

MISSING

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- August 2, Sunday.—Eighth Sunday after Pentecost. St. Stephen I., Pope and Martyr.
- 3, Monday.—The Finding of the Body of St. Stephen, First Martyr.
- 4, Tuesday.—St. Dominic, Confessor.
- 5, Wednesday.—Dedication of St. Mary's, Rome.
- 6, Thursday.—Transfiguration of Our Lord.
- 7, Friday.—St. Cajetan, Confessor.
- 8, Saturday.—St. Cyriacus and Companions, Martyrs.

Dedication of the Church of Our Lady of Snows.

The Church of Our Lady of Snows, or, as it is more frequently called, St. Mary Major, is one of the four great basilicas of Rome, and the largest and most celebrated of the many churches in that city which are dedicated to the Mother of God. Built in the fourth century, under Pope Liberius, it was rebuilt on a magnificent scale in the following century. The title of 'Our Lady of Snows' has reference to a tradition connected with the building of the church.

Transfiguration of Our Lord.

The miraculous Transfiguration of our Blessed Lord, in the presence of the Apostles Peter, James, and John, is narrated by St. Matthew in that portion of his Gospel which is read at the Mass on the second Sunday in Lent.

GRAINS OF GOLD

TO-MORROW.

The road so hard to travel, you think—

Ah—yes, it is true—

Yet never so long and weary a way,
But it turned into pleasant paths some day.

The burden of life so heavy to bear—

Each heart hath its own;

And never a cross did the good God send,
But a brighter crown awaited the end.

The world is gloomy, and skies are grey,
The sunshine will come.

The tears you are shedding in bitter sorrow
Are making the rainbow of hope for to-morrow.

Nothing is so new as what has long been forgotten.

If thou find truth and love in thyself thou shalt be able to find them also in the lives of thy fellows.

To do what seems right may involve an extra struggle sometimes, but one may be sure that in the long run it will bring the most happiness.

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

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

Woman will always be more or less of an enigma, and it is little wonder that she is so seldom understood by the sterner sex. In nothing is she more baffling than in her capacity for suffering. There has never been a war or any great calamity in which her courage, her power of endurance, and her self-sacrifice have not been the admiration of the world; yet these same women are liable to cry if the muffin burns or the new hat is a failure. It is a woman's way—God made her for the home, and its small happenings are comedies and tragedies in her life; it does seem a pity that the creature who is capable of such heroic action, if occasion demands, should be so ignominiously defeated by the 'pin-pricks' of everyday life. Nine times out of ten it is a case of nerves, of too close confinement indoors, and too much routine in her work.

The Storyteller

ALESSANDRO

(Concluded.)

When I passed through Maddalena's open door, I found her sitting idle, without hope, stricken to the heart. 'You must have some breakfast, Maddalena,' I said. She shook her head. 'This is nonsense,' I went on. 'Nicola will be found, and you will be ill; I will cook your breakfast, and you must eat it.' I had hoped my words would rouse her—the idea of the Signora waiting on her—but they failed utterly. Her eyes never left the open door that showed the steep little street and the olive hills above it. I soon had a makeshift meal ready, and she ate it obediently. I do not think she had touched food since the morning of the day before.

'Maddalena,' I repeated to her, 'you must not despair. Nicola will come back; he is a big boy, and can take care of himself. If only Alessandro were home he would know where to look for him. Let us go to look for him. Come—now.' I thought anything would be better than this dumb despair.

She looked at me startled. 'Where would the Signora go?' They were the first words she had spoken, and I felt rejoiced.

'To the sea—first—to see if Alessandro's boat is in sight.' We went out into the brilliant sunlight. She shaded her eyes for a moment like a creature blinded, and would have turned back, but I took her hand in mine and led her on, praying that the joyous day would put hope into her heart. I think it did, for soon she was talking to me—telling me all that had happened since early Friday morning, when she had punished Nicola.

'Why had Alessandro gone to V—?' I asked. This, too, she told me slowly, in a dull monotone—as if it all concerned some one else. He had again asked her to marry him, and she had said 'No.'

'You do not love him?' I queried.

'Second marriages are not right,' she answered, and went on to tell me how Alessandro had become angry; he would leave M— and go to America; so yesterday he had sailed for V—, a busy seaport some miles south. I looked at Maddalena in amazement. She was sending Alessandro—happy, wholesome Alessandro—to that land of violent contrasts. My next words came quickly, and were not premeditated, for a faint color crept into the pale cheeks, and she asked me timidly:

'Does the Signora think to marry again is not wrong?' I was glad she put it that way, for I could answer truthfully.

'Decidedly, not wrong, Maddalena.'

'Ah, Signora,' she cried, gazing across the shining water. 'Why does he not come? He would find my Nicola. Suppose I never see Nicola again, never hear his voice, never hold him in my arms. He is lying somewhere hurt, and I cannot get to him.' Sobbing violently she called: 'Alessandro, come quickly, come, come! You will find him.' Then turning to me as the sobs wore themselves out: 'Ah, Signora, I must go back—maybe he is at home—I should not have left.' Breathlessly she flew up the sea-wall steps and did not slacken her speed until she reached her house.

It was past noon when Alessandro's boat came in. He had with him a strip of paper, for which he had paid, that entitled him to be carried across the dark ocean, away from bright Italy, to the modern Land of Promise. He had also a letter—he had not paid for this, it was tendered him freely, payment would come later—to a man in this promised land, a man who was guaranteed to wring water from a stone. Armed with these bits of paper, harmless in appearance as the three wishes of the fairy tale, but quite as subtly malicious, he secured his boat and turned toward home. That he would never see Maddalena again he had quite determined. He would become an Americano and—maybe—when he came home in two or three years, his pockets lined with yellow gold, as the man had promised, he would buy the villa on the hill, and then—maybe then— They were very childish thoughts: we who are wise in the world's wisdom know how absurdly childish they were; but to Alessandro—whose love and pride had been wounded by Maddalena's refusal—they were very real, and, as a child would, he found comfort in them. I saw his broad shoulders moving steadily up the narrow street, his head well back, looking neither to the right nor the left. With a hasty word to Maddalena I rushed through the door, stumbled down the crooked steps, and caught him before he disappeared.

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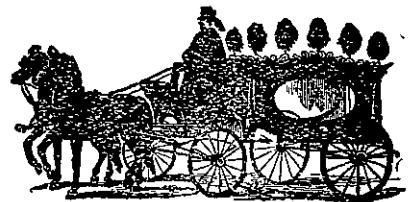
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'Per la vita mia!' was his startled exclamation when I told him the story. 'Lost—and since yesterday, Signora? I found him hidden in the boat when I started for V—; but I put him ashore and told him we could be friends no longer.' Poor Nicola! a fallen idol and a chastisement all in one morning! 'The Signora knows,' continued Alessandro as his head went up straighter. 'I am going to America next week.'

'But, Nicola—?' I began, ignoring his words. 'You must find Nicola. Maddalena will lose her reason if—'

'I will find him with God's help,' he replied quietly. 'Will the Signora tell me where the men have searched?'

'Everywhere,' I answered. 'They are still looking. Surely, Alessandro, he was with you so much you must know his fancies, did he ever talk of running away? Battista says he was always talking of being a brigand.'

A smile lighted his face as a recollection of the boy's talk came to him. 'He was forever one thing or another; a brigand one day, a padre another, and again a noble signor with a villa among the olive hills. Yesterday, when I put him out of the boat, I told him if he did not mind, his mother would punish him, he said he was too old to be punished by a woman, even though it was his mother. And he only comes to my elbow,' he added admiringly. 'He must be found, Signora. I will go at once. You know the old ruined villa,' pointing towards the sunset. 'We were always talking of it—both of us. I will look there first.'

'But the road is so steep,' I cried. 'No boy could climb that path.'

'Boys are monkeys—but I must start, it is hard to find in the darkness.'

'You must see Maddalena before you go; tell her of the villa; it will give her courage,' I said. He hesitated as if in doubt, then, raising his cap, turned and strode towards the open door, where I could see her standing. They were best alone, so I turned away, hoping that now in her loneliness she would forget the village gossips and show her heart to Alessandro as she had shown it to me.

I stopped idly at the fountain tinkling in the sunlight, and recalled the day when Angelo, in all the bravery of his festal clothes, had been forced to do penance for the sin of vanity in its shallow waters. I prayed that the small knave, Nicola—not Alessandro—was alive somewhere, though my heart misgave me when I thought of the hours he had been away without food or shelter. My words were brave ones when the desolate mother was within sound; but I feared the worst.

All at once a sound of many voices in the distance made me turn. Down the winding path that led to the old villa came the villagers, their shrill voices cutting through the quiet air. Nearer and nearer they came, their excited gestures telling me something had happened. That they had found the boy I was certain, but whether alive or not—I dared not think. Alessandro had started, taking another path, one more direct, but so precipitous that it was considered impassable. The cries had attracted him, and I saw him now, running down the road, throwing his cap up in the air and shouting: 'He is found, Maddalena. He is found.'

It was as Alessandro had told me when we stood outside Maddalena's door; the boy had climbed the precipitous path, found the villa—deserted, of course, no one had lived in it for ten years—crept into a sheltered corner of the courtyard, and cried himself to sleep. In the morning he hunted vainly for something to eat, and when the men found him he was quite ready to be rescued. Poor little mite! All his courage had fled away, and he was crying bitterly for his mother. They carried him home triumphantly on their shoulders, but it was Alessandro who put him in Maddalena's arms—arms that held both the big and the little man for an instant's time in a loving embrace; and when the big man turned to me with a look that said much, the wee one was being smothered in kisses. I saw that all was well, that Alessandro had entered the land of his heart's desire, that the ticket for the Promised Land would never be used, neither would the letter be delivered to the man who, as Alessandro told me later, could turn stones into gold.—'Catholic World.'

A WOMAN'S VICTORY

The bells in the high belfry of St. George's Church, which had remained silent for months, were ringing joyously to announce to the population of the Adlum the arrival of Doctor Bugenhagen, the ambassador of the preacher of Wittemberg.

All the influential men of the town were assembled to welcome the Reformer. At the head, riding on a richly caparisoned white horse, was Baron Hermann von Schaukeltatt. This young noble was chatting familiarly with a young artisan named Louis Schuback, who was walking beside him.

'And what about your fiancée?' asked the Baron.

'Oh, there is nothing easier than to bring a young girl to reason.'

'How have you begun, then, with her?'

'I have not done much—just yet, your excellency. Yesterday evening I visited her and informed her that I would marry none other than a convert to the true Gospel.'

'Well?'

'She just wept. That is all a woman can do; then she said, "Very well, it is all over between us, for I shall remain a Catholic, and I may tell you all the women of this town will remain so, too."'

'"Are you quite sure of that?" I asked her. "What about your friend, Elizabeth, and Marguerite Muller and Lydivine Bomborg?'"

'"They are a little shaken, perhaps, but I assure you all three will remain firm—yes, all the women of Adlum, without a single exception."'

'What absurdity!' exclaimed the Baron, shrugging his shoulders. 'But you have not yet told me, Louis, how you succeeded in overcoming your fiancée's prejudices.'

'I didn't stop to argue with Therese; I simply repeated that I would only marry one converted to the Gospel. "Reflect," I added, "do you not see that the reign of papacy has come to an end? Why, all Germany welcomes Martin Luther. No more fasting, no more confessions. All that sort of thing was too bothersome. Faith alone will now suffice." Therese tried to reply, but I said to her, "if you are not at St. George's Church to-morrow to hear the new doctrine, which is to be preached by Doctor Bugenhagen, then we must break our engagement."'

'Splendid!' said the Baron, 'and what did she do?' Loud cheering drowned the response made by Louis. A little way off could be seen the emissary of the Preacher of Wittemberg, wearing a long black gown, a four-corned cap, the insignia of a doctor, on his head, advancing solemnly, rocked to and fro by the slow, calm walk of his black mule. A number of cavaliers, sent by the newly-converted town of Nuremberg, escorted the new apostle.

Baron Hermann von Schaukeltatt dismounted, and in the name of the people of Adlum heartily welcomed Doctor Bugenhagen. 'All hearts,' he added in terminating, 'all hearts are already won to our cause, and in a few days you will be able, without any difficulty, to root out all the old superstitions. The men are all impatiently awaiting your exposition of the New Gospel. Already, before your arrival, we—and I was one of the valiant number—expelled the priests who were in charge of St. George's; we broke the confessionals, the crucifixes, and the statues of the Virgin. The women alone are not yet converted, but before many days we will let them see that we are the masters.'

'Pardon, your excellency, they are already converted,' added a voice.

The Baron turned around in surprise. Who had dared to interrupt him in his brilliant address?

Louis, the watchmaker of Adlum, with whom we are already acquainted, stepped forward in an excited manner.

'Yes, most reverend Doctor Bugenhagen, I assure you, even the women are now gained. That is just precisely what I was about to say to the Honorable Baron von Schaukeltatt when the arrival of your grace interrupted our conversation. I have just now looked into the church to make sure that everything was in readiness for the ceremony, and imagine my surprise when I beheld all the women of the town assembled in the holy edifice.'

'And to what cause do you attribute their conversion?'

'The divine grace has touched them, and I believe my fiancée was used as an instrument, for in the front bench, wrapt in contemplation, I saw my Therese.'

'That is extraordinary, young man, but you should not interrupt the orator.'

'A thousand pardons, venerable Doctor, but I am sure his excellency will forgive my audacity.'

'I forgive you willingly, Louis.'

When all had been presented to the Doctor, the procession restarted, and an hour later reached Adlum.

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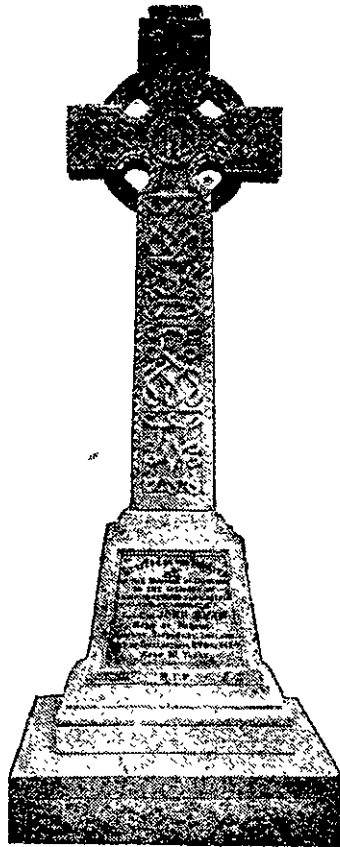
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Before the church door the Burgomaster welcomed Bugenhagen, and having assisted him to dismount, presented him, on an embroidered velvet cushion, the large, finely-worked keys of the church and presbytery. The doors were thrown wide open, and the organist intoned in a loud voice, which was greatly admired by the people, Luther's new canticle.

'Our God is a Strong Fortress.'

But a very small number of men were able to enter the church, already invaded by the women, who were all kneeling and immovable, awaiting the arrival of the reverend doctor. The latter mounted the sculptured pulpit, now despoiled of its statues of prophets and apostles, which had formerly ornamented it. A profound silence reigned within the vast assembly.

'My dear brothers and sisters in Christ Jesus,' began the preacher, 'the town of Adlum has asked for a doctor of the Holy Gospel, and behold me here in the midst of you. I have been happy to respond to your appeal, and I bring you the greetings of the man of God, of Doctor Martin Luther, the Preacher of Wittenberg, of that hero of the faith who, by the grace of the Most High and the strength of the Paraclete, has re-established the Church in its pristine purity and put aside the darkness of idolatry and superstition. Listen, then, to the good tidings which I bring you; hear the news of salvation. Henceforth the pure Gospel will reign alone; no longer shall we be subjected to the tyrannical power of the Pope, that anti-Christ, whose advent was announced in the Apocalypse. Rome, the great Babylon, has been destroyed. No more Mass, no more confession, no more fasting, no more saint-worship. We will no longer call upon the name of Mary; we will no longer honor her as Mother of God—'

Hardly were these impious words uttered than all the women at a given signal drew out their rosaries, and in a loud and vibrating voice began:

'Hail, Mary, full of grace, the Lord is with thee, blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.'

The Doctor, astonished, muttered:

'My dear brothers and sisters—'

The women again began:

'Holy Mary, Mother of God, pray for us, sinners, now at the hour of our death. Amen.'

The reformer recommenced.

'My dear brothers and sisters in Christ Jesus—'

But, alas! It was in vain that he shouted, for he could scarcely hear his own voice, as the loud cry of the women went up unceasingly to heaven.

'Holy Mary, Mother of God, pray for us, sinners, now and at the hour of our death. Amen.'

A fresh attempt of his had no better result. The preacher cast a startled glance over his audience. Some of the men tried to force their wives to be silent, but they only shouted the louder their sublime invocations. The first five mysteries finished, she, who had given the signal to commence, started the Sorrowful Mysteries.

The reverend Doctor, seeing that he could do nothing with these hardened papists, left the pulpit and went to the Burgomaster for consolation; the latter was likewise startled and none the less annoyed.

'Let these papists finish their litanies,' said the official, 'and you can then recommence your discourse.'

An hour passed, two hours, three, but the 'litanies' did not finish. When the first hour was over, ten of the women left church to look after their household affairs, but they soon returned and allowed another ten to go home. As hour succeeded hour a new ten went away, but the church did not become empty, and the voices sounded continually, as loud and courageous as in the beginning, repeating without ceasing the immortal 'Hail, Mary.' The sun was setting, but the prayer went up with anguish to the Mother of God. Night came on, but still the women prayed.

Doctor Bugenhagen was walking feverishly up and down in front of St. George's Church. The Burgomaster had already long left the place. One of his servants came begging the Reformer to honor his master by spending the night under his roof.

'No,' replied the Doctor 'Go and thank your master, but I must return this evening. There is nothing to be done with such lunatics, and if the women are against me I have no chance. If you still wish for me, then you must come for me later on.'

The Doctor went away, and has not been since seen in Adlum, which has remained Catholic, although all the sur-

rounding towns and villages received, with open arms, the Reformation.

About a month after the happy event just related, Therese Scholl was very much astonished to see her fiancé, Louis, the watchmaker, slipping like a shadow through the little garden adjoining her father's house. Since the Reformer had taken his departure her fiancé had shown no signs of life.

'He is come to bid me adieu,' she thought, wiping away a tear that glistened in the corner of her bright blue eye. 'Then I must have courage. What does it matter? I have only done my duty.'

The young girl considered for a moment or two what she ought to do. Should she avoid an explanation by shutting herself in her room, or should she go and listen to the reproaches which Louis was sure to make?

Therese knelt down before a picture of Our Lady, and then feeling more courageous, she went down into the garden. Louis jumped up quickly on the approach of his fiancée, whom he did not expect, and remained standing before her, without uttering a syllable. She was the first to break the silence.

'You have come, Louis, to bid me adieu?'

'Ah! what is that you say, Therese?'

'You told me, the day before your famous Doctor arrived—and do you know what I have done?'

'No, Therese, I do not know.'

'Well, then, I arranged the whole affair; I appealed to my friends, and, as you know, they followed my advice.'

'It was you, Therese, who conceived such a trick?'

'Yes, Louis, and you see we know how to keep a secret. Some say that women cannot possibly bear the burden of a secret! Did you have any suspicion about anything?'

'None whatever.'

'Well, you know what I have done—I am quite resigned, and, since God has willed it, I shall die an old maid.'

'Who told you that?'

'Have you forgotten what you told me a month ago?'

'No, Therese, I have forgotten nothing, but I am no longer the villain who formerly wished to dispense with fasting and confession.'

'What is that you say?'

'Nothing but the truth. Listen, dearest Therese. When you began reciting the Rosary, I was seized with such a frenzy that, had it been possible, I would have strangled you without pity.'

'What a charming lover!'

'Listen—little by little, however, I do not know how it happened, but in hearing you pray so ardently, I began to reflect, and I saw over again in fancy the sweet scenes of my childhood's days, when my mother, God rest her soul, used to take me on her lap and taught me to lisp the Rosary. "If my mother were alive," I said to myself, "she would be there with the others at this moment, praying like Therese, praying like the other women." My anger cooled down. I heard, as in a dream, your ardent invocations. Very soon, in a mechanical way, I began to recite with you the "Hail, Mary," which, in my infancy, I had so frequently repeated. Will you believe me, Therese, suddenly I saw myself transformed. I then understood that I had been blinded, that I had been a criminal, and I wept bitter tears.'

'Ah, Louis, what glad news! May the Virgin Mary be a thousand times blessed.'

'Yes, Therese, I believe what I believed when I was in my mother's lap, and I crave your pardon. Have you still any wish for me?'

'Come and let us inform my father of this joyful conversion. You know, he is also a Catholic, and firm in his faith—one who has never made any compromise with error.'

Some few minutes later, the watchmaker knelt before the altar with Therese, who pledged him an undying love. The Church of St. George had been restored. A large statue of Our Lady, Mother of God, giving the Rosary to St. Dominic, stood upon the altar. A Catholic priest, on this happy April day, blessed the first marriage since the attempted Reformation of the town, that of Louis Schuback, the watchmaker, and courageous Therese Scholl.—Translated from the French for 'The New World.'

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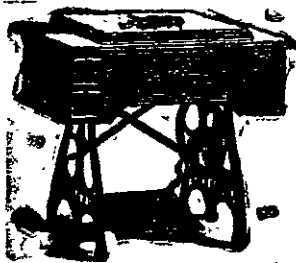
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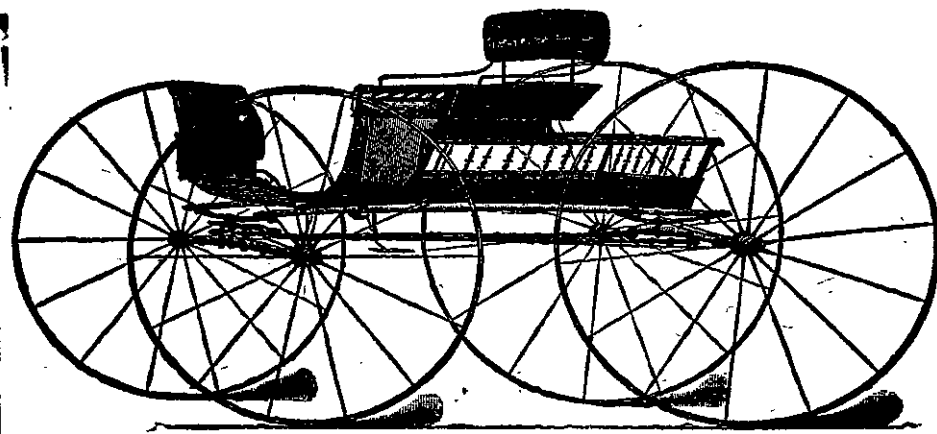
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Current Topics

Early Church History of New Zealand

We shall be glad to receive notes, jottings, or memoranda of any kind tending to throw light upon the pioneering days of the history of the Catholic Church in any part of New Zealand. These will be forwarded to our contributor who is dealing with the subject, in the hope of placing in permanent form the unrecorded facts of the Church's pioneering struggles before the memory of them has become blurred or gone beyond recall. The utmost care will be taken of manuscript records, old letters or newspapers, and other such returnable matter, which will be safely returned in due course.

Woman's Power

'A land is what its women make its men.' This was one of the happy remarks that Cardinal Logue made in an address at the beautiful Catholic ladies' college of St. Angela at New Rochelle. Ruskin somewhere says that the man who clothes a truth in happy phrase does more real good for humanity than does he who makes two blades of grass grow where only one grew before. The phrase quoted at the head of this paragraph is one of the happiest we have ever come across in regard to the potent influence of woman. It deserves to be placed among the aphoristic treasures of the English tongue.

In his 'Idea of an University'

In his 'Idea of an University,' Newman says of a class of seafaring men that they 'find themselves now in Europe, now in Asia; they see visions of great cities and wild regions; they are in the marts of commerce, or amid the islands of the South; they gaze on Pompey's Pillar or on the Andes; and nothing which meets them carries them forward or backward to any idea beyond itself. Nothing has a drift or relation; nothing has a history or promise.'

Poles apart from that very common type of traveller was Cardinal Logue when on his recent tour in America. His acuteness of observation took in everything, and his active mind was ever making, so to speak, marginal notes on the text which eye and ear supplied him. 'What has impressed me most?' asked he, repeating a query that was put to him during his farewell conversation on the great Republic. 'Let me see. Yes, I can answer that. Its youth and strength—its youth and strength, shown in the works of its hands, in its arts, its commerce, and, best of all, in the living Church. The virile, healthy state of the Catholic Church in America will be the happiest memory I will bear away with me.'

Coming Home

The 'kindly light' that led Newman Home, 'amid the circling gloom' of hundreds of contending creeds, is doing the same kind service for many clergymen of the Protestant Episcopalian Church in the United States. For many years past, a sort of quiet counterpart of the historic Oxford Movement has been leading an ever-increasing number of them, year by year, into the One Fold. Some weeks ago, seven clergymen (including the well-known Dr. McGarvey and three assistants attached to St. Elizabeth's Episcopal Church, Philadelphia) were received into the Catholic faith in that city. Others, making the total up to fifteen, are said to be on their way to 'Rome.' And the cry is, still they come!

The Catholic Paper

The 'Catholic Times' appeals, to all whom it concerns, to cultivate the Catholic newspaper and 'make an effort to create among our people the habit of reading Catholic journals. The latter,' it adds, 'is the most important point of all. The creation of that habit is an object worthy of our most eloquent and learned preachers and speakers, and the absence of it is a decided weakness in our position, a flaw in our armor.' 'To sustain good newspapers,' says the Bishop of Cambrai (France), 'is, obviously and before everything, to buy them and to read them; to pay ungrudgingly and even cheerfully the cost of their support; and especially to do this in the manner that will be of the greatest benefit to them. So do not buy these excellent journals in an intermittent fashion, as your affairs give you more or less leisure to read them, or the events published are more or less interesting; but be to them a friend faithful and devoted, on whom they can rely for each and every day. Be their subscribers, and their disinterested subscribers.'

A Turkish Constitution

Japan has its Constitution; China is groping towards one; Persia is just now busy knocking its brand-new one about pretty considerably. And, according to a cable message in last Saturday's papers, the Sultan of Turkey has just decreed a new Constitution for his dominions. He was (according to the cables) convinced of the necessity of this course by the cogent argument of an organised mutiny by an unpaid soldiery who held (with Carboni Raffaello, of the Eureka Stockade) that

'Moral persuasion is all a humbug,
The best kind of suasion's a lick in the lug.'

But at Stamboul, as at St. Petersburg, there may be a chasm fixed for a time between the promise and the realisation of a Constitution. Absolutisms generally dispute every inch of ground, fight hard, and often die kicking. The idea of a Constitution—at least, one making a reasonable approach to Western ideas of a Constitution—must be repellent to one who, like the Sultan, was brought up on the precepts of the Koran, the laws of the Multeka, and the 'cabon nameh' or 'wisdoms' of Solyman the Magnificent. And of the heads that in West or East wear the uneasy burden of a crown, that of 'the Sick Man' is best filled with arts of procrastination. Besides (as Pudd'nhead Wilson's Calendar hath it) by putting off till to-morrow what he doesn't want to do to-day, he may get a chance of putting it off until the next day, too. And the dizzy pace at which a new Constitution has been tearing around in Persia, among his fellow-Oriental, will hardly tend towards precipitancy, on the part of the Sultan, in giving one headway in his dominions east or west of the Bosphorus. In the meantime, he may find an opportunity of lopping the tall poppies. Heads may fall in good Oriental form in Stamboul, and the cables may some day make an announcement akin in significance to that historic one which told that 'order now reigns in Warsaw.'

The story runneth, that a Carson City merchant failed in business, called a meeting of his creditors, showed that he had no assets, but promised that he would pay every cent he owed them—ultimately. 'What do you mean by "ultimately"?' asked one inquisitive creditor. 'I mean darned ultimately,' was the reply. The Turkish Constitution will, no doubt, come ultimately—perhaps only 'darned ultimately.' But we rather think that, like the new Russian and Persian ones, it will have what Hood might call a humpy, lumpy, bumpy road to travel—perhaps a red-stained one, too—before the hopes of the reformers end in realisation.

Charitable Aid

A majority at a meeting of the Otago Charitable Aid Board has been 'at it again.' A reasonable and respectful request by the Anglican Primate and others in person for an allowance for inmates of their Orphanage was met with a measure of marked and most regrettable discourtesy to his Lordship, and by an absolute or equivalent statement of the following guiding principles: (1) That the children in question are the property of the State; (2) that the Charitable Aid Board are their guardians; and (3) that capitation grants by the Board for such children are to be determined, not on the basis of their indigence, but are to be conditional upon their attendance at State schools.

It would be interesting to know on what grounds the Board took up these direct or implied positions mentioned above. Both the Dunedin daily papers dealt with the matter in an eminently clear and fair-minded and level-headed way with what the 'Evening Star' characterised as 'the astounding doctrine—a doctrine that even conservative England would not uphold—"no State school no food."' The first proposition stated above needs no comment—at least, in a State that is neither callously Spartan nor extremely Socialistic. As to the second, 'it is, indeed,' says the 'Otago Daily Times,' 'expressly enacted that the guardianship of the children in the Orphanage is vested in the manager. There is, of course, no guardianship created in like manner by law in the respective managers of the orphanages that are not officially "approved." But it is not to be disputed that these managers are in the strictest sense the actual guardians of the children committed to their care.' Again, it has been repeatedly pointed out that the matter of the education of the children is not at all the concern of the Charitable Aid Boards, but of the Education Department. And neither it, nor the State generally by any enactment, requires that all children must attend the public schools, being 'satisfied' (as our morning con-

temporary remarks) 'so long as children between certain specified ages receive efficient and regular instruction in some school or other.' . . . When this is remembered, it is surely an act of effrontery on the part of the Charitable Aid Board to declare that it will not contribute to the support of children in these private orphanages unless they attend a State school. The view that is taken by the State itself on the subject of education sufficiently indicates that the Board has wholly misconceived its duty.'

'We emphasise the point,' says the 'Evening Star,' 'that it is not the education of the orphan that is made the condition sine qua non of charitable aid, but "attendance at the State schools." The objecting members dare not affirm that the orphans and indigent ones are not being educated, because, as a matter of fact, they are receiving the best of all educations—that which is adaptable and suitable to each individual child's special and particular needs.' The 'Times' makes a happy *reductio ad absurdum* of the new policy of the Board by pushing it to its logical issue. In the first place, the Board should—on their new principle of 'no State school, no food'—decline to contribute towards the support of mentally deficient children whose affliction makes it entirely undesirable that they should be sent to the public schools, to be made, perhaps, 'the butt or even the plaything of hundreds of other children.' And, in the second place, the fact of many children being under the school age should, on the same principle, 'operate as a reason why the Board should not contribute to their support.' 'It would,' adds one contemporary, 'be absurd to suppose that the circumstance of either the affliction or the babyhood of the children should weigh against their indigence in the mind of the Board. Yet, if the principle to which the Board attaches so much importance is to be observed in the letter, the aid granted in respect of the children in the orphanages will be confined to those who are of school age and are attending a State school. And if it is not to be observed in the letter, what becomes of the principle?'

We trust that the Board will, on reconsideration, abandon this amazing proposal for penalising freedom of teaching and religious education. In the meantime, we hope that the Primate will not let the matter rest where it stands, and that (as our morning contemporary urges) he will 'persist until the entirely reasonable request he has made is granted, as we are convinced it eventually will be.'

THE AMERICAN FLEET

CATHOLIC CHAPTERS IN AMERICAN HISTORY

The visit of the American Fleet to Auckland represents more than the mere touching of so many warships of a friendly Power at a New Zealand port. It represents the embodiment of the power and wealth and progress of the mighty nation whose standard is that of the Stars and Stripes. This auspicious visit recalls the vicissitudes through which that great young nation has passed on its onward and upward march, from the small and tentative beginnings of white settlement, up to the majesty and the striking force which are represented by the great leviathans of its navy that are soon to assemble in friendliness within the landlocked waters of the Hauraki Gulf. In that long and toilsome progress, Catholics have borne an honorable part, and the object of this paper is to give our readers some idea of the debt which the great young Power west of the Atlantic—and, indeed, the whole of the North (as well as the South) American continent—owes to its noble Catholic pioneers.

American chronology can safely begin only with the first voyage of Columbus in 1492. Upon this voyage he was accompanied by Father Bernard Monticastro; but there is no record of his ever having celebrated Mass on this continent. Upon his second voyage, September 25, 1493, he took with him Father Giovanni Borgagnone and Giovanni de Tisni, who labored in the Isle of Spain and adjacent islands. Upon Columbus's last voyage, May 9, 1502, a Franciscan friar, Alexander, died and was buried at sea.

As in this paper (writes Mr. Victor Dowling) I shall have to do entirely with the origins and foundation of the Catholic Church in the present territory of the United States and Canada, I will now proceed to that fruitful source of inspiration, leaving the equally glorious record of the missionary work in Central and

South America with a single reference to the fact that as early as 1511 in the Cathedral of Santo Domingo the first public protest against human slavery in the New World was uttered by the Dominican Father, Anthony de Montesinos. It is not surprising that in spite of the heroic work done for civilisation by Catholicity in this New World, so much of its glory is hidden in darkness and ignorance. The natural tendency of non-Catholic histories, unwilling to discern the true evangelical spirit, has been to attend only to the commercial side of the early history of the country, and to find in warfare, rapine and commerce more congenial subjects for discussion than in the saving of souls.

The First Mass on American Soil.

From such evidence as is now obtainable, the sacrifice of the Mass was first offered on the North American continent in 1521. The second voyage of Ponce de Leon is the real starting point of Catholic worship on this continent. He erected his first settlement near Charlotte Harbor, on the west shore of Florida.

On September 8, 1565, Menendez began the City of St. Augustine. A cross was erected and Mass offered; the spot was marked, and was known as 'Nombre de Dios' (Name of God). The first shrine was there erected, under the name of Nuestra Senora de la Leche. Thus began the permanent service of the Catholic Church, maintained with but brief interruption for more than 300 years.

The first administration of the sacrament of Confirmation occurred in 1603, at St. Augustine, when Bishop Cabezas de Altamirano, of Santiago de Cuba, paid the first episcopal visit to these shores.

In 1634 there were in the Province of Florida 35 Franciscans maintaining 44 missions, with a flock of 30,000 converted natives. No words can picture the sufferings and hardships of these missionaries. Yet the harvest repaid them well, as when in two years a single priest baptised 5000 Apalaches.

The First Church in Mexico.

On August 11, 1596, Real de San Juan, the first city in New Mexico, was founded, and by August 23 the first church was begun, which was dedicated September 8, under the name of St. John the Baptist. Father Escobar accompanied Onate in 1604, reaching the Gila and Colorado and following the latter to its mouth reached the Gulf of California, passing through the Zuni and Moqui towns. In 1607 Santa Fe was founded. The first Indian Church in New Mexico was erected at San Ildefonso, and by 1608 there were 8000 baptisms. From 1618 to 1628 Father Salmeron baptised 6556 Jemes and wrote a catechism and other works in their language.

Early Spanish Mission Work.

By 1630 there were 52 churches and chapels among the Indian Pueblos, and the number of baptisms reached 80,000. Between 1622 and 1630 Father Benavides erected the first church at Santa Fe. Among the purely temporal benefits of the work of the missionaries was the introduction of horses, cattle, and sheep; improved machinery for spinning and weaving; the establishment of schools and trade schools and the introduction of trenches for irrigation.

In 1689 Don Alonso de Leon, accompanied by Father Damian Hazanet, visited the Ceni tribe, called 'Texas,' which means 'We are friends,' and founded the first mission, that of San Francisco, on May 24, 1690. Thereafter numerous other missions were established. In 1730 was founded the City of San Fernando, near the garrison of San Antonio, which name it afterward took. A chapel was erected, and a parish church was completed July 17, 1732.

Spaniards Civilised the Natives.

The Apostle of Arizona is the famous Father Eusebius Kuhn, S.J., who travelled more than 20,000 miles and baptised more than 48,000 people. He founded many missions, among them that at San Xavier del Bac. He learned the languages of the various tribes, translated their catechism and prayers, built houses and chapels, formed missions and towns. His food on journeys was parched corn, and he never slept in a bed.

Lower California was visited by Vizcaino, accompanied by Franciscan Fathers, in 1596, who on a second voyage reached Santa Barbara, Monterey, and the Bay of San Francisco. In December, 1601, upon the latter voyage, Fathers Andrew and Anthony offered up Mass beneath a spreading oak at Monterey. In 1697 Father Salvatierra commenced his labors, which reached as far as Oregon. In 1770 Father Junipero Serra, the Apostle of the Pacific Coast, arrived at Monterey, and within a few years 21 missions were stretched along the coast. The Govern-

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ment discipline and methods of these missions have been the subject of universal praise. Their improved agricultural appliances made the State a garden spot.

The history of the Church in the English colonies is, as might be surmised from the intolerant spirit of the age, one of struggle and persecution. Still, from the gloom shine forth lessons of fortitude and courage which, with their proof attendant of Catholic tolerance, form one of the brightest pages in our history.

Persecution in English Colonies.

The first overt act that occurs is in 1623, when Sir George Calvert, a convert to the Catholic faith, obtained a patent for the province of Avalon, in Newfoundland, for the purpose of making it a refuge for his persecuted fellow-religionists. He reached Ferryland in his new possessions July 23, 1627, with colonists and two priests, Mass being openly said in a chapel. He also allowed his Protestant colonists a minister and chapel. Discouraged by the climate, he removed his settlement to Virginia. When he went there, however, the Governor sought to make him take the oath of supremacy. Satisfied that there was no home in Virginia for a Catholic, he sought and received a grant of territory north of the Potomac. This he called Maryland.

Heroic Jesuit Pioneers.

His projects were carried out by his son Cecil. The Ark and the Dove set sail from Cowes on November 22, 1633, and on board were the Jesuits, Fathers Andrew White and John Altham, and the lay-brother Thomas Gervase. On Annunciation Day, 1634, they landed at Saint Clement Island, where Mass was celebrated for the first time, and before a Cross hewn from a tree they recited the Litany of the Holy Cross. At Saint Mary's a chapel was built and a settlement begun, and 'Religious Liberty obtained a home, its only home in the wide world, at the humble village which bore the name of St. Mary's.' Jesuits came constantly to the colony and labored among the Indians. Father White penetrated to Kittamaquindi, whose king, Chilomacoon, he baptised July 5, 1640. The king's wife, child, and chief councillor were also baptised.

A mission was here established. Father White wrote Indian catechisms and grammars, and was the first to attempt to reduce an Indian language to grammatical forms. When Claybourne and his Virginia followers invaded Maryland in 1645 he captured Fathers White and Copley, who were sent in chains to England for trial. In 1649, Leonard Calvert called a council, which, composed of nine Catholics and five Protestants, passed the celebrated 'Act concerning religions,' which is the proud boast of Maryland, insuring, as it did, perfect equality and liberty to all believing in Christ. At this time the Catholics numbered three-fourths of the population.

Catholics Excluded from the Protection of Laws They Made Themselves.

In 1652 an assembly was convened by the Commonwealth Commissioners, whose first act, after depriving Catholics of the right to sit therein, was to exclude Catholics from the protection of the laws of toleration they themselves had made. Priests were hunted from their houses and driven into Virginia, where they remained in hiding until the authority of Lord Baltimore was restored, when religious toleration was again reinstated.

In the colony of New Netherland, or New York, there were but few Catholics. In 1626 there were two Catholic soldiers at Fort Orange, a Portuguese Catholic woman and a Catholic Irishman were met by Father Jogues at New Amsterdam in 1643. In 1674 James sent Anthony Brockholls, a Catholic, as second to Governor Andros. He was at various times Commander in Chief and member of the Council. Father Hennepin in 1677 was invited to visit some Dutch Catholics at Albany. William Douglas, a Catholic, elected to the Assembly from Bergen in New Jersey, was excluded and a new election ordered.

New York's Catholic Governor.

The first Catholic of commanding position in New York was Thomas Dongan, who had been Governor of Tangier, and who was appointed Governor in 1682. He sought to establish a Jesuit mission at Saratoga. Father Thomas Harvey embarked with him, and, arriving at Nantasket in August, 1683, travelled overland with him to New York. It is believed the Superior of the Maryland Jesuits, Father Gulick, after travelling through New Jersey, was here to meet him. The first spot where Mass was regularly said in New York was in the small chapel within the fort, which was served by two priests in attendance on the Governor. Governor Dongan's first act was to convene the first Legislative Assembly, which on October 30, 1683, passed a

'Bill of Rights' similar to that of Maryland, guaranteeing freedom of conscience to all.

(To be concluded.)

THE AMERICAN NAVY

ITS SMALL BEGINNINGS

The American Navy, which had its beginning a century and a-quarter ago, and was then established purely for defensive purposes, will be represented at Auckland next week by sixteen battleships and a fleet of auxiliaries. At the reception to the officers and men at Los Angeles, California, Bishop Conaty, in proposing the toast of the United States Navy, referred to its establishment and development. He spoke in part as follows: 'It is a long cry from the Irish O'Briens of Machias in Maine, who in the days of the Revolution won the first battle on the seas, "The Lexington of the Sea," to the Virginian Evans at Fort Fisher, at Santiago, and now the honored guest, the proud commander of the greatest fleet that ever sailed the sea under the orders of one man. It is a history full of manliness and duty—full of glory and renown. In examining that scroll of honor between these two great periods, covering as they do 133 years of our national history, we are proud to find among the heroes of our naval life the representatives of all the great nations whose children have made the bone and sinew of our glorious Republic. Barry and Jones, Perry, Decatur, Lawrence, Farragut, Porter, Dahlgren, Franklin, Melville, Dewey, Schley, and Evans are types of the brave men who have defended and maintained our political rights, and made this Republic the best the world has ever known. The presence in our Pacific waters of the mighty ships of our Atlantic fleet is not for us merely an occasion of joy and pride, but it very strongly localises our attention upon the responsibility of our navy to preserve peace, develop our trade, and defend our rights before the world. Our fleet is thoroughly American, its ships, its officers, and its men; and in it is represented every section of the country.

As we look upon these great instruments of modern warfare and realise the strength that comes to us from their protection, one cannot fail to go back to the early beginnings of our country and to the first days of our naval history. Jeremiah O'Brien and Dennis O'Brien were two Irish boys of Machias, in Maine, who under the inspiration of the news from Lexington captured an English sloop in the harbor, manned it, and with it defeated the Margareta, winning the first naval battle, which our history has honored with the title of "The Lexington of the Sea." Captain John Barry, of the ship Lexington, was made captain of the New United States Navy by Washington in 1775, and is said to be the first commodore of anything in the shape of a navy. We are familiar with the story of Barry and Jones and Hull, and we realise that even in these modest beginnings the character of our seamen went far toward determining the issues of the Revolutionary War.

The Civil War found the country unprepared in matters of the sea, but merchant vessels were changed into ships of war, and the merchant marine furnished the trained men, through whose skill and bravery so much strength was given to the salvation of the Union. At the close of the Civil War our navy was among the most powerful in the world, but it consisted mostly of wooden ships. The time had come for a larger and better navy, which would have all the spirit of '76, of 1812, and of '61. President Arthur in his first message said that every consideration of national safety, economy, and honor imperatively demanded a thorough rehabilitation of the navy. The American Republic had ceased to be a power confined to its own States—it was reaching out toward a place in the world Powers. The wooden ships had yielded to those of steel, and the ship of three thousand tons to that of five thousand tons. The new ships were built in our own country, and the steel was entirely of domestic production. The White Squadron was the first great demonstration of a modern efficient navy. Then came the battleship and protected cruiser, the torpedo and dynamite boat.

In 1892 the Iowa came with its eleven thousand tons and its brave, noble-hearted commander, the beloved "Bob" Evans. Battleships became more huge, until at present monster ones of twenty thousand tons are being built for our navy. Our senior Senator from California, Senator Perkins, in a recent speech in the Senate, made the statement that in July of last year the navy of the United States consisted of 325 vessels, of which 285

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"NO ME! We'll hae nae pooks o' tea, but a box o' real 'COOK O' THE NORTH'!"

were ready for sea, 22 of which are battleships. There are 2081 officers, 34,062 enlisted men, and 8414 officers and men in the marine corps. The total displacement of the vessels of the navy is 611,616 tons. He also made the statement that we are appropriating from £10,000,000 to £12,000,000 annually for the purpose of dredging our harbors and improving them to accommodate foreign ships. Is it not strange that some who are opposed to subsidising American shipping are perfectly willing to expend this money for the benefit of foreign trade?

Father of the American Navy.

Paul Jones has figured in a score of romances, but 'Dashing Jack Barry'—a phrase used often by an old Philadelphia lady whose mother had met him often—has scarcely been celebrated by that art which prejudices us for good or evil—the art of the novelist. In Philadelphia the older folks told that he had lived either in Spruce or Chestnut street, and that his country place was called Strawberry Hill; that he was a devout Catholic, fond of the play, not much of a horseman; that he was quick to resent an affront, that he made a beautiful bow—this was the reiterated assertion of the lady whose Irish mother had met him at General Washington's—and that is all we know of him socially.

John Barry was born in Ballysampion, in Wexford. Evidence points to the date of his birth as in August, 1739. During his boyhood he lived in Rostoonstown, in the same parish as his birthplace. Like many of the Irishmen who went young to America, Barry did not trouble himself to keep a record of dates in his early time. It is supposed that he went to Philadelphia when he was about the age of fifteen. It was not difficult for a young and energetic youth to find a place. As a seafaring man in those rough and adventurous days he won a reputation for courage and skill, and commanded many ships. In September, 1775, he was in command of the Black Prince. This vessel belonged to John Nixon, whose grandfather, Richard Nixon, a Catholic, had gone to Philadelphia in 1686. (Mr. Griffin notes that it was John Nixon who read the Declaration of Independence to the people of Philadelphia on July 8, 1776.)

In the autumn of 1775, when Great Britain had resolved to coerce the colonies, the Continental Congress was forced to lay the foundations of a navy. There were men in England who looked on the menace of the Mother Country as brutal and monstrous. It meant to them an attempt of a powerful kinsman to use his great strength against a child of his own blood. Among these was Lord Effingham, who resigned his commission in the British Army rather than fight against the Americans. To men like Barry and Jones the struggle meant a great chance of being honored by a poor country with all the chances of war against it. On December 7, 1775, Barry was appointed to the command of the Lexington. This was a high compliment. The fate of a nation, the destinies of many individuals, depended on the wisdom, boldness, cool-headedness, and untiring force of Barry and the little group about him. On the same day—December 7—John Paul Jones was appointed by the Committee of Congress lieutenant of the Alfred, which was formerly Barry's merchant vessel, the Black Prince. Barry was without doubt the first Catholic officer to be enrolled in the small navy of the United States.

Of Barry's exploits as naval commander either on sea or land much that is worth remembering is duly recorded. Bluff and loyal to duty, he feared no man, and was, in spite of his 'beautiful bow,' no courtier. Barry's conduct in 1778—this after the Battle of Port Penn—excited the admiration of General Howe to such an extent that he offered Barry twenty thousand guineas and the command of a British frigate if he would desert to the side of the King. 'Not the value and command of the whole British fleet,' said Barry, 'can seduce me from the cause of my country.' When hailed by a British man-of-war he replied, 'I am Saucy Jack Barry, half Irish, half Yankee. Who the devil are you?' John Barry captured the Edward, the first British war vessel taken by a commissioned officer of the United States Navy. In 1794 he was named senior officer, with the rank of Commodore. He sleeps his last sleep in old St. Mary's Catholic cemetery, in Philadelphia. In Philadelphia his memory is honored by a statue in front of Independence Hall, and San Francisco is anxious to pay him a like distinction.

COMPOSITION OF THE VISITING FLEET, AND THE COMMANDERS.

First Division.—Rear-Admiral C. S. Sperry.
Connecticut, 16,000 tons, Captain H. Osterhaus.
Kansas, 16,000 tons, Captain C. E. Vreeland.
Louisiana, 16,000 tons, Captain R. Wainwright.
Vermont, 16,000 tons, Captain W. P. Potter.

Second Division.—Rear-Admiral W. H. Emory.
Georgia, 14,948 tons, Captain H. McCrea.
New Jersey, 14,948 tons, Captain W. H. Sutherland.
Rhode Island, 14,948 tons, Captain J. B. Murdock.
Virginia, 14,948 tons, Captain S. Schroeder.

Third Division.—Rear-Admiral C. M. Thomas.
Minnesota, 16,000 tons, Captain J. Hubbard.
Maine, 12,500 tons, Captain G. B. Harber.
Missouri, 12,500 tons, Captain G. A. Merriam.
Ohio, 12,500 tons, Captain C. W. Bartlett.

Fourth Division.—Rear-Admiral J. H. Dayton.
Alabama, 11,552 tons, Captain T. E. Veeder.
Illinois, 11,552 tons, Captain J. M. Bowyer.
Kearsage, 11,520 tons, Captain H. Hutchins.
Kentucky, 11,520 tons, Captain W. C. Cowles.
Nebraska, 14,948 tons, Captain R. F. Nicholson.

Auxiliaries.

Arethusa, 6158 tons, Commander A. W. Grant.
Culgoa, 6000 tons, Lieut.-Commander J. Patton.
Glacier, 8325 tons, Commander W. S. Hogg.
Panther, 3380 tons, Commander V. S. Nelson.
Relief, 3300 tons, Surgeon C. F. Stokes.
Yankton, 975 tons, Lieut. Gherardi.

Saved the Navy's Honor.

In connection with the expected arrival of the American Fleet at Auckland, the following story will be of interest:—

Every graduating class at Annapolis leaves behind it the fame of certain heroes in the line of physical prowess or mental endeavor. One of these heroes was George Dewey, a fine, manly, athletic youth, the pride of the boxing and fencing masters and the terror of all bullies.

In Dewey's class was a youth of an excellent bent for applied mathematics, but so tender of physique that he often suffered from the rough horseplay of his elders. Dewey took the boy under his protection, and the two became fast friends. They swung their hammocks in the same watch on their graduating cruise, and when the ship touched at Liverpool obtained permission to run up to London on a day's leave. By rigid economy the two had scraped together a little more than £2 apiece, and they landed in the English capital arrayed in spick-and-span new uniforms. A round of sight-seeing had reduced their combined capital to two sovereigns and their return tickets when their boyish appetites announced the hour of noon.

With the cautious economy of his ancestors, the Scotsman suggested a chop-house, but nothing but the best would suit Dewey, and he accordingly steered his chum into the finest hotel he could find.

The two seated themselves at one of the tables and scanned the menu with a magnificent air. The first item that caught their eyes was strawberries and cream, and this, with its reminiscence of home, they proceeded to order.

Now, the time was winter, and strawberries from the hot-house are expensive in London, so it was small wonder that the other guests who had learned the order looked inquiringly at these specimens of the jeunesse doree of the American Navy. An Oxford lad who sat next them seemed particularly impressed, and turned his large eyes upon them with awe. The strawberries were good, and all went well until the obsequious waiter returned with a bill for £1. The Scotsman nearly collapsed, but Dewey noticed the eyes of the Oxonian upon him, and, turning superbly to the waiter, ordered two more plates.

The middies left with empty pockets, but haughtily conscious that they had saved the honor of the American Navy.

'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.

New Zealand has 40 gas enterprises—23 owned by companies and 17 by municipal corporations. Last year the companies produced 989 million cubic feet of gas, and the corporations 368½ millions.

The owner scratched the favorite horse,
The punter scratched his head,
And gazed distracted to the course,
Then to his friends he said:
'This punting may allure, but not
As other things allure,
And I would sooner put my lot
On Woods' Great Peppermint Cure.'

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

July 25.

The buildings at Dixon street used as a Convent High School, and now removed to Sussex Square, are being re-erected on the new site.

His Grace the Archbishop, on leaving Queensland, is to proceed on holiday to the South Seas before returning to the Dominion.

The newly-formed Catholic Club at South Wellington is to meet on Monday to consider and adopt rules. A rule worthy of notice to be proposed is that the amount of 2s 6d be added to the amount of the annual subscription for the purpose of providing all members with a copy of the 'Catholic Magazine.'

The Very Rev. Father Copère, Procurator-General of the Marist Fathers in Rome, has been appointed Consulor to the Congregation of the Propaganda. The Very Reverend Father is well known to many of the New Zealand clergy.

I regret to learn that the popular representative of the 'Tablet,' Mr. Moriarty, has been somewhat unwell during the past few weeks. Mr. Moriarty was, however, able to get about for a few hours each day during the week, and hopes to be himself again very soon. His friends throughout the Dominion, and they are indeed many, will join me in the wish that he will quickly recover his normal good health and the energy that has so characterised his work.

Victoria Hall was crowded on Wednesday evening on the occasion of the social gathering held by the parishioners of South Wellington. An enjoyable concert programme was provided. The ladies of the parish had charge of the supper room, which was all that could be desired in this direction. A considerable sum for the schools should be realised as a result of the social. The committee are deserving of commendation for the manner in which the arrangements for the gathering were made. Mr. B. A. Guise acted as secretary. Among those present were the Ven. Archdeacon Devoy, S.M., Rev. Fathers Herbert and Herring, and Mr. W. H. P. Barber, M.P.

The list of passes at the June theory examinations conducted by the Associated Board of the Royal Academy of Music and Royal College of Music of London, has been prepared by Mr. E. C. Cachemaille, the resident secretary. The particulars as far as they concern our convent pupils are as follow:—

Local Centre Harmony Advanced Grade. (Full marks 150, honors 130, pass 100.)—Marie Bailey (St. Mary's Convent), 116; Mabel Notremah (St. Mary's Convent), 107; G. Blacklock (St. Mary's Convent), 104.

Local Centre Harmony, Intermediate, Honors.—Annie L. Gibbs (St. Mary's Convent), 143; Cecilia Dwyer (St. Mary's Convent), 141; Lorna Bridge (St. Mary's Convent), 131.

Local Centre Rudiments. (Full marks 99, pass 66.)—Iniwa Bunny (St. Mary's Convent), 90; Nita Green (St. Mary's Convent), 89; Ivy T. Rollo (Convent, Otaki), 86; C. Greenfield (St. Mary's Convent), 83; Kate R. T. Best (Convent, Otaki), 81; Elsie Draper (St. Mary's Convent), 66; Teresa Mahoney (St. Mary's Convent), 66.

School Examinations.—Harmony (full marks 150, distinction 130, pass 100): Higher Division, Distinction—Nita Green (St. Mary's Convent), 137. Higher Division, Pass—Teresa McEnroe (St. Mary's Convent), 126; Muriel I. Blake (St. Mary's Convent), 117; Violet Lamacroft (St. Mary's Convent), 104; Juliet F. A. Greig (St. Mary's Convent), 102; Girlie Gibbs (St. Mary's Convent), 101; Iris Ross (St. Mary's Convent), 101. Lower Division, Pass—Priscilla Miller (St. Mary's Convent), 128; Olive C. Young (St. Mary's Convent), 123; Alice Draper (St. Mary's Convent), 120; M. Outtrim (Convent, Newtown), 113; Norma McGrath (St. Mary's Convent), 111; K. McGrath (St. Mary's Convent), 108.

School Rudiments of Music (full marks 99, pass 66).—Primary Theory—Dolly Hunter (St. Mary's Convent), 97; Marjorie L. Brice (St. Mary's Convent), 90; Lilian Dealy (St. Mary's Convent), 89; Eileen Nesbitt (St. Mary's Convent), 88; Barbara Hunter (St. Mary's Convent), 81.

(From An Occasional Correspondent.)

St. Patrick's College will re-open on Thursday, July 30. The results of the winter examination will be made known in a few days.

I am pleased to record that out of the 51 successful candidates at the June theory examinations in music, 31 were pupils of the local convent schools.

The erection of the new church for the Catholic residents at Kilbirnie will be commenced next month. The building will be of brick, and the cost is estimated at £3000.

The ladies of the Te Aro parish are working hard to make the social which will be held in the Wellington Town Hall on Wednesday, August 5, a success. According to the way the tickets are selling there should be a crowded house.

The Catholic Seamen's Institute supplied the usual weekly concert to the sailors in the port on Monday night at the Sailor's Rest. The entertainment proved very successful and enjoyable. Those who contributed to the success of the concert were Misses Anderson, Cashman, Jones, McKay, Strickland, Messrs. Hankins, Levin, Perkins, Sharp, and Master Christie.

A social in aid of the St. Anne's School fund was held on Wednesday evening in the Victoria Hall, about 300 persons being present. The following ladies and gentlemen contributed items during the evening:—Madame Carlton, Misses Barton, Twohill, Shaw, Messrs. J. Parker, P. Doyle, and Master Christie. The accompanists were Misses Christie and Evetts and Mr. McLachlan.

The concert in Carterton in aid of the local convent funds, held on Tuesday evening, was largely patronised, and the entertainment provided was most enjoyable. The orchestra was under the baton of Mr. R. Crawley, the children's choruses were conducted by Mr. W. J. Berrill, and the marching was controlled by Miss G. Berrill. The vocal numbers and orchestral selections were taken from 'The Bohemian Girl.' Mrs. Ashton, Miss Armstrong, and Messrs. Algie and Beals filled the principal roles. The Misses Thelma Paterson, Queenie Berrill, and Phyllis D'Arcy gave a nice exhibition of dancing.

Masterton

(From Our Own Correspondent.)

July 24.

The parishioners of St. Patrick's Church intend holding a bazaar early in December, with a view of raising funds to pay off the debt on the church and school. The various stalls have been allotted, and an energetic committee of ladies who have the matter in hand are meeting with very encouraging support.

Miss K. Stempa, who has been a member of St. Patrick's choir for a number of years, and who is leaving Masterton shortly for Petone, was presented by the members of the choir with a handsome jewel case, and by the Very Rev. Dean McKenna with a silver-backed hair-brush. Mr. A. R. Bunny, conductor of the choir, and the Very Rev. Dean both referred eulogistically to Miss Stempa's work in the choir, and wished her every success in her new sphere.

The social held in the Town and Drill Halls last evening, in aid of the funds of St. Patrick's Church, was an eminently successful function. The catering was managed in a skilful manner by a large and useful committee of ladies, whose obliging attentions were a pleasant feature. During the supper interval, pianoforte extras were played by Mrs. Withers and Messrs. H. Fawcett (2), R. McIntosh (2), and N. McEwen. The auditorium of the Town Hall was well filled with seats and card tables. As the result of the tournament, a lady's prize was awarded to Mrs. J. O'Neill, and a gentleman's prize to Mr. R. Hatch, each of whom won ten games.

Mr. B. J. Dolan, who has been a resident of Masterton for many years, left for Napier yesterday, to take up the practice of his profession there. Prior to his departure he was met by a large and representative gathering of citizens and members of the legal fraternity, and presented with a purse of sovereigns as a mark of appreciation. Mr. C. A. Pownall, who made the presentation, eulogised Mr. Dolan's ability in his profession, and expressed regret at his departure. He said Mr. Dolan was a man to be admired and complimented for the progress he had made in his profession. He was virtually a self-made man who had made his own opportunities, and he had risen to be a clever advocate and an able Crown Prosecutor. He predicted for him a brilliant career, and assured him of the best wishes of the community for future success and happiness, both for himself and Mrs. Dolan. Messrs. H. J. O'Leary, S. O'Regan, W. L. Falconer, J. Colway, J. C. McKillop, J. Yarr, J. Iorns, and M. Foley also referred to Mr. Dolan's personal qualities and his social and professional abilities. Mr. Dolan feelingly replied, and thanked the speakers for their remarks.

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Hastings

(From Our Own Correspondent.)

July 18.

The members of the local branch of the Hibernian Society received Communion in a body on Sunday last. There was a very large muster.

The Young Men's Club are organising a social to be held in the Drill Hall on August 5, to raise funds towards the erection of a new hall.

A pleasing little ceremony took place at the Presbytery on Sunday last, when Miss Lily Vickers was presented by the members of the Sacred Heart choir with a beautiful dinner set to mark the occasion of her approaching marriage. In a happy speech, Rev. Father Quinn voiced the best wishes of the members for Miss Vickers's future happiness and prosperity. Mr. F. L. Vickers replied on behalf of his sister.

Prior to his departure for Auckland, Mr. T. F. O'Shea was presented by the members of the Young Men's Club with a pair of ebony-backed hair brushes as a small token of esteem and a slight recognition of the services he had rendered to the club. Rev. Father Quinn made the presentation, and in doing so referred to the practical interest always taken by Mr. O'Shea in the welfare of the club, and his readiness at all times to assist in anything that went towards making it a success. Messrs. Donovan, Downing, and Gallagher endorsed what had been said by Father Quinn, and joined in wishing Mr. O'Shea prosperity in his new sphere of labor. Mr. O'Shea thanked the members for the kind motives which prompted them to make the presentation, and trusted that the club would prosper.

The Church of the Sacred Heart was the scene of a pretty wedding on Tuesday last, when Miss Lily Vickers, second daughter of Mr. William Vickers, of Hastings, was united in the bonds of matrimony to Mr. James Cowan, eldest son of Mr. James Cowan, also of Hastings. The ceremony was performed by the Rev. Father Quinn. The bride, who was given away by her father, looked charming in a tailor-made costume of creme serge with real lace vest, and a large Gainsborough hat trimmed with ostrich feathers, and carried a handsome prayer book, a present from Very Rev. Dean Smyth. Miss Tilly Vickers (sister) was bridesmaid, and Mr. John Cowan (brother of the bridegroom) best man. The Wedding March was played by Mr. Robert Caulton as the bridal party left the church. At the conclusion of the ceremony a number of relatives and friends were entertained at the residence of the bride's parents, where the health of Mr. and Mrs. Cowan was proposed by Rev. Father Quinn. The happy couple, who were the recipients of numerous messages and telegrams of congratulation, and a large number of useful and costly presents, subsequently left by motor car to spend their honeymoon in the south.

Dannevirke

The Catholic social in aid of the convent funds was held on Wednesday evening, July 15, and was a great success, there being a very large attendance. The supper was provided by the ladies, and their management in this connection (says the 'Dannevirke Advocate') is to be highly commended. They were assisted in the waiting by a large number of gentlemen. During the evening the following items were rendered:—Recitation, Mr. Kelly; songs, Mrs. Adams and Miss Finnis (2); duet, Misses Collins and Finnis; pianoforte solo, Miss Terry; Highland fling, Mr. J. McKenzie; dance, the 'Irish Washerwoman,' the little Misses Cotter and Ross. The dancing of these two little mites was loudly applauded. A comic sketch by Mr. J. Webb, of Pahiatua, proved to be a popular number. The committee, headed by the joint secretaries, Messrs. Pettit and J. McDonald, are to be congratulated on the unqualified success of the social, which should result in a substantial sum being added to the convent fund.

DIOCESE OF CHRISTCHURCH

(From Our Own Correspondent.)

July 27.

Mr. and Mrs. M. O'Brien and daughters, of Christchurch, have just returned after a pleasant sojourn in the Commonwealth.

Sunday last, the Feast of St. Anne, was the anniversary of the consecration to the episcopate of his Lordship Dr. Grimes, who has now been twenty-one years a Bishop.

The Rev. Father Kerley, S.M., who has been assisting at St. Mary's, Manchester street, for some time, returns to Timaru, and is replaced at St. Mary's by the Rev. Father Moloney, S.M., from Wellington.

His Lordship the Bishop is to officiate at the ceremony of conferring Holy Orders at the Cathedral on Sunday, August 9, August 15, and August 16, when several candidates will be raised to the priesthood.

His Lordship the Bishop made an episcopal visitation at Rangiora on Sunday last, and on next Sunday will be similarly engaged at Lyttelton. His Lordship expects to make a visitation at Akaroa on August 23, and at Hawarden towards the end of the month.

The bazaar which is being promoted by the congregation of the Church of the Sacred Heart, Addington, to liquidate the existing liabilities on the parochial property there is to be opened to-night (Monday) in the local Oddfellows' Hall by his Lordship the Bishop. The bazaar will continue to the end of the week, and it is confidently anticipated that the desired result will be fully attained.

The annual meeting of the Cathedral Conference, Society of St. Vincent de Paul, was held on last Wednesday evening. Bro. F. O'Connell was appointed an additional vice-president, Bro. Dealey was elected secretary, Bro. P. O'Connell re-elected treasurer, Bro. Cummings was elected librarian, and Bro. T. Knight wardrobe-keeper. The annual Charity Sunday is likely to be observed during next month, when the usual charity sermon will be preached.

Timaru

(From Our Own Correspondent.)

July 27.

Tentative plans for the new church were on view during the sale of work last week. The church will be cruciform in shape, with two towers in front and an imposing cupola. It will seat about 1400 people.

St. Anne's Guild held a sale of work in the Girls' School on Wednesday and Thursday last. The ladies had been preparing for the occasion for the past six months, and when the doors were opened on Wednesday evening the splendid collection of articles on view testified to the success of their labors. The various stalls—fancy, art, lollie, and refreshments—were in capable hands, and the net result will be the addition of some £50 to the new church building fund. The office-bearers—Mrs. Aldred (president) and Mrs. South (secretary)—did good work, and Miss Eileen Dennehy, A.T.C.L., looked after the musical programme on both evenings. The principal singers were Mrs. T. Lynch and Mr. J. McKennah.

Greymouth

(From Our Own Correspondent.)

July 21.

The St. Columba Club euchre tournament, held last Wednesday evening, proved a great success, and about 120 members and their friends participated. The lady's prize was kindly donated by Mr. Wm. Reid, and was won by Miss Heffernan. The gentleman's prize was donated by Mr. P. W. Galvin, and was won by Mr. James Blewman. Songs were contributed by Misses Fogarty, M. Burke, K. Boyle, and Mr. E. Casey, and Miss Butler and Mr. P. J. Smyth gave recitations. Refreshments were handed round by the ladies' committee.

There was a large attendance at the weekly meeting of the St. Columba Catholic Club last Monday evening, when two new members were elected. Before starting the business, Rev. Father Taylor congratulated the club's representatives on their win in the inter-club debate with Trinity Club, and attributed much of the success to the able leadership of Mr. E. Casey—a statement that was greeted with rounds of applause. It was also decided to challenge the Hokitika Catholic Club to a friendly debate. The programme for the evening consisted of a debate, 'That a deep-sea harbor would be more beneficial to the West Coast than the East to West Coast railway.' The affirmative side was upheld by Messrs. P. Smyth (leader), B. Rasmussen, J. Minihan, and P. C. Heaphy, whilst Rev. Father Taylor, supported by A. O'Donoghue, C. Carmini, and J. Roche, spoke in favor of the railway. The debate proved most interesting, and showed careful study on both sides. On a vote being taken, the chairman (Mr. W. H. Duffy) declared in favor of the

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advocates of the railway by a majority of three votes. A feature of the debates this year is the large number of young members taking part—a fact which augurs well for the future welfare of the club.

DIocese OF AUCKLAND

(By Telegraph, From Our Own Correspondent.)

July 27.

The district executive of the Hibernian Society has issued a circular to all branches throughout the Dominion, requesting them to subscribe to the proposed Hibernian window in the Redemptorist Church at Wellington.

The Auckland branch of the Hibernian Society celebrated its thirty-fifth anniversary last Thursday night in the Hibernian Hall. The function was a great success, there being a large attendance. Bros. Mulholland (president), Nerheny (vice-president and secretary of committee), assisted by several members, worked energetically to achieve success.

Rev. Father Mahoney, speaking at 10 o'clock Mass at Onehunga yesterday, administered a severe rebuke to Catholic parents who sent their children to State schools. He said the plea was that our schools did not offer sufficient prospects of advancement. Catholic children were then removed to the State schools, after which they 'advanced'—but not in the direction bargained for by parents. He urged his people to support our schools, whose excellence and efficiency were certified by competent Government inspectors.

A new conference of the St. Vincent de Paul Society was established yesterday at Onehunga by Mr. C. Little, of Auckland. Rev. Father Mahoney and a large number of parishioners were present. After the last Mass, Mr. Little addressed those present, and pointed out the great good that was accomplished by the conferences of the society throughout the world. The election of officers resulted as follows:—President, Mr. James J. Shaldrick; vice-president, Mr. T. Crisp; secretary, Mr. A. Patten; treasurer, Mr. R. Donovan. The work of the branch then commenced, those present contributing towards the funds intended for the sick and needy. Rev. Father Mahoney is the chaplain.

His Lordship Bishop Lenihan, at the invitation of Mr. Joseph Devlin, M.P., visited Belfast about the middle of June, and received a most enthusiastic welcome. He was met at the railway station by the Rev. Fathers McCashin, Adm., McCartan, Boylan, and McGowan, Messrs. Devlin and Donovan, and Mr. J. Gleeson, of Napier. The party motored to Bangor, as guests of Mr. Devlin. Eulogistic references were made to the Bishop in several papers in the north of Ireland, which detailed the great works carried out in the Auckland Diocese, and recalled the great assistance rendered by his Lordship to Messrs. Devlin and Donovan during their visit to New Zealand. The Bishop writes in glowing terms of Mr. Devlin's hospitality. He left Belfast on June 15 for Wexford, and returns to Belfast in August.

Otaguhu

(From an Occasional Correspondent.)

July 23.

Owing to the success of the recent art union, the funds for the erection of the new school are close up to the amount required, and consequently the work will be put in hand immediately.

The Children of Mary held a social evening in the Convent Schoolroom on Tuesday evening, July 14, when the president (Miss E. Rogers) read an address and made a presentation to the Rev. Father Buckley. During the evening songs were rendered by Misses E. Rogers, M. McEvoy, and B. McGrael.

Waihi

(From Our Own Correspondent.)

July 15.

Considering the inclement weather, there was a good attendance at the half-yearly meeting of St. Joseph's branch of H.A.C.B. Society held last night. One candidate was proposed. Officers for the ensuing half-year were elected as follows:—President, Bro. P. Colvin; vice-president, Bro. T. Ryan; secretary, Bro. T. Collins, P.P. (re-elected); treasurer, Bro. W. Sullivan, P.P. (re-elected); warden, Bro. R. Ritchie; guardian, Bro. D. Conlon; visitors to sick, Bros. Heffron and O'Donnell. The newly-elected officers were installed by P.P.

Bro. Graham. The balance sheet for the half-year showed an increase in the sick and funeral fund of only £3 1s 7d, but at the same time £17 16s 8d had been paid out in sick pay. The management fund showed an increase of £8 12s 8d, the benevolent fund had increased by £1 10s 6d, and the entertainment fund by £16 7s 9d, showing a total increase of nearly £30. Owing to all the books having been destroyed by fire at the secretary's residence in March, the making of the balance sheet had been rendered very difficult. It was resolved to write to the Borough Council asking on what terms the proposed baths could be engaged for the opening night, and, in the event of receiving a favorable reply, to arrange for a grand aquatic carnival. It was decided that after next meeting a progressive euchre tournament be held, and that lady friends be invited.

Oamaru

(From Our Own Correspondent.)

July 23.

The retreat conducted by Rev. Father Lowham, C.S.S.R., at the Rosary Convent was brought to a close on Sunday last. At the morning and evening services on Sunday the Rev. Father Lowham preached impressive sermons to large congregations.

The Right Rev. Mgr. Mackay returned from Queenstown last week, while Rev. Father O'Neill has gone to take up the duties of that parish during the illness of Rev. Father O'Donnell. Rev. Father O'Brien, C.S.S.R., fills the place of Rev. Father O'Neill in this district during the latter's absence in Queenstown.

A pleasant time was spent at the Catholic Club rooms on Friday evening, the programme being a mock banquet to the officers and men of the American Fleet. A long toast-list was honored, and some excellent speeches made. Mr. T. O'Grady made an admirable chairman, and during the evening songs were contributed by Messrs. T. Ford, T. O'Grady, and H. Diver, whilst Messrs. Jno. Griffiths and E. Barry gave recitations.

NEW BOOKS

James Duffy and Co., Ltd. (38 Westmoreland street, Dublin), have recently brought out a new manual of Catholic devotions, entitled 'At Mercy's Shrine.' It is compiled by a Sister of Mercy, is published under full ecclesiastical sanction, contains practically every form of devotion that Catholic piety could demand, and is enriched with a very choice anthology of 'Holy Thoughts' from the writings of the Fathers and Saints of the Church. It also contains the Epistles and Gospels for the Sundays and principal festivals throughout the year. The new manual is printed in bold, clear type, contains nearly 600 pages, of matter, and is furnished with a complete index. It is published at the reasonable price of 2s net.

The July issue of the 'C.Y.M.,' the organ of the Adelaide Catholic Club, in addition to a record of the proceedings of the various Catholic literary and social societies in Adelaide and suburbs, has several interesting articles and sketches on various subjects.

We have received from the Minister of Mines of British Columbia the annual report on mining operations for gold, coal, and other minerals for the year 1907. The report is a very comprehensive publication, and deals in detail with the productions of the various districts. From it we learn that the mineral products for 1907 were valued at about £5,180,000, of which copper contributed nearly a third, coal a fourth, and gold a fifth.

The issue of the 'Catholic Magazine' for the current quarter is well up to the usual standard of that publication. There are several interesting articles in the present number, among which are 'Authority in Belief,' and 'A Golden Opportunity,' (by the Rev. F. S. Bartley, S.M., B.A., a sketch of the life of Miss Mary Agnes Clarke, the distinguished writer on astronomical matters, by J. J. Cullen; 'The Study of Shakespeare,' by E. J. Mahoney; 'Burke's Political Philosophy'; and 'Human Life,' by 'Narrawong.'

The latest publications of the Australian Catholic Truth Society are 'Catholic Monuments,' being a record of the work of erecting churches, schools, and charitable institutions in the Archdiocese of Melbourne, by Mr. Benjamin Hoare; 'Life of St. Aloysius Gonzaga,' the patron saint of youth, by the Rev. D. Gallery, S.J.; 'A Chat About the Index,' which gives reasons why books are condemned, by the Rev. J. Whyte. These are instructive, informative, and interesting, and will be found to be useful additions to the previous publications of the society.



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Commercial

PRODUCE

Messrs. Donald Reid and Co. report:—

We held our usual weekly auction sale of grain and produce at our stores on Monday. There was the usual attendance of local buyers, and with fair competition most of the lots on offer were quitted at quotations. Values ruled as under:—

Oats.—During the past week there has been fair inquiry for lines of A and B grade suitable for export, and in these better business has been done. Prices, however, show no improvement on late values, and to quote higher only means to lose the business. Many holders prefer to await developments, expecting a favorable turn in value before long, but in most cases buyers have had little difficulty in fulfilling their requirements. We quote: Seed lines, 2s 4d to 2s 9d; prime milling, 2s 2d to 2s 2½d; good to best feed, 2s 1d to 2s 1½d; inferior to medium, 1s 11d to 2s per bushel (sacks extra).

Wheat.—Buyers have displayed more activity, and all lines of prime milling quality have had more attention at prices somewhat in advance of late values. Medium milling sorts find an outlet as fowl wheat, for which there is fair demand. We quote: Seed lines, 4s 5d to 4s 10d; prime milling, 4s 3d to 4s 4d; medium, 4s 1½d to 4s 2½d; whole fowl wheat, 4s to 4s 1½d; broken and damaged, 3s to 3s 9d per bushel (sacks extra).

Potatoes.—The export demand is somewhat uneven. Shippers will only take lines that are thoroughly sound and well picked. For these values are well maintained, but doubtful quality is difficult to deal with. Prime Up-to-Dates have most inquiry for export, while Derwents are in fair demand locally. We quote: Prime Derwents, £4 10s to £4 15s; medium to good, £3 15s to £4 5s; prime Up-to-Dates, £4 7s 6d to £4 10s; medium to good, £3 15s to £4 2s 6d; inferior, £3 to £3 10s per ton (bags in).

Chaff.—The market is being more fully supplied. Most of the consignments coming forward are of prime quality, and this class, being in fair demand both locally and for export, is readily dealt with at prices about on a par with late values. For medium and inferior quality there is poor demand. We quote: Prime oaten sheaf, £4 5s to £4 7s 6d; extra choice, to £4 10s; medium to good, £3 12s 6d to £4; inferior, £3 to £3 10s per ton (bags extra).

Straw.—Moderate supplies of wheaten are arriving, and sell at 37s 6d to 40s. Oaten is scarce, and worth 40s to 45s per ton (pressed).

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

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 a large and representative catalogue to a fair attendance of buyers. Competition being fairly active, only a small proportion of the offerings had to be passed in for private sale. Values ruled as under:—

Oats.—There is practically no quotable change in values in this market to report. A fair inquiry exists for shipment for B Gartons and Sparrowbills, and a good number of sales have been effected at last week's quotations. Locally business is quiet. We quote: Seed lines, 2s 6d to 2s 9d; prime milling, 2s 2d to 2s 3d; good to best feed, 2s 1d to 2s 1½d; inferior to medium, 1s 11d to 2s per bushel (sacks extra).

Wheat.—There is fair inquiry for milling quality, but business is limited, as there are few sellers. Vendors for the most part prefer to hold rather than accept present prices. Fowl wheat, however, has fair inquiry. We quote: Prime milling,

4s 3d to 4s 4d; medium to good, 4s 1½d to 4s 2½d; fowl wheat, 4s to 4s 1d; broken and damaged, 3s 4d to 3s 9d per bushel (sacks extra).

Potatoes.—The market is slightly easier on the week. Arrivals to hand are heavier than they have been for some time past. Choice white tables meet with preference from buyers, medium and indifferent sorts being more difficult to quit at quotations. We quote: Prime Derwents, £4 10s to £4 15s; prime Up-to-Dates, £4 7s 6d to £4 10s; medium to good, £3 15s to £4 2s 6d; small and inferior, £3 2s 6d and upwards per ton (bags in).

Chaff.—Arrivals to hand are fairly heavy, and in consequence slightly lower prices have to be accepted to effect sales off truck. Prime bright heavy oaten sheaf is chiefly asked for, medium and indifferent being slower of sale at quotations. We quote: Prime oaten sheaf, £4 5s to £4 7s 6d; medium to good, £3 15s to £4; inferior and light, £3 to £3 10s per ton (bags extra).

Straw.—The market is moderately supplied. We quote: Oaten, 40s to 45s; wheaten, 37s 6d per ton (pressed).

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

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

Oats.—There has been fair inquiry for A and B grade lines of oats during the last week, but at no increased prices. We quote: Seed lines, 2s 4d to 2s 9d; prime milling, 2s 2d to 2s 2½d; good to best feed, 2s 1d to 2s 1½d; inferior to medium, 1s 11d to 2s per bushel (sacks extra).

Wheat.—There has been slightly better inquiry during the past week, and prime milling has been selling at slightly increased prices. Seed lines, 4s 5d to 4s 10d; prime milling, 4s 3d to 4s 4d; medium, 4s 1½d to 4s 2½d; whole fowl wheat, 4s to 4s 1½d; broken and damaged, 3s to 3s 9d per bushel (sacks extra).

Chaff.—There is a good deal coming forward, principally of prime quality, and this is readily dealt with at about late rates. Prime oaten sheaf, £4 to £4 5s; extra, to £4 7s 6d; medium to good, £3 12s 6d to £4; inferior, £3 to £3 10s per ton (bags extra).

Potatoes.—There is fair demand for all lines free from blight and suitable for shipment. Prime Derwents, £4 10s to £4 15s; medium to good, £3 15s to £4 5s; prime up-to-dates, £4 7s 6d to £4 10s; medium to good, £3 15s to £4 2s 6d; inferior, £3 to £3 10s per ton (bags in).

Pressed Straw.—There is not very much coming forward, and wheaten is worth from 37s 6d to 40s; oaten, 40s to 45s per ton.

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

WOOL

Stronach, Morris, and Co., report:

Rabbitskins.—At Monday's sale prices for all qualities of skins were very firm, the highest price this season being received for winter greys, viz., 25d. We quote: Best winter does, 23½d to 25d; good, 20d to 23d; mixed, 17d to 20d; early winters, 15d to 16½d; autumns, 12½d to 15½d; springs, 10½d; summers, to 9½d; winter blacks, 24½d; horse hair, to 18½d.

Sheepskins.—At Tuesday's sale bidding was fairly brisk, and all skins fit for export were well competed for. At our sale prices ruled as follow: Extra half-bred, up to 7½d; medium to good, 5½d to 6½d; best crossbred, 5½d to 6½d; good, 4½d to 5½d; medium, 3½d to 4½d; best merino, to 5½d; lambskins, to 6½d.

Hides.—We held our usual fortnightly sale on Thursday, 23rd inst., when we submitted a catalogue of 320. Prime, stout, heavy ox, 5½d to 6½d; good heavy weight do, 5d to 5½d; medium, 4½d to 4¾d; inferior and staggly, 1½d to 3¾d; best heavy cow, 4d to 4½d; medium, 3½d to 4d; light weight, 3d to 3½d; inferior, 1d to 3d; yearlings, 3½d to 3¾; calfskins, 2½d to 5½d.

Tallow and Fat.—There is no change to report in the tallow and fat market. Best rendered tallow, 20s to 22s (casks); 17s to 19s (tins) for best and medium to good 15s to 16s 6d; best rough fat, 16s to 18s; medium to good, 11s to 14s.

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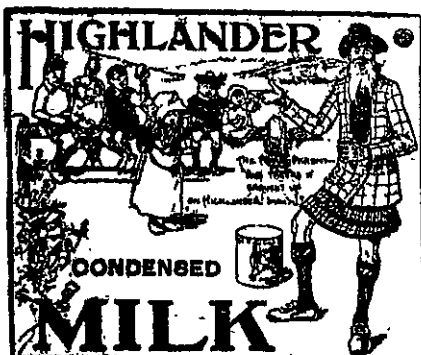
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Stratford

(From Our Own Correspondent.)

Changes are still taking place, and land values do not show any signs of lowering.

It is with very great regret that I have to record the death of Mrs. Julia Uhlenberg, wife of Mr. Frank Uhlenberg, of Midhurst. The deceased was a native of Prussia, and came to this country with her parents in 1876, and has resided here ever since. She leaves behind her to mourn their loss a husband and nine children, two brothers (Messrs. Jacob and Joseph Mischewski), and one sister (Mrs. Todd). Always a good practical Catholic, she freely gave her assistance to any movement for the advancement of the Church. The Rev. Father Treacy attended her in her last moments, and she died fortified by the rites of Holy Mother Church.—R.I.P.

Kaikoura

(From an Occasional Correspondent.)

On Sunday, July 19, the Very Rev. Father Clune, C.S.S.R., completed a week's mission at Kaikoura. From every point of view the mission was eminently successful. The preaching was worthy of the highest praise. The missionary's voice is rich, melodious, and audible even in whispers. His delivery is excellent. The matter of his discourses, whether doctrinal or moral, is always admirable, and the beautiful anecdotes introduced at intervals added much to the force of argument and gave practical illustration of the views set forth. The gifted preacher never failed to hold his audience spellbound from beginning to close of his instructions at Mass and his sermons at the evening services. The first discourse at 10 o'clock Mass on Sunday, 12th, was a masterpiece and a guarantee of success. The preacher took as his text 'The Master calleth for thee,' and his words so impressed the congregation that they went away full of joy and praise, determined also to attend throughout the mission. The treatment of 'Faith' to an overflowing congregation on Sunday evening was admirable, and many non-Catholics were scattered through the church. 'Mortal Sin' was dealt with on Monday evening, and 'Confession' on Tuesday. 'The Eternal Truths'—Death, Judgment, Hell, and Heaven—formed the subject of the preacher's able discourse on Wednesday. The doctrine of the 'Blessed Sacrament' was very clearly and convincingly built up from the sixth chapter of St. John, the words of institution at the Last Supper, and the well-known teaching of St. Paul in his First Epistle to the Corinthians. 'The Sacred Heart' was the topic on Friday. Saturday evening's sermon was devoted to 'Our Lady, the Mother of God.' On Sunday the appropriate sermon for the conclusion was on 'Perseverance.' The church was literally packed from the altar rails to the door.

At the close of an elegant and touching discourse, the Very Rev. Preacher paid an eloquent tribute to the faithful for their admirable attendance even under very trying circumstances. The weather was far from favorable, sometimes very wet and chilling. In spite of all, there were splendid congregations. He also in very graceful terms thanked the Sisters of the Mission for their care of the altar, the decorations whereof being beyond all praise and different each evening. The choir also, for its excellent and unflinching services, came in for well-merited praise. Nor were the altar-boys forgotten. His references to the local pastor were of too complimentary a kind to bring forward here. Father Golden told the congregation he was full of gratitude to God, who had sent so zealous a missionary to Kaikoura.

Father Clune left by Tuesday's coach for Blenheim, en route for Wellington, carrying with him the blessings of a grateful people for his magnificent services to them. Even non-Catholics thanked him publicly.

Palmerston North

July 26.

A social gathering promoted by the Children of Mary in aid of the parish debt was held in the Zealandia Hall on Wednesday last, and was a great success. The early part of the evening was devoted to a short concert programme, which was entrusted to Mr. W. T. Ward, conductor of St. Patrick's choir, and great praise is due to that gentleman for the musical treat he placed before his audience at such a short notice. Every item was well received, and encores were the order of the evening. The following contributed to the concert programme:—Misses Ward (2), Clifford, Griggs, and Mrs. Adams (Dannevirke), Messrs. W. T. Ward, Hanley, Tabor, and Hanlon, and little Miss Louie Wood. The refreshments, which were supplied by the ladies of the parish, were dispensed by the Children of Mary.

WEDDING BELLS

HOGAN—MOYNIHAN.

The Church of the Sacred Heart, Allanton, was the scene of a very interesting wedding on June 2, the contracting parties being Miss Mary Moynihan, eldest daughter of Mr. Alexander Moynihan, Momona, and Mr. Garrett Hogan, second son of the late Mr. James Hogan, Denah, Killarney, County Kerry. The ceremony was performed by the Rev. Father Ryan. The bride, who was given away by her father, wore a costume of white embroidered muslin with the usual veil and wreath of orange blossoms. She was attended by her sisters (Misses B. and M. Moynihan) and Misses Kitty Moynihan and Nellie Columb. The bridegroom was attended by Mr. John McLean, of Dunedin, as best man. After the ceremony the guests, to the number of eighty, drove to the residence of the bride's parents, where the breakfast was laid. The health of the happy couple was proposed by the Rev. Father Ryan. The presents were numerous and costly. In the afternoon Mr. and Mrs. Hogan left for their future home in Dunedin, accompanied by many proofs of goodwill from the assembled guests.

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DEATH

UHLENBERG.—At Stratford, on July 23, 1908, Julia, dearly beloved wife of Frank Uhlenberg; aged 48.—R.I.P.

MARRIAGE

HOGAN—MOYNIHAN.—At the Church of the Sacred Heart, Allanton, on Tuesday, June 2, by the Rev. Father Ryan, Garrett Hogan, second son of the late Mr. James Hogan, Denah, Killarney, County Kerry, Ireland, to Mary Moynihan, eldest daughter of Alexander Moynihan, Momena.

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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 promovere per vias Veritatis et Pacis.

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, JULY 30, 1908.

CATHOLICS AND THE AMERICAN FLEET



BEFORE another issue of this journal reaches the pleasant shores of the Waitemata, New Zealand will have opened the portals of its heart in welcome to the American fleet. As citizens, our co-religionists will join heartily in the glad greetings to the great fighting arm of a friendly Power whose protecting guns may, in the not far-off future, be an important factor in preserving the peace of the seas that are called Pacific, and keeping its far-flung islands immune from the menace of the Distant East. Even still more, as Catholics, have our co-religionists throughout New Zealand a share in the rejoicings which will welcome to our shores the moving emblems and instruments of the strength of the great young Power whose might is one guarantee for peace on the shores of two great oceans. For Catholics were not alone the discoverers, the explorers, the missionary pioneers from the woods of Canada to the Mississippi; they were the first apostles of America's religious liberty; and they took an active and honorable part in winning the liberties and the independence which form the hegira of that great nation—the beginnings of its real progress, the foundation of the power which, in one of its aspects, will soon be represented in concrete form upon the waters of the Hauraki Gulf.

The dawn of the independence of England's American colonies came, strangely enough, at the moment of

her supreme triumph there. She had forced Spain to relinquish her hold upon Louisiana, and to exchange Florida for Havana; Wolfe's great victory at Quebec had practically placed Canada in her lap; and her sway extended from Hudson's Bay to the waters of the Gulf of Mexico. Yet (as Green says) the moment of the crowning triumph of Wolfe on the Heights of Abraham was the moment at which began the history of the United States. Spain closely watched her colonies in Central and South America; England's American colonies had waxed prosperous partly through her neglect of them. But the long wars with France had given her a closer insight than ever into their growing wealth, their resources, their coming importance. In the idea of the time, colonies were supposed to exist exclusively for the benefit of the mother country; and to British statesmen of those days, it seemed natural that the empty coffers of their treasury should be materially supplied by taxing the resources of the rising communities beyond the Atlantic. 'The people', says a historian, 'had heretofore willingly paid taxes where they controlled their disbursement, and the question of the right of the mother country to tax them, and the just limits on either side, involved new and undiscussed points'. The whole question of self-government became involved. The great majority of the population were Protestant, devoted to their faith, but greatly attached likewise to what they felt to be their rights. The Catholics—French, Acadian, and Indian—were on the side of independence. A historian of our times adds:—

'The Irish and Scotch Catholics, with a remembrance of old wrongs, and a bitter hatred for the House of Hanover, needed no labored argument to draw them into the popular movement. The fears expressed one hundred years before in the British Parliament, that the Maryland Catholics would one day attempt to set up their independence, were about to be justified; for if the Catholics did not start the movement, they went heartily into it.'

Charles Carroll, of Carrollton, was one of the ablest of the advocates of American independence. He was the means of saving Maryland to the popular party and leading them in triumph. In days when Catholics were deprived of civil rights, he won back such a measure of religious liberty that he was elected a delegate to the Provincial Congress at Maryland in 1775. He was the first Catholic to hold public office since the days of James II., and in such esteem was he held that he represented, at the Congress, a Protestant constituency. He was one of four Catholics who signed the Declaration of Independence. According to Lord Brougham, he staked more property on the issue than all the other signatories put together. As he set his hand to the historic document, a whisper ran around the hall of Congress: 'There go some millions of property!' There being, however, many Carrolls in Maryland, somebody remarked: 'Nobody will know what Carroll it is. You will get clear'. 'Not so!' he replied; and he instantly added his address—'of Carrollton'. When, in 1832, he lay dying, in his ninety-sixth year, he declared that the greatest happiness of his life was this: 'I have faithfully practised the duties of my religion'. Scarcely less famous was the Wexford Catholic, 'Saucy Jack Barry', the father and first commodore of the American navy. A great number of his sailors and marines were, like him, Irish Catholics. Then there were General Moylan (another Irish Catholic), the first quartermaster of the war of independence, and General Wayne, who in 1792 became Commander-in-chief of the American army. And what shall we say of that noble Catholic patriot, Bishop Carroll, and of Washington's trusted friend, Father John Carroll, and of Daniel Carroll, and of Thomas Fitzsimons, Dominic Lynch, and of so many other Catholic leaders in the cause? Then there is the noble part which Catholic France and (though to

a lesser degree) Spain took in the war of independence; and there is the strenuous fighting that was done for the struggling young country by Catholic soldiers under the Catholic Generals Lafayette, Rochambeau, Fleury, Dupartail, Lowzun, De Gras, De Kalb, Kosciusko, Pulaski, and others. Of the 288,000 men of the United States army, 232,000 were Continental and 56,000 militia. Of this army, there were two Irishmen to every native. At the close of the war, Mr. Galloway (who had been Speaker of the Pennsylvania Assembly) said of the American army that, according to the birth entries, 'there were scarcely one-fourth natives of America; about half were Irish, and the other fourth principally Scotch and English'. When, in 1780, Washington's army was on the verge of starvation and mutiny, Catholics again rushed to the rescue—Fitzsimons with £5000, twenty-seven members of the Irish Catholic Friendly Sons of St. Patrick with £103,500, and Charles Carroll with an immense sum. The young Republic was thus saved at the darkest crisis in the war of independence. *Haec olim meminisse juvabit*—and these are a few of the happy memories that will rise spontaneously to the mind of the Catholic who has read history, as he surveys the grey leviathans that in a brief space will represent the friendly might of America in the waters of our north provincial capital.

Notes

The American Fleet

Mr. Donald Macdonald, the war correspondent, expressed a feeling which is in the mind of many New Zealanders as well as of Australians, when he said in Auckland the other day: 'The Commonwealth has laid itself out to do the fleet visit well. Australians all have the same feeling that, in view of what may happen in the future, there cannot be too good an understanding between Great Britain and America; and they want to do their share to express the hope and belief that, in the event of serious Eastern complications, the United States will spell "us".'

The Quebec Celebrations

The tercentenary celebrations of the foundation of Quebec by French Catholics have been carried out, according to the cable messages, with surpassing impressiveness and splendor. They suggest to the 'Catholic Times' the contrast that exists between the spirit that animates modern colonisers and that which inspired the Catholic explorers of former days. 'Champlain, the founder and father of the City of Quebec, was,' says our Liverpool contemporary, 'a daring warrior. But he was more than that. In his wanderings he carried with him the ardent desire to make the teaching of Christianity the rule of life for all with whom he came in contact. His acts, as recorded by his biographer, were all prompted and guided by religious motives. Some one read to him every morning at table the work of an instructive historian, and in the evening he listened to and meditated on the Lives of the Saints. Then each member of the household made an examination of his conscience in his own chamber, and prayers, which were recited kneeling, followed. Three times each day the Angelus was rung. In his voyages Champlain laid down for his sailors regulations which were as strict with regard to religious services as if they were intended for the occupants of a monastery. By his will, like a pious knight of earlier times, he bequeathed all his possessions to the Blessed Virgin, and his wife, who was a convert, became a nun. The people of Quebec during the days of their commemoration can trace in their earliest annals many signs and examples of Christian heroism.'

The English Education Question

The clever surgeon cuts straight to the seat of the disorder. And the 'Saturday Review' 'gets its finger on the spot' with equal directness, in the course of a recent editorial article dealing with the cause and the significance of the recent compromise in regard to the English Education proposals. It aptly compares the threatened 'drastic Bill' of Mr. McKenna to Yussuf's harmless sword of lath in Marryat's delightful 'Paçha of Many Tales.' Then it adds:

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'The Government this week has been forced to unsheathe the deadly weapon with which Mr. McKenna had threatened the Church schools, and behold a dummy and a sham. It is explained that the Church is not so criminal as was thought. In other words, the bye-elections have proved it to have more friends possessing votes than was supposed. Accordingly the "short, simple, and drastic Bill" of February last has become in the brief space of three months "admittedly only a draft for amendment"—we quote the "Daily News"—"a basis for compromise."

But (as the 'Saturday Review' remarks) on the question of religious education, 'for the Church to bargain is to palter with principle, and to do that is to be lost.' And the Birrell Bill, the McKenna Bill, and the S. Asaph Bills 'all mean the same thing—the State establishment and endowment of a Parliamentary compromise, historic Christianity being relegated to the position of a tolerated extra, a fancy article to be paid for out of the pockets of those eccentrics who believe in it.' It is, practically, the sort of 'simple Scripture teaching,' of miscalled 'unsectarianism' and 'undenominationalism'—a pandenominational compromise on somewhat pantheistic lines—so long pressed for, in a score of protean forms, by the defunct Bible-in-Schools League in New Zealand. On such a question, the Church can never compromise—whatever the denominations may be content to do. In England, the tendency of some leaders of the Anglican Church to bargain and compromise in the battle for definite Christian education may yet have the upshot described in the 'Saturday Review' by an Anglican Churchman. Paltering now on the part of the Established Church would (he opines) give to the Church of Rome 'the greatest opportunity that the last four hundred years have brought her in England.' 'There can,' he adds, 'be no rest for any earnest heart within the gates of a Church that dare betray her heritage and forsake her children.'

THE IRISH UNIVERSITIES BILL

PASSED IN THE COMMONS

THE IRISH BISHOPS' VIEWS

A cable message in last Tuesday's daily papers announced that the Irish Universities Bill had passed the House of Commons. In this connection we may usefully quote the text of an important statement on the measure by the Irish Bishops—a statement just now to hand, but which was set in a somewhat false light by a cable message some weeks ago. The following is the text of the document in question:—

'Having given our best and most anxious consideration to the Universities Bill now before Parliament, we are of opinion that, in setting up a new University in Belfast and another in Dublin with constituent and affiliated colleges, it has been constructed on a plan which is suited to the education needs of the country, and likely to lead to finality on the Universities question. While we must regret, as one of the evils incidental to the present system of legislation for Ireland, that the provisions of this Bill with regard to the University of Dublin and its colleges are not framed in accordance with the religious convictions and sentiments of this Catholic nation, we freely recognise the limitations which existing Parliamentary conditions impose upon the Government, and desire to render their task in trying to solve this grave question as easy as possible. Within the fundamental conditions within which, as we are informed, the Government has to act, we believe that a good deal more than is proposed in this Bill might and ought to be done to meet the legitimate requirements of the Catholics of Ireland, and as a consequence to promote the efficiency of the new University. It will readily occur to most people, for instance, that the headmasters of secondary schools should, on account of their close connection with University work, be represented on the governing body of the provincial colleges and the University, these schools being scheduled by the Commissioners of Intermediate Education. A most important, and, indeed, vital, question is that of the status and condition of the college to be established in Dublin. We have seen with dismay that it is not to be residential, and if this determination is persevered in we feel that the consequences for the University and the college may be disastrous, from a moral and religious, as well as an educational, point of view. We should regard it as indefensible to throw hundreds of young men on the streets of Dublin, and side by side with the splendid provision which is made, at the cost of the Irish nation, for the Episcopalian Protestants in Trinity College, for it would reduce our students to a position of intolerable inferiority.

'We beg to state that we cannot undertake to send the students of the Arts Faculty in Maynooth to reside in Dublin, and that, consequently, the result of the adoption of Mr. Butcher's amendment would be to deprive the hundreds of students resident in this college of the opportunities which they at present enjoy in gaining University degrees.

'That we are satisfied and sustained in our conviction by the experience gained in the examinations of the Royal University, that the teaching in Maynooth is fully up to the University standard.

'That we are willing to accept any suggestions that may be made by the Senate of the new University for the regulation of the courses of studies or for the strengthening, in so far as it may be found necessary, of the social staff.

'And, finally, we consider it would make much more for the dignity and efficiency of the new University to leave such questions to its determination than to impose upon it a disability which is without precedent in any University in these kingdoms.

✠ MICHAEL, CARDINAL LOGUE, Chairman.

✠ RICHARD, BISHOP OF WATERFORD,

✠ ROBERT, BISHOP OF CLOYNE,

Secretaries to the Meeting.'

DIocese OF DUNEDIN

A concert will be given to-morrow (Friday) evening in the Sacred Heart Schoolroom, North-east Valley, by the Dominican pupils. An excellent programme has been arranged, among the contributors being Misses Violet and Effie Fraser, Newcomb-Hall, D. Miller, Gawne, C. Finnerty, A. Heffernan, Carter, M. Brennan. The programme is well selected, and the entertainment should attract a large audience.

The St. Patrick's Young Men's Social and Literary Club, South Dunedin, held their weekly meeting on Monday last, when Rev. Brother Brady delivered a lecture on 'Chemistry.' During the evening Brother Brady illustrated his instructive lecture by several experiments. The lecture was highly appreciated by the members, and at the close a hearty vote of thanks was accorded Brother Brady.

At the usual weekly meeting of St. Joseph's Men's Club on Friday evening a discussion on the Arbitration Act Amendment Bill was held. The debate was under parliamentary rules, the Rev. Father Coffey occupying the position of Speaker. Mr. E. W. Spain, the Premier, introduced the Bill, and explained and defended its various clauses. Mr. Hussey, as leader of the Opposition, opposed the Bill, and entered into a keen criticism of its main features. Messrs. Lovell and M. Rossbotham also spoke at some length. As several other speakers have yet to express their opinions, the debate will be continued on next Friday evening.

On Tuesday evening the members of the Hibernian Cadet Corps assembled in St. Joseph's Hall for the purpose of making a presentation to their honorary captain, Mr. T. J. Hussey, who has severed his connection with the cadets. Rev. Father Coffey, Adm., and Rev. Fathers Corcoran and Parthing, and the Christian Brothers were present. Captain Columb, in asking Captain Hussey's acceptance of an enlarged photograph of the Cadet Corps, referred in eulogistic terms to the deep debt of gratitude which the corps owed to him as its founder and first captain. During the four years of its existence Captain Hussey had spared neither time nor trouble in bringing it to a high state of efficiency, and that his labors had been rewarded was evident to all. The corps had commenced operations with a debt of £130, but, owing to the business capacity of Captain Hussey, it was now in the proud position of possessing a credit balance of £70. Rev. Brother Brady also complimented Captain Hussey on the state of the corps, and counselled the members to strive hard to make the company efficient in its drill. Captain Hussey, in thanking the members for their kindly expression of appreciation of the part he had taken in connection with the Cadet Corps, said he could always look back with pleasure to the happy times he had spent amongst them, and although he was severing his active connection yet he could assure them that whenever he could spare the time he would be found amongst the cadets. Lieutenant J. S. Columb presented Rev. Brother Moore with a framed photograph of the corps, and in doing so paid a high tribute to the great interest which the Christian Brothers had taken in the corps, and the extent to which their efforts had contributed to its success. Songs were contributed during the evening by Rev. Father Parthing, Captain Hussey, and Master Yule, and a recitation by Master O'Brien. At the conclusion of the proceedings Rev. Father Coffey returned thanks to Misses Columb, Purton, and Martin, who had kindly provided light refreshments.

The latest and most fashionable novelties are to be found at the D.I.C., Dunedin, which holds one of the largest stocks in the Dominion....

Presentation to Father Darby, Cambridge

At the Alexandra Hall, Cambridge, on the evening of July 22, the congregation of St. Peter's Church entertained Rev. Father Darby at a social gathering, and also presented him with an illuminated address. Father Darby (says the local paper) has been for the past seven years in charge of the parish, working it in conjunction with Hamilton, but owing to the growth of the Church, consequent upon the progress of the district, it has been found necessary to appoint a resident priest for Cambridge, the Rev. Father Holbrook having been selected for this important position. The high esteem in which the Rev. Father Darby is held by all sections of the community was evidenced by the very large and representative attendance at the function, many members of other denominations being amongst those present. The hall was very tastefully decorated with nikau ferns and flags. Across the centre of the room there hung a motto of 'Welcome,' and on the reverse side it bore the word 'Farewell.' On the platform were the Mayor (Mr. W. F. Buckland), the Vicar-General (Dean Gillan), Rev. Fathers Darby and Holbrook; also the Ven. Archdeacon Willis, Revs. W. J. Gow and W. H. Beck. The visiting clergy also included the Rev. Fathers Lynch, of Te Awamutu, Cahill, of Ngaruawahia, and Furlong, of Devonport.

After a number of musical items had been rendered, the Rev. Father Holbrook addressed the gathering. He said that Father Darby, although removed from their midst, would long live in the hearts of the people. The gathering that evening, comprising as it did members of all denominations, was a unique one, and spoke volumes for the esteem and affection in which Father Darby was held. In going amongst the people he (the speaker) never heard an unkind word said about Father Darby. He had been a Trojan for work, and his ministry here had been a most successful one. Although his own people stood first in his heart, he also studied the interests of the community as a whole. In referring to his own appointment, Father Holbrook said that Cambridge had grown big enough to support a resident priest, and he congratulated the parish on aspiring to higher things. Father Holbrook then called upon Mr. W. R. McVeagh to read the following address, which was a very artistic one, and handsomely framed, and asked the Mayor to present it to Father Darby:—

'Dear Reverend Father,—We, your late parishioners, cannot allow you to leave us without giving expression to the esteem and affection in which you are held by us all, and to let you know how much we regret your departure. During the seven years you have labored amongst us you did excellent work, notably the establishment of the Convent of Our Lady of the Missions and the acquisition of several valuable properties for the furtherance of our Holy Religion. With the spiritual and material progress of Cambridge district the appointment of a resident priest became necessary, and whilst we extend to your successor a warm and hearty welcome, we beg to assure you that we will always treasure with fondest recollections the memory of many acts of kindness and your solicitude for our welfare, and also that of the little children during the happy years you ministered to us. We pray that you may enjoy the best of health and every blessing; that you may be spared many years to your beloved people of Hamilton to continue to work for God's greatest glory and the welfare of your people as you have done so nobly and well for us in Cambridge. We beg to subscribe ourselves, on behalf of the parishioners—John Lundon, V. Plescher, Wm. R. McVeagh, J. McNamara, J. Byrne, and J. A. Hair.'

His Worship the Mayor expressed the pleasure it gave him to take part in the function. Father Darby had studied and acted for the health and bodily needs of his parishioners as well as for their spiritual wants. Cambridge owed a good deal to Father Darby, and the speaker hoped his successor would follow in the same strain. He (Father Darby) had enabled them to get out of the slough of despond and raise up their heads. Mr. Buckland then, as an appropriate allusion to the motto of 'Farewell' before him, quoted the last stanza of Childe Harold's 'Pilgrimage.' He hoped that every time Father Darby looked at the address it would remind him of Cambridge, and be the means of bringing him back again.

Mr. T. Wells, J.P., also made a few remarks, eulogising Father Darby. He said the rev. gentleman carried Christianity into his daily life. His breadth of view, charity and humanity, and his whole-souled enthusiasm in any cause he undertook made him loved by all.

Rev. Father Darby, on rising to reply, was greeted with loud and prolonged applause. He returned his sincere thanks for the address that had been presented to him, and also for the expressions of goodwill by the various speakers, and he knew they had spoken from the heart. Referring to his ministry in Cambridge, he said he had always done his best, and always had the courage to go for the best, even if his friends were against him. Those he loved most sometimes he crossed with, but he asked them to believe he did it honestly. He was an intense lover of men, and the reason he had not made many enemies was because he had always taken a tolerant view of things, and given men the credit of being honest and sincere in their beliefs. Father Darby said he had no idea when he was appointed here seven years ago by the Vicar-General, whom he described as being full of holy fire, that he would see such a wonderful growth in the Church work of the district. The rev. gentleman said he believed there was a fine future before Cambridge, and that his successor would be able to accomplish much more than he had been able to do. As years went on, the city would be replenished from the men of the Waikato, and especially from Cambridge. The large gathering that evening was only another instance of the thoroughness with which the Cambridge people carried out anything they undertook, and in this connection he thought Cambridge should be called 'Excelsior.' Father Darby again returned thanks for the great kindness extended to him, and resumed his seat amidst applause.

The audience then joined in singing 'Auld lang syne,' and the gathering gave cheers for Father Darby. Light refreshments were provided by a committee of ladies.

During the evening the following musical programme was gone through:—Selection, orchestra; song, 'Come back to Erin,' Miss Bell; song, 'True to the last,' Mr. Stone; Highland fling, Miss O'Keefe; song, 'On the banks of the Wabash,' Mr. O'Keefe; recitation, Mr. Lewis; songs, 'Douglas Gordon' and 'At my window,' Madame Isherwood; clarionet solo, Mr. C. Stuart; song, 'The Carnival,' Mrs. Edmonds. The programme was arranged by Mr. M. P. McDermott, who supplied the majority of the accompaniments.

Votes of thanks were passed to the ladies, the contributors to the musical programme, and to the committee, of which Mr. J. Byrne was an energetic hon. secretary. The function was a great success from every point of view.

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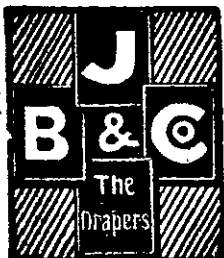
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Irish News

ARMAGH—The Cardinal's Return

Cardinal Logue left America for Ireland on Sunday, June 7, on board the Campania, after a round of visits, interviews, and speeches, in which he has said many flattering things of Americans, illuminated by kindly wit and humor. He was called upon by Mr. Rockefeller, with whom he has been photographed. Where the Cardinal has been critical of the tendencies of this country (says 'The Times' correspondent) he has pointed to the luxurious living and the alarming increase in the number of divorces as being its greatest menace. All the honor which is his due as a prince of the Catholic Church has been paid him.

CARLOW—White Gloves

His Honor Judge Brereton Barry, K.C., opened the Trinity Quarter Sessions for the County of Carlow on June 8. Mr. Norris Goddard, Crown Solicitor, said he had no criminal business to bring before his Honor. His Honor: 'It shows the very satisfactory state of the county. I think it is a year since I had a criminal case to try. That shows the very quiet condition of the county.' Mr. Robert Thorp, Sub-Sheriff, then presented his Honor with a pair of white gloves.

CLARE—The Bishop and the Irish Party

The Most Rev. Dr. Fogarty, Bishop of Killaloe, has sent £5. as his subscription to the funds of the Irish Parliamentary Party, 'who, in the face of great and most disheartening difficulties, continue to serve their country well and wisely.'

DOWN—Church Progress In Australia

In the course of a lecture on Australia in Newry on June 8, Mr. W. Redmond, M.P., said: 'There is no chapter in the history of the Catholic Church more interesting than the chapter which deals with Australia. The progress is simply marvellous. A hundred years ago the Catholic Church in Australia consisted of a comparatively few persecuted convicts, mostly without a priest; and even when they had a priest he was hunted and persecuted like themselves. The Catholic Church then was the rough-hewn cabin of a faithful Irish settler. That was more than a hundred years ago. To-day Australia has at least half a million Catholics in Sydney and Melbourne. And in all the other great centres and throughout the land generally there are cathedrals and churches of exceeding magnificence, and everywhere upon all sides there are Catholic schools, colleges, and institutions such as any nation, even the oldest in the world, might be proud of.'

DUBLIN—A Venerable Voter

At Dundrum, during the course of the election for the County Councillorship, an interesting incident occurred in the appearance of an old lady, Mrs. Brien, of Rosemount, who, despite her age of 104 years, took a very lively interest in the contest, and walked down to the booth to record her vote for the candidate of her choice.

Clongowes College

The annual meeting of the Clongowes Union was held on June 7 in that well-known college, Lord Chief Baron Palles in the chair. As usual, there was a large gathering of members and their friends, who on arrival were received by the Very Rev. M. Devitt, S.J., Rector, and hospitably entertained. In proposing a vote of thanks to the Rector and Fathers of the Community, the Lord Chief Baron paid a warm tribute to them for the excellence of their work. Whilst proposals with regard to education were being made by Governments and rejected, suggestions being made by Royal Commissions and not carried out, there was, he said, one body that always stood the same and immovable, whose policy and whose action in reference to Catholic education never changed, and that body was the Society of Jesus. To his mind the existence of Clongowes Wood College had been a most material factor in bringing to the front the great question of Catholic higher education. Father Devitt, in acknowledging the vote of thanks, expressed the deepest gratitude for the Chief Baron's many acts of kindness in the past and for the beautiful and touching words which he had just spoken.

Death of a Religious

The death of Mother Mary Scholastica Geary, Superioress of Jarvis Street Hospital (writes a Dublin correspondent), at the age of sixty-two, will be widely mourned. Deceased, who be-

longed to an old Cork family, joined the Order of Mercy at an early age, and ever since devoted her life to the work of ministering to the sick in the various establishments with which she was connected. The early part of her religious life was spent in the Mater Misericordiae Hospital, after which she was transferred to St. Michael's, Kingstown, and given full control of it, with most gratifying results. Some twenty years ago she came to Jarvis Street Hospital, one of the busiest in the city, where she worked almost unceasingly ever since, with the result that the institution now ranks amongst the very best in the country. Her funeral took place on June 6 from the Mater Hospital, as did also that of Mother Margaret Mary Malone, Superioress of Beaumont, Drumcondra. As the coffins were borne to the hearses in waiting, a large number of students lined the corridor leading from the chapel to the front entrance of the hospital, and a great number of citizens followed the remains to Golden Bridge Cemetery.

A Well Known Citizen

Mr. John Harrington, J.P., died on June 4, at an advanced age, in Blackrock, County Dublin. He had been for many years a director of the 'Freeman's Journal.' Mr. Harrington in his younger days engaged largely in the cattle trade, in which he amassed a large fortune. His firm was one of the first to send supplies to besieged Paris after peace had been proclaimed. A charitable, kindly Irish gentleman, he enjoyed the esteem of all classes, and his death is deeply regretted.

A Training College

With the approval of his Grace the Archbishop of Dublin, the Dominican nuns have decided to open a Training College for women as secondary and university teachers at Eccles Street. The curriculum will embrace a wide range of subjects dealing with the theory and practice of teaching, and the students will practise in St. Mary's University College, and the Dominican College, which are attended by over four hundred pupils.

Lady Candidates

Lady candidates did remarkably well at the Poor-Law elections in North and South Dublin. Not alone did they hold their own, but, despite uncalled-for opposition, they increased their number at both boards.

Satisfactory State of City and County

Mr. Justice Dodd tendered his congratulations to the Grand Juries for the City and County of Dublin on June 2 at the opening of the Commission. His Lordship commented on the fact that offences against persons were almost entirely absent, and that there was not a single case of malicious injury to property in the county.

The New University and Maynooth College

Mr. John Redmond, speaking in Committee on the Irish Universities Bill, with reference to a proposal by Mr. Hutton to exclude Maynooth College from affiliation to the Dublin University, said they protested against imposing on these new universities restrictions which are not put upon similar universities in England. Neither in Birmingham nor in Liverpool were there such restrictions; yet while Mr. Hutton and his friends said they wished to set up a free University, they wished to impose upon Ireland a condition which they did not regard as necessary in England. They had no right to deal differently with Ireland. Why was this proposed? He had no doubt that what was in the mind of Mr. Hutton was not the danger of affiliating pettifogging colleges, but the danger of affiliating Maynooth. For his (Mr. Redmond's) part, he was convinced that there was nothing more important for the future of Ireland than that the Catholic priesthood should have the advantage of a University education.—(Hear, hear.) It would be good for themselves and good for the country, but if this proposal were carried they would be depriving them of that advantage. At present, under the Royal University, they could obtain and were obtaining their degrees, and to deprive them of this opportunity was an inconsistent and impossible position to take up. Personally, he should like to see the priests coming up to Dublin and taking their degrees, but that would mean a heavy financial burthen. Then it was said that if Maynooth were affiliated the new University would be swamped by priests. Let him point out that the new University would already start with some 1500 graduates of the Royal University, of whom about a quarter were Protestants, and only about a hundred priests, for it was only lately the Maynooth students had entered the University. That being so, was it not ridiculous to say that the new University would be swamped. In his opinion, the proper way was to leave the matter free.

Decrease of Crime

The statistical tables of the Dublin Metropolitan Police for the year 1907 show that the total number of indictable offences committed within the district was 2980, as compared with 3151 in the previous year, in connection with which 1203 persons were made amenable, and 845 were convicted. Two thousand six hundred and twenty-eight of the offences were offences against property without violence, 78 offences against the person, 188 against property with violence, 36 of malicious injuries to property, and 50 other offences.

DUBLIN—Cattle-Driving Condemned

On the occasion of his visitation of the Milltown parish, the Archbishop of Tuam strongly condemned cattle-driving. He exhorted the people not to be misled by public speakers and politicians, who might seek to persuade them that 'cattle-driving' was not wrong and against the law of God; such persons were only the agents of the devil in seeking to discolour the truth of the Word of God. In doing it they were breaking the law of God, and, if any temporal advantage was gained by it, it was paid for too highly. People paid too highly for any temporal advantage that they broke the law of God to obtain. Looking at it, from the lowest point of view, cattle-driving was not of any advantage to them. He had been speaking recently in Dublin to two of the Estates Commissioners, and amongst other things they talked of was cattle-driving in the West. He did not like to quote the words that passed between them, but this much, he thought, it was no harm to say: 'Of course (said they) the agitation won't prevent us buying land where there has been cattle-driving if the landlords sell to us; but it will be a very serious question as to whom we will give this land to. They,' continued his Grace, 'have the right to subdivide these lands, and although they did not say they would do it, they left it to be inferred that they would not select those men who had taken part in, or advocated, cattle-driving. I confess,' added his Grace, 'that if I had the power I would not give one sod to the man who would be a party to cattle-driving. I don't think he is an honest man. When I say that, I don't mean that he would pick pockets, but I say that any man who conspires to injure or cause loss to another is not honest, and is doing what is not lawful in the sight of God.'

LONGFORD—Death of a Canon

Very Rev. Canon Fullam, President of St. Mel's College, Longford, died on June 4. He was held in much esteem by the clergy and laity of Ardagh diocese. During his administration of the Diocesan Seminary he made many useful changes in it.

TIPPERARY—A light Calendar

Addressing the Grand Jury at Nenagh Quarter Sessions on June 10, County Court Judge Moore said there were only two cases to go before them, and one man was charged in both cases. He was glad to say that these were the only cases, and for the last several sessions there had been very few cases.

GENERAL

Agricultural Laborers

The main points in the annual report of the Department of Agriculture on Irish agricultural laborers are as follow:—In 1907, approximately 24,000 agricultural laborers migrated for an average of five to seven months to England and Scotland, where they found employment as farm laborers. The average wages earned by these men laborers may be placed at not less than 18s a week when engaged by the week, month, or season. When working on piece work, much higher earnings were made, exceeding in some cases 30s a week. On the whole, employers of these Irish workers have a high opinion of their capacity as workers. The number of agricultural laborers in Ireland has seriously decreased, and in the Census Returns for 1901 the number of agricultural laborers amounted to 217,652, in addition to which there were 76,870 general laborers, most of whom are agricultural laborers. The respective numbers in 1871 were 446,682 and 193,839. While, in some cases, the wages of agricultural laborers in Ireland reach from 14s to 16s a week, and even higher, the average wage, taking the country as a whole, including the value of the allowance in kind, is estimated to be not more than 12s a week. The number of farms exceeding 30 acres, on most of which hired labor is required, exceeds 165,000, and embraces three-fourths of the total area of Ireland.

In Italy only incomes of £16 a year or less are exempt from taxation. In Prussia the limit is £45.

People We Hear About

The late King of Portugal was a sportsman and a good shot as well, and once at a dinner the rather inferior shooting of an English visitor was praised, and someone said, 'And Lord Gadabout, you know, sends everything he shoots to the hospitals.' The King laughed, and, taking the long black cigar from his lips, he said, 'Naturally, since he never shoots anything but game-keepers.'

Reuter's correspondent, writing of the meeting of King Edward and the Czar, says:—'On the stern of the Standart (the Czar's yacht) is a great golden Imperial double eagle, surmounting a red shield with white centre. She is a floating palace, speckless and spotless. Her commander is Captain O'Hagan.' O'Hagan does not strike one as a name peculiar to the Muscovite Kingdom.

The Rev. Father Gleason is the Catholic chaplain attached to the American Fleet, which is due at Auckland next week. Speaking of him, the editor of the Los Angeles 'Graphic' says: 'After listening to Chaplain Gleason, I do not wonder at a story that is told of him. It seems that when the fleet was getting ready to start from the Atlantic coast every one of the sixteen captains asked for Father Gleason as ship's chaplain. "If you all want him so badly," said Admiral Evans, "I guess he is good enough to minister to the spiritual needs of the flagship; he will be with the Connecticut."

The King of the Belgians is very fond of travelling about incognito, and has sometimes met with amusing experiences. He was once staying at a fashionable French watering-place, and, while out walking quite unattended, happened to push against a fierce-looking Frenchman. The latter was highly incensed, and rudely told his Majesty to look where he was going to. 'You are probably not aware,' he shouted, 'that I am a member of the Paris Municipal Council?' 'Dear me, no,' replied Leopold, quietly, 'I offer you my humble apologies, for I—I am only the King of the Belgians!'

Hetty Green, the eccentric old 'richest woman in America,' was thus reported in an interview recently:—'My son Ned was brought up as a young man should be, according to my ideas,' she continued after a little pause. 'He was looked after right. I was brought up as a Quaker myself, but Ned was sent to a Catholic school in Pennsylvania because we knew he would be under close restraint there, and would not have so many temptations as in other colleges. You know, one time not long ago,' she continued with a chuckle, 'somebody asked him what church he belonged to, and he replied, "I was born a Quaker; I was educated as a Catholic, and by profession I suppose they call me a Jew." That last, you know, was because he was making so much money,' Mrs. Green explained with another chuckle.

Apropos of King Edward's visit to the Czar, a story is told of an awkward incident which marked the recent visit of the King of Sweden to Russia. As is usual in Russia, the King was offered on his touching Russian soil, bread and salt in a golden salver. The jeweller had been instructed to engrave on the salver the King of Sweden's coat-of-arms. This artist, however, was apparently unaware of the fact that the Union between Sweden and Norway exists no longer. Consequently he engraved the coat-of-arms of the two countries on the salver, and this mistake was not found out before the presentation was made. His Majesty, however, immediately noticed the faux-pas. He said nothing, but soon after the ceremony laid the salver aside and did not take it home with him. The Russians are in a dilemma, not knowing whether to replace the salver by a correctly engraved one or whether they should let the matter rest.

In relating his impressions of King Edward, says a Paris correspondent, M. Noel Dorville, the black-and-white artist, tells how, while drawing the King's portrait at Buckingham Palace for the Entente Souvenir Album, his Majesty criticised his work with great discrimination, remarking, 'We have rather artistic tastes in my family. The Queen, my mother, drew very well, and I myself wielded the pencil when a boy. Apropos, how do you fix your drawings, Monsieur? I used to fix them simply with milk, and remember that during some of my first attempts I drank the milk instead of using it for the drawings.' The artist, in the course of the article, recalls an incident narrated to him by Paul Renouard to the effect that King Edward when a boy came across a collection of old pictures, and utilised them, making sketches of his own on the backs. The pictures in question were admirable Holbein portraits now on the walls of Windsor Castle.

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THE CHURCH IN NEW ZEALAND

MEMOIRS OF THE EARLY DAYS

(Contributed.)

IN THE FAR NORTH.

Having overcome to some extent the opposition, trials, and many difficulties that followed his arrival in New Zealand, and which were referred to in preceding chapters, Bishop Pompallier succeeded in getting a residence erected at Papakawau, in the centre of the Hokianga district. The formal opening was accompanied by a religious ceremony. That was followed by a fete in which the European and Native Catholics took part. The Bishop's approach, we are told, was heralded by a salvo of musketry. Mass was celebrated in the principal room, which had been decorated with materials at hand, and where the mission altar had been previously prepared. After the Gospel the Bishop preached for the first time in Maori to the numerous Natives who had assembled. From then onwards instructions in the Faith in Maori were regularly given on Sundays, and frequently on week days, to the Natives. Father Servant was entrusted with the charge, whilst the Bishop was principally occupied in visiting the tribes in the vicinity, and giving them the first lessons in religion, and calling them to the Kingdom of God. Soon, too, the 'Our Father,' 'Hail, Mary,' and 'Creed' were translated into the Native language. The success of this first-established station and the eagerness with which the Natives embraced the Catholic faith, as has been previously shown, awakened the dormant spirit of intolerance among Protestant missionaries, who long before were on the scene of an evidently unprofitable religious enterprise. As a consequence petty tyrannical methods were adopted, and a persecution of the Bishop and his associates ensued. Undeterred, however, he had the satisfaction of welcoming at the Bay of Islands on June 16, 1839, his first contingent of helpers, who brought with them some much-needed funds. These were Fathers Baty, Epalle, and Petit. With the funds brought, a wooden house and a small plot of land were purchased at Kororareka, which the Bishop fixed as his residence henceforth, and made the head of the whole mission. There was only one Catholic among the seventy white residents who constituted the then settlement, but everyone extended a kindly welcome. The people of Hokianga deeply mourned the Bishop's departure from them, but Father Baty was sent there to assist the pioneer, Father Servant, and learn the Maori language. At intervals Kaipara, Whangaroa, and Mongonui were visited by the Bishop, and much useful preparatory work accomplished. In the following December, four new priests of the Society of Mary arrived at the Bay of Islands. These were Fathers Petitjean, Viard, Comte, and Chevron, and Brother Atale, who brought with them additional funds for the mission. Father Chevron and Brother Atale left almost immediately for the South Sea Islands, whilst Father Comte departed for Hokianga to assist, and also to qualify as a Native linguist. The others meanwhile remained at the Bay of Islands engaged in similar necessary studies. Six months afterwards, wishing to establish a third mission station at Whangaroa, the Bishop, accompanied by Father Epalle, embarked on a small vessel for that place, where the latter was installed in charge—the accomplishment of a promise which greatly delighted the people. The Natives insisted on the Bishop choosing a site for a residence, and they also set apart a plot of land on which to build a church, sufficient for a cemetery, and a small enclosure for a garden, whilst the offer of a Catholic European, an Italian, of a temporary residence, for the missionaries was accepted. A little later Father Petitjean and a catechist Brother were also sent to assist in the mission, which was placed under the patronage of the Epiphany, and developed rapidly. The mention of this great feast of the Church recalls its application in quite another way, two centuries before, and in comparatively close proximity to the scene of missionary endeavor now referred to. We read in the journal of Tasman that, during his memorable voyage of discovery in 1642, happening to be passing a small group of islets, lying north-west of the northern extremity of New Zealand, on the feast of the Epiphany, he named them the Three Kings in honor of the occasion, a name they have ever since borne.

On returning to Kororareka at the commencement of May, 1842, after one of his periodical tours of visitation, the Bishop learnt that two French corvettes, belonging to the scientific

expedition of M. Dumond d'Urville, had remained there several days expecting to meet him, to whom and his mission the commander had shown himself very well disposed. At a special Mass, celebrated on the Sunday during his stay by Father Petit, who was in charge of the station, the commander and several of the ship's company had assisted thereat with much edification. M. d'Urville, after presenting a quantity of useful objects to the mission, departed, greatly disappointed at not having met the Bishop. At a little later date Kaipara was again visited by the Bishop, a permanent station established there, and a priest placed in charge. A hazardous journey overland from the Bay of Islands to this settlement once undertaken by Father Petit in the discharge of his sacred duties is thus described in one of the early numbers of the 'Annals of the Propagation of the Faith': 'After five days of fatigue, we arrived at the River Kaipara (it was hardly two days' journey; they had missed their way). Great was our disappointment on finding no canoe, nor a house. We fired several shots, but no person appeared. We then turned back, and endeavored to make our way through an immense marsh, in which we were often up to our middle in water; two of my companions became quite discouraged. I tried in vain to keep up their spirits. With our clothes all wet, and covered with mud, without food or any means of procuring it, we arrived very late in the evening at the entrance to a forest. We had eaten nothing since morning, except a few leaves of raw cabbage, and we were to have nothing for supper. As I was seeking by groping for some dry wood to light a fire, I heard the flutter of a bird, which I had startled among the branches of a tree. I ran to the place whence the noise came, and succeeded in securing a pigeon. It was not much, I allow, to make a supper for six persons; however, we took this repast with thanksgiving, and I fell asleep, recommending myself to our Blessed Mother, and relying upon her intercession for our deliverance from this trying situation.'

In 1844, the Bishop entered upon an episcopal visitation of the whole New Zealand mission. Whilst journeying down the East Coast Whakatane was called at, where the Maoris, through their chiefs, had given a fine site for the mission station, and here Father Lampia was placed in charge. Returning from the south again to Whakatane, the schooner was sent to headquarters, the Bishop electing to go overland on foot to Auckland, visiting by the way the numerous tribes to be found in the interior, including those in the neighborhood of Rotorua, who were then in the spiritual care of Father Regnier; thence to those of the Waikato and Mokau, confided to the care of Father Pesant; finally, after three months' wandering, the indefatigable, self-sacrificing, and zealous Bishop reached Auckland. Soon after the events above related, war clouds began to gather over the cherished dominion of these holy men of God. Bursting with a fury which paralysed all immediate efforts, the distress of spirit and enforced inactivity must have sorely tried, if not in a measure disheartened, those whose whole life and energy were engaged in the noblest of all human endeavor—the salvation of the souls of their fellow-men.

Mention was made in the earlier chapters of this narrative of the part taken by Baron De Thierry in a colonisation project in the far north of Auckland province. It was during a time of great peril to Bishop Pompallier and the Catholic mission when, the intervention of De Thierry, backed up by an official letter from the French Government which strengthened his hand, in a measure probably saved the situation. The following is a copy of this historical document:—

Paris, September 24, 1836.

Minister of the Colonial Navy, etc.

Sir,—This letter will be handed to you by his Lordship Francis Pompallier, Bishop of Maronée, Vicar Apostolic of the Western Islands of the Pacific, who, in the course of his august mission, may often perhaps require the support and good services of the ship of State. I request you to receive this prelate with the honors and the attention due to his office and his person, and I most particularly desire you to seize every opportunity of giving him the assistance which his situation may require, and which yours will enable you to afford. You will give similar instructions to the commanders of ships under your orders. I shall witness with pleasure all that they and yourself may do to be useful to his Lordship the Bishop of Maronée. Receive, sir, the assurance of my high consideration.

The Vice-Admiral, Minister of the Navy and the Colonies, Rosamel.

To the Commanders of the French Squadron, stationed in the Southern Ocean, Valparaiso.

(To be continued.)

The Catholic World

ENGLAND—A Papal Honor

By a Brief, dated the 3rd of June, and signed by the Cardinal Secretary of State, the Holy See has been graciously pleased to honor Mr. Charles Robertson, late of Begbroke, Oxon., with a Knighthood of St. Gregory. The Holy Father refers to Mr. Robertson's happy conversion to the Faith, and speaks in handsome terms of his exemplary Christian life, of his devotion to the Apostolic See, and of his large and numerous charitable benefactions. The immediate occasion of the Brief was the donation by Mr. Robertson to the diocese of Birmingham of a large, well-appointed mansion and valuable property at Begbroke, which are, in the terms of the trust, to be used 'as a residence for the Bishop, and as a clergy-house or home of rest for secular priests, particularly those residing in the R.C. diocese of Birmingham, or for such other charitable purposes as the trustees, with the consent of the Bishop, may determine.'

FRANCE—Peculiarities of the Law

In France (says the 'Catholic Times'), when the Catholic clergy are concerned, law and justice may prove to be very far apart. A case in point is that of the Assumptionist Fathers. When in 1900 the Religious Congregations were dissolved, these Fathers were owners of the newspapers published under the name of 'La Croix,' and very widely read throughout France. Being thenceforth unable to hold property, they sold their papers and printing works to a M. Feron-Vrau. But the Government liquidator took an action to have the sale declared illegal, with the result that the court now gives him a verdict, and has decided that the purchase was invalid, on the ground that the vendors had no right to sell! Curiously enough, just before the sale, the Assumptionists had taken out a large loan with the Providence Assurance Company; but the court holds that the company has a title to recover its debt. So that the Assumptionists are bound to pay their debt, but may not sell their property to do so. The liquidator will manage the whole business, make his profits out of it, and meanwhile be in charge of the papers, which are Catholic papers. The position is one that offers fine testimony to the love of freedom and justice in the breasts of freethinking anti-clericals in France, where everybody has rights of property except monks and nuns.

GERMANY—Incendiaries at Work

Berlin's mysterious band of incendiaries (telegraphs the Berlin correspondent of the London 'Daily Mail'), who have terrorised the populace by causing more than five hundred fires during the past two months, to-day made a dastardly attempt to burn down a Catholic church, crowded with worshippers at the Whit Monday Mass. A panic, with what must have been serious loss of life, was only averted by the coolness of the half-dozen priests, and the presence of mind with which they contrived to imbue the congregation. The desperate determination of the incendiaries was revealed by the finding of twelve firebrands, soaked in petroleum, distributed at various points in the roof, which was the first portion of the church to take fire. The building which it was planned to destroy was the St. Paul's local house of worship of the Dominican monks in the Moabit quarter. The church was filled to the last pew for the 11 o'clock Mass owing to the fact that the celebrated monk, Father Bonaventura, was to preach the sermon. The Mass was nearing its end when word was brought to Father Bonaventura that the church was on fire. Calmly surveying the congregation, who at the moment were kneeling in silent prayer, Father Bonaventura tiptoed over to a fellow-priest, who was the Celebrant, and asked him to declare the service abruptly at an end. The roof of the building was by that time already aflame, and the fire brigade was on its way to the church. Father Bonaventura and the other priests then calmly descended from the altar, and walked down the different aisles, and in quiet whispers suggested to each powerful of people that perhaps they had better leave, as some little blaze had been discovered in a remote section of the building. With splendid discipline the worshippers, numbering over 2000, and including hundreds of women and children, filed out of the building without the semblance of a panic. The first to reach the street found the fire brigade already preparing to attack the flames. The proximity of the fire station and the consequent quick arrival of the apparatus enabled the brigade to cope with the flames before they had done much more than wreck the roof of the church and a portion of the belfry. The police are convinced that the same gang of incendiaries who set fire to the

Kaiser's garrison church on the night of April 14 are responsible for Monday's blaze.

INDIA—The late Father Lafont

Of Father Lafont, S.J., the 'distinguished' scientist, whose death was recently announced in our columns, the Bombay 'Examiner' says:—With him disappears a name known throughout India, and an influence which reflected on St. Xavier's College, Calcutta, and, we may say, on the Mission in general. He owed his name to his knowledge of Experimental Physics and his unequalled power of popularising science. He arrived in the country in 1865, when little was heard and less known of Physical Science. As soon as he succeeded in gathering the first instruments for his "museum"—as he liked to call his laboratory—he began lecturing, and gained the name of "The Father of Science in India." As his fame extended, public opinion endowed him with the reputation of an authority on every possible subject, even on such matters as never attracted his attention for a moment. In his numerous lectures, in and outside the college, in the pulpit, as well as in society, Father Lafont could always be interesting, and he was a great favorite with all the Viceroys, Lieutenant-Governors, and other high officials that passed through India during his long career. His Grace the Archbishop received the following letter from the Lieutenant-Governor: "My dear Archbishop,—I have heard with great sorrow of the death of the Very Rev. Father Lafont, who has been my valued and esteemed friend. He has done splendid service to the Church and to Bengal, and has passed to his rest full of honor. I sympathise deeply with you and with his colleagues in this bereavement. There are many who mourn with you a man greatly respected and beloved."

ROME—Scots College

The Right Rev. Mgr. Fraser, on June 9, in the name of the Scots College, Rome, presented to the Holy Father as a Jubilee gift ten chasubles and two sets of Mass vestments, two missals, and two altar glasses. At the same time, he read an address to his Holiness from the college. In his reply, the Pope expressed sympathy with the two Scottish students who were wounded by roughs at Albano. His Holiness paid a high compliment to the college on the discipline and the spirit of study for which it was, he said, conspicuous amongst the Catholic Colleges in Rome. Mgr. Fraser afterwards presented to the Pope a gift of vestments in the name of the Edinburgh Altar Society.

The Lateran Basilica

The restoration of the ceiling of St. John Lateran—the mother and the head of all the churches of the city and the world—which has been carried on during the past seven years, is now completed (writes a Rome correspondent). The cost has been over £40,000. The work owes much to his late Holiness Pope Leo XIII., of whom a fine statue stands over the door opening into the sacristy.

RUSSIA—No Change for the Better

A special correspondent of the 'Catholic Times' in Russia, writing of the present position of the Church in that country, says:—The Catholic Church remains in much the same state as before the proclamation of liberty; the laws of the Church and the requirements of the Government are often opposed to each other; not that the Faithful are deprived of the services of the Church or any spiritual consolation. The first is duly performed, but if any dispute should arise between the priest and the Governor of the province or the chief of police, then, rightly or wrongly, the priest must suffer and a church may be closed at any moment. This has happened over and over again. The proceedings of the authorities have not been modified in any respect. In October the Bishop of Vilna, Baron Von der Ropp, was exiled by a decree of the Emperor, and these acts cannot be criticised by the Duma. At the same time, the Government required the members of the Chapter to elect an administrator. They replied that they had not the jurisdiction to do so, as their Bishop lived; that, if under the pressure of the Government they elected one, the election would be excommunicated. In consequence of this answer, given on November 2, the members of the Chapter were deprived of the usufruct of their possessions till the nomination of a Bishop. One of them, Bishop Sadofsky, secretary of the Consistory, has received orders to go to St. Petersburg. How the question will terminate it is impossible at present to say; it is the first time that we see in Russia a diocese in a state of the most complete stagnation in all that appertains to its administration. The Government would be very glad to transfer Bishop Ropp to another See, but he did not agree to the proposition, and the Holy Father approves of

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his conduct. Of the twelve dioceses in Russia, five are vacant; Mohilef since July, 1905; Seyny for more than five years; Kiel, Sandomir, Vilna. The Archbishop of Warsaw and the Bishop of Lublin are very old, and their death will probably augment the number of vacant Sees. It will be perceived from this statement that the last state of the Catholic Church is worse than the first.

SCOTLAND—Catholic Schools

The following interesting particulars are given in the 'Irish Educational Review,' in an article contributed by Mr. Frederick F. Hoban. The writer says:—'We have in Scotland 208 Catholic schools, with an average number of scholars on the register of 83,019, and an average attendance of 71,757. The school staff numbers 140 male and 753 female certificated teachers, and 605 assistant uncertificated teachers. The average salary of principal male certificated teachers works out at £141 10s, that of certificated male assistants at £92 6s 8d. Head mistresses are paid from £90 to £120, certificated assistants about £75 or £80, and uncertificated assistants £50 to £55. In the distribution of staff a certificated head teacher counts for fifty scholars, a certificated assistant for sixty, and uncertificated assistant for forty-five or thirty-five according to class. The management of voluntary schools is vested in three managers. The rector of the parish is usually correspondent. The Local School Board exercises no jurisdiction over voluntary schools beyond calling for a monthly return of the attendance. The board officer visits our schools once or twice a week to receive reports of defaulters. The managers deal in all matters directly with the department. Inspectors visit informally once or twice throughout the year for the purpose of observing teachers and pupils in their ordinary daily routine, and at the end of the school year, when a more minute and detailed examination is made of the whole school. I think that managers will bear willing testimony to the courtesy and kind consideration which characterise the inspectors in dealing with us here in Scotland. We are fortunate in finding in the officials of the department a generous disposition to advise in cases of difficulty, a willingness to give full credit to the work of our teachers, as well as to make allowances for deficiencies.'

GENERAL

Catholic Universities

The Catholic University of Louvain in Belgium, as well as that of Fribourg in Switzerland, are amongst the most flourishing institutions of learning in the world. The latest catalogue of Louvain shows a register of 2144 students, of whom 139 are students of theology, 427 of law, 429 of medicine, 294 of philosophy, philology, etc. Only 260 of the students are non-Belgians; of them 25 hail from the United States, 30 from Spain, 40 from Holland, 22 from Germany, 25 from France, 20 from Luxembourg, and 11 from Poland.

In Honor of the Pope's Jubilee

In honor of the Golden Jubilee of the Holy Father, the Most Rev. Archbishop Epinosa, of Buenos Ayres, has planned the building of a great hospital. The Archbishop has received a letter from Cardinal Merry del Val expressing the thanks of the Pope.

CONSUMPTION STILL CLAIMS ITS VICTIMS.

That old enemy of the human race—consumption—still claims its victims, and in increasing numbers. A cold neglected—that is always the start, always. It seems inconceivable that persons who know perfectly well that a neglected cold will cause the sufferer to find a consumptive's grave persist in neglecting themselves. Don't let a cold get a start—stop it right at the beginning with TUSSICURA—a truly marvellous throat and lung tonic.

Two teaspoonfuls of TUSSICURA taken at the beginning of a cold quickly clears the nasal passages, relieves the feverishness, and reduces the membranous inflammation.

You will find consumption exceedingly difficult to cure when it has a good start; but (and note this well) you can positively cure a cold and thus prevent consumption by taking TUSSICURA when the cold first appears. Tussicura is sold in two sizes, 2s 6d, by all good chemists and grocers.

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

LILY WASHING TABLETS

Domestic

By MAUREEN

To Extinguish a Candle.

When an extinguisher is not used in putting out a candle, the best way is to blow it upwards. It will then neither smoke nor smoulder.

To Destroy Cockroaches.

Try wet tea-leaves as a means of destroying cockroaches. Just squeeze the leaves with the hands, and lay on sheets of paper near the hearth, when shutting up for the night. The cockroaches go to the leaves and the tannin kills them.

The Coal Cellar.

Coal that is kept in a dry and airy place will burn much longer than that which is stored in a close cellar with no ventilation. When coal is kept in an airless place it gets rid of its gas, and the absence of this renders it less powerful and more wasteful when burnt.

Washing Lemons.

Before grating lemons it is well to wash them in a basin of lukewarm water, for on examination it will be found that the outside of a lemon is anything but clean, and if put under a microscope will be seen to have tiny black specks on it, which should always be removed.

When Buying Fish.

Remember when buying fish that it should be firm to the touch; if pressed by the finger the flesh should rise again instantly—there should be no impression left. If fish is fresh the eyes are bright, the gills red, and the scales not easily rubbed off. In choosing lobster, by the bye, take the tail and pull it away from the body. If it is elastic and springs back, the lobster is fresh.

In the Sickroom.

Good cheer is better than medicine. The jest has an important part to play as a remedy for irritability.

- Don't tell long stories.
- Don't talk over other people's trials.
- Don't think up unpleasant possibilities.
- Don't, if you are a caller, tarry but a few moments.
- Don't be tactless, if you are a nurse, the want of which causes many a bad half hour in the sickroom.

To Stop Nose Bleeding in Little Children.

Nose bleeding is not, as a rule, a thing that need cause the slightest anxiety. Yet in extreme cases, where bleeding continues even after applying usual remedies, the services of a physician should be called, because, by the aid of certain appliances, he can discover the exact spot in the nasal passages where the trouble originates, and can treat it accordingly. Naturally, if a person is allowed to lose much blood, the effect will be decidedly weakening.

Frequency of this trouble does not necessarily indicate a serious condition, for sometimes it comes from a sensitive membrane that is easily broken. The nose bleeds then as the finger would were it cut. This, and adenoids, a growth back of the nose and throat, are the common causes of such trouble with children. If loss of blood comes from the latter growths, they should be removed. Certainly, a physician should be consulted on the matter, and, indeed, an operation should be performed. In stout persons, excessive heat, sending a surplus quantity of blood to the head, may frequently cause the nose to bleed.

It is curious that the instinct of persons, when attacked by bleeding from the nose, seems to be to bend the head. This is entirely wrong, because it permits the blood to flow out instead of forcing it into natural channels. When so afflicted the patient should sit erect, or stand, thus permitting the circulation to act naturally, and letting the blood go to the lower extremities. Cold applications constrict the blood, and in winter to stand by an open window breathing the cold air will frequently be sufficient to stop the bleeding. A small piece of ice, or a cloth wet with very cold water, placed at the back of the head, with another at the spine, just below the head, has checked more than one serious bleeding.

Maureen

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

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Intercolonial

Mr. T. J. Dalton, K.C.S.G., has been elected president of St. Mary's Cathedral (Sydney) branch of the Hibernian Society.

The 'Advocate' reports the death of Canon Robert Potter, M.A., an Anglican clergyman, of Melbourne. Mr. Potter was a patriotic Irishman, and he evinced interest in Ireland on many occasions. He attended the Grattan Centenary banquet and other events.

The Very Rev. Dean McAuliffe, of Forbes, celebrated the 40th anniversary of his ordination as a priest on Sunday, July 5. He has been 27 years in the Forbes parish. At the 11 o'clock Mass on that day the choir rendered special music in honor of the occasion. The Dean feelingly returned thanks for the graceful tribute.

His Lordship Dr. Dunne, Bishop of Wilcannia, has made some recent changes in his diocese. He has cut off Moama, Mathoura, and Wamboona from the Deniliquin parish, and formed them into a separate mission, with the Rev. Father W. B. Tobin, of Wentworth, in charge. Rev. Father D. Hennessey, of Broken Hill, goes to Wentworth, and Rev. Father K. Behan, of Deniliquin, goes to Broken Hill.

The death is announced of Rev. Mother Mary John Evangelista, of St. Brigid's Convent of Mercy, Midland Junction, Western Australia. The deceased religious was the daughter of the late Dr. Stewart, M.A., who was a personal friend of Cardinal Newman, and on the foundation of the Catholic University in Dublin had the honor of a professor's chair under its first distinguished rector. She came out to Western Australia in 1883, and two years later was professed.

The prisoners in New South Wales gaols manufactured goods last year to the value of £30,706. They supply clothing for aborigines and State children, bags for tram conductors, brooms for Government offices, boots for the police, and socks for persons in other Government departments. At Bathurst and Goulburn prisoners till some 80 acres of land, and altogether an excellent beginning has been made in utilising prison labor in varied industries.

The Catholic ladies of Sydney and suburbs have taken up the proposed Catholic reception to the American Fleet with enthusiasm. In each parish a committee has been formed for the purpose of making the necessary arrangements to augment the fund of the reception committee. At the suggestion of his Eminence the Cardinal, one lady from each parish has been appointed to an Executive Committee to work in conjunction with the gentlemen's committee.

By the death of Sir Thomas Naghten Fitzgerald, of Melbourne, Australia has lost an eminent surgeon and the Irish race in the Commonwealth a distinguished kinsman. The late Sir Thomas Fitzgerald was the son of John Fitzgerald, M.A., of Trinity College, Dublin, and having been born at Tullamore, Ireland, on August 1, 1838, had almost completed his 70th year. He was educated at St. Mary's College, Kingstown, and subsequently at the Ledwich School of Medicine, Dublin, and received hospital training in Mercer's Hospital, where he was pupil of, and dresser to, the famous surgeon, Mr. Butcher. In 1857 he passed the final examination for the diploma of Licentiate Royal College of Surgeons of Ireland, and came out to Victoria the following year. The eminent surgeon's services to the cause of medicine and modern surgery were recognised by the late Queen Victoria in 1897, when she conferred on him the honor of knighthood. For the last forty years (says the 'Age') Sir Thomas Fitzgerald has been recognised as the leader of the medical profession in Victoria, and has been regarded by the profession generally as being not only the foremost surgeon in Australia, but one whose fame as a surgeon was of world-wide repute, and whose name was inscribed amongst the names of the highest in his profession. The most eminent surgeons of all the leading cities of Australia had been his pupils. Sir Thomas Fitzgerald was a man who would have been eminent in any walk of life, for he had all the qualities that combine for human success—untiring energy, patience, concentration, and love of work.

Many a man is the victim of circumstances simply because he is too lazy to avoid being victimised.

Science Siftings

BY VOLT

How a Tree Grows.

Both earth and air are required for the growth of a plant or tree. The roots absorb moisture from the soil, which, in the form of a watery fluid called common sap, rises through the fibres of the last deposited annular ring, traversing all the branches and leaf stalks until it reaches the leaves; there it undergoes a change by the absorption of carbonic acid from the air. It then travels downward again in the form of proper sap, just underneath the bark, which is expanded by the accession of moisture, and in the cavity so formed a new layer of material is deposited which gradually hardens and forms a new annular ring. And so, from absorbing the moisture and minerals of the soil and the carbonic acid of the air the tree goes on until it finishes its cycle and dies.

Largest Telescope in the World to be Made.

At the present writing the famous forty-inch Yerkes telescope at Williams Bay, Wis., is the most powerful of its kind in existence, but the eagerness of men to know more about the solar system has prompted the building of a still greater instrument of the reflecting type. John D. Hooker, of Los Angeles, California, has provided the funds for the construction of a reflecting telescope, of which the mirror will be 100 in diameter and the focal length fifty feet. This instrument is intended for the use of the Solar Observatory of the Carnegie Institution on Mount Wilson. The enormous stride in the erection of such a telescope will be best comprehended if its dimensions are compared with the largest instruments of the kind completed. Hitherto sixty inches has been the limit of diameter of a silver-glass mirror. In the Ritchie sixty-inch mirror, the mass of glass of which the mirror is composed is eight inches thick and weighs one ton. In the new telescope the mirror will have glass thirteen inches thick and the mass will weigh four tons and a half. About four years will be required for the making of this telescope, and another year for the mounting of it. How much nearer it will bring the stars, and how much more detail in the planets it will give mankind, remain to be demonstrated.

Magic Mirrors.

Now and then mirrors of a curious kind are seen in Europe. They are called 'magic mirrors,' and are of Japanese origin, made, not of glass silvered, but of cast bronze, polished on the face, and bearing on the back raised patterns, inscriptions, symbolical designs, crests, or pictures. When exposed to a bright beam of light from the sun or from an electric lamp, they reflect in the light from their polished face the image of the pattern on their backs. This is a purely optical property, and has, of course, nothing in common with the fortune-telling magic crystals of the astrologer or the alleged magic mirrors of necromancy, yet it long puzzled the scientific optician, and even now is little known or believed. The researches of various scientific men have established the fact that the phenomenon is due to very minute differences of curvature in the polished face, differences so minute that they do not affect the ordinary use of the mirror as a looking-glass, and that can be detected only by delicate optical tests. The only remaining mystery has been as to how these delicate differences of curvature were produced in exact correspondence to the pattern on the back. The makers themselves are often in ignorance of the magic property and do not know which of their mirrors possess it and which do not. The mirrors are cast in moulds and afterwards polished by hand, and it is held by scientific men that the difference of curvature is caused by the metal yielding unequally under that pressure of the tools used in scraping and polishing, the thin parts naturally bending more than the thick. This accounts for the mirrors becoming magic.

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OUR friend WEBSTER, in his revised edition, gives the following definitions, which agree with ours, hence our defiant attitude on behalf of the WORKERS during the last SIX YEARS

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."

N.B.—WE ARE IN NO WAY CONNECTED with any of the above concerns; free in every respect, and we intend to remain so, with the WORKERS' assistance.

WORKERS, we are benevolent to a degree. This you know, and we must bashfully admit it, also exponents of the science known as the NOBLE ART when danger is hovering round you, fully verified in our recent tussle with those "RIGHT AT THE TOP," and the long combat with the FLOUR TRUST, which naively poses as an association.

But with your valuable assistance, we are still "Champion."

The only matters that baffle your CHAMPION are advancing wheat markets, caused by droughts and shortages throughout the world, and we crave your indulgence until the laws of Nature have adjusted them.

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Wherever smoke wreaths
Heavenward curl—
Cave of a hermit,
Hovel of churl—
Mansion of merchant, princely dome—
Out of the dreariness,
Into its cheeriness,
Come we in weariness
Home.

I, too, have wandered
Through the far lands,
Home there was their home,
Open their hands;
Yet, though all brothers, born of the foam,
Far o'er appalling sea,
Ever entrhralling me,
Blood still was calling me
Home!

Men speak of jewels
Earth holds abroad;
What can compare with
One bit of sod,
Full of the love-gold sunk in the loam,
Where lies my holy dead,
There, where my-mother shed
Tears o'er my sleeping head—
Home.

Home, where I first knew
Day was alight,
Where I would fain be
Ere the Long Night,
That they might write this in some old tome:
This earth the womb was—
This earth the bloom was—
This earth the tomb was—
Home!

THE FAIRY'S GIFT

'Too bad that tooth isn't out,' said Aunt Lizzie.

She was seated in a small old-fashioned rocking-chair that sort of surrounded her, and which was called by the children the 'nut chair.'

The ceiling of the room was so low that a grown-up person could touch it with their finger tips.

There was a large open fireplace on one side of the room with a wide, red brick hearth. Here on fall and winter evenings apples were roasted and nuts cracked in the firelight.

Aunt Lizzie used always to sit with the children on the floor and tell stories, but those about the time she was a little girl pleased them best.

Aunt Lizzie had never married, but she understood children, and had a way of making them do things when other people sometimes failed.

Betty was just coming from the most fascinating cupboard which was built into the wall beside the fireplace. It reached from the floor to the ceiling, and was divided in the middle.

The upper part was where Aunt Lizzie kept her sewing and work basket. Candy and peanuts were always on hand for the many children who stopped on their way home from school.

Down below it was Betty's doll house, and was furnished with beds, chairs, and tables that had once belonged to Aunt Lizzie.

Betty crossed the room and seated herself in a tiny chair. She was six years old. Apparently her doll needed a great deal of attention, for she never answered her auntie's remark.

Betty's mamma had been to Aunt Lizzie a few hours before with a worried look on her face, and had said, 'O, Lizzie, I don't know what I shall do. That tooth is so loose I am afraid to have her go to bed for fear she may swallow it, and she won't let me touch it.'

'Leave her with me a little while, and I will see what I can do,' answered Aunt Lizzie.

There was silence in the room. Aunt Lizzie sewed, placing her threads on the deep window sill, and watched Betty as she stood on the sofa holding her dolly up to examine a highly-colored picture of a barn-yard scene.

A plough horse coming from the fields, driven by a small boy with very blue trousers, was receiving a hearty welcome from hens, chickens, ducks, kittens, and a noisy dog. A bare-footed boy was pumping water into a trough for some extremely red cows.

Betty loved to look at this picture, and many years before Betty's mother had liked to look at it, too. Aunt Lizzie said it had been bought for Betty's grandmother when she was a little girl.

After every animal had been pointed out, the dolly was put to sleep on an old-fashioned pillow with a wreath of flowers embroidered on it.

'How I do wish that tooth was out!'

'Why, auntie, I don't! It will hurt me.'

'Just for a minute; anyone could stand a little pain for the fairy's gift.'

'Fairy gift! O, auntie, what do you mean?'

Betty's eyes sparkled and her cheeks grew pink, for she loved fairies.

'Let me look at your tooth. I won't touch it, and I will tell you of what happened to me when I was a little girl.'

'I had a tooth just as loose as yours. I was crying, for I didn't want it out. Uncle Henry, who was just home from college, told me if I would put my hands behind my back he would put a thread around it, and if I would let him give one pull it would come out. Then before I went to bed I must put my tooth on a flatiron under the kitchen stove, and the fairies would come in the night and take it away and leave a five-cent piece.'

'Did you let him pull it out, auntie, and did you find the money?' cried Betty, breathlessly.

'Certainly I did.'

'Do you suppose the fairies would do that now? It's a long time since you were a little girl.'

'I don't think there is the least doubt about it. I will ask your mamma to let me undress you, and we will put the tooth on the iron together. Perhaps she *might* let you sleep in my room, and we could go down early in the morning before anyone was up and see if the fairies had left the money.'

'Goody-goody! I will run and ask mamma, and if she says "yes," I will let you put the thread on right off.'

Away flew Betty, and in a few minutes was back crying eagerly:

'Put it on quick, auntie, I am going to stand so still; for mamma wants me to be her brave little girl.'

A short time later Betty stood with the tiny tooth in her hand.

'Why, auntie, it didn't hurt one bit, and now I can hardly wait for bedtime to come.'

Very early next morning two white-robed figures stole softly down the quaint old stairway that led into the kitchen, and there on the flatiron under the stove they found the fairy's gift.

KINDNESS

If we would but reflect what effect one kind word or act produces; how it casts a ray of cheering sunshine into a despairing heart; how it lifts the soul fallen into the depths of gloom; how magically it transforms a tear into a smile, how many unkind words we would suppress. There is nothing so sweet, nothing that brings a truer sense of satisfaction than to help those in distress or gloom. We are all children of our loving Father who loved us so much that He even died for us; should we not love each other and treat each others as brothers of one divinely governed family? Kindness is the angel of God, who tries to counteract the angel of despair and temptation, Satan's demon. Smile and make others smile.

CAUSE AND EFFECT

In the report of a charity organisation the following paragraph appeared: 'Notwithstanding the large amount paid by the society for medical attendance and medicine, very few deaths occurred during the year.' Which calls to mind the story of the two men we were passing an eye hospital famous for its skilful operations. 'Jack,' exclaimed one of them, impressively, 'in there they'll take your eyes out and put them on the table in front of you and let you look at them.'

A SCIENTIFIC EXPLANATION

The scientist had given a very scientific lecture, and at the end he said, beaming down on his audience condescendingly:

'Now, if there is any scientific question that any of my friends would like to ask, I beg them not to hesitate. I shall be only too happy to answer any inquiry in my power.'

An old lady, in spectacles that gave her a severe, stern look, rose and said:

'Why do wet tea-leaves kill cockroaches?'

The scientist did not know wet tea-leaves did anything of the kind, much less the cause of the phenomenon; but, never at a loss, he replied:

'Because, madam, when a cockroach comes across a wet tea-leaf, he says, "Hallo! here's a blanket!" and wraps himself up in it, catches cold, and dies.'

ODDS AND ENDS

'You have three pairs of glasses, professor.'

'Yes, I use one to read with, one to see at a distance, and the third to find the other two.'

'How does your daughter like Chopin?' asked the visitor of Mrs. Smithers.

'Just splendid! We had some for dinner to-day. I think it's lovely boiled, don't you?'

A little fellow of six years, hearing his parents talk of wedding cakes, suddenly exclaimed: 'Papa, when I get married, I shan't send you any of my wedding cake.'

'Why?' asked the parent.

'Because, papa, you did not send me any of yours,' was the artless reply.

'I suppose,' said the talkative man, 'a good many of your patrons find it cheaper to move than pay rent.' 'Very likely,' replied the house and land agent, 'and we often find it cheaper to keep them moving rather than make the repairs they ask for.'

FAMILY FUN

Old Man of the Woods Game Has Flavor of Mystery.—One of the company gets himself up to represent the old man of the woods. The rest take the names of various animals—such as lion, tiger, leopard, and so on. The players seat themselves around the room, and the old man, standing in the centre, tells them that some of their number have committed a crime and he is about to question them in order that he may discover the guilty ones. He then begins: 'Now, Mr. Lion, where have you been hunting, and what have you eaten to-day?' 'I hunted in the forest and caught an antelope.' 'Then you are twice guilty and must pay two forfeits,' says the old man. And the lion must pay his forfeit without being told the crime he has committed. The old man passes on to a polar bear. 'Where did you hunt and what have you eaten?' he asks. 'I hunted in the water and had a fine fish to eat.' The polar bear is pronounced innocent. The secret of the game is that no animal may bring in the letter 'o' either in his hunting round or the food he eats. 'Forest' and 'antelope' both have an 'o' in them, so the lion has to pay two forfeits, while 'water' and 'fish, having no 'o' the bear was declared innocent. The fun is for the old man to keep the secret of 'guilty' or 'innocent' to himself and let the player try to solve the puzzle and where the catch comes in.

How does a big railway time table resemble human life?—It has many 'ups' and 'downs.'

What is that which is often brought to the table, always cut, but never eaten?—A pack of cards.

Which is more valuable, a pound note or a sovereign?—A pound note, because when you put it in your pocket you double it, and when you take it out you see it in creases.

Why is the conundrumist like a dog's tail?—Because he is bent on being waggish.

How many insects does it take to make a landlord?—Ten-ants.

Why is a nearly burned out candle like a country in Ireland?—Because it is Wicklow.

All Sorts

The fairest rose may have the largest thorns.

Experience gives us knowledge, but it costs us ideals.

Appearances are not deceitful enough to suit some people.

Vanity sometimes assumes the guise of modesty for a purpose.

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

If a man's ideal woman is a good nurse, it is a sure sign he's getting along in years.

An experiment has shown that 1000 tons of soot settle yearly on the 10 square miles of London's area.

Germany is now making 1,800,000 tons of beet sugar yearly, and exporting more than 1,000,000 tons.

In Madagascar silk is the only fabric used in the manufacture of clothing. It is cheaper than linen in Ireland.

'Fiasco' means a bottle or flask. When the Italian glass-blowers detected flaws in the vase they were blowing they made an ordinary bottle of the failure, and hence the name.

Little girl of four (standing entranced before window of a toyshop): 'Oh, mother, if you was my little girl, wouldn't I take you in and buy you some of those lovely things!'

Lady: 'Do you know where Johnny Tucker lives, my little boy?' Little Boy: 'He ain't home, but if you give me a penny I'll find him for you.' Lady: 'All right. Now, where is he?' Little Boy: 'Thanks. I'm him.'

The oldest invention for measuring time which history records was the clepsydra, or water clock. The clepsydra was a glass cylinder graduated into twelve equal parts, and having at the bottom an opening through which the water escaped in twelve hours.

The largest churches in Europe will contain the following numbers:—St. Peter's, Rome, 54,000; Milan Cathedral, 37,000; St. Paul's, London, 25,000; St. Sophia, Constantinople, 23,000; Notre Dame, Paris, 21,000; Pisa Cathedral, 13,000; St. Mark's, Venice, 7000.

Francis Scott Key, who wrote 'The Star-spangled Banner' on the back of an old envelope during the bombardment of Fort McHenry, was a Catholic, married into the family of Chief Justice Taney, another Catholic, and whose descendants to-day in Maryland are all Catholics.

The Japanese House of Representatives consists of 300 members, elected by ballot, each member receiving a salary. Its House of Peers consists of members of the Royal Family, princes and marquises, counts, viscounts, and barons elected as representatives of the several orders, and persons elected for seven years by and from the fifteen highest taxpayers in each city and prefecture.

The two sides of a person's face are never alike. The eyes are out of line in two cases out of five, and one eye is stronger than the other in seven persons out of ten. The right eye is also as a rule higher than the left. Only one person in fifteen has perfect eyes, the large percentage of defect prevailing among fair-haired people. The smallest interval of sound can be distinguished better with one ear than with both. The nails of two fingers never grow with the same rapidity, that of the middle finger growing the fastest, while that of the thumb grows slowest. In fifty-four cases out of a hundred the left leg is shorter than the right.

Mr. W. Wagstaffe, who has been a member of the London City Guardians for forty-three years, and who was presented recently with an address and a piece of plate, as chairman of the Assessment Committee, made a remarkable statement about the city's wealth. He said that, though the East London and West London Union was incorporated with the City Guardians in 1869, and though they had only jurisdiction over an area covered by one square mile, the annual rateable value had risen from £2,120,400 until it stood to-day at £6,736,995—an increase of £4,616,595, or a capitalised value of 140 millions. As a matter of fact, the capitalised value of property in the city to-day was 250 millions sterling, and he ventured to say that no other area in the world could claim such a record.

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