoll adjoining the church and occupying the finest position in the district is the realization of the hopes and prayers of the congregation of Foxton for years, for its erection is synonymous with a priest resident in their midst and with them the forerunner of a convent and school in the near future. It is a seven-roomed house, tastefully designed by Father Schaefer, and erected at a cost of £610.

A ceremony of reception was held in St. Columbkille's Convent, Hokitika, on February 18, when Miss Annie McDonald (in religion Sister Mary Bernard), daughter of Mr. A. McDonald, Wanganui, and sister of Rev. Father McDonald, S.M., Temuka, and Miss Ellen Troy (Sister Mary Brendan), daughter of Mr. T. Troy, Brunerton, were received into the Order of Mercy. The ceremony was performed by the Very Rev. Dean Carow, S.M., Greymouth, who also preached the occasional sermon. Rev. Fathers O'Dwyer, S.M. (Hokitika), and Creed (Kumara) were also present.



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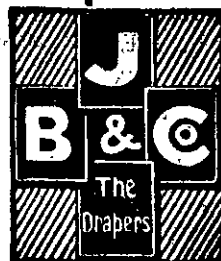
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## Irish News

### ANTRIM—Death of a Passionist

At the comparatively early age of fifty-two, the Rev. John Baptist Byrne, C.P., passed away on New Year's Day at Holy Cross, Ardoyne, Belfast. Deceased was born at Blackrock, County Dublin, where he received his early education. He then entered the Passionist Novitiate at Broadway, Worcestershire, where in due course he was professed and ordained. St. Mungo's, Glasgow, was the scene of his early labors in the sacred ministry, and there, no doubt, he is still remembered. In Mount Argus he worked zealously for fifteen years, when he was transferred to Belfast, where he died.

### CLARE—A Judge's Will

The late Mr. Myles Kehoe, K.C., County Court Judge of Clare, left estate valued at £5949 4s 9d. After making provision for his family and dealing in his will with other private affairs, the testator set apart portion of his assets to be realised and a sum invested wherewith to constitute a foundation to be called the 'Daniel Kehoe Memorial Foundation.' The trustees appointed in this matter are Rev. Henry Fegan, S.J.; Mr. John E. Redmond, M.P.; and Mr. J. J. Clancy, M.P., and the annual income is to be applied towards enabling students of Clongowes Wood College to proceed to take out their degrees in a college or university other than Trinity College, Dublin. It is further provided that under certain conditions the trustees may be entitled to transfer the securities held by them on trust to any university or college for Catholics which may be accepted by the body of the Catholic clergy for the education of the co-religionists of the testator. In addition to this foundation there is a direction as to the payment to Rev. Father Fegan of an annual sum of £10 for five years for a 'Daniel Kehoe Memorial Prize.' Having named certain sums to be paid to Rev. Father Fegan, Rev. Robert Kane, S.J., and Rev. James Brady, of St. Andrew's, for the celebration of Masses, the testator made a number of personal bequests, some of which are to his colleagues in the legal profession, including Mr. Valentine Kilbride, £100; Mr. J. J. Clancy, K.C., £50; and Mr. Ignatius O'Brien, K.C., £50.

### DERRY—Church Progress

The Most Rev. Dr. McHugh, Bishop of Derry, on Monday, January 6, solemnly laid the foundation stone of a new building to take the place of Long Tower church, which stands on the site of Dubh Eaglais of Columbkille and Ilampul Mor of a later date. At the close of a sermon on the Epiphany his Lordship said the entire cost of the structure externally would be provided by a Derry citizen, Mr. Bernard Hannigan, J.P., but the internal decorations would be done by the parishioners.

### DUBLIN—The Temperance Pledge

Some nine hundred little girls were entertained to tea in the Father Mathew Hall, Church street, Dublin, on the night of January 2 by the Capuchin Fathers. The boys of the district were similarly entertained on the following evening. At the close of the proceedings on each occasion Father Aloysius administered the pledge.

### The Castle Jewels

The members of the Commission appointed by the Government to inquire into the circumstances of the disappearance of the jewels from Dublin Castle last year, consisted of County Court Judge Shaw, Mr. Starkie, Resident Magistrate, Clare, and Mr. Jones, a London Police Magistrate. We were informed by cable that the Commission was unable to throw any light on the robbery.

### KILKENNY—Check to local Enterprise

A serious fire occurred early in January in the important group of industries started at Talbot's Inch, about one mile from Kilkenny, by Capt. the Hon. Otway Cuffe, Mayor of Kilkenny, in conjunction with the Dowager Countess of Desart. The large shed specially built and fitted up with the most up-to-date machinery for the purpose of drying the tobacco leaf grown by Capt. Cuffe, was burned to the ground, and with it the greater part of the year's crop, the portion saved consisting of a small quantity which had just been packed preparatory to being despatched to the manufacturers. The leaf is dried by hot air generated by a large engine, which is supposed in some way to be connected with the origin of the fire; but exactly how has not so far been discovered. Adjacent are the extensive

buildings of the Kilkenny Woodworkers, where close on a hundred hands are employed, and where machinery of the latest pattern is daily running in connection with the manufacture of all kinds of furniture. The efforts of the employees, the Kilkenny Fire Brigade, and hundreds of willing volunteers from the city, were successful in confining the fire to the building originally attacked. A valuable quantity of mahogany and other wood, which was being seasoned in the tobacco shed, had also been burned.

### LIMERICK—Tribute to a Priest

In opening the Limerick Quarter Sessions on January 3 his Honor Judge Adams paid a warm tribute to the memory of the late Father Casey, P.P., Abbeyfeale. 'I wish' (said his Honor) 'to concur in that deep and universal feeling expressed throughout the country on the death of my very dear and kind friend, Father Casey, of Abbeyfeale. I do not mean to say that I concurred in everything that Father Casey said and did during the stress of the land agitation; but taking his character as a whole, he was a good man, a good Irishman, and a good priest. Personally, I feel the loss most bitterly. Father Casey was my dear and kind friend. I constantly sat at his table, where he was hospitable to all, and an ascetic only to himself, for, like his Bishop and other good priests, he believed that the hand which held up the banner of Temperance in an Irish parish was all the more efficient if it was the hand of a total abstainer. He was throughout not alone in his own parish, but in large districts of another county, the arbiter in many disputes, and I over and over again had occasion to have his decisions come before me, and I was astonished at the shrewdness, justice, and ability which characterised them. He was a priest of a fine old Irish type, profoundly religious, but, at the same time, gay, moderate, tolerant, and light-hearted. He was "kindly Irish of the Irish, neither Saxon nor Italian."'

### Defective Education

Who was Gerald Griffin? is a question frequently asked by Judge Adams of witnesses and litigants who appear before him in Limerick; with the result that too often it is shown that the gentle poet and novelist is not so well in his native county as he should be. At the Winter Quarter Sessions a resident of Gerald Griffin street candidly admitted to the genial judge that he knew very little about the distinguished Irishman after whom the street was named, whereupon his Honor said that to his mind the education of Limerick people was defective. They knew a great deal more about Cape Matapan and other matters, but very little about Gerald Griffin, who had written a novel that was entitled to stand in the temple of genius with the very best works of Sir Walter Scott. It is sad to have to admit that this is only too true, not withstanding the advances made in recent years by Irish Irelanders.

### White Gloves for the Judge

His Honor Judge Adams, at the opening of the Limerick Quarter Sessions on January 3, was presented with white gloves symbolic of the freedom of the county from crime. In thanking the Sub-Sheriff for the gift he said that for fourteen years he had been County Court Judge, and during that time and long before it the County Limerick had been in a condition of great peacefulness, order, and tranquility.

### LONGFORD—The Late Member

The Hon. Edward Blake, who represented South Longford in Parliament for so many years, was born in Canada; but no truer or more disinterested Irishman ever devoted himself to the furtherance of this country's cause during the past century (says the 'Irish Weekly'). Leaving a great position—the highest in the Colony—a splendidly successful career, all the avenues to fame and wealth, and all the ties that endear their homes to men, behind him, Mr. Blake gave wearisome days and nights, the resources of his fine intellect, the influence of his reputation, and a large share of his fortune to Ireland's service. He faced bitter situations with patience; he bore with unmerited reviling very often; and through some of Ireland's dreariest years he remained hopeful, faithful, and indomitable. At the last only the imperative claims of a health, shattered through ceaseless toil, compelled him to leave the scene of his labors. Great, indeed, must be the magic of the cause that attracted and held the deep devotion of a man like Mr. Blake under such circumstances. This veteran of the fight has just written to Mr. John Redmond a brave and pathetic letter in reply to a resolution passed towards the end of the last session by the men whom he terms 'my dear friends and colleagues of the Irish Parliamentary Party.' Mr. Blake writes:—

'I cannot say that my progress has been rapid. It has been delayed by repeated failures in general health, which, though not otherwise alarming, have produced injurious effects upon the reparative process with regard to my malady, and I am still a cripple as to my leg, and powerless as to my arm. But my advisers are of opinion that progress is being made, and I still, though with diminished confidence, hope that it may be possible for me to revisit my old friends next year. But whether I see your faces once again or no, they can never pass from my memory, and I will always, while I can feel at all, retain the most affectionate sentiments towards everyone of my colleagues.'

#### MAYO—Appointed Canons

Very Rev. E. H. Conington, D.D., P.P., Collooney, and Very Rev. James Daly, D.D., President of the Diocesan College at Ballaghaderreen, have been appointed Canons of the diocese of Achonry. Dr. Conington is one of the most learned and cultured priests in Ireland. His colleague is a well-known educationist and temperance advocate.

#### ROSCOMMON—Tenants Purchase their Farms

The tenants on the Lara estate of Sir N. R. O'Connor, British Ambassador at Constantinople, have signed an agreement to purchase their holdings.

#### SLIGO—A Cherished Memory

Most Rev. Dr. Clancy, speaking at Sligo in connection with Mr. Devlin's lecture on John Boyle O'Reilly, said one of the most cherished memories of his life was his meeting with Mr. Devlin in the House of Commons. He had read Mr. Devlin's speeches and his brilliant retorts from the Irish benches, and during his Lordship's visit to the House of Commons he had experienced from Mr. Devlin a kindness he could never forget, and he trusted that the acquaintance then formed would last for many years.

#### TIPPERARY—A Light Calendar

Addressing the Grand Jury at Nenagh Quarter Sessions, County Court Judge Moore said there were only three cases to go before them, all of which were of a comparatively simple character.

#### One of the Foremost of Living Irishmen

General Sir William Butler delivered a lecture to the Tipperary Literary Society on January 7. His subject was the treatment of Napoleon during his captivity at St. Helena. Canon Arthur Ryan, V.G., occupied the chair. Canon Ryan, in introducing the General, described him as 'a Tipperary man born and bred' and as 'one of the foremost of living Irishmen.' As an Irishman, they had in Sir William a type that they delighted to honor, a soldier to the core of his soldierly heart, brave in his profession of arms as in his profession of the faith that was in him, brave in ever being with the weak and against the strong, raising a fearless voice to denounce perfidy and corruption, no matter how highly seated, and, like his own hero, Gordon, indifferent to the praise or blame of the world. They welcomed him back to Tipperary. Not in the Great Lone Land, not in Egypt, or the Soudan, nor yet in South Africa had he made his home. No; he had come back to his own dear land under the shadow of the Galtees, and he had made his home amongst the homes of Tipperary. He welcomed Sir William Butler as a man of letters, a fearless Irishman, and the pride of Tipperary.

#### A Bacon Factory

The new bacon factory at Roscrea was formally opened on January 8. The ceremony was attended by many representative public men from the town and district. Sixty pigs were killed on the opening day, and the different processes were watched with great interest by the visitors. The factory is well equipped, and besides being a credit to the contractors, stands as a monument to the enterprise of the local people. Father Cunningham, of Roscrea, is principally responsible for the inauguration of this industry, and on his shoulders fell a great deal of the work of organisation. The capital of the company is £11,000, and Father Cunningham hopes that in a short time they would be in a position to put through from 1500 to 2000 pigs per week.

Henry S. Fitter and Sons, of Smithfield Market, London, invite consignments of frozen mutton and lamb for realisation in all parts of the United Kingdom. This firm has been established in the Central Meat Market for over half a century, and, having been connected with the frozen meat trade since its very commencement, is in the best position to deal with consignments. Mr. R. B. Bennett, Hereford street, Christchurch, is the firm's representative.

## People We Hear About

It is natural to Sir Wilfred Laurier, the Canadian Premier, to be quick at repartee. He has a ready wit which he rarely hesitates to turn on a political opponent. He was addressing a meeting on one occasion, when a poorly individual in the audience, a large employer of labor, interrupted him, charging the Premier with 'fattening on the sweat of the people.' Sir Wilfred, slim and dapper, waited until perfect quiet replaced the commotion which this remark had made. Then he observed—'I like those present to decide which of us is the more exposed to that charge.'

His passion for country life has led Mr. Paderewski, the famous pianist, to establish a farm on his estate in Poland, (where, between his tours, he occupies his time in rearing live stock and growing agricultural produce. During a previous visit to England, Paderewski, through an agent, bought some prize pigs from a farmer in Essex, who was quite unaware of the real profession of the purchaser. A day or two later Paderewski visited the farm, without disclosing his identity. During an inspection, the farmer led the pianist to a sty and showed him a fine lot of pigs, remarking confidentially, 'Do you see those? I have sold them to Paderewski, the great pig-dealer from abroad.'

The late Mr. Francis Thompson (remarks an English exchange), the distinguished poet and man of letters, has left estate valued at £95. Letters of administration have been granted to his sister, Miss Mary Thompson, of the Presentation Convent, Manchester. It is an ironic commentary upon the profession of literature that while a man of undoubted genius leaves less than £100 as the net result of his life's work, Mr. George R. Sims is earning over £2000 a year, and Mr. Hall Caine probably five times that amount. Some great writers have been even less fortunate than poor Francis Thompson. When Oliver Goldsmith died more or less heavily in debt, mainly incurred by his generous prodigality, Dr. Johnson exclaimed, 'Was ever poet so trusted before?'

The grandson of a man who had befriended the late Russell-Sage called on him one day and asked for a loan of ten dollars, promising that he would repay in a week's time. Sage let him have the money. At the hour appointed the young man re-appeared, laid the ten dollars before the millionaire, and departed. Soon afterwards he called again, saying that he wanted a hundred dollars for a sound and excellent investment. If Mr. Sage would let him have the money he would refund with interest at a given date. The old man beamed kindly upon his young friend. 'My boy,' he said, 'you disappointed me once, and I don't want you to do it again.' The young man gasped. 'Yes,' Mr. Sage went on, 'you paid me back that ten dollars, and I never expected that you would. Now, if I let you have a hundred dollars I should expect you to pay it back, and you wouldn't. One disappointment is enough at my time of life, my boy.'

Mrs. Hinkson (Katherine Tynan), the well-known author, was born in 1861, being the daughter of Andrew Tynan, of Clondalvin, Co. Dublin. She was educated at the Dominican Convent, Drogheda, and began early to write poetry, printing in 'Merry England' the 'Louise de la Valliere,' which gave the name to her first book, published in 1885. Henceforth her place was secured. 'Shamrocks,' 'Cuckoo Songs,' 'The Land of Mists and Mountain,' 'Miracle Plays,' and 'The Wind in the Trees' followed, and 'The Collected Poems' were published in 1901. Her first prose work, to the writing of which she brought a fidelity all her own, 'A Nun, her Friends, and her Order' appeared in 1892; and, only second to her fame as a poet, is that won for her as a writer of fiction. 'The Handsome Brandons,' 'The Dear Irish Girl,' 'A Daughter of the Fields,' 'A Girl of Galway,' 'A Union of Hearts,' 'Judy's Lovers,' 'The Luck of the Fairfaxes,' and 'A Favorite of Fortune,' are a few of the books which have delighted boys and girls and their seniors. In some of these works, hardly less than in her verse, she has captured more than any other living writer a pure and distinctive Irish note, and in this sense she may rank as the greatest living 'nationalist.' Her 'Rhymed Life of St. Patrick' completes her claim to be the Poet Laureate of Ireland. Mrs. Hinkson, whose contributions to newspapers and magazines are easily recognisable by their charm, married (in 1893) Mr. Henry A. Hinkson, barrister-at-law, an authority on copyright, and the creator of several valuable ones on his own account.

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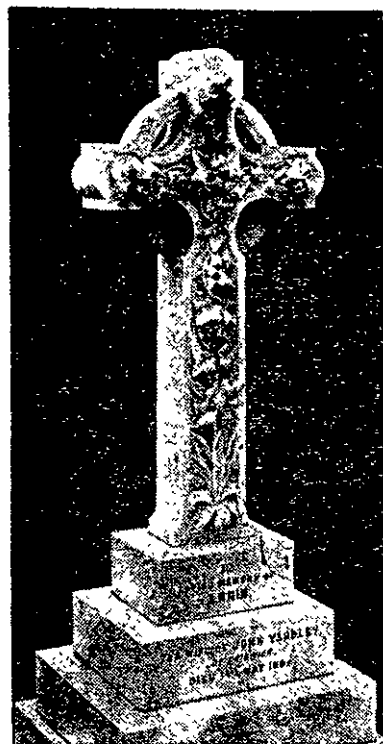
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# The Catholic World

## ENGLAND—An English Iona

The Benedictines, who have been established for several years at Appuldurcombe, Lord Yarborough's fine place near Wroxall, in the Isle of Wight, have acquired Quarr Abbey from Mr. T. B. H. Cochrane, the Deputy-Governor of the island. The island (says the 'Westminster Gazette') is rapidly becoming an English Iona. It now contains twelve religious houses, one of which—that of the Carmelite nuns—is connected in the person of the Abbess with a stormy episode in European history. This lady is the widow of Don Miguel, famous in the Portuguese war of succession, who died in 1866. She was for a short time the titular Queen of Portugal.

## Westminster Cathedral

A Catholic, visiting Westminster Cathedral at intervals of, say, twelve months, (writes a London correspondent), cannot fail to be struck by the steady progress being made in the adornment of the metropolitan church. It is not so long since the opening of the great baldachino lent an added beauty to the vista from the nave, and since then have come the handsome grilles to the Blessed Sacrament chapel and the recumbent effigy and decoration in the Vaughan chantry. Further works are being rapidly pushed forward, in view of the Congress next September, by which time it is hoped to have the marble work in the Lady Chapel finished; and as soon as this is done, mosaics are to be begun in the chapel of the Blessed Sacrament. As bit by bit the Cathedral begins to glow with color and marble, one is able to realise in imagination how magnificent will be the effect of the completed decoration.

## Golden Jubilee

A presentation was made in the early part of January to the Right Rev. Dr. Graham, the Bishop of Plymouth, to commemorate the completion of his fifty years in the priesthood. Subscriptions were received from the whole of the diocese, and the result was the presentation of a cheque for £450 and a cloth of gold set of vestments made in convents in the diocese. Lord Clifford of Chudleigh, in asking the Bishop's acceptance of the gifts, assured him that the contributions towards the cheque had come from every part of the diocese, and from practically every member of every mission.

## A Convert's Faith

The late Lord Brampton is the subject of a kindly sketch from the pen of Father Gavin, S.J., in the 'Farm St. Calendar.' Lord Brampton's simple faith was (says Father Gavin) a thing to marvel at. Belief in the doctrines of the Church came quite naturally to him. He might have been a Catholic bred and born, as we say, so firm, so simple, so childlike was his faith. He never seemed to have even a temptation to doubt, and if we inquire the secret of his love and devotion to Catholic truth one may safely trace it in the dim light granted to us to a great humility of heart. He thought nothing of himself, of his intellectual acquisitions, which won in life such conspicuous success. He never referred to them in conversation to exalt himself above others. He seemed unaware of them. To such a mind and heart Catholic truth appeals. To the arrogant and the uppish and wise in their conceits God refuses the gift of faith. Once Lord Brampton made his great act of submission to the Catholic Faith, he sat at her feet like a little child to listen and to learn. Such was his posture to the end.

## Lady Brampton's Will

The will of Lady Brampton was proved in London on Thursday, January 2, and the value of the property sworn at £316,060 gross, including personality of the net value of £315,662. This is considerably in excess of the value of Lord Brampton's property, practically the whole of which—the gross value being £141,853 and the net personality £141,674—he left to his wife. Lord Brampton died on October 6, and Lady Brampton on November 17 last. The executors are the Most Rev. Francis Bourne, Catholic Archbishop of Westminster, and the Right Hon. (Lord) Edmund Bernard Talbot, D.S.O., of Buckingham Palace-gardens, London, and Mr. Philip Witham, solicitor, of Gray's Inn. The bequests are as follows: £10,000 in 2½ per cent. Consols to the Hospital of St. John and St. Elizabeth, London, to be applied towards the permanent endowment of that hospital, and not for any other pur-

pose; £200 to the Right Rev. Bishop Brindle, of Nottingham; £100 to the Catholic Truth Society, of Southwark; £100 to the Right Rev. Mgr. Johnson, of Archbishop's House, Westminster; £200 to each of the executors of her will; £100 to Florence Lady White, of 4, Ashley-place, Victoria street, S.W.; £200 to Mary Wimperis, of 37, Half Moon street, Piccadilly; a life annuity of £250 and such furniture as she may select to her niece, Catherine Reynolds; the marble bust of Lord Brampton to be placed in a suitable position in the Hospital of St. John and St. Elizabeth; the portrait of her husband by the Hon. John Collier to the National Gallery. She makes provision for the care of her old horses as well as Lord Brampton's, and directs that she should be buried with her husband and her mother in the vault at Kensal Green Cemetery. The residue of her property she leaves to the Archbishop of Westminster for his own absolute use and benefit. Though there is no instruction as to the use of her residuary estate, which after payment of duties, etc., will amount to over £250,000, the Archbishop of Westminster has declared that he received from Lord and Lady Brampton at the time of making their wills an intimation of their wishes as to the disposal of this sum, and in accordance with these wishes the Archbishop has stated how this sum will be utilised: (1) To make generous provision for giving promising ecclesiastical students opportunities for pursuing a higher course of study either in England or at such foreign centres as Rome, Paris, Jerusalem, Beyrout, Freiburg, Louvain, etc., and (2) for the benefit of the Hospital of St. John and St. Elizabeth at St. John's Wood.

## FRANCE—A Right and a Wise Thing

The following is an extract from an article by a non-Catholic, which appeared in a recent issue of the 'Saturday Review':—'For Pius X. with no physical force or diplomatic influence behind him to take up the gauntlet that French Jacobinism had thrown down seemed to the ordinary man the height of folly. It was an act of the highest heroism. Pius VI. when he flung the "civil constitution of the clergy" in the face of the National Assembly, Pius VII. when he defied Napoleon, did no braver thing. But the brave thing was also the right and the wise thing. It brought home to French Catholics, clergy and laity alike, that French Christianity was at stake. And French Catholicism made a noble response. For the first time in the history of France, the French Church stood solid for the Pope against the rulers of the State. In a moment it was apparent that French Chauvinism had been beaten. The very prefects warned M. Clemenceau that France would not allow her shrines to be desecrated. The Jacobin Ministry consequently collapsed like a pricked bladder, and with a bad grace abandoned the churches to their rightful owners. And then the true heart of France spoke in the voice of the local communes, offering to give to the priests of the Church the free use of the presbyteries from which they had gone forth for the sake of the faith, and in the generous gifts that in every diocese, from Normandy to the Pyrenees, flowed freely into the treasury of the persecuted Church, to the amazement even of the most faithful. To-day the cathedrals and churches of France hold larger and more earnest congregations than ever they held in the days of the Second Empire. So far, then, as the battle between Christianity and Jacobinism has proceeded in France, M. Clemenceau and his merry men have accomplished certain things; but things which were far from their purpose.'

## GERMANY—A Charitable Queen

The German Catholic papers give glowing accounts of the generous charity of the late Queen Karola of Saxony. She spent a hundred thousand marks each year in works of beneficence, and never refused an appeal made by a person in want. But though so free in giving to others, she granted herself no luxuries, and in her bedroom hung at least twenty large pictures of relatives and friends on their death-beds. She wished to be reminded continually of the approach of death.

## INDIA—Consecration of a Bishop

The consecration of the Bishop of Poona, the Right Rev. Henry Doering, S.J., took place (says the 'Catholic Register' of St. Thome de Meliapur) on December 8 in St. Patrick's Cathedral which was crowded. The Consecrator was the Archbishop of Bombay, assisted by the Bishops of Mangalore and Hyderabad.

## ROME—The Cause of Beatification

The Congregation of Rites on January 14 discussed the cause of Beatification of Mother Barat, foundress of the Ladies of the Sacred Heart, and on January

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Especially good for elderly people.



28 the examination of the cause of the Ven. John Eudes. The cause of Joan of Arc will come before the Congregation on March 24, and that of the Venerable Marie Leccoq on May 16.

**Congratulations and Good Wishes**

During Christmas week and on New Year's Day the Holy Father (writes a Rome correspondent) was the recipient of telegrams and letters of good wishes from all parts of the world. Several of the Sovereigns of Europe wired him on Christmas Eve messages of consolation and sympathy. His Holiness received the two new French Cardinals in farewell audience prior to their return to France. He also received his Grace the Archbishop of San Francisco, who has formally postulated for a Coadjutor. For some time before Christmas the Pope discontinued giving public audiences. These have recommenced since New Year's Day, each noon bringing crowds of every nation to the Papal reception rooms. The Holy Father continues in the best of health, a fact which can only be accounted for by his having become quite habituated to the confined life of the Vatican.

**SCOTLAND—Death of a Priest**

At a comparatively early age, one of the most respected priests in northern Scotland has just departed, amid the universal regret of his parishioners, and of all who knew him, Catholics and non-Catholics alike. Father John Paul, M.R., of Keith, Banffshire, was born in 1851 at Aberdeen, and educated first at Blairs College, and subsequently in Rome. On his return to his native diocese, having been ordained priest, in 1875, he first was attached to Aberdeen Cathedral, subsequently served at Peterhead and Tomintoul, and in 1892 was appointed to the parish of Keith.

**SPAIN—A Touching Interview**

It will be remembered (says the 'Catholic Weekly') that the anarchist bomb fiend Morral, who, in May, 1906, turned the Royal bridal of King Alfonso and Princess Victoria Ena into a ghastly tragedy, murdered the 'guardia civil,' or policeman, Vega on the latter's attempting to arrest him. Vega left behind him a widow, two sons, and a little daughter. Last week the widow, her little girl, and her father were commanded by the Spanish Sovereigns to a private audience at the Palace of Madrid. The meeting was naturally a moving one on both sides. Both their Majesties evinced the most lively and minute interest in the circumstances of the family, and heaped signs and expressions of tenderness upon these poor people, especially upon the fatherless girl. Don Alfonso inquired as to the pay formerly received by the murdered official, and Queen Victoria Eugenia charged herself with the education of the girl—thus following in the charitable footsteps of the Dowager Queen Christina, who had already provided for the two boys. The Vegas, on leaving the palace, appear to have derived great comfort from the gracious sympathy and practical kindness of which they had been the objects.

**UNITED STATES—The late Father Judge**

All the American Catholic papers give long accounts of the career of the Rev. Dr. Judge, editor of the 'New World,' Chicago, whose death we recorded last week. The rev. gentleman exercised a remarkable influence in Chicago, and his unexpected death was a cause of deep grief amongst the entire Catholic population. There was an immense attendance at the funeral, including Bishop Muldoon and other prelates. The Rev. Dr. Moynihan, of St. Paul, who preached the panegyric, dwelt on Father Judge's ability, saying that in him they witnessed a harmonious blending of the speculative and the practical as admirable as it was rare.

**GENERAL**

**Perpetual Adoration**

The celebration of the silver jubilee of Perpetual Adoration that was kept during the whole of last year in Caracas, with the co-operation of the entire Republic of Venezuela, was concluded with solemn religious festivities beginning on December 15 and ending on New Year's Day. The principal feature of this extraordinary manifestation was the holding of a Eucharistic Congress in which all the dioceses of South and Central America participated.

Dr. ENSOR'S TAMER JUICE not only eradicates the poisons which breed and feed disease, but it increases the flow of rich, pure blood, and gives the body the vigorous vitality which makes people eat and enjoy, digest and assimilate good food.

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**Domestic**

By 'Maureen'

**To Test an Oven's Heat.**

Try the oven every ten minutes with a piece of white paper. If too hot the paper will blaze up or blacken. When the paper becomes dark brown the oven is fit for pastry; when light brown for vol-au-vent, tarts, etc. When the paper turns dark yellow, bread, pound cakes, large pies, etc., may be baked. If the paper is just tinged the oven is ready for sponge cakes, or meringues, etc.

**Preserved Pears.**

Pare and halve ripe pears and place in cold water. Boil the parings and cores in one quart of water for fifteen minutes. Then strain and add enough water to make the proportion one quart of liquid to every 4lb fruit. Allow 3lb sugar to each pound of pears. Make a syrup with the sugar and water, and flavor with a tablespoonful of lemon juice and a little ginger to each quart. Put the pears in and simmer till they are quite tender. Lift out carefully, and put into wide-mouthed jars. Boil down the syrup until it is rich and thick, then pour it over the fruit, and seal down the jar while still hot. If pears are very hard, they are better simmered a while in water before being put into the syrup.

**Care of the Teeth.**

Each time you eat, it matters not what it is or how little, thoroughly clean your teeth, and do it at once, as to leave particles of food, for even a short time, about your teeth and gums is to invite malignant bacteria that work and multiply with a rapidity difficult to believe (says 'Harper's Bazaar'). Permit not the smallest bit of foreign matter to remain about your teeth.

You cannot accomplish this with an old, water-soaked toothbrush, nor with one you use constantly. When you have used a brush two days it should be washed in carbolic water, and laid in the sun and air for two days. This, of course, necessitates two brushes. Keep carbolic water at hand. It is made by putting two drops of carbolic acid into a pint of boiled water.

When you have repeatedly cleaned your brush and it begins to be discolored on the back, even though the bristles are intact, discard it. This is not an extravagance, but an economy, since it will save you dentists' bills. A brush which you have used for some time, even though frequently cleaned, if you examine it under a microscope, you will find it to be alive with bacteria. With such a brush you can, of course, remove particles of food, but you at the same time brush these destructive germs into the gums.

When you take foods and liquids into your mouth, as a little observation will show you, they follow a uniform course, as do the tides. For this reason, before you brush your teeth rinse the mouth thoroughly, as the water follows the course of the food and removes particles that are reached in no other way.

When you have carefully cleaned and rinsed your teeth, take the mouth full of a good antiseptic wash, and, holding a part of it, massage the gums with the ball of your finger from the root upward to the crown. This keeps the gums in a healthy condition, and if they are inclined to recede prevents further trouble.

Those who have been so unfortunate as to lose the teeth, or part of them, have quite as much reason for keeping the mouth most antiseptically clean as those who have not. Bacteria, in the warmth of the mouth, multiply rapidly, and any foreign substance, such as bits of food, is the pabulum on which they thrive.

Note how often you swallow, and the malignant germs that gather in your mouth are in this way taken into your stomach and from there into the system, to do damage that it is not possible to estimate. More than this, the breath becomes disagreeable when the mouth is not kept perfectly clean, and nothing is more offensive and unwholesome.

*Maureen*

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## Science Siftings

### To Photograph the Air.

An important discovery has been made by an assistant of the Meteorological Institute, Christiania, E. Russeltvedt, who was formerly manager of the Forth Light Station, Spitzbergen. M. Russeltvedt has succeeded in constructing a self-registering instrument for photographing air and electrical phenomena. This discovery caused a great sensation, and the results will shortly be published.

### Fireproofing Wood.

The process of fireproofing wood very much resembles embalming. The wood is first relieved of its saps and juices, which are really its blood, and a preservation fluid is injected to take their place. The planks to be fireproofed are put into a sort of boiler or digester. This is closed, and steam at a low pressure is run into the digester and the wood parboiled for from one to fifty hours. This is to soften or loosen the dry saps or juices in the fibre. After the steaming process a powerful vacuum pump draws the saps and juices from the wood, leaving a finely-divided cellular structure. Next the fireproofing solution is pumped into the chamber, the absorption and saturation being assisted by the partial vacuum. A pressure of from 80 to 200 lbs a square inch is next applied and maintained until the absorption is complete. After draining off the excess solution the wood is withdrawn and thoroughly dried in a kiln, with the result that the interior cellular wood structure is left filled with minute crystals of fireproofing salts.

### The Use of Windmills.

The windmill is not yet superseded as an engine driven by the power of 'unbought wind,' (says the 'Manchester Guardian.') In Holland they are used for sawing timber, cutting tobacco, grinding trass and draining the polders. Holland has 10,000 windmills, each of which is said to drain 310 acres of land, at the average cost of one shilling an acre a year. In Norfolk they have been of inestimable service for works of drainage on the marshlands. A 15 horse power windmill erected at Faversham raised in ten months 21,000,000 gallons of water from a depth of 100 feet, saving 100 tons of coal. In the United States iron s eleon windmills were employed to pump water for domestic purposes long before they were employed for irrigation work. Powerful mills have given farmers living on the plains a cheap source of power for various purposes, among other things to introduce town luxuries into their homes.

### Heat, Power, and Light from the Earth.

As the exhaustion of the fuel supply of the world becomes more acutely realised as an inevitable prospect, men of science are taking into view with increasing seriousness what has been but a dream till now, the possibility of drawing upon the interior of the earth for the energy which, whether in the form of heat, power, or light, is required for the welfare and convenience of mankind (says 'The Technical World.') When it is considered that the cool crust of the planet on which we dwell is thinner, relatively in size, than the shell of an egg, and that at a depth of only 25 miles, all substances are molten, the temperature being something like 10,000 degrees, it seems absurd that we should indulge anxiety about an available heat supply for the future. There are places where the shell of the globe is very much thinner, and where the hot core is so near the surface that conduits reaching downward might easily be constructed by human ingenuity. Of course it would not be practicable to bore down into a region of molten rocks, but pipes could be sunk a sufficient distance to reach strata of as high a degree of heat as might be desired. Prof. Wm. Hallock of Columbia University says that the putting down of such pipe would not cost more than £2000 per mile, and he offers the suggestion that, merely for experimental purposes, it might be worth while to spend £10,000 in sinking two pipes to a depth of 12,000 feet. A connection having been established between the lower ends of the pipe, an inexhaustible supply of heat could be fetched to the surface.

Pure foods are essential to health, and there is nothing so nourishing as good milk, such as the 'Highlander' brand, which is absolutely pure and rich in cream. Its component parts are simply pure New Zealand milk and genuine cane sugar...

## Intercolonial

The Rev. Father Laughton, who is on his way out from Ireland, is to succeed the late Dean Bean as priest of the Grafton parish.

The Hon. Patrick A. McMahon Glynn, of South Australia, will deliver the oration at the St. Patrick's Day celebrations, Sydney.

His Grace the Archbishop of Melbourne is expected to leave for Rome in April, and the Bishop of Ballarat (Right Rev. Dr. Higgins) will accompany his Grace.

A record collection was realised at the opening of the new church at Corrunan, in the Coolac district, Victoria, on Sunday, February 9, when £1800 in cash was handed in.

The Revs. E. J. Luby (Brunswick), J. O'Neill (Castlemaine), T. O'Neill (Casterton), and E. O'Brien (Collingwood), all of Victoria, have left for a twelve months' trip to Europe. The parishioners gave their respective pastors an enthusiastic send-off.

At the close of one of the clerical conferences in Bathurst, his Lordship the Bishop conferred upon Very Rev. Father James Kelly, of Carcoar, the high dignity of Archdeacon of the Diocese of Bathurst—a well merited honor, which his long and exemplary career as a senior priest deserved.

His Grace the Archbishop of Melbourne has made the following clerical changes:—Rev. J. J. McCarter to be locum tenens at Brunswick during the absence of Rev. E. J. Luby; Rev. T. English to be locum tenens at Castlemaine during the absence of Rev. T. O'Neill; Rev. M. A. Vaughan, from Geelong to Dandenong; Rev. W. O'Farrell from Dandenong to Brunswick; Rev. M. Ryan, from St. Kilda West to Elsternwick; Rev. J. A. Gibbons, from South Yarra to Heidelberg; Rev. P. H. Boyle, from Footscray to Collingwood.

His Eminence Cardinal Moran on leaving Sydney for Auckland, informed a 'Catholic Press' representative that he would probably go to Europe this year. He has received a very pressing invitation to the Eucharistic Congress in London, to be held in October, at which there will be Cardinals from the United States, Rome, Spain, and Germany, besides other distinguished prelates from all parts of the world. It will be the greatest gathering of Catholic ecclesiastics ever seen in England. Besides, said his Eminence, 'I should like to take part in the Pope's Jubilee celebrations in Rome, and I am deeply interested in the University question in Ireland.'

The death is announced of Rev. Thomas Leahy, S.J., who passed away at St. Vincent's Hospital, Melbourne, on February 11, after a few days' illness. Father Leahy was born in Ballinasloe, Galway, in 1846. He pursued his course of philosophy and theology in the Jesuit colleges of France and Belgium. At the College of the Immaculate Conception, Summer Hill, Athlone, Co. Roscommon, he had as fellow students Rev. M. Watson, S.J.; Sir Antony MacDonnell, now Under-Secretary for Ireland; and Mr. T. P. O'Connor, M.P. He entered the Society of Jesus in 1865. He spent over 20 years teaching in the colleges of his Order in Sydney and Melbourne, and in 1890, was appointed rector of St. Patrick's College, East Melbourne. He ceased his rectorship of this college in June, 1896, but was for a number of years a member of the professorial staff.

His Eminence the Cardinal-Archbishop of Sydney has made the following clerical changes in the Archdiocese:—The Rev. P. C. Cregan (of St. Patrick's College, Manly) has been appointed to the charge of the proposed St. Columba's Junior College and Seminary for Foreign Missions to be erected at Springwood. The Rev. J. Whyte (Inspector of Primary Schools) will take charge of St. James' parish, Forest Lodge, during the absence of the Rev. P. L. Coonan, P.P.; the Rev. A. J. Hogan (Mount Carmel) has been appointed Inspector of Diocesan schools, and will reside at St. James', Forest Lodge; the Rev. P. J. Baugh (Campbelltown) will take charge of St. Thomas's parish, Lewisham, until the return of the Rev. T. Phelan, P.P.; the Rev. D. Byrne (recently doing duty in the diocese of Goulburn) has been appointed to Moss Vale; the Rev. P. Sheehy (Moss Vale) will take up a professorship at St. Patrick's College, Manly.

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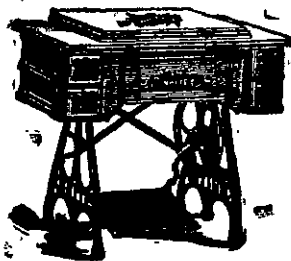
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# The Family Circle

## THE LEARNED WOMAN

When I married my wife she had studied stenography,  
Got that down solid, then took up photography,  
Mastered that science and started geography,  
All in the course of a year.

She presently took up a course of theology,  
Followed that up with a touch of mythology,  
Got a degree in the line of zoology,  
Still her great mind remained clear.

So she took up a course on the theory of writing,  
Some lessons and points on the subject of fighting,  
A long course of house-building, heating and lighting,  
For over her classmates she'd soar.

So she entered the subject of steam navigation,  
Took also instruction in church education,  
And mastered the study of impersonation,  
And still she she was longing for more.

Next she tackled the latest great fad, electricity;  
'Dress Reform' institutes taught her simplicity;  
Sought the best way to encourage felicity.  
Oh, she's as smart as a book.

She at last ended up with a course of phonetics,  
Gave a little attention and time to athletics;  
The rest of her time she then gave to magnetics,  
And now she is learning to cook!

—Exchange.

## CHESTER'S NEW YEAR'S EVE

The streets were gay with holiday cheer. Chester found it hard to keep from skipping and prancing for very joy. And who could wonder? Skates at home, and loaves and games and sled (all brand-new seven days ago), besides a big, big turkey ready to stuff, and an immense plum-pudding and any quantity of goodies.

As if this were not enough, there was the crowning joy that was going to happen this very day—Gladys Raymond's birthday party.

Gladys was Chester's very best friend, to begin with, and the prettiest little girl that ever wore dainty white dresses—at least Chester would have said so. And because her birthday came on New Year's Eve, she was to have old Father Time himself—or, at all events, some one who looked like him—to distribute to her guests the nicest boxes made like hour-glasses, and filled with chocolates.

Chester knew about the plans, because he and Gladys were such very good friends. Why, he had even helped her address the invitations. He had wondered then how he could wait, and now the time had really come and he was on his way, all dressed up in his very best suit and collar, gloves, and his shiny button-shoes.

He stopped before a big plate-glass window to see the fine things. The big store stood at the corner of an alley, and Chester had hardly stopped before he heard something that sounded like a sob. He pricked up his ears. Who in the world could be crying this happy day? There it was again, not very loud, but dreadfully sad among the gay sounds all about.

Chester stepped to the corner and glanced down the alley. At first he didn't see anybody, but soon there was a movement and then another sob from behind a packing-box. He went up to it, and there, in a heap, sat a poor little ragged waif, with an armful of afternoon papers and a broken crutch beside him.

'Why, hello! What's the matter?' said Chester. The newsboy looked up and blurted out: 'Stooped up heavy with this New Year's edition, an' I got mixed up in the jam out there in the street, an'—an' a wagon run over my crutch, an' now I can't sell anything,—an' I paid my last copper for 'em.'

Chester was very sorry for the boy. 'Why can't you sell 'em without your crutch, boy?' he asked. The only answer was an empty, flopping, ragged little trouser-leg, dragged out to view. Chester sat suddenly down on the curb. That trouser leg was just about the size of his own.

'Oh, I say, can't your father get you another crutch? I'll—I'll go and get him,' he said, trying to forget that it was time for the party, and that Gladys had told him not to be late.

'I ain't got no father—or anybody else. If I can't earn a new crutch I'll never get one, or my supper, or

a place to sleep,' and the grimy little face went down once more on the tattered sleeves.

For at least five minutes Chester sat there, thinking hard. Then he said, 'Give 'em here, boy, I'll sell 'em, every one before I stop. I was goin' to a party, but I've got my father and my mother and my legs—all of 'em. Lean on me, and I'll help you round to Pietro's. He'll let you sit by his fire till I come back. We're friends, Pietro and I; he sells me lots of peanuts. Lean harder, boy, I'm awful strong.'

'It was quite dark when Chester got home that night. The new gloves were very much the worse for wear, the shiny buttoned shoes were splashed with mud.

Some fellows pitched into me because I was a greeny,' he explained, 'but they didn't keep me from selling 'em, every one. It took pretty long, but I promised Stumpy I would, so I had to. Pietro's going to keep him all night. I told him my father'd pay him, and buy Stumpy a new crutch, and my father and I'd be round to see him first thing after breakfast to-morrow morning.'

'Yes'm, I missed the party. Yes'm, I hated to like sixty, but of course a fellow couldn't be mean enough to think about the party when I had things and he didn't.'

That was the way Chester learned his first real lesson of unselfishness, and he never forgot it.

Gladys was rather cross with Chester, and his hour-glass of chocolates never came to join the leftover Christmas goodies. But somehow Chester was happier than a dozen birthday parties rolled into one could make him.—Exchange.

## WEIGHED IN THE BALANCE

The editor had finished his day's work. He had informed one correspondent how many mice might be caught by a well-educated cat in the course of a night, and had replied to another who asked what exams had to be passed by anyone wishing to become a company promoter, and what were the wages attached. But at length he returned to the comparative peace of his own home.

'Pa,' said his youngest son, as the editor hung up his hat, 'is Mars habit'd?'

'I don't know,' said the father.

'Pa,' went on the small boy, 'is it colder on the top of Mont Blanc than at the North Pole?'

But once again that walking encyclopaedia had to confess ignorance.

The little boy thought for a moment.

'Pa,' he inquired blandly, 'how'er did you manage to become an editor?'

## A FATHER'S DUTY

A man who will neglect to care for the bodily sustenance of his children will fail also to provide for their education. Even the most common laborer, if he have true love for his children, tries to give them a proper education. Of all the treasures, that parents may furnish their children, a good education is the most precious. It enables them to fulfil intelligently and efficaciously the duties which their temporal and eternal vocation lays upon them. Yet the slothful man, who, as far as in him lies, lets his children starve, still less appreciates the needs and the benefits of education, of mental and moral training. He does nothing, in fact, that should entitle him to the affections and gratitude of his children. It is his fault if they lack everything that gives promise of a useful life, and, afterwards, fail to attain the purposes of their existence. If, later on, they copy the example which he has set them, they will be miserable drones in society like himself. A good and intelligent mother may perhaps, in some measure, make up for the neglect of the father, but the latter's name will not be held in benediction, and his grit is not diminished by the greater solicitude of his wife.

## TOO MUCH HURRY

Mr. Andrew Carnegie tells this story.

George Gordon, a rich old Scot, was taken seriously ill, and decided that he had better draw up his will at once.

Accordingly, the testament was then and there written out at his dictation, read to him, and placed in his lap for his signature.

The old man took the pen, wrote 'George Gor'—and then sank back exhausted. The heir hastily raised him again.

'D, uncle, d,' he prompted.

'D,' growled the old man. 'I'll dee when I'm ready, ye avareccious wretch!'

### GOT WHAT HE WANTED

The late Thomas Beecham is said to have spent half a million a year on ads. He wrote up to the age of 75, his best ads. himself. He was a witty old man. A story is told about him and a grocer.

The grocer was guilty of some sharp practice on Mr. Beecham one day, and Mr. Beecham stamped out of the shop roaring:

'You're a swindler, and I'll never enter your doors again.'

Next day he came back and bought five pounds of sugar.

'Dear me,' said the grocer, smiling in a forgiving way. 'I thought you were ne'er going to enter my doors again?'

'Well, I didn't mean to,' said Mr. Beecham, 'but yours is the only shop in the place where I can get what I want. You see I am going to pot some bulbs and I want some sand.'

### ODDS AND ENDS

Somebody of a psychological turn of mind as'ed Lord Rosebery, 'What is memory?'

'Memory,' replied Lord Rosebery, promptly, but somewhat pensively, 'memory is the feeling that steals over us when we listen to our friends' original stories.'

'Such an amendment,' said Senator Tillman, during a debate in the United States Senate, 'would destroy the meaning, as the meaning of the epitaph on old John Skinn's tombstone was destroyed. The amendment that was tacked on John's epitaph consisted of one word:—'friend.' It was put on in the dead of night. The epitaph before that read—'He did his best.'

Dorothy was visiting her grandparents in the country for the first time.

Seeing a quantity of feathers scattered about the henyard she shook her head in disapproval.

'Grandpa,' she told him gravely, 'you really ought to do something to keep your fowls from wearing out so.'

### FAMILY FUN

Sand in the Hour-glass.—It is a remarkable fact, that the flow of sand in the the hour-glass is perfectly equable, whatever may be the quantity in the glass, that is, the sand runs no faster when the upper half of the glass is quite full than when it is nearly empty. It would, however, be natural enough to conclude that, when full of sand, it would be more swiftly urged through the aperture, than when the glass was only a quarter full, and near the close of the hour.

The fact of the even flow of sand may be proved by a very simple experiment. Provide some silver sand, dry it over or before the fire, and pass it through a tolerably large sieve. Then take a tube, of any length or diameter, closed at one end, in which make a small hole, say the eighth of an inch; stop this with a peg, and fill up the tube with the sifted sand. Hold the tube steadily, or fix it to a wall, or frame, at any height from a table; remove the peg, and permit the sand to flow in any measure for any given time, and note the quantity. Then, let the tube be emptied, and only half or quarter filled with the same; measure again, for a like time, and the same quantity of sand will flow; even if you press the sand in the tube with a ruler or stick, the flow of the sand through the hole will not be increased. The above is explained by the fact that when the sand is poured into the tube, it fills it with a succession of conical heaps, and that all the weight which the bottom of the tube sustains is only that of the heap which first falls upon it; as the succeeding heaps do not press downwards, but only against the sides or walls of the tube.

Resistance of Sand.—From the above experiment it may be concluded that it is extremely difficult to thrust sand out of a tube by means of a fitting plug or piston; and this, upon a trial, is found to be the case. Fit the piston to a tube (exactly like a boy's pop gun), pour some sand in, and try with the utmost strength to push out the sand. It will be found impossible to do this; rather than the sand should be shot out, the tube will burst at the sides.

## All Sorts

In putting your best foot forward, be sure you don't overstep yourself.

It's about as hard to keep a good man down as to help a poor one up.

Fashion is always a little ahead of those who try to keep up with it.

Learning is to the mind what dress is to the body, useful and ornamental.

Who was the first whistler? The wind. Why was Noah's ark unlike Joan of Arc? One was made of wood: the other was Maid of Orleans.

The West Indies were so called by Columbus, he believing them to be a portion of the Indies which he had reached by sailing toward the west.

'Bedlam' is a corruption of the word 'Bethlehem,' which was the name of a religious house in London, converted into a house for lunatics.

Why are sheep the most dissipated animals? Because they gambol all their lives, spend most of their time on the turf, many of them are blacklegs, and all are fleeced in the end.

The membership of the Ancient Order of Hibernians in the United States on December 1, 1906, was 127,263. The increase from that time to July 1, 1907, was 6000, making the total membership 133,263.

In 1850 Germany and France were equal in population; now Germany has 62,000,000 against France's 39,000,000. The comparison is the worse for France, when it is remembered that France has more foreigners in it than any other Continental nation.

The largest of the cat tribe now left in Europe, the lynx, is a thick set animal and mainly nocturnal. It is extremely active, and can leap great distances. It haunts forests, and is found across Northern Europe, including the Alps.

The flying fish is so called because it can jump out of the water and carry itself, by means of the large wing-like fins, through the air to a distance of 500 feet. These fins act as an aeroplane; the fish cannot flap them. It is unable to steer itself except when the tail is dragging in the water.

A little boy told his friend, another youngster, that his mother was accustomed to give him a penny every morning so that he should take his medicine in peace and quietness. 'Well, what do you do with it?' inquired the little friend. 'Mother puts it in a money-box until there is a shilling.' 'And what then?' 'Why, then mother buys another bottle of medicine with it.'

Miss Lamb, sister of Charles, was fond of mity cheese, and on one occasion her brother was commissioned to procure a piece. When he had selected what he thought would do, the shopman said, 'Shall I pack it up, sir?' 'N—no, I—th—thank y—you,' stammered Lamb; 'if—if you—you'll g—give me a—a string I'll lead it h—home.'

The value of the beaver's fur has caused its destruction almost to extermination in many parts. At one time it was found in England. The European beaver now inhabits the Danube. If the streams it frequents get too low the beaver dams them with trees and mud to make the water sufficiently deep to be safe. Otherwise it would fall a prey to wolves and other animals. In the early days of the Hudson Bay Company the chief industry of the North-Western Canada was beaver catching.

Many young people have wondered how the gooseberry got its name, supposing, quite naturally, that the fruit had some connection with the goose. Gooseberries are called in German johannis-berren—that is, the St. John's berries, because they ripen about the time of the feast of St. John. St. John is called in Holland, St. Jan, and the fruit is there called jansbeeren. The word was centuries ago corrupted into gansbeeren, of which our English word gooseberries is a literal translation, gans, in German, signifying a goose.

The bee teaches us the following lessons: (1) The bee teaches us to be industrious. No bee ever shirks his work. (2) Bees teach us to be fond of our homes. No bee leaves his home except for a time; if he can help it. (3) They teach us to be clean. Nothing can be cleaner than the home of the bee. (4) They show much sympathy and kind feeling for each other; and will never leave a friend in trouble without trying to help him. (5) They are very early risers. (6) They delight in fresh air. (7) They are very peaceful and seldom quarrel or fight among themselves.

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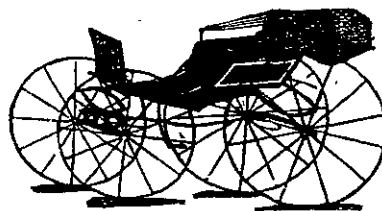
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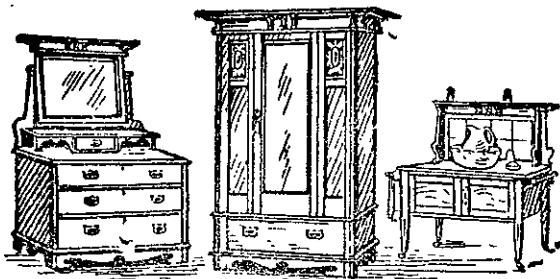
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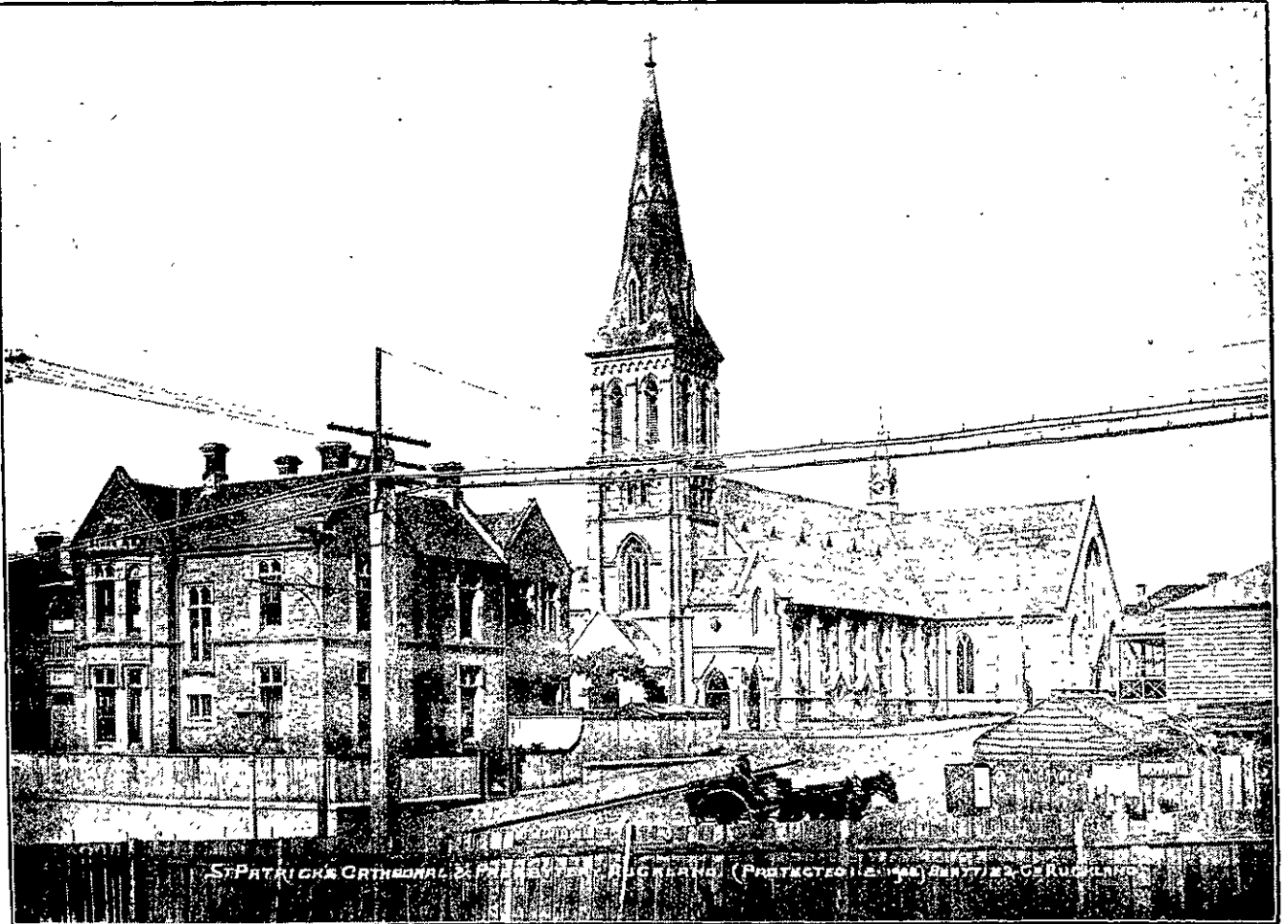
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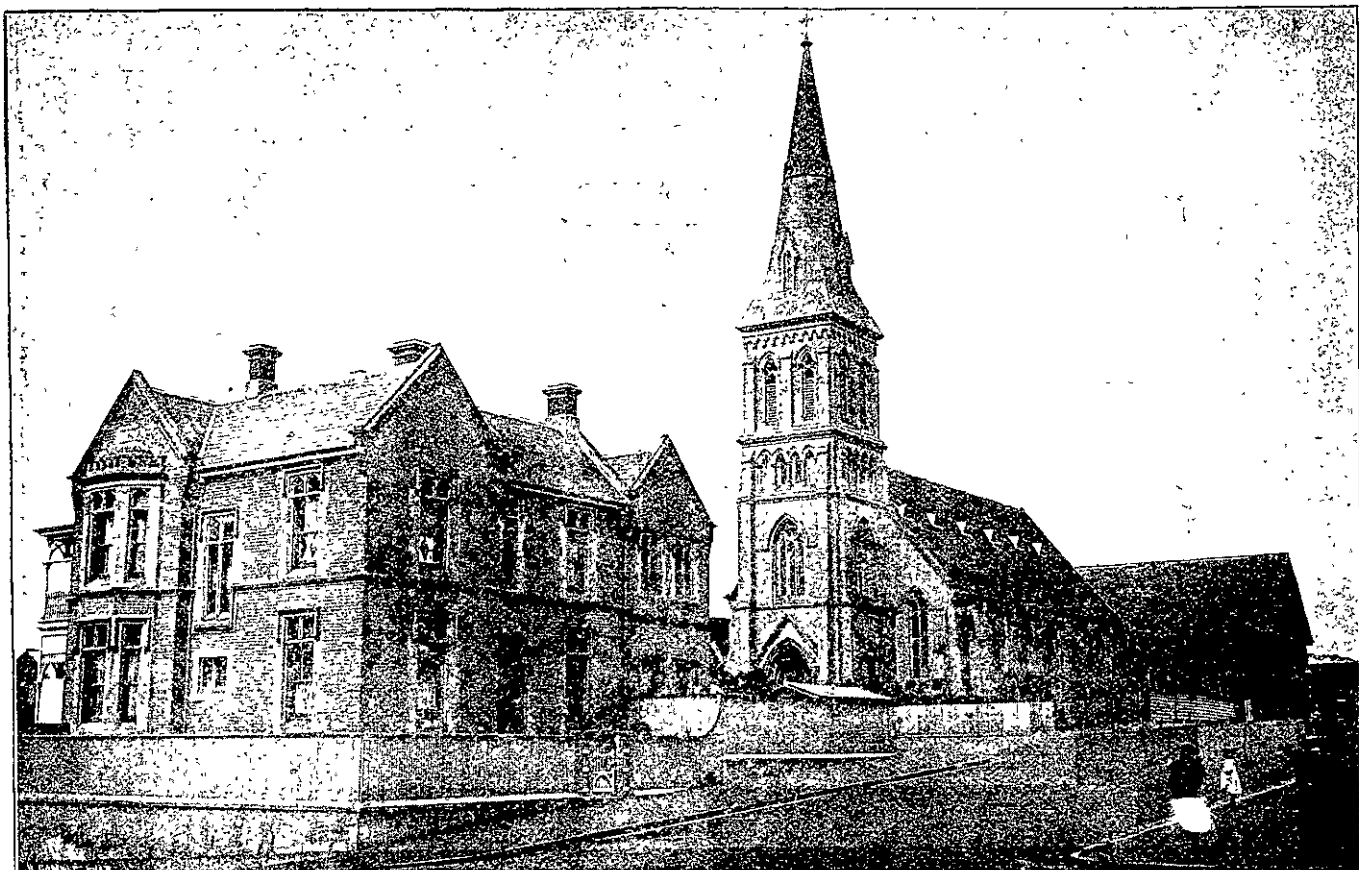


# Re-opening of St. Patrick's Cathedral

## AUCKLAND.

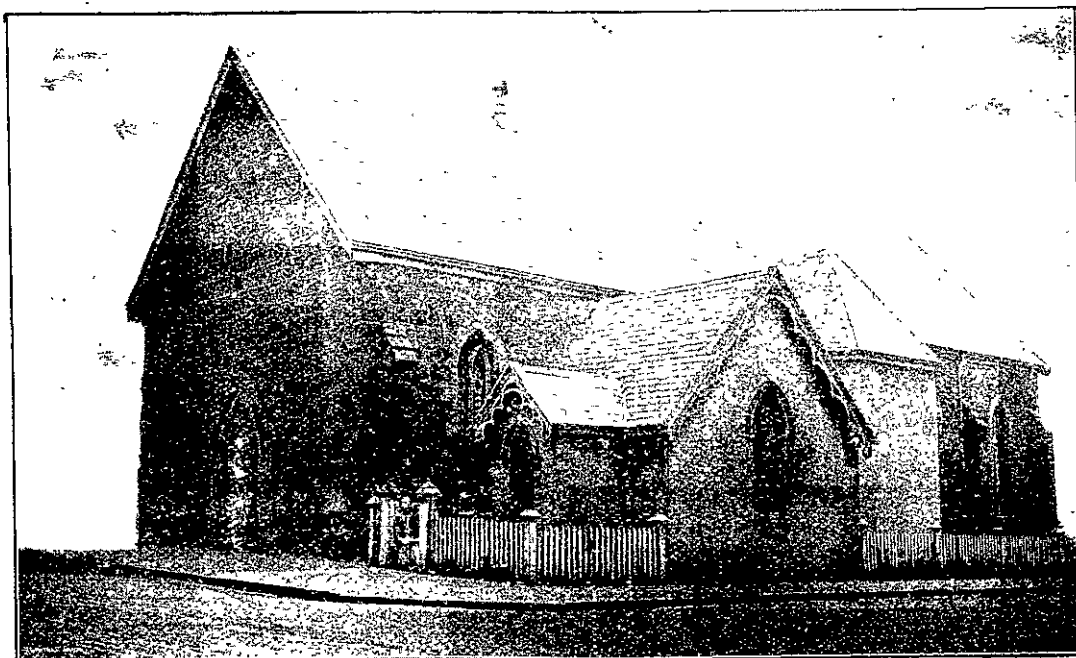


ST. PATRICK'S CATHEDRAL AND PRESBYTERY, AUCKLAND.



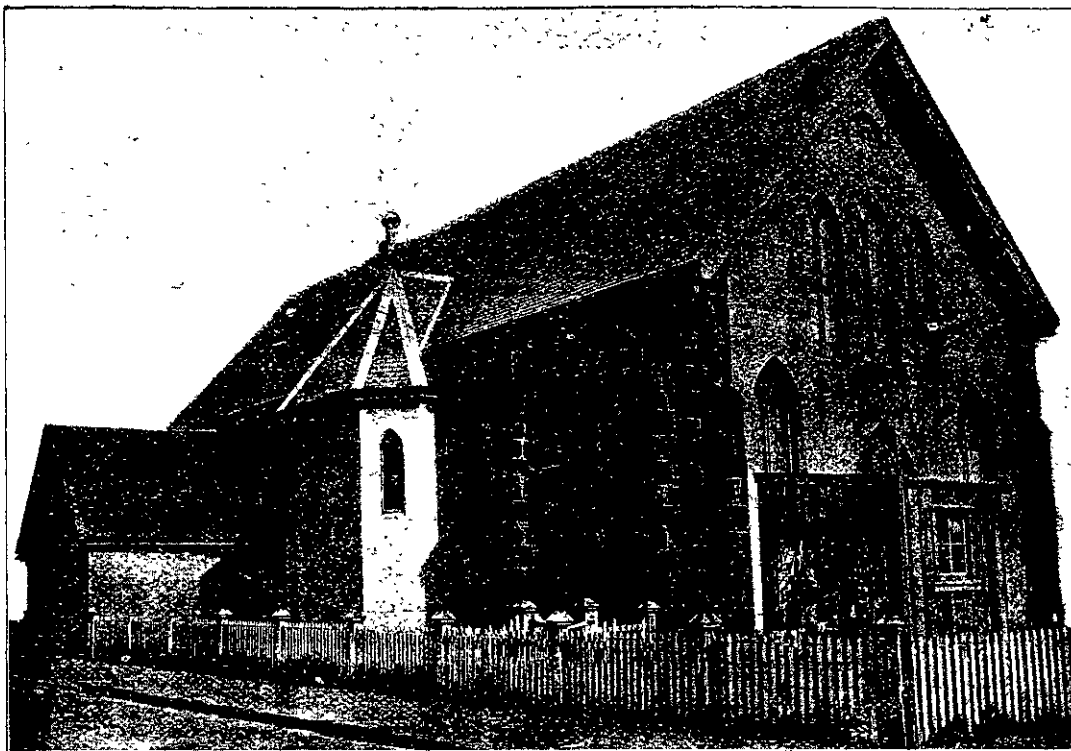
THE PRESBYTERY AND CATHEDRAL (before the additions were made).

The Cathedral, with spire, was erected in 1884 at a cost of £6687. The Presbytery, which was built in 1888, cost £2125. The building at the rear of the Cathedral is the old church erected in 1848.



OLD SCORIA STONE CATHEDRAL (South View).

(This is a view of the original building in scoria stone erected in 1848. The south end was the sanctuary. At the enlargement in 1884 the old portion formed the transept. The sacristy was built about 1880, and the altar recess in 1895. All this is now demolished).



OLD SCORIA STONE CATHEDRAL (north view).

This building was 90ft. by 30 ft. The Catholics of Auckland were so proud of this church that they proposed in 1868 to erect a spire.

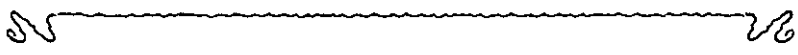


MEMORIAL TO FATHER TICKELL, O.P., in St. Patrick's Cathedral.



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