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GLEANINGS FOR NEXT WEEK'S CALENDAR

- March 8, Sunday.—First Sunday in Lent.
- „ 9, Monday.—St. Frances of Rome, Widow.
- „ 10, Tuesday.—The Forty Martyrs.
- „ 11, Wednesday.—St. John of God, Confessor. Ember Day.
- „ 12, Thursday.—St. Gregory the Great, Pope, Confessor, and Doctor.
- „ 13, Friday.—The Lance and Nails. Ember Day.
- „ 14, Saturday.—St. Cataldus, Bishop and Confessor. Ember Day.

The Lance and Nails.

This feast serves to remind us of two incidents in the Passion of Our Lord—how the soldiers nailed Him to the Cross, and after His death pierced His sacred side with a lance. The latter event is thus narrated by St. John: 'The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with Him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers, with a spear, opened His side, and immediately there came out blood and water. . . . For these things were done, that the Scripture might be fulfilled: "You shall not break a bone of Him."'

St. Cataldus, Bishop and Confessor.

St. Cataldus, the second apostle and patron saint of Taranto, was born in Ireland about the year 615, and whilst a youth was sent to study at the great monastic school of Lismore. Whilst returning from a pilgrimage to Jerusalem, in which he was accompanied by some of his disciples, the vessel was wrecked in the Gulf of Taranto, not far from the city of that name. When the Irish Bishop saw this beautiful city given over to pleasure and vice his spirit was moved within him, and in burning language he implored the inhabitants to return to the service of God, whom they had forgotten. It happened at this time that there was no bishop in the city, so the people besought Cataldus to remain with them, to which request he reluctantly acceded. The saint succeeded in bringing back the inhabitants to the service of God, and Taranto became a Christian city in reality, as well as in name. St. Cataldus died towards the close of the seventh century, and his remains were buried in a marble tomb, which up to this day is preserved in the sacristy of the Cathedral of Taranto.

GRAINS OF GOLD

THE CROWN OF PATIENCE.

O, learn one truth, in all its fair completeness:

A sorrow's crown of thorns, if worn aright,
With calm humility and patient sweetness,
Becomes a crown of light!

Each suffering heart, by hope most unbefriended,

Should feel that if its faith to God be given,
When love and fortitude are closest blended,
It then is nearest Heaven!

And every new brave smile our lips shall render

When human pain's worst, weariest ways are trod,
Adds one fresh plume to those white wings of splendor
Wherewith we shall meet God!

—'Catholic News.'

Teach the boy to be true to his word and work; to face all difficulties with courage and cheerfulness; to form no friendships that can bring him into degrading associations; to respect other people's convictions; to reverence womanhood; to live a clean life in thought and word as well as in deed; that true manliness always commands success; that the best things in life are not those that can be bought with money; that to command he must first learn to obey; that there can be no compromise between honesty and dishonesty; that the virtues of punctuality and politeness are excellent things to cultivate.

Luck means rising at six o'clock in the morning; living on five shillings a day if you earn ten; minding your own business and not meddling with other people's. Luck means appointments you have never failed to keep; the trains you have never failed to catch. Luck means trusting in God and your own resources.

The Storyteller

IN MISS FELICIA'S GARDEN

It was a charming place, this old garden of Miss Felicia Ravenel, with its hedges of box, its formal flower-beds, its wealth of roses and flowering shrubs, its green stretches of turf, its old sun-dial with the Latin motto, and its quaint cedar summer-house, as carefully clipped and trimmed as when first constructed in the early years of the nineteenth century. There had been periods during its long existence when the garden had been very much out of fashion, and therefore very disapprovingly regarded by the large class to whom whatever is unfashionable is anathema, periods when Miss Felicia had been earnestly advised to uproot the great box hedges and replace them with borders of flaunting new plants. But Miss Felicia was happily a born conservative, and she held fast to every shrub of the old garden where she had grown up, and where the romance of her life had been played. It had been rather a sad romance, but nevertheless, but perhaps the more, Miss Felicia clung to its memory.

She was a beautiful woman still, for all her fifty years, with her graceful figure, her clear-cut features, her lustrous dark eyes, and the aristocratic air of her whole personality. And her beauty being thus, like Olivia's, 'in the grain' and warranted to bear wind and weather, she had the look of a grand duchess, even if she was wearing a cotton frock and gardening gloves. Attired in this manner, she was clipping away at a rose bush with a large pair of shears one morning in May, when a girl, with a striking likeness to herself, entered the garden, and rushing up to her eagerly embraced her.

'Fay,' she exclaimed, as in her surprise she dropped the shears, 'where did you come from?'

'From home, Aunt Felicia,' the girl replied, as she kissed her. 'I have run away.'

'You have—?' Miss Felicia gasped.

'Run away,' the newcomer repeated distinctly. 'Of course you are shocked, but equally of course you know why I have done it.'

'Yes, I suppose I know,' Miss Felicia answered. She looked at the girl and shook her head, half-sadly, half-severely. 'You are a bad child, Fay!'

'You don't think that, Aunt Felicia—I'm sure you don't!' Fay pleaded. Then she threw her arms again round the other. 'Sit down and let us talk about it,' she cried. 'I've come to you for sympathy and help.'

'Sympathy in abundance you shall have,' Miss Felicia said, as they walked over to a garden seat under a climbing rose and sat down, 'but the only help I can offer you is the help to do what is right.'

'And that is—?'

'To go back home quietly, like a good daughter.'

'You know what that means,' Fay said, fixing her with bright eyes. 'It means submitting to my father's arbitrary command and giving up Geoffrey Brett.'

If Miss Felicia shrank a little at the sound of that name, there was no outward sign of it. She simply said: 'Your father has a right to your obedience, Fay.'

'The right to my obedience within reasonable bounds, yes,' the girl returned, 'but not when he asks what is unreasonable and tyrannical.'

'Fay.'

'Oh, let us speak plainly, Aunt Felicia! Do you think I don't know the old story of how you gave up the other Geoffrey Brett—my Geoffrey's father—because your family refused to allow you to marry him, on account of a century-old feud? I have burned with sympathy and indignation for you as long as I can remember, and I always said to myself that I would never be coerced in such a manner. So when I met Geoffrey Brett I regarded him with more interest than I might otherwise have done, because of your romance with his father, and I soon found there had been very good reason for that romance. If Geoffrey Brett, the elder, was half as charming as Geoffrey Brett, the younger, Aunt Felicia, I don't—I really don't see how you ever gave him up!'

'If Geoffrey Brett, the younger, is half what his father was,' Miss Felicia said, as she glanced around the garden where a gallant young figure had once walked with her amid the roses of a long vanished May, 'I do not wonder that you think so, Fay.'

'And, therefore, I am quite determined,' the girl went on, 'that I'll be wiser than you were, that I will assert my right to my own individuality, my own life; and that I will not give up happiness when it is offered

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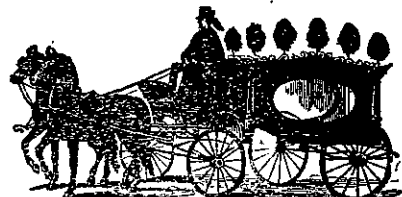
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to me because my father demands an obedience which I should regard as submission to tyranny.'

'That is the modern creed,' Miss Felicia said, quietly, 'but it isn't the creed in which I was brought up, you know.'

'Oh, I know!' The bright young eyes swept the garden enclosure in eloquent commentary. You were brought up to accept whatever was laid on you, to obey all commands, however arbitrary, and to sacrifice the happiness of your whole life, rather than revolt against the authority of your parents.'

'I should put it differently,' Miss Felicia's tones were clear and sweet and a little proud. 'I was trained to believe that there were certain obligations higher than that of following one's own will and seeking one's own happiness, obligations of honor and respect due to one's parents, of loyalty to one's family traditions, and of the necessity of bearing whatever burdens, or making whatever sacrifices, are demanded in the name of duty.'

'It is a fine doctrine,' Fay admitted, 'and you are a fine product of it. There's something wonderfully exquisite about you—like the perfume of your own roses—but nevertheless my soul rises in revolt against the doctrine, and your life which is the consequence of it. I never expect to understand how you could let yourself be browbeaten into giving up the man you loved because your family disapproved of him.'

Again Miss Felicia corrected her. 'You choose your terms badly,' she said. 'I was not browbeaten in the least. But when I found that I had to choose between seeking happiness in my own way, at the cost of wounding and alienating those whom I loved and who had a right to my obedience, or yielding my own wishes—'

'Why, you just immolated yourself on the family altar,' Fay interrupted. 'And not only yourself, but Geoffrey Brett also. Now you had a right, perhaps, to sacrifice your own life, but not his.'

Miss Felicia looked at the speaker with an expression in her beautiful dark eyes which clutched at the girl's heartstrings.

'I did not sacrifice Geoffrey Brett's life,' she said. 'He married within a year.'

'Oh!' Fay cried, 'but every one knows—'

Miss Felicia's glance stopped her.

'His wife had a very unfortunate disposition,' she said, 'and I fear there is no doubt that she did not make him happy. But there are other, there are even better things than happiness in the world, Fay. I have been glad to hear that he bore with her admirably, and that even she before she died, acknowledged his wonderful kindness, forbearance, and consideration. Our great work in life is character-building, dear, and I cannot tell you what a comfort it has been to me to believe that the difficult discipline of his married life perhaps wrought better results for Geoffrey Brett than if he had been happy—with me.'

'That,' Fay declared, 'is impossible; for the man who missed spending his life with you missed not only happiness but the most inspiring influence. The only trouble is that your ideals are too high. You have given up your happiness to them, and you would make me give up mine if I allowed myself to listen to you. But I can't—I won't.' She shook her head mutinously. 'Sacrifice and renunciation don't appeal to me, Aunt Felicia.'

'They don't appeal to any of us,' Miss Felicia told her gently. 'But the power to make them is the test of character. You will make them if they are required.'

'No, Aunt Felicia.'

'Yes, Fay. Listen to me now. You have been a headstrong, undutiful child, not only refusing obedience to your father, but absolutely defying him in the manner in which you have left home—'

'I've come to you—there's no harm in that.'

'Speak the truth, Fay. Have you only come to me?'

A quick flush rose into the girl's face.

'Well—no,' she admitted. 'I wrote to Geoffrey Brett to meet me here. I thought that perhaps you would be glad to help us; and if I could be married in the old Ravenel home, with your sanction, it—it wouldn't look like an elopement.'

There was something of indignation, as well as of reproach, in the eyes which looked at the speaker now.

'In other words, you thought I would help you to do a disgraceful thing,' Miss Felicia said severely. 'No; the Ravenel roof shelters no runaway daughter, Fay.'

Fay rose to her feet—disappointment and anger struggling together on her face. 'Then I—I'll go to Geoffrey,' she said.

'You will do nothing of the kind,' her aunt replied. She drew the girl down beside her again. 'You did not let me finish,' she said. 'I was going to tell you

that, although you have been such a disobedient child, your father has written me that he puts your love affair in my hands, and allows me to give or withhold consent to your marrying Geoffrey Brett.'

'Oh, Aunt Felicia!' The girl fell to kissing her rapturously. Then, of course, you will be glad to make us happy.'

'Don't be too sure of that,' Miss Felicia said, smiling a little sadly. 'I may call upon you to show the mettle of your courage, your power to make a sacrifice if necessary—'

'But it isn't necessary! Haven't you just said that my father has practically consented?'

'No; I only said that he has left the responsibility of consenting to me; and my consent depends on—do you know what, Fay?'

The girl mutely shook her head.

'On Governor Brett's consent, my dear. This, as you probably know, he has explicitly and, I am sorry to add, insultingly refused. In a letter to your father he says that since in times past the Ravenels declined to accept him as a husband for one of their daughters, he can only suppose that if they are now willing to accept his son for another, it is owing to the fact that he has won great wealth, while the Ravenels have almost lost theirs. He therefore begs to decline the alliance, and adds that he has informed his son that if he persists in marrying Miss Ravenel he will never inherit any part of his fortune.'

'Oh!' Fay's eyes blazed. 'And this is your Geoffrey Brett—the man you loved, Aunt Felicia?'

'This,' Miss Felicia said, 'is the Geoffrey Brett whom long-cherished resentment and too much association with the vulgar side of worldly prosperity have made. And so the case stands thus, Fay—you may call yourself as modern and as independent as you will, but I am sure you can't disown the traditions of self-respect and pride that make it impossible for you to enter a family, the head of which has refused to receive you, and to condemn the man you love to poverty, as well as to alienation from his father.'

With a very pale face the girl looked at the speaker. 'Aunt Felicia!' she gasped, appealingly.

Miss Felicia took both her hands. 'Fay,' she said, 'you will not disappoint me?'

It was as if a spark of fire went out from her soul to kindle the spirit of the other. Fay lifted her head.

'No,' she replied, 'I won't disappoint you. I will not marry Geoffrey Brett unless his father consents.'

Miss Felicia leaned forward and kissed her. 'I was sure of you,' she said simply. 'And now tell me, is Geoffrey Brett—your Geoffrey Brett—in town?'

'Geoffrey Brett, who isn't to be mine any longer, is no doubt in town, though I haven't seen him,' Fay answered. 'It was arranged that we should both come here to-day; but I couldn't tell by what train I would arrive, and besides I didn't want him to meet me in public. So I sent a note from the station to his hotel, making an appointment to meet him to-night—in your garden.'

'Fay!'

'I thought,' Fay said, with something between a sob and a laugh, 'that it would be delightfully romantic and appropriate for a Felicia Ravenel and a Geoffrey Brett to meet again in this old garden; and—and—oh, Aunt Felicia, how you must have suffered! And how can I—how can I ever give up my Geoffrey?'

The bright head went down into the elder woman's lap, and while the sobs overpowered the laughter, Miss Felicia looked around the garden, which had heard such sobs before, with a glance which said many things. Then she bent over the weeping girl.

'Fay,' she said gently, 'have courage, dear. Suffering passes after a while and leaves things behind it which are worth gaining, worth learning at any cost. I, who have suffered, assure you of this. I am glad that you have responded, as I thought you would, to the appeal I have made to you, but I promise you that I will spare no effort to gain happiness for you if it can be gained—'

Fay lifted her tear-stained face proudly. 'There is no effort possible, Aunt Felicia,' she said, 'least of all for you.'

'There may be one,' Miss Felicia answered. 'Let the appointment you have made to meet your lover in the garden here to-night remain unrevoked. When he comes I will meet him, and then—well, then we shall see.'

The roses, the syringa, and the honeysuckle were filling the soft night air with almost overpowering perfume, and the young May moon was hanging in silver beauty in a hyacinth sky, when a man's figure stopped at the east half-hidden in the hedge which bordered the Ravenel garden. Almost unconsciously his fingers caught a familiar latch, while he had an odd sensation of stepping back across the gulf a quarter of a century and

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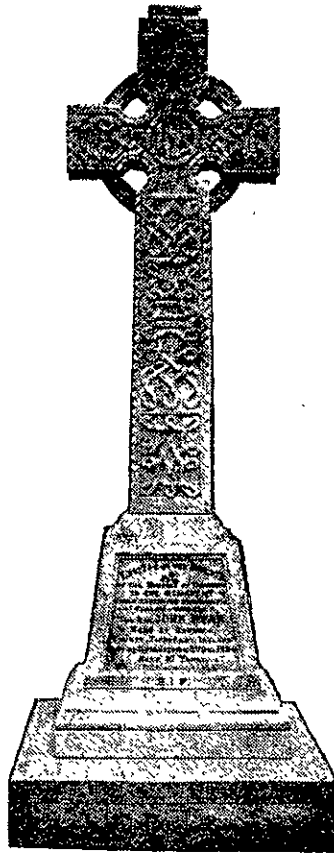
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finding his youth waiting for him amid the flowering sweetness of the garden within the green enclosure. He hesitated an instant, then with an impatient gesture, opened the gate and entered.

'How familiar it all was!—and how unchanged! As he glanced around he felt as if he were welcomed on every side by old friends, who stretched out cordial hands of greeting to him. The tall green hedges, the great flowering shrubs, the climbing roses—how piercingly full of recollection they all were, and how he could see Felicia, in her princess-like beauty and grace, coming to meet him down the rose-arched path! He forgot what had brought him there—forgot that he had come to repay his old suffering by making another suffer, to offer scorn where he had been scorned. He could only think of the Felicia whom he had loved so well and never forgotten, because she was not of the order of women whom men can forget.

And then, as if in a dream, he saw Felicia herself coming to meet him—with her delicate beauty untouched, so it seemed, by time. He caught his breath. Had the years rolled back and youth returned to him and to her? As she advanced and saw the tall figure awaiting her she too paused and uttered a low exclamation. Geoffrey! she cried—or, rather, breathed.

At the sound of that voice he stepped forward, and the next instant her hands were in his. 'Felicia!' he said; and so they stood, for a silent minute, looking at each other in the white moonlight. Then the man spoke again:

'Am I dreaming?' he asked. 'It seems incredible that I really find you here unchanged, in this old garden where we used to meet, and out of which I was cast as Adam out of Paradise. Felicia, have we died?—And is this heaven in the guise of earth?'

'No, Geoffrey,' the sweet tones for which his ears had so often thirsted, answered him, 'we have not died; and this is surely not heaven, for heaven holds no bitterness; and you—why are you here?'

He dropped her hands and drew back a step. 'You are right,' he said in a changed voice. 'I am here because of bitterness. I have come in place of another Geoffrey—a letter intended for him was by mistake delivered to me—to meet another Felicia, and repay the old scorn—'

She interrupted him. 'Was there ever scorn?' she asked.

'Not from you, never from you,' he answered quickly, 'but from others, yes. And so I have grasped the means of retaliation. As the Ravenels once refused alliance with me, so I now refuse alliance with them; and I am here to-night to tell the girl who bade my son meet her that if she marries him she will marry a man who has cut himself off from his family, even as your family once told you.'

'Yes,' said Miss Felicia gently, 'I see. And as you come to meet the other Felicia, so I came to meet the other Geoffrey and tell him—well, never mind what I meant to tell him! For, instead of what we intended, fate has set us two once more face to face, and I think it will be well that we shall tell each other how life has gone with us in the long years since we parted. Come—here is our old seat.'

She walked as she spoke over to the bench where she had sat with Fay a few hours earlier, and with a gesture of her hand summoned the man to a seat beside her. When he sat down she turned her beautiful eyes on him in an intent regard.

'You have changed very much,' she said, 'but I should have known you anywhere.'

'And you have changed hardly at all,' he answered, devouring her with his sombre gaze. 'It is as if one of the roses of that long past spring had been laid away and had never faded, only gained a deeper sweetness from time, which robs most things of sweetness. In God's name, Felicia, how have you done it?'

'If I have done it,' she answered, 'it has been by putting away from me everything which was not sweet, all memories of bitterness, all vain and enervating regrets for happiness which was denied. It is because I have lived like the roses, to which you are kind enough to liken me, in the sunshine, and tried to give back a little of it in fragrance.'

'A little,' he murmured. 'A little.' 'You see,' she went on, 'I could not do great things like you, neither serve the state in public life, nor accumulate wealth in enterprises, which have enriched many besides yourself. But I have watched your success from afar, and have been proud and glad of it.'

'Success!' he repeated—and in his voice now was a great bitterness. 'Do you know that what you call success has been to me little more than failure, because it has never given me one hour of satisfaction? Believe me or not, but since I left this garden in rage and dis-

appointment, when you told me that, being forced to choose between your family and me you chose your family, I have never known what happiness means.'

Then said Miss Felicia to him, as she had said to the girl who sat beside her in 'the morning': 'There are better things than happiness in the world, Geoffrey. The anger with which you left me was very sad, but perhaps it was a goad to make you accomplish things which you might else have left unaccomplished.'

'It was certainly that,' he agreed. 'I had not only to forget my sufferings and to forget you—for which purpose I plunged into work and gave myself hardly a moment in which to think—but I had also to fulfil my determination to make the Ravenels regret what they had done. I swore not only to rise so high that they would recognise the mistake they had made, but to gain power by which to injure them as they had injured me. And I have accomplished all that I promised myself. I have risen high, I have had power more than once to shut your brother out from political and business combinations which would have meant greater worldly prosperity for him had he been allowed to enter them—'

'Yes,' she assented quietly, 'I have heard him speak of that. Brett never forgets,' he said. 'I can always count on him as an implacable foe.'

'And then,' Brett went on, 'my son came one day and told me he wished to marry Felicia Ravenel.' He paused a moment. 'I can never tell you what I felt when I heard that name. All the past rushed back on me and I saw that fate had given me my chance to strike a last blow. So I told him that I would never consent to such a marriage and that if he persisted I should cut him off not only from association with me, but from any share in my fortune.'

'Well?' Miss Felicia's tone implied that there was no finality in this.

'Then—was it anger or was it pride in the father's tone?—he told me that his word was given, and that while he was sorry to grieve and alienate me, he was bound, as man and as gentleman, to stand by it. There the matter rested until I learned yesterday that he had left for this place. I followed, determined that the Ravenels should at least know my exact position, and when I reached my hotel a note was put into my hands—a note which bade Geoffrey Brett be in the garden here to meet Felicia Ravenel.'

'And so, without any arrangement of yours or mine,' the woman beside him said, 'Geoffrey Brett and Felicia Ravenel have met to-night. Do you think that it has been for nothing?—or to give you an opportunity to express bitterness and repay, as you put it, scorn for scorn? No; I am quite sure that it was for something much better. It was, perhaps, that I might tell you that in the years since we parted I have learned a great deal in the garden here, where I have chiefly spent my life. And the best thing which I have learned is that strength comes from suffering and renunciation. It is like the pruning of the rose trees. One cuts them back severely, and for a time their bloom appears to be thwarted and stunted, but afterwards there comes the fuller, the more perfect, blooming. When I gave you up I seemed to cut away all the better part of myself, all the leafage and the flower of life, but you never understood that the force compelling me to this was not hate—but love.'

'Love, Felicia?'

(To be concluded next week.)

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Current Topics

'Catholic' and 'Roman'

Artemus Ward tells of a man who was so loaded up with 'lickwid littenin' that he didn't know his own name. A writer in the 'East Coast Mail' (Wairoa) seems, apparently, to think that the Catholic Church is in some such evil case. At least, he is satisfied that she does not know her own name. Worse still, from his point of view, is the fact that so many outside her fold do not seem to know her true style and title. They, like her, persist in calling her 'the Catholic Church'. This gets the good soul down and worries him. He insists that her true and only proper designation is 'the Roman Catholic Church'. But it so happens that the Church never officially gave herself that title; that, in English law, the designation was given to her by Protestant legislators, and is none of her creation; that it was rejected by a committee of the Vatican Council; and that, while it is susceptible of a Catholic sense, and in that sense is sometimes used by Catholics, it is also (as commonly intended outside our fold) heretical in meaning. We refer to the use of 'Roman' to limit or circumscribe the meaning of 'Catholic', and to convey the idea that there is a 'Catholic' Church which is not 'Roman', or of which the 'Roman' Church is merely a 'branch'. For Catholics, their old and honored title is sufficient. It is in possession. And those that would filch it from us or share it with us must first establish their title to it.

Some 'Scandals' from Afar

In Thackeray's 'Newcomes', Frederick Bayham says of somebody: 'It is my firm belief that, on the whole, he would rather lie than not'. So far as Catholic ecclesiastical persons and institutions are concerned, Bayham's remark may, without many qualms of conscience, be applied to a section—and, we fear, a considerable section—of the Masonic and Socialistic press in Continental Europe, but especially in Italy and France. A few weeks ago we were able to give details of a large number of cases in which the Italian victims of newspaper calumny turned upon their slanderers, invoked the protection of the courts, and gave a jolt to their Masonic and Socialist enemies that these will not forget in haste.

In its issue of January 11, the Philadelphia 'Catholic Standard' publishes, in the course of a letter from its Rome correspondent, the following batch of fresh exposures of calumnies that were set afloat by the Masonic and Socialist press—

'At Genoa, "Il Lavoro" has been obliged to swallow its accusations against the chaplain of the Immacolatine, also in relation to the "flight" of Sister Guizardi from the house of the Dovotee, announced by the same paper. The "flight" in this case was a rather peculiar one. With the permission of her superiors, the religious visited her home to assist at the dying bed of her aged mother.

'On information received, the peace authorities of Cotrone hurried to the orphanage of that place to save the children from the "terrible sticks" of the Sisters. After a lengthy examination, they trudged home denouncing under their breath the clever scoundrels who had fooled them.

'The great agitation of the anti-clericals at Adria in consequence of the "flight" of a nun with a local physician lasted the usual seven days. Then it was found that the Sister had been absent at a branch house for the purpose of making the prescribed annual retreat.

'At Castellamare a Socialist journal published details of "a horrible scandal" it had "discovered" relative to the superioress of the local hospital and its chaplain. When brought into court for trial, the precious paper was condemned for calumny.

'At Pitigliano, Canon Capitani was arrested on a charge of immorality. His case was tried in court, and he was acquitted of the least stain on his honest char-

acter and blameless life. I may add that Canon Capitani issued from the prison a broken and sorrowful man.

'At Pistoia, the Socialist "Avvenire" accused a Father Sella of gross crimes. An action taken by the defamed priest is at present occupying the courts.

'At Faenza a rumor was circulated that Father G. da Ferrara was kept imprisoned in the Monastery del Paradiso under cruel circumstances. The police authorities searched the place diligently, but fruitlessly. The good priest had been several months previously transferred to Massalombarda, a more active mission.'

Horace says in a well-worn line:—

'Servetur ad imum
'Qualis ab incepto processerit, et sibi constet'.

Which, being broadly interpreted, meaneth that a man or a party should from first to last maintain its character and be consistent. Yet, strange to say; the parties whose organs in the press are so busy inventing and denouncing Catholic 'scandals', are now straining every nerve to secure a free pardon for their dear comrade, ex-Minister Nasi, who was recently found guilty by the criminal courts of having, during his term of office, converted to his private use (or, in plainer terms, embezzled) large sums of public money. No fewer than ninety-one members of the Chamber of Deputies (according to a cable-message of last week) joined in a request to the King to condone the crime of the corrupt ex-Minister. How true it is that one man may steal a sheep, while another may not look (even innocently) over the fence!

Latin in Social Use

In our Rotorua correspondent's interesting account of the local celebrations in honor of the Cardinal-Archbishop of Sydney, the following details appear concerning the luncheon of welcome tendered to his Eminence by Count Morner, Swedish Consul-General for Australasia:—

'Count Morner, speaking in Latin, welcomed his Eminence and expressed his pleasure in meeting an old friend in Rotorua. The Cardinal replied in the same language, complimented him on making a speech in Latin, and said that he had not heard Latin used for twenty years for social purposes'.

The group of Scandinavian nations, one of which is represented by Count Morner, still retain sundry lingual heirlooms of the old Catholic faith that once was theirs. And among them is a pretty fairly diffused knowledge of Latin among educated people, both clerical and lay. Despite the changes introduced at the Reformation, the use of Latin in their liturgy has not even yet wholly disappeared. Thus, in his interesting 'Letters from High Latitudes', Lord Dufferin tells how, in 1856, he attended the Lutheran service in the old cathedral church at Reykjavik (Iceland). 'Altars, candles, pictures, and crucifixes yet remain in many churches' of that tight little island, says Lord Dufferin. Describing the ceremonies at Reykjavik, he says (p. 26):—

'Before dismissing his people, the preacher descended from the pulpit, and putting on a splendid cope of crimson velvet (in which some bishop had in ages past been murdered), turned his back to the congregation, and chanted some Latin sentences in good round Roman style'.

Even the social use of Latin was known among the inhabitants of that lone island that touches the edge of the Arctic Circle. Lord Dufferin says in the work just quoted (p. 22):—

'Immediately upon landing, I was presented to a fine, burly gentleman, who, I was informed, could let me have a whole steppeful of horses if I desired, and a few minutes afterwards I picked myself up in the middle of a Latin oration on the subject of the weather. Having suddenly lost my nominative case, I concluded abruptly with the figure syncope, and a bow, to which my interlocutor politely replied, "Ita." Many of the inhabitants speak English, and one or two French, but, in default of either of these, your only chance is

Latin. At first I found great difficulty in brushing up anything sufficiently conversational, more especially as it was necessary to broaden out the vowels in the high Roman fashion; but a little practice soon made me more fluent, and I got at last to brandish my "Pergratum est", etc., in the face of a new acquaintance, without any misgivings.

At a subsequent dinner in the visitor's honor the local doctor spoke in Latin, and, finally (says the noble author, p. 39), the Lutheran bishop, 'in a magnificent Latin oration of some twenty minutes, a second time proposed my health, to which, utterly at my wits' end, I had the audacity to reply in the same language'. The witty Irish peer worked off, in droll Latin, a pretty travesty of the usual insipid formality of reply which long usage has consecrated in English-speaking lands. We quote in part:—

'Viri illustres, insolitus ut sum ad publicum loquendum, ego propro respondere ad complimentum quod recte reverendus prelatius mihi fecit, in proponendo meam salutem; et supplico vos credere quod multum gratificatus et flattificatus sum honore tam distincto'.

In the old Catholic days, Latin was the Esperanto or world-language. Your physician's prescription for dyspepsia, sciatica, or locomotor ataxia is even to this hour written in Latin, which is still recognised as the language of science all the world over. For the world's great ones, the language of the monumental inscription is still largely Latin. The inscription on the late Queen Victoria's coffin was in Latin. In his 'History of Ireland', the noted English Jesuit scholar and martyr, Edmund Campion, testified from personal knowledge that towards the close of the sixteenth century, Latin was commonly spoken in social intercourse by the Catholics of the Green Isle. In sundry parts of Austria, it is still spoken. We are told of a remote community of mountaineers in the central part of the Balkans, between Bulgaria, Servia, and Turkey, who still retain the Latin tongue which their far-off ancestors brought with them from Italy in the long, long ago when the eagles of Imperial Rome were still a sign to be respected in those rugged regions. And (as we have remarked more than once before) any one who has witnessed a 'disputa', or even the ordinary routine of class-work, in (say) a Roman ecclesiastical college, will find solid reason for doubting the classification which consigns Latin to the category of the languages that are 'dead'.

Fasting by Statute

Rabelais, in the grotesque work by which he is best known; makes Pantagruel pass through the land of the Gastrolaters. This race of coarse Boeotians lived only to eat—ever thinking and dreaming and planning, like cruder Brillat-Savarins, some new or recondite gastro-nomic sensation fit to

'Titillate the palate of Silenus'.

'They all', says Rabelais, 'owned Gaster (the stomach) for their supreme god, adored him as a god, offered him sacrifices as to their omnipotent deity, owned no other god, served, loved, and honored him above all things'. And the race has by no means died out, though many of them died of their god Gaster. The great, plain-spoken surgeon, Abernethy, used to say that nearly all the ills that flesh is heir to arise from the 'guzzling and gormandising' habits of so many people in our time. From the medical profession of our day comes an earnest call for a return to 'the simple life'. And the 'Youth's Companion' (Protestant), after having briefly stated the laws of the Catholic Lenten fast, says—

'The hygienic excellence of these rules is beyond dispute, and the only quarrel the physician has with them is that they are binding only upon the members of that Church, and upon them for only six weeks out of the fifty-two'.

A lengthy anthology might easily be gathered from the writings of Protestant divines in praise of the moral and spiritual benefits of fasting. Let it suffice here to mention Dr. Short, Anglican Bishop of St. Asaph. In his 'History of the Church of England' (8th ed., p. 202), he laments the general neglect of fasting by adherents of the Reformed creeds. They forget, says he, 'that fasting is an institution sanctioned by Christ'. But it was not always thus. The same author adds in a footnote (p. 202):—

'As early as 1541, Gardiner reproved some Cambridge students for neglecting the observance of Lent; but in the beginning of the reign of Elizabeth it seems to have been very strictly kept (Parker, i, 133). Proclamations were issued concerning fasting in 1563, 1572, 1576, 1601. And Elizabeth herself would not eat flesh meat during Lent till she had obtained a dispensation to that effect from the archbishop, 1587; and there are instances of other dispensations to the same effect (Fuller, ix, 1182. Strype's "Whitgift", ii, 456).'

Fasting in England in the early days of the Reformation was not, however, merely proscribed by royal proclamations. It was enforced by Act of Parliament. And subjects of the Sixth Edward and of Queen Elizabeth who tasted of the flesh-pots during Lent were treated, not to mere ecclesiastical reproof or censure, but to the weight of 'the butt-end iv the law'. The object of these enactments was in part political—to wit, to promote the trade of those who went down to the sea in fishing-smacks. But if the lawmakers had one eye on the bodily benefits of the fisher-folk, they had their other eye on the souls (no pun is here intended) of the people at large. Thus, the Edwardine statute of 1548 says in part in the preamble (we modernise the spelling):—

'Forasmuch as divers of the King's subjects, turning their knowledge therein to gratify their sensuality, have of late more than in times past broken and contemned such abstinence, which hath been used in this realm upon the Fridays and Saturdays, the Embering Days, and other days commonly called vigils, and in the time commonly called Lent, and other accustomed times: the King's Majesty, considering that due and godly abstinence is a mean to virtue and to subdue men's bodies to their soul and spirit . . .'

And so on—winding up with a fine of ten shillings or ten days' imprisonment 'without flesh' (and a double penalty for a second offence) for such as would eat meat at the forbidden seasons. The 5th Elizabeth, c. 5, made Wednesday a fish-day, and imposed a penalty of £3 or three months' imprisonment on any one who without a license, dared to munch his morsel of flesh at forbidden times.

Motives of religion are repudiated by the authors of this rather rigid law of abstinence. But a later act of the same reign—passed in 1572—clearly, though negatively, associates fasting with spiritual benefits; for (according to Strype's 'Annals', ii, 208) it describes meat-eating in the Lenten season as 'licentious and carnal disorder, in contempt of God and man, and only to the satisfaction of devilish and carnal appetite', and it provides for mulcting in sharp penalties butchers and others found guilty of 'ministering to such foul lust of the flesh'. Here was, indeed, a pretty 'derangement of epitaphs' for the benefit of those who, in the first fervor of the Reformation, tasted of the flesh of fowl, sheep, steer, or hog from the close of Shrove Tuesday to the beginning of Easter morn. Licenses to eat flesh during the 'close' seasons were, however, granted—first by the Privy Council, afterwards by the clergy—to those who were willing to pay for the poor a forfeit of 6s 8d—provided (says the 'Life of Whitgift', p. 246) that the meat was eaten 'soberly and frugally, cautiously, and avoiding public scandal 'as much as might be'. The old Catholic instinct of the forty-days' fast long survived in post-Reformation England. But it gradually died out, and

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its passing was hastened by the opposition of the Puritans to this form of bodily mortification. The history of the decline of the Lenten fast in England may be said to be epitomised in these two entries in Pepys's diary, under the date, 1661. 'I called' says Pepys, 'for a dish of fish, which we had for dinner, this being the first day of Lent; and I do intend to try whether I can keep it or no'. A few days later the diary contains this entry: 'Notwithstanding my resolution, yet, for want of other victuals, I did eat flesh this Lent, but am resolved to eat as little as I can'. So many others, like Pepys, slithered down the easy slope that leads from the Gospel of Mortification to the Gospel of Comfort. And thus, among the Reformed creeds, began that neglect of the God-given law of fasting which drew a sigh from the heart of the good Bishop of St. Asaph.

PASTORAL LETTER

DIOCESE OF CHRISTCHURCH

The following Pastoral Letter has been issued by the Right Rev. Dr. Grimes, Bishop of Christchurch:—

Dearly Beloved Brethren and Children in Jesus Christ—

Since we last addressed you in our Pastoral of 1906, we have fulfilled the duty imposed upon us by our office in paying the prescribed visit to the Apostolic See.

In giving an account of our stewardship to the Sovereign Pontiff, we offered him the united homage of the priests, religious communities, and faithful flock of our diocese of Christchurch.

During our second audience with his Holiness, we presented him the Diocesan Address in a richly-bound album, most artistically illuminated by one of our devoted nuns. Poring over the pages containing various views of our magnificent Cathedral, more than once he exclaimed with evident admiration:—'It is superb! It is a marvellously beautiful, really magnificent structure. How ever was it erected in the very antipodes in so wonderfully short a time?' 'Most Holy Father,' we answered, 'often have we been asked the same question, and our reply has become well nigh stereotyped. It is the work of a people's faith. Our priests and religious and loyal laity, even the very children, vied with each other in following the promptings of faith. Faith led them to be generous—generous even to the making of great and many sacrifices. Out of the hard earnings of a lifetime, one of our flock gave £1000, another 1000 guineas. One family gave £500 at first, and several hundred more since; another £250; others £200, more £100 each. Children gave up their pocket-money. Many a widow's mite has gone to the rearing of that noble pile. Poor working women insisted on contributing the savings of long years. His beautiful eyes showed signs of evident emotion, when he said: 'Well may you be proud of your flock. Tell them that I am proud of them too.' We begged him to send a special blessing to you, and to all who have helped in the great work. 'Most willingly,' he replied. 'I must, too, give you my own contribution towards this glorious work; but I will do more than this, I will write you a letter in which I will thank and congratulate you, your priests and people, and all who have aided you in the construction of so noble a pile of beauty.' Turning again to the beautiful album, and pointing to the picture of our Cathedral, 'It is truly wonderful,' he exclaimed; 'and as you inform me, the work of the faith and generosity of a people not, as a rule, richly endowed with the goods of this world; well may you be proud of them.' Then, taking a large and beautiful photograph of himself, he stretched it out before him, and wrote in a bold, clear hand, the following words:—'As an earnest of heavenly gifts, and as a special pledge of gratitude and goodwill, we most heartily grant the Apostolic Blessing to our Venerable Brother, the Bishop of Christchurch, and to all the faithful of the diocese, especially to all those who have in any way contributed, or who will hereafter contribute, to the erection and completion of the magnificent Cathedral Church of Christchurch.'

'Granted from our Palace of the Vatican, the 4th day of December, 1906.'

PIUS X.,

Sovereign Pontiff.

Opening a large book on a shelf beside him, he looked for the Latin name of our diocese. 'Christ-

opolis,' he said. 'Christchurch! What a beautiful title!'

The priest who accompanied us as secretary knelt down to hold the corner of the photograph on which the Pope was writing. The latter, with a merry twinkle in his eye, said to him, 'Could you not hold it as well sitting down as kneeling?' When your Bishop stood up to keep one side of the photo picture on the table, the Pope said, touching him on the arm, 'No, no! You must not stand, sit down!' Having finished the writing, he took sand from a glass and poured it on as a blotter, covering the whole of the precious writing. We wished to remove it to spare his Holiness the trouble. 'No, no!' he said with a smile, 'I can do that too.' He shook off the sand most carefully, and added, 'There, now, I think that will do for the present.' We expressed our deep thanks for this great favor. 'It is the least I could do,' was his gracious reply. 'I will do more than this, I will send you the letter I promised.'

We ventured to ask for a special favor for our Cathedral. 'Certainly, certainly,' he answered, writing out the favor, 'you deserve this, and far more.' Asking about the debt on the great work, he volunteered a most generous donation, expressing the hope that it would soon be clear of all debt. What a happy day for you, he suggested, when it is free. 'I am confident that your generously devoted people will rally around you, and before very long make that debt a thing of the past.'

During the course of our farewell audience, the Holy Father spoke of the immense power of the Press for good or for evil. We assured him that our local papers were all that we could desire, and generally fair towards us.

He rejoiced to hear of the great good done in our midst by the excellent journal, the 'New Zealand Tablet,' and its distinguished editor. He inquired whether our Government helped us in our works. To our answer that the Government gave us no material help; that we rely solely on the generosity of our people, who give in a way that elicits the admiration of those who are not of our faith. 'Ah, well!' he replied, 'if your Government does not help, it does not thwart you. That is more than can be said of some other Governments,' when he adroitly turned aside the conversation.

Before leaving his august presence, so touched were we at the thought of all that he had said and done, that we threw ourselves on our knees before the Vicar of Christ, and besought him once more to bless us and our ministry, our priests, religious communities, our people, young and old; the noble institutes that give us so much consolation—Mount Magdala, Nazareth Home, and all our schools. With eyes uplifted to Heaven, and hands raised on high, he besought the Almighty to continue to bless the Bishop of Christchurch, his priests and religious, all his diocesans, men, women, and the dear little children. 'May he grant you increased health and strength, many long and fruitful years to work successfully in your far-away diocese. May He bless and prosper all your undertakings, and bring them to a happy issue.' With that he placed his venerable hand on our head, and the priest who was present afterwards declared that he never witnessed a more impressive scene. He assured us that he saw a tear in the Pontiff's eye, as he stood in all the majesty of his holy office, the very personification of the Patriarchs and Prophets of old. Never can we forget the touching audiences granted us by the supreme pastor of Christendom.

Not long after our return to our diocese, we received from the Sovereign Pontiff a richly worked reliquary with a precious relic of St. Anthony Zaccharia, the founder of the Order of St. Paul, known as the Barnabites. This gift was preceded by the following autograph letter from the Holy Father:—

To our Venerable Brother, John Joseph;

Bishop of Christchurch.

PIUS X., SOVEREIGN PONTIFF.

Venerable Brother,—When, at the close of last year, you came to Rome to pay your visit ad Limina Apostolorum, we received with gratitude and delight the rich album of beautifully executed photographic pictures showing various exterior and interior views of the Cathedral Church recently erected in the city of Christchurch. The choice gift which we received from your hands was to us a twofold source of consolation. The rearing of this sacred edifice, which you have seen rise from its very foundation, is a striking proof of the great zeal wherewith you labor for the Divine glory, and the everlasting welfare of your flock; it is, moreover, an abiding monument of the pre-eminent charity wherewith the citizens of Christchurch, and the whole of your diocesans who rejoice in the fact that their city and

diocese is so called by the name Christ, have given proofs of their faith and confidence in God, their piety having prompted each and every one of them to contribute with monetary offerings to the erection of that magnificent temple. Wherefore we pray that this great work which, through the gracious help of the Almighty, you have brought to so happy an issue, may be for you a source of every true comfort and consolation. We pray that it may be for your people an incentive of further good works, and a very bulwark for the protection of your episcopal city. 'May the Lord God of Israel hearken to the supplication of His servants and of His people, whatsoever they shall pray for in this place. May all the people of the earth learn to fear the name of God as do the people of Israel, and prove that His name is called upon in this house.' That this may be the continual and blissful result of the good work, and as a pledge of our exceeding good will, we most affectionately impart the Apostolic blessing to you, to your clergy and faithful flock.

Given at St. Peter's, in Rome, this fifteenth day of March, the year of grace, 1907, the fourth year of our Pontificate.

PIUS X., SOVEREIGN PONTIFF.

In communicating this precious letter to us, his Eminence Cardinal Merry del Val wrote as follows:—

'The Holy Father, who always cherishes a lively recollection of the most interesting account which, when your Lordship was in Rome, you personally gave him of the construction of your Cathedral, made the more striking by the sight of the beautiful views so artistically executed, is graciously pleased to send you the enclosed autograph letter expressive of his joy at the completion of the Cathedral, and as a further proof of his good will, his Holiness hopes, later on, to be able to send you some other gift worthy of the Cathedral.'

Must not these words and deeds of the illustrious Pontiff cheer and encourage and stimulate us to renewed efforts in behalf of our grand Cathedral, wherein we all take a lawful pride?

Should not we strain every nerve to try and make the debt, as the Holy Father puts it, 'very soon a thing of the past?'

Referring to the works of the diocese, and more especially to that of our glorious Cathedral, we deem it our duty to put before you a few further considerations. More than once we have been led to remark that in nearly every parish there are some whose contributions consist mainly in criticism, and that of an adverse kind. Not a few have ventured, in the presence of priests and people, to find fault with the management of the Cathedral funds. Under ordinary circumstances we would treat with the contempt it deserves such unfair, not to say impertinent, criticism, but, as we have been informed that such criticism has proved prejudicial to the interests of the Cathedral, we will ask you to bear with us whilst we dwell a little on the painful subject. 'What a pity,' our critics have said, 'that the furnishing of the interior, and especially of the many side chapels, had not been left to a later date, when the heavy debt would have been paid off.' To this we would repeat what we thought it right to put before our Synod a few weeks ago. Since the memorable day of the solemn opening, not a penny of the Cathedral Fund has been used to fit up either the altars or side chapels. Our richest vestments and costly altar furniture are the gifts of devoted friends and communities who have also contributed—and handsomely contributed—to the erection of the Cathedral.

The Children of Mary offered to furnish the Lady Chapel. They have already redeemed part of their spontaneous promise. The altar and chapel of the dead are the gift of a lover of the Holy Souls, who wishes to remain unknown, but who has already given as much as any one to the Cathedral fund. Another lover of the Holy Souls has recently given, unasked, wherewith to complete the furnishing of that beautiful chapel. The rich alabaster altar of St. Joseph is the offering of Mrs. A. J. White, whose daughters have given the magnificent altar and statue of the Sacred Heart, whilst they have also wholly fitted up the Chapel of St. John the Baptist, the patron of our diocese. The Chapel of the Holy Face, with the rich collection of relics, are due to the devotion of a generous benefactor who wishes to remain unknown to men. The altar and Chapel of St. Patrick are the gift of Mr. T. Cahill, and a few others, who would thereby perpetuate the memory of a true friend of the Cathedral, the late Dean Foley. The lifelike statue of St. Anthony of Padua was presented by the Superior-General of the Sisters of Nazareth, Hammersmith; whilst the Roman altar in the chapel of that popular saint is the offering of Mr. M. Nolan. The Marist Fathers in the archdiocese of Wellington and the diocese of Christchurch wished to erect an altar in the Chapel of the

Blessed Louis Mary Chanel, the Proto-Martyr of Oceania. These same Fathers have most liberally contributed towards the building fund. Our beautiful Cathedral—the architectural gem of New Zealand—stands in all its grandeur the perpetual monument of your faith, your piety, and your generosity. No wonder you are proud of your work. The Holy Father declares that you may justly be proud thereof. But he knows with us how painful the thought that there is still a crushing debt hanging over that glorious edifice. What makes that thought more painful is the fact of the heavy annual interest that must be met. Will you not enter into the wishes of the Sovereign Pontiff and help us by all means in your power, not only to meet the interest as it falls due, but to liquidate, as soon as possible, the capital?

Among the many plans that have been proposed for this purpose, we have already suggested that if every man and woman in the diocese gave £1 each, in addition to what their generosity has already prompted them to give, the whole amount would be paid off within a period of one or two years at most.

If our dear Lord has deigned to promise an everlasting reward to a cup of cold water given in the name of a disciple, what reward will He not bestow upon those who will hasten to relieve from the burden of debt the temple and tabernacle which He hath chosen for the home and centre of His Sacramental presence in our midst?

(To be concluded next week.)

LENTEN REGULATIONS.

The following are the Lenten and other regulations to be observed in the diocese of Christchurch:—

In virtue of special faculties received from the Holy See, we hereby grant the following dispensations:—

1st.—Permission for the use of flesh meat, at dinner only, on all Mondays, Tuesdays, and Thursdays, and also on all Saturdays, except one, that is the second Saturday during Lent and Monday in Holy Week.

2nd.—Lard and dripping may be used after the manner of butter, at dinner, on days of fast and abstinence during Lent, and also throughout the year, with the exception of the first and last Wednesdays of Lent and Good Friday.

3rd.—White meats—such as butter, milk, cheese, and eggs—are allowed on all days at dinner and collation, with the exception of Ash Wednesday and Good Friday. A little milk is always allowed in tea, coffee, or other beverage.

4th.—For those who, though not bound to fast, are bound to abstain: the kinds of food which are allowed at their chief meal to those who are bound to fast are allowed at all times to those who are not so bound.

5th.—Fish and flesh are not allowed at the same meal during Lent.

There is neither fast nor abstinence on Sundays in Lent nor on the Feast of St. Patrick, March 17.

All who have completed their twenty-first year are bound to fast and abstain, unless excused by the state of their health or the nature of their employment, according to the regulations stated above; and all who have arrived at the use of reason, though not bound to fast before the completion of their twenty-first year, are nevertheless bound to abstain from the use of flesh meats on the days appointed, unless exempted for a legitimate cause, of which the respective pastors are the judges.

All who have arrived at the years of discretion are bound to go to Communion within Easter time, which, in this diocese, commences on Ash Wednesday, and ends on the Octave of Saints Peter and Paul.

The collection for the Holy Places will take place on Good Friday.

The collection for the Seminary Fund will be held on Whit Sunday, or on the Sunday or Sundays following, when there are two or more churches in the district.

The collection for the Diocesan Charities will take place on the first Sunday in October, or on the Sunday or Sundays following when there are two or more churches in the district.

The collection for Peter's Pence on the Sunday within the Octave of the Feast of Saints Peter and Paul.

N.B.—According to instructions recently received from Rome, the special collection for the Holy Places should be made on Good Friday, or the first available occasion afterwards, in every church or chapel where the Holy Sacrifice is offered in presence of the faithful, and the whole proceeds be immediately forwarded to us.

Given at Christchurch, the Feast of the Commemoration of the Prayer of Our Lord and Saviour Jesus Christ, and appointed to be read, and afterwards placed in a conspicuous place inside all the churches, chapels, and convents of the diocese.

✠ JOHN JOSEPH GRIMES, S.M.,

Bishop of Christchurch.

CARDINAL MORAN AT ROTORUA

AN ENTHUSIASTIC RECEPTION

(From our own correspondent.)

When it was first announced that his Eminence Cardinal Moran intended to include this part of the Dominion in his visit, very great interest was evinced by both Europeans and Maoris. Committees were formed, addresses prepared, and all arrangements made to accord his Eminence a welcome worthy of so exalted a Prince of the Church. At last the great day arrived, when the Catholics of this parish were given an opportunity to display their loyalty and love for his Eminence. Long before the hour of arrival of the Auckland express, crowds thronged the station, and it is computed that fully 2000 people were present. Through the courtesy of the Tourist and Railway Departments, the railway station was gaily decorated with bunting. The Town Band was present. Great excitement was evident, when the engine sounded its near approach, and when the train dashed into the station, with the Town Band playing and the cheers of the crowd, it really was a time never to be forgotten by those assembled. His Eminence, who was accompanied by Archbishop Redwood (Wellington), Bishop O'Connor (Auckland), Bishop Gallagher (Goulburn), Monsignor O'Haran, Monsignor O'Reilly, and several priests, was met at the station by the Very Rev. Dean Lighthart and heartily welcomed to Rotorua. His Eminence was escorted to his carriage, where cheers greeted his arrival, and a party of Natives danced an inspiring war dance, in costume. Cheers greeted the distinguished visitors as they drove to the Grand Hotel, headed by the Town Band, a number of Native Chiefs acting as a body-guard, with the Irish flag on the one side and the Union Jack on the other. The great crowd followed in procession, and on arrival at the hotel further cheers were given. His Eminence, through Dean Lighthart, expressed a hope to be able to address them on the morrow. For the remainder of Tuesday evening his Eminence was left in quietude, for it was expected that he would have a big day on Wednesday, which eventually proved to be the case.

At Ohinemutu the Maoris were given an opportunity of displaying their loyalty, which they did with great enthusiasm. The Cardinal's party received an enthusiastic welcome from the tribes of Ohinemutu and Whakarewarewa combined. For fully an hour before the arrival of his Eminence fully 1000 people had congregated outside of the big meeting house in the pah. Shortly after 9 o'clock his Eminence and party put in an appearance, their carriage being escorted by some fifty Maori warriors, all in native costume. Following in the rear were the carriages containing the clergy and a large number of people on foot. His Eminence was greeted by another party of about 100 Natives, waving palms and evergreens, and performing a dance of welcome. This concluded, the distinguished party were treated to a fine war dance, at the conclusion of which his Eminence bowed his acknowledgment, and adjourned to the interior of Tama te Kapua. The building was soon filled by 600 people, while as great a number were outside. Everything being now in readiness, Mr. John Fitzgerald, on behalf of the European Catholics of the parish, read the following address to his Eminence:—'May it please your Eminence.—We, the members of St. Michael's congregation of Rotorua, are most gratified at the opportunity of welcoming you to this part of New Zealand, upon which Nature has lavished some of her greatest prodigies. When the news reached us that your Eminence had decided to include this wonderful spot in your visit to our Dominion, our feelings of expectation and joy bounded within us. Realising, as we do, the care and vigilance wherewith your paternal foresight has watched and guided the Barque of Peter through the waters of the Southern Hemisphere, we are proud and honored to see you personally and to lay at your feet our sentiments of the deepest respect and veneration. We welcome your Eminence, not only as the Prince and Shepherd of this part of the great Catholic flock, but as the representative of our Holy Father the Pope. We are thankful that through you we have the privilege to express our devotion and loyalty to the Holy See. Intimately united as your Eminence is to the Vicar of Christ, our Holy Father, Pope Pius the Tenth, whose anxieties, whose sorrows, and whose consolations form part of your own, it must be consoling to you to know that in this remote corner of the world the faithful are held together by the same bonds of affection and loyalty as you must have witnessed in the Eternal City

itself. We beg, therefore, of your Eminence to accept this small tribute of our filial affection and esteem.'

Owing to the short notice, it was found impossible to have an address illuminated in time, so it was decided to accompany the address with a framed panel of a bird's-eye view of Rotorua township, surrounded by smaller photographs.

The Maori portion of the ceremony was now proceeded with. Three noted Chiefs addressed his Eminence in loyal and affectionate terms, one referring to him as the 'Eye of the Pope.' Monsignor O'Reilly (Thames), acted as interpreter. At the conclusion of the speeches, Father Bowen read the European version of the Native addresses as follows:—'To his Eminence Patrick Cardinal Moran. Welcome, welcome, welcome, illustrious visitor. Welcome, great High Priest to New Zealand, and to famous Rotorua of Kabu of old, with its hill of Pukeroa, thrown up and moulded by Rongomatane divine. Puseroa, more illustrious still as the cradle of the Catholic Church. Welcome to the shores of the Lake styled by our forefathers, Rotorua. Welcome noble guest for whom our hearts have yearned. We have seen the offspring of the kings of this world, we have seen Governors and Bishops, and this very hill is the place on which they rested. Here have stood the Princes of our people in the days of yore, and here now stands a Mighty Prince of Mother Church, and through her Head and Ruler be not here to bless us, in you indeed we behold his representative. Welcome, your Eminence, our true spiritual Father. Behold your Maori children, whose home is in New Zealand, a land so distant from the well-spring of the Faith. Follow in the weary footsteps of our Blessed Father, Pompallier. He it was who shed light into our darkness; he it was, who snapped the chain which bound your Maori children to the cruel fiend, who strove to draw them into the black night of gruesome superstition. Welcome, Father. Were we blessed with all the knowledge of this earth, were we orators most polished, speaking in divers tongues, still should we utterly fail to express our joy and appreciation of thus being honored by your presence amongst us. Herein we recognise that you are no respecter of persons. We behold in you a faithful follower of the Good Shepherd, ever mindful of His sheep, be they docile, or be they wayward. We have longed to see you face to face, to hear the welcome sound of your voice, for much have we heard of the zeal and diligence wherewith you have guided the Barque of Peter through the tempestuous billows of the Southern Seas. Welcome, Father, once more. May your love for us be staunch, and may we on our part cleave devotedly to our great Father, the Pope of Rome. Welcome, also, you Bishops of doughty nations. Carry over to us in the palms of your hands our well-beloved Prelate. Welcome to New Zealand, to the land whither our ancestors were led by the star of their Destiny.

Dean Lighthart then read the addresses in the Maori language. Surrounding the addresses were photographs of Tama-te-Kapua, and the six Maori chiefs, who took part in the reception, Maori carvings, etc.

His Eminence, on rising to reply, was greeted with prolonged applause, and in a voice full of emotion, yet remarkably well preserved for one of his great age, he heartily thanked all, and especially his Maori people who had made him so welcome, and who had expressed such devotion and loyalty to Holy Church. On a visit to Rome a great many years ago, he had heard through their great father, Bishop Pompallier, of the great strife and anxiety of the Maori race during those troublous days, but he was glad to now see them living in peace and progressing in devotion and piety. His prayer was, and always would be, that his Maori children would ever be preserved; that, with the aid of the true faith, they would increase in virtue and piety. He had a great respect and love for the Maori race; the natural gifts of their land were marvellous and varied, and he prayed they would be endowed with spiritual gifts to compare with the natural beauties of their country. In conclusion he devotedly prayed for the happiness and prosperity of the people of Rotorua, both European and Maori.

His Grace Archbishop Redwood also addressed the Natives. He said he liked to see all these functions carried out with some high principle in view. The high principle in this case was that as our Holy Father the Pope, as vice-gerent of Christ, could not visit all his children, he sent one of his Cardinals, who were his counsellors, and nearest to him in all things. His Eminence was there as the representative of the Pope, and their welcome was accorded to his Eminence, just as though the Pope himself were present. He was glad, as the head of the Church in New Zealand, to see his Eminence receive so magnificent a reception. He also trusted and prayed that the Maori race would thrive and

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prosper, would benefit by a noble and higher civilisation, and above all, that they would continue staunch to the Holy Faith.

Bishops O'Connor and Gallagher also spoke in felicitous terms, and thanked the Natives for the reception accorded his Eminence and themselves.

The proceedings were brought to a close by the dancing of a graceful poi by a dozen girls of the Ngatiwhakani tribe, at the conclusion of which his Eminence heartily thanked the girls, stating that although he had witnessed the dancing of a great number of native tribes throughout the world, he had no hesitation in saying that the poi dance far surpassed anything he had ever seen. At the close of the reception the distinguished guests drove away, amidst the cheers and 'Haeri ra's' of the vast assemblage, to St. Joseph's Convent School.

On arrival at the school the children sang a song of welcome, after which Master Dwyer read an address to his Eminence.

His Eminence thanked the children who, he said, formed a very important part of the town; they would be its future men and women. He exhorted the little ones to be faithful to their Church; it would be a source of great comfort to them in after years, and advised them to obey and respect their good teachers—the Sisters of St. Joseph, which Order was one of the noblest, and whose charity knew no bounds. 'Faith of our Fathers' being sung by the children, his Eminence gave his blessing, after which, by permission of Dean, Lightheart, the children were granted a respite from work for the remainder of the day. The Cardinal on his own behalf extended a further whole holiday on the following day, which greatly pleased the little ones.

This concluded the ceremonies, and a large number of people waited outside the buildings to meet his Eminence and the visiting prelates.

In the afternoon his Eminence and party were the guests of the Carnival Committee, and took part in the opening ceremony and also the procession.

On Thursday the Cardinal and party were driven to Whakarewarewa, where they were met by a large number of Natives. A poi dance was performed under the leadership of Guides Maggie and Bella.

Hira welcomed his Eminence in a speech interpreted by Dr. Buck. They were very glad to be able to welcome the representative of the Pope to their Kaima. The Maori Catholics were strong in their faith, and derived their strength from their pastor who guided them. Mita Taupopo'i also welcomed his Eminence, the Bishops, and visiting priests. It was good for them (the visitors) to come and see the wonderful country handed down to the Maori people by their ancestors. He wished them God speed on their return journey. The petition of his people was that their present pastor, who was dearly beloved by them, should be allowed to remain with them to continue his good work.

His Eminence thanked the Natives for their hearty welcome, and was greatly pleased with their beautiful dancing. He was delighted to hear that the Maoris of Whakarewarewa were so satisfied with their priest, and held him in such high esteem. If they followed the teachings of their beloved pastor it would lead them to paradise.

The party were then escorted round the wonderful sights of this village by Guides Maggie and Bella, and were accompanied by Mr. T. E. Donne and Count Morner. The visitors were greatly struck with the thermal wonders.

After viewing the sights the party repaired to the Geyser Hotel, where they were entertained at lunch by Count Morner and Guide Maggie. Various toasts were honored, Count Morner speaking in Latin, welcomed his Eminence and expressed his pleasure in meeting an old friend in Rotorua.

His Eminence, replying in the same tongue, thanked Count Morner for his kindness, and complimented him on his making a speech in Latin. He had not heard Latin used for twenty years for social purposes.

The function was brought to a close by Monsignor O'Reilly responding to the toast of Maggie's health, who, he said, made a charming hostess.

The following address was presented to his Eminence by the Natives of Whakarewarewa: A greeting to a distinguished visitor, to Patrick, Cardinal Moran. Welcome! welcome! O distinguished visitor. It was love that brought thee from beyond the sky, drawing thee hitherward. Come and see your Maori people dwelling at Rotorua and other parts which God has ordained that and their children should inhabit, Aotearoa. This is the presenting of our greetings to you who art a stranger to us in body, but who art old in the travels which brought thee from distant lands, from Tawhiti-nui, Tawhiti-roa, Tawhiti-pamamao and the Hono-i-Wairua in your voyage across the Great Ocean of Kiwa stretching before you. It was the same ocean track over which

our ancestors paddled their canoes from Hawaii when they crossed to this land. Welcome, O Father, the source of the good work through which has come light whereby the mountains shall be levelled and the rough places made smooth. These are our greetings. May you long be spared beneath the sheltering care of our heavenly Father, Who has brought thee in safety to see thy children in the Mother Church and the tribe of Tuhourangi, Te Rangi Puawhe and the Tuhourangi tribe as a whole.

The Catholic clergy were well represented at the reception at Tama-te-kapua on Wednesday. A number of leading townspeople and others were also present, including Mr. Birks (engineer-in-charge-of-Rotorua), Count Morner, Hon. T. Thompson, M.L.C., and Inspector Keily.

On Friday morning his Eminence departed for Auckland by the express. Those who witnessed the welcome to Auckland of his Eminence, among whom were the Bishops, state that the reception at Rotorua excelled that of the larger centre in enthusiasm and whole-heartedness, although there were some 15,000 persons present at Auckland.

The great event will linger long in the memories of those fortunate enough to have been present, and will do much to kindle the fire of faith in the hearts of both Europeans and Maoris in this town.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

February 29.

The strength of the ties that bind the pastor to his flock was very much in evidence on Monday evening, when the parishioners of South Wellington assembled to fill St. Thomas's Hall in honor of the Rev. Father Ainsworth, who leaves for Hokitika to-day. Among the audience were the Ven. Archdeacon Devoy, and the Rev. Fathers Hickson, Moloney, Herbert, Herrington, Finnerty, and Bartley. The first part of the function was a concert programme, items to which were contributed by the Rev. Father Ainsworth, Madame Carlton, Misses Gallagher, A. and R. Segrief, and Mr. Reade. Selections were given by Mr. W. McLaughlin's orchestra, and an item by St. Anne's choir, under the baton of Mr. D. J. O'Keefe.

At the conclusion of the concert Rev. Father Herbert spoke briefly of the great regret they all felt at the departure of Father Ainsworth. During his stay with them he had done wonderful work, and in leaving their midst he carried with him their best wishes for his future well-being.

Father Herbert then called upon the school children to make their presentation, which was accompanied by a beautifully worked address. The choir presented Father Ainsworth with an address and a framed photograph of the members. The presentation from the parishioners consisted of an address and a substantial purse of sovereigns.

Mr. M. Andrews, acting as spokesman, said that if one desired to see a monument to the zeal, tact, and ability of Father Ainsworth as an administrator, one had only to look at the churches and the schools of the parish. As a priest they prized him everywhere. There were hundreds to whom he had been indeed 'a guide, philosopher, and friend'; and there were many who, like himself, had received through the kindly Father's ministrations that priceless of gifts, the gift of the true faith. The parishioners would ever remember their late pastor with fondness, and would always be glad to give him a hearty welcome should his mission again lead him into their midst.

On rising to reply the Rev. Father was accorded a most enthusiastic reception. He said that the occasion was one when words were not able to express thoughts. It was only natural that he should feel sorry at leaving them. When he came as their parish priest it is true there was much to be done, and since then they had done much. The glory was not all his. He was but the guide, the head who, without the co-operation of the people, would have been but little successful. He was going now to labor in his own country among a people whose generosity and piety were known throughout the Dominion. There he was sure of a kind reception, but still he was sorry to leave his old parish. He thanked them most heartily for such a spontaneous outburst, and said he would always remember with kindly feelings his association with the parish of South Wellington.

The nineteenth half-yearly meeting of the Catholic Club was held on Tuesday evening. There was a large attendance of members, over whom Mr. Casey

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presided. The Ven. Archdeacon Devoy and Rev. Fathers Kimbell and Venning were present. The Ven. Archdeacon was accorded a hearty welcome on his return from Europe. Speaking to the motion for the adoption of the report, he said it gave him great pleasure to see that the club was making such rapid progress. His former position as Marist Provincial had taken him away from Wellington a good deal, and he was therefore prevented from doing for the club as much as he would have wished. Now, however, that he was to be located at Newtown he hoped to be of more service. The election of officers resulted as follows:—Patron, his Grace Archbishop Redwood; president, Very Rev. Father O'Shea, S.M., V.G.; vice-presidents, Ven. Archdeacon Devoy, Rev. Fathers Moloney, Kimbell, and Venning, Messrs. Martin Kennedy, C. P. Skerrett, J. J. Devine, M. O'Connor, E. J. Fitzgibbon, and A. H. Casey; hon. secretary, Mr. J. McGowan; hon. treasurer, Mr. M. J. O'Leary; executive, Messrs. J. J. Gibbs, P. McGrath, A. Searie, H. Seward, M. O'Kane, F. Eller, E. T. Ryan, A. Amodeo, and N. Crombie; hon. auditors, Messrs. E. J. Fitzgibbon and F. P. Kelly. A new rule was made constituting life members. As a reward for his services, Mr. H. McKeown was elected the first life member. During the evening presentations from the club were made to the Rev. Father Kimbell as a mark of the esteem in which he is regarded, and as a slight recognition of the good work he did for members. It was resolved to donate £5 towards the expenses of the club's delegates to the Easter Conference of Federated Societies at Auckland. Special reference was made by members to the splendid work of Mr. O'Leary as treasurer of the club during the past term.

The Senior Scholarship in Mental Science this year has come to Victoria College for the first time. The winner is the Rev. Father Bartley, of the staff of St. Patrick's College. Needless to say we are proud of the honor. Among the successful students in the degree examinations were the Rev. Father Graham, who completed his B.A. degree, and the Rev. Father Gilbert, who passed the first section.

The death occurred on Friday at her residence, Ellice street, of Mrs. J. D. Fitzgerald, formerly of Grey-mouth, and one of the pioneers of Westland. Deceased was in her 75th year.—R.I.P.

News has been received of the death at Dresden of Miss Gertrude Grace Skerrett, youngest daughter of Mr. P. J. Skerrett, formerly of Hastings, and sister of Mr. C. P. Skerrett, K.C.—R.I.P.

Karori

(From an occasional correspondent.)

At the residence of Mr. Lessington, Karori, on February 16, the children of St. Mary's Catholic Sunday school presented the Rev. Father Moloney, S.M., with an address, which was read by Master Frank Lessington. The parents wished to record their high appreciation of the able services and the great interest Father Moloney had always taken during his short administration of Thorndon in furthering the interest both of the teachers and scholars of the Sunday school. In reply the Rev. Father thanked them sincerely and said that he would always remember them in his prayers. The following was the address. 'Dear and Reverend Sir,—We, the parents and children of Karori, cannot let this opportunity pass without expressing our deep regret at your removal from amongst us. We take this opportunity of acknowledging how much we owe you for the great privilege the little ones have enjoyed and profited by your zeal and charity which was not lost upon them, and will be held in tender remembrance by the children. In all your future toils be assured that you will have our prayers to cheer you on and support you. Do us the pleasure of accepting this little tribute which we affectionately present to you.'

In accordance with the resolution adopted by the Marist Brothers assembled at the Sacred Heart College, Auckland in January, 1907, a competitive essay was set some time ago, the subject being, 'Henry Grattan, his Life, Character, and Influence on Irish History.' The competition was open to all boys attending the Brothers' Schools in New Zealand. Two gold medals were offered as prizes by the Sacred Heart College. The first prize has been won by Master Cyril Whitaker, of Greymouth, and the second by Master William Buckley, of Wellington. The next competition is to take place in June, 1908, and will be carried out under the same conditions as the last.

Farewell to Father Goggan, Temuka

On the evening of February 19, a very representative gathering of the Catholics of Temuka was held in St. Joseph's school room, for the purpose of saying good-bye to the Rev. Father Goggan, and of making him a presentation on his departure for Napier. The following report of the meeting is condensed from the 'Temuka Leader':—

Mr. W. Jeffries, who occupied the chair, explained the object of the gathering. After expressing his regret at Father Goggan's departure, the Chairman went on to say that when the guest of the evening came to Temuka two years ago, the church was saddled with a debt of £870; that with other amounts spent on improvements since made a total of £1450. In spite of obstacles Father Goggan would leave the parish entirely free of debt. He thought that a wonderful record, more especially as he was not in good health. He had worked here so hard, yet he would leave them on the following day and not take a shilling of their money. It was their work that had been done, and to-day their church, presbytery, and grounds were a credit to the parish, and the admiration of all who saw them. Father Goggan had done a great deal more for the parish than many knew of. When those who had agreed to sign the guarantee at the bank for the parish indebtedness went to sign the guarantee they found that the amount was £100 less than they expected, and found that Father Goggan had paid that amount from his own private purse. The gathering would wish him a complete restoration to health, and that he would be long spared to carry on the work he was so well fitted for. Although he had labored here so well he had done nothing for himself, and all he would take with him was the few pounds that had been presented to him at Pleasant Point (and part of that he had returned as a donation towards a memorial to the late Rev. Father Fauvel at the Point), and what they were presenting him with that night.

Messrs. J. Barry (president of the Catholic Young Men's Club), T. Knight (secretary), J. Fitzgerald, O'Loughlin, and D. Fitzgerald (Kerrytown), also testified to the good work done in the parish by Father Goggan.

Mr. P. Mitten, in presenting Father Goggan with a purse of sovereigns, said that he (Father Goggan) had done splendid work in the parish. He regretted that the presentation was not much larger.

Miss Mary Barry, on behalf of the Children of Mary, presented Father Goggan with an address and a handsome dressing case.

Father Goggan thanked all for their presents, especially the Children of Mary, in whom he took a great interest. With regard to what he had done, there was not much to boast of, and were it not for Mr. John Fitzgerald and a few others he did not know that he would have been able to carry out the programme which he had laid down when he came amongst them. He then enumerated certain works which he had intended to do had he remained in the parish. He referred to the good work which was being done by the Sisters of St. Joseph, who deserved more generous treatment at the hands of the parishioners. As to the debt on the parish of £1450, £1400 had been paid off. There was £50 to pay. He would put his presentation and a little more to it, and they would be free of debt. For the work he had done he deserved no credit, for that he was ordained. A priest did not want money. He always got his living. But to see his congregation united and happy was his aspiration, and when he died he hoped he would get his reward. He urged on all to help their priest, who had to do his duty because he was responsible. He had been sent out to preach the truth, and had tried to do his duty. During his ministry the attendance at church had been good, and everything had gone on well. He was going to Napier for the good of his health. He was told by medical men whom he consulted that he must go to a milder climate, and there was every prospect of his recovery. In Napier he would have much the same work to do as he had done here, and he had no doubt he would succeed. He thanked them for their present and hoped they would have every happiness and prosperity hereafter.

It was decided to carry out the work referred to by Father Goggan in his address. Mr. Barry said it would hurt them very much if Father Goggan should persevere in the determination to use his presentation to clear off the church debt. On the speaker's suggestion the amount necessary for this purpose was guaranteed by those present. After light refreshments were handed round the proceedings terminated.

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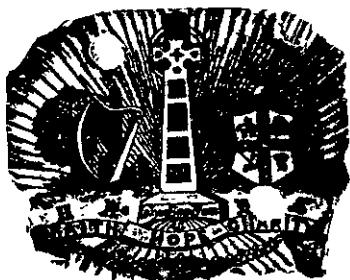
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Messrs. Stronach, Morris, and Co. report :-

Oats.—There is a good inquiry for both shipping and milling varieties at prices fully equal to late quotations. Quotations: Prime milling, 2s 3½d to 2s 4d; good to best feed, 2s 2½d to 2s 3d; inferior to medium, 2s to 2s 2d per bushel (sacks extra).

Wheat.—Owing to the fall in the London market prices at the beginning of the week showed a decline, but with more satisfactory cables coming to hand, values rose again slightly. Quotations: Prime milling, 4s 4½d to 4s 5½d; medium to good, 4s 3d to 4s 4d; whole fowl wheat, 4s 2d to 4s 4d per bushel (sacks extra).

Chaff.—There is good inquiry for prime oaten sheaf, as the market has been poorly supplied during the past week, and all lines offering have been sold at increased rates. Medium and inferior lots are very hard to sell. Prime oaten sheaf, to £3 15s; good to best feed, £3 5s to £3 10s; inferior to medium, £3 to £3 5s per ton (bags extra).

Potatoes.—The market has been fairly well supplied during the week, and all freshly-dug lots are readily taken up at about last week's prices. Quotations: Best lots, £5 10s to £5 15s; medium to good, £5 to £5 7s 6d; stale and inferior, £4 to £4 15s per ton (sacks in).

Pressed Straw.—Quotations: Oaten, £2 5s to £2 7s 6d; wheaten, £2 2s 6d to £2 5s per ton.

WOOL

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

Rabbitskins.—The next sale will be held on 9th inst. Sheepskins.—We held our usual fortnightly sale on the 3rd inst., when we offered a medium catalogue. Bidding was fairly brisk for lambskins and finer wool skins, and these sold at fully up to rates ruling at last week's sale. For coarser skins, however, there was very little competition, and these showed a decline of from ½d to 1d per lb. Best halfbreds, 7d to 7½d; medium to good, 5½d to 6½d; inferior, 4d to 5d; best crossbreds, 5½d to 6½d; medium to good, 4d to 5½d; best lambskins, 5½d to 6d; medium to good, 5d to 5½d; best pelts, 4½d to 4¾d; light, 3d to 3½d. Broken skins and poor stuff was hard of sale.

Tallow and Fat.—There is no change to report in the tallow and fat market, as prices are just the same as at last report. Best tallow brings from 22s to 24s per cwt (casks); medium to good, 18s to 21s; inferior, 14s to 16s; best rough fat, 16s to 19s; medium to good, 12s to 14s.

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

There was a mixed entry of horses forward for our sale on Saturday, and very few of them were worthy of special mention. For any draughts that are young, active, and staunch the demand is really good, and they sell readily at full market rates. Our principal transactions for the week include the following: Bay gelding, 4yrs, at £50; bay gelding, 4yrs, at £47 10s; bay mare, 3yrs, at £45; bay mare, 4yrs, at £40; bay gelding, 4yrs (small), at £37 10s; bay filly, 3yrs, at £42; bay filly, 4yrs, at £38; buggy mare, 4yrs, at £30; buggy gelding at £28. 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 £35; light hacks, £8 to £13; extra good hacks and harness horses, £13 to £25; weedy and aged do, £5 to £7.

Palmerston North

(From our own correspondent.)

March 1.

A pleasing ceremony took place in the presbytery after Vespers this evening, when Miss Annie Follas took leave of St. Patrick's choir after a number of years' faithful attendance. Advantage was taken of her approaching marriage to present her with a silver plated biscuit barrel, suitably engraved. The Rev. Father Costello, in making the presentation on behalf of the choir, expressed the regret all felt on losing the services of Miss Follas, and wished her much happiness. Miss Follas was also the recipient of some appropriate gifts from the Children of Mary. Miss Follas was entertained at a party at the residence of Mrs. McGrath on Friday last, which was largely attended by members of the choir and numerous friends. Many useful articles were brought by the guests, which will no doubt adorn her new home in Napier, where she intends to reside.

The following pupils from the Convent of Mercy, Colombo street, Christchurch, were successful in passing the Junior Civil Service examination, held in December, 1907:—Mary Molloy (credit), Mabel Shaw, Mary Crossan.

The Rev. Father Maillard, of Jerusalem, is organising an art union in aid of the Native schools at Ranaana and Jerusalem on the Wanganui River. He has very great difficulty in finding means to keep these schools going, as they are situated in a district wholly peopled by Maoris, the nearest European settlement being several miles distant. Father Maillard is sending books of tickets for the art union to Catholics in various parts of the Dominion, with the hope that they will assist him in his most necessary and charitable work. It is impossible to carry on the work of providing Catholic education for the Native children of the district without help from his co-religionists in other centres, and therefore he appeals for the necessary assistance. This can be given by the purchase or disposal of tickets in the art union, and it is to be hoped that no Catholic will refuse to assist in so laudable and charitable a work.

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WEDDING BELLS

O'GORMAN—FLANNERY.

(From our Napier correspondent.)

St. Patrick's Church, Napier, was the scene of a pretty wedding on February 19, the contracting parties being Miss Emily Flannery, third daughter of Mr. and Mrs. Michael Flannery, of Napier, and Mr. James J. O'Gorman, second son of Mr. and Mrs. James O'Gorman, of Westport. The ceremony was performed by the Rev. W. D. Goggan, who also celebrated the Nuptial Mass. The bride, who was given away by her father, looked charming in a costume of white Persian lawn, with muslin insertion and a white picture hat trimmed with ostrich plumes. The bridesmaid was Miss Gertie Flannery, sister of the bride. Mr. P. L. Foley acted as best man. At the conclusion of the ceremony Mendelssohn's 'Wedding March' was played by the organist, Miss Scott. In proposing the toast of the bride and bridegroom at the wedding breakfast, Rev. Father Goggan referred to the exemplary character of the young couple. The many presents testified to their popularity. Mr. and Mrs. O'Gorman left during the afternoon for their new home in Dannevirke, taking with them the good wishes of their many friends.

Napier

The Theatre Royal (says the 'Daily Telegraph') was splendidly filled on the evening of February 27, on the occasion of a farewell tendered to the Rev. W. D. Goggan, who for the past six years had been pastor of Napier and is now leaving to take up the position of vice-rector of St. Patrick's College, Wellington. The opportunity was also taken by the Catholic community to extend a welcome to their new pastor, the Rev. Father James Goggan.

The short concert programme arranged by Mr. T. St. L. Toner proved highly enjoyable.

At the conclusion of the concert a presentation was made to the departing priest. Mr. W. J. McGrath presided, and seats on the platform were occupied by Very Rev. Dean Smyth, Very Rev. Dr. Kennedy, Rev. Fathers W. D. Goggan, J. Goggan, O'Connor, and Tymons, Messrs. P. Gleeson and J. Higgins.

The chairman said that they had met to bid farewell to the Rev. Father William Goggan and to welcome his successor. Father William Goggan had been with them for six years in Napier, and during that time he had rendered excellent service. Commenting upon the departing priest's work, the chairman said that when he arrived here in 1902 the parish had a debt of £1600, and this had been paid off. Amongst other work which had been done by him was the expenditure of £250 on St. Patrick's Hall, £200 on the interior of St. Patrick's Church, £190 on the Marist Brothers' school, and £350 in making the church's property in Station street one of the most valuable in town.

The Very Rev. Dean Smyth said that the meeting showed that the people had two good virtues—kindness and gratitude. They showed their gratitude to Father William Goggan for all that he had done and their kindness of heart in extending so cordial a greeting to Father James Goggan.

Messrs. J. Higgins and P. Gleeson also addressed the meeting.

Mr. Gleeson, on behalf of the Catholics of Napier, presented Father William Goggan with a purse of sovereigns and the following address, printed on a white satin scroll beautifully ornamented by the Sisters of the convent from a design by Miss McGrath:—

'Rev. and Dear Father,—It is with feelings of respect and gratitude that we, the people for whom you have labored so zealously during the past six years, assemble to bid you farewell, and to wish you prosperity in your new sphere of labor. In briefly reviewing the past, we find ourselves indebted to you for many favors both as priest and administrator of our parish. We sincerely thank you for the fatherly affection and tender solicitude you have shown us. You have on all occasions, without fear or favor, made clear to us the will of the Divine Master in our regard, and have never ceased to spend yourself and be spent in order that you may promote our eternal salvation. As a learned and cultured gentleman, you have reflected honor on the priesthood and us, and have proved yourself to be the true champion of our holy religion, whenever it has been attacked. By your prudence and foresight, you have shown yourself to be a very capable administrator. All this is visible in the splendid properties you have secured for religious purposes. An address such as this will not allow of the

enumeration of all the works of zeal in which you have been engaged; but in your relations with the little ones you have shown yourself the true priest—never failing to stoop to the least and lowest of Christ's flock. All your energy, zeal, and learning were incessantly employed in the interest of our children in their religious and secular education; and in everything that might tend to make them thorough members of the Catholic faith. Remembering, then, all these favors, and remembering also your wise counsels and exhortations for our spiritual life, we assure you, Reverend Father, that we shall ever strive to be faithful to them, and thus prove ourselves worthy of such a pastor as you have been. We trust you shall ever remember us in your prayers and good works, whilst we will do the same for you. In conclusion, we hope you shall have God's blessing for a long life and health and strength to carry on the great and noble work to which holy obedience calls you. On behalf of the parishioners of Napier, we remain, reverend and dear Father, your affectionate children in Jesus Christ.'

Miss Kenny presented Father William Goggan with a purse of money subscribed by the Children of Mary.

Rev. Father Goggan, in reply, heartily thanked his own people for their goodwill to him, and also the citizens of Napier, from the Mayor down to the humblest man, from whom he had received nothing but kindness. He recognized that whether they were Catholics or not they were all children of God and citizens of the State, and as such should respect the feelings and belief of one to the other. In going through life it had always been his endeavor to respect the feelings of every man, from the Oriental to the members of their own race and creed. Father Goggan paid a high tribute to his successor, and said that when the people got to know him they would wish that he (the speaker) had gone long ago.

Very Rev. Dr. Kennedy introduced the Rev. Father James Goggan, and spoke of his work in other centres of the world.

Rev. Father James Goggan said that he had come amongst them as an old man. He hoped to spend many happy days in this beautiful sunny Napier, where his rev. nephew had labored so successfully.

This closed the proceedings, but the opportunity was availed of by many to bid the Rev. Father William Goggan a personal farewell.

Ashburton

(From our own correspondent.)

March 3.

The local branch of the H.A.C.B. Society and the Catholic Young Men's Club approached the Holy Table in a body on Sunday. After Mass the Communion breakfast was partaken of in the Catholic Hall, when there were about 70 persons present. The breakfast was provided by the ladies of the parish. Mr. T. O'Carroll presided, and, in the course of a happy speech, outlined the progress made by both societies since they were started in Ashburton, and hoped that the breakfast would be an annual affair.

The debate, 'Would the Conciliation Board be justified in acceding to the demands made by the Farm Laborers' Union?' was continued at the meeting of the Catholic Club on February 18. Mr. McDonnell led on the affirmative, and Mr. F. K. Cooper in the negative. After an interesting debate a vote was taken, which resulted in favor of the affirmative side by a small majority.

Invercargill

(From our own correspondent.)

March 3.

The annual Catholic picnic was held at Ocean Beach on February 26. The weather was perfect and about 500 persons left for the seaside by train shortly after nine o'clock. A good programme of sports had been arranged for the children. The Rev. Fathers O'Malley and Morkane and several of the committee superintended the entertainment of the children, who had a most enjoyable day's outing. About 200 persons went down by the afternoon train. A number of items for adults came off during the afternoon, and created considerable interest and amusement. After spending a very pleasant day the people returned to town by the evening train.

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NOTICE IS HEREBY GIVEN that NINE FARMS,
comprising Taumata Settlement, will be open for Selection
at this Office, and at the Town Hall, Balclutha, on
WEDNESDAY, 25th March, 1908. The areas range
from 239 acres to 709 acres. Applicants will have to
appear at the Courthouse, Balclutha, on THURSDAY,
26th March, 1908; at 9 o'clock a.m., to Answer any
Questions the Land Board may ask. The BALLOT will
be held at the Courthouse, Balclutha, on FRIDAY, 27th
March, 1908, at 10 o'clock a.m.

Taumata Settlement (formerly known as "Ashley
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D. BARRON,
Commissioner of Crown Lands.District Land Office,
Dunedin, March 2, 1908.

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MARRIAGES

McBRIDE-COTTER.—On November 5, 1907, at St. Patrick's Church, Arrowtown, by the Rev. Father O'Donnell; J. J. McBride, eldest son of Mr. F. McBride, Frankton, to Sara Alice, fourth daughter of Mr. R. J. Cotter, Arrowtown.

O'GORMAN-FLANNERY.—At St. Patrick's Church, Napier, on November 19, 1908, by Rev. W. D. Goggan, Emily Honora, third daughter of Mr. and Mrs. Michael Flannery, of Napier, to James Joseph O'Gorman, second son of Mr. and Mrs. J. O'Gorman, of Westport.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, MARCH 5, 1908.

'DIRTY FOES



IME and again we have been asked to enter the arena of controversy in provincial and other newspapers with lewd fellows of the baser sort, whose ravings against the Catholic Church find their way—sometimes over their names, but more often anonymously—into the columns of the secular press. This week there comes to us a similar invitation from a Southland friend. To one and all we reply: the greater the coarseness and vileness of such vague and general attacks, the more they are calculated to defeat their purpose. Again: the invitation to us to controvert with such a class is, in effect, tantamount to a request: to a decent man with a clean tongue, and wearing clean linen, to engage in discussion with a foul-mouthed hoodlum on a street-corner. Circumstances may, and sometimes do, arise in which the insignificance or the worthlessness of the accuser is lost in the magnitude of his accusation. Or a criminal, or one of disreputable life or antecedents, may seek, for personal profit, to arouse popular passion against the Catholic Church and body by atrocious and sensational calumnies. In such circumstances the Catholic journalist will face the enemy as the preux chevaliers are said to have faced the foul, malodorous dragons in the days of old.

Even if the Catholic editor had the eyes of Argus and the hundred hands of Briareus, he could not see and locally deal with every misstatement on Church matters that appears in the many newspapers of a country like this. And even if he did, the gains might not be worth

the pains. But in every case, the self-respecting journalist who, on principle, writes over his own name, could not, without some such grave or sufficient causes as those outlined above, touch the slum or hoodlum type of controversialist in the latter's own arena. Noblesse oblige. And in this case under consideration here, no principle is at stake, no grave right endangered. It is merely a question of the ordinary vaporings of the ordinary or garden variety of rough no-Popery enthusiast, of the mid-July type. He no longer shakes the spheres. If he moves the world to-day, it is to laughter—it hears him, taps its forehead knowingly, smiles a low, wise smile, and passes on. Hudibras once entered the lists with a coarse-grained opponent of this class, and got, for his pains, a top-dressing of eggs that were (if we may use the expression) clamorously old. And then the impetuous and unapproachable rider gave expression to this belated 'wisdom':—

'That man is sure to lose,
That fouls his hands with dirty foes;
For where no honor's to be gained,
'Tis thrown away in being maintained.'

Don Quixote had enough of the olden self-respect of knight-errantry to decline to draw against the low brawler. He sent Sancho Panza—on his donkey—to deal with the varlet. The father of the great American preacher, Henry Ward Beecher, was once attacked in a savage manner in a public print by an opponent who knew not the amenities of the 'Polite Letter Writer', nor the calm repose that stamps the caste of Vere de Vere. 'Will you reply to that man?' asked one of Beecher's friends. 'I will not', replied Beecher. And then he told this story: 'I was once loitering along a country road, reading a book. A little animal ran out of a brush pile. I threw the book at it. The animal escaped; the book was unapproachable. I left it there and hastened away, resolving that I would never again throw a book at a skunk'. This puts the case more strongly than we should have cared to word it. But it will serve, nevertheless, to illustrate our point.

Notes

'Fashion-plate Theology'

'Fashion-plate theology' is the apt title which the New York 'Freeman's Journal' gives to the shifting fancies and weathercock theories of the modernist and the 'new theology' schools.

Catholics Deserve it

In a recent sermon (reported in the Napier 'Daily Telegraph') Canon Mayne (Anglican) expressed the wish that the Protestant denominations in New Zealand had done the same as the Roman Catholics, and had their own schools. 'All credit', added he, 'was due to the Catholics for what they had done, and he, for one, would be glad if they received aid in what they were doing, because they deserved it.' Well, if our Protestant friends would, even now, take heart of grace, and follow the lead of their Catholic neighbors, who are relatively poor in the world's wealth but rich in faith and earnestness and the spirit of sacrifice, the education difficulty would soon settle itself. We have said this before. But such a 'mot d'ordre' or battle-cry loses neither its truth nor its inspiration by repetition.

A Roster of Converts

Just thirty years ago (in 1878) Mr. W. Gordon Gorman published, first in the 'Whitehall Review' (London) and afterwards in book form, a lengthy list of prominent 'Converts to Rome during the Nineteenth Century'. This catalogue of 'Rome's Recruits' was divided up into converts from the nobility, the public service, the arts and sciences, the army and navy, the

legal and medical professions, literary callings, the clergy, the various universities and great colleges, etc. Mr. Gordon Gorman's list, however, rarely goes past the year 1840. A somewhat similar service seems to have been done recently for the United States in a book compiled by Mr. D. J. Scannell-O'Neill and published by Herder, of St. Louis. The roster of notable converts (says the Milwaukee 'Catholic Citizen' of January 11) 'includes about 3,000 names. Of Protestant clergymen, 372 have gone over to Rome in this country, four of whom became prelates and 135 priests. Among army officers, 125 became Catholics; also 126 lawyers, 115 doctors, and 86 occupying prominent official positions. Among authors, journalists, and artists, there were 206 converts.'

The Bomb in the East

In the anarchist sense, the Persians are rising to higher things—and they are marking their new elevation by an effort to 'lift' their Shah to a still higher plane (ad astra) with the favorite weapon of the Western terrorist, a picrine bomb. This latest invasion of 'Western notions' has shaken the streets of sleepy Teheran, pounded into dead meat a number of unoffending people, and (as at Madrid) left scatheless the one of all the others who was sought by the assassin's bomb. Persian rule has long been 'a despotism tempered by assassination'. But even in 'the unchanging East', methods of 'removing' rulers to a worse or better world may change, and the traditional knife, the curved scimitar, and the poison-cup give way to the more potent and promiscuous picrine or dynamite of the modern anarchist. Well, 'the world do move', though at times its movements are the incoordinate jerks and spasms of the epileptic or of the victim of St. Vitus's dance. That bombshell in Teheran brings many a league nearer the once remote possibility, an Eastern Republic. The deep-thinking Oriental has become pretty receptive since the battle of Tsushima. And his star may indeed be destined to rise while that of the decadent, self-suicide white races is setting. And then Father Benson's vivid dream of Armageddon may be something more than the vision of a sleeper.

DIOCESE OF DUNEDIN

The foundation stone of the new Church of the Irish Martyrs, Cromwell, will be laid on March 17, St. Patrick's Day.

Important alterations, improvements and additions are being made to the parochial house at Omakau. The work is proceeding rapidly.

There was Exposition of the Blessed Sacrament at St. Joseph's Cathedral on Sunday from the last Mass until Vespers. In the evening the usual procession took place. The Very Rev. Father Clune, C.S.S.R., preached an impressive discourse at Vespers.

Rev. Father Lowham, C.S.S.R., concluded a mission in Queenstown on Sunday, and in Arrowtown on the previous Sunday. He is this week engaged in giving a mission in Cardrona. Very Rev. Father Clune, C.S.S.R., who reached Dunedin on Saturday, left on Monday for Omakau parish, where he has commenced a series of missions. Rev. Father Creagh, C.S.S.R., is still in the Cromwell parish, and Rev. Father McDermott, C.S.S.R., in Riversdale.

A farewell social was tendered to Mr. O. Feil in St. Joseph's Hall on Monday evening. Mr. Feil, who had for the last seventeen years been connected with St. Joseph's choir, and had been for the last few years conductor, is about to take up his residence in Sydney, and at Monday evening's function the opportunity was taken of presenting him with a purse of sovereigns as a slight token of the appreciation in which his services have been held by the congregation and choir. Rev. Father O'Reilly, in making the presentation, referred in eulogistic terms to Mr. Feil's efforts on behalf of the choir, to his kindly and genial manner of dealing with the members and to his unselfishness in devoting so many hours to the task of maintaining the choir's efficiency, and expressed the hope that Mr. Feil would be successful in his new home. Mr. Feil, in responding,

thanked the donors for their present, and the choir for the assistance they had given him during the years he had been conductor, and regretted that the pleasant relations existing should be broken. During the evening, a short musical programme was contributed by Mesdames Power and Flynn, Miss Reid, and Messrs. T. Hughes and H. Poppelwell.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

March 2.

The recently-issued Pastoral of his Lordship the Bishop was read in the Cathedral on Sunday.

The Rev. Father O'Connell, S.M., is to be entertained at a valedictory social in the Catholic Club rooms on Tuesday evening, when it is intended to make him a presentation on behalf of the parishioners.

His Lordship the Bishop intends, should his health permit, to deliver a course of Lenten sermons on the 'Catholic Church in relation to Marriage,' during which he will dwell comprehensively on the recent Encyclical of the Holy Father on the subject.

Additional changes have been effected among clergy of the diocese. The Rev. Father Leen has been transferred to the charge of Darfield from Abaura, and is to be replaced by the Rev. Father Creed, of Kumara. The Rev. Father O'Dwyer, who had temporary charge of Hokitika, is for the present to assume charge of Kumara.

The Rev. Father Mahony, S.M., who for the past two years has been in charge of the parochial district of Leeston, including Southbridge, left last week to undertake his recently appointed duties at Wellington. Prior to his leaving the district he was the recipient of a purse of sovereigns from the Southbridge congregation, and a handsome silver-mounted umbrella from the Sunday school children. At Leeston the parishioners, also, made a presentation of a purse of sovereigns, and the children of the Convent Schools a memento of his connection with the district.

On last Friday evening his Lordship the Bishop opened at Amberley a bazaar in aid of the Hanmer Church debt liquidation fund. In the course of his address the Bishop said he undertook the duty at some personal inconvenience in deference to the Rev. Father Price, who had labored arduously in the district and, besides diligently carrying out his numerous parochial duties, had succeeded in erecting churches in every centre of population where such did not exist when he first assumed charge of the extensive parish. Among these was the church at Hanmer, which had proved a great boon, not only to the Catholics in the vicinity, but to the numerous visitors from elsewhere. Its existence in the rapidly rising and popular health resort was therefore not of merely local importance, but of distinct advantage to the whole Dominion. The devoted pastor of the district was, after eight years' strenuous labor, leaving to assume other responsibilities in the Cathedral city, and his laudable desire was to leave as few as possible encumbrances to his successor, the Rev. Father Richards, hence the present undertaking, to which he wished every success. He thanked the residents of Amberley for the practical help given by carrying out the bazaar in their own district for the benefit of another, their action being a disinterested one locally, and prompted purely by the bonds of religion, and a laudable endeavor to assist a neighboring centre. The attendance was very satisfactory, and the proceedings were entered into with great enthusiasm.

The Rev. Mother St. Felix, recently appointed Superior of Nazareth House in Christchurch, travelled to Wellington in the 'Arawa' from London, and reached Christchurch on Wednesday morning. Two Sisters to aid in the work of the community have accompanied the Rev. Mother, and a third, who left London with them, disembarked at Cape Town, to join one of the houses of the Sisters of Nazareth in South Africa. At Cape Town the party met the Rev. Mother De Pazzi, the first superior and founder of the community in Christchurch, who was on her way to England, having been appointed to the charge of one of the numerous Nazareth Houses there. The voyage out proved a most delightful experience. The Rev. Mother St. Felix has within the past year directed the building in red stone of a very large institution of the Order at Glasgow. The institution there at present shelters about 300 inmates, and in conformity with a wise rule of the community, ample arrangements are provided for extension as required. The experience gained in the erection of the Glasgow institution will prove invaluable to the Reverend Mother in the building of the permanent Nazareth House in this city, a work which is to be taken in hand almost immediately, and when completed on the

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liberal scale planned will offer accommodation sufficient for years to come. From Glasgow Mother St. Felix was connected with the institution of the Order at Isleworth, near London, and was formerly in South Africa. She is favorably impressed with the prospects in Christchurch and the district, which, she says, so far as she has seen, greatly resembles the Homeland.

(From an occasional correspondent.)

March 1.
A well-filled house was present at the Choral Hall on Thursday evening last to witness a musical and dramatic entertainment, in aid of the Catholic Club's building fund. The following was the first part of the programme:—Overture, Miss L. McGillicuddy; sketch, Miss McDonald and Mr. F. McDonald; song, Miss E. Mahon; song, Mr. L. Quinn; songs, Mr. C. Read; Poi Maori song, Mrs. C. M. Brooke; comedy sketch, Messrs. Wauchop and Dwyer; Dutch Clog Dance, Misses G. and V. Barber. The second part consisted of the comedy, 'Boots at the Swan,' in which the characters were sustained by Misses McDonald (2), A. Murray, B. Fanning, Master A. McDonald, and Messrs. F. Wauchop, Chammam, Ainger and J. Dwyer. The entertainment was a success, the performers one and all acquitting themselves with great credit. It is anticipated that the building fund will be considerably augmented as a result of the performance. Mr. Frank McDonald, who conducted the arrangements, is to be congratulated on the splendid success which attended his efforts.

Timaru

(From our own correspondent.)

March 2.
The Rev. Father Kerley has taken up his duties in this parish.

Mr. Emil Hall, one of the leading contractors in Timaru, and a very old resident, passed away on Friday last in his 70th year.

The Borough Council at a recent meeting accepted a tender for the building of the Carnegie Library for Timaru. The site chosen at the corner of George and Lattier streets is the most central that could be got. The building will be erected with the idea that it will be at some future date a wing of the projected municipal Chambers.

A garden party was held on the Priory Grounds on Thursday afternoon and evening and Friday evening. The Ladies of St. Ann's Guild, under the direction of Mrs. J. Skinner, were principally responsible for getting it up. The Garrison Band supplied the music, and adult talent, together with the school boys and girls, made the time pass pleasantly. The competitions for best decorated bicycle and best doll's perambulator were won by Miss Quinn and the Misses Jefferson respectively.

Westport

(From our own correspondent.)

February 23.
The Seddon memorial committee and the Hibernian Society are acting conjointly in holding a picnic at Care Foulwind on St. Patrick's Day. Messrs. J. Dickson, D. Dennehy, and F. O'Gorman represent the Society on the picnic committee. The whole of the proceeds will go to the memorial fund.

Arrangements are being made for the holding of an Irish National Concert on St. Patrick's night. A representative committee has been formed, and the secretary hopes to have the programme out at an early date. The concert committee have been very fortunate in securing the services of Miss Ruby McDonnell, of Sydney, a talented violinist, who, prior to leaving Australia, was engaged by the Sydney Orchestral Society. As this will be the first concert of the kind in Westport it is to be hoped it will be the success the committee anticipate.

THE 'EVA' FUND

We have received £3 for the 'Eva' fund from Mr. Thomas Morland, Avenel Farm, South Rakaiia, and 10s for the same object from Mr. James Brophy, Okaiawa, Hawera.

The last of successful candidates in the Teachers' Class 'C' examination (says the 'Grey River Argus') includes the names of three candidates who belong to the teaching staff of the Convent of Mercy, Greymouth. They are the Misses Alice E. Dix and Maud Casey, who passed the whole examination, and Miss Honora B. Trowland, who, having taken one section of the examination, obtained a partial pass for class 'C'. The Sisters are to be congratulated on achieving such distinction.

Christchurch Hibernians and Father O'Connell

(From our Christchurch correspondent.)

There was an exceptionally large attendance of members of St. Patrick's branch of the H.A.C.B. Society at the usual meeting on last Monday evening in the Hibernian Hall. At the conclusion of the ordinary business the President, Bro. R. O'Shaughnessey, referred to the Rev. Father O'Connell's resignation of the position of chaplain to the branch, owing to his impending departure from Christchurch. We have known Father O'Connell, he said, from his boyhood, and with much interest watched his progress at school, college, and seminary, and with intense satisfaction his ordination to the priesthood. Owing to the whole-hearted efforts, on behalf of the Cathedral, he has earned the lasting gratitude of the whole diocese and lessened very materially the burden borne by our beloved Bishop. Notwithstanding his arduous tasks, Father O'Connell has never relaxed his interest in Hibernianism generally, and this branch in particular. In his travels through the diocese he never failed to visit the various branches advocating the objects of the Society, and with friendly advice aided greatly in fostering and advancing the good work. He, on behalf of the members of the branch, asked Father O'Connell's acceptance of a purse of sovereigns which, he trusted, would in a small way tend to show their appreciation of his past services, and as an expression of the sincere esteem and regard felt towards him by the members in Christchurch.

Bro. F. J. Doolan (secretary) said that as a Hibernian he well knew the keen interest taken by Father O'Connell in their regard. The Waimate branch came into existence mainly through his ardent work and able advocacy. He was the first president of that branch, and the large amount of labor, strenuous effort, and delicate matters tactfully dealt with, had kept the branch in existence from the outset.

Bro. J. R. Hayward said all recognised the great services rendered to the branch by Father O'Connell. All must recognise that Father O'Connell was certainly an example as a boy, youth, man, and priest, and the position he had attained was a distinct proof of personal worth and ability. He wished Father O'Connell the greatest success, long life, and happiness in his new career.

In reply, Father O'Connell assured those present how deeply he appreciated the kind sentiments expressed towards him; it was for them, however, to take the responsibility of the many flattering remarks applied to him. He was proud of his connection with Hibernianism, and always pleased to be amongst them. He had been interested very deeply in the Waimate branch, and the send-off given him by that branch had greatly impressed him. To night he felt a still greater pride in the compliment being paid him by the large local branch. Here in his native town was the very heart of the society in the diocese, which gave rise to branches throughout Canterbury and Westland. It was a consolation to know that the work he had tried to do as a Hibernian had been appreciated. He had always been deeply interested in the society, and loved as a boy to see his father wearing the green, and proud of other members of the family wearing its colors. They were all proud of those pioneers of faith and fatherland—these men, who established the society. By his influence, its good fellowship, and organisation the hateful barriers of a then existing detestable national prejudice were for all time broken down, and the Irish enabled to occupy an honored and influential place in every part of the Dominion. Referring to the honor board in the branch meeting room, containing names dating from 1873, he said it was a glorious record of energy, pluck, and self-sacrifice. These were the men who stood up for faith and fatherland. Many had been called away, but some still remained. These veterans of the good fight were wondering what the young men of New Zealand will do to uphold the cherished name of Hibernianism. He trusted he had done something to merit so much kindness, and thanked the H.A.C.B. Society most sincerely for their thoughtful gift. He would not be forgetful of the Society and their kindness to him on innumerable occasions, and he would always feel a pride in the fact that every movement undertaken with the co-operation of the Society had proved successful.

Bro. Jas. McCormick presented as a personal gift, a beautifully worked past president's collar.

Father O'Connell said he was deeply grateful for the beautiful gift and the spirit which accompanied it.

Bros. J. Power, O'Brien, and McGough, on behalf of Halswell, also spoke eulogistically of the guest of the evening.

(Owing to pressure on our space we have been obliged to curtail our correspondent's report.—Ed., 'N. Z. T.')

Welcome Home to Dean Burke, Invercargill

The Very Rev. Dean Burke, accompanied by the Very Rev. Father O'Neill, of Milton, who met the Dean in Melbourne, arrived at the Bluff by the 'Marana' on Monday after an absence of twelve months in Europe. He was met at the Bluff by Rev. Father O'Malley and representatives of the Catholic congregation at the port. Mr. Tulloch read an address of welcome from the Catholics of the Bluff. Dean Burke (says the 'Southland Times') came on to Invercargill by the 1.25 p.m. train, and was met at the station by a large crowd of his parishioners. Accompanied by the Very Rev. Father O'Neill, and Messrs. Caulfield, of Rakahouka, and Joyce, of West Plains, the Dean was driven in Mr. E. B. McKay's motor car to St. Joseph's schoolroom in Tyne street. There the children of the school were gathered to greet the Dean with welcoming choruses. The Dean responded to the children's welcome, saying that he was very glad to see them all again.

Shortly before 2 o'clock the people of the congregation thronged into the schoolroom which was packed to the doors when Mr. J. Collins read the following address:—

'Very Rev. Dean,—With most profound pleasure and deep gratitude to God, we are gathered here to-day to offer you a thousand hearty welcomes on your return to your beloved children, and to your devoted work amongst us. We rejoice that you have come back to us blessed in health, and renewed in vigor, and while offering you our heartfelt congratulations, we gladly thank God that He has yet spared to us a true friend and cherished Father. With fervent prayer we have followed you to Peter's Throne, have met with you at a thousand shrines and sanctuaries, rejoicing always to know that in those sacred moments your thoughts ever strayed back to your distant friends in this, the farthest out-post of the Church. With you we have trodden in spirit the sweet sad soil of Holy Ireland, grateful indeed still to find in Patrick's sons and daughters that strong faith and tender devotion of which we are so justly proud. Your kind, unflinching thoughtfulness while absent of your many friends has deeply touched us, though it may have made us yearn the more for your speedy return and welcome presence. It is then, with true joy and thanksgiving that Invercargill welcomes you again to your most faithful children. That Almighty God will long spare you to bless us with your word and work, is the fervent prayer of each and everyone of your devoted flock

'Signed on behalf of the congregation, James Collins (chairman), John Shepherd, H. S. Searle, J. McNamara, L. W. J. Morton, J. Mulvey, J. McDonough, L. White, P. Roche, J. Maher, F. Byrne (hon. secretary).

The Very Rev. Dean Burke thanked the people for the cordial welcome they had given him, and said that he was glad to be back amongst them once more. He made a few remarks about Belgium, Germany, France, and Italy, some of the countries he had travelled through, but his speech centred chiefly in Ireland and its people. He related how the people of Ireland were emigrating to America, but very few, he said, ever came out to New Zealand. The people of Ireland were placed at a disadvantage through the failure of their crops, especially this year, but nevertheless whenever one met the Irish people they always seemed to be free and easy-going. He also referred to the numbers of American tourists that were visiting Ireland during the summer months. The Irish people appeared to know very little about New Zealand, and he found that there were more English and Scotch emigrating to the colonies than there were Irish. The Dean remarked that, as so many priests and bishops were journeying to Ireland from America the people at first took little notice of him at any meeting. Even when he was saying Mass at any parish they only remarked that he was some foreigner, but to make himself known, he reminded them that he belonged to the remotest parish in the world. Then, the old ladies would look at him in wonder, and shake hands with him, and confer all kinds of congratulations upon him. The Dean finished his speech by thanking the people for their attendance, promising to give an address on his travels. Before concluding he wished to congratulate Father O'Malley upon the good work he had done in the parish during his absence.

Very Rev. Father O'Neill, of Milton, then welcomed the Dean on behalf of the people of the diocese and endorsed the Dean's remarks in regard to the good work Father O'Malley had done during the Dean's absence.

Father O'Malley thanked the two former speakers for the courteous reference they had made with regard to him.

Messrs. Caulfield and Joyce, in a few well-chosen words also welcomed the Dean, saying that they were glad to see him return home again in the best of health and spirits.

Mr. J. Collins then thanked the Dean and other speakers, and also the parishioners for their attendance, and after the singing of a hymn by the school children the meeting then dispersed amid cheers for the Dean.

Presentations to Father Cahill, Carterton

A farewell social was tendered in the Victoria Hall, Carterton, on the evening of February 20, to Rev. Father Cahill, who has been transferred to Dannevirke. There was a large attendance, and during the evening the following contributed to an excellent programme. Mrs. Dudson, Misses Dudson, Lock (Westport), Messrs. Miller, Molloy, Arnerslee, Bais, Dudson, Master Dudson and Rev. Father Kelly.

At an interval, Mr. P. Molloy, on behalf of the parishioners, made a presentation to Father Cahill. He said the Catholics of the district had come to recognise in no slight degree the many works done by their pastor. During his period of administration in the Wairarapa his every day life had been a living sermon, and well worthy of imitation. He asked Father Cahill to accept from the Catholics of South Wairarapa a token of their regard for him and appreciation of his good work among them, and handed to him a well filled purse of sovereigns. Father Cahill had made many sacrifices for his people, and they were now beginning to recognise them. The speaker hoped that God would spare him for many long years to continue in his priestly duties wherever his lot might be cast.

Miss Dolly Dudson, on behalf of the Carterton Catholic Sunday School, presented Father Cahill with a handsome bound photograph album.

Rev. Father Cahill, in reply, said that after hearing Mr. Molloy's laudatory speech he could scarcely believe that he was in Carterton. No one could be more pleased that the speaker at seeing the very generous spirit of the congregation. It was certainly gratifying to him to think that all his people, or the vast majority, had recognised that he had done something for their interest. He was satisfied that he had done something. The Carterton Catholics had been going along in their own way, and had found it hard to make the changes he had advocated. When they would not make them, he made them himself. He compared the present state of church affairs in Carterton with the past. Six years ago there was no Sunday school. He was thankful because now the Catholic children in Carterton were making wonderful headway. At times he had felt that his services, hard work and sacrifices were not appreciated by the people. He had now every reason to believe that the people realised that he had done something to help on their spiritual interest. He praised the generosity of the people when raising money to pay off the church debt. The bazaar had been very successful. There was a credit of £111 after the bazaar. He was exceedingly grateful to the Catholic congregation of Carterton, and all who had helped so generously in the past. As far as relations with other denominations in the district were concerned, he had lived with them on terms of friendship. This was entirely according to the correct idea of Christianity. The spirit of the Christian religion was that of peace and goodwill. He had come to the district in poor health, but he was thankful to God that he was going away quite a different man. He was sorry to state that his successor, the Rev. Father Bowe, had been somewhat unwell, and was therefore unable to be present. The Wairarapa people would get on exceedingly well with him. Things were one hundred per cent. better in the parish than they were six years ago. Wherever he would be he would always take a great interest in hearing of the success of the people in this district. He was pleased to think that he was not going a long distance, and he would be able occasionally to see his old parishioners again. They had done a great deal in the last year or two to show that they appreciated the speaker's efforts. He would carry away grateful recollections of all.

The Rev. Father Kelly, of Masterton, stated his pleasure at witnessing the spirit prevailing between pastor and people in Wairarapa. He knew a man of Father Cahill's qualities would demand all this. There were always feelings of regret at parting with a pastor. In Father Bowe the people would get an admirable priest. He would do all in his power to advance the people's interest. The parish had progressed spiritually, and in every other way during Father Cahill's care of it, and Father Bowe would be a worthy successor.

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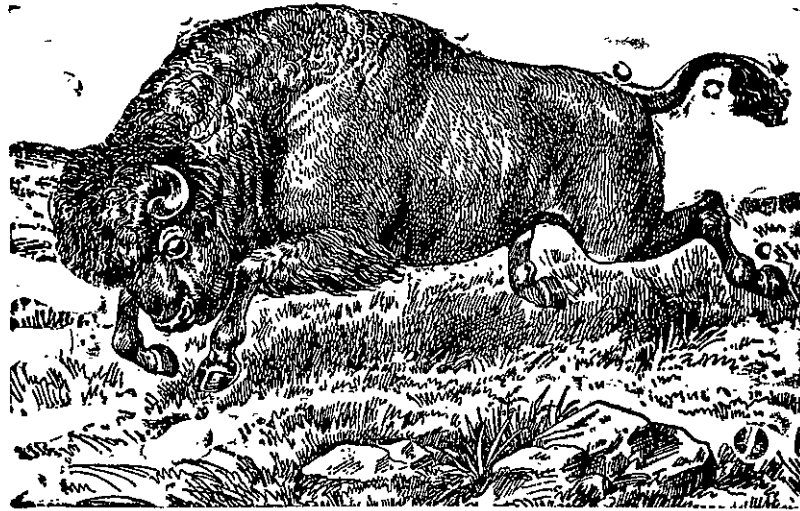
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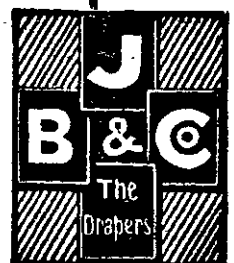
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Irish News

ARMAGH—A Sign of bad Times

For the first time since the Famine in Ireland a soup kitchen has been opened this winter in Lurgan to supply the distressed poor; many families being affected by want of employment, consequent on reduced labor in the weaving factories.

The Diocesan Chapter

His Eminence Cardinal Logue has made the following appointments to the Chapter in the Archdiocese of Armagh:—Rev. Patrick Corr, P.P., Ballymacnab, has been appointed Canon to fill a vacancy in the Chapter in the Deanery of Armagh; and Rev. Thomas McWilliams, P.P., Clonoe, has been appointed Canon to fill a vacancy in the Chapter in the Deanery of Dungannon. Both priests are very highly esteemed throughout the Archdiocese, and have received many congratulations on their appointments.

CLARE—No Work for the Judge

His Honor Mr. McDonnell Bodkin, the newly appointed County Court Judge for Clare, on taking his seat at Kiltrush for the first time on January 9, was presented with a pair of white gloves, emblematic of the peaceable state of the country. He has since received a legal document calling on him to show cause why he is entitled to act as a County Court Judge. The opponents of the appointment maintain that he is not qualified to hold the post, not having practised at the bar for years.

DONEGAL—Death of a Priest

One of the most popular priests in the North of Ireland, in the person of the Rev. D. Sweeney, Adm., Letterkenny, passed to his eternal reward on January 14.

DUBLIN—A Physician Passes Away

Dr. Canning, Physician to Maynooth College, died on January 12 at the early age of 35, to the grief of numerous friends. While a student at the Mater Hospital, Dublin, and in Cecilia street, deceased showed marked ability which distinguished his subsequent career.

A Classical Association

A Classical Association for Ireland was inaugurated recently at a meeting in the Lecture Theatre, Royal Dublin University, after speeches by Mr. Justice Madden (who presided), Mr. S. H. Butcher, M.P., the Protestant Bishop of Meath, Very Rev. Dr. Delaney, S.J., Sir Francis Cruise, Mr. Justice Ross, and Rev. Andrew Murphy, Hon. Secretary of the Catholic Headmasters' Association.

The Archbishop's Warning

His Grace the Archbishop of Dublin has, through the columns of the press, put the Catholics of Dublin on their guard against persons dressed in the garb of priests or otherwise collecting for religious purposes, without having a document signed by him and stamped with the diocesan seal. This warning, his Grace says, is especially necessary in the case of collectors coming from Eastern countries, which have always been a fruitful soil for the growth of heresies and schisms. To guard charitable Catholic people from being defrauded, his Grace has received a standing direction from the Cardinal Prefect of Propaganda that he should not recognise as genuine any documents produced as credentials by persons collecting for any purpose connected with the Churches of the East unless they are able to produce an authorisation from Propaganda signed by the Cardinal Prefect, and with his Eminence's official seal.

The Crown Jewels

It would seem (says the 'Catholic Times') as if the authorities intended to make the mystery of the missing Crown Jewels a sort of intermittent rival to the Druce case. At any rate the reports about them which have gone forth from time to time could scarcely be more puzzling or bewildering. We were told at first that thorough inquiries were being made by the police. Then as the interest in the affair was subsiding the sensational news was circulated that the abstraction of the fifty thousand pounds' worth of jewellery from the strong room in which the precious articles were supposed to be jealously guarded was a practical joke and that they would be restored as strangely as they had disappeared. Several variations of the story brought us no nearer to the solution of the mystery, and again the interest in this Dublin castle problem was fading

away when we were informed that a Commission had been appointed to investigate the circumstances of the loss of the regalia of the Order of St. Patrick and to inquire whether Sir Arthur Vicars exercised due vigilance and proper care as the custodian thereof. We had been fondly cherishing the belief that everything that could be known about the disappearance of the jewels had been ascertained, when the meeting of the Commission dispelled the illusion. And now we learn that the Commission which is to throw light on the mystery has no power to compel any one to give evidence. As to Sir Arthur Vicar's vigilance, if the statement of his brother, Mr. Pierce O'Mahony, be correct, it had already been found wanting, for the Lord-Lieutenant had offered his post—that of Ulster King-of-Arms—to two gentlemen who declined to accept it. Sir Arthur Vicar's decision not to take part in the inquiry can, under the circumstances, be easily understood.

GALWAY—Total Abstinence

Almost all the young men of Tuilla have formed themselves into a total abstinence society, and a neat little club has been opened, in which concerts, etc., will be given. This is an example worth following in all the villages of Ireland (says the Tuam 'Herald').

KERRY—A Venerable Nun

Sincere regret has been felt throughout Kerry at the death of Mother Ignatius O'Connell, Superioress of the Presentation Convent, Cahirciveen. Born near Abbeydale in 1826, she entered the religious life in 1852, and was professed in 1854. To such an extent did she win the esteem of the Community that in 1864 she was elected Superioress, a position which she held until her death. Under her wise direction the Convent in Castleisland grew and thrived. Schools most modern in their equipment were erected at great cost, and most of the debt incurred has been wiped out. She was generous in the extreme, and the poor will sadly miss her. Two classes were the special objects of her solicitude—young girls anxious to become nuns, and boys who showed a vocation for the Church. There are in Great Britain, America, Australia, and Africa nuns and priests who owe a deep debt of gratitude to Mother Ignatius, and who will hear of her death with deep sorrow.

Death of a Religious

The death has occurred at the presentation Convent, Cahirciveen, of Sister M. Magdalen at the age of fifty-eight years, thirty-six of which were spent in the convent. She was a native of Sneem, Co. Kerry, and was a sister of Rev. T. O'Sullivan, Rathmore, and Rev. J. O'Sullivan.

KILKENNY—A Generous Offer

At a recent meeting of the Kilkenny Corporation a letter was read from Ellen, Countess of Desart, stating she understood that the plans for the free library having been agreed upon, it would not be long before the work of building was ready to start. It would give her the greatest pleasure to present the proposed site to the city, and to hand it over free of any expense to the ratepayers. The generous offer of the Countess was accepted, and a vote of thanks to her ladyship was passed.

LIMERICK—Claim for Compensation

At Limerick Quarter Sessions, before Judge Adams, Acting-Sergeant Maguire and Constable John Walsh, Royal Irish Constabulary, applied under the provisions of the Irish Grand Jury Act, for £500 compensation each for personal injuries sustained, on November 9, in trying to bring to justice John Carroll, who shot two men, named Whitehead and Reidy, on that date, and then committed suicide. The judge awarded Walsh £275 and Maguire £150. At the inquest on the remains of Carroll, the Coroner's jury brought in a verdict to the effect that he committed the deed whilst temporarily insane.

LONGFORD—A Little Bit of History

Mr. J. P. Farrell, M.P. for North Longford, recently prosecuted in the cattle-driving cases, speaking in his own defence at the trial, gave as follows a little of the history of the Douglas Estate in that county:—'In 1841 there were between 1200 and 1500 people living on this estate, where now only a few poor people live. Where have these people gone? To the bogs and the mountains, to the emigrant ship, and many of them have died of starvation. These lands are now in the hands of four graziers who are fattening their bullocks upon them, and who give no employment to the descendants of the people who formerly occupied the farms.' That is the story of many an estate in Ireland as well as the Douglas.

ROSCOMMON—Cattle Driving

At a Nationalist demonstration at Hill street, Co. Roscommon, the centre of the cattle-driving agitation in that county, Mr. John Fitzgibbon, chairman of Roscommon County Council, asked the people to suspend for a short time any further drives, as Mr. Birrell was going himself to have a cattle-drive by splitting up the waste lands, putting back the people, and doing in a legal manner what the tenantry were being prosecuted for. Accordingly, for the present, the people should hang up their arms; but they should keep their ranks unbroken and their powder dry. Then, if the promised legislation was not what they were led to expect, and if England were once more going to break its promises, they could use their powder, and finish the work begun by Parnell. Mr. Fitzgibbon concluded by saying that the Irish people were only reversing the process of the English garrison, who drove the people off the lands, and the peasants were now only driving the bullocks off. A vigorous agitation would await the Government if the promised measure were not up to expectations.

A Centenarian

News comes from Castlerea of the death there of Mrs. Mary Flaherty, of Clonfad, who had attained the great age of 109 years, and up to about six months ago had been able to move about the house.

TYRONE—A Model Farm

As a result of a deputation, which waited recently on Mr. T. W. Russell, M.P., Vice-President of the Department of Agriculture, it has been decided to establish a model farm and agricultural school in county Tyrone.

WATERFORD—A Temperance Hall

With characteristic generosity, the Most Rev. Dr. Sheehan, Bishop of Waterford, has subscribed £50 to the Temperance Hall of the city.

GENERAL**The Beatification of the Irish Martyrs**

A report from Cardinal Logue (says a Reuter's telegram from Rome) has just been received saying that he had concluded the Apostolic process which follows the Diocesan process in the cause of the Beatification of Oliver Plunkett, Primate of Ireland. The acts of the Apostolic process are expected in Rome in February, when they will go before the Congregation of Rites for the final stage. At the same time, Most Rev. Dr. Walsh, Archbishop of Dublin, has completed the work with regard to the judicial phase of the cause of Oliver Plunkett. The cause of the Irish Martyrs is not so advanced. Its advocate here is preparing the arguments favorable to the beatification, deducing them from the historical evidence given before the Archbishop of Dublin in the Diocesan Court. The arguments of the advocate will be ready and printed in a few weeks, and submitted to the Promotor Fidei, who will make all possible objections which will have to be answered by the advocate. Both sides will be examined by the Congregation of Rites, which will then order the Apostolic process.

Centenarians

Seven cases of Irish centenarians were recorded for the past year. Their particulars are as follows:—Mr. Henry McKearney has died at Richill, near Armagh, at the age of 103 years. Mr. Jas. Loughran, of Drumcaldland, Middletown, Co. Armagh, attained his 116th birthday. He is believed to be the oldest subject of King Edward in the British Isles. Thomas Kelly, of Lurganboy, Co. Tyrone, celebrated his 106th birthday the other day. John Lawton, a centenarian of Co. Cork, has died, after a brief illness. Mrs. Sullivan died at the age of 101 years, in her native village of Athea, Co. Limerick. Mrs. Ellen Dunne died at the patriarchal age of 110 years, in Carrick-on-Shannon. The funeral took place at Tipton of a centenarian named Elizabeth Driscoll, who was in her 102nd year. She was born in Ireland, and lived in Staffordshire for at least half a century.

The Tide of Emigration

The hope that the tide of Irish Emigration was being effectively lessened is discouraged. The number of emigrants last year was 39,082 as compared with 35,344 in 1906 and 30,676 in 1905. The figures of the past thirteen years show, with occasional fluctuations, a steady outflow of from 30,000 to 40,000, with an average of about 38,000.

The new Mayor of Brisbane, Alderman C. P. Buchanan, is a popular young Australian. He was a pupil of the Christian Brothers' School, Brisbane, whence he passed on to the Sydney University, where he graduated.

People We Hear About

Fourteen Catholics were returned at the recent general elections in Queensland. There were sixteen in the last Parliament.

George Horace Lorimer, author of the 'Letters of a Self-made Merchant to His Son,' began life as a message-boy in Armour's pork-packing works.

The King of Italy spends three hours in his study every day reading past and current literature. He is a great admirer of the works of English authors.

Viscount Llandaff has just entered on his 83rd year. As Mr. Henry Matthews, he sat in the House of Commons for Dungarvan as a Liberal-Conservative, and afterwards as a Unionist representative of East Birmingham. In Lord Salisbury's second administration he held Cabinet office as Home Secretary.

Every year the Empress Eugenie receives Sir Thomas Lipton at her villa at Cap Martin, and has made many cruises on the 'Erin.' Sir Thomas had always been telling her that, though the Riviera is beautiful and Italy fascinating, there is no place in the world where nature is seen to such advantage in all its aspects as Ceylon. Hence her trip. Sir Thomas Lipton went out to Ceylon ahead of the Empress to make all arrangements for her comfort.

After a recital which he gave in the Queen's Hall, London, Paderewski had the satisfaction of learning that his net profit for the afternoon's work was over £1000. And yet seventeen years ago, so few were Paderewski's admirers in England that the money obtained from the sale of tickets for his first concert at the St. James's Hall only amounted to £5. At one time Paderewski lived in Paris in a condition of extreme poverty. But the turning point in his career came when a foreign princess engaged him for a private performance at a fee of 100fr. There was a fashionable audience, and Paderewski played his best. His efforts were successful and the congratulatory remarks of some members of the audience were crowned by the princess's request that he should use her carriage to ride home in. But if Paderewski was poor he was proud. 'Madam,' he said, 'my carriage is at the door.' Seizing an opportunity, he slipped out by another door and walked home.

The new Premier of Belgium, M. Schollaert, is a native of Louvain, where he was born in 1851. He began his political career as a Provincial Councillor for Brabant. In 1888 he was elected a deputy, and seven years afterwards he obtained a portfolio as Minister of the Interior and of Public Instruction in the first Cabinet of Smet de Nayer. He retained the post in the Cabinet of Vanderveerboom. When the Minister fell through having opposed the agitation for proportional representation, M. Schollaert was elected Vice-President of the Chamber of Deputies and then President. His firmness on certain questions drew from the Socialists the accusation of partiality, but no man knows better than M. Schollaert how to take different shades of opinion into account. His services in maintaining harmony amongst the various fractions of the Parliamentary Right have been invaluable to his party. It is fairly certain that if he does not disarm the opposition of the Radicals and Socialists to the annexation of the Congo, he will bring back the dissident group on the Right to the Ministerial majority.

It has been estimated that no fewer than 100 titled ladies are to-day making very good livings out of running small businesses of various kinds. Many noblemen are actively engaged in business. Lord Londonderry is a large coal dealer. Lord Harrington raises some of the finest fruit in the world, and is often to be seen in his fruit store at Charing Cross. Another famous fruit tradesman from the ranks of the nobility is the Marquis of Bute. He owns the only vineyard in England, and raises grapes which have no rival. He makes an enormous profit each year from his vineyard. Lord Iveagh and his brother, Lord Ardilaun, are the head of the famous Guinness' stout trade. Another peer in the beer trade is Sir Arthur Bass, created Baron Burton in 1881. Lord Ashton has an enormous carpet factory at Parkfield, Lancaster. Lord Masham owns the Manningham plush mills, one of the largest businesses of this kind in the world. Lord de la Warr—whose family goes back to Baron de la Warr in 1209—is the actual proprietor of an hotel at Boxhill-on-Sea. Lord Armstrong is a maker of big guns; Lord Glenesk runs the 'Morning Post'; Lord Wolverton is in the tinplate business; Lords Farquhar and Revelstoke are in the banking business.

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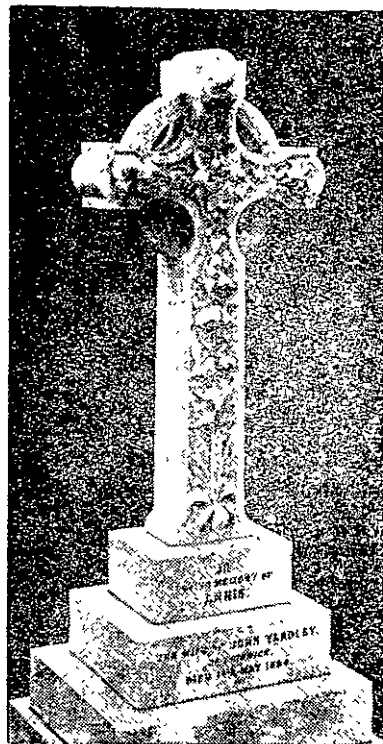
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The Catholic World

BELGIUM—Sisters of Notre Dame

At a General Chapter of the Sisters of Notre Dame held in Namur, the Rev. Soeur Marie Aloyse Van Laere was unanimously elected Mother-General of the Congregation in place of the lamented Rev. Mere Aimée, who died in the early part of December. The new Mother-General has for several years past been Superioress of the Notre Dame Convent at Namur.

ENGLAND—An Appointment

The Rev. Father Goggin, who has been for several years engaged with Father Bans in the rescue of Catholic children, has been appointed by the Archbishop of Westminster to St. Edmund's College. Father Goggin recently returned from an extensive tour on behalf of the Catholic Rescue Society, which resulted in the collection of £1000.

The Archdiocese of Westminster

Monsignor Butt, who has just been appointed Chancellor of the Archdiocese of Westminster, was for the past six years Rector of the Southwark Diocesan Seminary, a well-known institution for the education of aspirants to the priesthood. A former Rector of the seminary was Monsignor Butt's uncle, an esteemed prelate who won distinction during the Crimean war by the zeal and devotion with which he discharged the duties of a military chaplain. Archbishop Bourne was himself for some time Rector of the Southwark Seminary.

The Eucharistic Congress

If the Catholics of this country (says the London 'Shield') treat this unique occasion in a fitting manner, the Congress should prove to be the most remarkable Catholic celebration which has ever taken place in the land. The Holy Father, it is hoped, will appoint a Papal Legate to preside over the Congress—probably a Cardinal from Rome. Last year at Metz the Papal Legate was Cardinal Vincent Vannutelli. It is also hoped that Archbishops, Bishops, and prelates from Ireland, Scotland, America, France, Belgium, Spain, Italy, Germany, Switzerland, and other countries will take part in the proceedings. In fact such a testimony of the Church's Catholicity will never before have been witnessed in this land even in pre-Reformation days.

St. Patrick's Day

It is intended this year (says the 'Catholic Weekly'), with the sanction of the Archbishop, to hold the Irish religious celebration in Westminster Cathedral on Sunday, March 15. The feast of St. Patrick has been celebrated in London each year since 1901 by a service of which the vernacular portions were all in the Irish language. The service has for the last three years been held in the Cathedral, and the vast congregation which on each occasion filled the Cathedral to overflowing, bore striking testimony to the devotion of the Irish in London to the patron of Ireland.

FRANCE—After Twelve Centuries

From the beginning of the New Year (writes the Marquise de Fontenoy) the Augustinian nuns, who have enjoyed the privilege of tending and nursing the sick in the great hospital known as Hotel Dieu, at Paris, since the eighth century, will be excluded from that institution, with which they have been so closely identified for twelve hundred years. The records of the hospital show that every ruler of France, from St. Louis to Napoleon III., has visited the institution, and has lavished praise on these Augustinian nuns, and so time-donored has been their charitable ministry in connection with the place that even the Government of the great Revolution at the end of the eighteenth century did not dare to expel them. They were spared during the Reign of Terror, but now must go.

JAPAN—A Trappist Monastery

There is a monastery established by the Catholic monks of La Trappe, near the village of Tobetsu, in Hokkaido, Japan. It is not a building of any architectural pretensions. It consists of a white, barn-like, one-storeyed structure, facing the sea, behind which rises a church steeple sixty or eighty feet high, bearing on the summit a cross, and near the summit a large statue of the Madonna and Child. There are twelve foreigners in the community—two Dutchmen, one Italian, and the rest, including the Prior, Frenchmen. Strange to say, the Japanese monks outnumber the foreigners, numbering, as they do, thirteen. The monks

work with their hands for six hours a day, and pray a little more than six hours, the rest of their time being devoted to domestic affairs or to reading. In winter, study is the principal occupation, which means that they study a great deal, for winter lasts six months in this part of Japan. During that period of the year the cold is intense, and the snow sometimes attains a great height, so that the monks have to issue forth in straw snowshoes, to gather fuel on the mountains.

ROME—A Commemorative Medal

A medal commemorative of the acts of his pontificate is presented each year to the Pope. In the latest medal, which is the work of Signor Bianchi, engraver of the Apostolic Palaces, appears a symbol indicative of the Encyclical on Modernism.

Pilgrimages to the Eternal City

Now that the positive prohibition of Pius X, has been withdrawn against bodies of pilgrims coming here (writes a Rome correspondent), some of the organisers lose no time in availing themselves of the comparative tranquility in the Eternal City. A body of Germans have already arrived here, and have been received with much warmth by the Holy Father. In general the Catholics of Germany have decided to abstain from organising further pilgrimages, intending instead to send to Rome a small deputation in the name of the entire body to lay their homage at the feet of Pius X. From Count d'Ursel, President of the National Committee of Belgian Pilgrims, a communication has been received at the Vatican intimating that a large pilgrimage of his countrymen will reach Rome for the rejoicings in connection with the Pope's name-day, March 19. No decision has been come to yet by the Austrian pilgrimage, but it is likely it will follow the example set by the Belgians. With regard to the Austrians, it is well to recall here the report spread abroad by a portion of the press, of a pretended gift of the Emperor Francis Joseph to Pius X. Rumor had it that in thanksgiving for his complete recovery the aged Emperor forwarded over a million francs as a subscription towards Peter's Pence. The Austrian Embassy here declares it has no knowledge of the matter, and considers the report unfounded; while the morning papers state unreservedly that the 'news' is quite false. Of late years the habit of setting such a rumor afloat from time to time has become fashionable. However, it is not difficult to discern the intention of those with whom it originates.

UNITED STATES—Catholic Census

The census of the Catholics of the United States, which Archbishop Glennon, of St. Louis, has been supervising for the Government, is (says the 'Irish American') almost complete, and its figures will be one of the surprises of the New Year. In the archdiocese of New York the total is 1,250,000, and in Brooklyn it is 700,000.

A Promoter of Temperance

The Rev. James Hayes, S.J., of St. Ignatius' College, Chicago, has just been celebrating the fiftieth anniversary of his ordination. The venerable Jesuit was the first to introduce into the United States the American League of the Cross. It is said he had administered more temperance pledges than any priest in the United States since the days of Father Mathew.

The Philippines

A year ago five Redemptorist priests went from Ireland to the Philippines. They are now in charge of the parish of Opong, with about 18,000 people scattered through seven islands, which the missionaries have to reach in cockshell canoes. Bishop Hendrick soon asked them to attend to the people of Compostela, which, like sixty other parishes of the diocese, was without a resident priest. Two of the missionaries who had mastered the language sufficiently went to the place for a week's visit, and the visit became at once transformed into a mission. All day long they were engaged in preaching, marrying, baptizing, and hearing confessions, and when they took their leave it was only with the promise that they would soon return. The second band of Redemptorists, who have just gone out, will find a fruitful field as soon as they have learned the Filipino tongue (says an American exchange). They certainly deserve the sympathy, help, and prayers, especially of Irish Catholics here in the United States, in whose possessions they are laboring. Ireland, England, and little Holland have provided the majority of the priests who have thus far gone to the islands, and America has sent a goodly share of the money to carry on the work. The latter should, it seems to us, send both the men and the money.

Grain! Grain! Grain! Chaff! Potatoes! etc

SEASON 1908.

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

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We supply the Dunedin and Wellington Hospitals, the Union Company's entire fleet and Bellamy's with our Pure Mineral Water Specially-made Soda Water for Invalids. For Permit to visit Springs apply Dunedin Office.

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Using it, you will Have a Supper which will nourish you, and yet will allow the digestive organs to get the rest required during the night.

Especially good for elderly people.

Valedictory to Father O'Shea, Dannevirke

A very pleasing function (says the "Dannevirke Advocate" of February 19) took place in the Oddfellows' Hall last evening, when a presentation of an address and a purse of sovereigns was made to the Rev. Father O'Shea, who is leaving Dannevirke to take up his duties at Hawera.

Mr. M. Power, the chairman, opened the proceedings by eulogising the work of Father O'Shea, both as a priest and a citizen. He hoped that Father O'Shea would find renewed health in his new sphere, and that they might often have the pleasure of seeing him. The first part of a musical programme was then given, items being contributed by an orchestra, Mrs. Neagle, Misses McDermott and Barnett, Messrs. E. Adams, E. Dunne, R. Whittaker, Kelleher, J. Kelly, and Rev. Father O'Shea, after which Mr. M. Lyons read the following address:—

Dear Father O'Shea.—We the parishioners of Dannevirke, on the eve of your departure for Hawera, beg to express to you our appreciation of the good work you have done in this parish during your residence amongst us, and the esteem in which you are held by your congregation. When you came here there was no organisation, no presbytery, and the church was too small. Your zeal and energy have overcome these difficulties, and now you can look back with satisfaction and note the improvement that has been made. A presbytery has been purchased, and the church has been enlarged and improved. We would also express our thanks for the fine bell, which is the admiration of everyone. We regret that your health has compelled you to seek a change of climate, and less onerous duties, and we trust that you will benefit by the change.—We remain, dear Father O'Shea, yours sincerely, on behalf of the parishioners, M. J. Power, M. J. Lyons, George Power, H. R. Shanly, E. Dunne, John Pettit, R. Whittaker, and Frank Kelleher.

At the conclusion of the reading Mr. Lyons presented Father O'Shea with a purse of sovereigns, and expressed a hope that the Rev. Father would long enjoy health and prosperity.

The Mayor said he had great pleasure in being present to show his esteem for Rev. Father O'Shea. He had heard of the good works performed by him, and had interestedly watched his movements. Father O'Shea had looked after his parish well, taking a great interest in it socially, and had taken interest in all things for the prosperity of the town. He was extremely sorry to learn that the climate was too severe for Father O'Shea.

Mr. Magnusson and Mr. E. Dunne also addressed those present.

Father O'Shea, in reply, said he was very pleased and gratified with the proceedings, and he could not possibly say otherwise. They had given him credit in the address for three distinct works—of organising the parish, extending the church, and the presentation of the bell. Only one of these works could he accept credit for, namely the latter. For that work he was deeply indebted to gentlemen of other denominations, and he took that opportunity of thanking them, and he assured them their names were engraved in brass. In regard to organising the church and extending the church, he only claimed a man's share. The parishioners had loyally co-operated with him. He thanked them for their loyalty and unswerving allegiance. They had generously overlooked his faults, and brought out his good points—if he had any. Dannevirke was a very scattered district, and he found that his health would not permit of him doing it justice. He thanked his parishioners for the generous help they had rendered in pushing things ahead. He very much appreciated their broadmindedness. He was deeply indebted to the members of the community, and was glad of the opportunity of thanking them. As the song had it, he had been a wanderer in many lands on the face of the earth, and he had not met a more cosmopolitan and genial people than those of Dannevirke. He was extremely sorry that it was necessary to leave them. He had looked forward to several large works, the most important being the erection of a convent and school, and the building of a new church. He thanked the Mayor for his kind remarks, and could truthfully say he had been on very friendly terms with all the clergymen of Dannevirke. He concluded his address by thanking all those who had helped with the refreshments and the music that evening.

Father Johnstone, of Waipawa, then said it gave him pleasure to be able to re-echo the remarks of the Mayor and other speakers. Father O'Shea had endeared himself to the people of the town. A beautiful testimony to this was the large number of persons from other denominations who were present that evening.

Domestic

By 'Maureen'

The Worrying Woman.

The worrying woman rarely eats nourishing food; she is too busy going into mental spasms about some unimportant detail in life. The wholesome, normal, healthy woman will be methodical in her attendance at her meals. She will eat well, and seem ready to meet an earthquake or a flood.

Loose Low Shoes.

When low shoes have become stretched so that they slip up and down at the heel in walking, paste a strip of velvet inside. The annoyance will cease, and the wear on the stocking will be lessened.

A Broken Umbrella Handle.

To fasten metal, or any kind of an umbrella handle which glue will not hold, melt powdered alum and use while hot, as you would glue.

To Retain Good Looks.

Don't get into the habit of always frowning, it brings wrinkles round the mouth and eyes. Don't dry your face in a hurry; a quick, any-how rub coarsens the skin and injures its beauty. Don't eat your meals quickly; this causes indigestion and a red nose. Don't worry; other people's troubles are quite as bad as yours. Don't forget that a penny spent on fruit does more good than a shilling on buns or sweets. Don't walk five miles one day and stay at home all the next. Don't read till midnight; one hour's sleep before twelve is worth five afterwards. Don't shut your bedroom window; fresh air is necessary to health. Don't expect physics and tonics to keep you well if you neglect the laws of health and hygiene.

Care of an Infant's Eyes.

A child should not be laid flat on its back in a perambulator, with a strong glare shining on its eyes. The white cotton shades only serve to intensify the glare. A detachable lining of soft green should be attached to all light colored shades. Great protection will be given to the eyes by this simple means, and much suffering may be avoided.

Bilious Headache.

Bilious headache is a very common thing, especially at this season of the year. The observation of a few simple precautions and remedies will overcome the trouble. Take the juice of a lemon before breakfast, without sugar, or the juice of the lemon may be put into a cup of black tea, and this should also be taken without sugar. Always sleep with your window open; you will never feel refreshed in the morning if you do not. Take plenty of open air exercise, a plain diet, and avoid any alcoholic stimulant.

Dents in Furniture.

It often happens that articles of furniture, comparatively new, look disreputable owing to various dents thereon. A simple home treatment is to wet the dented parts with warm water, double a piece of brown paper five or six times, soak it in warm water, and lay it on the place. Apply on that a warm, but not hot iron, until the moisture makes the wood swell and fill the dent.

About Bread.

All who are inclined to indigestion, biliousness, and their followers, should not eat soft yeast bread. All good bread should be free from yeasty taste, be light and porous, without soginess, sugar, or shortening. If one is accustomed to eating a large quantity cut it down gradually, and use either brown or whole wheat bread well buttered. Do not use bran bread. Food eaten and not used for body-building is worse than waste. The best bread grows stale the most slowly. Soft breads are objectionable even to the robust. They form damp, tough, insoluble masses when masticated, which cannot be penetrated by the gastric juices. If coffee or tea is taken at the same meal with soft bread, or hard breads softened in these liquids, even a strong person is apt to have a form of indigestion known to many as 'heartburn.'

Maureen

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Science Siftings

Photographs by Wireless Telegraphy.

Pascal Berjonneau, an inventor, exhibited recently in Paris before a number of persons interested in scientific investigation a new telephotography apparatus which can be adapted to the wireless system or to the ordinary telegraph wires system. He transmitted the picture of one of the audience without the aid of wires from one end of the hall to the other. The inventor claims that distance does not interfere with the effectiveness of his method. Photographs, he says, can be sent by it between New York and Paris.

The Floor of the Pacific.

The red clay which covers the deep floors of the Pacific and the Indian oceans is made up of refuse and residue—that which can withstand the strong chemical action of the gases. In it may be found decomposed volcanic rock, pumice, zeolitic crystals, manganese, oxides, meteoric iron, teeth of sharks, and ear bones of whales. Few if any shore deposits are apparent in it. The rock is vitreous refuse, belched forth by subterranean or insular volcanoes. The minerals are supposed to be of cosmic origin—planetary dust and meteoric fragments that have fallen into the sea and have become disintegrated. The great quantity of sharks' teeth remains quite unaccounted for—at least their apparent gathering together in these ocean basins is considered very strange.

How Celluloid is Made.

Celluloid, the chemical compound which bears so close a resemblance to ivory, is a mixture of collodion and camphor, invented in 1855 by a Birmingham man. The process of manufacture is as follows: Cigarette paper is soaked in a mixture of nitric and sulphuric acids until it becomes nitro-cellulose. After thoroughly washing, to free it from the acids, this cellulose is dried, mixed with a certain quantity of camphor, and coloring matter if required, and then passed through a roller mill. It is next formed into thin sheets by hydraulic pressure and afterward broken up by toothed rollers and soaked some hours in alcohol. A further pressure and a hot rolling process finish it, and results in ivory-like sheets half an inch thick.

The Zuyder Zee to Give Place to Land.

Holland, with its 5,000,000 people, living safely behind their wave-washed dykes, is about to make a new conquest from the old enemy, the ocean. Already Dutch engineers have begun the tremendous task which will result in turning the Zuyder Zee into 1400 square miles of dry land. Where of old the great Dutch war fleets gathered, where now 4000 fishermen sink their nets, there will rise happy villages, broad pastures, poplar-bordered roads, and sleepy canals—new farms and homes for 50,000 Dutchmen. The task to be undertaken is a tremendous one. It will cost nearly £15,000,000. In return the government expects to secure annual rentals of more than £1,000,000 from those who occupy and till the hard-won ground.

A Plant that Coughs.

'I heard a cough, and looked behind me nervously,' said a huntsman, 'for I was stalking gazelles in that lion-colored waste, Sahara Desert, and, having gotten rather too far south, I expected at any moment to become a pin-cushion for the poisoned darts of the dread Touaregs. But there was no one there. The flat desert quivered in the sunshine, and here and there a dusty plant stood wearily. But though I commanded the landscape for a radius of fifty miles, not a living creature was in sight. Another cough. I swung around quickly. The same plant, yellow with dust, drooped in the dry heat. That was all. "Hack! Hack!" On my left this time. I swung around again. A like plant met my eye. The thing was growing rather ghastly. As I regarded this last plant a cough came from it. Believe me, the plant coughed! It shook all over, and then, tightening up as a man does when he is about to sneeze, it gave a violent cough, and a little cloud of dust arose. I found out afterwards that the plant was the coughing bean, which is common in many tropical countries. In the long, dry heats this weird growth's pores become choked with dust, and it would die of suffocation were it not that a powerful gas accumulates inside it, which, when it gains sufficient pressure, explodes with a sound precisely like the human cough. The explosion shakes the plant pores free of their dust, and the coughing bean is in good health again.'

TAMER FRUIT PILLS are a great service in nervous disorders, loss of appetite, shortness of breath, constipation. 1s 6d.

Intercolonial

The Very Rev. G. O'Farrell, O.P., after a long stay in St. Vincent's Hospital, Sydney, consequent upon his serious accident near Molong, has returned to North Adelaide. He is still on crutches, and it will be some time before he has the use of his injured limb.

The Rev. T. Dooley died on February 10, at the residence of his Lordship Dr. Gibney, at Perth, as the result of an apoplectic seizure. He was 71 years of age, and was a native of Longford, Ireland. He had spent thirty years in Western Australia.

Their Excellencies the Governor-General and Lady Northcote were present at the Requiem High Mass at St. Patrick's Cathedral, Melbourne, for the repose of the souls of the late King Carlos and the late Crown Prince of Portugal. Sir Reginald Talbot, Governor of Victoria, was also present.

The death is reported of the Very Rev. William M. Walsh, pastor of Townsville, who passed away on February 16 at the residence of his sister, Mrs. T. Dalton, senr., Willoughby, New South Wales, at the age of 65 years. Father Walsh was born in the diocese of Waterford, and in 1856 he entered Mount Melleray College. Two years later he pursued his studies at All Hallows College, Dublin, was ordained priest in the year 1864, and was appointed to the diocese of Brisbane (Q.). Subsequently he was attached to the American missions for a time, but returned to Brisbane. About twenty-five years ago Father Walsh was appointed to Townsville, where he remained in charge till his death.

On his return to Cairns from his visit to Rome, the Right Rev. Dr. Murray, Bishop of North Queensland, was given an enthusiastic welcome by his people. During his absence in Europe, and without his knowledge, they had prepared a fine new residence for him. In replying to addresses of welcome, his Lordship said that if he could take them up to St. Monica's Presbytery, and conduct them through the magnificent mansion, there were voices there silent, but eloquent, that had spoken to him that morning. There was a house prepared without his knowledge or co-operation, of which a prince might be proud. To all residents of the district he tendered his most sincere and heartfelt thanks.

The Archbishop-elect of Hobart will leave Hobart for Rome on March 7. Immediately after the interment of the late Archbishop Dr. Delany cabled to the Cardinal Prefect of Propaganda formally notifying to the Holy See the death of his predecessor, and petitioning for the necessary faculties. His Eminence Cardinal Gotti promptly replied, granting all that was asked for, viz., all necessary faculties and power to perform certain pontifical acts. His Eminence also kindly promised at the next Consistory to postulate for the pallium in the Archbishop-elect's name. The next Consistory will, it is said in Rome papers just to hand, be held in March. Dr. Delany will be in Rome very soon after, and will thence proceed to Ireland, where he hopes to secure a foundation of teaching Brothers for Tasmania.

The Christian Brothers' College, Perth, has once again given the Rhodes Scholar to Western Australia. The Selection Committee, consisting of the Acting-Governor, Chief Justice Burnside, the Minister for Education, and the Inspector-General of the State Schools, have selected Mr. J. W. Horan, of the Christian Brothers' College, as this year's candidate for Oxford. Mr. Horan, who holds a record of which he has good reason to be proud, was born at Mitcham, Victoria, and went to the Western State eleven years ago, when his parents settled on the goldfields. In 1901 he commenced his scholastic successes by being the first boy from the goldfields to pass the Adelaide Primary University Examinations. In 1903 he took up his residence as boarder in the Christian Brothers' College, Perth; the following year (1904) he was placed first in West Australia and second in the two States (South and Western Australia) on the general honors list of the Adelaide Junior University. He passed in the maximum number of subjects, ten, securing honors in five; in this examination he had to compete against over 700 candidates. For this distinction he was awarded the first of the five Government exhibitions of £15. In 1905 he tied with a South Australian boy for first place in University Senior of all the under-age students from South and West Australia. In 1906 he secured the first of the Government Exhibitions of £25 from all West Australian students in the Senior University, whilst at the end of 1907 he crowned his previous successes by obtaining first place in the State in the Adelaide Higher Public University Examination. His successes include first-class honors in Latin, Greek, German, French, English, Trigonometry, Algebra, and Geology.

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

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

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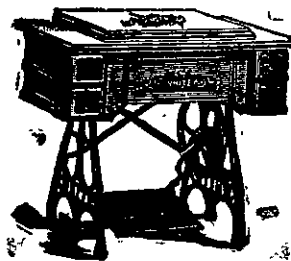
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EARLY AND LATE

Go to bed early, wake up with joy;
Go to bed late, cross girl or boy.

Go to bed early, ready for play;
Go to bed late, moping all day.

Go to bed early, no pains or ills;
Go to bed late, doctors and pills.

Go to bed early, grow very tall;
Go to bed late, stay very small.

— St. Nicholas.

AN OLD FRIEND

'I hear old John Smith has been taken bad,' said a burly farmer to his wife, on his return from market one cold winter's day. 'I went in to have a glass at the Black Swan,' he continued, 'and Fisher, who was there at the time, told me about him.'

'Indeed! I'm sorry for that,' said his wife, who knew some of the Smiths fairly well. 'Do you know what ails him?'

'I fancy it is that 'ere influenza; it's just rife all the country through, and keeps the doctors that busy they don't know however to get the work done.'

'Has he got it bad, I wonder?' Mrs. Webster asked, as she stirred the fire into a comfortable blaze, and set on the kettle to boil.

'That I don't know, but he is at his best not very strong, and besides he must be getting on in years now. I should say he is close upon seventy.'

'Well, yes, he must be quite that; and it's a serious matter, is this complaint with the old folks. He is comfortably off, and that's one blessing, for he can be well looked after. But when a man's time is come he is bound to go, no matter what care he gets.'

'Aye, and that's the truth,' said Webster, with a sigh. 'Man's days are but as grass, as the psalm says. We're here to-day—gone to-morrow, for life is wonderful short.'

'They did use to say,' continued Mrs. Webster, after a pause, 'as old John was a Catholic in his young days. I believe there would be some truth in it, for his brother James, he was of that way of thinking; he lies buried in the Catholic cemetery.'

'I've never seen John come to our church that I know of, but he may have gone when I wasn't there. Anyway, he never goes to chapel. I know there used to be a Catholic priest who used to call on him at times, but the missis had no liking for him, and didn't make him none too welcome, and, by Jove, she's the master there by long odds. I am not the only one that says so. I'll step over and ask how the old man is to-morrow.'

John Smith, the man in question, was found to be dangerously ill, and not much hope was entertained of his recovery. It was true he was a Catholic, but, like too many others, he had become so absorbed in business and money-making that religion had in time come to be quite a secondary consideration; he seemed to quite forget that Almighty God had any claim upon him at all.

He prospered in his business and made money. Not content with what he had, he married the widow of a publican, and took on the public house. His wife was a Protestant, and no lover of Catholics, but John, blinded by the glitter of the fortune he saw before him turned his back on his faith, married her, and gave up church-going altogether. It was a very sad business; no remonstrance of priest or friend had any effect. He was too busy and too prosperous to worry about his soul.

So, when years had passed away, we find him stricken down with his last sickness, with no Catholic near him, and in the hands of a wife, who would sooner have welcomed her worst enemy than have willingly allowed a priest to cross the threshold of her door. To have asked for the priest would have been useless, and he had not the courage to try and send. He knew he was in danger, and had but little chance; and his conscience, silenced so long, seemed to wake and rouse him to his state.

Almighty God was giving him a good chance. He had no peace by day or night. What would he not have given to get a priest now, he who had refused for years to attend his religion. And someone had told the priest of the parish about him, and he had called,

ed, not once, but two or three times, but he had been sternly and rudely refused admittance, and told he was not wanted, and it was useless to go anymore. There was nothing for it but to pray that God would give the wretched man time to make his peace.

And poor John, miserable beyond words, and weak and suffering, turned to Almighty God in prayer.

It was not too late.

In a parish some little distance away, there lived an old priest who had known John in his early days, and in some providential way he heard of his illness, and of the refusals Father B— had met with in trying to see him. He determined, with God's help, to get to him. There must be no delay, and he started at once.

With him he took the holy oils and the Blessed Sacrament, and he got himself up in such a disguise that none could recognise him or guess his errand. He took a trap to the village, where he put up; and then made his way to the public house.

He had to wait some time, but at last his chance came. Mrs. Smith, by some good fortune, was out, and Father G— found the daughter a far less severe woman.

'I was so grieved to hear of Mr. Smith's bad attack—I only knew to-day,' he said, 'and came straight away to inquire, for I'm a very old friend of John's. Is there any hope that I might see him? If he is not too weak, maybe he would take no harm from seeing an old friend?'

'He's a bit easier this afternoon, thank you,' said the girl. 'If you will wait, I will just see if he is awake, and if he will see you.'

She went upstairs and soon came down again and took the unsuspected 'old friend' to see the sick man. Fortunately, it was a busy day in the house, and the girl having plenty to do, was glad to leave these two alone.

'Do you know me, John?' Father G— asked, as soon as they were to themselves. 'I'm Father G—.'

A feverish hand clasped his, and the poor man's eyes filled with tears. He did know him.

'Thank God, thank God,' he said. 'How did you know? Thank God for His goodness.'

He could say no more, for his voice failed him.

There was no time to be lost and there was much to be done. God alone knows all that was done for that soul in one short half-hour.

Guardian angels must have kept watch at the door of the sick-room, and kept away intruders, for no one came near to disturb them, and all the last Sacraments were given.

What a mercy it was and what a wonderful thing that a priest should have been able to get to him, surrounded as he was by the enemies of his faith! But, thank God, he was safe now, and Father G— left the house with his mission entirely unsuspected, and overjoyed with his success, and he left the soul he had found tortured with unrest and remorse of conscience, now reconciled to God and at peace.

How good God is!

Not many days after, John Smith passed away, peacefully, thanking God from his heart for His wonderful goodness, and His mercy and patience with him.—
'Almanac of Apostleship of Prayer.'

CHEERFULNESS

Be cheerful. It is trite advice to tell women to take each day as it comes, to avoid remorse over what is done and forebodings of what is to come, but it is no less valuable advice. Nervous prostration is seldom the result of present trouble or work, but of work and trouble anticipated. Mental exhaustion comes to those who look ahead and climb mountains before they arrive at them. Resolutely build a wall to-day and live within the enclosure. The past may have been hard, sad or wrong. It is over. The future may be like the past, but the woman who worries about it may not live to meet it. If she does she will bear it. The only thing with which she should concern herself is to-day, its sunshine, its air, its friend, its wholesome work, and perhaps its necessary sorrow.

OUT OF HER CLASS

This is the sad case of a girl who failed to pass her examination for a scholarship. The mother of the disappointed pupil was asked by a friend whether her daughter had succeeded in running the gauntlet of the examiners. 'No,' was the reply, in mournful tones, 'Jinny didn't pass at all. Maybe, you won't believe, sir, but them examiners asked the poor girl about things that have happened years and years before she was born.'

SOME PRIZE 'HOWLERS'

The 'University Correspondent' points some diverting mistakes from the schoolroom. For example:—

Shakespeare wrote a play called 'The Winter Sale.'

The chief crops of England are corns, the chief exports are Liverpool, Southampton, and the River Thames.

The modern name for Gaul is vinegar.

A volcano is a whole in the earth's crust which emits lavender and ashes.

The Battle of Trafalgar was fought on the seas, therefore it is sometimes called the Battle of Water-loo.

'The Complete Angler' is another name for Euclid, because he wrote all about angles.

A roadstead is a roadside cottage or farm-house.

The two races living in the north of Europe are Esquimaux and Archangels.

On the low-coast plains of Mexico yellow fever is very popular.

An unknown hand threw a harrow at Rufus and killed him dead on the spot.

Adverbs ending in where are somewhere, nowhere, earthenware.

Stirling was famous for its sovereigns who used to be crowned there. A sovereign is still called a 'pound stirling.'

A volcano is a burning mountain with a creature in it.

Alfred Austin was chosen by the Queen as Poet Laureate. He said: 'If you let me make the songs I care not who sings them.'

Some of the West India islands are subject to torpedoes.

The Imperfect tense is needed (in French) to express a future action in past time which does not take place at all.

Arabia has many syphoons and very bad ones; it gets into your hair even with your mouth shut.

ODDS AND ENDS

Those who never retract their opinions love themselves more than they love truth.

Prosperity has the qualities of the water of Lethe— they who taste it forget themselves.

A man is very unfit to live in the world who cannot keep his temper, his secrets, and his money.

'Mamma, why is the ocean so angry-looking?' 'Because it has been crossed so often, Willie.'

'I see by your sign that you are a dispensing chemist.' 'Yes, sir.' 'What do you dispense with?' 'With accuracy, sir.' 'I was afraid you did.'

FAMILY FUN

A Penny for Your Thoughts.—The players are provided with pencils and sheets of paper, and the leader, after telling the limit of time allowed—usually ten minutes—announces a word which each proceeds to inscribe at the top of his or her paper as a starting point. Then, in perfect silence, each writes down in a column under his word a series of others suggested by it; that is, the second is to be suggested by the first, and the third by the second, and so on, thus following out a definite train of thought. At the end of the allotted time the papers are handed to the leader, who reads them aloud, and much merriment is the result, particularly if guesses as to the authorship be requested.

The Magic Fish.—Cut a large fish out of very stout writing paper. In the centre of it cut a small round hole, and from this hole cut a narrow slit extending straight out to the tail. Put a few drops of oil in the round hole and then quickly but carefully lay the fish flat on the water, making sure that no water reaches the upper surface of the fish. The fish will then be seen to move slowly along through the water, although it has not received the slightest push. The explanation is that the oil which you have dropped into the little round hole tries to expand. As the paper does not absorb it quickly it starts to spread the narrow slit that you have cut in the fish from the hole to the tail. And in doing this it pushes the fish forward.

All Sorts

All the cork used in the world in a year weighs a little over one thousand tons.

A cacoack was originally another name for the garment now called a vest. It was afterwards applied to a long loose coat.

'It's awful queer to me,' said Dot, as she thought it over. 'I can't see why chickens what haven't any hair have combs, while dogs and horses that have hair don't have combs.'

Mother had been trying to teach little three-year-old Dorothy to spell her name, but with poor success. At last she said that no one would think her very smart if she couldn't spell her own name. 'Well,' exclaimed Dorothy, 'why didn't you just call me Cat, and then it would be easy to spell?' Big names make little girls tired.

The reward of virtue. A lad found a parcel (that had been lost and advertised for) at a considerable distance from the city a few days ago, and at much personal inconvenience (says the Christchurch 'Press') restored it to its owner, who signified his gratitude by overwhelming the youngster with gifts, which consisted of one apple and one pear!

About five hundred old Irish soldiers of the United States Republic are at present living in Ireland. The original pension they received from the United States Government was eight dollars a month, without any increase for age; but, owing it is said to the influence of President Roosevelt, the scale, at the age of 62, has been increased to twelve dollars; at 70 it is now fifteen dollars; and at 75 it is twenty dollars.

A number of literateurs and musicians have been interviewed by a Paris periodical on the effect of alcohol as a stimulant to brace activity. Victorien Sardou says he holds alcohol to be a poison. He never had recourse to alcohol as a stimulant to do his work. Ceffee he uses quite freely. Saint-Saens, the composer, drinks little alcohol, because of the bad effect on his liver. M. Massenet agrees with the others that liquor is a bad master.

The Panama Canal will be forty-nine miles long, 45ft. deep and 200ft. wide. It will be capable of passing the largest ships from ocean to ocean in half a day. The distance between Liverpool and San Francisco will be decreased by 6000 miles. The whole western coast of the Americas will be much more accessible from Europe and Africa, and their eastern coasts much nearer to Asia. It is not too much to say that the opening of this great canal ten years hence may shift the earth's commercial centre of gravity.

Nearly every European Sovereign has money deposited in the Bank of England. Even the Sultan of Turkey, though he adheres to the peculiarly Eastern custom of hoarding away uncut gems and bars of virgin gold in secret hiding-places in Constantinople, has a sum running into six figures at his call at the Old Lady of Threadneedle street. Notwithstanding that Turkey is the poorest country in Europe, the Civil List of the Sultan is the second largest. It is £800,000 a year, and he has probably as much again in the shape of private income.

The latest Federal Statistician's returns show that the population of the Commonwealth on January '30 last was 4,146,200. New South Wales heads the list with 1,545,002; then follows Victoria, 1,235,288; Queensland, 538,735; South Australia, 386,167; West Australia, 263,439; and Tasmania, 177,539. During the June quarter 516 twins were born, New South Wales having 178, Victoria 158, Queensland 48, Tasmania 14. Three States, New South Wales, Queensland, and South Australia, each had three sets of triplets.

It must be said, remarks the 'Ave Maria,' in extenuation of the amusing blunders made by the non-Catholic reporters of Catholic functions, that they sin in very respectable company. Only a year or two ago Mr. Goldwin Smith, of unquestioned eminence as a scholar, co-founded the Immaculate Conception of Our Lady with the virgin birth of Christ; and now we have the old-time 'Thunderer,' the London 'Times,' discussing the Roman Congregation of 'Rights.' Of course, as the lamented Brother Gardiner used to say, 'the world do move,' but its progress along some lines appears to be imperceptible.

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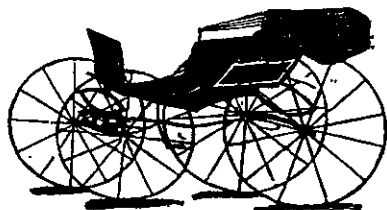
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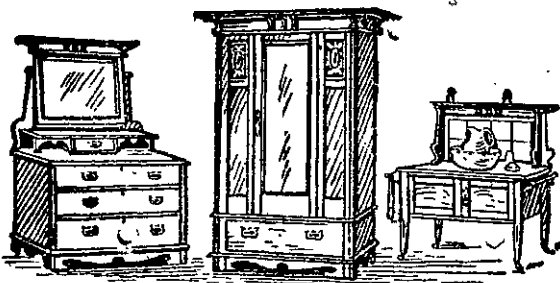
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