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VOLUME XXXVI
**
No. 13

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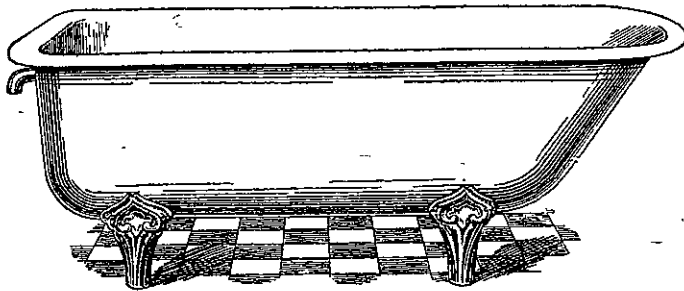
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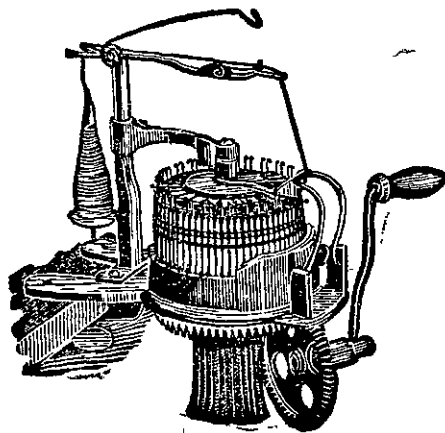
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CLEANINGS FOR NEXT WEEK'S CALENDAR

- April 5, Sunday.—Passion Sunday.—
 ,, 6, Monday.—St. Sixtus I., Pope and Martyr.
 ,, 7, Tuesday.—St. Celestine I., Pope and Confessor.
 ,, 8, Wednesday.—Of the Feria.
 ,, 9, Thursday.—Of the Feria.
 ,, 10, Friday.—Seven Dolours of the Blessed Virgin Mary.
 ,, 11, Saturday.—St. Leo the Great, Pope, Confessor, and Doctor.

Passion Sunday.

Passion Sunday is so called because from that day the Church occupies herself exclusively with the contemplation of the Passion and Death of the Saviour. The pictures of Christ crucified are covered on this day in memory of His having hidden Himself from the Jews until His entrance into Jerusalem, no longer showing Himself in public (John xi. 54). In the Mass, the 'Glory be to the Father,' etc., is omitted, because in the person of Christ the Holy Trinity was dishonored.

St. Celestine I., Pope and Confessor.

St. Celestine I. was successor to St. Boniface I., and occupied the Papal throne from 422 to 432. He was noted for his zeal in suppressing Pelagianism, and confirmed the decrees of the General Council of Ephesus and the sentence of deposition pronounced by that body against Nestorius. This Pope sent St. Palladius and St. Patrick to convert the Scots and Irish.

The Seven Dolours of the Blessed Virgin Mary.

On the third Sunday in September there is also a commemoration of the sorrows of the Mother of God. To-day the Church proposes to our devout consideration one special dolor of Mary—her standing at the foot of the Cross.

GRAINS OF GOLD

FOR COUNTLESS BLESSINGS.

We thank Thee, Father, for Thy care,
 For countless blessings that we share;
 For hearts with love for Thee imbued,
 For tongues to speak our gratitude.

We thank Thee for Thy blessed light,
 The sun by day, the moon by night,
 For summer's heat and winter's blast,
 For gloom and shadows o'er us cast.

We thank Thee for the grace to take
 The cup of sorrow for Thy sake;
 To bear life's heavy cross, and still
 Submit in all things to Thy will.

For restful slumber and the gleams
 Of Paradise we see in dreams;
 For hope that ever upward springs
 To Thee, O God, on Faith's strong wings;

We thank Thee for life's pleasures sweet,
 For raiment, drink, and goodly meat;
 For shelter from the storm and cold,
 For all that never can be told!

—Exchange.

We tarnish the splendor of our best actions by often speaking of them.—Blair.

The dangers that we know are many, but many more those that are unknown. We pray God to deliver us from our secret sins; we have need to pray that He may deliver us from our secret dangers. There is a shield over us which is turned every way, as the assault comes from all sides when we least know it to be near.—Cardinal Manning.

We know the truth not only by the reason but also by the heart.—Pascal.

No fact in science has ever discredited a fact in religion.—Henry Drummond.

We are firm believers in the maxim that for all right judgment of any man or thing, it is useful—nay, essential—to see his good qualities before pronouncing on his bad.—Carlyle.

Good manners are made up of petty sacrifices.—Emerson.

He who wishes to secure the good of others has already secured his own.—Confucius.

The Storyteller

A LETTER TO THE KING

Passers-by used to stop at the low gate to look at John Quinn's garden. It was, indeed, in striking contrast to those of the slatternly neighbors. It was packed as full as it could be with flowers and vegetables. All through the spring and summer and autumn the flowers made little mosaics of color. There were fruit, apples, pears, plums, gooseberries, currants, raspberries. The vegetable beds were full all the year round. In the fine weather a canary hung from an apple tree bough and sang his shrillest. He had for a neighbor a parrot which was the delight of the children. The little paths were marked out neatly with white stones. At the bottom of the garden, quite away from the cottage, the hens had homes and enclosures of their own. There were a couple of hives of bees in a green corner. There was a summer-house. A tall mast stood on a tiny grass plot and fluttered the Union Jack. There was a pigeon cot hanging on the end gable of the house.

A garden of delights, and the house was no less delightful. Rose Quinn was a shrewd, thrifty, clean, tidy woman, who was the dread, and yet the sheet anchor of her neighbors in illness or distress. She kept her house spotlessly. When the sun came in by the south window the brass candlesticks on the chimney-piece, the dish covers on the walls, the copper lustre jugs on the dresser, the pots and pans, winked again. All the plates and dishes showed clean faces, as did the pictures on the wall, where sacred personages and saints mingled with Irish patriots and had for neighbors the king and queen. In the place of honor above the mantel-piece was a large framed photograph of John's old ship, the 'Knight Commander.' Below it hung Sir John Fisher, cut from an illustrated paper and framed in a border of shells, and John's old Captain, now Admiral Seeley.

Rose's grate was as brightly polished as the rest. The red-tiled floor, newly oiled every day, was in pleasing contrast to the white walls. Everywhere about the room were the ingenuities of the sailor-man; as well as the wonderful things John and his sons had brought home from foreign parts. The children of the neighborhood thought it a heavenly place. When Rose was amiably inclined she was not averse from showing the shells, the ivory carvings, the sandal wood boxes, the old man and the old woman in the weather-house, the glass ball with the snow storm inside it, the instruments of the Crucifixion and the Cross itself miraculously sealed up in a bottle of water, the thousand and one curiosities that were so wonderful to the children.

The neighbors used to talk about Rose behind her back, asking each other rhetorical questions as to what was the good of all that cleaning and whether the woman thought she was going to live for ever? A special object of their ridicule was the mat outside the door, on which people had to wipe their feet before being admitted to Rose's kitchen. They shook their heads over John and said they pitied him. Sure there couldn't be any real comfort with a woman who was always cleaning up. Widow Hagerty's opinion seemed to find general endorsement. 'It's all very well to be clean,' she had said, 'but for myself I'd like a little place that wasn't too clean. Cleanliness is terrible cowl.'

Rose's neighbors dreaded her for the sharp edge she had to her tongue. She was a little woman with pale reddish hair, and pale blue eyes which her neighbors called green when she had been scolding them. She had been a very pretty girl when John married her, with that evanescent beauty of complexion which often accompanies red hair.

When she opened out on the neighbors a spark would come in the green eyes. She had very little patience with the wastrels and slatterns among whom she lived. The worst of it was they couldn't do without her. She was the only one who knew anything about illness, or the rearing of children, and she was as good in an emergency as the parish nurse herself. While the sickness was urgent Rose was as silent as she was efficient. But all the time her eyes roved to and fro, taking everything in; and when she was free to speak, she spoke to good purpose. She would reduce even the most redoubtable matron to tears; in fact she was so thoroughly feared that she had never yet met the man or woman who would stand up to her.

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'Twas no wonder she drove her boys away from her,' the neighbors said when they smarted under the memory of the things she had said to them.

This, however, was quite unfair, for Rose's menfolk swore by her, and the other women knew it, even when they pretended to pity them.

She was the mother of four sons. Three of them had followed their father in taking to the life of the sea. They were A.B's. on the 'Knight Commander,' like their father before them. The fourth had not followed them only because his mother's love for him and his for her kept them together. They were all dear—but Jack, the youngest—was also the dearest, and Rose could never have spared him.

Jack and his father both worked at the rope-making factory, which was a little further up the stream by which the collection of cottages was built. But the sea had the same fascination for Jack that it had for the other brothers. Mrs. Quinn used to say of her boys that, from the time they could toddle alone, every wind that ruffled every pool of water used to set them longing for the sea.

Jack never grumbled that he must be the home-keeping one. He worked cheerfully at the rope factory, but every moment of leisure that he had he was down with the fishermen on the shore, out with them in their boats, sometimes with some of the young gentlemen from the Club-House in their little yachts. The sea drew him as irresistibly as it had drawn his brothers. He was a born sailor. He had sat at his father's feet and learnt everything that old salt had to impart. The gentlemen from the Club-House knew that there was no better hand in a yacht, especially if the wind got up, than young Quinn. He had refused many invitations to go on more or less lengthened cruises, although his eyes longed to go. His love for his mother kept him, and in time there came his love for Mary Kelly.

Perhaps the love for Mary had always been there. They had sat on the same stool at the infant school, and even then Jack had taken Mary's part against aggressive infants. They had gone blackberrying hand-in-hand. They had looked for frauglians—i.e., bilberries—in autumn together. They had never seemed to tire of each other's company. What could be more natural than that the affection between them during childhood and youth should have become love in due course?

Mary was a refined, delicately pretty girl, who looked just a little above her station and had manners to suit her looks. She was a great favorite with the nuns at the convent school; from monitor she had become a regular teacher. The nuns had taught her accomplishments. She could play the piano, had a smattering of French, could embroider and paint a little in water-colors, she could also cook and make her pretty frocks, but of these latter things Rose Quinn took no notice.

It was perhaps natural jealousy that made Rose take so contemptuous a view of the girl's accomplishments.

'She'll be like her mother before her; a street, only a genteel one,' she said angrily to her son when he came to her with happy confidence to tell her that Mary had said yes to him.

She knew as well as any one, better indeed, for she had for some time been watching Mary with the eyes of jealousy, that Mary was a good girl at home, and had done her best for her dragged-down mother and the long family of children. She knew perfectly well that Mary had accomplished a little revolution in that cabin which hung above the stream, a place so miserable to start with that reform seemed impossible. She knew it, and the sense of her own injustice only made her angrier.

'I suppose you expect,' she said tauntingly, 'to bring Judy Kelly's daughter into my clean, tidy house, and to make me the old woman in the corner. I tell you, Jack, you'll never do it. As long as I live I'll stand against you and her.'

He looked at her, quite pale from the shock of her anger, which had never before been directed against him, and for a moment the look in his eyes nearly brought her to her senses. Then he turned on his heel, and she remembered that he was the image of his father, and that his father had been a terribly obstinate man when roused out of his slow gentleness.

'I never thought of bringing my wife under your roof,' he said, and walked towards the door. But at the threshold he paused and turned round.

'Is that your last word,' he asked, 'that you'll stand against her and me?'

For a moment the mother's heart shook within her. Then her jealousy swept over her furiously. He cared nothing about his mother. Nothing mattered to him but Judy Kelly's daughter. She remembered many bit-

ter, irrelevant things, how Patsy Kelly had been drowned just beyond his own doorstep, having tumbled into the stream when he was coming home one night from Sweeney's public house, among other things.

'Bring me home a decent girl,' she said, 'and I'll be talking to you. The child of a drunkard and a street. It's little I thought what I was rearing you for.'

But the end of the speech was spoken to a silent house. Jack had gone out, leaving her alone.

It was noon time when this took place. The long hours of the afternoon wore by silently, in a stillness so profound that the ticking of the wag-by-the-wall clock, the buzzing of a fly in the window-pane, the snoring of Jack's terrier on the hearth, sounded disproportionately loud, at least to Rose's cold and excited fancy. There was plenty of noise outside. There was not a day in the year when the little cluster of cottages was not more or less noisy. But she had closed the door, and had seemed to close herself in with silence and fears.

As she sat darning Jack's stockings by the sunshiny window her hands were damp and cold with the apprehension of her thoughts. Now and again in the quietness she felt her heart throb like a living thing. She had never before said a harsh word to Jack. Jim and Bill and Paddy, his brothers, had often and often got the rough side of her tongue. Nor had it meant anything to them. They were slow and gentle and patient like their father. Once beyond the clacking of her tongue they forgot it. Not so Jack. Jack had been the one to take things to heart, and she had known it. He had come in that morning quite sure of her sympathy in his joy. She recalled the incredulous amazement with which he received her first violent words, an amazement which gave way at last to a bitter and hurt resentment. Why couldn't she have held her tongue? After all there was nothing against the girl. She recognised to the full the unfairness of blaming her for her father's and her mother's faults; she had half a mind to kneel down and pray and repent. But she would not, and presently the softer mood was replaced by one jealous and irrational.

It was the longest, slowest afternoon she had ever spent. When the click of the garden gate sounded she got up and put away the stockings. Her moods had been changing all the afternoon. The hard one had the ascendancy as she went forward to open the door. How dared Jack look at her like that, she who had always been the kindest of mothers to him.

She drew back the bolt and let the door swing open with a lowering angry face. Then her face changed and her heart began its painful throbbing once more. It was her husband, and alone. Jack and he had always come together. Where was the boy now?

For the moment she had no more thought than that he had absented himself in anger, was with Mary, perhaps, or—

John's gloomy face put a stop to these surmises. Behind the gloom there were grief, weariness, indignation.

'Jack's gone!' he said, answering the question on her lips.

'Gone! Where is he gone?'

You gave him your tongue this afternoon, Rose woman. If you meant to do it, you should have begun long ago. You never denied him anything. He's gone to Portsmouth to join the other three. There's none of them left now to look after us in our old age. Who's going to dig the garden. I should like to know?

'To Portsmouth? Why should he go to Portsmouth? Isn't it enough for the king to have three of my sons?'

'The king has nothing to say to it. It's your own temper, Rose. He was as bright as he could be this morning. Whatever you said to him knocked him about terribly. Then—Mary Kelly 'ud have nothing to do with him.'

'Mary Kelly! Nothing to do with my son!' Rose said, with a flash of the old spirit.

'She's not going to marry a man whose mother thinks ill of her. Between ye two women ye've played the mischief with the poor boy. I'm not blaming her, mind. I brought her word Jack was gone, and she went as white as a sheet. Why wouldn't she refuse to take him, till his mother asked her?'

Rose went away to a little inner room, and closed the door behind her. At this moment she could hear no more.

The long summer days went by in what seemed to Rose a deadly monotony. John was away all day. She missed terribly the brisk foot on the gravel path, the bright face in the door. Jack had a way of running home for a word with his mother—with Mary, too, no

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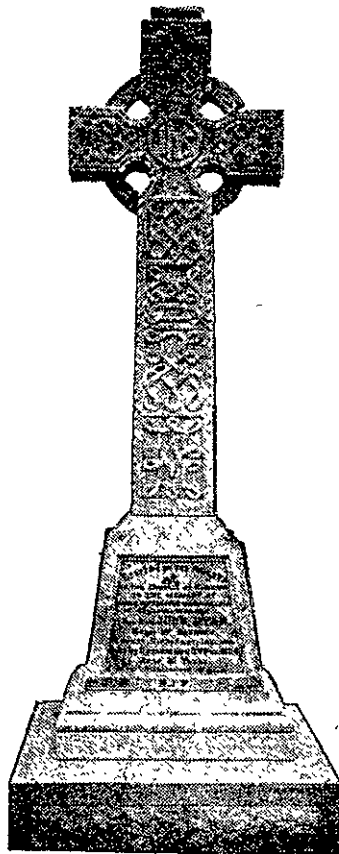
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doubt—while the other men smoked their pipes after the dinner hour at Spillane's.

She worked with tenfold energy, but her power of accomplishment was less. She had repelled the neighbor's sympathy, and now it was offered no more. They respected the closed door, the forbidding back which Rose turned to the world when she worked in the garden. It was wonderful how in Jack's absence the weeds made headway, wonderful how the hedges grew ragged, the grass dishevelled, how untidiness and disrepair seized on everything.

To be sure John did his best, but John was getting old. People said he had aged suddenly when Jack went away. When he came home from work he was better content to sit and smoke, with the head of Grip, Jack's old terrier, on his knee, than to do anything more strenuous. Grip was a trouble to Rose too. He was always listening for a foot, turning his eyes on her with a dumb question that made the poor woman suffer acutely.

No letter came from Jack, no such loving message as would have lit up the lonely present with hope for the future. The other boys wrote home at long intervals. They were no great scholars and letter writing was a pain to them. Jack was all right. He was serving on the Admiral's ship, not on the 'Knight Commander.' He was as expert as anybody in a very little time. He hadn't much to say when they saw him.

Once there was a message, but for John, a tender message, as though the young man's obdurate heart had failed him. But of Rose not a word. Not a line from Jack himself, although he was a much better scholar than his brothers.

Rose rarely went out now, never unless necessity called her. Once or twice she had seen Mary Kelly's tall figure approaching her, and had turned back to her own house to avoid meeting her. She would watch from behind a window curtain Mary pass with her chin in the air. Mary's pride was at least equal to her own. But, despite her spirit, Mary was looking badly. That chin now, which had been so round and white, had shrunk and showed a thinness of the neck. Sorrow had dimmed her eyes and her pretty bright color. She was much thinner than of old, and walked with a more lagging footstep when Rose's eyes were not upon her. Sometimes her head drooped as though the great mass of corn-colored plaits it carried were too much for it.

To be sure she worked harder than ever. Her mother had had a worse winter than usual with the rheumatism, and was in bed half her time. And Mary worked like three people to earn her little salary at the convent, and to keep the cabin over the thriftless mother and the children, who were so round and rosy, despite their privations.

One year, two years passed, Jim and Paddy and Bill had each had their few weeks of holiday, had fluttered the girls immensely with their picturesque sail-or garb and their sun-browned comeliness. Each had a good report of Jack to make in his taciturn manner. Each in his turn carried a message from Jack to Mary Kelly. There was no message for the mother. She had a jealous knowledge that smote her to the heart of the messages which were carried elsewhere. After each of their visits Mary noticeably picked up, regained something of her old comeliness, her old springing step.

The time came when Jack was with the Naval Brigade before Ladysmith. When the news first arrived that he had gone to the front there was a half rapprochement between the two women. Mary passing by the Quinn's cottage, stood for a barely perceptible fraction of a second looking at Jack's mother. She had something in her breast which was her talisman against life and death, yet it could not keep her from asking herself why she had let him go. Rose advanced a step or two. She knew that Mary had had a letter. John had had one that had contained no mention of her. She advanced an imperceptible distance. Then jealousy stabbed her sharper than a sword. She turned her back on the girl and went into the cottage.

After that there was a dreary time of watching and waiting for the two women. Rose was no scholar and was very shy about revealing the fact, and John was getting half blind. The anguish which Rose endured while John's finger crept slowly down the war news night after night, the more intolerable waiting through the days till John should come home to read for her these odd hieroglyphics which might mean so much to her, were cruel. And to be sure Mary Kelly could tell at the first glance if Jack was safe, if one might breathe a sigh of relief for oneself with a sigh of pity for the many whose sons' names appeared in that dreaded list.

To be sure the garden and everything about it had become sadly changed from what it was when Jack was at home, although Rose worked indefatigably, worked till her back could hardly straighten itself, till her limbs ached and her head swam. She was planting cabbages one mild, fine spring day, when she heard the sound of rushing feet close by, and some one flung the little gate open and made straight for her. It was Mary Kelly, but so wild, so disordered, that she was almost unrecognisable for the quiet refined girl of every day life. She had a newspaper in her hand which was flying open in the March wind.

'He's hurt,' she cried, 'he's hurt. He's been struck by a piece of shell. He's in hospital.'

Apparently she had forgotten the injuries she had suffered at Rose's hands, and had come to her as the one other being on earth who loved Jack as she did.

Then the something really fine and high-minded which gave Rose's character its distinction appeared.

'We have to bear it together,' she said, and passing an arm about Mary's shoulders she led her within the cottage and closed the door, to the great disappointment of the neighbors who had followed in Mary's wake, and were coming as near as they dared, considering Rose's formidable name.

In the sad vicissitudes of the days that followed the two women clung together. Sometimes there was no news at all; sometimes the news was of a varying shade of blackness. It was some weeks before the first glimmer of hope came, and those weeks had made Rose old and Mary a spectre of her former comeliness.

But at last there was hope, and when the hope once came it grew stronger and brighter every day. In fact Jack mended so rapidly that in barely two months time from the date on which he had received his wound he was reported as dismissed hospital, and returned to active service. But by that time the worst of the war had spent itself and Jack was soon coming home.

Long before that, however, the most complete reconciliation had been effected between Jack's mother and Mary. They had become the closest and dearest of friends. Reconciliation was hardly the word, when Mary would not listen to Rose's abasement of herself. 'Sure there's nothing to forgive between us,' she would say, 'and if there was, wouldn't I have to be forgiven for taking him from you?'

Another strange thing happened that spring. Mrs. Kelly had a letter from her brother in America, a brother unheard of for many years. He was coming home. He had made money and was going to buy the farm on the slope of the mountains where he had been born, if it was possible to buy it. He was going to add to its narrow bounds. He was a widower without children, and he wanted his sister and her children to live with him.

It would have been a bad lookout for Matthew Brady if Mary had not been training up the children her own way ever since she had been of an age to make the diversion from her mother's slatternliness. The little girls were at the convent school, the boys were with the Christian Brothers. Their faces were so polished with soap and water, their hair so sleek, their clothes so well washed and brushed and so carefully mended, that none could have supposed they were the children of steelish Judy Kelly. The children had begun to put Judy on one side in an affectionate manner. She had grown so used to being given a chair in the sun, while the children washed and cleaned, that she had almost forgotten to grumble over the scandalous misuse of water and scrubbing brushes that was like to give her her death of cold.

Meanwhile what was to become of Mary when the family moved up to the mountain farm? It would be too far for Mary to come and go to Rose as she had been used to. Since Biddy and Katey had proved so useful about the house, Mary had been a good deal with Rose, helping her with one thing or another. That summer the garden bloomed resplendent with sweet peas and carnations, with holly-hocks and stocks and lilies and cabbage roses. For, to be sure, Jack might soon be expected home. He was sure to get leave after his long absence. He knew now that Mary and his mother were reconciled, and he wrote long, loving letters to one woman as well as to the other.

Then—it was about June—they had a great disappointment. The Admiral's ship was going to the Rock to Gibraltar instead of to England, and, of course, Jack was going with her. There was no knowing when he would have leave now, when he would be able to come home and marry Mary. And to be sure if he could come home itself, wouldn't he have to go back again and serve his time? It would only be a honeymoon and he would have to go back again.

(To be concluded next week.)

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Current Topics

The Catholic Congress

The two great Catholic Congresses held in Australia (in Sydney in 1900, and in Melbourne in 1904) were such delightful literary, social, and religious gatherings, and so fruitful in their results, that they may fairly take rank among the really important events in the annals of the Church in these new southern lands. The next Congress was to have taken place in Sydney towards the close of the present year. 'We have been', says the Cardinal-Archbishop of Sydney in the course of a letter to Dr. Kenny, 'for some time making remote preparation for the intended Congress to be held in October next, and interesting papers have been promised not only from Sydney, but also from learned scientists in Melbourne and elsewhere. We have learned, however, that very important and attractive religious celebrations are to be held in the home countries in the latter months of the present year, at which many of our Australian Archbishops and Bishops intend to assist; for instance, in September the Eucharistic Congress at Westminster; in October, the Jubilee of his Holiness in Rome, and other special festivities in Ireland and the United States. In consequence of these festive celebrations, the friends of our Congress have requested me to defer its sessions till next year. I have accordingly fixed the celebration of our next Sydney Congress in the first week of October in 1909, which date I trust may be found to suit the convenience of all the friends and promoters of our Congress.'

Modernism

'I venture to think', says a writer in the 'Guardian' (Anglican), 'that the antidote to over-Modernism will be found in an increased study of the true aims of Scholasticism. Was it altogether a system of definitions? And were its definitions after all mere symbols of thought? I think it can hardly be doubted that reality was the fundamental point it kept in view. A system of thought which did not touch the realities of the Christian faith would have been valueless for the scholastic age.' And (adds the 'Catholic Times' in comment) 'for any age of the Church. The great doctrines and dogmas of the Church are facts, as true and real as any other facts, and were they not so true and real they would not be facts but fictions. At no time could any Christian receive the fact, say, of the Risen Christ, as a mental abstraction or a religious ideal, to which nothing in history had any relation of truth.'

State Teaching of Religion

The Minister of Education has decided that religious instruction must, according to law, be given in the State schools, if at all, outside the legal working hours. This decision clears the situation, and prevents the many surreptitious attempts to sectarianise the schools either by an open movement against its secular clauses, or by what military men call a flying sap. The difficulties of imparting religious instruction in the schools outside of working hours are often, we know, considerable. But for non-Catholics, as for Catholics, zeal and good-will level many obstacles, and the strenuous often 'escape the uphill by never looking back'. It was suggested by a group of clergymen a few days ago that the only way out of the difficulty was the introduction of 'official teaching' of religious truth in the public schools. But the civil government has neither the right nor the capacity—especially in communities of mixed faiths—to set up as a teacher of religion.

In his review of Gladstone's work, 'The State in its Relations with the Church', Macaulay wrote some things that are worth quoting in this connection. He began by opining that a Government, like every other contrivance of human wisdom, is likely to answer its

main purpose best when it is constructed with a single view to that end. And its primary end or object (he contends) is the temporal well-being of the people. 'Take cutlery, for example', says Macaulay. 'A blade which is designed both to shave and to carve will certainly not shave so well as a razor, or carve so well as a carving-knife. An academy of painting, which should also be a bank, would, in all probability, exhibit very bad pictures and discount very bad bills. A gas company, which should also be an infant school society, would, we apprehend, light the streets ill, and teach the children ill. On this principle, we think that Government should be organised solely with a view to its main end; and that no part of its efficiency for that end should be sacrificed in order to promote any other end, however excellent'.

But, of course, it does not follow that, because the Government ought not itself turn parson in the schools, that it may not, therefore, give aid and comfort to those who perform a great public work in giving a complete education to children—educating all their faculties, mental, moral, religious, and thus fitting them for the discharge of the duties of good citizenship.

A Slum Experience

Some years ago, Congressman Driggs denounced hazing at West Point Military Academy, New York, as 'atrocious, base, detestable, disgraceful, dishonorable, disreputable, heinous, ignominious, ill-famed, nefarious, odious, outrageous, scandalous, shameful, shameless, villainous, and wicked'. This was a rather pretty 'derangement of epitaphs'. But it is as gentle as the cooing of a sucking dove and as mild as the amenities of the 'Polite Letter Writer', compared with a number of volcanic missives with which the editor of this paper has been favored since he took a hand in the controversy on 'Catholic Marriages' in the columns of the Christchurch 'Press'. An English poet—we cannot at this moment recall his name—complained that when he ventured, ever so mildly, to repel an ungrounded attack,

'Straightway a barbarous noise environs me,
Of owls and asses, cuckoos, apes, and dogs'.

The Catholic apologist often finds himself in like case. He may (and ought), even in repelling unfair or inconsiderate attack, use the forbearing speech that is like a 'concert of music in a banquet of wine'. But the anonymous 'barracker's' 'langwidge' is not, on that account, the less vitriolic. It serves, however, to give amusing, if at times lurid, glimpses into the slums—the Seven Dials—of religious controversy. And it makes one thankful that ultimate verdicts on religious issues are neither dictated, nor much influenced, by the stormy passions of that nether-world.

An Aerial Navy

Farman's two recent flights in the 'heavier-than-air' machine have been claimed, rather prematurely, to be 'the conquest of the air'. Aeronautic mechanics have still a long and toilsome road of investigation and experiment to travel before they evolve a flying machine that will fulfil the prophecy of Father Benson's latest and most sensational work of fiction, 'Lord of the World', in which great fleets of 'volors' fly hither and thither through the paths of air. In connection with the British War Office experiments with airships, some of our English contemporaries have recently been recalling the prediction of Tennyson, who, in his 'Locksley Hall', 'looked into the future far as human eye could see'. Among other things that caught his gaze in 'a vision of the world and all the wonders that shall be', was a great aerial battle:

'Then the heavens were filled with shouting, and there
rained a ghastly dew
From the nations' airy navies grappling in the central
blue'.

During the siege of Paris a rather exciting rifle-fight took place in mid-air between Nadar, the French bal-

loonist, and the aeronaut of a German balloon sent up to intercept him and his despatches. But the day is, we think, still far off when either airships or flying machines will be able to carry crews of any strength or any considerable weight of high explosive to rain as 'a ghastly dew' upon either ship or shore.

Treason by 'Loyalists'

It was a kindly thought that moved King Edward and Queen Alexandra to attend the Requiem for his intimate friend, the murdered King of Portugal, at St. James's, Spanish Place, London. 'This,' says an English contemporary, 'is the first time since the establishment of the Protestant succession that an English Sovereign has attended Mass on British soil'. And the 'Catholic Weekly' is credibly informed that the Queen 'made a pious use of a Catholic prayer-book during the Mass.' In all the circumstances, one can understand the white heat to which the anger of the Protestant Alliance and kindred organisations arose. Their protest was made the subject of a cable message, on which we commented at the time. It now turns out that these fiery 'loyalists' protest was, in reality, an act of treason. But the great British Public look with an amused and tolerant smile on the spasms and jerks and oratorical fireworks of these fiery-tempered enthusiasts. Even volcanoes have their use—they are the earth's safety-valves. The recent demonstration of British 'loyalists' against British Royalty has afforded the demonstrators a safety-valve for super-heated feeling. And playing at treason has done the King and Queen no harm.

CATHOLIC MARRIAGES

A CHRISTCHURCH CONTROVERSY

The controversy on 'Catholic Marriages' in the Christchurch 'Press' has reached a further stage. The Rev. Mr. Carrington, of Christ's College, has announced his retirement from the discussion. In his letter of March 23, he protested that it was 'false' to say that he misquoted St. Thomas. 'I did not quote the whole section,' added he, 'because it would fill a whole issue of the "Press".' It could, we think, be neatly set up within one column of the 'Tablet'. 'I knew,' he adds again, 'about the "impedimenta" and "dirimentia", and left them alone'. 'Impedimenta' (i.e. impediments) to marriage, we know; but what on earth as (or are) 'dirimentia'? The editor of the 'Tablet' (he contends) 'ignores the words I have emphasised in every letter by inverted commas, "null and void, still unmarried, in the sight of God"'. This phrase removes the whole question out of the ecclesiastical sphere into the moral sphere. Here are two separate propositions: (a) nullification in the sight of the Church, (b) nullification in the sight of God. The editor of the 'Tablet' perhaps regards them as identical; I cannot.

The following reply by the editor of the 'Tablet' (which was held over) appeared in the 'Press' of Thursday of last week:—

Sir,—The golden rule of discussion is to evolve more light than heat. The Rev. Mr. Carrington's letters, and especially his last, have, however, been marked by very high controversial temperatures, but, thus far, he has thrown no light whatever upon the very matters on which it is his duty to illuminate your readers. I refer to the two sets of enthusiastically positive indictments fulminated by him against the recent decree extending from a part to the whole of the Catholic world (with certain modifications), the three-century-old legislation of the Church against clandestine marriages. (1) I have naturally taken first the thing which, in all the decree, filled the reverend accuser with most amazement—namely, that (as he said in your issues of March 3rd and 12th) it annuls the tenets of Roman theology and cancels 'the authoritative teaching of Catholicism.' (2) The other leading accusation appeared in your issues of March 3rd and 19th. The Catholic Church (it says) is guilty of 'immoral' teaching, and of 'upsetting the very foundation of social morality,' in holding that marriages which are null and void in her sight are null and void in the sight of heaven.

These grave charges are as positive and dogmatic as human language could well make them. But their truth

is not self-evident; it is not to be assumed, but proved. Now, the Rev. Mr. Carrington is either able to prove his accusations or he is not. If he is able, why does he not do so? If he is not able, why does he not frankly and manfully say so, and retire from a controversy on which he ought never to have entered? Unable to face the first count of his indictment, he now clamors for me to proceed to the second. But any delay that has occurred in determining his first series of accusations is due wholly and solely to the Rev. Mr. Carrington's persistent shirking of his own accusations; it is due to his refusal to do what the law would compel him to do if he made against a reputable citizen of Christchurch charges as gravely dishonoring as he has published against the responsible heads of the greatest Christian Communion. He has set these issues, not I. He must abide by them so long as this discussion lasts, and he must learn still further the useful lesson that hasty attack has its perils and its penalties. I have already expressed my determination to meet him, at an early moment, on the question of the nullity of certain marriages in the eyes of the Church and in the sight of heaven. It is, in fact, the issue of all others that I desire to discuss with him. And I may state here and now that I intend, if permitted, to push this whole question back to its very foundations.

Meantime, in order to clear the ground for the discussion of this second accusation, I will sum up the position as regards the first. The Rev. Mr. Carrington charged (1) that the recent decree annuls 'what has always been held binding by Roman theology,' and (2) that it has 'cancelled the authoritative teaching of Catholicism.' He has not tendered, nor can he tender, so much as a scrap of evidence in support of these assertions. (3) He has not attempted to show that the decree is a 'moral law,' much less that it is 'a new moral law.' In all these cases, the old legal maxim applies: 'De non apparentibus et de non existentibus, eadem est ratio'—the evidence that is not forthcoming is to be treated as evidence that has no existence. On these issues I am entitled to, and claim, judgment by default. (4) According to the Rev. Mr. Carrington, the papal decree makes 'the priestly benediction' 'of the essence of the sacrament' of matrimony. But section xii. of the decree expressly provides for the celebration of true sacramental marriages, in given circumstances, without either the presence or the blessing of the priest. (5) The Rev. Mr. Carrington says: 'All whom Rome has not married are in the sight of God and the Church not married at all.' What! 'All'? Well, section xi. of the decree, subsection 3, dynamites this assertion. It exempts all 'non-Catholics, whether baptised or unbaptised,' from the operation of the decree. (6) The Pope and the Congregation of the Council say that the decree is a law of 'discipline.' The Rev. Mr. Carrington is dead sure that, according to 'Roman theology,' it is no such thing. We are all acquainted with a few of the good souls who, as Samuel Butler phrases it,

'Know more of any trade o' a hint
Than those that have been bred up in't.'

Yet, until substantial evidence to the contrary is forthcoming, I must decline to believe that the reverend gentleman knows more of 'Roman theology' and Roman Canon Law than 'those that have been bred up in't.'

I now direct the attention of your readers to the extraordinary theory of marriage which was broached by the Rev. Mr. Carrington, in order to truss up one of his first series of accusations against the Catholic Church. 'Consent,' says he, 'makes matrimony.' This (he adds) is 'the principle for which I contend, viz., that a man's pledged word has a sacramental value of its own, which cannot be made null and void.' Let us see how this Carringtonian 'principle' works out in practice. Having read the proclamation of this 'new moral law' in the 'Press,' the following 'charmin' variety' of candidates for matrimony call, say, upon the Rev. Mr. Carrington to tie the nuptial knot: a father to wed his daughter, a brother his sister, a mother her son, and sundry disgruntled married men and women to wed new partners. In every case there is full, free, and mutual consent. And, of course, 'consent makes matrimony,' and 'a man's' (and presumably a woman's) 'pledged word has a sacramental value of its own, which cannot be made null and void.' So the menagerie of strange couples is joined in 'holy' wedlock, and as they pass out of church they

'Hear the mellow wedding bells!
Golden bells!'

Nay, the Carringtonian 'principle' would 'throw a sacramental value' over abominations of a still more unspeakable kind, and issue in a state of things that would subvert 'the very foundation of social morality.'

Whatever may be the Rev. Mr. Carrington's private

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views, the various Christian denominations, the Jewish Church, the civil governments, and even the most degraded pagan peoples, require something more than 'consent' to 'maae matrimony.' So, too, does St. Thomas of Aquin, on whom the Rev. Mr. Carrington sought, by the ungentle art of garbling, to father that abominable 'principle.' St. Thomas teaches (pars. iii., q. xlv, 5) that 'consent makes matrimony' only 'inter personas legitimas ad contrahendum'—between persons who may lawfully contract. Which is, obviously, a vastly different thing from the bald 'principle' of profriscuity for which the Christ's College moralist 'contends.' This is, indeed, a shocking mutilation and misrepresentation of the plain meaning of an author—a meaning which was thrice clearly and pitifully expressed in the course of one short chapter from which the Rev. Mr. Carrington professed to quote. In your issue of March 3rd, he gave another alleged 'quotation' from the same chapter of St. Thomas. It begins with the words 'in matrimonis' and ends with the words 'de essentia sacramenti.' It is with much regret that I must likewise denounce this 'quotation' as 'faked.' If the Rev. Mr. Carrington is convinced that in these deplorable matters of misquotation, I am doing him a wrong, the matter is easily determined. Let us mutually appoint a proper committee to investigate these charges; let the Rev. Mr. Carrington lay before them the edition of 'St. Thomas' from which he quoted; I will lay half a dozen or more editions before them; and if it is decided that the challenged quotations are correct, I shall willingly submit to a fine of £10 for the funds of the Christchurch Hospital.

There is one other feature of my reverend critic's letters to which I most unwillingly draw attention—namely, to what I may term his nagging and irrelevant 'asides.' Why, for instance, drag in (among many other things) the 'forged decretals'? They are not in issue between us, and the lugging of them into what ought to be an entirely friendly discussion, only serves to provoke the obvious retort that I could make if I were like him, unkind—a retort based on the difference in moral guilt between garbling and forgery. I do entreat the Rev. Mr. Carrington to deal with the question between us on its merits; not to mistake unsupported assertion for proof, nor controversial heat for argument; and to allow me to proceed, without needless further delay to the question of marriages that are null and void in the sight of the Church and of Heaven.—Yours, etc.,

EDITOR 'N.Z. TABLET.'

On the following day, the Rev. Mr. Carrington repeated a number of his previous assertions; attempted no proof; discussed at some length the 'forged decretals'; and concluded his letter as follows: 'As far as I am concerned, the matter is at an end. I have made my protest'.

The following further reply was sent for publication:—

Sir,—I gladly acknowledge the improved tone of the Rev. Mr. Carrington's last letter. His soft pedal must be much more restful to your readers than his former 'fortissimo'; and his kindly reference to Canterbury Catholics has a beauty of its own, like Wiseman's 'apples of gold on beds of silver.' O si sic semper! But why, and oh why, does he not quote accurately—if only (so to speak) by mistake? Of course I did nothing so foolish as to refer him to the 'decrees'—but (among other things) to the 'DOGMATIC decrees' of the Church for 'the authoritative teaching of Catholicism.' These 'dogmatic decrees' have nothing whatever to do with the 'forged decretals' lugged by him into this controversy; and said 'dogmatic decrees' ought to be as familiar as household words to one who, like my reverend opponent, claims an intimate acquaintance with 'Roman theology.' A friendly newspaper discussion on these decretals, when the present one is over, would, I rather think, give the Rev. Mr. Carrington reason to revise some at least of his views on a medieval document that is commonly much better abused than understood.

To my mind the most painful feature of the Rev. Mr. Carrington's letter of March 27th is this: He devotes a considerable portion of it to a subject which is completely outside the scope of this controversy; yet he has not written so much as a syllable in reference to the grave matter on which each and everyone of your readers must have expected, and was entitled to demand of him, an explanation. I refer to the controversial high crime of garbling and misquotation of St. Thomas, which I proved against him in your columns, and which I offered to sheet home more fully to him before a committee to be jointly chosen by him and me. That offer is still open—coupled, as before, with the forfeiture of a substantial fine (£10) to the funds

of the Christchurch Hospital, if it be decided that, in this grievous matter, I have done him a wrong. Until the Rev. Mr. Carrington has exonerated himself in this connection, his quotations must remain open to a priori suspicion, no matter in what future discussion, for the term of his natural life.

Here are the results of our discussion up to date. For lack of so much as a scrap of sustaining evidence, the Rev. Mr. Carrington's three following assertions have collapsed:—(1) That the Papal decree on marriage is a 'new moral law'; (2) that it has annulled the findings of 'Roman theology'; (3) that it has cancelled the authoritative teaching of Catholicism. An appeal to the text of the decree has dynamited his statement. (4) that it makes the 'priestly benediction' of 'the essence of the sacrament' of matrimony, and (5) that 'all whom Rome has not married' are not married at all; and (6) the abominable doctrine of promiscuity in marriage, which he attributes to St. Thomas, has been proved to be a flagrant misquotation.

I now proceed to the second group of the Rev. Mr. Carrington's accusations. These circle chiefly around the claim to the effect that marriages which are null and void before the Church are null and void in the sight of God. On the face of it this seems a rather obvious and natural application of the promise of the Divine Founder of Christianity, that 'whatsoever' the appointed rulers of his Church would bind or loose on earth would be also bound or loosed in heaven. Let that, however, for the present pass. In your issues of March 12th, 18th, and 3rd, respectively, the Rev. Mr. Carrington flailed this as (1) 'a new moral law,' (2) as 'an unnatural piece of teaching' and (3) as 'subversive of the very foundation of social morality.' In this terrible indictment he has put into the dock, on trial for her life, that Church, one of whose glories is her watchful guardianship of the marriage bond, and of the sanctity of domestic life. If these charges were true, it would be the bounden duty of every Catholic, on the peril of his soul, to abandon her; nay, it would be an urgent obligation on every Government to suppress her as an organisation that, under the cloak of religion, is sapping the very foundation of social morality. It would take evidence of terrible cogency to convict the greatest Christian Church of such a charge. What evidence has the Rev. Mr. Carrington tendered? Not a word, not a syllable, not a breath! Once more, either he is able to produce his evidence, or he is not able. If he is able, why has he not done so? If unable (as he very evidently is), why not frankly acknowledge such inability?

Any attempt by the Rev. Mr. Carrington to sheet his charges home would reveal the following (among other) misconceptions and inadvertences on his part: (1) Want of advertence to the extent to which circumstances affect human laws—nay, to some extent, even certain divine laws, as witness, for instance, the temporary suspension of the law against polygamy, and the prohibition of Saturday (Sabbath) labor under the Old Law, and its permission under the New. (2) Again his accusations show a want of advertence to the analogous jurisdiction of the State over civil contracts, which also induce a moral obligation—that is, an obligation 'in the sight of God.' (3) There is likewise a misconception in regard to the following matters:—The source, nature, and extent of the mission and authority of the Church of Christ, her relation to the contract which is the 'proximate matter' of one of her sacraments (matrimony); the nature of the action by which she (in certain circumstances) renders that contract null and void; and the nature and extent of her jurisdiction over her ministers—who, in marriage, are none other than the contracting parties themselves. If permitted, I will set forth these points in a special summary statement of the Catholic position, and deal at the same time with the misleading assertion that the papal decree 'has annulled the law of the land.'

Meantime, however, I wish to focus your readers' attention on the fact that every accusation launched, in this connection, against the Church of Rome recoils on the Church of England. For over three hundred years the Anglican Church has acted—and, no doubt, in all sincerity and good faith—on the assumption that a form of marriage which is quite valid before the Church and 'in the sight of God' to-day, may (in given circumstances) be null and void before the Church and 'in the sight of God' to-morrow.

The only marriage known to the law of England is Christian marriage' 'Encyclopaedia of the Laws of England,' Vol. viii., p. 226). The 'Homilies' declare that this voluntary union for life of one man and one woman was 'instituted of God.' The 'Book of Com-

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mon Prayer' (which is part of the ecclesiastical law of the Anglican Church) says that it was instituted of God; that it is 'after God's ordinance'; that it is 'sanctified' and 'consecrated' by God; that God 'joins together' and 'makes one' the contracting couple; and that the marriage which the church contemplates takes place 'before God' and 'in the sight of God.' The Prayer Book, moreover, declares that 'so many as are coupled together otherwise than God's word doth allow are not joined together by God; neither is their matrimony lawful'—that is, it is not a marriage 'in the sight of God.' This expression ('neither is their matrimony lawful') is, in turn, practically only an extract from the Statute 32, Henry VIII., c. 38. And this Statute makes 'God's law' the test of a valid marriage. Dr. Maitland, Professor of the Laws of England at Cambridge University, states that it has 'in great measure' dictated the marriage law which 'the spiritual courts' of the Anglican Communion have administered 'from 1540 onwards' ('Roman Canon Law in the Church of England,' London 1898, pp. 90-91). And Dr. Luckock, American Dean of Lichfield, states that Archbishop Cranmer's 'interpretation of the expression "God's Law," and the definition which he gave, has been accepted in the Courts ever since' ('History of Marriage,' pp. 297-8).

Now, in the past, sundry forms of marriage were considered by the Anglican Church and Church courts true wedded unions 'before God,' and as instituted by Him. But marriages contracted later under the very same forms have often been held by the Church and the spiritual courts to be null and void as from a given date. That is to say, they were deemed not to be 'marriages' at all—in other words, not wedded unions as 'instituted of God,' 'joined' by God, and 'in the sight of God'; and the contracting parties were considered single. The demonstration of this would, however, so extend this letter that I request your kind permission to break it in two at this stage.—Yours, etc.,

EDITOR 'N.Z. TABLET.'

(The letter from the Editor of the N.Z. Tablet, which appeared in the 'Press' of Tuesday, will be found in our inset.)

THE CHURCH IN NEW ZEALAND

MEMOIRS OF THE EARLY DAYS

(Contributed.)

AUCKLAND.

(Continued.)

'At the end of the month the little schooner set sail for Maoriland, and in ten days Hokianga was reached. It was an unfortunate landing-place, being really the headquarters of the Methodist Mission. A settler lent to the Bishop a house at Totara, and immediately set about building another for him. Meanwhile the Methodist and the Anglican Missions, which had considered the island their property, were not well pleased with the arrival of a mission staff from the Church of Rome. Trouble was hinted at from the beginning, but the newcomers were brave.

'Baron de-Thierry, a Frenchman, and avowedly anti-Catholic, wrote a proclamation in which he set forth, on account of the French nation, the fact that every religion had a right of entry, for the islands were not British, and therefore English Protestants might not justly insist upon the exclusion of any religious teaching but that of their Church. They appealed to their humanity before they should involve the Maoris in acts of bloodshed. He published also the fact of the receipt of an official letter from Paris asking for his help to and protection of the new Bishop. Things were so troublesome at the already established stations that Bishop Pompallier determined to try his persuasions upon a tribe that had fiercely withstood all attempts at conversion. The Whirinakis, about 400 strong, listened to the prelate, and entreated him to stay among them. But he had other mission stations to establish, and the Maori language to learn. So, much against their will, he left them. The feeling against him was as strong as ever, and, fearing for his life, some settlers of his own faith implored him to leave the country. His answer was to give orders for the erection of a mission-house.

'Just at this time the Bishop learnt that the French warship 'Heroine' was expected to land at the Bay of Islands. He therefore travelled to that part, and being received with honor on board, he was able

to make so favorable an impression upon the Maoris that he decided to make the settlement of Korarareka his headquarters. Accordingly, hostilities being now somewhat in abeyance with the arrival of the sloop, the undaunted cleric returned to Hokianga and celebrated the opening of his new house by a discharge of musketry, which was followed by Mass. Leaving his companion, Father Servant, to continue regular services, the Bishop travelled among the Maoris, instructing them, and in his leisure translating the 'Pater,' 'Ave,' and 'Creeds,' and composing a Canticle dealing with the perfections of God. Kaipara was visited among other places; and the natives there showed much desire for the priest to remain.

'When at length two years after his arrival in New Zealand a reinforcement of priests arrived the Mission station at the Bay of Islands was opened. Here the Bishop resided, much to the sorrow of his friends at Hokianga, where were 1500 catechumens and sixty baptised people. In a short time more priests arrived, and the old monastery must have been well filled. It is hard to realise that the broad passages and cool rooms were once the scene of monastic labors. But work was not confined to the immediate vicinity. Frequent journeys were made to Hokianga, Kaipara, Whangaroa, Te Kawahiri, and other places. Whangaroa became another station, and here the Catholics received a hearty welcome. Land was given them freely, and a house and church were built.'

Bishop Pompallier Visits the Eternal City.

'One of my grand vicars, Father Viard,' states Bishop Pompallier in his diary, 'was consecrated Bishop to be my coadjutor, according to the request I had made to the Holy See in a past correspondence.' Then, after ten years of laboring and travelling, the first Bishop undertook a voyage to Rome to render an account of his stewardship to the Sovereign Pontiff. 'I started from New Zealand, which I left in the enjoyment of peace and under the delegated pastorate of Monsignor Viard, my coadjutor,' he writes. 'My departure took place at Banks' Peninsula, the 16th April, 1846, on the French corvette 'Ahin,' Captain Berard, who gave me a free passage, as also to a priest and servant who accompanied me. I landed at Toulon on the 28th August, and was in Rome on the 14th September, 1846. I hastened to pay my homage of veneration in this holy city to the Sovereign Pontiff, giving to his Holiness and the Sacred Congregation of the Propaganda all the knowledge I possessed of the Catholic religion in Western Oceania.'

In 1850 Bishop Pompallier returned from Europe, bringing with him a number of Irish and French priests, and the first contingent of that great Order, the Sisters of Our Lady of Mercy. Mother Cecilia (Maher), who was the first to volunteer for this remote and arduous missionary field, and seven other Sisters, set out from their convent of St. Leo in Carlow in August, 1849, accompanied by Bishop Pompallier, who was exceedingly delighted with his little missionary band. As was subsequently recorded, they proved themselves true apostles to both the Europeans and the Natives in Auckland and throughout the whole diocese. When missions were forsaken, and when difficulties arose, such as seldom have befallen a colonial diocese, St. Mary's Convent of Mercy in Auckland proved a true fortress of the faith, and preserved and handed on to the faithful of the diocese the traditions of piety and the blessings of religion. On the 7th of April the travellers sighted Auckland. The Bishop, with extended hands, blessed his diocese, and at an early hour next morning went privately ashore. On the 9th the Sisters, in one boat, and the clergy in another, bade adieu to the ship. All the citizens, Catholics, and non-Catholics alike, came to the beach to welcome them. In processional order the whole party wended their way to St. Patrick's, now recognised as the Cathedral, where an impressive service of thanksgiving was held. From then onward, as the arrival of one ship succeeded another, the congregation increased, notably by the addition of Irish immigrants. In December, 1851, the Catholic population of Auckland was 2404. The numerical superiority of the Catholic population in Auckland, compared with the other provinces, was owing to the military forces sent from England for protection against the turbulent Natives. The terrible wars that raged throughout the Auckland province in 1860 and following years brought ruin to all the missions among the Maoris. Under the burden of ever-increasing debt on the diocese, with difficulties multiplying every day, and encompassed with evils which he could not remedy, the venerable Bishop's health gave way. He desired to end his days in his beloved France—a country which yet retained an affection and reverence for the Church. On February 18, 1868, a man-of-war, flying the tri-color, having been sent to the waters of the Wal-

temata for the purpose, conveyed to the land of his birth the pious, venerable, and beloved Bishop Pompallier, who soon after resigned his episcopal charge. On resigning the diocese of Auckland, he was promoted by the Holy See to the titular Archbishopric of Anraria, which he retained until his death. He resided for the most part at Puteaux, near Paris. During the Vatican Council he administered Confirmation and Holy Orders in several dioceses of France at the invitation of the various Bishops who were then in Rome. The illustrious prelate passed to his eternal reward on December 20, 1870.

(To be Continued.)

New Books

Those that go down to sea in steamships should welcome the publication by Whitcombe and Tombs, of 'Below and Above the Waterline.' In this compact little work, 'Seafarer' initiates the landsman into the mechanism and the personnel by which the great power of the modern steam merchant service is controlled, from the boiler to the screw-propeller, from the captain to the cook. Below the water line, he details the duties of the fireman, greaser, trimmer, and all the engineers, above, he neglects none from the steward and his training and duties, to the coo, the sailors, quartermasters and bo'suns bright, the officers and their work, the commander, the skipper, the passenger, the shipowners, and so on. The book is written in an interesting and very readable way, and will add greatly to the interest with which the landsman will view a voyage on the blue. There are 25 illustrations in the book, and the whole is produced in the style which has placed Whitcombe and Tombs among the first rank of publishers. (Whitcombe and Tombs, Ltd., Wellington and Dunedin, pp. 140, cloth lettered).

The reputation of Cardinal Newman is so well established that none of his works stands in need of being recommended to the Catholic public. His 'Meditations and Devotions' are not, however, as well known to Catholics as they ought to be, this being no doubt due to the size and price of the volume. This objection has now been removed, as the book has been printed in three separate parts—'The Month of May,' 'Stations of the Cross,' and 'Meditations on Christian Doctrine.' These handy volumes should help to make many still more familiar with the beautiful and instructive side of the distinguished Cardinal's mind and life. The second part will be found most useful during the Lenten season as an aid to meditation on the Passion of our Lord, while that on the month of May cannot fail to increase our devotion to His Blessed Mother. (Louis Gille and Co., Melbourne and Sydney, cloth, 1s 3d each).

For excellence from every point of view 'Our Alma Mater,' the organ of the students of St. Ignatius' College, Riverview, Sydney, has few equals. The half-yearly volume, just to hand, is most creditable to all concerned in its production. Within its eighty odd pages is a great deal of diversified reading which will interest a larger circle than is comprised in those directly or indirectly connected with the institution. In the current issue the greater part of the space is devoted to records of the in-door and out-door work of the students. The original articles, which are generally of high literary excellence, are in this instance few, but well up to the high standard of the magazine, whilst the illustrations are, as usual, very good. On the whole, the mid-summer issue of 'Our Alma Mater' is in every way worthy of the reputation which the college enjoys.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

March 28.

The contractors are making good progress with the church for the Redemptorist Fathers at Mount St. Gerard. I understand that several kind friends have already made most generous offerings.

The fifth annual general meeting of the St. Patrick's College Old Boys' Association is to be held on Thursday, April 9, in St. Patrick's Hall. The report declares that the number of members at present on the roll is 240. Reference is made to the several social functions held during the last term under the society's auspices. The balance sheet shows that the society's

financial position is a sound one. The credit balance stands at £31 17s 11d. Satisfaction is expressed at the splendid results achieved by present pupils of the college in the public examinations held during the year. Regret is expressed at the departure of Father Hills, and a welcome is extended to his successor, Father Goggan, both gentlemen having ever been warm friends of the association. The report has its sad side in the references to the death of Very Rev. Father Lewis and Messrs. Edgar Watson, Stanley Whitaker, and Bernard Gasquoine. The society's thanks are conveyed to the Rector for his many acts of kindness, and to Rev. Fathers Hills, Holley, O'Reilly, and Venning, and Messrs. M. J. Crombie, H. McSherry, M. F. Bourke, and E. McDonnell for donations.

A special meeting of the Catholic Club was held in the club rooms on Friday evening for the purpose of giving members an opportunity of considering the proposed new Catholic Club. The president, Very Rev. Father O'Shea, S.M., V.G., explained that the intention at present was to form a new club open to all Catholics above a certain age, and that the club now in existence would be merged in the new and larger one. He expressed the opinion that the young men would be consulting their own interests and the interests of the general Catholic body, if they made up their minds to throw their lot in with the new club, and make it a credit to the city. There were about 12,000 Catholics in the city, and nearly 2000 Catholic young men. There was great scope for a club of the kind proposed. The undertaking would, it was true, entail certain sacrifices, but such sacrifices would result in the reaping of greater advantages. He hoped that the young men would see the matter in this light, and as they had worked so hard up to the present, they would now decide to support the proposal heart and soul. Mr. Fitzgibbon said that as young men they must recognise what great favors the elder people had conferred upon them. He was sure from his knowledge of the young men that they appreciated these favors. He was only voicing their sentiments when he said that the young men were glad to know that more experienced and more practical men would be working side by side with the younger ones in managing the new club, and in promoting the erection of new club rooms. There was no fear of the young men losing their identity. They would indeed have a preponderating influence. They would be prepared to make the needful sacrifices for the general good. Mr. A. H. Casey, speaking from considerable experience as far as the young men were concerned, explained that the proposed management committee would have the control of the new club rooms and the new club. They would be a general governing body with power to delegate to sub-committees the work of looking after the several branches of club life. After some discussion as to the proposed constitution of the new club the meeting dissolved with a vote of thanks to the rev. president. The proposed rules and constitution will be considered by the general body of parishioners to-morrow, and a provisional management committee elected.

Blenheim

(From our own correspondent.)

March 24.

The Hibernian Society held a very successful sports gathering to celebrate St. Patrick's Day. The committee worked hard to get the various events off punctually, and were successful in that respect. A social held in St. Patrick's Hall in the evening was a fitting termination to a most successful gathering.

Westport

(From our own correspondent.)

March 23.

A large audience attended the Irish national concert on St. Patrick's night. The audience showed their appreciation of the programme by recalling nearly every performer.

Although rain threatened in the morning, about 2000 people attended the Seddon memorial picnic at Cape Foulwind on St. Patrick's Day. The net proceeds of the picnic, which was promoted by a committee representing the townspeople and the Hibernian Society, amounted to £70.

On Thursday evening last the Rev. D. J. O'Sullivan, of the Society of African Missions, delivered a lecture in the Victoria Theatre on his personal experience and knowledge of Egypt. A number of views of celebrated places in Egypt and Ireland made the lecture highly interesting and instructive. The Rev. Father lectures at Dermiston to-night.

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DIOCESE OF CHRISTCHURCH

(From our own Reporter.) March 30.

I regret exceedingly to learn that the Very Rev. Father Marnane, S.M., pastor of St. Mary's, Manchester Street, is again very seriously ill.

The recent Papal decree on Catholic marriages was read at the 11 o'clock Mass in the Cathedral on Sunday. In the evening his Lordship the Bishop continued his series of discourses on the decree.

A course of Lenten sermons is being preached by the Rev. Father Hoare, S.M., at St. Mary's, Manchester street, on each Sunday evening after Vespers.

There has been a great demand for copies of the 'Tablet' at St. Mary's, Manchester street, for the last few weeks, the supply being quite inadequate. A good number has also decided to subscribe regularly.

As an example of consistent generosity towards the Cathedral, well worthy of imitation, his Lordship the Bishop reports that the late Miss Catherine Glazer, a convert to the Church in early life, and for forty years a faithful servant in the household of Mrs. A. J. White, bequeathed the sum of £300, representing her savings, to the reduction of the capital on the liabilities of the Cathedral. During the recent years of her life, which only lately terminated, the same devoted parishoner contributed generously towards the same fund.

The manifest claims of that excellent journal, the 'N.Z. Tablet,' to the wide support of our Catholic people, whose religious, social and moral interests it so affectionately advocates and defends, was again forcibly emphasised in the Cathedral on Sunday by his Lordship the Bishop and officiating clergy at the various Masses and at Vespers. A representative of the 'Tablet,' it was pointed out, was present at the door of the Cathedral, thus affording a good opportunity for a display of practical support and appreciation. The result is, I am pleased to learn, a substantial addition to the list of subscribers.

With regard to the side chapels in the Cathedral and the various contributors to their equipment, and referred to in his recent pastoral, his Lordship the Bishop desires to correct an error which inadvertently crept in. 'The Children of Mary offered to furnish the Lady Chapel, etc,' it was stated, whereas it should read, 'to donate the altar of the Lady Chapel.' They have already redeemed part of their spontaneous promise, but the complete furnishing of the chapel, which has been so effectively done, is due to the generosity of Miss Kearney, a devoted member of the Altar Society, who for twenty-one years has with assiduity attended to the duties of this excellent organisation.

The quarterly meeting of St. Patrick's Branch of the H.A.C.B. Society was held on Monday evening. Bro. R. P. O'Shaughnessy (president) was in the chair. The attendance of members was large. The Rev. Father O'Hare, who has been appointed chaplain, was welcomed by the president and P.P. Bros. J. McCormick and W. Rodgers. Mr. M. Nolan was elected a life honorary member, and initiated by the president. Three candidates were proposed for membership. It was resolved that it be a recommendation to the management committee to have a circular issued setting forth the aims and objects of the Society, and the benefits derived from membership, copies to be distributed among the young men of the Cathedral, St. Mary's and other parishes. Dr. Arthur O'Brien was elected medical attendant. The president and secretary (Bro. F. J. Doolan) spoke in appreciative terms of Bros. O. McGough and T. Ruddy, who shortly leave on a holiday visit to Ireland, and wished them a safe and enjoyable trip.

Greymouth

(From our own correspondent.)

March 26.

The nominations for the Hibernian sports closed last Thursday, when a record number of nominations was received from all parts of the Dominion. Judging by the enthusiasm shown the meeting to be held on Easter Saturday promises to be the most successful athletic gathering ever held on the West Coast.

Mr. J. Hannan, LL.B., son of Mr. Michael Hannan, of this town, made his first appearance as counsel at the local S.M. Court yesterday morning, when he was successful in all cases in which he was retained. Mr. Hannan, who is one of our most enthusiastic club

members, is to be heartily congratulated on his success.

The St. Columba Catholic Club held its usual weekly meeting last Monday evening. The president (Mr. E. Casey) was in the chair, and there was a large attendance of members. Five new members were elected, and two proposed for membership. The item on the syllabus for the evening was a debate, 'Is the present socialistic tendency of New Zealand beneficial?' The affirmative side was led by Mr. E. Casey, supported by Messrs. P. C. Heaphy, T. Heffernan, and J. Egan, whilst Rev. Father Taylor, assisted by Messrs. J. W. Hannan, A. Fraser, and T. J. Barry supported the negative side. A very interesting and instructive debate followed. On a vote being taken the chairman (Mr. R. C. Heffernan) declared that it resulted in a tie, fifteen being for and fifteen against.

A very pleasing ceremony took place at the establishment of C. Smith, Ltd., last Saturday evening, when the staff assembled to bid farewell to Mr. Thos. Kiely, who is severing his connection with the firm after 'five years' service. Mr. E. J. Smith, in making the presentation, referred in eulogistic terms to Mr. Kiely's capabilities as a salesman, and whilst expressing regret at his departure, wished him every success in the future. On behalf of the staff he presented Mr. Kiely with a handsome gold sovereign case. Mr. Kiely suitably returned thanks, and said he regretted leaving the firm and would always look back with pleasure on the many happy days he spent amongst them.

The St. Mary's ladies' cricket team played their final match of the season last Saturday, when they journeyed to Paroa and met and defeated the Hinemoa team by the handsome margin of 96 runs. For St. Mary's the most successful batsmen were Miss Annie Heffernan 30 (not out) and Miss Florie Shanahan 24, whilst Miss Julia Greaney was the most successful bowler. For the Hinemoa team Misses M. Spencer and N. Power were highest scorers with eight runs each, whilst Misses J. Tunnell and N. Power divided honors as bowlers. After the match the visitors were the guests of the Hinemoa team at dinner. The St. Mary's team have had a most successful season, only having one defeat against them.

DIOCESE OF AUCKLAND

(From our own correspondent.)

March 27.

Rev. Father Wright, who is to work in the diocese, arrived here last Monday from Sydney.

The 'Marama,' by which his Lordship Dr. Lenihan goes as far as Vancouver, left Suva last Tuesday morning.

Rev. Father Briody, of the Archdiocese of Sydney, who came across with his Eminence the Cardinal and party, left for Sydney on Monday.

Mr. John Patterson, well known throughout the Dominion in Hibernian circles, is a candidate for the vacant seat in the City Council.

Evidence of the general election is already apparent in city and suburbs. Both sides are putting on their armor.

Rev. Father Farthing went south last Tuesday en route to Sydney. He will be absent about six weeks.

Rev. Father Zanna, of the Order of St. Joseph, preached at the Cathedral last Sunday evening.

The Vicar-General is at present considering the advisability of erecting two cottages upon the Church land in Avondale. The revenue derived will return interest upon the capital already invested in the land and upon the cost of the proposed buildings.

The great ferro-concrete bridge over the cemetery valley was the scene last Wednesday of an important event when his Excellency the Governor laid the foundation stone in the presence of the Mayor and a large gathering of citizens. The cost will be £40,000. All the piers are now well up. The first three have been completed, and the decking will be completed in a few days. The first three piers are 35 feet apart. Then the distance is extended to 75 feet, and next to 81 feet, while the main arch has a clear span of 320 feet. The main arch will not rely on the main piers for support. The foundation, or anchorage, is altogether independent and rests on solid rock at both ends, and it is on these that the enormous weight will fall. The piers will not be required to support the actual weight, the arch being so constructed that the brunt will fall upon the solid anchorage. The bridge will have a total length of 950 feet. The greatest height of the bridge above the gully will be 140 feet. In the

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centre there will be a carriage drive, on either side of which will be a pathway for foot-passengers. It will take two years to construct, of which period there remain fifteen months to expire.

Waihi

(From our own correspondent.)

March 25.

At St. Joseph's Church the Very Rev. Father Brodie announced that after April 1 the Rev. Father Williams would be stationed in Waihi as assistant priest. The Rev. Father Williams (now of Pongsonby) is no stranger to the Catholics of Waihi, having done duty in Father Brodie's place for three or four weeks of last year, and again on the first Sunday of this year.

There was a large attendance at last night's meeting of the Hibernian Society. One new member was initiated and two candidates proposed. After the business was concluded the evening was spent in harmony. Handsomely-framed past presidents' certificates were presented to P.P.'s Bros. Daley and Reid, the president (Bro. Graham) making the presentation. The recipients suitably returned thanks. A good programme of songs, recitations, choruses, and musical items was rendered by the members and visitors during the evening. For next meeting the Very Rev. Father Brodie promised that he and Father Williams would provide the entertainment.

Wairoa

Ideal weather conditions (says the 'North Auckland Times' of March 16) favored the opening of St. Joseph's convent and school at Mangawhare yesterday, with the result that a large congregation, variously estimated at anything between 450 and 600, gathered to witness the ceremony. Vehicles from various parts, steamers from Rauupo and Tangowahine, and a special train from Kaihu each brought its quota of visitors, and by three o'clock every available seat on the open space before the convent was taken up, and hundreds were standing awaiting the commencement of the proceedings. Just after three o'clock, Dean Hackett, with Father Von Westeinde and Father Smiers (from Whangarei), commenced the ceremony. At its conclusion the Very Rev. Dean Hackett addressed the assemblage from the verandah of the convent.

Opening his remarks with a quotation from the Auckland 'Herald,' relating to the cause and extent of juvenile crime in New Zealand, the Dean went on to give an apt illustration as to the cause. We were bringing up thousands of children in this Dominion without the knowledge of God. We had banished religion from our school syllabus, and no wonder, then, that we had cause to ponder on juvenile crime. Men were abandoning the ancient landmarks of religion. The State had no religion, and we had allowed the secularist to manage our educational system without it. He held that the Catholic Church was doing a grand work in the cause of moral education. It had erected schools throughout the Dominion in which children were taught to reverence their God. It was teaching the children that life on earth was not their only care, that they were citizens not only of earth, but of heaven. If he had to choose between the knowledge of Christ and all the education of past centuries as benefactors of society he would unhesitatingly choose a knowledge of Christ as better for man and better for society. The test of a man's convictions and of a Church's convictions was the extent to which he or it was willing to give. The Catholic Church gave £61,000 worth of sound secular education to this Dominion every year, and received nothing in return. The Dean held that if they satisfied the State and the inspectors they were entitled to some payment for their results. But they were penalised because they taught religion to the children. But they would never abandon their schools, or forsake their principles with regard to Catholic education. Under the New Zealand Education Act thousands of children were passing through the public schools with no religious knowledge. It was a blot on the national system. Sunday teaching alone was only a makeshift. In conclusion, Dean Hackett said that he was rejoiced to see that in the Northern Wairoa, since he last saw it twenty years ago, their material prosperity had so much increased, and he was still further rejoiced to see that their religion had kept pace with it. He then paid a high tribute to the self-sacrificing spirit of the Sisters, who had undertaken the noble work of educating the children of St. Joseph's convent and of training them in every possible way. He congratulated the architect and the contractor upon the

splendid buildings before them. He assured his hearers that they had the cheapest and best convent and school outside the city of Auckland.

Soon after the conclusion of the Dean's address the capacious schoolroom was taxed to its utmost capacity with visitors for afternoon tea. A large table, handsomely decorated, and loaded with confectionery, filled the centre of the room, and a willing band of ladies dispensed delicious tea from a table at one end. The afternoon tea was the gift of the ladies of the parish, who personally attended to the wants of the visitors.

The handsome and substantial appearance, commodiousness, and convenience of the two buildings excited general comment. The schoolroom, which is completed, and has been in use for some weeks, is 50 feet long by 25 feet broad; and has an elevation of 18 feet, with a polished ceiling. The walls are painted light green, with a dado of deep gray. Several fanlights provide adequate ventilation, and numerous excellent maps adorn the walls. Eight large windows provide abundance of light. There are 40 desks at present, and every necessary detail has been provided. A large porch, 12 feet by 10 feet, contains several lavatory fittings and a goodly array of hat and cloak pegs. The whole building is built well off the ground.

The convent is not yet quite completed, but will be ready for occupation in about a week. It is a substantial two-storey building, and will have a verandah and balcony along the front. To the right of the entrance hall is the reception room, and to the left the Sisters' private sitting room. Both these apartments are spacious and have a pleasant outlook upon the river. Behind are the music room, a large dormitory, dining room, spacious kitchen, two fine large convenient pantries, a scullery, and a coal or lumber room. From a back landing an elevated covered platform leads into the wash-house, where every possible convenience is provided. Hot and cold water pipes from the high-pressure boiler attached to the large kitchen range are laid on to this wash-house, to the kitchen, scullery, and bathroom upstairs. On the second floor are a large dormitory, the Sisters' sleeping apartments, the oratory, a commodious and well-fitted-up bathroom, and the lavatory.

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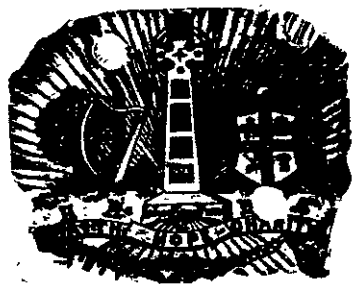
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PRODUCE

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

Oats.—During the past week good feed oats have met with good inquiry at up to last week's quotations. Prime milling, 2s 4½d; good to best feed, 2s 3½d to 2s 4d; inferior to medium, 2s 2d to 2s 3d per bushel (sacks extra).

Wheat.—There is a fair demand from millers for prime velvet, but Tuscan is not inquired after. Fowl wheat is plentiful but is readily saleable at quotations. Prime milling, 4s 6½d to 4s 7d; medium and whole fowl wheat, 4s 5d to 4s 6d; medium fowl wheat, 4s 3d to 4s 4½d; broken and damaged, 3s 6d to 4s 1d per bushel (sacks extra).

Chaff.—Prime heavy oaten sheaf, £3 17s 6d to £4; medium to good, £3 10s to £3 15s; inferior, £3 to £3 7s 6d.

Potatoes.—Prices have eased, and prime freshly-dug lots are the only kind saleable. Best, £4 7s 6d to £4 10s; good, £4 to £4 5s; medium, £3 12s 6d to £3 17s 6d; inferior and stale, £3 to £3 10s per ton (bags in).

Pressed Straw.—There is good enquiry for oaten up to 47s 6d per ton and wheaten up to 45s per ton.

WOOL

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

Sheepskins.—We held our usual fortnightly sale on Tuesday, when bidding, owing to the serious decline in the market, was very lifeless, and prices even for the best stuff were from 1d to 1½d below last sales' rates. Lambskins were fairly well competed for at a drop of about 1d per lb. Best halfbred, 5d to 5½d; inferior, 3d to 3½d; best crossbred, 4½d to 5d; medium, 2d to 3½d; best lambskins, 4d to 4½d; medium to good, 2d to 3½d; best pelts, 3d to 3½d; light, ½d to 2d per lb; merino best, 3½d to 4½d.

Tallow and Fat.—There is good inquiry for all coming forward, but prices are still the same. Best rendered tallow, 21s 6d to 23s 6d; medium to good, 18s to 19s 6d; inferior, 14s to 16s 6d; best rough fat, 16s to 18s 6d; medium to good, 11s to 15s.

PRAISE FOR CATHOLIC SCHOOLS

GREYMOUTH AND BRUNNER

Mr. E. A. Scott, Inspector under the Grey Education Board, paid his annual visit on November 12 and 13 to St. Mary's School (Greymouth) and St. Patrick's School (Brunner), both of which are conducted by the Sisters of Mercy. Mr. Scott reports as follows on St. Mary's School:—Classification.—Total number on roll, 186; total present at annual visit, 186; organisation, very good. Certificates granted—Certificates of proficiency, 18; average age of those to whom certificates of competency or proficiency have been granted in Standard VI., 13 years nine months. Compulsory subjects—Reading—Excellent in Standard VI.; good in Standard III.; very good all other standards. Composition—Reading—Excellent in Standard VI.; good in Standard V. Writing—Excellent in Standard VI.; very good in other standards. Spelling—Excellent in all standards. Arithmetic—Excellent in all standards. Drawing—Very good indeed. Singing—Excellent throughout the school. Physical instruction—Excellent. Geography—Very good. Moral instruction and health—Excellent. Additional subjects.—Nature study and elementary science—Excellent. Handwork—Excellent. Needlework—Excellent. In-

struction of Class P—Very good. Order, discipline, and tone of the school—Excellent. Efficiency of the school, etc.—The whole work of this school is worthy of the very highest praise. The work of Standard VI. in particular is of exceptional merit. Every pupil in this class gained over 80 per cent. of the aggregate number of marks, and in nearly every subject the mark "excellent" was earned. The fancy needlework and handwork subjects taken in this school are also worthy of very special mention. In all subjects the pupils gave unmistakable evidence of careful and able teaching, and the intelligence, cheerfulness, and gentle manners of these children rendered the task of examination quite a pleasure to me.

An excellent report on St. Patrick's School concludes with the following remarks:—The results of the examination of this school are very satisfactory indeed, and show that an excellent year's work has been accomplished. All standards did well in the compulsory subjects, synthesis of sentences in Standard VI. and analysis in Standard V. being the only weakness noted. Brushwork, cartoon work, and chip-carving were also taken, and must have occupied a good deal of the teachers' time. Some very good specimens of work in these subjects were shown me.

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HOME RULE

DEBATE IN PARLIAMENT

A cable message in Wednesday's papers states that Mr. John Redmond moved his Home Rule resolution in the House of Commons on Tuesday evening. The motion was down for discussion on February 17, but, owing to the illness of Mr. Birrell, the leader of the Irish Party decided to postpone it until such time as the Chief Secretary for Ireland was well enough to be present. Mr. Redmond's motion was to the effect that the system of government in Ireland was inefficient, extravagantly costly, and productive of universal discontent and unrest, and that the only solution was to give the Irish legislative and executive control of all purely Irish affairs. He claimed that the resolution was necessary to free the Liberals at the next general election from the unfortunate pledges which debarred the party of convinced Home Rulers from giving effect to their convictions. Ireland would not be content with a half-way-house scheme. The speaker eloquently pleaded the right of the Irish to develop the resources of the country and for power to heal the wounds inflicted through class hatred and religious dissension.

Earl Percy moved an amendment declaring that if the Imperial Parliament abandoned its undivided responsibility it would injure the prosperity of Ireland and imperil the security of Britain, and therefore the House was unalterably opposed to the creation of an Irish Parliament with a responsible Executive.

Mr. Birrell said Ireland could not wait indefinitely for urgent reforms. Unless there was to be something like a hell in Ireland—not murder and crime, but profound discontent, misery, and dislocation of society—something must be done. He believed that the affairs of Ireland required a Parliament's exclusive attention.

Mr. Butcher, on behalf of the Protestant minority, declared that Home Rule would be not simply a political experiment but a desperate gamble with Imperial interests.

Mr. G. Clark caused a scene by applying the epithet 'ignorant and lazy peasantry' to the West of Ireland.

Mr. John O'Connor challenged Mr. Clark to repeat his words outside, and called him a coward and a cad. The Deputy Speaker named Mr. O'Connor, but the latter refused to withdraw his words.

Mr. O'Connor, amid the cheers of the Irish members, left the House.

Mr. Balfour denied that there was analogy between Ireland and the self-governing colonies, and he reminded the House that the political process between countries in modern times was one of integration, not-disintegration.

Mr. Asquith affirmed that he strongly favored self-government in regard to purely local affairs, but he was unable to vote for the motion, because it contained no explicit recognition of the continued paramount supremacy of the Imperial Parliament.

The amendment was rejected by 334 votes to 142, and the resolution was carried by 315 votes to 157 after Mr. Simon's addition that a Home Rule Parliament must be subject to the supreme authority of the Imperial Parliament.

OBITUARY

REV. FATHER PIDGEON, C.S.S.R.

(From our Wellington correspondent.)

The many friends of the Redemptorist Fathers will learn with much regret of the death of one of the most esteemed members of the Order in the person of the Rev. Father Pidgeon. The death of Father Pidgeon occurred on Thursday evening at the Monastery, Mount St. Gerard. His peaceful end was just such a one as he and his confreres expected ever since a declaration by the doctors some three years ago, that Father Pidgeon was suffering from the worst form of heart disease. Up to within an hour of his death the deceased was about his usual duties, and appeared in his wonted bright and cheerful spirits. On Friday the body was taken to the Church at Buckle street, and on Saturday morning a Requiem Mass was celebrated in the presence of a large congregation. The Very Rev. Father Clune, C.S.S.R., was celebrant, Rev. Father Finnerty, deacon, Rev. Father Bowden, sub-deacon, and Rev. Father Hurley, master of ceremonies. Among those present were his Grace the Archbishop, Very Rev. Dean Regnault, S.M., Provincial, Ven. Archdeacon Devoy, S.M., Very Rev. Father O'Shea, S.M., V.G., and about 20 other priests. The music of the Mass was sung by a choir of priests. The interment took place

at the cemetery, Karori, where his Grace the Archbishop officiated.

Father Pidgeon was born in Dublin on May 2, 1848. He was a member of a most pious family, and is survived by three sisters, who have all entered religious Orders. For some considerable period deceased took a very active part as a lay member of the St. Vincent de Paul Society in Dublin, and in this capacity did much to counteract the proselyting efforts of various Protestant agents among the poor and neglected in the Irish capital. His heart was, however, set on becoming a member of the Redemptorist Order, and on September 8, 1884, he was professed a religious. About five years later, on October 28, 1889, he was ordained priest. Shortly after his ordination he came to Australia and there earned the esteem of all by the zeal and ability that characterised his mission work. In February, 1905, he came to New Zealand with Fathers Clune and McDermott. Heart trouble rendered it necessary that Father Pidgeon's active mission work should cease, and so the kindly and saintly priest remained at the Monastery, undertaking most of the business work of the Order, and endearing himself by his noble qualities to the faithful that loved to worship in the little oratory that overlooks the harbor. His chief characteristics as a layman were his great zeal and deeply religious fervor. As a priest he was known for his strict observance of the rules of his Order, as a bright and genial confrere, as a most sacrificing servant of God, patiently awaiting an end that for years was hourly expected. His memory will long live in the hearts of those that knew him as a most eloquent missionary; it will be cherished by the confreres who felt the greatness of his kindly nature. It will be remembered above all by the many pious souls, who during the past three years were wont to visit the Monastery, where the kindly Father ministered to their spiritual needs.—R.I.P.

MRS. TANGNEY, TEMUKA.

(From an occasional correspondent.)

Quite a gloom was cast over the Temuka district on Friday last, when it became known that Mrs. Tangney, wife of Mr. Jeremiah Tangney, of that town, had passed away. Deceased was widely known and highly respected, and her death came as a great shock to all, especially as she was ill only three days. Mrs. Tangney was a native of Tralee, County Kerry. She was a zealous and practical Catholic. The deceased leaves a husband and eleven children to mourn their loss. The funeral, which took place on Saturday, was very largely attended. The Rev. Father McDonald officiated at the graveside.—R.I.P.

MR. JOHN NASH, ETRICK.

On Sunday, March 22 (writes an occasional correspondent), there passed away at his residence, Moa Flat Hotel, Etrick, Mr. John Nash, after an illness of some duration. The deceased, who was in his 42nd year, was the eldest son of Mr. Michael Nash, Lawrence, and was a native of Weatherstones. He for some time carried on business as a blacksmith in Lawrence, but relinquished this about twelve years ago and went in for hotel-keeping, which he carried on at Temuka, Mataura, and Central Otago. The deceased was of a genial and kindly disposition, and took a keen interest in all matters pertaining to the welfare of the district he lived in. He was a practical Catholic, and died fortified by the rites of the Church. He was attended in his last hours by the Very Rev. Mgr. O'Leary, of Lawrence. The remains were interred in the Lawrence Cemetery on March 24, the funeral cortege being a very representative one. The Very Rev. Mgr. O'Leary officiated at the graveside.—R.I.P.

MRS. LYNSEY, KAIAPOI.

Sincere regret was felt in the district at the death of Mrs. Lynsey, wife of Mr. M. Lynsey, who was for many years clerk of the Magistrate's Court, Registrar of Electors, and Returning Officer at Kaiapoi. Mrs. Lynsey, who arrived, with her husband, in the ship 'Chrysolite,' in 1861, was a native of Mayo, Ireland. Her family numbered seven sons and five daughters, the two oldest Messrs. Thomas and William Lynsey, who were well known, having died some time ago. Mrs. Lynsey was very much respected, and was an earnest worker for the Catholic Church. The interment took place at Rangiora.—R.I.P.

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DEATHS

TANGNEY.—At Temuka on March 27, Margaret, the beloved wife of Jeremiah Tangney, in her 47th year. Deeply regretted.—R.I.P.

NASH.—At Moa Flat Hotel, Ettrick, John, the beloved husband of Nellie Nash, in his 42nd year. Deeply regretted.—R.I.P.

O. Immaculate Heart of Mary,
Thy prayers for him extol;
O Sacred Heart of Jesus
Have mercy on his soul.

MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET. Pergant Directoribus et Scriptoribus New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis. Die 4 Aprilis, 1900. LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace. April 4, 1900. LEO XIII., Pope.



THURSDAY, APRIL 2, 1908.

SOME JUVENILE 'LITERATURE'



THE need of a stringent sanitary code for the reading of the young was well illustrated in the course of a recent case at the Supreme Court, Napier. Saith the report:—

Mr. Lusk, while defending two young lads on charges of theft, said that he could directly trace the theft to be caused by the youths reading undesirable literature, samples of which had been found in their possession. The books were sold in the shops at one penny per volume, which made it a very easy matter for boys to get hold of such detestable literature.

The same class of 'literature'—if such printed stuff is to be dignified with the name—was responsible within a short period for sundry youthful burglaries in Christchurch and elsewhere, and for two or three schoolboys turning bushrangers in the North Island—'taking to the roads' to emulate the exploits of some Deadwood Dick or other modern Claude Duval. One of the needs of our time is as tender a conscience in the matter of the books one reads as of the company one keeps. To many—and to many parents—the Byronian dictum holds good—

'A book's a book, although there's nothing in't'. Worse still, 'a book's a book' to them, and passes the customs' barrier of the home, even though it might be edited by a lost soul, and comes laden with enough moral poison to infect the whole household, and blight the fair flower of innocence in the soul of every child within it. Pagan though it be, the Chinese Government has a very drastic way of dealing with the lewd fellows of the baser sort who write, publish, or vend literature calculated to corrupt youth or debase the morals of the general reader. It was, in effect, an Eastern variant of the mode in which Plato desired to see the writers of immoral poetry treated in his ideal republic. Parents have in this matter of juvenile 'penny dreadful' literature, a grave duty towards their children which is too often lightly viewed or wholly disregarded. They should at least take as close precautions to preserve the souls of their boys and girls from the poison of this pernicious juvenile 'literature' as they would against the things that induce the outbreak of 'filth' diseases in their children's bodies. An English contemporary well says in this connection:—

'A sanitary code for letters is as necessary in human society as a sanitary code for cities; where disease is ever ready to break forth and spread. Poison may be mental or moral or physical, and pestilence springs from poison which the human system cannot hold and assimilate, nor yet get rid of without dire peril of sickness and death. Young children, growing youths, adult men and women, may be poisoned mentally and morally, to their inevitable physical ruin, soon or late'.

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This is one of the cases in which prevention is better than cure. This enemy, like most others, is best fought while he is outside the gates of the citadel. The lesson of the Napier case, and of all such cases, is that it is vastly easier to keep this sort of enemy, bad books, outside the citadel of the home, than to remedy the mischief done by them once they have gained admission.

Notes

Catholic Marriages

We intend issuing shortly, from the office of this paper, a useful and timely pamphlet containing the following: The recent papal decree on betrothals, in Latin and English; the admirable popular explanation of the same recently published as a joint pastoral letter by the Archbishop and Bishops of Victoria; the full text of the Christchurch controversy on 'Catholic Marriages'; and a summary exposition of the rights and powers of the Church in connection with legislation in regard to marriage.

Praise for Catholic Schools

We commend to our readers a perusal of the extremely gratifying testimony which a gifted non-Catholic State inspector (Mr. E. A. Scott) has given to the efficiency of religious schools recently put to the test by him on the West Coast. In connection with the Greymouth Catholic schools, there is a lengthy procession of 'excellents' and 'very goods'. The following extract well deserves quotation:—

'The whole work of this school is worthy of the very highest praise. The work of Standard VI., in particular, is of exceptional merit. Every pupil in this class gained over 80 per cent. of the aggregated number of marks, and in nearly every subject the mark "excellent" was earned. The fancy needlework and handwork subjects taken in this school are also worthy of very special mention. In all subjects the pupils gave unmistakable evidence of careful and able teaching, and the intelligence, cheerfulness, and gentle manners of these children rendered the task of examination quite a pleasure to me.'

At the Brunner Catholic school, the inspector's report also shows 'very satisfactory' results and 'an excellent year's work', and the inspector was much impressed with the training of hand and eye carried on there by the devoted Sisters. *Maeste virtute!*—more power to the Coast schools, and God's blessing on their work!

From Afar

As showing how far afield the 'N.Z. Tablet' travels from this outer rim of the world, we have quite recently received commendatory communications of the kindest nature from an American Archbishop, two Canadian Archbishops, a high-placed official in Mauritius, and a Roman professor—and a letter of friendly remonstrance from the editor of the 'Ulster Herald' (Omagh, Ireland). Some time ago, in reply to an inquiry, we were unable to find living traces of our Omagh contemporary. But we now have ocular demonstration that it is not alone alive, but full of breeziness and vigor, and doing right good work for faith and country 'where bright bound the streams in dark Tyrone'.

Messrs. Edward Reece and Sons, Christchurch, call attention to the splendid new substitute for silver—silverine. Spoons, for s, etc., made from this material are even more durable than silver. They are of the same color throughout—no coating of plate to wear off—and are quite unaffected by fruit acids. They are handsome goods in old English pattern, will look well on any table, and last a lifetime.

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DIocese OF DUNEDIN.

The Rev. Father Farthing, Auckland, passed through Dunedin on Sunday on his way to Sydney.

The Redemptorist Fathers will open a renewal mission in Oamaru on Sunday.

The Rev. Father Creagh, C.S.S.R., is conducting a mission in Port Chalmers this week.

The renewal mission by the Redemptorist Fathers at St. Joseph's Cathedral commences on next Sunday.

The Rev. Father Coffey, Adm., delivered the second of the series of discourses on marriage at St. Joseph's Cathedral on Sunday evening.

By the last Home mail advice was received that Miss Annie Lynch, Dominican Convent, Oamaru, has secured an exhibition, valued £6 6s, for junior pianoforte; Trinity College, London.

On Monday evening Miss M. Murphy was the recipient of a presentation from the members of the Altar Society of St. Joseph's Cathedral. Rev. Father Coffey, in making the presentation, referred in terms of high praise to the interest Miss Murphy took in the work of the Altar Society and the large amount of her spare time which she devoted to the decorating and beautifying of the altar.

The retreat for the Children of Mary, South Dunedin, which was brought to a conclusion in St. Patrick's Basilica on Sunday evening, was very successful. Large numbers attended Mass every morning and the devotions in the evening. On Sunday, twenty received the ribbon and medal, and about forty were received into the confraternity by the Rev. Father Lowham, C.S.S.R. The confraternity now numbers over one hundred members.

Advice has been received that Miss Daisy Millar, who secured 93 marks in the Trinity College practical examination held at St. Dominic's College last November, has been awarded a senior pianoforte exhibition (£9 9s) for the session 1908. Miss Pearl McElroy (St. Dominic's College) has also been awarded a national prize (£5) for securing honors in the senior Trinity College practical and theoretical examination for the session 1907.

The annual meeting of St. Joseph's Harriers' Club was held in St. Joseph's Hall on Monday evening, when there were about 20 members present. Mr. T. J. Hussey, who presided, in moving the adoption of the report (already published) and balance sheet, said there was no doubt that the past season had been an enjoyable one. Certainly they did not cater very much for racing, but still in doing that they had adopted an ideal system of harrierism, which was to have a system of good runs on Saturdays. He trusted that there would be bigger attendances at the runs during the coming year. The following office-bearers were elected: Patron, Rev. Father Coffey; president, Hon. J. B. Callan, M.L.C.; vice-presidents, Rev. Father Buckley, Dr. O'Neill, Mr. Deehan, and Mrs. Jackson, captain, Mr. T. Hussey; deputy-captain, Mr. J. B. Callan, delegate to New Zealand Amateur Athletic Association, Mr. J. B. Callan; auditor, Mr. Spain; secretary, Mr. James Quelch; committee—Messrs. James Swanson, W. Rodgers, and the captain, deputy-captain, and secretary. The opening run was fixed for the first Saturday after Easter.

Oamaru

(From our own correspondent.)

March 27.

At an executive meeting of the Catholic Club it was decided to postpone the annual meeting and opening night until after Easter. It is expected to have the Club in full swing by the end of April.

Some time ago, the Rev. Father O'Neill lost his horse, which died through misadventure, and it was thought by many at the time that some recompense should be made to the Rev. Father for the loss sustained. On Tuesday evening a deputation consisting of Messrs. O'Grady, Grave, Cooney, Tansy, and Sergt. Griffiths waited on Father O'Neill at the presbytery and handed to him a substantial sum as a mark of the sympathy of the parishioners, and a recompense for his loss. Messrs. O'Grady and Cooney spoke of the pleasure they felt in being able to show in some tangible manner the respect and esteem in which the Rev. Father was held by his people, their remarks being borne out by the other gentlemen present. The Rev. Father O'Neill feelingly thanked the deputation for the unexpected and generous gift, and expressed his gratitude to all who kindly showed such practical sympathy.

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Invercargill

(From our own correspondent.)

March 25. On the evening of March 18 a well-attended social gathering was held in the Victoria Hall. The proceeds of the entertainment were given to the Hibernian Brass Band.

On Sunday morning about 70 members of the Hibernian Society approached the Holy Table at St. Mary's Church. As it is only six months since a branch of the society was formed in Invercargill, the attendance at this the first general Communion of the branch speaks highly of the earnestness of the members.

The Irish Athletic Society held their annual sports on Wednesday, March 18. The entries for all the events were large, no less than 34 competitors taking part in the St. Patrick's Sheffield Handicap, for which £60 were offered in prizes. In the afternoon the incessant rain greatly interfered with the attendance.

The annual meeting of the Athletic Football Club was held in the Catholic Club rooms on March 12. Mr. L. Moreton occupied the chair, and there were 50 members present. Mr. G. Woods was elected president and Mr. M. Scully secretary. The club is very fortunate in securing Mr. Peter Ward as club captain. The opening day was fixed for March 25, and judging by the number of supporters the club expects to have a successful season.

March 30.

The annual general meeting of the Catholic Club takes place on April 7.

On Sunday morning a number of the members of the Hibernian Society attended Mass at Rakahuka. Before the visitors left on the return journey, ten candidates were nominated for membership of the Society.

Palmerston North

(From our own correspondent.)

March 29.

The fourth annual meeting of the Catholic Men's Club was held in the club rooms on Monday last, 23rd inst. The annual report and balance sheet were presented, and showed that very satisfactory progress had been made during the past year. The president, Mr. M. J. Kennedy, referred to the loss sustained by the club in the departure of the Rev. Father Bowe, and a very hearty vote of thanks was passed to Father Bowe for the interest that he had always taken in the club. The election of officers for the ensuing session was then proceeded with, and a strong executive committee was formed to conduct the affairs of the club. It was decided to hold a social gathering in aid of the club's funds during the second week in May.

The parish library, which the Children of Mary labored so hard to start during the past year, has already begun its useful work, and for the small subscription of 6s per annum, Catholic parents may obtain for their children the best selected works of the day. I understand that in the coming series of socials for this object during the winter a new departure will be made, viz., that each invited guest instead of paying will be expected to bring a book, to be approved of by the controlling body in charge.

Miss Lillian Mitchell

Miss Lillian Mitchell, a charming young lyric soprano, and a native of Dunedin, who has had considerable success in Sydney, will give a concert in the Garrison Hall, Dunedin, on April 8. Regarding her last appearance in Sydney, the 'Catholic Press' said:—The soprano, who is leaving for New Zealand, possesses many gifts that should secure for her much success as a concert singer. Of her concert in the Centenary Hall, the 'Town and Country Journal' said:—'A most successful concert was given in the Centenary Hall on February 19 by Miss Mitchell, a clever young soprano, with a charming voice.' The 'Daily Telegraph' in its notice of a concert at St. George's Hall, Newtown, said:—'The soprano sang delightfully, the sweetness of her voice being even more delicate than when she made her recent debut in the Town Hall, and which was favorably noticed in these columns.'

For Bronchial Coughs take Woods' Great Peppermint Cure. 1s 6d and 2s 6d.

CATHOLIC MARRIAGES

The following is the concluding portion of the letter on 'Catholic Marriages,' which appeared in the 'Christian Church Press' of Tuesday. The first part appears on pages 11 and 12 of this issue.

Sir,—In his attack on the papal decree on marriage, the Rev. Mr. Carrington hosed with a good deal of high-pressure assertion the rather innocent-looking propositions that a form of marriage which is valid before God at one time may be invalid at another, and that a marriage which is null and void before the Church is likewise null and void 'in the sight of God.' This, according to the reverend gentleman, is 'a new moral law,' 'an immoral piece of teaching' (not 'unnatural,' as appeared in my last letter), and subversive of 'the very foundation of social morality.'

While he is getting together evidence to sustain this terrible indictment, I wish to show your readers that both in theory and practice, his own Church accepts the very claim for which he (figuratively) dooms the Church of Rome to the Pit of Tophet.

In your issue of March 23rd, the Rev. Mr. Carrington says: 'What alterations the English State may have made in the laws, has nothing to do with the question' here under discussion. Yet it has a vast deal to do with it. For in the Church of England, as by law established, the supremacy of the Crown and Parliament—proclaimed as 'by the Word of God'—is a very real thing. The 17th section of the Statute I. Eliz., C. I., claims 'for ever' for the Crown the supreme ecclesiastical and spiritual power in that Church. And that section (says Tomlinson) is 'still unrepealed' ('The Prayer Book, Articles, and Homilies,' London, 1897, p. 35). In his 'Constitutional History of England' (vol. III, p. 226) another Anglican writer, Sir Thomas Erskine May, states the well-known fact that it is the Legislature which 'directs the government discipline, revenues—may, even the doctrines of the Church,' and has 'attained a dominant authority' over her. The Gorham case and the Bishop of Lincoln case are instances in point. (See also Gairdner's 'English Church in the Sixteenth Century,' p. 396). In fact, the 'main sources' of the ecclesiastical law of England are (a) the common law; (b) the canon law—but only so far as it is 'not contrariant or repugnant' to the common and statute law and the royal prerogative; and (c) the statute law, which includes the Book of Common Prayer ('Encyclopaedia of the Laws of England,' vol. iv., p. 338). Dr. Maitland, Professor of the Laws of England at Cambridge University, says of 'the spiritual courts' of the English Church, that, since the Reformation, 'their sphere of action is limited by the secular power'; that 'their decisions are dictated to them by Acts of Parliament'; and that, 'from 1540 onwards, the marriage law that they administer is in great measure law dictated by' the statute 32 Henry VIII., c. 38 ('Roman Canon Law in the Church of England,' pp. 90-1). I state these facts without comment and merely to show that the laws of 'the English State' in regard to marriage have a very great deal to do with the question here under discussion.

It does not, of course, matter in principle whether the Anglican Church has received with a good or bad grace laws passed in regard to marriage by the power which, 'by the Word of God,' holds the 'dominant authority' over her. The fact is that she has received them, and that she administered them in matrimonial causes till the Matrimonial Causes Act came into operation on January 1, 1858.

1. The Marriage Act of 1540 prohibited wedlock within the degrees set forth in Leviticus. These Levitical prohibitions were then taken as an integral part of God's law. The Act allowed all other marriages 'not prohibited by God's law.' Archbishop Cranmer was asked for an interpretation of these words of the Act, 'God's law.' He drew the inference that several other classes of related persons were also prohibited from intermarrying, although not mentioned in the Book of Leviticus. And this interpretation (says Dean Lucekock) 'has been accepted in the courts ever since' ('History of Marriage,' pp. 297-8). Before that time, the marriages here referred to were (under conditions) valid and binding. After Cranmer's interpretation or inference, they suddenly became and remained null and void, or voidable by the spiritual courts; as against 'God's law.' The same remark applies in part to Archbishop Parker's Table of Prohibitions of 1563. Was all this the introduction of 'a new moral law,' and an upsetting of 'the very foundation of social morality'? And if not, why not?

2. From the Act of 1540 till the Act of 1907, marriage with a deceased wife's sister was held by the Anglican Church and its spiritual courts to be null and

void and against 'God's law.'—null and void from the beginning,' says No. 99 of the Canons of 1603. But the 'dominant authority' spoke again in 1907, in the shape of an Act of Parliament. And now, throughout his great See, the Archbishop of Canterbury permits his clergy to solemnise, in the churches, marriages with a deceased wife's sister, and to admit the wedded couples to Communion. I pass no judgment on these facts, beyond expressing my conviction that the learned Prelate acted, in these difficult and delicate circumstances, in accordance with the principles of his faith and the dictate of his conscience. But here we have the converse of the puzzle which has got the Rev. Mr. Carrington down and worried him yesterday, marriage with a deceased wife's sister was null and void and against 'God's law'; to-day, an ordained representative of the same Church solemnly blesses such a union, seals it with the Communion, and pronounces it a true marriage 'after the ordinance of God,' 'joined together' by God, 'sanctified' and 'consecrated' by God—in other words, a marriage 'in the sight of God.' Will the Rev. Mr. Carrington find something 'immoral' and subversive of 'social morality' in all this? And if not, why not?

3. Till a certain day in 1753, marriages in England were valid before the Church and the spiritual courts, even though celebrated without banns and not in church. They were marriages 'after the ordinance of God' (as the Prayer Book says), and therefore marriages 'in the sight of God.' Even the objectionable 'Fleet marriages,' solemnised by 'couple-beggar' clergymen, were true marriages 'before God.' Then Lord Hardwicke's Marriage Act of 1753 was passed. And thereafter (as from a certain Wednesday) marriages celebrated in the manner described above were treated by the spiritual courts as null and void, as not 'after God's ordinance,' and thereafter not true wedded unions in conscience and 'in the sight of God.' And the contracting parties were deemed to be free and unmarried. Is this 'immoral: and subversive teaching? And if not, why not?

4. The 19 George II., c. 13 (Ireland) rendered null and void any marriage celebrated by a 'Popish priest' 'between a Papist and any person who hath been or hath professed himself or herself to be, a Protestant at any time within twelve months before such celebration of marriage; or between two Protestants.' This act remained in full force till 1870. Several cases under this Act are before me—The Queen v. Taggart, and Kirwan v. Kirwan (in Hodges, Smith and Co.'s 'Digest,' pp. 539 and 1115), and the Queen v. Thomas Fanning (in 'Irish Law Reports,' vol. xvi.). In the last-mentioned case (tried in 1866) Baron Deasy, in giving judgment, expressly stated (pp. 313-4) that a marriage such as is described in this paragraph would, as a matter of course, be held to be null and void both by the civil and the spiritual court—the spiritual court being at the time that of the Anglican Established Church in Ireland. Here again we have a form of marriage, which was perfectly valid 'before God' one day, suddenly becoming null and void 'in the sight of God' the following day. Is this also 'a new moral law' and a subversion of 'the very foundation of social morality?' And if not, why not? And what becomes, in this connection, of the Rev. Mr. Carrington's 'principle,' that 'consent makes matrimony,' and that 'a man's pledged word has a sacramental value of its own, which cannot be made null and void'?

I must draw this letter to a close, but with much relevant information in my possession untouched. I may, however, refer in briefest terms to two further invalidating impediments accepted by the Anglican Church and its spiritual courts. (5) One of these was the rendering of all marriages of Catholics and other Dissenters null and void, as from a given date till 1835, unless solemnised by a Church of England clergyman in holy orders. The other (6) is the Royal Marriage Act of 1772, still in force. By its provisions, since a given day in that year, the mere refusal of the Sovereign's consent renders the marriage of a member of the Royal Family (with some exemptions) null and void, and no marriage 'before God' and 'after God's ordinance.' And the royalties so contracting are deemed to be unmarried before the Church and 'before God.' In one historic case this freedom was accepted, when the Prince of Wales (afterwards George IV.) took to himself a second bride 'before the Church,' while his first bride (Mrs. Fitzherbert) was still living. Do these two impediments annulling marriage destroy 'the very foundation of social morality'? And if not, why not?—Yours, etc.

EDITOR 'N.Z. TABLET.'

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Presentation to Father Delany, Invercargill

(From our own correspondent.)

A large number of parishioners met in St. Joseph's schoolroom on Wednesday evening to bid farewell to the Rev. Father Delany, who had been in charge of Invercargill parish during the absence of the Very Rev. Dean Burke. Mr. J. Mulvey (president of the Catholic Club) occupied the chair, and the Very Rev. Dean Burke, Rev. Father O'Malley, Messrs. Woods, Morton, and Sims were also present. The chairman read the following address, which was artistically printed on satin, and beautifully illuminated, the work having been executed by the 'N.Z. Tablet' Company:—

'Dear Rev. Father,—In bidding you farewell on your departure from Invercargill, we and particularly the young people, with whom you have been so intimate, desire to express our deep sorrow at parting with you, and to place on record our appreciation of the great amount of spiritual and social good work performed by you during your comparatively short sojourn amongst us. The zeal and energy which you threw into your social work are largely responsible for the healthy condition of our various social institutions, particularly the Hibernian Society and the Hibernian Brass Band, and we are very grateful for your wise counsel, which was always cheerfully given, and also for the ready and practical sympathy which you invariably extended to every movement for the religious and social benefit of those committed to your care. You have endeared yourself to the hearts of the young people, and we would as your acceptance of the accompanying gift, as a slight token of our esteem and love. We all unite in wishing you God-speed, and trust that your labors will always be as fruitful as they have been here. We remain, dear Rev. Father, gratefully and sincerely yours in Christ; signed on behalf of the subscribers, J. Mulvey, L. W. J. Morton, D. Roche, J. Collins, J. Sheperd, P. Thorpy, J. Sims.'

The address was accompanied by a purse of sovereigns.

The Chairman and Messrs. Woods (president of the Hibernian Society), Morton and Sims, eulogised the work of Father Delany, special mention being made of the valuable assistance rendered by him to the many social institutions connected with the church. Their flourishing condition, it was pointed out, was due to the hearty manner in which Father Delany had co-operated with the congregation, and the sympathy and advice which he had always readily and cheerfully given. It was with feelings of regret that they parted with him.

Rev. Father Delany, on rising to reply, was greeted with great enthusiasm. He disclaimed credit for anything which he had done, and said that the real credit belonged to the Very Rev. Dean Burke, who had prepared the ground for him, and he had merely completed the work which had been started. The success of the various social institutions was due to the enthusiasm and zeal of the young people, and it was not only a duty, but a pleasure to co-operate with them. Father Delany also made special mention of the very valuable assistance which he had received from the Rev. Father O'Malley. He regretted very much having to say farewell, but expressed a hope that he would at some future date renew his acquaintance with them, and trusted that in the meantime, the church and the various social institutions connected therewith, would continue to prosper.

The Very Rev. Dean Burke expressed his appreciation of Father Delany's good work, and pleasure at the social progress made during his absence, making special mention of the formation of the Hibernian Society, which would be of material benefit to the district.

He went to the butcher; also the baker;

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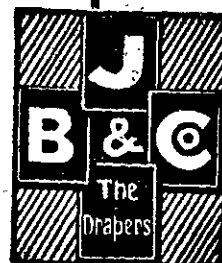
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Irish News

OUR IRISH LETTER

(From our own correspondent.)

Dublin, January, 1908.

Death has been very busy amongst Irish priests, especially aged men, this winter. Amongst those who have passed to their reward was a well known Jesuit Father, an active missionary, the Rev. William Ronan, S.J., of Mungret College, Limerick, who died in his 83rd year. A county Down man, Father Ronan was first a priest in his native diocese but entered the Jesuit Order after a few years, and, as a Jesuit, did valuable missionary work both abroad and in many parts of Ireland. He was founder of the present Apostolic School of Mungret. This good work, a school from which, as in ancient times, Irish youths were to go forth to teach all nations, was the love of Father Ronan's life, and he, who worked so hard for this end, had the happiness of seeing his Apostolic School grow and prosper until his sons were spreading the light of the Gospel in many lands. Father Ronan was able to lead an active life and to celebrate daily Mass up to the very end, to within a few hours of his almost sudden death, the greatest blessing God can give to a good and faithful servant.

Situate about three miles from Limerick, Mungret was a noted seat of learning centuries ago, in the golden age of the Irish Church. The pretty story of 'The women of Mungret' is, perhaps, not so well known abroad as it is in Ireland. About three miles from Limerick, as I have said, stand the ruins of one of the very early Catholic settlements. Close to the roadside is the oldest of a group of buildings, which are the remains of the monastery, the churches and the great schools of Mungret. Historians vary somewhat in their accounts of the foundation of this primitive church, which some ascribe to Saint Patrick, saying that he founded the Abbey and placed over it St. Nessan who is thus described in the 'Martyrology of Tal-laght':—Nessan, the holy deacon, loved an angelic pure mortification. There never came past his lips any thing that was false or deceitful.

It is certain that Mungret existed in the days of St. Patrick, that the holy Nessan was its Abbot, and that here was for centuries, under the Canons Regular of St. Augustine, one of those great centres of piety and learning to which students came from England and from many lands. The buildings must have extended to a considerable distance around the ruins now to be seen (and of which the church directly on the roadside is said to be the oldest), for buried foundations have been frequently bared in tilling the adjacent lands. The traditions tell of there being at one time in the Monastery as many as fifteen hundred monks, exclusive of scholars:—

'Five hundred to preach,
Five hundred to teach,
And five hundred to beseech
The mercy of God.'

So erudite were the monks of Mungret that the fame of their knowledge spread far and wide, and the monks of Lismore, than whom none were more learned in the country, anxious to test their lore against the College of Mungret, sent a challenge to the latter to meet them in scholarly battle; science for science tongue for tongue. The monks of Mungret, fearing that their learning, great as it was, must be outdone in a close contest with the brethren of famous Lismore, were greatly troubled for the honor of their house, so, hearing that the disputants from the South were already on their way thither, they bethought them of a plan for saving its reputation. They dressed some of their number as countrywomen and sent them as if to wash clothes at a pond that the strangers must pass on the road. The place is yet shown, not far from the old leper-house, and where two roads meet. There, as the travellers came up, the women of Mungret stood by the water, beetling away, beetling away at their linen, as for very life. The Lismore Monks stopped to ask which road they should take. One woman stopped her beetling and answered in Latin. The astonished questioner could not speak for wonder. Whereupon a second washerwoman straightened herself up and told the way to Mungret, but this time the reply was in Greek; a third spoke to the Monks in Sanscrit, and so on through many languages. Then the men of Lismore turned back

and went the way they had come, for, they said, 'if the peasant women around Mungret are so learned, what must its scholars be? We should surely be disgraced in discussion with such men.' This is the legend of the women of Mungret. To-day there is, a few hundred yards from the ancient Abbey, a splendid modern college where the Jesuit Fathers add, as their Augustinian predecessors did 1300 years ago, to their work of Christian education and other special work, preparing and sending out missionaries to spread the Faith in far off lands.—M.B.

COUNTY NEWS

DERRY—The labors of the Nationalist Party

The Most Rev. Dr. McHugh, Bishop of Derry, in contributing £5 to the Irish Parliamentary Fund, writes that all classes of Irishmen have benefited by the persistent labors of the Nationalist Party.

DUBLIN—A Talented Lecturer

The death of Dr. Antony Roche took place at Baginbun street, Dublin, on January 29, after a few days' illness. There were few men before the public more widely esteemed than Dr. Roche, and in recent years he was sought after as a lecturer in many parts of Ireland. He filled the position of Professor of Medical Jurisprudence and Hygiene in the Catholic University, and was also an examiner in the Royal University of Ireland. In addition he was lecturer on hygiene at Maynooth.

A Man of Literary Tastes

Mr. Albert William Quill, B.L., once a prominent Catholic Unionist, died at his residence in Rathgar, early in February. Although an ardent politician, he made no enemies, and had hosts of friends. An ex-scholar of Trinity College, of which he was an M.A., he loved the Classics, wrote the 'History of Tacitus,' and a considerable quantity of graceful poetry, and assisted in the production of some legal text-books on the Land Laws, the usefulness of which is generally recognised. Mr. Quill was a native of Kerry, and claimed descent from The O'Sullivan Bere through his maternal grandfather.

Charitable Bequests

The late Mr. Whitty, of 126, Leinster Road, Rathmines, left personal estate valued at £7453. The testator left £150 to the Rosary Convent, Port Elizabeth, South Africa; £150 to the Dominican Convent, Dunedin, New Zealand; £250 for Masses, £100 to the Convent of Our Lady of Refuge, Drumcondra; £50 to the Dominican Convent, Dublin; £50 to St. Vincent's Male Orphanage, Glasnevin; £50 to St. Clare's Orphanage, Harold's Cross; and £50 to the Hospice for the Dying, Harold's Cross.

GALWAY—A Well Known Lady

In Galway has taken place the death of Miss Beldra Burke, sister of the late Father Tom Burke, the distinguished Dominican.

Technical Education

A technical school built by the Sisters of Mercy was opened recently at Clifden, Co. Galway. Needlework, laundry, cookery, dairying, gardening, poultry-keeping, and in fact every branch of domestic science will be taught in it by teachers possessing the highest qualifications.

A Link with the Past

The death has occurred at Inishmain, one of the Isles of Aran, of Michael O'Flaherty, in his 90th year. It was Mr. O'Flaherty, says the 'Tuam Herald,' who so courageously befriended John Blake Dillon (father of Mr. John Dillon, M.P.) when pursued by the Queen's cutter on the memorable occasion of his landing at Aran sixty years ago; and sheltered the distinguished fugitive for many days.

ROSCOMMON—Member of an old County Family

Mr. C. F. McDermott, of Elma House, passed away at Castlebar, aged seventy. He was a member of an old County Roscommon family, and a nephew of the late Lord Freyne.

TIPPERARY—A Survivor of the Papal Brigade

Dr. Philip O'Flynn, Medical Officer for St. Mary's, and Assistant Medical Officer for Clonmel Workhouse for the past thirty years, died at his residence, Abbey street, Clonmel, on February 10. Deceased, who had reached an advanced age, was one of the last survivors of the local band of volunteers who served in the Papal Brigade in the Garibaldi wars. He studied abroad and took out his degrees in Edinburgh and Glasgow in 1876.

GENERAL

Turning the Tables

In the House of Commons in the early part of February, Mr. Mooney asked the Home Secretary if he was aware that during the year 1905 there were reported to the police 1218 indictable crimes in the County of Lincoln, including two attempts to murder, one threat or conspiracy to murder, two cases of manslaughter, 12 cases of malicious wounding, three cases of unnatural offences, two cases of rape, nine cases of assault on females, ten cases of a similar nature, seven cases of larceny of horses and cattle, 14 cases of arson, three cases of killing and maiming of cattle; if he could now state when the figures for 1906 would be available. The Home Secretary (Mr. Gladstone) said that certain figures quoted by the hon. member as to crime in Lincolnshire in 1905 were correct. Sometimes he wished that the calendars of crime in England were as light as they are in Ireland.

Attending to their Business

The 'Pall Mall Gazette' does not often go out of its way to compliment the Irish Party, and these comments in the issue for February 8 are, therefore, not without interest.—The success of the Irish members in the ballot yesterday was very complete, and to those unfamiliar with the usages of Parliament it probably will appear to be positively remarkable. But the result, which is so gratifying to Mr. John Redmond and his colleagues, was not in the least due to accident or fairy fortune. The truth is that the Parliamentary game is there to play, and that the Irish members play it. They simply attend to the details of their business with assiduity and vigilance, and they reap the corresponding reward. The opportunity of having possession of the House at the moment when the Speaker is moved out of the Chair, so that Committee of Supply may be taken, is one of the most coveted advantages of the Session. It gives a full and entire day to the discussion of any question. Yesterday was the occasion when that opportunity was to be secured.—But the vast majority of members, knowing that Mr. Dickinson's London Registration Bill would occupy the whole day, did not trouble their heads to come down to the House until afternoon—hours after the ballot had been taken. However large may be the dose of original sin which the Irish members have inherited, they are free from the reproach of Parliamentary slothfulness. They were at their posts in good time, and the consequence was that while only 58 members in all balloted for precedence when the Speaker as moved out of the Chair, no less than 35 of those who balloted were Irish members. That is the whole secret of yesterday's Irish triumph.

T. W. Russell and the 'Carrion Crows'

Mr. T. W. Russell, in the course of an address in London, said:—You would never imagine to read certain newspapers, whether Irish or English, because some of the Irish newspapers are just as bad, listening to those gentlemen who go caterwauling on English platforms about Ireland, that the ban's and the railways and the cattle trade were all right. You would never imagine that any county in Ireland was co-operating with the Department of Agriculture for improving the methods of agriculture, and that the bank directors themselves at their very last meeting bore witness to the fact that the improvement is already beginning to show itself. You would never hear, for example, that the flax industry will be revived in the County Cork; that we are carrying on a great trade in early potatoes, competing with Guernsey and Jersey and the Scilly Isles. All these are thriving things, but the souls of the 'Pall Mall Gazette' and the 'Globe' are above these. They want us to believe the stories of the outrages, whether they exist or not. I state frankly here to-night that I don't recognise the Ireland I know in the descriptions given by these journals. The Ireland I know, and know intimately, is a wholly different country. I see a peasantry who have borrowed £80,000,000 sterling since 1885 from the British Government. I see a peasantry repay that with a punctuality that extorts admiration even from the maligners of Ireland. I see that peasantry, secure in the possession of their land, devoting themselves to the improvement of their farms, and you can tell, going through Ireland to-day, the land that has passed into the hands of the people and that which has not; and I see more than that—a feeling prevailing that never prevailed before.

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People We Hear About

His Grace Archbishop Dunne has been forty-four years in Queensland, having arrived in that Colony in December, 1863.

It was announced recently that the King had conferred the local rank of Envoy Extraordinary and Minister Plenipotentiary upon Lieutenant-Colonel Sir John Lane Harrington, at present his Majesty's Minister Plenipotentiary to the Emperor Menelik II. of Ethiopia. Sir John is an Irishman and a Catholic.

Queen Carmen Sylva is the only working journalist amongst the crowned heads of Europe, but her Majesty has within late years added a bookseller's shop to the affairs of her state. This may be seen in Bucharest, and is the leading house in the trade. Lately she has opened a bookshop in Paris.

Ages are always interesting, and just now it is well to know that Mr. Wm. O'Brien is only 56; Mr. John Redmond is a year older; Mr. T. M. Healy is 53. The Chief Secretary for Ireland, although of a shorter political career, than any of the gentlemen named, is their senior in years, being 58.

Queen Amelie of Portugal has a chemist's shop in Lisbon, registered in her own name. This establishment is conducted solely in the interests of charity, and, consequently, when the Queen attends to the wants of customers personally—she often makes up prescriptions herself—she is working in a good cause, and need fear no criticism.

Sir Robert Hart is succeeded in the control of the Chinese Customs by another Irishman, Sir Robert E. Bredon. Like Sir Robert Hart—who, by the way, is his brother-in-law—he comes from Ulster. Before joining the Chinese Customs Service he had qualified as a medical doctor, and was attached to the 97th Regiment on entering the Army, in 1867, from which he retired six years later. During the Boxer rising he took part in the defence of the Legations, for which he holds the bronze medals and clasps. Sir Robert Bredon retired eleven years ago from the Chinese Customs, on completing twenty-four years' service, but rejoined the same year, and since then he has acted as Deputy Inspector-General.

The Earl of Dudley, who has been appointed Governor-General of the Commonwealth, is just over forty years of age. He is a Conservative in politics, but as Viceroy of Ireland showed quite unexpected boldness in sympathising with Lord Dunraven's devolution scheme—an action which caused him to be much criticised. He was Lord Lieutenant of Ireland from 1902 to 1906. 'No Viceroy in our time' (says a writer in the London 'Daily Mail') has been more popular with all classes of the community in the Emerald Isle, and Lady Dudley and he have performed their social duties with bonhomie and tact. At the same time, the 'Mail' writer has a flanking shot at devolution and Sir Antony MacDonnell by remarking: 'It is equally true that in the atmosphere of Dublin Castle, he has at times been somewhat too easily led, and perhaps over-ratched, by the extremely able but sometimes partisan officials by whom he was surrounded.'

An Irish barrister, describing in the 'Sunday Chronicle' the 'scenes' during the hearing of the Bodkin case in Dublin, says: 'It was felt that Judge Bodkin was the principal attraction, by reason of an incident in his own career. Some years ago he was conducting a case before Lord O'Brien, with whom he got into loggerheads, the upshot being that the Chief Justice threatened to order him out of court. At the conclusion of the case, Mr. Bodkin rose. He contrived by his manner and tone to make everybody, including the judges, believe that he was going to offer an apology, and Lord O'Brien, smiling in the most gracious way, replied, 'Certainly, Mr. Bodkin, we shall be pleased to hear you.' Mr. Bodkin, however, suddenly changed his tone to one of great acerbity. 'My Lords,' said he, 'I merely wish to say that, in reference to your lordship's threat to expel me from court by the police, I can only find one previous instance in which a judge threatened a member of the Bar, while conducting his client's case, with actual physical violence, and on that occasion, unlike the present, the judge had the courtesy and manliness afterwards to apologise for his conduct.' Next morning, in the columns of the 'Freeman's Journal,' Mr. Bodkin informed the public that the judge he had referred to was the late Mr. Justice Keogh, and the counsel whom the latter threatened and then apologised to was—Lord (then Mr.) O'Brien himself.

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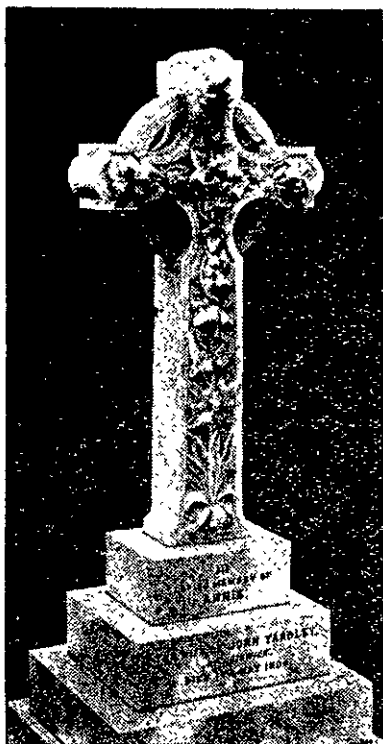
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"SPRING BLOSSOM OINTMENT" is a Marvellous Remedy for Blood-poisoning, Poisoned Hands, Inflamed or Ulcerated Wounds.

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The Instructions of one of New Zealand's Leading Teachers :—

"Pastry is most particular in requiring a HOT QUICK OVEN to cause the starch cells of flour to burst and absorb the fat. If the oven is slow—the pastry is tough.

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"Good, Steady,"

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COAL.

It gives an intense, strong, and efficient heat, always under control.

You can order "Coalbrookdale" Westport Coal from your own coal merchant—See you get "Coalbrookdale"!

Operations of the Irish Land Purchase Act

Speaking in the House of Commons on the debate on the Address-in-Reply the Chief Secretary for Ireland gave the following particulars as to the operations of the Land Purchase Act:—Up to date 19½ millions of golden sovereigns had been paid to the landlords of Ireland for the purchase of their land. These 19½ millions include sales to some 35,000 tenants, direct from the landlords themselves, and which land has become vested in the tenants under the provisions of the Act and through the agency of the Estates Commissioners. But in addition to that, the Estates Commissioners have up to the 18th of January, sold and actually vested in tenants untenanted land to the value of some £825,000, representing some 75,000 acres, while the Congested Districts Board have been able to put tenants on land costing some £412,000. That represents 19½ millions paid to the landlords. For land actually in occupation of the tenants, land to the value of 34½ millions more has been agreed to be bought, and the delay that takes place in completing the transactions is a cause of great dissatisfaction to the landlords and tenants. Negotiations pending involve £1,300,000 worth of land. Consequently we have got completed transactions to the extent of 19½ millions, and incomplete transactions to the extent of 39 millions. We have up to the present moment

between 58 and 59 millions either actually paid or agreed to be paid, and which I hope will shortly be paid. I am not going to attempt to say what the value of Irish land is, or what the value might be, but I think it is generally agreed that this 58½ millions represents more than one-third of the total land, and it is intended and hoped the remainder will come under the provisions of the Act. Let me remind the House that if a landlord comes to a bargain with his tenant, and if it is within the prescribed limits, the State has nothing to say. The landlord is, of course, paid in hard cash, and I am glad to say that Irish land stock has now risen from 81 to something like 89. But in every hundred pounds the State has to pay the landlord it has to issue stock in excess £12 4s. That excess stock, calculated at £1,000,000, represents £124,000. The excess on £100,000,000 would be £12,400,000. The annual charge for this for a period of 69½ years is £403,000. Consequently taking the £100,000,000, a charge will be levied of £335,000, which, under the Act of Parliament, is to be borne by the Irish ratepayer, equal to a calculated rate of fivepence, levied equally over the whole rateable value of Ireland. I think the House will agree that that is a perfectly impossible state of affairs.

For Children's Hacking Cough at night Woods' Great Peppermint Cure. 1s 6d and 2s 6d.

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Henry S. Fitter & Sons
OF SMITHFIELD MARKET,
LONDON,

Invite Consignments of Frozen Mutton and Lamb for realisation in all parts of the United Kingdom.

Having been established in the Central Meat Market for over Half a Century, and having been connected with the Frozen Meat Trade since its very commencement, they are in the best position to deal with consignments.

They have no Retail Shops of their own, no interest in any, and do not buy on their own account, so all their energies are directed to obtaining the highest possible price for their Clients' Shipments.

Consignments can be sent to them through any Freezing Company, or through any of the Banks, and by doing this shippers will get all that is to be obtained for the Wool, Meat, Pelts, and Fat.

R. B. Bennett,

Representative,
170, Hereford street, Christchurch.

To the Readers of 'The Tablet.'

J. A. O'BRIEN

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MACLAGGAN STREET, DUNEDIN,
the Best place to stay at
The Tariff is 4s 6d per day. The bedroom
are newly done up and sunny.

The house though central is away from the
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Millinery, Ladies' Wear and Fancy
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Your orders and visits appreciated.
Yours faithfully,

H. M. FORD.

The Catholic World

CHINA—Over the Millions

That excellent organ of the Propagation of the Faith, the 'Missions Catholiques' of Lyons, expressed the hope a few months ago that the Catholics of China would soon number a million. A correspondent at Zi-ka-wei now informs our contemporary that the number has been attained. The Catholic population of the Empire at the close of 1907 was not less than one million and forty thousand. Sixty-seven thousand of this number were added since 1906. The needs of these Catholics are looked after by 1800 priests, two-thirds of whom are Europeans.

ENGLAND—The See of Northampton

The Very Rev. Canon Keating, administrator of St. Chad's Cathedral, Birmingham, has been appointed to the vacant See of Northampton. Canon Keating is in his forty-ninth year, and is a native of Birmingham.

The King and Queen at Mass

King Edward VII. has once more exhibited his marvellous faculty for doing the correct thing, and at the same time going, as near to pleasing everybody as any mortal can hope to do (says the 'Catholic Weekly'). His attendance at the Requiem for Don Carlos and his son has elicited an universal chorus of satisfaction and sympathetic appreciation from the press, and the cheers which greeted the progress of the King and Queen to the Catholic Church, Spanish Place, revealed how congenial this graceful token of respect for the memory of his Royal ally was to the mind of the English people. Of course, the Protestant Alliance protested, and, by the way, quoted the law of the realm with complete irrelevance to the facts of the case.

Brave Sisters

As we were informed by cable at the time, the Convent of the Sacred Heart, Fenham Hall, Newcastle, suffered damage to the extent of several thousand pounds by fire on the night of February 10. The Sisters, who number twenty-three, had twenty-four children boarders in the college, and they displayed most self-sacrificing courage in rescuing their charges from the burning building. Until about three years ago, the Sisters of the Sacred Heart had their establishment at Carlisle, but, in order to be more centrally situated, so as to provide a pupil teachers' centre and secondary school, they purchased Fenham Hall at a cost of £14,000, and have since been to considerable expense in making the hall suitable for the purposes of a school, and also in erecting an experimental school. The origin of the fire is believed to have been in the upper part of the building. So rapid was the spread of the flames that in a little while it was impossible for the inmates to leave the building by the doors. Realising the situation, the Sisters, who had been aroused from their sleep by the alarm, bravely devoted themselves to the children. By tying the bed sheets together and making them fast to the heating pipes in the rooms, they were able to lower the girls in safety to the ground, where they were taken care of by sympathetic onlookers. The Sisters, having attended to the children with a calmness which was truly remarkable, sought to save as much of the more treasured fittings of the threatened rooms as possible, and they only left their home when driven out by the flames. The Mother Superior was the last to leave the building.

Catholic Training Colleges

Writing of the damage done by fire to the Training College at Newcastle, in charge of the Sisters of the Sacred Heart, the 'Catholic Weekly' says that the college was opened in 1905 at Fenham Hall. By an outlay of £1500 the hall was made temporarily suitable, and in 1906 plans were approved for a new and up-to-date college, which cost £12,000, and which accommodates about eighty students at present. There is also a beautiful new practising school, built at the same time, which cost upwards of £2000, the old hall being used as a secondary school and pupil teachers' centre and residence for the nuns (of the Sacred Heart), who, it will be seen, have expended over £30,000 for educational work in four years. The college is one of four similar institutions opened since the Act of 1902 called for more trained teachers. Salford College, opened about 1903, cost the Sisters of the Faithful Companions of Jesus about £20,000; the Sisters of Mercy at Hull have expended £30,000 in a new training college; and the Sisters of Ste. Union at Southampton about £16,000 on a very fine college,

which has 110 students at present in training. In addition to these four new colleges there are those at Liverpool, Glasgow, and Notting Hill, all of which give training to about 800 Catholic teachers. The College at Notting Hill recently cost the Nuns of the Sacred Heart, who removed thither from Wandsworth, over £60,000, to which is added £6500 for a new practising school, and £7000 for a new chapel, to be opened at the end of May. From this college Mother Bodkin, to whose courage and coolness in the recent fire much praise is due, was sent to open and organise the new college at Newcastle.

GERMANY—The Kaiser and the Centre Party

The German Government is a powerful one, but we venture to predict that the efforts it is making to deprive its Polish subjects of their language will prove futile (writes the 'Ave Maria'). Besides being intense patriots, the Poles are loyal Catholics, and they realise the importance of opposing the policy of Germanizing them. The Kaiser has the reputation of being very wise, but there is one lesson which he might learn from England. The French-Canadians are loyal to the ruling dynasty, because they have always been allowed to practise their religion and to use their racial language. A prominent man among them who died recently left as a final message to his sons: 'Remain French and Catholic, but remain loyal to Queen and Empire.' 'This message,' says the St. John (N.B.) 'Sun,' 'was written while Queen Victoria was on the throne; but it expresses correctly the writer's attitude, not merely to the end of his life, but through his whole public career. Moreover, it expresses accurately the general attitude of the French-Canadian people. Their racial feeling is a passion; they are devoted to their Church, but they have been British by allegiance for nearly a century and a half. The tolerant treatment extended to them has resulted in a long period of political peace, broken only by the brief rebellion of 1837-38.'

ROME—The Ven. Oliver Plunkett

The Acts of the Apostolic Process for the cause of Beatification of the Ven. Oliver Plunkett have arrived here from Ireland by special messenger (writes a Rome correspondent). Monsignor O'Riordan, Postulator of the Cause, expects the ceremony of Beatification within one year, having no doubt that it will take place.

SCOTLAND—Church Centenary

In a year's time (writes a Glasgow correspondent) the centenary celebrations of St. Mirin's Church, Paisley, will take place. One hundred years ago, in 1808, building operations were commenced on the church, and twelve months later the consecration ceremony and opening took place. The present pastor of this, the oldest of Renfrewshire Catholic missions, is Very Rev. Provost Chisholm, one of the humblest and one of the most popular of Scottish clergymen. Though more than fifty years a priest, he is still active in the conduct of his parish, and his figure is a familiar one in the streets of the 'thread town.' By all classes and all denominations he is respected, and many a hat is raised to him in his sojourns through the narrow streets in the neighborhood of St. Mirin's.

UNITED STATES—Invested with the Pallium

His Grace Archbishop O'Connell was invested with the Pallium on January 29, at the Cathedral of the Holy Cross, Boston, U.S.A. Cardinal Gibbons was the celebrant of the Pontifical Mass and officiated at the investiture. The gathering of Archbishops, Bishops, and priests who assisted at the ceremony was the largest ever seen in the city of Boston.

Catholic Statistics

The United States at present is governed by one Apostolic Delegate, one Cardinal, thirteen Archbishops, ninety-four Bishops, two Archabbots, seventeen Abbots, two Vicars-Apostolic, one Prior, and one Prefect-Apostolic; the hierarchy of the country consisting of 132 prelates. In addition to these, Archbishop Seton, an American, is at present residing in Rome. In point of service the four oldest American prelates are Cardinal Gibbons, of Baltimore, Bishop McCloskey of Louisville, Bishop McQuaid of Rochester, and Bishop Hogan of Kansas City, all of whom were consecrated in 1868. New York leads the forty-six States with a Catholic population of 2,650,000. Illinois is second with 1,468,644 Catholics; Pennsylvania third, the Catholics numbering 1,404,604; Massachusetts fourth, with a population of 1,213,121; Ohio follows with 619,029, and Wisconsin is next with 518,459. Michigan has 471,853 Catholics; Missouri follows with 447,703; Minnesota ninth, with 425,885; California tenth, with 368,875; Texas, 276,917; Iowa, 240,555; and Indiana, 201,438.

Grain | Grain | Grain | Chaff | Potatoes | etc.

SEASON 1908.

OTAGO CORN AND WOOL EXCHANGE, VOGEL ST., DUNEDIN.

To the Farmers of Otago and Southland.

A **N**OTHER Grain Season being at hand, we take the opportunity of thanking our many Clients for their patronage in the past, and to again tender our services for the disposal of their Grain here, or for shipment of same to other markets, making liberal cash advances thereon, if required.

Special Facilities for Storage, &c.—We would remind Producers that we provide special facilities for the satisfactory storage and disposal of all kinds of farm produce. Our Stores are dry, airy, thoroughly ventilated, and in every respect admirably adapted for the safe storage of Grain, being conveniently situated, and connected to railway by private siding. Produce consigned to us is delivered direct into Store, and is saved the loss and waste incurred in unloading and again carting into warehouse.

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.

Account Sales are rendered within Six Days of Sale.

Corn Sacks, Chaff Bags, &c.—Having made advantageous arrangements to meet the requirements of our numerous Clients, we can supply best Calcutta Corn Sacks, all sizes, and at the lowest prices. Also Chaff Bags, Seaming Twine, and all farmers' requisites at the shortest notice, and on the best terms.

ADVANTAGES.—We offer Producers the advantage of large Storage and unequalled Show Room Accommodation. No delays in offering. Expert Valuers and Staff. The best Service. The Lowest Scale of Charges. The Highest Prices, and Prompt Returns

Sample Bags, Advice Notes, and Labels sent on Application.

DONALD REID & CO. LTD.

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W. SEY

Painter and
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Wholesale and Retail Paperhangings, Oil,
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NEW SEASON'S WALL PAPERS, beautiful designs, rich colourings, at reasonable prices, carefully selected from the best British manufacturers. Also a large selection of other artistic decorative materials—Lincrusta, Anaglypta, Lignomur, Cordelova, Fabrics, Ceilings, Friezes and Dadoes, for interior decoration. Samples sent free on application to any part of the colony.

"Bon Accord" Sanitary Paint, "Bon Accord" Metallic Paint, Oils, Varnishes, Brushwares, Plate Glass, Mirror Plate Glass, &c., &c.

OPENING IN DUNEDIN,

On **MONDAY**, 13th January, 1908, with a Qualified Staff of Instructors, a Branch of the well-known

Stott and Hoare's Business College.

This College has been established in Melbourne (Vic.) and Sydney (N.S.W.) for over 20 years, and in Brisbane (Q.), Adelaide (S.A.), and Perth (W.A.) for over 10 years. It has over 1,800 Students in daily attendance.

OVER 1,000 POSITIONS AT HIGH PAY

Are found in Australia every year for its Shorthand, Typewriting, and Bookkeeping Students.

The Hon. Alfred Deakin, Prime Minister of Australia.
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The Chambers of Commerce of the Commonwealth.
The Hon. A. O. Saches, Minister of Education, Victoria.

And many others have all recommended this College to the public.

Apply for Prospectus to the Office, Brown, Ewing's Buildings, corner Manse and Princes streets.

STOTT AND HOARE'S BUSINESS COLLEGE,
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A HIGH AUTHORITY ON WAI-RONGOA MINERAL WATER.

Bottled only at Springs, Wai-Rongoa.

The *New Zealand Medical Journal* says:—

In regard to the Water itself, as a table beverage it can be confidently recommended Beautifully cool, clear and effervescent; the taste clean, with just sufficient chalybeate astringency to remind one that there are healing virtues as well as simple refreshment in the liquid, this Mineral Water ought soon to become popular amongst all who can afford the very slight cost entailed."

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.

THOMSON AND CO.,

Office: Dunedin.

NORTH ISLAND.

HOTELS FOR SALE

HOTEL, Hawke's Bay—Lease 7 years; trade about \$130 weekly. Elegantly furnished. Leading house.

HOTEL, Suburbs, Wellington—Trade about \$40 weekly.

HOTEL, Wellington, Country District—14 years' lease.

HOTEL, Wellington, City—Trade about \$72 weekly.

HOTEL, Taranaki—Freehold and Furniture \$2250.

HOTEL, West Coast—Freehold \$1900; furniture valuation.

HOTEL, Wellington—Drawing 40 beds beer monthly. Price \$3500.

COUNTRY HOTEL—Freehold. Lease expires March let. Price \$5500.

HOTEL, Palmerston North—Long lease. Trade \$600 monthly.

HOTEL, near Otaki—Price \$2500. Big flour mills in neighborhood.

HOTEL, Forty-Mile Bush—Improving district.

HOTEL, Wellington—Leading thoroughfare. Price \$2900.

For all further particulars apply to

DWAN BROS., HOTEL BROKERS
WILLIS ST., WELLINGTON.

EUROPEAN HOTEL

GEORGE STREET, DUNEDIN.

Good Accommodation for travelling Public
Best brands of Wines and Spirits kept.

J. MORRISON - - - Proprietor.
(Late Ranfurly, Central Otago).

HUGH GOURLY

desires to inform the public he still continues the Undertaking Business as formerly at the Establishment, corner Clark and MacLaggan streets, Dunedin.

Funerals attended in Town or Country with promptness and economy.

WITH Robinsons Patent
Greats' Most Nutritious and Easily Assimilated Gruel can be made in Ten-Minutes.

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.

The figures given in the 'Catholic Directory' in many cases are merely estimates, and as such, of course, are not as accurate as they might be.

The Philippines

In a report on the Philippines by Mr. Taft, which President Roosevelt has transmitted to the Senate and House of Representatives, a tribute is paid to the religious work of the Spanish friars. If the friars did not encourage amongst the Filipinos a knowledge of mankind at large, they thoroughly imbued their minds according to Mr. Taft, with religious principles. The world owes to the Spanish friar the Christianisation of the Filipino race. It is the only Malay or Oriental race that is Christian. The friars beat back the wave of Mahomedanism and spread the Catholic religion all through the islands. Teaching and controlling them, the friars devoted their lives to promoting the welfare of the Filipinos and died amongst them. They left them a Christian people with Western ideals. Unlike the Mahomedans and Buddhists, who despise Western civilization as something inferior, they looked towards Rome and the United States, and the Americans found them ripe to receive modern Western conceptions. Prior to the war between the States and Spain we read in the newspapers day after day of the hostility of the Filipinos to the friars. Now we learn on the indisputable authority of Mr. Taft that there was no hostility and that the work of Christianising the Filipinos was done effectively. The only fault in the friars' system was that their zeal to preserve the innocence of their flocks was carried to excess.

Odd Derivations

It is interesting to figure out the odd derivations of many useful words. For instance, the word chess entered the English language by way of the old French, arriving in the form of 'check.' 'Chess' is really 'checks,' kings; and the cry of 'Check!' means one's king is in danger. Hence the useful and substantive 'check,' or 'cheque,' which was originally the counterfoil of a bill that served to 'check' fraud; 'checkered,' from the aspect of the chess-board, and 'exehequer,' from the checkered pattern of the tablecloth on which the king's accounts were kept with counters.

'Miss' is an abbreviation of 'mistress,' which, as a law dictionary explains, is the proper style of the wife of an esquire or a gentleman (says the Chicago 'News'). By Dr. Johnson's time it had become 'the term of honor to a young girl.' In the earlier part of the eighteenth century, however, it was used respectfully to girls before the age of ten alone. After that age 'miss' was rude, implying a giddiness of behaviour. In Smollett's writings an unmarried woman of mature years and her maid are both 'Mrs.' It is curious that 'miss' has grown older, so to speak, while 'master' has become confined to boys. 'Zephyr' and 'cipher' and 'zero' are words that come from the Arabic 'sifr,' which meant literally 'empty,' and so 'nothing' and the figure that represents nothing. In medieval Latin this figure was called both 'ciphra' and also 'zephyrum,' the latter probably from association with 'zephyrus' or something even lighter than air. Hence, through the Italian 'zefiro,' there is the word 'zero' as a doublet with 'cipher.'

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

HOW TO PAINT A HOUSE CHEAP.

Carrara Paint In White and Colors, Mixed Ready for Inside and Outside Use. **CARRARA** retains its Gloss and Lustre for at least five years, and will look better in eight years than lead and oil paints do in two. **USE CARRARA**, the first coat of which is no greater than lead and oil paints, and your paint bills will be reduced by over 50 percent. A beautifully-illustrated booklet, entitled 'How to Paint a House Cheap,' will be forwarded free on application.

K. RAMSAY & CO., 19 Vogel Street Dunedin

Domestic

By 'Maureen'

Keeping Shoes Nice.

If your shoes have got caked with blacking, as they often do, wash it off occasionally with a cloth wrung out of lukewarm water. Let nearly dry, then rub a very little castor-oil well in. Clean next day in the usual way. Leather or kid that is caked with blacking is likely to crack and go in holes.

The Treatment of Burns.

For burns, soothing applications are advised. Linseed oil is good, and if it be mixed with lime water and kept on the burn both the pain and the heat will soon disappear. The handiest thing for burns and one which is excellent in its effect is flour. Wherever there is a burn you may be pretty sure of being able to find some flour, and if this be sprinkled over the injured part the inflammation will gradually go away.

How to Treat Sprains.

Hot applications are the things for sprains. These may be put on directly with a cloth or the ankle steeped in water as hot as the person can stand it. If hot water is not at hand then cold applications will do, that is, if they are mixtures of spirits and water in such proportions that they evaporate quickly and thus help to decrease the temperature. This will serve to take the swelling down, and at the same time it will feel very soothing to the sprained member. Equal parts of vinegar and water are recommended by some physicians for these applications. This mixture should be poured on the bandage wrapping up the injured member, and it should be applied frequently enough to keep the bandage constantly wet. Perfect rest is always good for any injury. Active persons find continued quiet very tiring, but it pays in the end to follow this very excellent advice.

How to Use a Triangular Bandage.

Every person ought to know how to fold and use a triangular bandage. This is pictured and explained in all the first-aid books. The advantage of the triangular shaped piece of lint or gauze are manifold. First of all, a yard square piece of gauze should be cut, and then this should be folded cornerwise and the square cut into two triangular sections of equal size. Only one is needed for the ordinary bruise or sprain, and it will answer for almost any part of the body—the wrist, the ankle, the arm, leg, head, shoulder, or thigh. A man's handkerchief will serve for a triangular bandage if gauze is not at hand. After the triangle is made then this piece of gauze or linen may be folded in any width to suit the requirements of the case. For the wrist it should be folded rather narrow. First the point is folded over to meet the longest side of the triangle in the centre, and then when this fold is made the width may be divided into one, two, three or even four folds. If the wound is small and a triangular bandage seems clumsy, then a strip of straight gauze is better.

How to Wash Limerick Lace Collars.

First of all, don't use ammonia, and don't rub soap on the lace itself. Dissolve soap jelly in warm water in which you can comfortably bear your hand—a heaped tablespoonful to a gallon—add half a teaspoonful of borax; put the lace into it, and let it soak about ten minutes. Souse and squeeze it till clean, rinse first in warm water and then in cold. Squeeze as dry as you can, and iron while still wet on a board covered with three or four thicknesses of flannel and one of calico. Lay the lace on the board right side downwards, and pull into shape. Spread a piece of calico over and iron with a moderately hot flat-iron till the lace is about half dry. Take away the top calico and finishing ironing, pressing well to throw up the pattern. For the first two washings it will probably keep its color all right, but after that dip it in a weak solution of tea after the final rinsing, then squeeze and iron as before. If hung out to dry it would probably 'run' and look patchy when ironed. Ironing while wet gives just the necessary stiffness, so no starch is needed.

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Coal Tar Colors.

The recent celebration of the jubilee of the coal tar dyes must have made the heart of the colorist recoil. Fifty years, then, have we had the most shocking colors with which ingenious man has stained linen and golden silk—fifty years of arrant mauve and hard magenta, and the color called after another battle of the fifties, something redder than magenta, a sofferino, to set the teeth on edge—for though William Morris tried to suppress these hideous hues by the reintroduction of vegetable dyes, soft and lasting, and though the aesthetic fashion of the seventies and eighties overcame the aniline colors for a time, they soon again came uppermost, and we have them now, strong and as hard as nails.

The Growth of Rocks.

Rocks do not grow in the sense that plants do. They may increase in size by means of accretion, and they may also undergo other changes. Old sea beds lifted up and exposed for ages become stratified beds of sandstone or limestone; volcanic ashes and lava strewn over hills and plains become tufa, hard enough for building stone, and the pebbly shores of rivers and smaller streams may sometimes change into conglomerates. The simple mineral, however, does grow, especially when it takes upon itself the form of a crystal.

A sparkling prism of quartz increases from an atom to monster crystals of varying length and size by what geologists know as a 'process of addition and assimilation.' This process is wonderfully slow, but with a mathematical exactness that is a surprise to persons even 'well up' in the science of geology. In one sense, stones grow; in another, they do not. The crystal may become longer and larger, but the boulder on the roadside will not increase a hairbreadth in length or width in the next 10,000 years.

Use for White Mice.

White mice have attained to the dignity of a place on one of the flags of the Royal Navy. The flag on which they appear has been designed for use by the submarine boats. They appear in a shield above a Latin motto. The first and fourth quarters contain representations of a submarine and three torpedoes, while the second and third enclose a white mouse rampant. It is very appropriate that this timid little creature should be so honored, as on every submarine boat several are kept. They are particularly sensitive to dangerous gases and soon show by their appearance whether any petrol fumes are escaping from the tanks. The sailors keep a close watch on them, and on the slightest sign of exhaustion a diligent search is made for the leakage, and measures are taken to remedy the defect. White mice have also been carried by rescue parties going into mines after explosions, for as long as they keep lively it is safe for the men to proceed.

The Conquest of the Air.

There can be no doubt (says the 'Freeman's Journal') that M. Henri Farman has at long last gone far towards the conquest of the air. He certainly outdistanced the feats of all rivals by his flight, or fly—call it what you will—for the Deutsch-Archdeacon Prize of £2000. Before starting for the test M. Farman had made practically certain of success, for he had accomplished a flight of over a mile. This was beyond all comparison the greatest thing in flying man had done as yet in the whole history of the world. In the actual test the aeroplane behaved splendidly. It proved perfectly dirigible. Going along and obeying the helm perfectly at a height of 25 feet, it negotiated all the posts which marked off the course, and at the end of a spin of 1630 English yards was brought easily and gracefully to Mother Earth again. The result marks an epoch in the history of invention—in the history of the human race. Man has now, as it might be put, accompanied the birds on the wing for a distance of a mile, going all the time at the rate of 25½ miles an hour. No longer is the perfect aeroplane a mere dream, a dangerous toy. There is really no setting of limits to what man may now soon accomplish overhead. A cable message received last week from Paris stated that Mr. Farman travelled a mile and a half in his aeroplane at a height of six metres (about 20ft). After making three circuits he gently descended.

Messrs. Duttie Bros., Ltd., George street, Dunedin, are now making a splendid display of the season's novelties in every department, such as hats, jackets, furs, mantles, and dress stuffs. They are making a specialty of tailoring and dressmaking....

Intercolonial

Sister Mary Ignatius died at the Convent of Mercy, Goulburn, on March 17. She was 70 years of age, and had spent 30 years in her religious Order.

On St. Patrick's Night Mr. Hugh Mahon, M.H.R., lectured in Hobart on the '48 Movement' in aid of the fund being raised for Mrs. O'Doherty ('Eva' of the 'Nation').

His Lordship Dr. Higgins, Bishop of Ballarat, will accompany his Grace the Archbishop of Melbourne to Rome. Ten years have elapsed since the diocese of Ballarat was last episcopally represented at the Vatican, and the visit was on that occasion paid by the late Bishop Moore.

St. Mary's Cathedral, Sydney, had a very large congregation on March 17, when the religious celebration in connection with St. Patrick's Day was held. His Eminence Cardinal Moran presided at High Mass, which was celebrated by the Rev. Father O'Connor, of Kerry. The Rev. Father O'Sullivan, of Kerry, preached an eloquent panegyric on the life of the Apostle of Ireland.

Owing to the fact that very important religious celebrations are to be held in the Home countries in the latter months of the present year, at which many of the Australian Archbishops and Bishops intend to assist, it has been decided to postpone the holding of the Third Australasian Catholic Congress, which was to have been held in Sydney this year, until the first week in October 1909.

The clergy and laity of the Archdiocese of Hobart presented the Most Rev. Dr. Delany, the Archbishop-Elect, with cheques aggregating £520, the other day. His Grace did not wish a public demonstration in view of the death of the late Archbishop, and the presentation was made in the presence of only a few of the clergy and laity. His Grace was accorded a civic farewell by the Mayor of Hobart on his departure for Rome. Among the guests was the Attorney-General of Tasmania, who offered the Archbishop the good wishes of the State Ministry and Parliament.

The celebration of St. Patrick's Day in Sydney took the form of an industrial exhibition by the Catholic schools at the Agricultural Society's Grounds, Moore Park, and a national concert in the Town Hall in the evening. The industrial exhibition was opened by his Eminence Cardinal Moran, and was a great success. Long before 8 o'clock the Town Hall was crowded, and hundreds had to be refused admission to the concert. The programme was contributed principally by pupils and ex-pupils of the various Catholic schools in the Archdiocese of Sydney.

The St. Patrick's Day celebrations in Melbourne were a great success. There was a grand procession of school children, religious confraternities, friendly societies, bands, etc., from St. Patrick's Hall, Bourke street, to the Exhibition Grounds, where a sports gathering was held. There were a number of tableaux in the procession, and those were greatly admired by the thousands of spectators, who lined the route. His Grace the Archbishop was present at the sports, and in the afternoon the Governor-General and Lady Northcote graced the proceedings by their presence. There was an attendance of about 2500 persons at the Irish national concert in the evening in the Town Hall. During the interval speeches were delivered by His Grace the Archbishop of Melbourne, and the Premier of Victoria.

As was announced in our last issue Mr. F. B. Freehill, M.A., one of the best known Catholic citizens of Sydney, passed away in the Lewisham Private Hospital on March 12. Mr. Freehill was born in Sydney 53 years ago. His father, Mr. Patrick Freehill, was a native of Ballyconnell, Co. Cavan. Young Freehill received his scholastic training at St. Mary's Lyndhurst College, Glebe, then, perhaps, the leading Catholic scholastic institution of the colony. His special aptitude for the law decided his future career, and he pursued his studies at St. John's College, Sydney University, where he distinguished himself, and secured the degree of M.A. in March, 1874, and was admitted as solicitor in the Supreme Court of New South Wales. He became a Fellow of St. John's College in 1884, which position he retained until the date of his death. He was appointed Consul for Spain by Queen-Regent Marie Christina on June 9, 1896.

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

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

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

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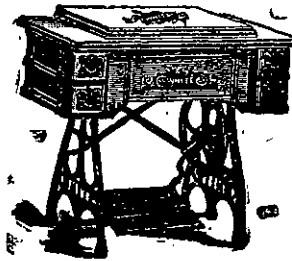
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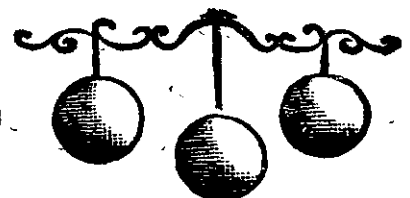
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The Family Circle

THE LOST CAP

He hunted through the library,
He looked behind the door,
He searched where baby keeps his toys
Upon the nursery floor;
He asked the cook and Mary,
He called mamma to look,
He even started sister up
To leave her Christmas book.

He couldn't find it anywhere
And knew some horrid tramp.
Had walked in through the open gate.
And stolen it, the scamp!
Perhaps the dog had taken it
And hidden it away;
Or else perhaps he'd chewed it up
And swallowed it in play.

And then mamma came down the stairs,
Looked through the closet door,
And there it hung upon the peg,
As it had hung before.
And Tommy's cheeks turned rosy red,
Astonished was his face;
He couldn't find his cap—because
‘Twas in its proper place!

—Exchange.

A HAZARDOUS FEAT

Charles Blondin, the French ropewalker, though he died in bed at a ripe old age in 1897, performed feats that no other man has ever dared to emulate. There are few things in the way of daring that some one will not repeat, but Blondin was the cleverest as well as the most venturesome of his profession. His feats were tasks too great for the skill as well as the courage of his imitators. Blondin's great trip over Niagara Falls in 1859 was the most startling sensation of that time, a thing talked of for a generation afterwards. It was witnessed by a crowd of thousands. Though Blondin crossed on the rope several times, his greatest exploit was when he carried over on his back another man. To the spectators, unused to the acrobat's feats, it seemed impossible for him to keep his swaying footing with the burden on his back. Large sums were laid that he would fail. Blondin's own feeling, however, was one of complete confidence.

But the feelings of the man on his back! That man had never walked a slack rope, had never been suspended in such a dreadful position before, and he had to depend for his safety absolutely on the movements of another. Many years afterwards this man gave an account of his experience to a newspaper.

‘You ask what it feels like to be twelve hundred feet in mid-air over a raging torrent,’ he said. ‘I cannot describe it better than by saying that the first sensation was an overwhelming one, in which it was hard to separate awe from fear. Then there came what may best be termed an absolute cessation of all feeling. Before starting from the shore Blondin gave me that injunction which almost every mother has given to the boy at her knee when giving him his first lesson in life.

“Look up, Harry!” he said.

‘My arms were about his neck while my legs were slung in hooks at his waist. Out we went over that horrible gulf. I heard the roar of the water below, and the hum which ran through the crowd of 100,000 spectators. As we cleared the brink the hum ceased. There was not one person perhaps in that vast throng who did not feel a greater strain than was ours. Unable to resist, I stole one glance down at the black waters. It seemed for an instant as if I were poised above the entire universe. There was a feeling of immensity such as I had never felt before and have never felt since. Then I looked up. Blondin walked on steadily, pausing for one brief moment at each point where the guy ropes joined the main cable. The line was a trifle steadier at those places and gave him a chance to assure himself of his balance. There was a wide space in the middle of the rope to which it had not been possible to attach guy lines. At the last resting place before we reached this slender swaying span, Blondin said to me—“Harry, you are no lon-

ger Colcord; you are Blondin. Until I clear this place be a part of me, mind, body, and soul. If I sway, sway with me. Do not attempt to do any balancing yourself. If you do we shall both go down to our death.”

‘I had dismounted while he was talking to me, and stood with one foot on the line and both hands on his shoulders. I climbed back into my perch and Blondin started across the unstable part of the line. I had cleared my mind of all feeling save one. I tried to think that instead of being poised in mid-air, with nothing but a Manila rope between me and destruction, I was shut up with Blondin in a confined space where the thought of a fall was farcical.

Blondin swung to the right and then to the left. Each time I went with him as though we were moulded into one piece with immovable parts. I knew afterwards that the line beneath us feet was swaying horribly and that to the people on the shore it seemed that time and again our bodies were parallel to the rushing Niagara rapids below. Blondin's marvellous skill, however, and the precision with which he manipulated his pole brought us each time to the upright. The unprotected centre was passed, all but a few feet. Blondin was now running just as a boy runs in order the better to keep his balance when walking a railroad track. We were nearing the point where the joining place of the first guy line from the opposite shore offered us a moment's breathing space. Blondin's foot was planted on the knot which joined the lines. My breath came naturally again. At that instant the rope was jerked from beneath his feet. How he caught it again and saved us I never knew. Before I could realise much of anything he was running again. Some gambler interested peculiarly in our deaths had cut the guy rope, hoping to hurl us to the river.

‘He did not dare repeat the attempt, and when the second point of connection was reached we rested safely. Blondin stood there like a man of marble, though the agony in his mind had brought great beads of sweat to his brow. We reached the shore finally, but before we were well there we could see the people in the crowd, even at a distance from the edge of the gulf, begin to stretch out their arms as if they could draw us from the peril. What the feeling of men was may be shown by the action of the then president of the New York Central Railroad. He presented me with a cheque for 1000 dollars for crossing with Blondin, and then offered me a like amount if I would promise never to do it again.’—Exchange.

TEACH THE BOY

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. Criticisms never hurt anybody. If false, they cannot hurt you unless you are wanting in manly character; and if true, they show a man his weak points.

THE NAMES OF FLOWERS

It is interesting to know how certain flowers received their names. Many were named after people. For instance, the fuchsias were so called because they were discovered by Leonard Fuchs.

Dahlias were named after Andre Dahl, who first brought them from Peru. The camellia received its name from a missionary named Kamel, who carried specimens of these flowers from Japan to France.

The magnolia was named in honor of Magnol de Montpelier. Other flowers' names are descriptive. Lady's slipper resembles a tiny slipper. The blossom's of lady's tresses are twisted like a braid of hair. The flowers of the foxglove are like the fingers of a glove.

The name foxglove is said to be a corruption of folks' glove or fairy's glove. Aster means star, and received its name from the starlike rays of this flower. Daisy is really day's eye. Dandelion means lion's tooth.

Anemone means wind flower. The anemone is so delicately poised that it trembles in the slightest breeze. Morning glories bloom only in the morning, and four o'clocks not until that hour in the afternoon.

A POLICEMAN IN CHURCH

At a certain church in Chicago an aged usher, to save the exertion of continually marching up and down the aisle to conduct persons to their seats, used to take a stand in the centre of the church and, when any incomers appeared, beckon to them and then conduct them to a seat.

The urchins of the neighborhood, knowing his peculiarity, used to pop their heads inside the church door and mimic his action by beckoning to him. Many times he tried to catch them, and one Sunday morning nearly did so. But the boy rushed away from the church and ran into the arms of a policeman.

'What have you been up to?' demanded the policeman.

Thought the boy, 'I'm caught'; but he said: 'Oh, sir, there's a disturbance at that church, and they have sent me to fetch a policeman.'

'Very good,' said the officer; 'I'll step in and see about it.'

So he opened the door at the west end of the church, and, taking off his helmet, entered.

The moment the aged usher saw him he beckoned to him and motioned him to a seat next an old gentleman.

Immediately he was seated he touched the old gentleman and said: 'Come quiet.'

The old gentleman replied: 'What do you mean?'

Officer: 'You know what I mean, and I don't want no chat. Come quiet, or I shall have to take yer by force.'

Old gentleman: 'I really don't understand you.'

Officer: 'Look here, we don't want no more disturbance; you have been kicking up quite enough, and I'm going to have you out quick.'

By this time the congregation were looking at the pair and wondering what was the matter, so the old gentleman said: 'Very well; I have not made any disturbance, but to save any I will go with you.'

So together (to the wonderment of the congregation) they marched up the aisle.

When they had passed out of the church the usher followed them, and the policeman, turning to him, said:

'Now, then, you have to make your charge.'

'Charge!' said the usher. 'There ain't any charge; all the seats are free!'

ODDS AND ENDS

'Dad,' began Bobby, 'the world is round isn't it?'

'So I believe my son,' replied dad.

'Well, dad,' continued Bobby, 'how can it come to an end?'

Mrs. Bryden: 'And is this chair really an antique piece of furniture?' Mrs. Swolly: 'Antique, madam? There's no doubt about it. Why, it was so worm-eaten when I bought it that I had to have a new back, a new seat, and three new legs made for it.'

A class was reciting in a school. 'Who can give me,' said the teacher, 'a sentence in which the words "bitter end" are used?'

Up jumped a little girl excitedly. 'I can, teacher. "The cat ran under the bureau and the dog ran after her and bit her end."'

FAMILY FUN

The Vanishing Threepenny.—Having previously stuck a small piece of white wax on the nail of your middle finger, lay a threepenny on the palm of your hand and, addressing the company, tell them that it will vanish at the word of command. You then close your hand, and on bringing the waxed nail in contact with the coin it will adhere firmly to it. You then blow on your hand, crying 'Begone.' You suddenly open it, and, exhibiting the palm, show that the coin has vanished.

A Coin Trick.—Place a piece of money on a shallow plate, pour water over it, and then ask someone in the audience to take it out without wetting their fingers. Of course, they will naturally reply that they cannot do so. To show how it can be done, take a large glass and burn a strip of lighted paper in it. The instant the paper is consumed place the glass, still upside down, on the plate. As a result, the water will at once disappear inside the glass, and the coin can be removed without wetting the fingers.

All Sorts

Professor (examining medical student)—'If you are called out to a patient, what is the first question you would ask?'

Medical Student—'Where he lives.'

'So glad you finally managed to visit us,' said Mrs. de Style. 'First of all, come into the picture gallery; I want to show you my old masters—'

'My goodness!' exclaimed Mrs. Plané; 'I didn't know you were ever in service.'

There were in 1907 4080 cane-growers who employed white labor only in the Queensland sugar industry, as against 500 black labor employers. The area worked by white labor was 116,528 acres, and by black labor 16,628 acres.

Two young ladies on the promenade of a seaside resort had been watching the vessels pass through a telescope lent them by an 'ancient mariner.' On handing the glass back one of them remarked that it was a very good one. 'Yes, miss,' said the old tar; 'that 'ere telescope was given me by Lord Nelson.' 'Good gracious! Why, Nelson has been dead nearly a hundred years.' 'Well, I'm blowed,' remarked the salty one, quite unabashed; 'ow the time do fly!'

Count Morner, Swedish Consul-General for Australasia, who has been visiting New Zealand, has written a series of articles about Rotorua for the principal illustrated paper of Sweden, and has sent a collection of views for reproduction so that the fame of that Wonderland will be spread far and wide over the kingdom of Sweden and the Scandinavian countries generally. The Count is also making a collection of New Zealand birds for the museums of Sweden.

'Mr. Barnum,' said Jenny Lind one day during her American tour, over sixty years ago; 'how do you account for the people being so eager to hear me sing?' 'I guess it's because it's considered the fashionable thing to do,' replied the famous showman, who was evidently in a bad temper about something; 'and you know there is a good deal of truth in the saying that one fool makes many.' 'I can quite believe that,' retorted Jenny Lind, smiling as she glanced at Barnum's little children; 'what a large family you've got!'

The maintenance of the pride, pomp, and circumstance of civic state costs the Corporation of London a yearly sum of close upon £18,000. The Lord Mayor receives £10,000 and the income tax on that sum is paid for him, while he is allowed £100 for the supply of new furniture, and his robes cost close upon £200. Then the rates, taxes, and tithes payable on the Mansion House total upwards of £3000, the lighting involves an outlay of upwards of £570, the water supply costs £180, and fire and boiler insurance absorbs £13%. Next, structural and other repairs represent an expenditure closely approaching £2000, and periodically there is a heavy 'call' for special redecoration—the amount spent last year, for instance, on the Egyptian Hall being £560.

The change of proprietorship of the London 'Times' directs attention to the modest beginnings of the newspaper press. In modern times the earliest publication of sheets of daily intelligence was in Venice in 1563, during the war with the Turks in Dalmatia, but these were in written sheets, which were read in a particular place to those desirous to hear them. In England, the origin of newspapers may be described as follows:—First, there was a class of men in London employed by the county aristocracy to send them reports of all occurrences which took place in the metropolis. These news writers, as they were called, hurried from one coffee house to another picking up every scrap of information they could obtain, which they regularly despatched in a written form to their employers in the country. As the craving for information increased there arose the ballad news, sung or recited, next the news pamphlet, after that the periodical sheet of news, and lastly the regular newspaper. The date 1622 has been correctly assigned as the first regular newspaper published in London. Its name was the 'Weekly News,' and it was under the editorship of Nathaniel Butter, who is regarded as the father of the regular newspaper press. The earliest publication of this paper appears to be May 23, 1622. The first London daily, named the 'Daily Courant,' was published in 1703, its editor being Samuel Buckley.

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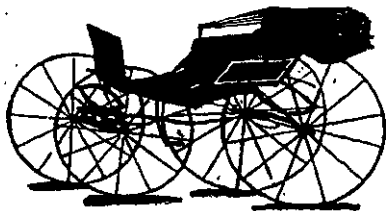
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