

MISSING

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

July 26, Sunday.—Seventh Sunday after Pentecost. St. Anne, Mother of the Blessed Virgin Mary.
 „ 27, Monday.—St. Veronica Juliana, Virgin.
 „ 28, Tuesday.—St. Victor I., Pope and Martyr; St. Innocent I., Pope and Confessor; Saints Nazarius and Celsus, Martyrs.
 „ 29, Wednesday.—St. Felix II., Pope and Martyr.
 „ 30, Thursday.—St. Martha, Virgin.
 „ 31, Friday.—St. Ignatius Loyola, Confessor.
 August 1, Saturday.—St. Peter's Chains.

St. Martha, Virgin.

St. Martha was the sister of Lazarus, whom Christ raised from the dead. The family resided at Bethany, near Jerusalem, where they received frequent visits from our Divine Lord. According to a French tradition, Lazarus became first Bishop of Marseilles, while the tombs of Martha and her sister Mary are still venerated in Provence.

St. Ignatius of Loyola, Confessor.

St. Ignatius was born at the castle of Loyola, in the north of Spain. He was at first a soldier, but feeling himself called to more perfect life, he began, at the age of 33, to study Latin, with the object of becoming a priest. He completed his studies at the University of Paris, where he gained the affectionate esteem of several young students, who were afterwards the first members of the religious Order which he founded; and which is known as the Society of Jesus. St. Ignatius was its first Superior, and held that office from 1541 to 1556.

GRAINS OF GOLD

A PRAYER.

Life seems to be a long, entangled thread;
 I gaze upon it with a helpless dread.
 To unravel it would seem a task in vain,
 Entailing much of sorrow and of pain.
 But one must live, and time drags slowly on;
 What will the thread be like when youth is gone!

Lord, thou canst help me, take my tangled life,
 With all its knots of pain and weary strife.
 Thy magic touch will make it smooth again,
 Thy loving aid my drooping soul sustain.
 Courage and power Thou giv'st if we but ask;
 So, full of trust, I bend me to my task.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.

Life is a building. It rises slowly, day by day, through the years. Every new lesson we learn lays a block on the edifice which is rising silently within us. Every experience, every touch of another life on ours, every influence that impresses us, every book that we read, every conversation we hold, every act of our commonest days, adds something to the invisible building.

Home is the place of the highest joys; religion should sanctify it. Home is the sphere of the deepest sorrows; the highest consolation of religion should assuage its griefs. Home is the place of the greatest intimacy of heart with heart; religion should sweeten it with the joy of confidence. Home discovers all faults; religion should bless it with abundance of charity. Home is the place for impressions, for instruction and culture; there should religion open her treasures of wisdom and pronounce her heavenly benediction.

An effective home education is provided by a father and a mother united by mutual love and directing all their activities to the fostering of the child and preparing it for the paths on which it should travel, and which are always bristling with perils of a nature to make parents not only solicitous, but eager to undergo any sacrifice rather than send out the child into all the dreariness of the world unequipped for its life's journey. The child's claim and right to be harmoniously and successfully developed throughout all its faculties and activities, is one of the chief reasons why God has given to marriage the two essential qualities of unity and indissolubility.

The Storyteller

ALESSANDRO

Alessandro—the strength of the sea in the erect, superb carriage of his body, tanned to a glowing warmth by the sun of Southern Italy—Alessandro, as I remembered him of old, met me as I stepped off the puffing, snorting little train. Two years had made no perceptible change in the joyous figure before me.

I rejoiced that Alessandro should be the first to welcome me; somehow it seemed a good augury of the future. My content increased as the minutes flew by, for did I not find my rooms in old Giuseppe's house waiting for me—the very rooms I had occupied two years before. Giuseppe, one of the few men spared by the cruel sea, had passed the number of years allotted to man, and was yet as hale and strong as a man of sixty. The old man's joy at my return well-nigh equalled my own, though it was much more visible.

'The Signora is pleased to be content with little,' he courteously said. 'Had Maria not gone to the saints, things would be much better. Or,' he added regretfully, 'had she only left me a daughter. Man is not made to care for himself.'

'But you are an exception,' I answered. 'Few women can keep house and cook as you can.'

'The Signora is kind; but—it is not man's work.'

'You should have married, again, Giuseppe. It is hard to live alone.'

'To marry twice! The Signora is pleased to jest.' The old brown eyes looked reprovingly into mine, and I felt duly humbled.

The little town had a strangely peaceful look to one who had fled from the turmoil of a great city. Among all the changes of two years, however, Alessandro alone remained unchanged. He had not married, and I wondered why. He had thought once of emigrating—of going to America—and had asked my advice.

'No, no,' I cried eagerly, 'you must not go. You would not be happy. It would be worse than the very worst that you could imagine.'

He nodded gravely and accepted my decision, and ever since I have felt a moral responsibility for his welfare. It was just after this talk that I thought how suitable it would be for him to marry Annunziata. That Annunziata had other views I soon discovered, and when she married Marco Santo I felt more heartbroken for Alessandro than he felt for himself.

Alessandro's sturdy, blunt-prowed boat, with its enormous sail, that to my land-faring eyes looked dangerously risky, was beating out to sea. The sky was dull and lowering, the waves, as they broke at the foot of the old sea-wall, held a sullen menace in their roar. The little street had lost its glowing color, and to-day looked grey and old. A group of women chatting by the fountain caught my eye, their brilliant garments making a riot of color against the dull day. Annunziata, her dark eyes eloquent with joy, hurried forward to meet me.

'And the bambino is well?' I asked, after her own many inquiries.

'Yes, Donna Lisa; he is well and so beautiful.'

'You have forgotten to tell me his name,' I began.

'The Signora must pardon. The joy of seeing her again made me forgetful. The name is Marco Stefano Lucia Speranza.'

I gasped—then inquired faintly: 'Why Lucia?'

'Because he was born on the *fiesta* of Santa Lucia; Marco, because it is his father's name; and Stefano—Marco wished Stefano because it was he who made possible our marriage. You remember, Signora, he took him in his boat when no one else would.' The dark eyes overflowed for a second at the thought of those unhappy days. 'And Speranza is because we—Marco and I—desired him to have your name.'

I murmured my thanks. 'But what do you really call him?' I queried.

'We call him Speranza. There is no other of that name in la citta.'

'Tell me of Marco—he is still a shoemaker?' I asked.

'Yes, Signora.' Then rapidly, in her native tongue: 'Look at that water, that sky, there——' making an excited gesture in the direction of the women, gazing across the grey stretch of sea. 'They are all suffering, praying for their men—mine is on land.'

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'But there is danger and suffering on the land, Annunziata.'

'I know,' she assented gravely. 'Only—the sea is cruel, he is hungry—always.'

I left her, promising to see my namesake very soon. Such a cheerless day! I half made up my mind to leave it, to go inside and devote myself to letter-writing. Then I remembered my wide window looking over the grey sea. I was in no mood for such companionship, so I kept on, past the shabby houses with their high steps, not minding where I went, only keeping my eyes fixed on the white-capped mountains.

The storm clouds had scattered before I turned my back to the hills, and when I reached home Giuseppe was standing in the doorway, his bronze-brown eyes twinkling merrily from under his wild thatch of hair.

'The Signora has a visitor,' he announced with much ceremony.

'And it is——?' I inquired carelessly.

'Alessandro, Signora. He said he would wait for the Signora's return.'

I found big Alessandro standing before my window, looking strangely out of place in my low-walled room. He saluted me courteously—these peasants' manners put mine to shame, and after two years' absence the contrast was all the greater.

'The Signora can see far,' he remarked after he was seated. 'Almost as far as C——.' He named the land that lay below the horizon.

I laughed. 'Yes; is it not wonderful? You like it, Alessandro?'

'Yes, Signora; and yet——' he paused and looked at me as if in doubt.

'What is it?' I asked.

'It is as the Signora says—wonderful out there—it is so near; while in here——' He glanced around. 'I feel caged—trapped. To have it so near and yet—not to be on it. I could not bear it, Signora. It is calling me. It does not call the Signora?'

'Sometimes,' I answered. 'I am not a sailor like you, Alessandro. I am neither, brave nor skilled on the sea. I am afraid of it, yet I love it, and this is the only way I can have it.' I pointed to my wide window. He nodded, apparently understanding my whim.

A glowing, flaming sunset was tinting the water and lighting up the few sails that were lazily drifting before the breeze. The old sea-wall, with the nets drying on it and the waves lapping idly at the foot, seemed part of creation, so blended was it with the earth color around. A couple of fishermen with baskets of vivid-tinted fish came up the beach, a group of sun-tanned, shouting children following every step. From my point of vantage we gazed at the joyous life, somewhat in the manner of Olympian deities amused by these mortals of a little day, whose intense, beauty-loving nature was ever a source of joy. Nothing morbid, nothing unclean ever came near to this little sea town.

Alessandro was laughing heartily at the bare-legged children hopping around the well-filled baskets.

'Little pests, Signora, they could well be called. Look at Nicola, small imp that he is. The Signora knows he is too old to play all day.' Alessandro muttered something under his breath that my quick ears failed to catch. Rising rapidly to his feet, an inscrutable look in his velvet brown eyes, he bade me a courteous farewell, praying me to remember that always, always his boat was at my disposal. I told him truthfully that I was looking forward with great pleasure to many days spent on the sea with him for boatman. A red tint that the compliment called to his cheek showed beneath the brown. A final bow and he was gone.

It was some days before I could claim the promised boat. The day was golden warm, with a blaze of sunshine, when I stood on the beach watching for Alessandro. He soon came, and close at his heels was Nicola, the dancing, shouting Nicola, whom only a few days ago he had so indignantly dubbed 'an imp, a pest.' The imp stood, silent enough now, all suspense—with bated breath—while Alessandro asked my permission to take him with us. His eyes, that I knew could hold so much mischief, looked solemnly into mine, his brown, naked toes digging into and grasping the sand. The permission was given, and with a shout of joy he made off in the direction of the boat. I looked inquiringly at Alessandro.

'The Signora is too good,' he protested. 'She should not be worried with such wickedness. Nicola is wild, but he has made me promises. He has no one to mind.'

'Why has he no one?' I asked. 'Maddalena was always a good mother.'

'The best—the very best!' he added. 'Only she is young and alone.'

'Alone!' I laughed at the notion. 'With that youngster?'

'She needs some one to help her.' He looked at me in all seriousness, as if to chide me for laughing.

We were soon cutting rapidly through the clear water, the boat careening under the big sail.

The gorgeous splendor of the sunset was before us when we turned homeward, and when the little town came in sight it was glowing, with the reflected glories of the flaming sun, Maddalena was watching for us from the sea-wall; Alessandro greeted her with a loud, ringing call and a glad toss of his scarlet cap; Nicola tried a feeble imitation, and nearly lost himself overboard.

'He is safe, thanks to Alessandro,' I called as I jumped from the boat and climbed the stone steps to where Maddalena stood. She seemed absurdly young to be the mother of the sturdy little ragamuffin that capered beside me.

'You should have been with us, Maddalena; the day was beautiful and Alessandro's boat went as easily as a seagull.'

'The Signora knows I have work to do,' she answered. 'I cannot spare so many hours; besides, I care not to be on the sea, only to look at it when the sun shines. Has Nicola been a wicked boy?'

I assured her nothing could have been more lamb-like than Nicola's behaviour, owing, I promptly added, to his regard for Alessandro.

'Ah, he is always good with him,' she sighed. 'I try—but he will not mind me. We are good comrades, we play games together; but when I try to discipline him—he—runs away.'

'Alessandro,' I said, as he ran quickly up the steps, 'Maddalena says she wishes she could make Nicola mind like you do. She wants to know how you manage it. Will you——?'

'Ah, Signora! Never, never did I say that,' she cried. I stopped, astonished at the emphatic denial. Alessandro, looking like a convicted criminal, stood twisting his cap, the red that mounted to his cheeks vying with Maddalena's kerchief. I glanced from one to the other. Alessandro finally broke the uncomfortable silence.

'I will tell, if Maddalena wishes.' But Maddalena shook her head with great energy, and raised a pair of beseeching eyes to Alessandro.

'You are both certainly very foolish,' I continued. 'There can be no reason why I should not be told. Nicola is a very bad boy—sometimes, and if Alessandro knows——'

'No, no, Signora; Nicola is not bad, he is never bad, not like——' She would have named a dozen imps had I not interrupted.

'It is as you please, Maddalena. The Signora is tired.' I broke in rather ungraciously. 'I will say good-night.'

'Adieu!' I called back, standing a moment to watch the three as they moved off. Nicola waving frantic good-byes from his high perch on Alessandro's shoulders, and Maddalena, laughing merrily at the happy nonsense of the two.

'Giuseppe'—I was sitting at supper, the antique lamp giving little light beyond the white cover—the sea was more beautiful to-day than I have ever seen it. It was glorious. We went on—on, as if there was no ending; then home, straight home—into the golden sunset.

'The Signora should have been a fisherman,' he replied; which matter-of-fact speech brought me down from my airy flight.

'Never, Giuseppe, never!' I cried, with more energy than the situation demanded. 'I hate killing things, and I'm afraid of the water.'

'The Signora need not fear,' he replied soothingly. 'She can never be a fisherman.'

'Giuseppe, why has Maddalena so much trouble with Nicola?' The old man stopped in his serving and stared at me. The change in the conversation had been too swift for his slow-working mind.

'Is Nicola a very wicked boy, Giuseppe?' I asked, putting the question in a simpler form.

'Not wicked at all, Signora, only mischievous.'

'Then, why'—returning resolutely to my first proposition—'does Maddalena have so much trouble with him?'

'Maddalena is young, she yields to all his demands too much; she is wrong.'

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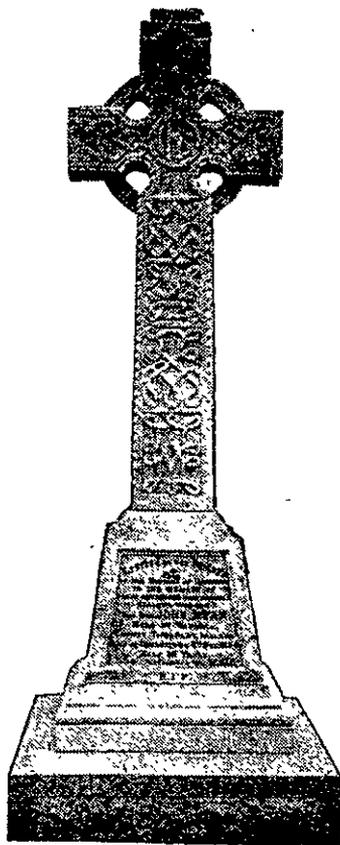
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'Giuseppe,' I said, in a coaxing voice, 'this salad and wine are too good to be enjoyed alone. Take that chair and this,' I filled a glass and held it towards him. Protesting feebly, he did as I bade him. 'Now, tell me all about Maddalena.'

'There is nothing to tell. The Signora knows she married very young. Her husband was a brave man and a good fisherman. One October day he was drowned, and she was left with the child.'

'She loved him?' I asked.

'She adores him still,' he answered. 'Poor Matteo was a good man, but not handsome. The Signora must remember him—a short, broad man, with small eyes and red cheeks, and hands—hands like that,' he cut a swift circle in the air with one finger.

'And Maddalena is so beautiful,' I murmured, a picture of the departed Matteo rising before my eyes. 'And Alessandro,' I went on meditatively, 'why should the boy mind him—what does he do?'

Giuseppe drained the last drops in his glass, put it down on the table, pushed back his chair, and stood up. 'The Signora must know,' he answered.

The Signora did not know, and for all her adroit questioning was not going to know; so, with a few more words, I left my host and climbed the narrow stairs.

One of the great feasts of our Lady was near, and the town was fairly seething with excitement. It was the most important festa of the whole year. The church was dressed in the gayest and stiffest of paper flowers, green boughs stuck everywhere, the tallest tapers only were used to light the altar. At the head of the procession our Lady's statue was to be carried, gowned in gorgeous clothes and covered with a lace veil, the work of her loving children. The stiff, over-dressed little figure, that to my critical Northern eyes seemed but a travesty, was to their loving Southern hearts and vivid imaginations almost a living memorial of their Blessed Mother.

I donned a white dress, and instead of my sombre black ribbons tied on our Lady's own color, in honor of her festa, as a token that, for once, I would forget I was a calculating, critical American, and become forthwith a gay, glad-hearted child of Italy, prepared to walk beside her image with a fervent prayer, and—if necessary—to dance merrily with a light heart. So did my simple blue ribbons become symbolic. I ignored Giuseppe's astonished stare at my unusual adornment.

Annunziata, with my namesake comfortably asleep in the bend of her arm, walked home with me after Mass to my studio.

The baby of many names had become familiar with every nook of my small domicile, and often risked his precious person many times a day by sucking my brushes, licking paints, or bedaubing his little face with indiscriminate colors. Annunziata and I became so occupied in sudden, life-saving onslaughts that we could think of little else.

'Annunziata,' I began, 'do you not consider children a great care?'

'No, Signora,' Annunziata answered instantly. 'Speranza is not a care; he is a pleasure, a joy.'

'That is just the way,' I replied dryly. 'He is a play-toy now—a doll that you dress—'

'And love, the mother added wisely, wondering, I am sure, what was coming next.

'Yes, and love,' I amended. 'Then when they grow big they run wild, pay no heed to your wishes.'

'Why is the Signora thinking such thoughts?' Annunziata asked me soberly, looking at the wee man on the floor.

'My thoughts are with Maddalena, for I remember when Nicola was as he is,' I answered, pointing to the baby on the floor. 'There is nothing talked of in the town but Nicola's pranks and the trouble he gives Maddalena.'

Annunziata looked at me, with an expression in her big black eyes that I did not understand.

'Well?' I inquired.

'If the Signora does not know—' This was too much.

'No, I do not know,' I answered very decidedly. 'But you are going to tell me.'

'It is no mystery,' Annunziata began. 'The whole town knows it. Alessandro wants to marry Maddalena—ever since the last festa, a year ago—and she will not have him. She thinks, and I do also, Signora, that marrying twice is not right. We all think so,' she added, with a tone of grave decision in her voice, as of one who sat in judgment.

'That is why he cares so for Nicola.'

'It is the short way to the mother's heart.'

'And Maddalena?' I asked.

She shrugged her shapely shoulders. 'Second marriages are wrong,' she maintained doggedly, merciless as happy people can be. 'We have told her.' Again the official tone, the red lips set firmly together, the narrow brows nearly meeting in a disapproving frown.

'You mean that you went to her and told her she must not marry Alessandro?' I questioned.

Not—'must not'—Signora,' she corrected, 'only better not. She agreed, after a few tears. We told her that in the memory even of Giuseppe there had been no one wedded twice.'

'Suppose—' I suggested, after we had talked some time. 'Suppose she cares for him as you care for Marco?'

'Impossible,' she answered quickly.

'May be so,' I replied carelessly, hoping she might remember the unhappiness of her own courtship, and have mercy. 'That true love seldom runs smooth is as old—as old as—Italy,' I finished. 'Speranza mia'—stooping to pick up my ridiculous namesake—'tell your mother—some day—to remember how desolate her heart was when she stood on the shore and watched a tiny boat, with two men in it, tossed about by the mad fury of the sea.' I longed to add to the mother—that all your unhappiness came from foolish, narrow prejudice, because in the memory of man a Galdi had never wed any but seamen, and Marco, to whom you gave your heart, was a follower of the gentle craft, a son of St. Crispin.'

I think from all the stories I heard that Nicola's guardian angel must have had a busy time. I almost doubted some of the pranks, when I thought of the small figure I had seen at the festa, walking beside our Lady's statue, holding the lighted candle bravely aloft—though his arms must have ached with the heavy burden. From the seraphic expression of his face one might have thought he was absorbed in prayer. Maddalena had pointed him out to me with triumphant pride.

'The Signora sees for herself,' she whispered. 'He is an angel; I am indeed fortunate. Yet they would make me believe he is wicked.'

I assented faintly, doubt in my heart. Had I not seen him, on his way to church, give Angelo a ducking in the fountain, tripping him up skilfully, in all his gay festa attire, as he was running past, and disappearing still more skilfully before the victim's screams brought his mother, who gave him a sound spanking.

Some days after I met Maddalena, looking as if all the cares of the universe had settled on her shoulders.

'Had I seen Nicola?' I shook my head. She had heard about Angelo, she told me. 'And on the festa—the tears rolled unchecked down the smooth olive cheek. Nicola had been severely chastised and forbidden to leave the house. I think, from Maddalena's vivid description and the tears that fell during the recital, that it was the first punishment—the very first—she had ever inflicted on her offspring in the whole course of his seven years. Being absolutely unprecedented, he had resented it bitterly, and Maddalena's voice choked with sobs as she told me that he had run away, and she could not find him. What could she do? Where could she look for him? She knew he had gone to join the brigands.'

The idea of Nicola trudging off on his fat brown legs to join the brigands was amusing. I consoled the disconsolate mother as best I could, begging her not to worry, that he would come home when he was hungry, which I felt sure would be soon.

The town was a small one, and before sunset every nook and cranny had been searched for the runaway, but no trace was found. Maddalena, dry-eyed now and desperate, sat at home and refused to be comforted. The boats were all in, all but Alessandro's; he had sailed for a port farther south, and would be gone for twenty-four hours.

The next day, boats and fishing neglected, with only a few hours' sleep, the men started out again; a single thought possessed the town—to find Nicola, imp though he was, and to see the sorrow leave Maddalena's eyes.

(To be concluded.)

'We'll cut the Panama Canal!'
Said Uncle Sam. 'You'll see we shall!
We shall; no sham;
As sure's I am
The boss tobacco-chewer,
But during winter time; I guess,
For coughs and colds we can't do less
Than ease the workman's wheeziness
With Woods' Great Peppermint Cure.'

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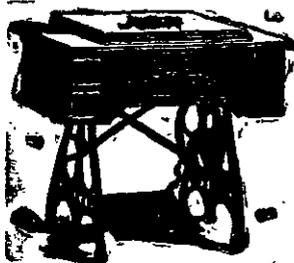
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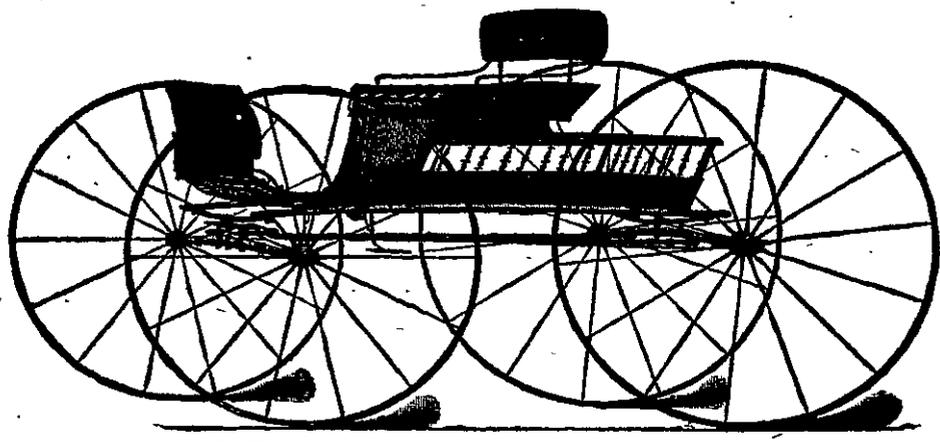
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Current Topics

The Chlorodyne Habit

In his quaint book, 'Of the Danger of Liberty,' Felltham states a truth in happy phrase where he says that 'vice is a peripatetic, always in progression.' It is, so to speak, the camp-follower of progress—even of scientific progress—and works its foul and noisome way at the tail of the marching hosts. The devil contrives to get his finger into pretty nearly every pie. He has even managed to turn into instruments of vice and physical and moral degradation drugs which were intended to allay pain and to restore to over-wakeful suffering the blessed sleep which God gave to man as his daily healer and consoler. Thus, for instance, have grown up sundry 'drug habits' that have long been swelling the ranks of those who have

'Eaten on the insane root
That takes the reason prisoner.'

One of the most deadly of the perversions that we speak of is the chlorodyne habit. 'I have had,' said Mr. T. H. Wilford last week, 'communications from places as far distant from one another as Auckland, Hastings, and Christchurch in regard to the subject of the sale of chlorodyne. All of them want to help in the crusade against the drug. One woman was prepared to make a contribution. She herself was 75 years of age, and her husband was 78, and they were both unable to travel, but they were fully prepared to help in any other way. They were enthusiastic in the crusade, because they had had instances—painful instances—of the baneful influence of the drug. Cases have come under the notice of the authorities lately,' added Mr. Wilford, 'which reveal most remarkable instances of the awful effects of chlorodyne. In one case, where a woman was sent to an asylum as the result of excess in the taking of chlorodyne, no fewer than 249 bottles which had contained the drug were found in her room. In another case a family were for a long time puzzled about the conduct of their female servant. The outcome of investigations was a cab to a mental hospital, and the finding of about half a hundred chlorodyne bottles in her bedroom. It is obvious that if the Premier does that which he has promised, and brings in a Bill to restrict the sale of the drug, the House will pass it without much trouble.'

So may it be!

Mean Men

Oliver Wendell Holmes advised his portly readers, when the music-grinders came along, to put on their fiercest frown

'And talk about a constable
To turn them out of town;
Then close your sentence with an oath,
And shut the window down.'

To the 'slender man, not big enough for that,' and to him who cannot make a speech, because he is a flat, the Autocrat of the Breakfast Table tenders this counsel:

'Go very quietly and drop
A button in the hat!'

All this is, however, deemed by the Autocrat to be a fitting poetic retribution upon sturdy vagrants whose

'Discords sting through Burns and Moore,
Like hedgehogs dressed in lace,'

and who appear like 'crusaders sent from some infernal clime'

'To pluck the eyes of Sentiment,
And dock the tail of Rhyme,
To crack the voice of Melody,
And break the legs of Time.'

We wonder how Oliver Wendell Holmes would wreak poetic justice upon the 'powerful mean men' (as our American friends would call them) who furnished the material for a framed exhibit that is at view at the Waihi Hospital. The exhibit consists of a collection of worthless coins. And beneath it runs the following type-written legend: 'The above coins, which have been refused at the bank, are a portion of Hospital Sunday's collection, and are placed in a frame to show the liberality of some people towards such a worthy cause. It is to be hoped that

the donors of the above coins will never have cause to enter the institution for treatment.'

Only a miserly soul or a callous heart could thus mock the wants of the sick and suffering poor. While such contributors are about, Waihi should, we think, look to its hen-roosts o' nights. We know of only one meaner act in this line. It was that of the notorious forger and coiner, Roper, who placed a bogus five-pound note upon a hospital-collection plate, and drew £4 10s in change. But Roper met with his deserts, and so may the 'pals' of his kidney in Waihi.

Grape-shot Men

'I must,' said the First (and greatest) Napoleon, 'make scholars that will be men. And nobody is a man without God. The man without God I have seen at work in 1793, and that man you do not govern—you put grape-shot into him.' We heard the elder Coquelin voice the same idea in *cléver* verse at one of his brilliant monologue entertainments in Paris some twenty golden years ago—concluding one of his stanzas with these lines:

Ca contrarierait les gendarmes
Si le bon Dieu n'existait pas.'

Which, being freely interpreted, meaneth that the policeman's office would be a perilous one among people who had lost their faith in the great Creator and Ruler and Judge of all mankind.

For a long period the spiritual guides of our separated brethren in these countries lost, to a considerable extent, their practical sense of the terrible truth that is enshrined in the Napoleonic dictum quoted at the head of the last paragraph. Emptying churches and a lessening hold upon the rising generation have, however, led to a searching of hearts and to much sobering knowledge. This will, we hope, in good time bear fruit in the shape of an organised and far-reaching system of religious education after the model of that which has been in such beneficent operation among Catholics for the past thirty years. Thus, at last week's Anglican Synod in Wellington, the Rev. J. Walker expressed his conviction that 'a system of education which leaves God out of count is not only inadequate, but based on an altogether wrong foundation. We believe,' added he, 'that Christian character can only be built up on Christian belief.' And so say all of us! 'A whole generation,' said the Rev. T. H. Sprott, on the same occasion, 'deprived to a very large extent of religious teaching, is largely ignorant of the religious view of life, and attributes no importance to that view. Such a generation has grown up in this country; its mind has been vacant with regard to the religious view of life, and open to the admission of any other view of life which may come along. Another view of life has come along, in the shape of materialistic Socialism. . . That is the view of life, which is invading New Zealand, and which this country has been prepared to receive by its thirty years of secular education, during which the religious view was excluded.'

With the which we also are in agreement. From across the Atlantic came, by the last mail, a similar plaint. Said Father Shealy, S.J., at the laying of a corner-stone of a new Catholic College in Brooklyn: 'It isn't the fear of men bringing in communism and anarchy from abroad that we must dread. It is the anarchy of your own nurseries and schools. You send out boys without religion, without stability, ready for the demagogue, fuel for the flames.' Well, the remedy for this evil is not weekly homœopathic doses of nebulous pantheism or a vague (so-called) 'undogmatic' and 'unsectarian' teaching of the Bible treated as a mere text-book. Religious education means vastly more than this. Like all education, it is not a mere routine weekly drill; it is a growth, a discipline, a drawing-out and expansion of God-given faculties. A sound course of religious instruction is part, but only a part, of it—a means to the great end of religious and moral training and character-formation in the religious atmosphere where alone it can be efficiently carried out.

Some Volcanic Oratory

Von Humboldt described volcanoes as the safety-valves of the earth. The safety-valve (said he) may get choked up. The choking-up of the safety-valve of the boiler of (say) the North express would result in a pretty energetic explosion; the

plugging of the vent of an active volcano would result in an earthquake. The 'glorious twelfth' affords an annual opportunity of blowing off a good store of the hot lava of religious passion that has been plugged down during the course of the year. The eruptive 'yellow' matter sometimes boils out over odd columns of the smaller fry of our secular papers, and its heat and odor are not pleasant to persons of normal sensibility. This remark applies with special force to an outpouring that is dammed in between two column-rules of the 'Manawatu Daily Times' (Palmerston North): A number of Grands, Semi-Grands, Double-Grands, and Upright Grands contributed their quota to the flow of molten oratory. 'Popery' was, of course, put upon the toasting-fork and 'done brown.' One Semi-Grand brother conveyed the alarming information that 'the Roman Church is steadily and quietly working in New Zealand, and endeavoring to get control of education, of the press, municipal matters, and all departments of our social and public institutions.' Worse still (we are told), she 'is to some extent succeeding.'

Clearly, the times are out of joint. One reverend brother (an Anglican) averred that 'much of the Protestant Church at the present moment is a disgrace to Christianity,' and this (said he) is 'owing to the conduct of some of its clergy, who are leading their congregations back to superstition and idolatry—that is, to Popery. The fewness of clergy in the Orange ranks is accounted for by his reverence in this way: that such great numbers of the 'cloth' are 'tainted with semi-Protestantism.' 'Romanism,' said another reverend brother, 'makes its strongest appeal through superstition, and Protestantism needs to be defended against the weakness of many Anglican clergymen who are going over to Romanism.' There was altogether a pretty 'derangement of epitaphs' in connection with the 'priestcraft,' 'superstition,' 'idolatry,' and general chuckleheadedness and perversity of Popery while the oratorical geyser played at Palmerston North.

The editor of an English Sunday paper was once asked whether a man belonging to a brass band could be a Christian. 'We see no impediment,' replied the editor; 'but if he is in the habit of practising on the cornet or trombone at home, it is impossible for the man living next door to him to be a Christian.' In an analogous way, it must be pretty hard for the people who listen to the typical trumpeting and tom-tom beating of 'the glorious twelfth' to be a Christian. Such outbreaks, however, have their compensations—just as out of the slayer came forth meat, out of the lion's mouth honey, and out of the poisonous berry of the belladonna the scientist extracts a remedy for diseased eyes. In this connection we may usefully quote, for the benefit of the Palmerston North orators and of all concerned, an appropriate extract from the first volume (pp. 235-6) of the 'Miscellanies' of a writer whose hatred of 'Romanism' burned with just as fierce a glow as that of even the reverend speakers at Palmerston North. We refer to Canon Kingsley. 'The time, we think,' says he, 'for calling Popery ill-names is past. To abstain is certainly a sore restraint for English spirits. . . . But Romanism has been exposed, and refuted triumphantly, every month for centuries, and yet the Romish nations are not converted; and too many English families of late have found, by sad experience, that such arguments as are in vogue are powerless to dissuade the young from rushing into the very superstitions which they have been taught from infancy to deride. The truth is, Protestantism may well cry: "Save me from my friends!" We have attacked Rome too often on shallow grounds, and, finding our arguments weak, have found it necessary to overstate them. We have got angry and caught up the first weapon which came to our hand, and have only cut our own fingers. We have very nearly burnt the Church of England over our heads, in our hurry to make a bonfire of the Pope. We have been too proud to make ourselves acquainted with the very fenets which we exposed, and have made a merit of reading no Popish books but such as we were sure would give us a handle for attack, and not even then without the precaution of getting into a safe passion beforehand. We have dealt in exaggerations, in special pleadings, in vile and reckless imputations of motive, in suppressions of all palliating facts. We have outraged the common feelings of humanity by remaining blind to the virtues of noble and holy men, because they were Papists, as if a good deed were not good in Italy as well as in England. We have talked as if God had doomed to hopeless vileness in this world, and repro-

bation in the next, millions of Christian people, simply because they were born of Romish, and not of Protestant, mothers. And we have our reward; we have fared like the old woman who would not tell the children what a well was, for fear they should fall into one. We see educated and pious Englishmen joining the Romish communion simply from ignorance of Rome, and have no talisman wherewith to disenchant them. Our medicines produce no effect on them, and all that we can do is, like quacks, to increase the dose. Of course, if ten boxes of Morrison's pills have killed a man, it only proves that he ought to have taken twelve of them. We are jesting, but (as an Ulster Orangeman would say), "it is in good Protestant earnest."

Canon Kingsley has here given us (so to speak) a photographic presentation of the sort of bubble-and-squeak oratory that marked 'the glorious twelfth' at Palmerston North.

TERCENTENARY OF CANADA

THE FIRST CATHOLIC MISSIONARIES

On to-morrow (Friday) will commence the celebrations in connection with the tercentenary of Canada. These celebrations will extend over a week, and will be on a very extensive scale. The Prince of Wales, who left last week for the Dominion, is taking with him a sum of £10,000, Great Britain's subscription towards the memorial to be erected and set apart in honor of General Wolfe and Montcalm. In view of the great interest taken in the event, the following account of the prominent part played in the exploration of Canada and in winning to the Faith the fierce natives by the Catholic missionaries, contributed to the Sydney 'Freeman's Journal,' is particularly appropriate at the present time:—Canada is at present a British possession, but she formerly belonged to France. France took possession of Quebec in the year 1608, and from that date up to the year 1763 she ruled a vast region, extending eastward to Nova Scotia, westward to Lake Superior, and down the Mississippi to Florida and Louisiana.

The celebrations in honor of the tercentenary of the foundation of Quebec by Champlain are to be marked by the nationalisation of the Canadian battlefields, and the Commission appointed for that purpose includes Mr. Adelard Turgeon, C.M.G., Quebec Minister of Lands, and Mr. Garneau, Mayor of Quebec. Battleships from Great Britain, France, and the United States will anchor side by side on the St. Lawrence, and there will meet on the Plains of Abraham representatives of the regiments—French, Irish, and English—who fought each other under Wolfe and Montcalm, and Murray and De Levis. Solemn High Mass of Thanksgiving will be celebrated in the open air on the Plains, probably on Sunday, July 26. A religious procession through the streets of Quebec and the unveiling of a statue to Ven. Francois de Laval de Montmorency (its first Bishop), originally fixed for St. John the Baptist's Day, June 24, will probably be postponed by the Hierarchy of the province in order to synchronise with the tercentenary of Champlain. Bishop de Laval de Montmorency was the founder of the Grand Seminaire from which Laval University, founded by royal charter of Queen Victoria in 1852, is directly descended.

The Bishop was declared 'Venerable' in 1890, and he will figure among the characters of the great pageant which is now being prepared according to strict historical researches carried on by experts in the new Public Record Office at Ottawa—a representation in which will be impersonated many of the soldiers, priests, and administrators who spread French civilisation and French religion throughout a province where they endure to-day. On conclusion of the pageant the Prince of Wales, as the King's representative, will hand to Sir Wilfrid Laurier the deed of gift of the two battlefields, which overlap one another, the one associated with the triumph of British arms, the other with the success of the French. Irish soldiers fought in both armies.

Of French conquest in America Bancroft, the American historian, writes:—'It was neither commercial enterprise nor royal ambition which carried the power of France into the heart of our continent. The motive was religion.' And this Protestant historian adds: 'The only policy which inspired the French conquest in America was congenial to a Church which cherishes every member of the human race, without regard to lineage or skin.'

The Jesuits' Mission.

By the year 1636 fifteen Fathers of the Society of Jesus had entered Canada, and commenced that astonishing warfare celebrated with honest enthusiasm by American writers, of which the fruits were long ago described by Father Bressany, who had himself no mean share in producing them. 'Whereas at the date of our arrival,' he says, writing with the hand which the savages had cruelly mutilated after tormenting him for a whole month, 'we found not a single soul possessing a knowledge of the true God; at the present day, in spite of persecution, want, famine, war, and pestilence, there is not a single family which does not count some Christians, where all the members have not yet professed the true faith. Such has been the work of twenty years.' A little later, as is well known, the whole Huron nation was Christian. 'It was in June, 1611,' writes Marshall, 'that Fathers Birat and Masse arrived in Canada, and it is a notable fact that the first Jesuit slain in America, in 1613, fell by the hands not of savages, but of the English.'

American Protestants have graphically described the labors of these first missionaries and of their successors. A few examples of the language they employ can scarcely fail to prove interesting reading. 'The Catholic priest,' writes Washington Irving, 'went even before the soldiers and the trader. From lake to lake, from river to river, the Jesuits pressed on, unrelenting, and with a power which no other Christians have exhibited, won to their faith the warlike Miamis and the luxurious Illinois.' 'The history of their labors,' says Bancroft, 'is connected with the origin of every celebrated town in the annals of French America; not a cape was turned, not a river entered, but a Jesuit led the way.' It was a Jesuit, Father Allouez, who made known Lake Superior, and Father Marquette who discovered the Mississippi and the mouth of the Missouri. Of this great missionary Bancroft declared that the people of the West would yet build his monument. He died of fatigue in 1675, on the banks of a stream known from that day to this as the 'Black Robe's River.'

Father Marquette's Fame.

The venerable historian, Charlevoix, who travelled through the West in 1721, states that the French mariners never fail to invoke Father Marquette when they are in peril on Lake Michigan. Many have declared that they believed themselves indebted to his intercession for having escaped very great dangers. 'Father Marquette,' writes Shea, 'was not a mere scholar, or man of science. If he sought new avenues for civilised man to tread the very heart of the continent, it was with him a work of Christian love. It was to open the way for the Gospel, that the Cross might enlighten new and remote nations. No missionary of that glorious band of Jesuits who in the seventeenth century announced the faith from Hudson's Bay to the Lower Mississippi, who hallowed by their labors and lifeblood so many a wild spot now occupied by the busy hives of men—none of them impresses us more in his whole life and career, with his piety, sanctity, and absolute devotion to God, than Father Marquette.' In 'The Woodstock Letters' for December, 1907, under the heading 'Chicago: Father Marquette,' we read: 'An event of unusual interest to Catholics will be the formal dedication of a mahogany cross erected to the honor of the Jesuit Fathers, Jacques Marquette and Louis Joliet, pioneer explorers of the Chicago River and Mississippi Valley, on the site where Fathers Marquette and Joliet first stepped on Chicago soil, and where the former spent the winter of 1675. The Chicago Association of Commerce appointed a special committee to participate in the ceremonies, and the organisation also appropriated 400 dollars for the purpose. The cross, which is to be placed at Robey street, south of Blue Island avenue, on the bank of the Chicago River, has been donated by Cameron L. Wiley. It is mahogany, fourteen feet high, and is made of twelve-inch beams. Governor Deneen has promised to be present at the ceremony.'

Among the Indians.

In 1641 a bark canoe left the bay of Ponetangueshene for the Sault Ste. Marie, at the invitation of the Chippewas, who had heard of the messengers of the Great Spirit. 'There at the falls, after a navigation of seventeen days, they found an assembly of two thousand souls.' Raybault and Jogues travelled in that canoe. The former perished by the rigor of the climate, the latter was destined to a more tragical fate. Returning by the Ottawa and the St. Lawrence to Quebec with 'the great warrior Ahasistari' and a party of Christian Hurons, he was attacked by a band of Mohawks, and fell into their hands. Ahasistari might have escaped, but seeing Father Jogues a captive he returned to him saying: 'My brother, I made oath to thee that I

would share thy fortune, whether death or life. I am here to keep my vow.' Ahasistari was burned alive. The noble barbarian accepted martyrdom with exultation, and sang at the stake, not his own warlike deeds, but the praise of Jesus and Mary. They allowed Father Jogues, because of his infirmities, to wander about, and often he wrote the name of Jesus in the bark of trees, as if taking possession of these countries in the name of God. His torments were long and horrible, but his martyrdom was to be postponed for four years. They tore out his hair and nails by the roots, cut off his fingers by one joint at a time, and only suspended his torture when they seemed likely to deprive him of life. Yet he never wavered. Ransomed at length by the Dutch, he was released, and having visited Rome to obtain a dispensation to say Mass in spite of his mutilated hands, the Sovereign Pontiff replied: 'Indignum esset Christi martyrem Christi non biberi sanguinem.'

Having obtained the permission which he solicited, instead of seeking repose, he returned immediately to America, and being recaptured by the Iroquois in 1646, was again cruelly tortured, and finally obtained the crown of martyrdom. On the 16th and 17th of March, 1649, Fathers Jean de Brebeuf and Gabriel Lallemant, both apostles of the Hurons, passed to their eternal reward through one of the most appalling trials which man ever inflicted or endured. The first had been twenty years in the mission, and had converted more than seven thousand Indians; the last was weak and delicate, and had only just commenced the apostolic career. Among his private papers was found after his death a writing in which he devoted himself to martyrdom, and wrote: 'O, my Jesus, sole object of my love, it is necessary that Thy blood, shed for the savages as well as for us, should be efficaciously applied for their salvation. It is on this account that I desire to cooperate with Thy grace, and to immolate myself for Thee.'

They were both captured by the Iroquois, allies of the English, and implacable enemies of the Hurons, after a battle in which every combatant of the latter tribe was either killed or captured.

Beatification.

The informative process for the beatification of Isaac Jogues, Anthony Daniel, John de Brebeuf, Gabriel Lallemant, Charles Garnier, Noel Chabanel, priests of the Society of Jesus; and of the laymen, their assistants, Rene Goupil and John de la Lande, was instituted early in the September of 1904 by his Grace Archbishop Begin. Although many others of the early missionaries of Canada and their assistants, and even some of their neophytes, might have been included in this process, only those were selected whose death for the faith can be most satisfactorily proved.

Through sufferings and sacrifices the Gospel gained ground on every side. The whole Huron nation received the faith, and Protestant writers tell us that its survivors still do honor to their apostolic teachers. Abenakis and Algonquins, Ottawas and Onondagas, received the message of peace. The Cayugas and Oneidas, the Senecas and Miamis, welcomed the preachers of the Gospel; and a single missionary, Claude Allouez, lighted the torch of faith for more than twenty different nations. In many a mission, from the Mohawk to the Genesee, and from the Hudson to the Mississippi, were gathered Christian Indians, who would have done honor to the first ages of Christianity. Even the fierce Iroquois yielded at length to the promptings of grace, and gave to the Church bright examples of Christian virtue. In the year 1881 the Sachems of the Algonquins and Iroquois sent to the Holy Father some articles made with their own hands, accompanied by the following touching letter:—'Thou art the Shepherd of all the faithful; thou hast taught us to know Jesus Christ; thou didst send us the men of the black robe saying to them, "Go, seek the Indians; they are my children; help and assist them." Thou art our father, and we will never acknowledge any other. Should our descendants forget thee and lapse into error, show them these gifts, and they will return to thee.' General Carleton, Governor of Canada in 1774, reports that in that year there were in the colony no fewer than 150,000 Catholics and less than 400 Protestants. In the Dominion of Canada there are now four ecclesiastical provinces, nineteen dioceses, three Vicariates-Apostolic, and two Prefectures-Apostolic. According to the 'Catholic Almanac' of 1885, there are in the said provinces 17 ecclesiastical seminaries, 44 colleges, and about 3500 parish schools. The Laval University, founded in 1852, is an offshoot from the Seminary of Quebec, established in 1663 by Francis de Laval, the first Bishop of Canada. At Quebec there is a

grand seminary and a minor seminary. In the diocese of Montreal, besides the grand seminary, the Sulpicians conduct a number of other institutes of learning, and in addition to the Sulpicians, the Jesuits, the Congregation of the Holy Cross, the Oblate Fathers of Mary Immaculate, the Clercs de St. Viateur, the Basilian Fathers, and the Christian Brothers, devote themselves to the work of education. At present Catholic Canada has one Cardinal, seven Archbishops, twenty-three Bishops, and about fifteen hundred priests. The number of Catholics is 2,229,600; the total population is 5,371,315. The Indian population of the Dominion is now about 103,000.

ST. PATRICK'S COLLEGE FOOTBALL TEAM IN AUCKLAND

(From an Occasional Correspondent.)

The St. Patrick's College Football Team of nineteen players, under the care of the Very Rev. Father Keogh, S.M. (Rector), and accompanied by Rev. Fathers Graham and Gilbert, of the College staff, arrived at Auckland on July 1. The visitors were met by the members of the St. John's Collegiate School Football Team, and representatives of the clergy, the St. Patrick's College 'Old Boys,' and the Sacred Heart College. The team was the first southern college team to visit Auckland, and consequently the visit was of more than passing interest to the people of the northern city. As not one of the nineteen members of the touring team had ever been in Auckland before, the tour was quite an event in the boys' lives, and they spent the time left to them after fulfilling their numerous engagements in seeing the various points of interest in and around the city.

On Wednesday evening the visitors were present at a lecture by the Rev. Father Edge; and on Thursday, in the Municipal Council Chambers, Mr. A. M. Myers (Mayor of Auckland) extended to the Rector and boys a public welcome to the city. After the boys had been introduced to his Worship by Mr. M. J. Sheahan (chairman of the Auckland Rugby Union), the Mayor said that it gave him great pleasure to be able to welcome, on behalf of the citizens of Auckland, the Very Rev. Father Keogh and the boys of St. Patrick's College to the city. The Rector was too well known throughout the length and breadth of the Dominion to need any praise from him on the successes that had attended his work in the educational world, but he (Mr. Myers) felt it his duty to congratulate St. Patrick's College at having such a brilliant man at the head of its affairs. The Mayor then went on to show that St. Patrick's, though the home of every branch of pure athletic sport, was shown by the results of the annual examinations to be equally successful in the field of intellectual development.

Mr. M. J. Sheahan, on behalf of the Auckland Rugby Union, extended a warm welcome to the visitors. He remarked that while such men as his Worship the Mayor and the Very Rev. Father Keogh took an interest in pure sport, and while the colleges played good football, there was no need to fear that professionalism could ever seriously affect the Rugby game in New Zealand.

The Very Rev. the Rector of St. Patrick's, in reply, thanked the Mayor for the very kindly manner in which his boys and himself had been received, and said that their visit had been rendered all the more enjoyable by the fact that such a well-known and widely-respected Mayor had spared the time to honor them with a mayoral welcome to the beautiful city of Auckland. After referring to the great progress made by Auckland, the Very Rev. Father Keogh concluded by thanking the Mayor for his generous offer of a shooting cup, and promised that the St. Patrick's College Cadet Volunteers would do their best to win it. He then called for three cheers for the Mayor, which were vigorously given. His Worship then reiterated his words of welcome, and expressed the hope that the visitors would have a pleasant stay in Auckland. He then led three cheers for the respected Rector of St. Patrick's, and with three more for the Auckland Rugby Union the proceedings terminated.

On Thursday evening, in St. Benedict's Hall, the 'Old Boys' of St. Patrick's College now resident in Auckland tendered a welcome conversation to the representatives of their Alma Mater. There were about 350 persons present, including Professor Seager (of the Auckland University College), Mr. J. W. Tibbs (Auckland Grammar School) and staff, Rev. P. S. Smallfield (St. John's Collegiate School), Rev. Brother Paul (Sacred Heart College), Mr. M. J. Sheahan (Auckland Rugby Union),

and the members of the football teams of the three colleges. The hall was tastefully decorated with greenery, etc., the college colors forming a prominent feature of the decorations.

Mr. W. Fallon, on behalf of the Old Boys, welcomed the Rector and team to Auckland. He spoke of the great interest in college affairs that was always taken by his fellow Old Boys, and proceeded to give some good advice to the boys as from 'an elder brother.'

Professor Seager, M.A., said it gave him very great pleasure to assist in welcoming the St. Patrick's College team on behalf of the University. Besides being the representatives of secondary education, they were the embodiment of pure sport—of football as it should be played,—and he trusted that their visit would be the forerunner of many more of the same nature.

The Rev. Mr. Smallfield (headmaster St. John's Collegiate School) and Mr. J. W. Tibbs (headmaster Auckland Grammar School) also welcomed the visitors. A long programme of musical items was interspersed throughout the evening, amongst those taking part being the Misses Knight (2), Kelly, and Amodeo, and Messrs. McElwain, Bagnall, Jackson, and Asberry. A dainty supper was in charge of an energetic ladies' committee. After the supper had been done justice to, the Rector replied to the various speeches of welcome. He said he felt deeply honored by the fact that such a large and representative gathering had assembled that evening to welcome the boys and himself, and he owed a debt of gratitude to the 'Old Boys,' who had prepared such a magnificent entertainment. He concluded by extending an invitation to all present to visit the college whenever they might be passing through Wellington.

On Friday evening the team was present by invitation at a euchre party, held in the Royal Albert Hall in connection with the Marist Brothers' Old Boys' Club.

On Saturday afternoon the first match of the tour was played against the St. John's Collegiate School at Alexandra Park as a curtain-raiser to the Auckland-Thames representative fixture. St. Patrick's was represented by the following team: Full back, Baker; three-quarters—W. Maher, Cullen, Stewart; five-eighths, Devoy (captain) and Ryan; half, Gallagher; forwards—Rochford (wing), Burke, Butler, Outram, Lynch, Cameron, Maher, and Coakley. The 'New Zealand Herald' contained the following report of the match:—The finished manner in which the students from the Empire City handled and kicked the ball and their clever tactics speak well for the efficient manner in which they are coached. The team came with a lengthy record of victories, and they played right up to the traditions of their side. The local team were not a powerful side, and were valiantly defending their line practically the whole of the game. Maher opened up the scoring account of St. Patrick's, and then Cameron, Cullen, Rochford, and Gallagher scored tries before the spell ended. Ryan failed in each instance at the kick at goal. Playing against the wind in the second spell, St. Patrick's were seen to even better advantage, their long line of backs and clever flip passing completely nonplussing St. John's. In this spell tries were scored by Cullen (2), Ryan, and Rochford. The last try was converted by Ryan, and the game ended: St. Patrick's 29 points, St. John's nil. The visitors were slightly heavier than the local side. Mr. H. Frost made a very efficient referee.

At the conclusion of the Thames-Auckland match the two college teams proceeded to St. John's Collegiate School at Onehunga, where they were welcomed by the Rev. P. S. Smallfield, the deservedly popular headmaster. After a visit of inspection around the college, both teams sat down to dinner in the dining hall of the college. Rev. Mr. Smallfield presided, and there were present Very Rev. Father Keogh, Rev. Fathers Graham and Gilbert, and Brother Paul.

Very Rev. Father Keogh, in replying to the toast of 'St. Patrick's College,' said it gave him great pleasure to see the friendly manner in which that afternoon's game had been contested. He thanked St. John's for the kindness his team had received from them; they were the first to extend the welcome hand of friendship when the visitors landed at Onehunga, and he would never forget the way in which the teams had fraternised after the match.

Mr. Mark Devoy, in replying to the toast of 'St. Patrick's Football Team,' said that only one team could win, and fortune favored his team that day. He hoped—and the team were of the same opinion—that they would be able to play St. John's in Wellington on some future occasion.

On Sunday morning the team attended 11 o'clock Mass at St. Patrick's Cathedral, and in the evening the boys were present at the Sacred Heart Church, Ponsonby.

On Monday evening the team were present at a Maori entertainment by the Rev. Bennett's Maori Mission Choir from Ohinemutu, and the many native customs, dances, and games proved of great interest to the boys.

On Tuesday afternoon the Rector and team visited the Auckland Grammar School, where the whole school (some 400 boys) were gathered in the Assembly Hall to welcome them. On entering the hall, after being shown through the school, the visitors received quite an ovation, the applause which greeted their entrance being very loud and prolonged. Mr. J. W. Tibbs, in welcoming the party to the school, said the fame of St. Patrick's College had preceded the team, and spoke in terms of welcome to the representatives of such a college. Very Rev. Father Keogh, in reply, thanked Mr. Tibbs for the opportunity afforded him of seeing through such a noted school as the Grammar School, which was recognised as the foremost educational establishment in New Zealand.

On Wednesday the visiting collegians were entertained at lunch at the Sacred Heart College by the Marist Brothers.

After lunch the St. Patrick's team drove to Alexandra Park, to try conclusions with the Auckland Grammar School fifteen, which they succeeded in defeating by 6 points to nil. The ground was in a wretchedly muddy and slippery condition, thus militating against the fast and tricky St. Patrick's backs, and the game resolved itself into a forward tussle. The teams were very even in size, and the slight advantage in weight was with the local team. The St. Patrick's team consisted of the following:—Full back, McCormack; three-quarters—Cullen, Baker, W. Maher; five-eighths, Devoy (captain) and Ryan; half, Gallagher; forwards—Butler, Mahoney, Outram, M. Maher, Lynch, Cameron, Coakley, Rochford (wing). The 'Auckland Star' reported the match as follows:—The Grammar School won the toss, and the visitors played with a dazzling sun in their eyes. The local team set up a hot attack, but failed to score, owing to their backs being unable to put the finishing touches to their work. St. Patrick's were almost entirely on the defensive in the first half, and only on rare occasions did they invade their opponents' territory, the attack on each occasion being short-lived. The spell ended without score on either side. When play was resumed it was at once apparent that Grammar were a beaten team. St. Patrick's got all over their opponents, who appeared to have exhausted themselves by their strenuous play in the earlier stages; and although they scored two tries, they should have secured several others. Half way through the spell a St. Patrick's player, from a mark; cross-kicked, and Baker securing, ran in and scored amid applause. Ryan's kick at goal failed. Shortly afterwards Gallagher secured from a scrum and whipped out to W. Maher, who ran round on the blind side, and racing down to the full back, swerved past him and scored. The position was not a difficult one, but Coakley failed. St. Patrick's continued to attack, but did not increase their score, and the game ended: St. Patrick's 6 points, Grammar nil. There was a large attendance at the match, every seat on the grandstand being occupied. Mr. H. Frost gave every satisfaction as referee.

During the inter-collegiate matches in Auckland the St. Patrick's line was not crossed, nor were they once forced.

On Thursday morning the visitors were shown over the Leyland and O'Brien and Kauri Timber Company's mills. The visits proved of great educational value, the various processes by which a huge kauri tree becomes a collection of planed boards being explained at great length by the company's chief engineer.

After the visit to the mills the team were present at St. Mary's Convent at a matinee given in their honor by the convent pupils. A pleasing musical programme was contributed by Misses Jones, Amodeo, Sara, White, Kelly, and a chorus by the pupils was greatly appreciated. Miss O'Donnell read an address of welcome from the Sisters and pupils of St. Mary's Convent School to the Rector and students of St. Patrick's.

The Rector, on behalf of the visitors, thanked the Sisters and their pupils for the kindly sentiments expressed in the address, and also for the enjoyable musical programme to which they had listened. After the Rector had asked for and obtained a holiday for the convent pupils, the visitors were entertained at luncheon by the Sisters.

After luncheon the college party drove to St. John's Anglican Theological College at Tamaki, some seven miles from town, which was reached a little before 3 o'clock. The Rev. Scott-Moncrieff, Warden of St. John's, welcomed the party, and the students took charge of the visitors and escorted them around the interesting old buildings. After a visit to 'The

Glen,' a beautiful piece of natural native bush in the grounds, afternoon tea was served in the hall.

The Rector, in thanking Mr. Moncrieff and the students for their invitation to St. John's, spoke of the great pleasure it gave him when he received an invitation to visit Tamaki. St. John's was connected with many memories of the past, and its historic associations rendered it the most interesting place the team had visited in Auckland.

In the evening the visitors were the guests of Mr. and Mrs. Maurice Casey at their residence in Ponsonby. Music and games delighted the large number of guests.

On Friday morning the team visited the kauri gum stores of the Hon. E. Mitchelson, who presented each member of the party with a piece of kauri gum as a souvenir of the visit. They then journeyed across the harbor to pay a visit of inspection to the Colonial Sugar Company's Refining Works at Chelsea. In the afternoon they visited Devonport and tried conclusions with the Whaia-a-mua (Ladies') Hockey Team on the North Shore Cricket Ground. As none of the visitors had ever before handled a hockey stick, they were fortunate in being defeated by the narrow margin of 5 goals to 4.

In the evening the visitors were entertained at a dinner in the Esplanade Hotel, Devonport, by Mr. J. J. O'Brien. The kindness of their host was much appreciated by the collegians. Rev. Father Furlong, the popular pastor of Devonport, was also present. After the dinner the visitors were the guests of Mr. and Mrs. O'Brien at an enjoyable evening at their beautiful residence at Cheltenham Beach, where a choice musical programme contributed to the evening's enjoyment.

On the ferry-boat, on the return journey to town, the Very Rev. Father Keogh said that as this was the last occasion on which they would all be together he would take the opportunity of presenting Mr. Paul Kavanagh, their Auckland manager, with a small souvenir of an enjoyable stay in Auckland. He said that it was the unanimous wish of the boys that some recognition of the recipient's untiring efforts in their behalf should be made, and he had therefore much pleasure in handing him a pair of gold sleeve-links, suitably inscribed. Mr. Kavanagh in reply said that he was so completely taken by surprise that he was quite at a loss to find words to express his thanks for the handsome present with which the Rector and boys had honored him. His slight services in making their stay as pleasant as possible would have been unavailing only for the magnificent assistance he had received from every person with whom he came in contact.

On Saturday morning, at the earnest wish of the Sisters and pupils of St. Mary's Convent, the postponed hockey match took place at the convent grounds. Though this was the first public appearance of the convent hockey team, they were victorious by the handsome margin of four goals to one.

In the afternoon the college team left by the Waikare for Napier, a large crowd of well-wishers being on the wharf to see them off. As the gangway was hauled in the local residents gave three cheers for their parting guests, who replied with cheers for the people of Auckland. And so ended the interesting tour of the first college team to visit the northern city.

Messrs. Scoullar and Chisholm, Ltd., the City Furniture Warehouse, Dunedin, direct attention to some of the special values they are now offering to the public, such as dining-room and drawing-room suites at exceptionally low quotations. Catalogues and photographs will be forwarded on application....

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Diocesan News

ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

July 18.

Mr. John Finlay has resigned from the position of secretary to the United Irish League, owing to pressure of other duties. Mr. M. O'Kane will fill the vacancy.

The parish authorities at South Wellington have decided to let a contract for the building of Catholic club rooms, at a cost of £260. This sum will only cover the cost of erecting the shell of the proposed rooms. The members themselves will do the necessary lining and finishing work.

I regret to record the sudden death, on Monday last, of Mr. Michael O'Sullivan, at his residence, Ellice street. Deceased was a native of County Cork, Ireland, and had attained the age of 67 years. The interment took place on Wednesday, a large number of friends and sympathisers—among them the members of the Hibernian Society—following the remains to the cemetery.—R.I.P.

The members of the St. Patrick's College football team, who have been on a tour in the north, returned yesterday by the 'Victoria.' At Napier the team played the Napier junior representatives, and suffered their first defeat by 11 points to 6. The Rector of the college (Very Rev. Father Keogh) is highly satisfied with the results of the tour, and especially with the conduct of the boys. The tour, from an educational standpoint, sufficiently justified its undertaking.

A pleasant function took place in the Petone Convent school yesterday on the occasion of the feast day of the Rev. Father Maples. A delightful entertainment was provided by the convent pupils. The Rev. Father delivered a feeling address to the little ones at the conclusion of the entertainment. In the evening Father Maples was the guest in the schoolroom of the Children of Mary, when he was presented with tokens of their esteem.

Quite a romantic page in the history of Art in Wellington has been supplied by the events in connection with the loss of the Leader picture from the Wellington Art Gallery. The thief opened negotiations through an intermediary with the Mayor for its return. He wanted £150 at first, but after three months' negotiations he accepted £50, which has been paid by the Mayor. The picture now hangs in the Art Gallery, but the action of the Mayor is not generally approved of by the citizens.

On Monday evening last the Catholic Literary and Debating Society met a team from the St. John's (Presbyterian) Society to discuss the motion, 'That the trend of Wellington municipal politics is not in the best interests of the city.' Mr. A. H. Casey presided over the debate, and Mr. J. W. Poynton officiated as judge. A very even contest resulted, and at the conclusion the judge awarded as follows: Catholic Club, 243 points; St. John's Society, 242 points. For the Catholic Club the speakers and the points scored were—Messrs. O'Kane 73, Frost 80, Butcher 70; for combined treatment 20; total 243. For St. John's Society—Messrs. Douglas 73, Thompson 71, Redgrave 80; for combined treatment 18; total 242.—The debate was held under the auspices of the Wellington Literary and Debating Societies' Union.

(From an Occasional Correspondent.)

July 18.

Mr. J. E. Fitzgerald, a member of the Wellington Catholic Club, intends to contest the new Wellington Suburbs seat at the forthcoming Parliamentary election.

The committee of the new Catholic Hall Building Fund have decided not to commence building operations until £2500 is actually in hand. It is earnestly hoped that those who make promises will redeem them as soon as possible.

Rev. Father Venning, S.M., of St. Mary's, has been appointed chaplain of the St. Patrick's branch of the H.A.C.B. Society in lieu of the Very Rev. Father O'Shea, S.M., who has resigned owing to his time being now taken up with his other duties.

A number of members of the Wellington Catholic Club journeyed to Petone at the invitation of the local Catholic Club on Thursday evening, and, notwithstanding the inclemency of

the weather, a very enjoyable social evening was spent. These inter-club visits are doing great good, and creating much enthusiasm among the young men.

At the half-yearly meeting of the St. Aloysius branch of the H.A.C.B. Society, held on Monday evening, the following officers were elected for the ensuing six months:—President, Bro. J. L. Murphy; vice-president, Bro. J. Owen; secretary, Bro. W. J. O'Meara; treasurer, Bro. A. Guthrie; guardian, Bro. E. Simon; warden, Bro. J. Sheehan; sick visitors, Bros. R. Murphy and J. Sheehan. After the installation of officers a pleasant evening was spent with the members of the new St. Anne's Catholic Club.

DIOCESE OF CHRISTCHURCH

(From Our Own Correspondent.)

July 20.

The Rev. Father Nouyoux, M.S.H., arrived last week, to labor in the diocese. Two other priests of the same Order are shortly expected.

His Lordship the Bishop returns to the city from the Ashburton district this week, and on Sunday next will make an episcopal visitation at Rangiora.

The first to sign the visitors' book at the New Zealand Pavilion, Anglo-French Exhibition (writes the London correspondent of the 'Lyttelton Times'), was the Right Rev. Dr. Lenihan, Catholic Bishop of Auckland.

The Very Rev. Dean Ginaty, S.M., V.G., succeeds the late Very Rev. Father Marnane, S.M., as Rector of St. Mary's, Manchester street. At Mount Magdala the Rev. Father Bell will assist in the capacity of chaplain.

A quarterly general meeting of the Society of St. Vincent de Paul will be held under the Particular Council of Christchurch on next Monday evening at the Cathedral conference meeting room in honor of the feast of St. Vincent de Paul.

The Rev. Father Peoples, S.M., who for over three years has labored zealously in the Cathedral parish, is being transferred to another scene of activity. During the time he has been in this city, his life has been a particularly strenuous one, and included a round of duties well and faithfully carried out. Enduring evidence of his good work is manifest at Addington and Halswell, portions of the parish which have practically been under his missionary control. As chaplain of the hospital and other public institutions he has been most attentive, and altogether he leaves a record of well-doing that any young priest might well be proud of.

The adjourned quarterly meeting of the H.A.C.B. Society (St. Patrick's branch) was held in the Hibernian Hall, Barbadoes street, on last Wednesday evening. There was a large attendance of members, including delegates from the Kaiapoi branch. Owing to the state of the weather, expected representatives of the Leeston and New Headford branches were prevented from attending. The officers for the ensuing six months were installed. Bro. W. Rodgers, past president, officiated as installing officer, assisted by Bro. James Nelson, P.P., as installing warden. After this business was transacted, the meeting resolved itself into a social gathering, musical and vocal items being contributed by a good number of those present.

Making an episcopal visit to Ashburton, after an interval of three years, his Lordship Bishop Grimes in his address stated that when recently in the Eternal City rendering an account to the Holy See of the progress of Catholicism in the Dominion, he wished he could have reported that the Church in Ashburton had been renewed from its foundation to its roof, or that the present structure had been disposed of and that another had been erected on perhaps a better site. He had spoken about the presbytery, but it would have been a great consolation to both himself and the Very Rev. Dean O'Donnell if he had been able to inform the Sovereign Pontiff of the erection of a new church here. He hoped that on the occasion of his next visit to the town he would have the satisfaction of either laying the foundation-stone of or opening a new and worthy sanctuary.

A Bible-in-schools agitation is in progress at Kaiapoi. At the annual meeting of householders recently for the election of a school committee a proposal was made to take a plebiscite to decide whether or not religious instruction should be permitted during school hours. Such a move was strongly resented by

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the head-master (Mr. W. D. Bean), whose statement of the position should have satisfied even the most ardent supporter of the suggested plan. Mr. Bean subsequently issued a circular to the parents, asking them to vote against the proposal and gave a number of reasons. The circular stated that already there were at least sixteen subjects to be taught, and with that number the time at the teachers' disposal was far too short. The time taken up (9 a.m. to 9.30 a.m.) would have to be made up after 3 p.m. The discipline would probably suffer; those who did not attend would be playing, and if all attended the classes would be so large (about 100 in each class) that it would tax even a trained teacher to keep order, and ministers were not trained teachers. There was no need for moral teaching further than what was already given. Morality was the keynote of their teaching, and the school readers and journals were full of lessons bearing on morals. All the teachers in the school were in opposition to the proposal, and without the sympathy and co-operation of the teachers the effort of the ministers would be of little value. Religious instruction might give rise to comparisons and feeling, as a line would be drawn between those who did and those who did not attend. The ministers already had the chances of taking classes before or after school hours, or on Saturdays and Sundays; and, finally, the present system of education had worked exceedingly well, and should be left alone.

The four ministers stationed at Kaiapoi—the Revs. J. Holland, T. Trestrail, J. S. Reid, and W. L. Heaven—then issued a circular to parents expressing their wish to give religious instruction on one morning of the week for one half-hour and asking for a reply as to whether they favored the proposal. In reply to Mr. Bean's contentions in opposition, they asked whether all the sixteen subjects were compulsory. Time was found, they said, for preparation for annual entertainments, sports, cadet drill, shooting, technical classes, etc.: were these of more importance than religious instruction? Other teachers throughout the Dominion found time for religious instruction. To say that the discipline would suffer was a rash statement, and mere assumption. History and experience both proved that morality without a religious basis was a house without foundation. All the teachers in the school were not opposed to religious instruction. It was doubtful if any of them were; they only wanted to save time. The 'comparisons' named already existed in the churches, and the classes would tend to minimise such comparisons. The plan of giving lessons before or after school hours had been widely tried, and in all cases had proved a failure. Had the present system of education 'worked exceedingly well'? Admittedly not.

In response to the ministers' circular, 174 parents voted for religious instruction, 46 voted against it, and 24 did not return the voting papers.

On Monday evening a deputation of ministers reported to the School Committee the result of the voting, and asked for half an hour from 11.30 a.m. on Thursdays or Fridays. After a short discussion the committee decided to hold a special meeting on July 27 to give the head-master an opportunity to express his views on the matter.

There is to be opened in the Art Gallery on August 11, for a season of twelve nights, a spectacular display entitled a 'Floral Carnival.' Living characters costumed in correct accordance with the festival will be in evidence in large numbers, whilst a number of stalls representing various selected floral specimens will have a corps of assistants with costumes to correspond. The 'display' or entertainment portion is designed to afford a moving picture exceedingly pretty and pleasing, introduced into which are to be dances, a card tournament of animated subjects, and other entertaining items of a decidedly novel nature. The rehearsals are being well attended, and much enthusiasm is being shown in preparation for the event. The veteran entertainer and organiser, Mr. W. Densem, is director, under a strong working committee. The children are being carefully coached by Mr. Wauchop, and give great promise of perfection in their (not the least important) part of the display. The proceeds of the carnival are to go towards reducing the liabilities on St. Mary's parish, and there is every indication of a successful season.

Timaru

(From our own correspondent.)

The Children of Mary held a most enjoyable social in the Girls' School on Wednesday last. Progressive euchre occupied the first part of the evening, the prizes going to Miss Ryan and Mr. Murphy. A well-catered supper was then served. Mr. Fitzgerald thanked the ladies on behalf of the visitors, and Mr.

M. Mahoney responded. Miss K. McGrath gave an enjoyable rendition of 'The lost chord.' The gathering, about one hundred being present, was an undoubted success, and reflects the greatest credit on the management, particularly the working secretary, Miss M. Mara.

The ladies of St. Anne's Guild are going to hold a sale of work in the Girls' School, commencing on Wednesday next, at 7 p.m.

The choir at Fairlie is a very good one for a country church, and is well looked after by the organist, Professor Clarke. Yesterday they rendered Turton's Mass.

Greymouth

(From Our Own Correspondent.)

July 17.

The annual social of the Children of Mary took place in St. Patrick's Schoolroom last Tuesday evening, when there was a large attendance of members and their friends. Various games, etc., were indulged in during the evening. An excellent supper was prepared by the committee, songs were given by Very Rev. Dean Carew and Misses Burke, Shanahan, and Boyle, and recitations by Rev. Father Taylor and Mr. E. Casey, whilst Mr. C. Carmine danced an Irish jig.

Constable Mahoney, who left Greymouth for Wellington last week, was, prior to his departure, presented by his comrades in the police force with a silver-mounted umbrella; also a handsome dressing-case for Mrs. Mahoney. Sergeant Egan, in making the presentation, spoke in flattering terms of the manner in which Constable Mahoney had performed his duties during his stay in Greymouth, and said it was clear that a policeman's success was greatly due to a good wife's influence, as had proved to be the case with Mr. Mahoney, who was most fortunate in that respect. Constable Mahoney replied on behalf of himself and his wife, and said the people of Greymouth had shown themselves to be very kind-hearted, and though always endeavoring to do his duty fearlessly, he had striven to give satisfaction to his superior officers, and was pleased to hear that they were satisfied. He could always look back to the time he spent in Greymouth with pleasure.

A very pleasing ceremony took place in St. Columba Club rooms last Monday evening, when the members assembled to bid farewell to Mr. Sydney McLisky, prior to his departure for Hastings. Mr. W. H. Duffy (vice-president), in making the presentation, which consisted of a set of razors in case, suitably inscribed, referred to the good work, especially at the building of the club rooms, done by Mr. McLisky, and concluded by wishing him every success in his new home. The recipient suitably responded, thanking the club members for the handsome gift, which would always remind him of the happy evenings spent in the club rooms. Mr. McLisky was also the recipient of a gold-mounted watch guard from the Greymouth Volunteers, of which he was an enthusiastic member for a number of years. He was also presented with a pair of field-glasses by some of his friends. Mr. McLisky left last Monday evening, and a large number of club members and friends assembled to bid him farewell.

There was a large attendance of the public at Trinity Hall last Monday evening on the occasion of the annual debate between Trinity Club and St. Columba Catholic Club. His Worship the Mayor of Greymouth (Mr. T. E. Coates) presided, and Mr. A. A. Adams, M.A. (head-master of the Greymouth public school), and Mr. A. P. Harper, LL.B., acted as judges. The subject for discussion was, 'Is the nationalisation of industries desirable?' The St. Columba Club took the negative side, and was represented by Messrs. E. Casey (leader), C. Brebner, A. O'Donoghue, and T. Heffernan; whilst the Trinity representatives were Messrs. L. De Berry (leader), J. Petrie, R. V. Thompson, and R. Smithers. The judges, in giving their unanimous decision in favor of the St. Columba Club, congratulated the speakers on both sides on the high standard of the debate, which showed careful preparation on both sides, and trusted that both clubs would meet again. At the conclusion of the debate the representatives of both clubs adjourned to the vicarage at the kind invitation of Rev. Archdeacon York, who had an excellent supper prepared for them. Before retiring, Mr. Casey proposed a hearty vote of thanks to the Archdeacon, which was carried by acclamation.

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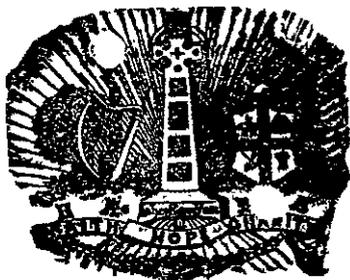
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PRODUCE

Messrs. Dalgety and Co. report as follows:—

We held our usual weekly auction sale of grain and produce at our stores on Monday, when we submitted an average catalogue to a fair attendance of buyers. Competition throughout was not very animated, and a number of lines offered, not meeting with owners' reserves or our valuations, had to be passed in for private sale. Values ruled as under:—

Oats.—There are no fresh features to report in this market. The inquiry still continues slightly improved, but no transactions of note can be reported. A number of the farmers prefer to hold their consignments rather than accept the reduced prices merchants are offering. The market for local consumption is very quiet. We quote: Prime milling, 2s 2½d to 2s 3½d; good to best feed, 2s 1d to 2s 2d; inferior to medium, 1s 11d to 2s per bushel (sacks extra).

Wheat.—The reported improvement in the London market has led to more inquiry from millers for milling quality, but as a large proportion of the wheat in city stores is held at reserves considerably in advance of Monday's quotations, little business has passed. Fowl wheat meets with fair inquiry at quotations. We quote: Prime milling, 4s 2d to 4s 3d; medium to good, 4s 0½d to 4s 1½d; fowl wheat, 4s to 4s 1d; broken and damaged, 3s 4d to 3s 9d per bushel (sacks extra).

Potatoes.—The market is firm at quotations. Arrivals to hand are fairly light, and all lines of prime quality tables meet with ready sale on arrival. Inferior and medium descriptions have not the same competition at quotations. We quote: Prime Derwents, £4 15s to £5; prime Up-to-Dates, £4 5s to £4 12s 6d; medium to good, £3 15s to £4 2s 6d; small and inferior, £3 2s 6d and upwards per ton (bags in).

Chaff.—The market is firm at prices about on a par with last week's. Prime bright oaten sheaf meets with preference with buyers, although all descriptions find sale at quotations. We quote: Prime oaten sheaf, £4 5s to £4 10s; medium to good, £3 17s 6d to £4 2s 6d; inferior and light, £3 2s 6d to £3 10s per ton (bags extra).

Straw.—The market is moderately supplied. We quote: Oaten, £2; wheat, 35s per ton pressed.

Turnips.—We quote best swedes 22s per ton loose ex truck.

Messrs. Donald Reid and Co. report:—

We held our weekly auction sale of grain and produce at our stores on Monday. Our catalogue included most of the lines wanted by local traders, and with fair competition the bulk of it changed hands at satisfactory prices. Values ruled as under:—

Oats.—The stagnation lately reported was relieved by somewhat better inquiry for A and B grades (Gartons preferred) suitable for shipment. At last week's quotations a considerable business was done, but any attempt to sell at improved prices was met by failure. Seed lines are offering freely, and are not readily placed. Vendors, however, are in most cases prepared to await the expected demand from country districts, and at present there is little doing. A and B grade Gartons and B grade Sparrowbills are in fair demand, but C grade is not inquired for. We quote: Seed lines, 2s 4d to 2s 9d; prime milling, 2s 3d to 2s 3½d; B to A Gartons, 2s 2d to 2s 3d; good to best feed (B grade Sparrowbills, etc.), 2s 1d to 2s 2d; inferior to medium, 1s 10d to 2s per bushel (sacks extra).

Wheat.—A better state of things is reported from northern markets, and although no sales of any importance can be reported, a healthier tone exists, and millers are more disposed to give prime lines their attention. Prime velvet is inquired for, but of this there is little offering, most of the local holdings

being Tuscan and velvet ear. Fowl wheat continues to move off slowly. We quote: Seed lines, 4s 4d to 4s 10d; prime milling, 4s 2d to 4s 3d; medium, 4s 1d to 4s 1½d; whole fowl wheat, 4s to 4s 1d; medium, 3s 9d to 3s 11d; broken and damaged, 3s to 3s 6d per bushel (sacks extra).

Potatoes.—The market has been steady at late values. Shippers are operating chiefly in prime Up-to-Dates, but are very particular as to quality and condition, so that only best lots are readily placed. We quote: Prime Derwents, £4 15s to £4 15s; medium, £4 to £4 10s; prime Up-to-Dates, £4 7s 6d to £4 10s; choice, to £4 12s 6d; medium to good, £3 15s to £4 5s; stale and inferior, £3 to £3 10s per ton (bags included).

Chaff.—Moderate supplies are coming forward, which in the case of prime consignments meet with ready sale at late quotations. Medium sorts have little attention. Straw chaff is scarce, and has good inquiry. We quote: Prime oaten sheaf, £4 5s to £4 10s; medium to good, £3 15s to £4; light and inferior, £3 5s to £3 10s per ton (bags extra).

Turnips.—We quote: Best swedes, 21s to 22s per ton loose ex truck.

Straw.—Both oaten and wheat are scarce, and any coming forward would be sure to reause improved prices.

Messrs. Stronach, Morris, and Co., Ltd., report for week ended July 21 as follows:—

Oats.—During the last week there has been slightly better inquiry for A grade Gartons and Sparrowbills on last week's quotations. There is a slight demand for good seed oats. Quotations: Seed, 2s 4d to 2s 9d; prime milling, 2s 2½d to 2s 3½d; best Gartons and Sparrowbills, 2s 2d to 2s 3d; good to best feed, 2s 1d to 2s 2d; inferior and medium, 1s 10d to 2s per bushel (sacks extra).

Wheat.—Owing to the London market being slightly better there is more inquiry for prime milling quality. There is still a fair demand for fowl wheat locally. Prime milling, 4s 2d to 4s 3d; medium to good, 4s to 4s 1d; fowl wheat, 4s to 4s 1d; broken and damaged, 3s 4d to 3s 9d per bushel (sacks extra).

Chaff.—There is not very much coming forward, and prices are firm at last week's quotations. Prime bright oaten sheaf is most inquired for, and there is also a good inquiry for straw chaff. Prime oaten sheaf, £4 5s to £4 10s; medium to good, £3 15s to £4; light and inferior, £3 5s to £3 10s per ton (bags extra).

Potatoes.—Consignments coming to hand are very light, and prices are firm at late quotations. Inferior and medium sorts, however, are hard of sale, as shippers will only take lines free from blight. Prime Derwents, £4 15s to £5; medium, £4 to £4 10s; best Up-to-Dates, £4 7s 6d to £4 10s; medium to good, £3 15s to £4 5s; stale and inferior, £3 to £3 10s per ton (bags in).

WOOL

Stronach, Morris, and Co., report:—

Rabbitskins.—There was a good attendance at Monday's sale, and prices for all classes of skins were firm at late rates. Best winter does brought from 23d to 24½d; good, 20d to 22½d; mixed, 17d to 19½d; early winters, 15d to 16½d; autumns, 12½d to 15½d; springs, to 10½d; summers, to 9½d; winter blacks, to 24½d; horse hair, to 18d.

Sheepskins.—We held our usual sale on Tuesday, when we submitted a medium catalogue. All really dried skins were well competed for at up to late rates, whilst damp skins also met with a fair sale. We sold crossbred at up to 6d per lb, the highest received so far this year. Quotations: Halfbred extra, to 7½d; medium to good, 5½d to 6½d; best crossbred, 5½d to 6d; good, 4½d to 5½d; medium, 3½d to 4½d; merino, to 5½d; lambskins, to 6½d.

Hides.—There was a small sale of hides held on Thursday last, when prices for stout ox and cow hides showed a slight improvement on the sale held the preceding week.

Tallow and fat.—There has been a considerable quantity coming forward during the last week. Best rendered tallow, 20s to 22s (casks); 18s to 19s (tins); best rough fat, 16s to 18s; medium to good, 11s to 14s.

LIVE STOCK

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Messrs. Wright, Stephenson, and Co. report as follows:— There was a good entry of horses for last Saturday's sale, and we are pleased to say that of the lot a number of the

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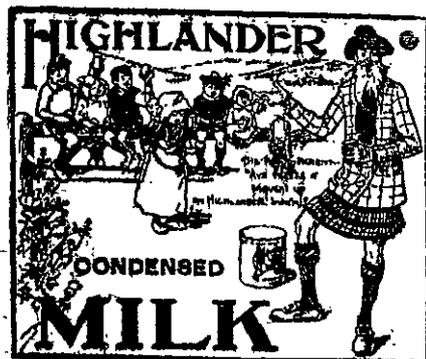
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draughts were of a very serviceable class. There was a good attendance of town buyers on the lookout for horses suitable for heavy shafting and contract work, consequently some very fair sales were effected. Several farmers were also in the yard in quest of good active plough mares and geldings, and almost every animal suitable for farm work was well competed for and changed hands at full values. For Mr. A. Woods (Waiwera) we offered a pair of heavy draught geldings, which were greatly admired, and which elicited keen competition, selling at up to £42. For Mr. T. Ryder (Invercargill) we also offered a consignment; they sold at up to £40. Mr. W. Smith (Wai-tahuna) had a consignment forward, which sold at very full rates. Sound young horses of any class are selling very well in Dunedin at the present time. We quote:

Superior young draught geldings, at from £45 to £50; extra good ditto (prize-winners), at from £50 to £55; superior young draught mares, at from £50 to £60; medium draught mares and geldings, at from £30 to £40; aged ditto, at from £15 to £20; well-matched carriage pairs, at from £70 to £100; strong spring-van horses, at from £25 to £30; milk-cart and butchers' order-cart horses, at from £18 to £35; light hacks, at from £8 to £13; extra good hacks and harness horses, at from £13 to £25; weedy and good ditto, at from £5 to £7.

DIOCESE OF AUCKLAND

(By Telegraph, From Our Own Correspondent.)

July 20.

Right Rev. Mgr. O'Reilly, who is undergoing treatment at the Mater Misericordiae Hospital, is slowly improving.

A statue of St. Patrick, the gift of Mr. P. Darby, has arrived, and been erected in the porch at the Cathedral.

Father Molloy will shortly leave Coromandel to enter upon missionary work in the King Country.

Rev. Father Cahill is building a new church at Raglan, and the members of his flock are taking an enthusiastic interest in the progress of the work.

The chapel at the Home of the Little Sisters of the Poor, which is a perfect gem of architecture, will be opened next month.

Father Buckley recently visited the Inebriates' Home at Bell's Island, and was kindly received by the Salvation Army people there. He stayed overnight, celebrated Mass, and gave a short instruction to the Catholics there. It is understood that from time to time a priest will go down to the island for the purpose of saying Mass and administering spiritual comfort to the Catholics there.

Rev. Father Tigar, O.S.D., has returned after conducting a successful mission at Tolaga Bay. Acting upon his advice, the Catholics of that community decided to erect a small church suitable to their requirements. At present Tolaga is served from Gisborne, many miles away. Father Tigar went to the Thames yesterday, and it is understood he will be stationed there for some little time.

The St. Vincent de Paul Society is making arrangements to devote the whole of Thursday of Fleet Week to the entertainment of the Catholic sailors of the American warships. The society has been granted the use of the Sailors' Hall for the whole of that day. The sailors will be entertained there, and luncheon will also be provided. Throughout the day vehicles will be at the disposal of the sailors, for whom trips to the various show places around the city have been arranged. In the evening the sailors will attend a concert to be given in the Sailors' Hall by the Cathedral choir. Owing to the fact that the fleet will not be in port on a Sunday, there will be no celebrations in the churches.

His Lordship Bishop Lenihan, in a private letter written in June to a friend in Auckland, stated that he had been spending some time in his birth-place in London (his people, however, were from Limerick). He had seen Mr. Devlin, M.P., in the House of Commons. It was arranged that on his return to London he would be entertained by the leaders of the Irish party. Incidentally he mentioned that he had met on the lawn Mr. J. Gleeson (the well-known Napier footballer), who is now with Mr. Devlin. Mr. Devlin made many kind inquiries after his friends in Auckland. From London Bishop Lenihan went to County Wexford, to visit friends, and then travelled to Dublin to ordain clergy at All Hallows College.

Afterwards he went to stay with Mr. Devlin in the North of Ireland (Mr. Devlin was his guest in Auckland), and with him was to visit the Giant's Causeway, among other places, by motor car.

Late Burnside Stock Report

Cattle.—There was a big yarding of 229 head. The quality of a few pens was better than those of last week, and prices were better by about 1s per cwt. Best bullocks, £9.10s to £11; extra, up to £13 7s. 6d; medium, £7 15s to £8 10s; inferior, £6 to £6 15s; best cows, £7 to £8 5s.

Sheep.—1636 penned. There was good demand for best kinds, and prices advanced by about 2s per head over last week's rates. Best wethers, 21s to 23s; extra, 24s; medium, 18s to 20s; inferior, 15s 6d to 17s.

Lambs.—290 penned. These were all bought by freezing buyers at last week's rates.

Pigs.—70 forward. Small pigs sold at fully 2s per head better than last week, whilst porkers and baconers were also firmer. Suckers, 13s to 14s 6d; slips, 15s to 18s; stores, 21s to 27s; porkers, 38s to 45s; light baconers, 46s to 49s; heavy do, 56s to 65s.

'Catholic Marriages'. The book of the hour. Single copies, 1s posted; 12 copies and over, 8d each, purchaser to pay carriage. Apply, Manager, 'Tablet', Dunedin.

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CATHOLIC MARRIAGES:

CONTENTS:

PART I.

The Decree of August 2, 1907:	Page.
Latin Text	1
English Translation	5

PART II.

The Decree Popularly Explained (Pastoral Letter of the Archbishop and Bishops of the Ecclesiastical Province of Melbourne)	11
--	----

PART III.

A Controversy on the Decree (Christchurch "Press," March 3 to April 2, 1908), with Notes and Comments	20
---	----

PART IV.

An Exposition of the Catholic Position in Regard to Impediments Invalidating Marriage	61
First Division: Some Fallacies Considered	61
Second Division: The Mission and Authority of the Church	80
Third Division: The Relations of the Church to the Marriage Contract	98
Fourth Division: Invalidating Legislation of the Jewish and the Christian Church	140
Index	145

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DEATH

FITZPATRICK.—On July 13, at the residence of her mother, Mrs. O'Rielly, 110 Wordsworth street, Sydenham, Ellen, the dearly beloved wife of James Fitzpatrick.—R.I.P.

IN MEMORIAM

CONWAY.—In fond and loving memory of my dear husband, T. Conway, late of Milburn, who departed this life on July 19, 1907.—R.I.P.

It is not the tear at the moment shed,
 When the cold earth has just been laid
 On him that can tell how beloved
 Was the soul that's fled,
 Or how deep in my heart I deplore him.

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

—Inserted by his loving wife.

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EDITOR'S NOTICES.

Send news **WHILE IT IS FRESH.** Stale reports will not be inserted.

Communications should reach this Office **BY TUESDAY MORNING.** Only the briefest paragraphs have a chance of insertion if received by Tuesday night's mails.

ADDRESS matter intended for publication 'Editor, TABLET, Dunedin,' and not by name to any member of the Staff.

ANONYMOUS COMMUNICATIONS are thrown into the waste-paper basket.

Write legibly, **ESPECIALLY NAMES** of persons and places

Reports of **MARRIAGES** and **DEATHS** are not selected or compiled at this Office. To secure insertion they must be verified by our local agent or correspondent, or by the clergyman of the district, or by some subscriber whose handwriting is well known at this Office. Such reports must in every case be accompanied by the customary death or marriage announcement, for which a charge of 2s. 6d. is made.

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovete 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, JULY 23, 1908.

WAR AND ARMED PEACE



LIKE the Third Napoleon at Saarbruck, Victor Emmanuel in his first battle bethought him of a sentence which should be repeated by the tongues of his contemporaries. 'That', said Victor, 'is the music that pleases me', as the first volley of the old smoothbores split the silence on the fair fields of Lomhardy. But a greater man than either declared, after a longer experience than both, that 'war is hell'. A report presented a few days ago by General Blume to the General Staff of the German Fatherland gives some idea of what war means on the merely financial side. 'He states', says the cabled summary, 'that Germany could put four and three-quarter million soldiers in the field in the next war, the cost of which to Germany would be £300,000,000 annually, apart from indirect financial and commercial loss, which would be far greater. If several European Powers were involved, as seems likely, the cost would be proportionately greater. General Blume estimates that a European war of the same duration as the Russo-Japanese would cause at least 900,000 casualties and would become a veritable orgy of blood.'

The Duke of Wellington said in one of his despatches that, 'nothing except a battle lost can be half so melancholy as a battle won'. And, judging by present conditions, nothing except a state of war can be, financially, half so melancholy as a state of armed peace. Washington's familiar dictum ran thus—that 'to be prepared for war is one of the most effectual means of preserving peace'. But it takes some of the tinsel off this age of progress to remember that this means of preserving peace is more expensive than war was a generation or two ago; that the peace so 'preserved' is so sterile and precarious that it costs each of the Great European Powers annually a nation's ransom; and that year by year the blackmail keeps growing so intolerably and so hopelessly that war itself must in time be preferable to the ruinous financial strain. England has her 'entente' with France and her friendly relations with Germany. Yet all three are straining every nerve, in a rivalry of mutual distrust and fear, to increase their fleets and perfect their armaments for some future day of conflict that will be a struggle for national existence. At as recent a date as the Crimean War the allied fleet in the Black Sea consisted of two dozen English war-vessels, with a collective propelling steam-force of only 5859 horse-power, and twelve French vessels with a total of 4960 horse-power. They were all inexpensive 'wooden walls'—and the well-grounded fear that, in a duel with the Russian forts, they might be set ablaze, led to the attempt to protect the fighting ships of the period with iron plates. In 1854 France constructed three armored floating batteries with which to bang at the Russian coastal forts on the Black Sea. Two years later England's 'handy man' was 'talking to' the forts at Cronstadt with seven boiler-plated wooden hulls, and we are told that 'the Russian shells directed against these batteries only occasioned damage when they accidentally fell into the embrasures'.

Then began the fevered era of naval construction that now prevails in its most aggravated form. Then began the long duel between gun and armor, the ever-increasing weight and bulk and horse-power and speed, and the growing cost of floating fighting machines. 'All the world wondered' when Napoleon III. sunk £280,000 in the construction of the first armored frigate, the 'Gloire'. It was not much less than three times the cost of the greatest line-of-battle ship of the time, and was destined by its builder (Dupuy de Lome) to be 'a lion in a flock of sheep'. England and America made haste to equip themselves with these floating lions. The crucial test, however, which decided on the suppression of the 'wooden wall' was the phlegmatic serenity with which, in the American Civil War, the armored 'Merrimac' spit lead into land-forts at easy range, shivered the unprotected timbers of the 'Monitor', and shed hostile shot and shell into the sea from her own unwounded sides. The old sailing first-rank line-of-battle ship could be put into commission, 'all found', for £115,000. The tongs that she 'talked' with were 120 guns, and they weighed 480 tons. The first English ironclad (built in 1860) cost £350,000. It carried only 32 guns—but they weighed 690 tons. The 'Italia', built in 1886, cost £1,000,000, and carried only 12 guns—but they turned the scale at 1150 tons, and their 'arguments' carried a correspondingly increased weight of conviction. In forty years the weight of guns has increased by over 150 per cent.; the size and destructiveness of ammunition has increased at an equal rate; the cost of construction of a vessel of the 'Dreadnought' type is nearly twenty times greater than that of the sailing 'wooden walls' that pounded the Russian warships as late as the Crimean war.

And the end is not yet in sight. The course of invention makes it necessary for the rival naval

powers to increase their armaments, to 'scrap' to-day the unconquerable floating mammoth of yesterday, and, without respite or surcease, to go on ever and ever, renewing ships, guns, and armor, in order to maintain an armed peace of so precarious a nature that it may be destroyed by a feather-weight on the diplomatic balance or by a drunken brawler in military uniform upon a doubtful 'frontier-line' in the heart of Darkest Africa. A few months ago England made a target of one of her recent redoubtables, and blew it to smithereens to test some of her later guns. France is just now dismantling the 'Courbet', the 'Devastation', and the 'Formidable'. And in the British navy, the pressure of rivalry with her German and French 'friends' may best be estimated from the following fact: On his recent visit to England, President Fallieres was met at Dover with a great fleet of salvoing war-vessels, the very oldest of which (then a new vessel) had, in 1903, saluted the first President of the French Republic that had ever set foot upon the soil of England. Thus, we may say that in five years Great Britain has rebuilt her fleet. And so the rivalry goes on and on. 'The financial and social difficulties', says an expert military writer, 'which yearly increase, may result in such dangers that Governments must be compelled, after immense sacrifices, to do what it would be wiser to do to-day, namely, to abandon a fruitless competition'. The world is paying rather dearly for its new whistle—for a progress which forgets some of the old Christian principles that, in the much-abused because little understood middle ages, devised the Truce of God and created a real court of international arbitration.

Notes

Teachers and Child-famine

At the post-mortem examination on Puritan New England one of these days, the sociologist jury will return a verdict of 'Death by race-suicide.' A similar verdict awaits the native-born population of 'God's own country' unless it experiences a change of heart and manifests, in domestic life, a greater respect for God's own law. Meantime, 'the vice of the twentieth century' (as was shown in the recently-published report of the Department of Labor) seriously threatens the prosperity of our manufacturing industries. And at last week's annual meeting of the Otago Educational Institute, it was made clear that race-suicide is hitting the teaching profession a heavy blow. 'I wonder,' said a head-master (Mr. A. W. Tyndall), 'whether people have yet realised that there is a lack of children in this fair Dominion, where one might think it was quite a privilege to pass one's childhood. The Hon. Mr. Millar has expressed amazement at the disclosures laid bare to him by a perusal of the latest educational returns. If he had been a teacher the ugly fact would have been brought home to him long ago by a serious deficiency in his bank account. . . . A race-suicide means gradual starvation for the teacher.'

The speaker then became statistical. The average attendance in the public schools of Otago (said he) attained its maximum in 1895. It then stood at 19,607. In 1907 it had reduced to 17,152—a decrease of 12½ per cent. In Dunedin the maximum average attendance (4148) was reached in 1887. Last year it had fallen to 2882—a woful drop of 30 per cent. 'Yet,' continued Mr. Tyndall, 'during this child-famine period, so little alive were the authorities to what was going on, that three handsome new schools were erected for the accommodation of the disappearing flock of pupils. The cost of these buildings would have been more justly spent in compensating teachers for the loss of salary suffered by the fall in the average attendance.'

We hear much about the 'yellow peril.' But our real 'yellow peril' is not in the Far East; like Artemus Ward's 'krysis,' 'she is hear; she's bin hear for some time, and Goodness nose how long she'll stay.'

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Comparisons are not always 'odorous' (as Mrs. Malaprop puts it). They are very often helpful and stimulating. Of this kind were the comparisons instituted at the Dunedin Technical School, on last Saturday, by Mr. Hogben (Inspector-General of Schools), in the course of a lecture detailing his impressions of the educational systems of Europe and America. 'According to his figures,' says the 'Evening Star' report, 'primary education in New Zealand costs approximately the same amount per head as in Europe, Italy and Switzerland being the two countries he selected for comparison with New Zealand. As to secondary education, however, Mr. Hogben demonstrated the fact that there is a great difference between the amount expended under this branch, New Zealand only spending one-third per head of the amount spent by Italy and Switzerland. In the case of technical and continuation education the disparity was even greater, New Zealand spending 4d as against 1s 11d per head. Somewhat contrary to the generally accepted belief, Mr. Hogben maintained that the secondary schools of Italy and Switzerland (especially the former) were the best he had visited. He emphasised the fact that although the Germans had the name, the Italians had the secondary schools. The feature of the whole of the school work of Italy was their system, and the lecturer expressed himself as pleasantly disappointed at the facility with which the pupils could express their thoughts and give a lucid and clear account of their observations.'

'Worship' and 'Adoration'

There was an ugly look about some passages in a lecture delivered in Timaru last week by the Ven. Archdeacon Harper. The Archdeacon's lecture was (as reported) a crude restatement of the late-born and unhistoric fable of the 'continuity' of the Protestant religion of the Thirty-nine Articles (the 'forty stripes save one') with the old Catholic Church of England. According to this recent legend, nothing particular happened at the Reformation—the divorce of Henry VIII. is not so much as mentioned; and the new Church created by Act of Parliament merely shook off two or three incumbrances, those specified in the report being 'the actual worship of the Virgin Mary' and 'the adoration of relics of saints.' A mild but firm remonstrance from Father Tubman resulted in a repudiation by the lecturer of the words 'worship' and 'adoration' attributed to him by the newspaper report, and the substitution thereof of the term 'veneration.' 'In any matter of difference which keeps us apart,' added the Ven. Archdeacon, 'I endeavor always to allow for the difficulty of putting oneself in the position of those who belong to another communion, and of seeing things from their point of view. I have also too sincere a regard for the great work done by the Roman Catholic Church in the past, and in the present, throughout the world ever to speak lightly of her. On this account I have always endeavored to avoid controversy, as I intended to do on this occasion.'

The 'continuity' theory reminds us of the sort of 'hish'ry' that Hogan spun to 'Mr. Dooley.' 'Wan iv th' first things,' said Hogan, 'man done afther he'd larned to kill his neighborin' animals, an' make a meal iv wan part iv thim an' a vest iv another, was to begin to manufacher lithrachoore, an' it's been goin' on up to th' prisint day.' Legend constituted the vast bulk of the old red sandstone 'lithrachoore' referred to by Hogan. In the recently-published 'Lectures' of the Archbishop of Melbourne, inquiring Timaruvians will find a lengthy and detailed statement of what Protestant historians of the first rank have to say about the 'continuity' fable.

'CATHOLIC MARRIAGES'

A REVIEW IN THE 'AUSTRAL LIGHT'

In the course of a lengthy and very kindly review, the 'Austral Light' (Melbourne) has the following remarks in its July issue on the publication, 'Catholic Marriages,' issued from the office of this paper (1s, postage paid):—

'The controversy between the Rev. Editor of the "Tablet" and the Rev. C. W. Carrington, an Anglican clergyman of Christchurch, has at least this one great result: that it has given birth to one of the most eloquent and convincing pamphlets it has been our good fortune to peruse. The case between

Father Cleary and his opponent is clearly stated in the correspondence that passed between them, and which forms a portion of the pamphlet; but in the appended notes, and in the appendix to the pamphlet explaining the position of the Catholic Church as regards the Sacrament of Matrimony, Father Cleary has reached a clearness of statement and a height of eloquence given to very few, whilst in argument and dialectics he has literally pulverised his opponent. . . . To add to the discomfiture of the Protestant champion, Father Cleary has appended to the correspondence a well-reasoned and exhaustive exposition of Catholic teaching in regard to the invalidating impediments of matrimony, the mission and authority of the Church, the relations of the Church to the marriage contract, and the invalidating legislation of the Jewish and Christian Churches. In the treatment of these important subjects there is a wealth of knowledge displayed which is but seldom met with in this age of rapid reading and superficial acquirements. Stores of learning that have been garnered by the assiduous labors of a strenuous life are spread in rich profusion before the reader, and must prove no less valuable for their intrinsic worth than for the light which they shed on a topic which is engaging the attention of priest and layman alike at the present time. . . . All this interesting matter makes up a well-printed pamphlet of 152 pages, with a copious index, and is published by the "New Zealand Tablet" Printing and Publishing Company, Limited, Dunedin, at the price of 1s. We consider that the pamphlet is one for which Catholics will be sincerely grateful. . . .'

DIocese OF DUNEDIN

The Very Rev. Father O'Neill, of Milton, who recently went on a trip for the benefit of his health to Australia, is at present staying at the Redemptorist Monastery, Waratah, New South Wales.

The Maronite (Catholic) Patriarch of Jerusalem has issued notifications warning Catholics in New Zealand against certain itinerant Orientals, professing to be Catholic priests, who have come out to this country to solicit subscriptions for Catholic missionary or charitable purposes.

On Friday evening the members of 'St. Joseph's Men's Club' entertained their lady friends at a euchre party. Owing to the inclement weather the attendance was not large, but those who braved the elements spent a most enjoyable evening. Mrs. W. P. Nolan contributed a song, and the Glee Club gave an item. The accompaniments were played by Miss Clara Hughes.

The Rev. Father Coffey, Adm., in announcing on Sunday at St. Joseph's Cathedral the opening of the Christian Brothers' School and St. Dominic's College after the midwinter holidays, impressed upon parents and guardians the great importance of children attending school regularly. Children, he said, were kept away from school for the most trivial reasons, with the result that they were not able to keep up with the work of their class, and consequently did not do justice to the school or their teachers.

The St. Joseph's Harriers held their run on Saturday from the residence of Mr. J. B. Flynn, Castle street. The trail led along the road past the Northern Cemetery, through Opoho, and up the slopes of Signal Hill. On reaching the top of the hill a splendid view of the surrounding country and the harbor was obtained. The trail then led down through the bush until it came out on the Ravensbourne road, which was followed home. The runners were generously entertained by Mr. and Mrs. Flynn, and a pleasant social hour was spent.

The St. Patrick's Young Men's Social and Literary Club, South Dunedin, held its usual weekly meeting on Monday evening, when there was a good attendance. The programme for the evening consisted of a debate as to whether the manufacture, sale, and distribution of bread, butter, milk, meat, and fish should be controlled by the State. After a lengthy debate lasting over two hours, the affirmative side, under Mr. J. McEvoy, was declared the winner. The negative supporters, under the direction of Mr. A. M. Kirby, acquitted themselves creditably.

On Friday of last week the Rev. Father O'Reilly, now convalescent from a serious illness, left Dunedin for an extended sea-voyage which was ordered to him by his medical adviser for his full restoration to his usual health and vigor. The local and some visiting

clergy assembled at the railway station to wish him a pleasant voyage and a safe return. Some days previous to his departure, Father O'Reilly was informally made the recipient of two very large money presentations as tokens of the great esteem and affection in which he is held by those among whom he has so zealously ministered. One of the presentations was made by the many warm friends whom he has made among the laity of Dunedin, the other by the parishioners of Oamaru, who still retain a warm affection for him, although several years have passed since he labored amongst them. Father O'Reilly left Auckland on Wednesday morning of this week and joins the Pacific steamer at Suva.

Milton

On Tuesday evening of last week (says the Milton 'Mirror') St. Joseph's Schoolroom presented a very pleasing spectacle, the occasion being a welcome social tendered by the Catholics of Milton to Rev. Father Farthing, who is to have charge of the district during the absence of the Very Rev. Father O'Neill. The schoolroom was tastefully decorated, the work of the Sisters of the local convent, their pupils, and some lady assistants. The arrangements for the function were admirably carried out, and reflected much credit on those responsible for them. Mr. W. Kirby, who presided, in his explanatory remarks with regard to the object of the meeting, said that since the regrettable absence of the Very Rev. Father O'Neill through ill-health the Catholics of Milton were without a pastor, but owing to the kindness of the priests at Holy Cross College, Mosgiel, they had Mass every Sunday. They were pleased to have Father Farthing in their midst, and they extended to him a hearty welcome, and they desired to assure him of their co-operation in every possible way. He hoped Father Farthing's stay would be pleasant, and beneficial to his health, which they regretted to hear was at present not all that could be desired. He, however, thought there was not a great deal to fear in this respect, although it took a very robust person to survive the shock of a sudden drop from extreme north to extreme south. He had survived it wonderfully well so far, said Mr. Kirby, who concluded his remarks by again giving a warm welcome to Father Farthing, who he hoped would be long spared to continue in his good work for the honor and glory of God.

Mr. Moroney said he considered it befitting to meet in this social way, and he could safely say that Father Farthing had already won the hearts of his congregation. Although the Catholic body of Milton was not numerically strong, they were rich in faith and love for their holy religion. They all regretted very much the ill-health of the Very Rev. Father O'Neill, but even in his absence, and far away distant as he was, there could be no doubt he would remember them.

Mr. R. Grealish, jun., said he was very pleased to see such an attendance to welcome their new pastor. There was not a Catholic family in the parish unrepresented. Although Father Farthing was a stranger personally, his work was well known throughout the Dominion, his name being well known through the medium of the Catholic journals. Although they met in harmony that night, it was to be regretted that the sole reason for the meeting of welcome was due to the very serious breakdown in health of their esteemed pastor. Father O'Neill had been for some considerable time a silent sufferer. It was one of his characteristics to conceal his personal suffering, and it was earnestly desired that in his attempt to continue working for their spiritual welfare, he had not menaced his own health beyond a complete recovery.

Messrs. M. Kreft (president of the Hibernian Society) and J. P. Lynch also extended a hearty welcome to Father Farthing.

The Rev. Father Farthing, in replying, said it was difficult indeed for him to find words to express his feelings. He was quite astonished to see such preparations for his welcome in so short a time; it surpassed anything he had ever come in contact with. He could only thank them all for their kindness and welcome. Their pastor told him in Auckland that the place in winter was cold, but that the people were always warm; he could now truthfully confirm this. When leaving Auckland it was with a pang of regret, and he now knew that when his time came to leave Milton there would be an additional pang of regret. He admitted having a particular liking for the young men, and advised all of them in the parish to practise all good virtues; to associate themselves in every public movement; to interest themselves in literature, and especially follow

all the political questions of the day; and to move forward, but never go one step backward.

Between the addresses a very varied and first-class programme was gone through, and consisted of pianoforte selections and duets by Miss Reid and Miss Scanlan; club drill, boy pupils; chorus, 'When through life unblest we rove,' convent pupils; part song, 'The meeting of the waters'; fan dance, Miss Madge Laffey. The gem of the evening was undoubtedly the singing of Father Farthing's four songs with encores. The songs he selected were 'The last rose of summer,' 'Dear little sham-rock,' 'Ye banks and braes,' and 'Believe me if all those endearing young charms.'

Invercargill

(From Our Own Correspondent.)

July 19.

The Marist Brothers' boys have won the schools football competition, having gone through the season without a defeat.

The usual meeting of the H.A.B.C. Society was held on July 15. The balance sheet showed the society to be in a good financial position, having accumulated funds amounting to well over three figures. Three candidates were nominated. The society intends to hold a social at West Plains at an early date, the proceeds to go to the benevolent fund.

The Invercargill Catholic Club held its usual meeting on Tuesday evening. The programme for the evening was a mock breach of promise case. The congregation were invited to attend, which they did in strong force. Solicitors, witnesses, etc., having worked up a good case, a very enjoyable evening was spent. The club, having received a challenge to a debate from the Gore Club, will pay a visit to Gore on July 29. The following members will be the Invercargill Club representatives:—Messrs. Mulvey, Morton, Woods, Pound, Sims, and Byrne.

WELLINGTON

(From an Occasional Correspondent.)

July 20.

On Sunday, July 19 (the feast of St. Vincent de Paul) at St. Mary of the Angels' Church the Very Rev. Father Regnault, S.M. (Provincial), preached a very impressive and appropriate sermon on charity, taking for his text, 'A new commandment I have given unto you that you love one another, even as I have loved you.' He said our Blessed Lord was a practical example and illustration of that new commandment. He was perfect charity; His whole life was devoted to charity, and through Him are found all the factors of true charity. Father Regnault then proceeded to deal with the life of St. Vincent de Paul, describing his youth and his great works of charity in after life. St. Vincent was known as the great counsellor of kings and the great adviser of bishops, but he would be always known to posterity as the great friend of humanity, the great friend of the poor. St. Vincent travelled much, and everywhere his preachings filled the hearts of his hearers with the same enthusiasm which he possessed, and the desire for doing something for the cause of the poor. It may be said that the religious offspring of the great saint is as numerous to-day as the leaves of that old oak tree in the hollow trunk of which in the days of his youth he placed a statue of the Blessed Virgin Mary, and established for himself an oratory wherein he celebrated the first Mass for the poor. The self-sacrificing, high-minded, and virtuous Christians were the men that would save the world. There was work for them if they will take it up. The Very Rev. Father commended the great work being done at the present day by the St. Vincent de Paul Society in their midst, which practice was once more another proof that the Catholic Church was fulfilling its mission of charity in the world, and every meeting of the brothers of this society is another illustration of that divine mission and that divine charity which is illustrative of the words of our Divine Lord, 'Come to Me all ye that labor and are heavily laden and I will refresh you.'

Messrs. W. Strange and Co., Ltd., Christchurch, are having a four days' sale, which commences on July 28 and ends on the 31st inst. Notable bargains are promised during the period. Any of our readers who cannot attend should send for a catalogue.

A. & T. INGLIS

Have pleasure in announcing that their NINETEENTH ANNUAL COLOSSAL SALE commences on 1st AUGUST, and will continue until SATURDAY, 12th SEPTEMBER, during which time THE WHOLE OF THEIR MAGNIFICENT STOCK AMOUNTING TO UPWARDS of £60,000, consisting of

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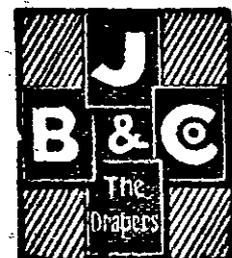
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Irish News

CORK—Presentation of an Address

The past and present pupils of the Christian Brothers' College, Cork, presented an address to Rev. Brother P. L. O'Connell, who lately left for Liverpool to take up his duties in the institution which is under the control of his Order there. The address voiced sentiments of admiration for Brother O'Connell as an educationist in the higher sense, and as a teacher who manifested an almost fatherly interest in his pupils.

DOWN—The New Bishop

A Reuter's telegram from Rome states that the Very Rev. John Tohill, pastor of Cushendall, has been appointed Bishop of Down and Connor. Father Tohill is now in his 53rd year, having been born in December, 1855. His birth-place was Gortmacrane, in the Parish of Tamlacht-O'Crilly, County Derry, and he comes of highly-respected Catholic stock. After a course of classics in Tigarvil, he entered St. Malachy's College, and soon after he went to Maynooth, where, on September 21, 1878, he entered the class of first year's Theology. During his collegiate course he passed brilliant examinations, and at all times displayed a remarkable aptitude for Theological study, in which he was eminently successful.

DUBLIN—Historical Associations

The reference, writes a correspondent in the Dublin 'Freeman's Journal,' to Daniel O'Connell's piano may render it of interest to know that several musical instruments of historical associations are in the City of Dublin. A harp of great antiquity, commonly known as the harp of Brian Boru, is in the Library of Trinity College. A harp on which Thomas Moore himself played is preserved in the Royal Irish Academy, in Dawson street, in a room filled with relics of Moore, including a piano on which he accompanied his own songs. An organ in the gallery of the Examination Hall of Trinity College, Dublin, was presented to that institution by the Duke of Ormond, who was the Chancellor of the Universities of Oxford and Dublin. It was taken from a vessel captured by the Duke in a naval engagement with the Spanish fleet at Vibo in 1702. The organ in St. Michan's Protestant Church and the organ in the chapel of the Blue Coat Hospital, to which it was brought from St. Paul Protestant Church, were both played on by Handel during his stay in Dublin. Another organ on which Handel played was long in the house, 64 Eccles street, which was in the seventies of the last century the residence of Isaac Butt. It is now in the possession of Col. Johnston, of Newtown, Market-hill, County Armagh.

The Bank of Ireland

In the current issue of the 'New Ireland Review' the treatment of Catholics by the Bank of Ireland is described. The writer of a trenchant article sums up their position in that great institution as follows:—(1) There are fifteen directors of the bank. Of these twelve are Protestants, three only are Catholics; by law three must be Catholics. (2) In the head office there are twenty-one chief officials, with salaries amounting to £12,000 per annum. Of these, twenty are Protestants, who receive in annual salaries about £11,625; one is a Catholic, with a salary of £375. (3) In the sixty-seven country branches there are fifty-seven Protestant to ten Catholic agents (managers). The Protestant agents receive in salaries about £22,750; the Catholics about £3225. (4) In the same country branches there are fifty-five Protestant to twelve Catholic sub-agents. (5) Among the humbler servants of the bank themselves there is the same singular disparity of numbers between Protestants and Catholics.

Emancipation of the Masses

Speaking at the annual dinner of the Catholic University School Union, the Very Rev. Dr. Watters, S.M., referring to the new University, said that he regarded it as an emancipation of the masses from the oppression of centuries. For centuries they were suffering from educational starvation; and they of the Church had certainly done their best in the effort to provide a remedy. Of the new scheme he would say, in the words of the poet:

'Be to its faults a little blind,
And to its virtues wondrous kind.'

Let them hope; they were long living in hope, as they were now on the borderland of fruition, that the new University before

them would train their youth and force them to the forefront for every opening that was for them in this country. Whatever high future attends the new University, it is our pride to note at this embryonic stage that the old school—the Catholic University School—has given of its best products—men of light and leading, men of culture and character—to usher into being, and to speed on its career of national usefulness, a University that shall be racy of the soil and instinct with national life—a monument in all the ages, as we hope, to the long, persistent, indefeasible demands of the Irish Nation. *Esto perpetua.*

KERRY—No Criminal Business

A pair of white gloves was presented to County Court Judge Shaw at the Tralee Summer Quarter Sessions, there being no criminal cases for trial.

LIMERICK—Religion in the City

During a recent retreat of the Archconfraternity of the Holy Family, Limerick, 6250 members received Holy Communion, a fact which speaks well for the flourishing condition of religion in the city.

A Happy Introduction

At the Limerick Summer Quarter Sessions the new County Court Judge, Mr. Law Smith, was welcomed and presented with white gloves, there being no criminal business for him to do—a happy introduction to the county.

The late Father Casey

The sum of £500 has already been subscribed towards a memorial to the late Father Casey, Abbeyfeale.

A Friend of the Poor and Needy

At a recent board meeting of the Irish Co-operative Agency Society, held at Limerick, Captain Coghlan, J.P., presiding, it was resolved: 'That it was with feelings of the deepest regret we heard of Lady Monteagle's death, and we desire to take this the first opportunity of tendering to our president our sincere and heartfelt sympathy in the bereavement he and his family have sustained by the death of one who was universally esteemed, and whose life was devoted to helping every good cause, but more especially where the poor and needy of Ireland were concerned.'

WEXFORD—A Memorial of Ninety-eight

The Enniscomrthy '98 Memorial Committee brought their work to a conclusion on May 31 by the unveiling of the monument in the Market Square. The town was profusely decorated, and from an early hour the streets were thronged by a large number of people, who came from the surrounding districts. The erection of the memorial is the outcome of the '98 celebration, ten years ago, when, among many, there was one on Vinegar Hill. A site on the Market Square was selected, and it was decided that the monument should take the form of a statue in which Father John Murphy should be represented. The artist to whom the work was entrusted was Mr. Oliver Sheppard. The pedestal bears only the inscription '1798,' is of limestone, and the total height of the monument is 22ft, the cost being £800.

TIPPERARY—Good Advice

At his triennial visitation in the Parish of Golden, County Tipperary, the Archbishop, addressing the people, said that the transference of the land from the landlord to the occupiers was, in his opinion, the only solution of the agrarian question. If at all possible tenants should purchase under the Land Act of 1903, and having purchased should use all their energies and enterprise in improving their farms. The land is most just. Every shilling spent in improvement is returned a hundred fold. The people should work the land with energy, should cultivate industry, thrift, and temperance, and the result would be prosperity. Ireland, owing to its climate, its picturesque scenery, and the social qualities of its people, was the best country to live in, and from a religious point of view the best country to die in. Let them get hold of the land; work it for all it is worth, and very soon that parish, and Ireland as a whole, would have a prosperous population equal in numbers to what it was before the famine days.

TYRONE—A Centenarian

According to the Belfast Evening Telegraph, Mr. Thomas Kelly, Lurganboy, County Tyrone, who has attained the age of 107, mounted a ladder recently and repaired the thatched roof of his cottage.

WESTMEATH—Death of a Priest

The Very Rev. Thomas Murray, parish priest of Ballymore, died on May 22, after a protracted illness. The deceased

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entered Maynooth College in 1867 and was ordained in 1872. After his ordination he was appointed to several curacies in the diocese of Meath. He was successively parish priest of Eglis, King's County; Taghmon, Westmeath; and Ballymore, to which important parish he was appointed about five years ago.

GENERAL

Old Age Pensions

In reply to a question put in the House of Commons by Mr. J. Devlin, the Prime Minister stated that the number of persons in Ireland of 70 years of age and upwards is 173,359, and that the number who would be qualified for pensions is 87,585.

A Visit to America

The important announcement is made that the bi-annual Convention of the U.I.L. of America will be held at Boston, Mass., on September 22 and 23. At the urgent request of the Executive Council of America, Mr. J. E. Redmond, M.P., Chairman of the Irish Party, and Mr. Joseph Devlin, M.P., have consented to attend.

Irish Trade

According to the annual report of the Department of Agriculture, the total import and export trade of Ireland for 1906 was £111,963,896, the latter exceeding the former by about three-quarters of a million sterling. After dealing with various aspects of the Irish trade, the report goes on to say: In 1906 the Irish export of all classes of live stock was much larger than the imports from any other country into the United Kingdom. In this connection it is worthy of note that the export of horses from Ireland amounted to 33,896, and if from this figure is deducted even the total number of horses imported into Ireland, there remains a net export of 28,790 horses. The total number of horses imported into the United Kingdom from all foreign and colonial countries amounted in 1906 to 17,848, of which 11,665 came from Russia. Again, in the case of cattle the number exported from Ireland to Great Britain was 776,281, while the total import from foreign and colonial countries into the United Kingdom amounted to 561,215, of which number 398,887 came from the United States and 160,689 from Canada. But the total annual value of the import of foreign and colonial cattle which are all ready for killing is greater than that of the Irish export. The Irish export of butter to Great Britain was the second largest in quantity and value, the import from Denmark being first, and that from Russia third. Irish eggs were the second largest quantity and the largest value imported into Great Britain, a larger quantity coming from Russia, but the total value being lower than that of the Irish eggs. The export of poultry from Ireland was much greater than that from any other country into the United Kingdom. Ireland exported to Great Britain poultry to the value of £725,441, while the highest imports from other countries to the United Kingdom were—From America, £243,750; France, £203,714; Belgium, £194,978; and Russia, £185,635. As regards bacon and hams, the Irish export was fourth on the list, the largest quantities coming from the United States of America, Denmark having the second, and Canada the third place.

The All-Red Route and Ireland

Dr. Ambrose, M.P., writing with reference to interviews given by Sir Thomas Shaughnessy, President of the Canadian-Pacific Railway Company, to the 'London Press,' takes exception to his statements that fast boats do not pay and are unpopular, and that the idea of including Ireland in the All-Red or All-British route is not advisable. In regard to the second point, the writer observes that Sir Thomas Shaughnessy, who speaks of the difficulties of transshipment before final embarkation, has been told over and over again that it is intended to put passengers and mails into the train at London and take them without a change to Blacksod Bay, the final port of embarkation.

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...

People We Hear About

The Most Rev. Dr. Kelly, Coadjutor-Archbishop of Sydney, will be presented with an address by the New Ross Urban Council, on the occasion of his forthcoming visit to his native town.

Lord Knollys forwarded to Miss Florence Nightingale, who attained her 88th birthday on May 12 last, a gracious message of congratulation and good wishes from the King and the Queen.

Lord Acton, who was attached to President Fallieres during his visit to England, is the most polyglot of peers. He is as familiar with French as he is with German, Italian, and Dutch. His mother was the Countess Marie Arco Valley, of Bavaria.

The prize of £25 offered by the Technical Education authorities in England for an essay on technical education, without any limitations of nationality or domicile, has been won by Mr. J. Ryan, D.Sc., Superintendent Adviser of the Technical Education Committee, Dublin.

There are six British ex-Ministers now in receipt of pensions under 'The Imperial Political Offices Pension Act, 1869':—Viscount Cross, £2000; Lord George Hamilton, £2000; Mr. H. Chaplin, M.P., £1200; Sir John Gorst, £1200; Lord Balfour of Burleigh, £1200; and Mr. Gerald Balfour, £1200.

Of the people to whom old-age pensions were granted in New Zealand last year 790 were English, 364 Irish, 325 Scotch, 23 New Zealand born, 13 Welsh, and 80 Maori. Of the total number of male pensioners now on the roll there are 3353 laborers, 1071 miners, 463 farmers, 284 gardeners, 276 carpenters, 240 gum-diggers, and 107 bootmakers. The females include 5151 whose occupation is termed domestic duties, whilst there are 158 nurses, 58 laundresses, 41 charwomen, 35 needlewomen, 28 dress-makers, 17 cooks, and 13 washerwomen.

Mr. William J. Bryan, who has been chosen Democratic candidate for the Presidency of the United States, in an address to the Ancient Order of Hibernians of Washington, D.C., paid a high tribute to the Irish race and to the Catholics for the part they have played in the affairs of the world. He said that he had Irish blood in his veins, and that he was proud of it. 'I am satisfied,' he said, 'that no single strain of blood has been of greater value to the American people than that strain which comes from the Emerald Isle.'

Mr. Cornelius Denis O'Sullivan (generally known as Denis O'Sullivan), of San Francisco, the well-known Irish tenor and actor, who died on February 1, aged 39 years, left estate valued at £20,984, of which £20,000 is real and personal estate in California, and £984 estate in the United Kingdom. Probate of his will, dated September 17, 1902, has been granted to his widow, Mrs. Elizabeth Curtis O'Sullivan, the sole executrix to whom he left the whole of his property, absolutely, declaring that he made no provision for his children, knowing that his wife would make due and adequate provision for them.

Mr. George Wolfe, who as a kinsman of General Wolfe, the hero of Quebec, will be present as a representative of his family at the Quebec Tercentenary this week, is of an ancient family and large estate in Kildare. He is a lineal descendant of the Theobald Wolfe from whom Theobald Wolfe Tone was named. He is, moreover, the nearest living relative of Arthur Wolfe, who as Lord Kilwarden and Lord Chief Justice of Ireland, made the famous protest in Wolfe Tone's case against the overriding of the decisions of civil courts by arbitrary military tribunals.

As we were informed by cable at the time, the Duchess of Norfolk gave birth to a son and heir at Arundel Castle on Saturday, May 30. The baptism of the infant Earl of Arundel took place on Monday afternoon in the private chapel of Arundel Castle. The Archbishop of Westminster officiated, and among the many clergy present were Rev. A. McCall, the Duke of Norfolk's chaplain, and Father Bernard Vaughan. The godfather was Lord Edmund Talbot, M.P., and the godmother Hon. Mrs. Eric Drummond, Duchess of Norfolk's sister. The child was given the name of Bernard Marmaduke. After the ceremony the Duke received his guests in the great hall of the Castle, where the Earl's health was drunk, on the proposition of one of the oldest tenants on the estate. The Mayor of Arundel proposed the health of Lord Edmund Talbot. The Duke of Norfolk received congratulations from King Edward and the King of Spain.

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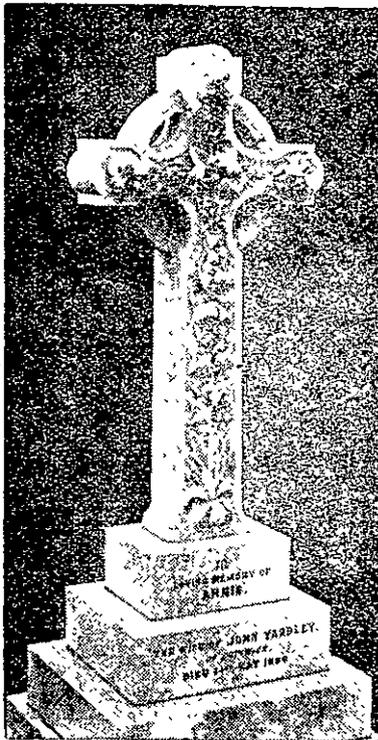
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THE CHURCH IN NEW ZEALAND

MEMOIRS OF THE EARLY DAYS

TARANAKI.

(Continued.)

Over a wide area of this same district a quarter of a century later, the splendid efforts of the early missionaries, which promised such a rich reward, were paralysed, and much of the good results of the missionaries' work were almost obliterated, in the fanatical wave of Hauhausism, which swept over the land with unrelenting force and with such dire consequences. In this connection it is well to refer to a deplorable happening, and if not entirely refute the allegations at least furnish trustworthy expressions of opinion which may tend to disprove the accusations levelled at one of the devoted early missionaries, and given prominence in several books written by Protestant missionaries.

Among the atrocities perpetrated by the Hauhaus was the murder of the Rev. Mr. Volckner, a Protestant missionary at Opotiki. This incident of those troublous times is mentioned by the Rev. R. Taylor in his book, 'New Zealand: Past, Present, and Future,' published in 1868. The statements therein contained were evidently copied by the Rev. J. Buller (Wesleyan) into his book, 'Forty Years in New Zealand,' published in 1878, with additional embellishments. The cause these writers ascribed for the deed of violence was that letters brought by the Catholic missionary from the Natives of Waikato, then in open revolt, to those at Opotiki, then presumably peaceably disposed, were of such a nature as to cause the attitude of the latter to at once change. An outcry was immediately raised for the removal of the Catholic missionary. In the interests of peaceful relations all round, the Father did leave the scene of strife, and it was then stated by those writers that his going was the work of the Protestant missionaries as understood by the Maoris—to whom he was a very dear friend. This so enraged them that the murder was the consequence. All this appearing to the present writer so improbable a story, and so unlike any possible action of a priest of the Catholic Church, that every effort was made to collect information on the subject. Such a long period having elapsed since the incident happened, this task proved a most difficult one. The following letter, however, which I received from an officer of the colonial forces (who was very close by at the time), and who now holds a prominent position under the Dominion Government, throws considerable light on the subject, and as an expression of opinion will undoubtedly carry much weight:—'Let me say at once (he writes) that the fact of the murderers of Volckner having been Hauhaus would alone account for the deed. Just think of the massacre of the crew of the Kate and other things about the same time. I may say that I never heard the name of Father Garavel in connection with the matter until after the sixties, and then only from Mr. Grace. At the time of the murder I did hear that it was caused by the fact that Bishop Selwyn accompanied the troops through the Waikato, and did not warn the Natives of the Sunday attack on Rangiaohia. There may be something in this. Numerous parties had been sent out by the prophet Te Teato to convert all New Zealand. In one act they converted Opotiki, and prevented backsliding by killing the pastor. I think very little of these tales, for I know the Maori down to his boots. You want information (as an example), and your Maori friend will in a few moments find out the bias, if any, in your mind, and the information he gives will be suitable.' As showing the force of this argument, the writer gives a probable dialogue as follows:—'Protestant missionary: "For what reason was the Rev. Mr. Volckner murdered?" Maori friend: "Truly, truly for what reason?" Protestant missionary: "Could the action of that Catholic priest have had anything to do with it?" Maori friend: "Ah! the man of brains; the man who sees into the secret of the heart; you have discovered it!"' Now, these Maoris had never heard a word of this, but who were they that they should refute the suggestion of their clergyman? This would be the Maori argument. If, therefore, you want real information from a Maori, offer no suggestion and doubt everything when he extols your sagacity. Anyone having the knowledge of the Maori tohunga would not be humbugged by the people because of his wizard powers.'

In the introductory chapter to McDonnell's history of the war the author states:—'In the following pages I have endeavored to give a history of the Native wars, gathered from a Maori chief, who was an eye-witness of many of the events recorded, and had learned from others on good authority. In every instance I have strictly adhered to the facts related, and have allowed my Maori historian to draw his own inferences

from them.' Relating the capture of Opotiki by the colonial forces the following appears, and, having never been questioned, must be accepted as a true narrative of events:—'Just before this time we discovered, or thought we had (it was all the same to us after we had made up our minds), that the Rev. Mr. Grace, who used to live at Taupo, and the Rev. Mr. Volckner, of Opotiki, had been acting treacherously to us; so their death was resolved upon by Kereopa, who was then our high priest of Hauhausism, and the tribes of the Bay of Plenty met at Opotiki to decide how the sentence should be carried out. We had at this time boiled quantities of peaches, and letting the juice ferment we drank it, and it made us brave to act, and filled us with energy. We intended to hang the Rev. Mr. Grace, too, but somehow we let him escape. Kereopa said it was a great mistake.' Kereopa was subsequently captured, tried at Napier for the murder, and executed. Not a word was given in evidence (as recorded in the work before-mentioned) to bear out the statements in the writings of the Revs. Taylor and Buller; in fact, the statements made by them as leading to the trouble was not even alluded to in any connection. The evidence given would also lead one to understand that certain barbarities, stated by these writers to have been perpetrated by the fanatical Maoris in the Catholic Church at Opotiki, were in reality perpetrated in Mr. Volckner's own church on the occasion. As additional proof that the crime was no afterthought of the Maoris, we have it recorded in McDonnell's history that an attempt was made to massacre the priest at Whakatane, Father Grange, but was resisted by the Maoris there. This was prior to Mr. Volckner's death, and at once disposes of the absurd story which, like many similar ones, had been persistently circulated and left uncontradicted.

(To be continued.)

History as it is Generally Written

In the course of an interesting review of Ranke's 'History of the Popes,' in the London 'Daily Chronicle,' Mr. George Sampson writes:—'I am beginning to believe that English history has been written chiefly by Orangemen, so narrowly and exclusively Protestant is its outlook. It puts forward Protestantism not as one view of things, but as the right view of things. The other day I found an elaborate review of Lord Acton's latest published essays gravely assuring the world that of course this Catholic historian writes with bias, and cannot pretend to a Protestant candor of judgment—a charmingly ingenuous assumption in any case, but especially fatuous in the case of Acton, surely the most fair of all historians. Reduced to its elements, the statement comes to this: In a Catholic historian you will find Catholic views; in a Protestant historian you will find the Truth. Most Englishmen read and write history upon this assumption; and thus grotesque sectarianism is taught and studied in almost every school. The only thing that children seem to learn about the parent Church of their native land is that wicked Catholic Mary habitually burnt good Protestants at Smithfield. In every school manual of history there is shameful unfairness to Catholics—unfairness of silence, and unfairness of accusation, unfairness that is only matched by an equal unfairness to Ireland. To me (a complete Englishman, and as far from being a Catholic as I am from adopting the Ulster creed) the English historical attitude to Rome is ridiculous and irritating. What has history to do with Protestantism, or Catholicism, or any other ism, save phenomenally? When I read history I do not want apologetics worthy of that pleasing body the Protestant Alliance. I want adequate recognition of fact, and it is simple fact that in the history of Europe the Church of Rome; for it gave us our cathedrals, set the form of our merely provincial institutions. The Church of history is not the Church of England, nor the Wesleyan Methodist Connexion, nor the Society of Friends, nor the Union of Ethical Societies. The Church of history is the Church of Rome, as Newman asserts in the passage where he sadly admits that the "unbeliever Gibbon" is our only worthy ecclesiastical historian. But I will go further, and say that the Church of English history is the Church of Rome; for it gave us our cathedrals, set the form of our prayers, marked out our parishes, taught us our duty to the poor, nursed our laws and our learning, won us much of our liberty, and laid the foundation of our last four centuries of progress. Without knowing something of this great Church, you can understand very little of English history, and to minimise the historic importance of the Papacy because you happen to be a Protestant is as stupid as to minimise the historic importance of the House of Austria because you happen to be an Englishman.'

The Catholic World

ENGLAND—The Manning Centenary

Wednesday of last week was the centenary of the birth of Cardinal Manning. In connection with the event great open-air demonstrations had been arranged. A big procession was to take place on Sunday, July 19, through London to Hyde Park, where a meeting was to be held, at which many leading Catholic ecclesiastics and Irish and Labor members of Parliament were to attend and speak.

Pilgrimage to Lourdes

A Catholic pilgrimage, numbering between 250 and 300, left Charing Cross, London, by special train on May 29 for Lourdes. The party travelled under the leadership of the Right Rev. Dr. Whiteside, Bishop of Liverpool. Fifty of the pilgrims were from Ireland, about seventy from London, and a large number from the different parts of the English provinces, Liverpool and Manchester being the foremost in this respect.

An Appeal for Fair Play

The 'Catholic Weekly' quotes the following passage from 'An Earnest Appeal to Free Churchmen' which appeared as a leading article in a recent issue of the 'British Weekly':—We plead that Nonconformists should seriously reconsider the position, and carry on the coming negotiations as men prepared to do justice—we do not say to concede justice, for justice is a right—to their opponents. Why do the Catholics object to Simple Bible Teaching? In the first place, they are not bound to answer. When a great historical body comes forward, and through its authorised representatives says that certain forms of religious teaching are repugnant to its conscience, then the fact must be taken for granted and allowed for in whatever has to be done. Surely Free Churchmen will grant this. There was nothing more exasperating in the disputes of five years ago than Mr. Balfour's calm assumption that he knew much better what was good for Free Churchmen than Free Churchmen did themselves. Yet we have read arguments by distinguished Nonconformist leaders elaborately showing that Catholics ought to be satisfied with the simple teaching of the Bible. It is for them to say what they will be satisfied with. They have said it. They have proved their sincerity in a thousand ways. When confronted by the alternative, Simple Bible Teaching or no religious teaching, they have unhesitatingly chosen the latter, and have made great sacrifices to provide for their children what they themselves desire. . . . Cowper-Templeism is essentially Protestantism, unless supplemented, and that is why Free Churchmen love it. But though they love it and think it good, it does not follow that they can force it upon others who do not love it and who think it evil. That is the apology of all persecutors: "It is good for you." We desire very much that the present temper should continue; that the utmost pains should be taken to arrive at an agreement; but if the Free Churchmen are to exercise any real influence on the deliberations, they must cleanse their minds of the delusion that they can force Simple Bible Teaching upon Catholics, or that they can leave them without religious teaching in school hours.

GERMANY—Catholic Population

According to figures given by Father Krose in a recent number of the 'Stimmen aus Maria Lasch,' there was in the German Empire on December 1, 1905, a Protestant population of 37,646,852, as compared with 35,231,104 in 1900, and a Catholic population of 22,094,492, as compared with 20,321,441 in 1900.

ROME—Papal Audiences

Over two hundred French priests who visited Rome for the beatification of Blessed Madeleine Sophie Barat were received in audience by the Holy Father in the Consistorial Hall on Ascension Day. His Holiness in a short address encouraged them to fight on bravely in the cause of religion. On the previous day the Sisters of the Sacred Heart and their pupils, numbering 800, from all parts of the world, were admitted to audience by the Holy Father, who received them with the greatest warmth, blessed the Sisters for the good work they are doing, and exhorted the pupils to be faithful to the maxims they received from their teachers.

The Pope's Birthday

Tuesday, June 2, being the Holy Father's 73rd birthday, the Vatican was unusually animated with the coming and going of personages, special audiences given, and the general movement

to be found on any special occasion. The Pontiff rose early and celebrated Mass, and after breakfast received several persons, among them his sisters. The Cardinals in Rome all sent congratulations or went in person, as did all the high personages of the lay and ecclesiastical courts. Thousands of telegrams were received from all parts of the world. The Duke of Norfolk having telegraphed to the Pope the news of the birth of an heir to the Dukedom, the Pontiff telegraphed in reply congratulating the Duke and sending a Benediction to the infant and all the members of his Grace's family.

Postponement of the Consistory

The Archbishop of Hobart (Most Rev. Dr. Delany), in a letter to Father Gilleran, of Hobart, says:—It seems now that the Consistory is adjourned indefinitely. At my first interview with Cardinal Gotti he told me it was thought that it would be held in June. A couple of days ago something seems to have come in the way. The difficulty, I believe, lies with the creation of Cardinals. The attitude of the Governments has to be considered. In fact, if Catholics knew the embarrassments that are wantonly thrown daily in the Pope's way by persons of all sorts—good, bad, and indifferent—they would be much more alert in their championship of his independence. I have learned a good deal since I came to Rome, and the moral of it all is briefly this: that our Pope is a saintly and clear-headed man, and that his fellow-workers in the Curia and throughout the Congregation are men of exceptional abilities and sterling virtues. They are likewise wonderfully broad-minded and sympathetic. This postponement of the Consistory may mean a longer sojourn in Europe than I had anticipated.

British Sailors at the Vatican

On May 29 some two hundred British sailors from the Mediterranean Fleet, which was lying off Civitavecchia, paid a visit to Rome. They were accompanied by a number of their officers, and arrangements were made by Mgr. Prior, whose interest in the British sailor is well known, for them to have as pleasant a day as possible. Meals were provided for them at the Hostel of S. Marta, and a number of clergy volunteered to act as guides in showing them round the city. The Catholics among them, who numbered some eighty or a hundred, were admitted to a special audience by the Pope. The Holy Father, after passing round the sala, where they were assembled, in order that each man might kiss his ring, gave a very practical little elocution, which was interpreted by Mgr. Prior. His Holiness, speaking of the preaching of St. John, the Baptist, said that the soldiers who heard him were frightened at his preaching of penance, and therefore naturally asked what they as ordinary soldiers were to do. The answer to which was, said the Pope, do your duty as soldiers, and that was what he had to say to the sailors to-day. They were called upon as Catholics to obey their officers and to do their work well. His Holiness expressed his great pleasure at seeing them, and blessed them and their relatives, as well as all the objects of piety they had with them, to which he applied all the indulgences. Before seeing the men the Pope received the officers, of whom some six were Catholics. The Holy Father before he left the sala was greeted by three hearty British cheers from officers and men. After the audience the men were shown round the Vatican galleries, and then went to do justice to an excellent dinner provided for them.

SCOTLAND—Silver Jubilee Celebrations

On June 2 the Archbishop of Edinburgh presided over a crowded meeting in the Cathedral Hall, Edinburgh. The object of the gathering was the presentation of an illuminated address and a cheque for £450 to the Very Rev. Canon Stuart, in celebration of his silver jubilee; and as showing his popularity among all classes of the community, the testimonial was subscribed to by a large number of non-Catholics of Edinburgh and district. His Grace, in congratulating Canon Stuart on the attainment of his silver jubilee, said it was not given to very many of the clergy to reach that stage, and it was given to still fewer people to show such a record of devoted work for the Church of which he was so zealous a member. Mr. William Campbell, K.C., Dean of the Faculty of Advocates, made the presentation, and in the course of his remarks said that a man who had Canon Stuart's record behind him was a singularly happy and a singularly fortunate man. That happiness he had attained by the only means whereby happiness could be accomplished in this world—namely, by hard and congenial work. But in his case he had the additional satisfaction of knowing that he had worked not for himself but for others, and those labors had not been in vain. Their wish was that he might be spared

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for many years to adorn the Catholic Church in Scotland. He could not better sum up their estimate of Canon Stuart than by saying that they had found him by personal experience to be a model man and a model priest. Canon Stuart replied in appropriate terms, remarking that when he first came to the Edinburgh mission there were only three Catholic Churches in the city. Now there were eight, and the number of priests had doubled.

UNITED STATES—Cardinal Logue's Visit

Accompanied by several prelates, Cardinal Logue on May 7 visited Mount Vernon, where he placed a wreath on the tomb of George Washington. His Eminence had an enthusiastic greeting from Archbishop Begin and his people on proceeding to Quebec. With his party he paid a visit to the famous shrine of St. Anne de Beaupre. The Cardinal had a hearty reception from the Catholic Benevolent Legion and the Council of the United Irish League at Archbishop Farley's residence, New York. In returning thanks, he said Irishmen wanted a little of the freedom Americans enjoyed. The Irish party, he said, worked hard to that end, and well deserved support.

'Holystoning' the Deck

It may interest our nautical readers (says the 'Sacred Heart Review') to learn that 'holystoning' the deck of a ship only dates back as far as the time of the Reformation. No doubt decks were scrubbed and scoured with some sort of a stone long before that time, but it wasn't called a 'holystone.' Lest there be landlubbers among our readers who do not know what this term means, let us explain that to 'holystone' the deck is to rub it and scrub it with a piece of sandstone. Why a piece of sandstone should be called a 'holystone' must have puzzled many. Here is what the Protestant Episcopalian 'Living Church' says about it:—At the Reformation, when the Church of St. Nicholas, Yarmouth parish, was despoiled, the carved stones of many of the monuments, both in the church and outside in the graveyard, were chopped off and sent, some to Newcastle to be turned into grindstones, and some on board the ships of the Royal Navy of the day to be used in scouring the decks, whence, it is interesting to know, the seamen's term, "holystoning the deck," takes its origin.' This bit of information incidentally throws an interesting light on the ways and means taken to insure the preaching of the 'pure Gospel' in England.

A LUNG TONIC.

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Domestic

By **MAUREEN**

Cotton Bandages.

In every household there should be kept ready a supply of bandages for emergencies. Cotton serves as a better bandage than does linen, for the reason that linen more readily absorbs the albuminous serum in burns and skin diseases of a moist character, thus keeping the surface dry and causing pain. It also absorbs the fatty substances used in dressings, and thus prevents their action on the skin. The cheese-cloth used by physicians and surgeons is so cheap that it is possible to burn all bandages after once using.

Value of Oatmeal.

According to a medical authority, a large measure of the food value of oatmeal is due to its capacity to stimulate the action of the thyroid gland. After feeding a number of young rats for four to eight weeks on a diet of uncooked oatmeal and water, an autopsy revealed in each instance considerable enlargement of the thyroid, together with evidences of increased glandular activity. He advises the use of oatmeal for breakfast in the form of porridge and milk, the meal to be completed by a glass of milk and some bread and butter, without bacon or any other form of meat.

Causes of Heart Disease.

Medical men are inquiring into the increase in the number of deaths from heart disease. The causes assigned are business pressure, quick lunches, haste on every side, running upstairs, and deprivation of sleep. Another cause, which has come in with late years, is the abuse of the coal-tar medical preparations, which relieve pain, but do so at the expense of the heart. It would be advisable for many people to take things a little more coolly and quietly, to eat their lunches more slowly, walk upstairs, let others do the worrying, and refrain from weakening the heart by means of pain-allaying medicine taken without a physician's prescription.

The Skin.

Pimples and tiny boils or sores on the skin are always due either to indigestion, weak health, or to the system being out of order. The only way to cure these is to find out what causes them, and remedy that, and your skin will soon be as good as ever. If they come from indigestion, go at once on a strict diet; leave off all kinds of sweets and fancy cakes, new bread, and sugar. Don't take wine, tea, soups, or rich food of any kind. Hot tea cakes and sweet puddings must not be touched. At night take aperient medicine, and when the spots are cured take some simple tonic for a time. Outdoor exercise must be taken daily; sleep and live in well-ventilated rooms, and keep your bedroom window open at night.

Fomentations.

Though fomentations are now so largely used, there are many people who have not the least idea how to apply one. To prepare a fomentation, lay a towel across a basin, allowing the ends to hang over. Place on this a double piece of flannel, and fold the sides of the towel over it. Over this pour boiling water till it is well soaked, then take hold of the two ends of the towel and wring. There should be, if possible, to do this one holding each end of the towel. The towel should be well wrung, as the object is to get the flannel inside as dry as possible. Take the flannel out of the towel, shake, and apply at once, letting it down on the skin very gently, to prevent danger of burning. A badly wrung flannel is more likely to burn than one that has been squeezed as dry as possible. After the fomentation is removed, cover the part affected with flannel or cotton wool to prevent danger from chill. If fomentations are to be constantly applied, two flannels should be provided, so that there may be no waiting about between the applications.

Maureen

Of all the silly proverbs one
Whose vogue should be diminished,
Is: 'Woman's work is never done.'
It should be: 'Never finished.'
She's always working, understand,
To keep the home together,
And has Woods' Peppermint Cure on hand
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BY VOLT

Starboard and Port.

Why do the sailors call the right hand side of the ship 'starboard' and the left hand 'port'? For the answer it is necessary to go back to the days of the Norsemen and Saxons. In the viking ships the warriors hung the 'bords,' or shields, on the side of the ship above the places for their oars. The viking himself held the steer oar, which was fastened to the right hand side of the stern. Thus, the right hand side of the ship became known as the steer side, and as the bords of the warriors were hung there it was called the 'sterbord,' or starboard side, while the lower, or lurking, side became the larboard. Bord eventually became corrupted into port.

Earthquakes.

A scientist who has made a special study of earthquakes says:—'Let us imagine the influx of the sea into one of the fissures formed in the earth's crust. On coming into contact with molten matter it would instantly be changed into gaseous steam, expanding to more than 18,000 times its original bulk. This would press with enormous force upward upon the crust of the earth and downward upon the surface of the liquid lava. If there were then no vent for the lava to escape an earthquake would result.' There are other ingenious theories which have weight, such as that of Davy, who when he discovered the metallic bases of the earths and alkalis, conceived that water may penetrate to these metals if they exist underground in an unoxidised state, and so set free sufficient gaseous matter to cause an earthquake. Shrinkage of the earth's crust is also to be taken into account.

Concerning the Ocean.

The oceans occupy three-fourths of the surface of the earth. A mile down the sea, the water has a pressure of a ton to every square inch. If a box 6ft deep was filled with sea water, which was then allowed to evaporate, there would be 2in of salt left in the bottom of the box. Taking the average depth of the ocean to be three miles, there would be a layer of salt 440ft thick covering the bottom, in case all the water should evaporate. In many places, especially in the Far North, the water freezes from the bottom upward. Waves are deceptive things. To look at them, one would gather the impression that the whole water travelled. This, however, is not so. The water stays in the same place, but the motion goes on. In great storms waves are sometimes 40ft high, and their crests travel 50 miles an hour. The base of a wave (the distance from valley to valley) is usually considered as being 15 times the height of the wave. Therefore a wave 25ft high would have a base extending 375ft. The force of waves breaking on the shore is 17 tons to the square foot.

A Curious Tree.

The *Welwitschia mirabilis* is a wonder of the vegetable kingdom. It grows on the barren land of the western side of Africa, where rain is almost unknown, and the only moisture is that from dews which fall at night. This plant was discovered in 1860 by Dr. Welwitsch, an eminent scientific traveller. The *welwitschia* is a tree which lives for many years, many specimens being estimated as more than 100 years old. Every year of its life increases its size, yet it never grows higher. Rising just above the ground, this strange plant, looking like a rough round table, regularly enlarges by adding concentric layers to its circumference. The flat upper surface of the trunk is very hard and dark, resembling in color and texture the crust of an over-baked loaf. The trunk attains the size of from fourteen to eighteen feet in circumference, but is never more than a few inches above the ground. The *welwitschia* is remarkable in the fact that it never loses its first two leaves and never gets any more. These leaves increase in size year after year until they attain the length of six or eight feet or more. They are flat and leathery, and frequently split into numerous straps.

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Intercolonial

The Peter's Pence collections taken up at St. Patrick's Cathedral, Melbourne, on Sunday, July 5, realised £125.

To meet the wonderful expansion of Australian telegraphic and telephonic business, £2,000,000 will be needed covering the next three years.

His Lordship Dr. Olier, Bishop of Tonga, who is on a visit to Sydney on account of ill-health, is making rapid progress towards recovery.

The New South Wales Government proposes to create a dozen new Legislative Councillors. Of the 53 members at present in the Council over one-third top the three-score age limit, and the number on active service is only between 40 and 50 members.

Mr. Louis Brennan, of torpedo fame, at the instance of Mr. Deakin, forwarded to Australia official descriptions of the mono-railway invented by him, and has asked for assistance from the Commonwealth towards the expense of the development of the invention.

Mr. Percy Jones, the young Geelong musician who was so successful as conductor of St. Augustine's Orphanage Band, and was sent to Europe to continue his musical studies, is now settled in Vienna. In a letter recently received by the Rev. Brother Kerins, of St. Augustine's Orphanage, he says that he expects to remain in Vienna for two years.

The Very Rev. T. F. O'Neill, of Gawler, S.A., who is on a visit to Ireland for the benefit of his health, has had a serious illness since his arrival at Dublin. He was a patient in a private hospital conducted by the Sisters of Mercy, and sufficiently recovered to travel to a health resort located near Dublin. The latest advices state that he is slowly regaining his health.

There was great rejoicing at St. Vincent's Hospital, Melbourne, when the results of the recent final examination of nurses were made known. This examination was held by the conjoint Board of Examiners of the R.V.T. Nurses' Association. Nineteen candidates (including four Sisters of Charity) presented themselves from St. Vincent's Hospital, and all passed, one of the Sisters obtaining (out of 80 candidates) the highest number of marks for the surgical paper.

The erection of two steeples in front of the Cathedral of the Sacred Heart, Bendigo, has just been completed, at a cost of over £3000. Later on the principal part of the main building and side chapels will be erected. It is also intended to carry out some extensive additions to St. Aiden's Orphanage, at Grassy Flat. All these works are being carried on by funds provided by the estate bequeathed to the Church by the late Rev. H. Backhaus, the pioneer priest on the Bendigo goldfield, who was also well known in South Australia.

Mother M. Joseph Sherlock, of the Nicholson Street Convent of Mercy, Melbourne, passed to her eternal reward on June 27. The deceased was a daughter of the late Sir Robert Sherlock, of Dublin—a family distinguished in military and naval circles. She was born on August 4, 1828, and was one of three sisters who gave their lives to God in religion. She entered the parent house of the Institute of Our Lady of Mercy at Baggot street, Dublin, on September 8, 1847, and made her religious profession on May 14, 1850. Deceased was one of the pioneer Sisters who came to Perth in 1856, and the last survivor of the three Sisters who founded the Convent of Mercy at Nicholson street, Fitzroy, on March 7, 1857.

The repatriation of kanakas from Queensland is now practically completed, 4197 having been returned to their homes. Meanwhile the Queensland sugar-fields, which were to be ruined by white labor, seem to have survived the repatriation of Tommy Tanna. The Government Statistician has just issued his report on the sugar crop for 1907. The output has a record for the State. The area under cultivation was 126,810 acres; crushed, 94,384 acres; yields, cane 1,665,028 tons; and sugar, 188,307 tons. The yield of cane per acre was 17.64 tons; sugar per acre, 2 tons; tons cane to tons sugar, 6.84. The consumption of sugar in the Commonwealth is put down as 191,416 tons; New Zealand, 42,673 tons. The consumption of the different States was:—Queensland, 27,543 tons; New South Wales, 72,873 tons; Victoria, 53,437 tons; South Australia, 17,486 tons; Western Australia, 12,754 tons; Tasmania, 7323 tons.

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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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The Family Circle

TRY AGAIN

Try again; perhaps you may
Do better now than yesterday.

Everything is hard at first;
The first attempt is always worst.

Nothing that has merit in it
Can be learned all in a minute.

All of us have need to mend
Much before we reach the end.

None are ever like to win
Who weary when they first begin.

THE DOLL'S FUNERAL

In front of the Stoners' house two little girls, children of a neighbor, were playing with their dolls, when suddenly the younger of them said:

'I'll tell you what—let's play funeral.'

'How?'

'Well, we can play that my Josephine Maude Angelina dolly died, and that we buried her.'

'That will be splendid! Let's have her die at once.'

Immediately after the death of Josephine Maude Angelina her grief-stricken mother said:

'Now, Katie, we must put the crape on the door-nob to let folks know about it. You run over to our house and get the long black veil mamma wore when she was in mourning for grandpa.'

Katie went away, and soon returned with the long, black mourning veil. It was quickly tied to Mrs. Stoner's front door-bell; then the bereft Dorothy's grief broke out afresh, and she wailed and wept so vigorously that Mrs. Stoner put her head out of an upper window and said:

'You little girls are making too much noise down there. Mr. Stoner's ill, and you disturb him. I think you'd better run home and play now. My husband wants to go to sleep.'

The children gathered up their dolls and playthings and departed, sobbing as they went.

Mary Simmons, who passed them a block above, but on the other side of the street, not supposing the children to be playing at sorrow, was shocked. She came opposite the house to observe the crape on the door-knob.

'Mr. Stoner is dead!' she said to herself. 'Poor Sam! I knew he was ill, but I'd no idea that he was at all dangerous. I must stop on my way home and find out about it.'

She would have stopped then if it had not been for her eagerness to carry the news to those who might not have heard it. A little further on she met an acquaintance.

'Ain't heard 'bout the trouble up at the Stoners', have you?' she asked.

'What trouble?'

'Sam Stoner is dead. There's crape on the door-knob. I was in there yesterday, and Sam was up and around the house; but I could see that he was a good deal worse than he or his wife had any idea of, and I ain't much s'prised.'

'My goodness me! I must find time to call there before night.'

Mrs. Simmons stopped at the village post office, ostensibly to look for a letter, but really to impart her information to Dan Wales, the talkative old postmaster.

'Heard 'bout Sam Stoner?' she asked.

'No. I did hear he was gruntin' round a little, but—'

'He won't grunt no more,' said Mrs. Simmons, solemnly.

'He's dead!'

'How you talk!'

'It's right. There's crape on the door.'

'Must have been dreadful sudden! Mrs. Stoner was in here last evening, an' she reckoned he'd be out in a day or two as well as ever.'

'I know. But he ain't been well for a long time. I could see it if others couldn't.'

'Well, well! I'll go round to the house soon as my Mattie comes home from school to mind the office.' The news was spreading now from another source.

Job Higley, the grocer's assistant, returned from leaving some things at the house, full of indignation.

'That Mrs. Stoner ain't no more feelin' than a lamp-post,' said Job, indignantly, to his employer. 'There's crape on the door-knob for poor Sam Stoner; an' when I left the groceries Mrs. Stoner was cookin' a joint, cool as a cucumber, an' singin' "Ridin' on a load of hay" as loud as she could screech; an' when I said I was sorry about Sam, she just laughed an' said she "thought Sam was all-right," an' then if she didn't go to jokin' me about Tildy Hopkins!'

Old Mrs. Peavey came home with an equally scandalous tale.

'I went over to the Stoners' soon as I heerd 'bout poor Sam,' she said, 'an' if you'll believe me, there was Mrs. Stoner hangin' out clothes in the back yard. I went roun' to where she was, an' she says, jest as flippant as ever, "Mercy! Mrs. Peavey, where'd you drop from?"'

'I felt so s'prised an' disgusted that I says, "Mrs. Stoner, this is a mighty solemn thing," an' if she didn't just look at me an' laugh, with the crape for poor Sam danglin' from the front door-bell knob, an' she says, "I don't see nothin' very solemn 'bout washin' an' hangin' out some o' Sam's old shirts an' underwear that he'll never wear agin. I'm goin' to work 'em up into carpet-rags if they ain't too far gone for even that.'"

"Mrs. Stoner," I says, "the neighbors will talk dreadfully if you ain't more careful," an' she got real angry, an' said if the neighbors would attend to their own business she'd attend to hers. I turned an' left without even goin' into the house.'

The Carbury 'Weekly Star,' the only paper in the village, came out two hours later with this announcement:

'We stop our press to announce the unexpected death of our highly-respected fellow-citizen, Mr. Samuel Stoner, this afternoon. A more extended notice will appear next week.'

'Unexpected! I should say so!' said Mr. Samuel Stoner, in growing wrath and amazement, as he read this announcement in the paper.

'There is the minister coming in at the gate,' interrupted his wife. 'Do calm down, Sam. He's coming to make arrangements for the funeral, I suppose. How ridiculous!'

Mr. Havens, the minister, was surprised when Mr. Stoner himself opened the door and said:

'Come right in, pastor; come right in. My wife's busy, but I'll give you the main points myself if you want to go ahead with the funeral.'

For the first time he saw the crape, and, taking it into the house, he called to his wife for an explanation. Later they heard Dorothy Dean's childish voice, calling:

'Please, Mrs. Stoner, Kate and I left mamma's old black veil tied to your door-knob when we were playing over here, and I'd like to have it again.'

TENDERNESS TO THE OLD

Nothing is more beautiful or Christ-like in the character of the young than a kind and gentle regard for the old. They whose failing steps are slowly descending the sunless slope of age have but one consolation as the years speed by them, and that is the tenderness and consideration of those on whose lives the beauties of morning are breaking. Age is a season of physical infirmity, of mental retrospection, or shattered dreams and earthly disappointments. No more for the old is there a glamor in the rolling stars, no more a freshness in the spring, no more a triumph in the years. For them as in a dream the verdure blooms, the rivers flow, the birds rejoice. They are spectators of a scene whose heritage they once enjoyed, and now see passing to their successors. No longer sojourners in this pleasant world, they are lingering fondly a moment over the memoirs of the past. The thousand melodies of the present sound far off in their aged ears, and its charms are blurred in the dimmed eyes whose tears fall on the graves of old affections. Treat them gently, youth and maiden, for by their travail and their sacrifice are ye the possessors not only of existence in the world in whose splendors ye exult, but also for the prosperity and happiness ye thoughtlessly enjoy. Never mind if she and he be old and feeble and of humble garb—they look to you in their helpless years to aid with gentle courtesy their tottering steps. God's blessing will reward you if you do.

SOME MOTTOES

An Actor: 'I work when I 'play' and 'play' when I work.'

A Banker: 'Principal is the principal thing, and a source of great interest.'

A Baker: 'The staff of life I do supply; by it you live, and so must I.'

A Butcher: 'We kill to dress, not dress to kill.'

A Builder: 'I send innocent men to the "scaffold."'

A Clerk: 'I possess more pens than pounds.'

A Dentist: 'Look "down in the mouth" and be happy.'

A Doctor: 'I take pains to remove pains.'

A Farmer: 'I plough deep while sluggards sleep.'

A Hatter: 'I shelter "the heir apparent" and protect the crown.'

A Jockey: 'I witch the world with noble horsemanship.'—Shakespeare.

A Photographer: 'Mine is a developing business and mounting rapidly.'

A Printer: 'I act as mouthpiece of the human race.'

A Soldier: 'For the right I fight with all my might.'

A Solicitor: 'I study the law—and the profits.'

An Umbrella-maker: 'I "hail" all storms, and bless the "longest reign."'

An Undertaker: 'No complaints from our customers.'

WHAT WAS WRONG

The professor of surgery in one of our universities has the reputation of being one of the most painstaking and delicate operators in Australia, thoughtful of the patient and careful in the clinic. One day, in the course of a clinical demonstration, he turned to a student who had just commenced his studies with the question:

'Now, sir, can you tell me what is wrong with my dressing?'

The ingenuous youth turned red and preserved a discreet silence. The professor, however, was not to be put off, and repeated the question. After a long pause, the youth stammered out, in a fit of desperation:

'Well, sir, if you insist on my telling you, I should say your tie is not quite straight.'

ODDS AND ENDS

'Pop, what do the financiers you read about make pools for?' 'For the ducks and drakes that other men make of their money, my son.'

'You're not so stout as you used to be, old man.' 'No; since I've started to ride a bicycle I've fallen off a good deal.'

'Ah, how do I find you this morning?' 'My breath, doctor, is getting much shorter.' 'Oh, don't worry; I'll stop that!'

FAMILY FUN

Mimicking.—All the players except one go out of the room. He calls in one of the others and asks: 'What did I do when I was alone?' The newcomer proceeds to guess, and tries to imitate the supposed action. The leader mimicks him as closely as possible, altering the form of the question by saying, 'What am I doing now?' After much fruitless guessing, the answer, 'Mimicking,' is discovered. Then the victim joins his tormentor, and a fresh guesser is called in. When the turn of the last player is reached he is much surprised and confused to find the whole company imitating his every gesture and expression.

A Trick that Seems Impossible.—Can you remove a man's waistcoat without first causing him to remove his coat? This is the way to do it: Ask him, in the first place, to wear an easy-fitting coat of some sort, say a loose overcoat. Now, unbutton his waistcoat, unfasten the buckle at the back, and ask him to hold his arms above his head. Slip your hand down the back of the coat, grasp the bottom of the waistcoat, and pull it up right over the head of the wearer. Next, take the right-side bottom end of the front of the waistcoat and put it into the armhole of the coat at the shoulder, at the same time putting the hand up the sleeve and drawing down the end. This will release one armhole. Next, draw the waistcoat up again, put the same end into the left armhole, put the hand up the left sleeve, and draw the whole of the waistcoat down.

All Sorts

Every house must be decked with flowers on New Year's Day in Japan.

'You make an awful noise with that cornet.' 'Well, I am sorry to hear it.' 'So's everybody else.'

In Buenos Ayres the police alone have the right of whistling on the streets. Any other person whistling is at once arrested.

In Ashanti many families are forbidden the use of certain meats. In like manner others are forbidden to wear clothes of a certain color.

'All in favor of the motion will please wink,' said the astute chairman. And then he added at once: 'The eyes have it.'

The best men have no price; they can be bought neither with the hope of reward nor fear of punishment; purchased neither with money nor place, nor with pleasure.

If a carriage upsets or injures another carriage in the streets of St. Petersburg, or if a person is knocked down, the horses of the offending vehicle are seized and confiscated to the use of the fire brigade.

It is the practice of the Ashantees and Fantees to bury one-third of the property of a dead man, converted into gold dust, under his head, and rifling the grave of an enemy is considered the proper action for a warrior.

Clapping the hands in various ways is considered the polite method of Central Africa of saying 'Allow me,' 'I beg pardon,' 'Permit me to pass,' and 'Thanks.' It is resorted to in respectful introduction and leave-taking.

'Madame, your husband does not seem to have any organic trouble,' said the physician. 'Oh, no,' exclaimed Mrs. Pneuritch, 'not in this neighborhood. But the folks that live next door to us have a gramophone that worries him nearly to death.'

The conversation turned on the effect produced on the emotions by pictorial art, when one gentleman remarked: 'I remember one picture that brought tears to my eyes.' 'A pathetic subject, I presume?' 'No, sir; it was a fruit painting. I was sitting close under it when it dropped on my head.'

Over three doors of the Cathedral of Milan, Italy are three inscriptions. The first, amid a wreath of sculptured roses, reads: 'All which pleases us is but for a moment.' Over another door, around a sculptured cross, we read: 'All that which troubles us is but for a moment.' On the central door we read: 'That only is important which is eternal.'

It is a waste of time to be busying yourself with what you conceive to be the faults of other people. Be assured that others see quite as many and as reprehensible faults in you. A good many people, who think themselves reformers especially chosen to point out and reprove the sins of others are merely insufferable nuisances.

At an exhibition of curiosities a skull was exhibited which professed to be Oliver Cromwell's. A gentleman present observed that it could not be Cromwell's, as he had a very large head, and this was a small skull. 'Oh, I know all about that,' said the exhibitor, undisturbed, 'but you see this was his skull when he was a boy.'

There is no doubt about it (says the 'Sydney Mail'), the ostrich is profitable. Wherever the ostrich is introduced and bred and worked as a systematic branch of production, it is held in such value that it is practically impossible to purchase birds for export. Prices for this bird at various ages are: Six months old chicks, £20; one year old birds, £30; two year old birds, £40; and at four years, when they pair, £160 is wanted for a pair. In the United States of America there are 2200 ostriches; the progeny of a pair brought from California in 1888. An acre of lucerne in Queensland suffices for the maintenance of four birds, and the yield of feathers is about 1½ lb per bird; £5 per lb of feathers is the market price, and each hen may be expected to lay from 36 to 90 eggs a year. Ostriches are very long-lived (some say they live a century), and their diet is simple—maize, wheat, barley, oats, and lucerne, though with plenty of green food grain is not required, except at breeding time.