

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

October 4, Sunday.—Seventeenth Sunday after Pentecost. Feast of the Holy Rosary.

- „ 5, Monday.—St. Galla, Widow.
 „ 6, Tuesday.—St. Bruno, Confessor.
 „ 7, Wednesday.—St. Mark, Pope and Confessor.
 „ 8, Thursday.—St. Bridget, Widow.
 „ 9, Friday.—St. Denis and Companions, Martyrs.
 „ 10, Saturday.—St. Francis Borgia, Confessor.

St. Bruno, Confessor.

St. Bruno, founder of the austere Carthusian Order, was born at Cologne about 1030. He was one of the most learned men of his age, and wrote several valuable commentaries on the Sacred Scriptures. He died in 1101, in a monastery which he had established in the mountains of Calabria, in Southern Italy.

St. Mark, Pope and Confessor.

St. Mark's youth was passed in Rome, in the closing years of the Pagan persecutions. In 336 he was elected Pope, but held this office only a few months.

St. Bridget, Widow.

St. Bridget belonged to the royal family of Sweden. From childhood she was remarkable for charity, love of retirement, and a distaste for worldly enjoyments. On the death of her husband she divided her property amongst her children and withdrew into a convent which she herself had founded. She died in Rome in 1373, at the age of 71, on her return from a pilgrimage to the Holy Land.

GRAINS OF GOLD

A PRAYER.

I do not ask that every day be bright
 With golden noon and radiant, starlit night.
 I only ask, O Lord, for light to see
 The narrow path, and know Thou leadest me.
 I do not ask for honor, wealth or fame;
 I do not wish for an emblazoned name.
 But, Lord, a precious boon I ask of Thee:
 That Thou would'st give me true humility.
 I fear, O Lord, these wayward feet will stray
 And this rebellious heart will not obey.
 Into a humble heart, like unto Thine,
 O Lord, transform this restless heart of mine!
 I do not ask to have my good deeds known
 To all the world. Upon Thy altar stone
 I lay my gift, knowing Thy love for me
 Is the sweet guerdon of my trust in Thee!
 Thou knowest every winged thing that flies;
 Without Thy will, no flower fades or dies.
 O let Thy love and care o'ershadow me
 Until at last I rest in peace with Thee!

—Exchange.

Discontent is the most absurd of all indulgences, for it destroys present happiness and gives no promise for the future.

If you desire to reform your fellows remember that example is more potent than precept, and vastly more agreeable than precept in the form it is usually propounded. 'Attend to your own business' is rather bluff advice, but it is worth considering. Your fellows have faults, no doubt, about it, but if they occupy much of your attention the chances are ten to one that their virtues outnumber your own ten to one. Just keep in mind that you have house-cleaning of your own to do. Nobody likes a busybody.

Did you ever think—That a kind word put out at interest brings back an enormous percentage of love and appreciation? That though a loving thought may not seem to be appreciated, it has yet made you better and braver because of it? That the little acts of kindness and thoughtfulness day by day are really greater than one immense act of goodness once a year? That to be always polite to the people at home is not only more ladylike, but more refined than having 'company manners'? That to learn to talk pleasantly about nothing in particular is a great art, and prevents you saying things that you may regret? That to judge anybody by his personal appearance stamps you as not only ignorant, but vulgar.

The Storyteller

WANDERERS

They were like a couple of withered leaves that dance in the sun on an autumn day, and only await the storm wind to blow them into the abyss. They had wandered about the Continent so long that they were known at pretty well all the cheap hotels of Europe; the elderly man with the military air, and the tall, thin wife, who was not so much younger than he, yet kept the air of youth deceptively unless one were to see her in a strong light.

It was all very well while the summer lasted, and they fraternised with pleasant people from home who were making holiday abroad. It was another matter when the holiday-makers went home, so many of them with a joyous air, as though, after all, home was best. Even at the gayest, however, the two held somewhat aloof from their kind, as though they could not help it. They clung together. They were too lonely on their plank in the great ocean to have anything really in common with those who had struck roots in the world. They wanted to be gay and friendly, but people only pretended that they succeeded. They were a pair of poor ghosts at the banquet of life, and they were never warmed and fed, however much they might pretend.

Time had been when they had had a home like other people, and the warmth of their own hearth fire. That was before Andrew Despard had sunk himself so deeply prospecting for minerals on his small estate that it was impossible for them to live at home any longer. Years had passed now since they had laid eyes on Bawn Rose, the white house with the green shutters, at the head of the Glen. It was in the hands of strangers. The grass had covered the gashes Andrew Despard had made in the green places, the pits had been filled in. It was as though the skin had healed over a sore. Only Nora Despard's heart carried the memory of the place like a live thing that called her home of evenings and in the quiet hours of the night. Her heart was always hungry for Bawn Rose, the pleasant, comfortable place in the hands of strangers. She did not talk of it to Andrew as they took their interminable walks abroad, because she was afraid to hurt him. But the ache and pain of hunger never ceased in her breast. No wonder she was thin and haggard, that her brows were hollow under her brown hair, her eyes sunken.

Sometimes people said that if Mrs. Despard had not been so thin she would have been handsome. Only Andrew Despard could have told how handsome she had been when he married her, how bright and brown and gay, the finest of sportswomen, witty, frank, engaging. Half the country had been mad for her. But, to be sure, to Andrew Nora had never changed. She was still the Nora of his youth, not the haggard woman, growing old, for whom strangers sometimes felt a pang of pity.

It was worst of all when, at the end of the season, all the happy folks gone home, they lingered on in some seaside place by courtesy or pity of their landlady. It was better for health, Nora decided, than the stuffy town lodgings to which presently they would have to go.

But how sad it was in October, when everybody was gone away, and the big house was full of empty rooms, and they huddled in warm garments in a bare salon which had been pleasant enough in summer.

Nora thought a deal of health. It was a nightmare of hers that the time must come when one of them should be left alone. Sometimes she faced it shudderingly. When that time came, she prayed: 'Dear God, let me be left, for what would Andrew do without me?' Her lot without him did not bear thinking on; but his without her! Why, she could not rest even in heaven if he were alone on the earth.

Sometimes when they were parted for a little while, when Nora went to the nearest town on matters of business, it was most pitiable to see Andrew waiting about corners, straining his tired eyes when it was time for her to return. Once a very unhappy woman, whose husband had outraged and betrayed her, had made to a silent circle the remark that she thought Mrs. Despard ought to be a very happy woman. But there were very few to envy poor Nora the devotion of her husband.

They had never had any children. Perhaps if they had had, Andrew would not have been so reckless with his small property. He would have had a sense of responsibility to make him careful. It had been so easy to go on spending the money when

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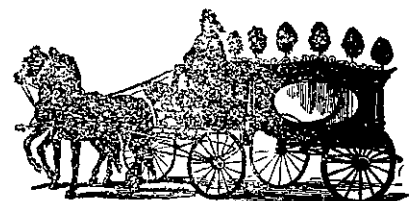
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there had been only Nora and himself to think of. It had never occurred to Nora to reproach him in the slightest degree in her own mind because he had not thought of her. To be sure, they were all in all to each other. They were so entirely one that she could not have imputed blame to him without attaching it to herself.

'My poor girl,' Andrew would say sometimes, 'to think of the life I have condemned you to! Why, if I close my eyes I can see you on Colleen riding up to the meet of the Slancy's, and myself beside you on the Don. Do you remember when we used to have the meet at Bawn Rose? I can see you standing at the head of the table pouring out the tea and coffee, with your hat on your head, and your habit held up on one arm, and the portrait of your Uncle Mick looking down at you from over the chimney-piece.'

'Those were good times,' Nora would say, pressing his arm fondly.

He liked to talk of the old times. In fact, the older he became the more he lived in the happy old days, and forgot the sad latter years. His memories stabbed her, kept the edge of hunger keen, yet she humored him as she would have humored him in anything. He grew old very fast. He was barely turned sixty, yet he was as old as another man at seventy. Sometimes Nora asked herself fearfully what she was going to do when he became really old and ought to have comfort and nursing. It seemed to herself that there had never been any real comfort, real warmth, in their lives since they had left Bawn Rose. Oh, Bawn Rose, with its trout stream singing and clattering over its gold and silver stones, its million birds, its tangled orchard, its drifts of lovely single roses on the lawn! How comfortable and homelike were the rooms! How pleasant the people, who never forgot that the Despardes were an old, honorable family, and Nora herself an O'Moore, descended from princes! If they could only go home and end their days at Bawn Rose! But it was as far away from them as heaven.

Her thoughts went on idly to her cousin Dick, Richard O'Moore, the O'Moore. Andrew was talking away at her side of the old days, forgetting, while he talked, how far he had travelled away from them. With the telepathy which often exists between an attached husband and wife, he also thought of O'Moore.

'Poor Dick,' he said; 'I wonder what became of him. You couldn't have done worse if you'd married Dick, Nora.'

'I couldn't have done better than marry the man of my heart, anyhow,' she said cheerfully.

They had often discussed Dick. He and Andrew had been rivals in their love for Nora. She had accepted Andrew, and Dick had flung himself away out of the country—to the Australian goldfields. It was a long time ago. There had been neither tale nor tidings of Dick. He must have gone under long ago. And as for his old house, Dysart, it had been a gaunt ruin before the Despardes had gone into exile. It was quite a long time since they had remembered to talk about Dick.

They walked back towards the empty hotel, Nora fiddling absently with the long, bog-oak chain she wore about her neck as they talked of Dick. It had been Dick's gift to her long ago. It was not pretty and had little value. Perhaps else it might have gone the way of her other pretty things. She had an unconquerable habit of generosity. You had but to admire a trinket, and it was yours if you would accept it. She had found a good many people at one time or another willing to accept her pretty things, and go away and forget her. What was the use of hoarding them? she asked. There was no one to come after her. Why shouldn't they give pleasure to a girl or a pretty, kind woman?

Although they were too poor to live in their own country, Nora had never learnt to hold her hand. Where children were concerned she would give them anything. She adored children. So did Andrew, for the matter of that. They never talked of the little life that had fluttered into the world for an hour and out of it again. But Nora had never forgotten it, nor had Andrew, if one could judge by the way he blinked his poor old eyes with a quiver of his face when he saw Nora playing with children. She could never keep away from children. At the summer hotels she might be a ghost among the merry-makers—the tall, thin, old-young woman with her shabby frocks—but to the children she was welcome. They spoke a common language of the heart. The children never found her drab and sad an old. As she sat on the sands with them, or in the salon on a wet day, playing rowdy games in which she became flushed and dishevelled, she ceased to be a thin old ghost. Andrew coming upon her one day, with her hair about her

shoulders, laughing as madly as the merriest child, went away again with his hand over his eyes. He had seen the ghost of his wife's youth.

'We had better move next week,' Nora said, as they went up the steep village street. 'Madame grows restive. She wants to shut up the house for the winter. I've written to Madame Cappeur to have our rooms ready.'

Andrew sighed. The winter in the Rue des Herbalistes was a melancholy prospect: the English-speaking population of the town were, like the Despardes themselves, needy and hopeless. Winter used to be good at Bawn Rose. There was the hunting. Andrew had almost forgotten the feel of his legs across a horse. And he didn't like that winter population; Nora didn't. It consisted of people who had escaped their creditors, women with a past, all sorts of needy adventurers. No one had suffered for the Despardes' misfortunes, no one but themselves. Amid that winter population Andrew could hold his head high.

But he was lonely, as Nora was lonely. There was nothing really in common between them and that winter population. Andrew, despite his broken-down air, had a look of clean living, and carried his head fearlessly. He was not like those furtive-looking men with the eyes that avoided a direct gaze, any more than Nora was like the cheap, over-dressed women. Andrew and Nora lived their own lives amid the winter population.

Yes, they would be sorry to go. The summer had been long and pleasant. The people had been pleasanter and kinder than usual. They had made friends with some of the fishing people and the animals. The air, even in October, was not languid. It was living and pure and strong. The narrow streets of the town were evil-smelling. The sun hardly struck down between the high houses; there were abominations underfoot among the uncleaned cobblestones.

They met M. le Facteur coming down the theatrical street, with its colored walls and green-and-white shutters. M. le Facteur was trolling a song in a rich baritone. It was like a scene in an opera; the red-and-blue uniform of the gendarme, the white cap of an old woman sitting in the midst of her butter and eggs in a long country cart, added to the illusion.

M. le Facteur swept off his blue cap to Monsieur and Madame with a flash of white teeth. He had left a letter for Monsieur at the hotel.

The letter excited no anticipations. It was not time for the small quarterly dividends on which the Despardes lived. Between the arrivals of those their post-bag was apt to be scanty and uninteresting. Sometimes one of those chance acquaintances would write or send a newspaper. An English newspaper, even if it were old, was a great boon to Andrew.

In the entresol of the hotel they found the letter—a blue, official-looking letter. While Andrew took it and turned it about, wondering whom it could be from before opening it, Nora's attention was otherwise engaged. There was a placid, rosy, middle-aged woman sitting in the entresol amid a pile of luggage. On her lap was a beautiful dark-haired, dark-eyed child, a boy of about three years old. Who could these belated arrivals be? Why, they were as much out of place at the hotel as would be swallows flying homeward in autumn.

Nora looked at the child and the child at Nora. The boy laughed, and then hid his face in his nurse's comfortable breast with a bewitching shyness. Nora put out her arms to him. They were comfortable arms for children, as many children knew. The nurse coughed, and then spoke.

'Be you Mrs. Despard, ma'am?' she asked. The accent was a West-country accent; Nora only knew that it was pleasant and homely.

'Yes; I am Mrs. Despard,' she said; but just then Andrew broke in with a sound between a laugh and a sob. He was holding the letter in a trembling hand.

'Why, Nora,' he said. 'Poor Dick, the poor fellow! How odd that we should have been talking of him! The kind fellow, to remember us all this time! This must be Dick's child. Do you understand, Nora?' He was holding out the letter to her. 'Poor Dick is dead. He has asked us to take the child. This little man is heir to a great fortune. Dick gives us the care of the child and a big income—a big income, to keep him with. He asks us to buy back Dysart, to rebuild it for the heir. But he thinks of the child with us at Bawn Rose. See, here is a copy of the poor fellow's will. The letter is from Knight, Osborne, and Barrow, of Lincoln's Inn Fields. This good woman is anxious to get back to her own husband and child, once she has fulfilled her trust. She fostered the child, little Dick, too. The lawyers thought it the best thing they could do was to send her on to us as soon as they had ascertained our address.'

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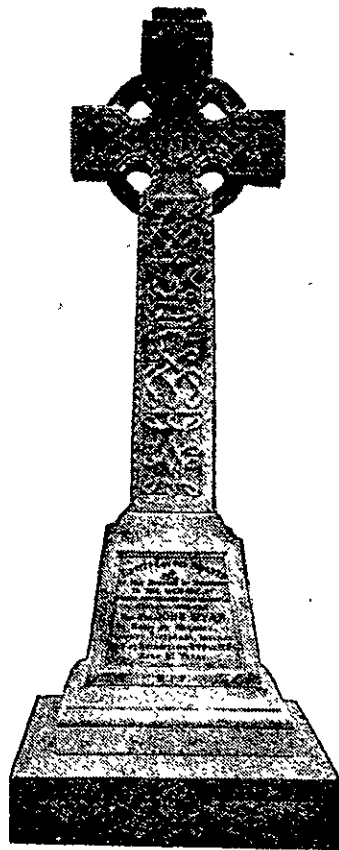
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Nora, in speechless wonder, held out her arms to the child, and he came to her. He put his arms about her neck. He was of her own kin. If her boy had lived he might have been such another as this one. 'She looked at the nurse half-jealously. She wanted to have the child to herself.

'You have fulfilled your trust splendidly,' she said. Nora had the air of a great lady. That had never fallen away from her. 'You were very good to bring us the child across the world, leaving your own home to do it. My cousin, Mr. O'Moore, must have had great confidence in you, and it was well founded.'

'Mr. O'Moore put me and mine beyond the reach of want for ever,' the woman said. 'In a year or two we look to come home to Devonshire and buy a little farm with what he gave us. There is nothing I wouldn't do for the child or the poor gentleman that's gone.'

'You are in a hurry to get back?'
I have my passage taken by Saturday's boat. I look to see some of the old people in Devonshire betwixt now and then.'

'Why, you shall go by the evening boat,' Nora said, secretly delighted. 'I don't think the child will make strange with us.'

'Anyone would think he'd known you from the time he was born,' the nurse said, admiringly.

'You know that it means Bawn Rose,' Andrew said later to his wife. He was in a daze over his own good fortune, over the wonderful salvation that had come to them after all those years. He had to say it over to himself, he wanted to have it said to him, to bring the realisation nearer.

'I know that it means Bawn Rose,' Nora said in a deep voice of happiness. 'More, I know that it means the child.'

She was standing looking down at the boy in his little cot. He was fast asleep. She had her sleeves rolled above her elbows, and her arms were yet white and round. She had given the boy his bath before she put him to bed, and the unwonted task had brought the color to her face. Why, what change had come over everything! The hotel, with all its echoing spaces, was no longer desolate. The wind that cried around the house was no longer the keen of a banshee. It made one think how pleasant it would be to go home to one's own fireside. Home! How exquisite the word sounded! They were going home to Bawn Rose, to Bawn Rose! How good God was! God bless poor Dick, the kind fellow who had requited the pain she had given him long ago by giving her Bawn Rose and the child!

'If I were to wake up to-morrow morning, Andrew, and find that it was all a dream, and that we had to go to the Rue des Herbalistes after all, I believe I should die of it,' she said.

Andrew placed his hand over his eyes as he looked at her.

'You are a pretty woman still, Nora,' he said. 'The joy has brought your youth back.'

'I shall have to be young,' she said, 'to play with him,' indicating the child.

KATHERINE TYNAN, in the *Catholic Weekly*.

The Holy Father and the Irish People

His Eminence Cardinal Logue has received the following letter from his Holiness the Pope, asking him to convey his thanks and the expression of his paternal feelings to all those who have co-operated in presenting him with the numerous and beautiful Jubilee gifts which his Holiness has lately received from Ireland:—

To our Beloved Son, Michael Cardinal, Priest of the Holy Roman Church, Archbishop of Armagh.

Our beloved Son's health and Apostolic Benediction. Among the many proofs of enthusiastic piety with which men of every condition have hailed the commemoration of the fiftieth anniversary of Our Priesthood, pre-eminent indeed are the gifts lately presented to Us by distinguished men and women of Ireland. These are a Pontifical Cope, as to which it is difficult to decide whether the excellence of the material or the beauty of the work should be given the first place; and a large supply of sacred vestments, excelling, both in the richness of the material and the artistic beauty of execution. To these must be added the work of pious Sisters and distinguished ladies on behalf of the Missions of the East, and a photographic album containing portraits of the Irish Bishops, most skillfully produced. This splendid proof of love and filial respect towards the Vicar of Christ obliges Us to give open expression to the sense of pleasure with which it has impressed Us, and the grateful remembrance

of it which We shall retain. Wishing to make you, Our beloved son, the interpreter of this grateful feeling, We commission you to convey to the donors, collectively and individually, that, deeply moved by their filial piety, We have nothing more earnestly at heart than that they should persevere in what is their chief glory, an unbroken attachment to their pristine faith; that, amid so many causes of sorrow, We derive no little solace from the singular affection of such children; and that We shall never lose the pleasing recollection of the free expression of Irish faith which has been manifested on this solemn occasion.

That, however, a virtue so freely manifested may not go unrewarded, to you, Our beloved son, to the donors of the gifts, that is, to the very excellent men who bestowed on Us the precious cope; to the Sisters of Charity who offered the sacred vestments, and to the others of different institutes, who, together with well-known ladies, co-operated so efficiently for the progress of the Eastern Missions; to the artist who gave the photographic portraits of the Irish Bishops, collected in an album; to all, in a word, who, in any way, participated in this expression of filial duty, as an earnest of celestial gifts and a pledge of Our special benevolence, We impart most lovingly the Apostolic Benediction.

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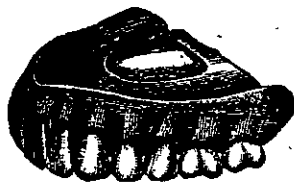
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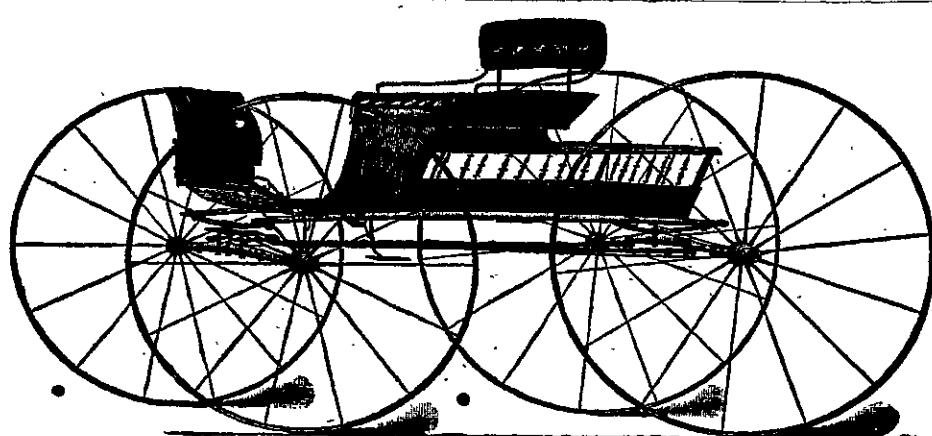
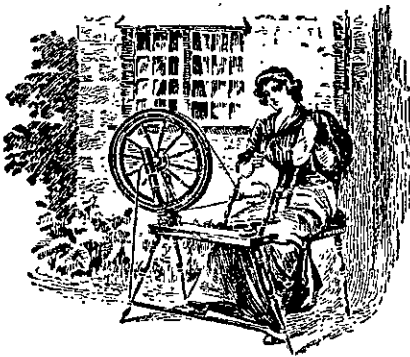
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Current Topics

Pius X.

Prince Bülow, the German Chancellor, saw Pope Pius X. some time ago, had a lengthy interview with him, and 'sized him up' in an entirely satisfactory way. 'I have seen him,' said the Prince, 'for the first time. He made an excellent impression, and is not only a man of a fine and cultured mind, but also of great intelligence. Those who depict him as merely a kind, worthy priest underrate him. Not but that it is a privilege for a man to be a good and worthy priest.'

Punctuality

Louis XVIII. was, for an easy-going day and court, a stickler for punctuality, and described it as 'the politeness of kings.' King Edward possesses this form of royal politeness in an eminent degree. In the case of 'the great Duke' (Marlborough) manners may be truly said to have made the man. But Nelson, who was more than the Marlborough of the ocean wave, once declared that the thing which made him was that, all his life, he was ready a quarter of an hour before the appointed time. 'If,' says Max O'Rell in his book of confidences, *Between Ourselves* (1902), 'if some men whom I know were to say to me, "On August 10, 1903, I shall be with you at twenty minutes past four," I should never think of reminding them; I know they would be there. These men are all successful; this quality is essential to success in all the pursuits of life. The reliable—absolutely reliable—man is the one who is wanted everywhere. . . Punctuality and consideration for other people's feelings are the two noblest attributes of the perfect gentleman and of the perfect lady. . . For punctuality, bring up your children in military style; teach them that one minute past ten o'clock is not ten o'clock. If you succeed, you will have done them a much better turn than if you had loaded them with all that has been written in Greek and Latin. As for the dear wife of your bosom, teach her punctuality at her own expense. If she comes late when you have given her an appointment, don't make a scene, don't scold, don't sulk, don't bore her. Look pleasant all the time, as if you were always happy to have her, early or late. Next time go without her.'

Our boys would do well to paste these punctuality counsels into their hats. Householders might advantageously frame and glaze them and hang them up where they may be read by all—especially by the laggards whose religion hangs so loosely upon them that they are behindhand with their appointment with the King of Kings when the Sunday morning smiles. Strange, indeed, that the very people who are never late for football match or picnic train, come lumbering to Mass with serene and leisured pace, Sunday after Sunday, when only by a generous interpretation of the Church's law—if at all—they are able to fulfil the most sacred obligation of the Lord's day.

Reforming the Toper

If Parliament acts upon the lead of the Government (and we hope it will), there are strenuous times coming for habitual drunkards—the talented toppers who follow not wisely but too well the drinking motto of Rabelais' Gargantua, and drown both the thirst that is present and the thirst that is to come. The Wellington correspondent of the *Otago Daily Times* states that the Attorney-General (the Hon. Dr. Findlay) will move to insert sundry new clauses into the Police Offences Amendment Bill, when that measure comes before the Council in Committee. The gist of the new clauses is given as follows:—'The definition of habitual drunkard' in the principal Act is extended to include a person twice convicted of breach of a prohibition order. Justices of the peace are not to have jurisdiction to deal with habitual drunkards. The duration of an order for detention is not to exceed three years. Every person, other than a registered medical practitioner, who, without the written authority of a magistrate or registered medical practitioner, procures, attempts to procure, or delivers any intoxicating liquor for a person detained in an institution for habitual drunkards is liable to a fine not exceeding £20. On receipt of a written application from a person detained in such an institution, a magistrate may order his release on probation, subject to such conditions as the magistrate thinks fit. On any breach of such conditions the magistrate may cancel the order, and send him back to the institution, or any similar institution, to complete his term. When any person has been convicted of any offence punishable by imprisonment, and the judge or magistrate is satisfied that

the offence was committed under the influence of drink, and that the offender has been thrice convicted of drunkenness within the preceding nine months, or is the subject of a prohibition order, and has been twice convicted of a breach thereof, the judge or magistrate may, in addition to or in lieu of imprisonment, order the offender to be detained in an institution for habitual drunkards. A magistrate is to be given power to remove a habitual drunkard from one institution to another, or to a hospital. A judge or magistrate may issue a warrant for the arrest of a person against whom an order for detention as a habitual has been made.'

Youthful Paganism

A non-Catholic clergyman up North has been entertaining—or rather shocking—an audience by relating sundry instances of the armor-plated ignorance of even the elementary facts of religion that he discovered among children frequenting State schools. And, by a curious coincidence, an esteemed clerical friend has furnished us with an instance in which the State-trained child of nominal Catholic parents (recent arrivals in his district) compressed his entire knowledge of Christ into the assertion that He was the discoverer of America. Calverley writes of schooldays in which he was associated with a boy-companion—

'He was what nurses call a "limb";
One of those small-misguided creatures,
Who, tho' their intellects are dim;
Are one too many for their teachers.'

And (adds Calverley):

'All the theology we knew—
Was that we mightn't play on Sunday;
And all the general truths, that cakes
Were to be bought are four a penny,
And that excruciating aches
Resulted if we ate too many.'

There's a god deal of this sort of practical youthful paganism about. Among Catholic children, it is to be found only among those who are brought up under a system of public instruction which, in effect, ignores the Almighty. The Catholic clergy, more than those of any other creed, go out to seek and instruct the neglected ones in the public schools. But even the best and most zealous effort fails, at times, to produce commensurate results.

A Matter of Quotation

It has been our misfortune to appear to have fallen from journalistic grace in the eyes of one of our ablest and most valued Catholic contemporaries. The manner of the Fall was this: In the 'Intercolonial' news of our issue of September 10 we printed six items relating to incidents (chiefly in connection with the American fleet) which were reported in one shape or other both by the Catholic and the secular newspapers 'beyond the water.' One or two brief items were, it appears, reprinted by us in the particular form in which they appeared in the columns of the *Sydney Freeman's Journal*. They were not, however, credited to our contemporary. One paragraph, taken by us from the enterprising *Catholic Press*, was, however, attributed thereto, and the *Freeman* finds some dark significance in the incident—apparently a conspiracy among its religious contemporaries to deprive it of its due meed of literary credit, since the *Tablet's* supposed lapse from grace comes 'after a similar act by the Melbourne *Tribune*.'

A glance at the 'Intercolonial' news-column of our previous issue, and of our Papal Jubilee Number of September 17, would have sufficed to satisfy our esteemed Sydney contemporary that the incident contains no significance whatsoever. As, however, the question has been raised, we may here and now state the principle that we, in common with the great bulk of careful journals in these countries, follow in regard to giving credit to contemporaries. We acknowledge the sources of (a) all editorial articles; (b) contributed articles, stories, sketches, and poems; (c) extended reports; (d) news-items that are special or exclusive to any particular journal; (e) news-items of any kind, for the accuracy of which we are not prepared to accept responsibility. (f) We sometimes do, and sometimes do not—'just as it happens,' or 'as the spirit moves us'—state the source of brief news paragraphs dealing with events which are of little or transient interest, or which, besides being of no great

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importance, are reported in one shape or other in several of our contemporaries. There is a wide range of 'free-trade' in news-paragraphs which is universally accepted both by the secular and the religious press of every country, and of which our Sydney contemporary makes a free and judicious and unacknowledged use. And (g) we sometimes credit vaguely to 'Exchange,' and sometimes do not credit, articles and paragraphs which are 'going the rounds of the press,' and of which it is difficult or impossible for us to ascertain the original source. All this gives, according to the custom of secular and Catholic newspapers in these countries, a fairly high average of journalistic courtesy. Our valued friend, the Sydney *Freeman*, may possibly have a higher standard of journalistic chivalry. If so, it has (as we may also have) its moments of suspended attention. *Quandoque bonus dormitat Homerus*—even good old Homer was sometimes caught nid-nid-nodding; and it was, no doubt, in moments of pardonable somnolency that our able Sydney contemporary from time to time momentarily forgot its (hypothetically) higher code of courtesy and failed to acknowledge the source of many paragraphs of New Zealand Catholic intelligence special to the *Tablet*—to which paragraphs, by the way, it is cordially welcome, whether with or without such acknowledgment. And, no doubt, it was in similar circumstances that it some time ago failed to credit this journal with a 'Current Topic,' which it printed in its entirety, and which involved, on our part, some research in the by-ways of history and literature. We attached, and attach, no importance whatever to the incident—content that our respected Sydney fellow-worker in a good cause paid us the compliment of knowing a good thing when it saw it, and satisfied that its omission to give us credit was due to one of those lapses of attention to which even the most scrupulously careful of our hard-wrought—sometimes overwrought—Catholic confrères are at times liable. Why, we have even smilingly caught a very Homer among Catholic journals—a miracle of scrupulosity in this direction—nodding so deeply once upon a time that it published as its own editorial paragraph a 'bit o' writin' that was done by us a year or two before. The bow cannot be always bent, and constant tension produces, even in Bessemer steel, the crystallisation that portends early fracture.

We are honored by our Catholic contemporaries almost as much by the quotation of editorial matter that is unacknowledged as by that which is acknowledged—and, by both varieties, probably beyond our merits. But it has never once entered into the ante-chamber of our brain to complain of those which fail to complete the compliment of quotation of editorial articles' by the crowning compliment of acknowledgment. Of course we are pleased where credit is given to us, and we recognise the fact that such credit is fairly due. But no real harm is done—to us—by the failure of this or that contemporary to give such credit; and we exercise our right of ever putting the best possible construction upon such omissions. Life is too short, and the work of Catholic journalism too serious, to pause in our great campaign, and waste, in quarrels over trifles with confrères and companions-in-arms, the energy every ounce of which is needed to carry the standard of our holy Faith along some fresh tower or rampart of error or prejudice or ignorance or vice.

Brer Rabbit

From advance sheets of the *New Zealand Official Year-Book* we learn that the Dominion's output of frozen rabbit has fallen off greatly since 1900—the drop in export values representing quite a tidy little fortune. The export of other frozen products (except beef) went upward at the rate of nearly 250 per cent. between 1900 and 1905. But the rabbit has fallen off as an asset. In 1900, New Zealand exported 6,040,047 of the burrowing pest, valued at £144,616; in 1905 only 2,632,874 rabbits were exported, and they yielded a return of only £60,329. There is, however, this handful of comfort in the official figures: that if the prolific rodent is less of a national asset than before, he is also probably less of a national pest.

There is, however, a streak of good in most things. Between his murders, Peace had 'good moments' that he devoted to hymn-writing. The tiger is said to be 'orl right w'en yer comes to know 'im.' President Roosevelt admires the 'good points' of that whirlwind fighter, the grizzly bear. And some years ago Brer Rabbit found his apologist. It appears that the rodent is, after all, 'not understood' by those—and their name is legion in these countries—who class him as a pest. The good rabbit, like the 'good Injun,' is commonly supposed to

be the dead one. And the welcome flow of shekels that comes from over-sea year by year for his fur and skin and corpus redeems him from the charge of being a wholly unmixed evil. 'There are,' said Brer Rabbit's new knight-errant in the *Sydney Morning Herald*, 'millions of acres in the pastoral districts of Australia that have never seen a farm tool or plough and furthermore vast areas have been trampled down by generations of sheep and cattle. Has it ever occurred to the grazier that the rabbit, by burrowing and scarifying the soil is actually increasing the productiveness of the land. . . . When the squatter has eradicated the rabbit how is the rabbit's useful work going to be done? If he is to reap the present productiveness of his soil he will have to spend more money in ploughing than it costs him at present to keep the rabbit under.' Which led the Sydney *Freeman* to remark: 'Well, at first the squatter would feel a bit lonely; but after a while even the terrors of the plough might be softened by the reflection that, though his friend the rabbit might be an excellent servant, he demanded a high rate of wages when he claimed the whole of the produce of the land. *Hinc illæ lacrymæ.*'

In Uncle Remus's old plantation legends, the king of animal cunning is not Brer Fox, but Brer Rabbit. Some years ago a deputation from the Pasteur Institute in Paris came to Australia to shake salt on the latter's tail. They failed. Last year Dr. Danysz and his virus for the extermination of the rabbit in Australia also 'went under.' Thus far, Brer Rabbit has scored in every round chiefly by his voluminous fecundity—against dog and gun, against great organised 'drives,' against the trapper, against poisoned dainties and deadly gas, and against the virus of the bacteriologist. Brer Man may, however, yet find among his growing microscopic menagerie a microbe with a more potent virus than that of Dr. Danysz, to let loose in the big warrens of Australia and New Zealand. And then Brer Rabbit must look once more to his armor.

Another Messiah

London's spinal column has been quivering on and off during the past four years with shocks of sensation produced by revelations regarding the doings of a new sham 'Messiah' and his chosen followers in a place in Somerset called 'The Abode of Love.' The latest claimant is the head of a new Epicurean sect on whom the ordinary laws of morality seem to sit very lightly. He (we are told) 'asserts his divine origin, and is openly worshipped by some of his followers.' A great Frenchman once advised a conceited friend of his, who was thinking of starting a new religion, to try the effect of being slain and rising again on the third day. But in this dawn of the twentieth century no such inconvenient tests are needed. *Toujours l'audace*—claims of sweeping audacity made the Eddy woman in a few years a millionaire and almost landed 'Elijah II.' on the same dizzy financial position. The more phlegmatic and practical English people are not so readily drawn by the magnetism of preposterous religious claims. Yet, a century ago six thousand four hundred of them paid twelve shillings to a guinea each to that strange specimen of the religious visionary, Joanna Southcott, for bits of sealed papers which (she assured them) were passports to life eternal. She announced that on October 10, 1814, she was to become the mother of the second Shiloh or Prince of Peace. An expensive cradle was prepared for the expected princeling. But he never appeared. And two days after the following Christmas Joanna went out by one of the thousand portals of death. 'Her followers,' we are told, 'continued to believe that she would rise again from her trance. In 1851 they still numbered over two hundred, with four places of worship, and were not quite extinct in 1897.' The making of individual private judgment the final court of appeal in religion leaves people 'tossed about by every wind of doctrine' and exposes them to the wiles of pseudo-Messiahs in a way from which Catholics may be said to be entirely free. And (as the rationalist Lecky has remarked) ages of weakened religious faith are commonly ages of marked credulity. This is what creates the opportunity of the Dowies and the Eddys and the Somersets 'Messiahs.'

Youthful Criminality

Samuel Johnson averred that he liked a good hater—heaven knows why, except this: that hatred, like some other passions, furnishes its own punishment by sinking its fangs into itself, as does the wounded snake; and the deeper the hate, the deeper the wound. Hatred is the most reckless of the reckless passions. We may say of it what O'Connell said of bigotry: 'She has no

'In comes a gancie gash good-wife' (Burns) an' mak's her Hondai Lanka Tea—the favorite wi' shrewd house-wives.

'Time tries a'—even Tea, and Time has given the laurels to pure Ceylon Hondai Lanka.

head and cannot think, no heart and cannot feel. When she moves, it is in wrath; when she pauses, it is amidst ruin; her prayers are curses, her God is a demon, her communion is death.' In France, the Radical-Socialist 'blocard' hatred of religion has paused at nothing. Ministers, like Viviani, have declared their object to be a war à outrance against belief in God and in a world to come. And the campaign has been carried to such lengths as to ban religious teaching from the schools and to set up in its stead an active propaganda of atheism. They have been (in Bacon's words) setting fire to their neighbor's house in order to roast their eggs—reckless of the evils which their crusade against religion has brought upon their unhappy and degenerate land.

One of the results of the anti-religious campaign is the enormous increase of juvenile crime. The 'red series' is the title now given by the press to the lengthening list of murders and other crimes of violence that constitute so menacing a phase of life in Paris and the provinces. Early in August a Reuter telegram from Paris to the British press ran in part as follows:—'Statistics show that the tide of crime in France during the last thirty years has been steadily rising, the figures having almost doubled in that period. What criminologists regard as a most disquieting symptom is the enormous proportional increase of juvenile crime. The proportion of murders and attempted murders on the part of young people between the ages of sixteen and twenty-one is 4.20 per cent. of the general volume of crime, as compared with 2 per cent. for all ages above twenty-one. The bands of armed Apaches who infest Paris are for the most part boys between the ages of sixteen and twenty. Between 1896 and 1905 undiscovered crimes increased considerably, and it is estimated that the returns for the last year or two will be still more formidable. As to the causes, they appear to be so numerous that no agreement on the subject has been found possible.'

Nelson clapped his blind eye to the telescope when he did not want to see a signal that was clear and peremptory. And atheist politicians and journalists are as persistently looking with their blind orbit—casting about for causes of the portentous increase in juvenile crime, when these two facts are all the time staring them in the face: (1) that it is a perilous experiment to bring up a young generation in the conviction that there is no Beyond, and no higher restraining force to passion or interest than the policeman, the prison-cell, or the edge of the guillotine; and (2) that the moral degeneracy of French youth has gone hand in hand with the war upon Catholic faith and Christian education.

POPE PIUS X.

JUBILEE ADDRESS TO THE CLERGY OF THE WORLD

On the occasion of the fiftieth anniversary of his priesthood the Holy Father (says the *Catholic Times*) has addressed to the Catholic clergy of the world an exhortation urging that their lives be in all things what suits their divine office. His Holiness points out that the admonition of the Apostles of the Gentiles to the Hebrews, when he wrote: 'For they watch as being to render an account of your souls' (xiii., 17), is strongly appealing and fear-inspiring. If this responsibility attaches to all who have authority in the Church, it belongs in a particular manner to him who, though unequal to the task, holds by God's gift the supreme position. Wherefore he is night and day subject to anxiety in this respect and never ceases to consider and strive for what will tend to

The Safety and Growth of the Flock

under his charge. Amongst other subjects one matter specially engages his attention—that the clergy should be wholly worthy of the office which they hold. He is persuaded that in this one direction lies the strongest hope for the prosperity and extension of religion. When he was appointed to the See of Peter he warmly exhorted the Bishops of the Catholic world that they could do nothing more efficacious than to instil the spirit of Christ in those who were destined to instil it in others. He acknowledges that as the result of that appeal many of the clergy were inspired with increased ardor, but at the same time others, in different countries, did not, he regretted to say, so conduct themselves that the Christian people could find in their actions what they might imitate. To these he

wished in the present letter to 'open his heart—the heart of a father, palpitating with eager love at the sight of an ailing son. He accordingly adds his own exhortation to those of the Bishops, urging that the clergy should daily strive to become 'men of God,' to use the language of the Apostle. His Holiness earnestly commends the following text to the attention of the clergy: 'Be renewed in the spirit of your mind; and put on the new man who, according to God, is created in justice and holiness of truth' (Ephes. iv, 23-4). The realisation of this ideal, continues his Holiness, will be a beautiful and most acceptable gift to the Supreme Pontiff on the fiftieth anniversary of his priesthood. Taking a retrospect of the years he has spent in the priesthood, he thinks that the human imperfections, whatever they may be, which are to be regretted, appear to have been in some way expiated in exhorting and admonishing them to 'walk worthy of God, in all things pleasing' (Coloss. i. 10). The exhortation concerned not only the welfare of the clergy, but also that of the people, because they could not be separated from one another. A priest could not be good or bad without influencing others. The character of his actions affected the people, and when it was praiseworthy how great was the blessing! His Holiness, therefore, in this communication to the clergy insists, in the first place, on

Sanctity of Life.

They received the priesthood not merely for themselves, but for others: 'For every high-priest taken from amongst men is ordained for men in the things that appertain to God' (Hebr. v, 1). This was also pointed out by Christ, Who, to indicate what kind of conduct He looked for in the case of priests, compared them to salt and also to light. The priest, then, was the light of the world, the salt of the earth. He was so chiefly for the handing down of Christian truth, but it could not be denied that such an institution counted almost as nothing if the priest did not conform by example to what he taught by word. Hearers disdainfully, but not without reason, objected. 'They profess that they know God; but in their works they deny Him' (Tit. i, 16). Where sanctity was absent, there corruption must have crept in. Accordingly Christ, dwelling on the same comparison, called such priests savorless salt which 'is good for nothing any more but to be cast out' and even 'to be trodden on by men' (Matt. v., 13). The force of those words was the more evident inasmuch as the clergy discharged the duties of the priestly office not in their own name, but in that of Jesus Christ. 'Let a man,' said the Apostle, 'so account of us as of the ministers of Christ and the dispensers of the mysteries of God' (I. Cor. iv., 1); 'for Christ therefore we are ambassadors' (ii. Cor. v, 20). On this account Christ Himself placed them in the category not of servants but of friends: 'I will not now call you servants. . . . But I have called you friends; because all things whatsoever I have heard of My Father I have made known to you. . . . I have chosen you and have appointed you that you should go and should bring forth fruit' (John xv, 15, 16). They were therefore to bear about in themselves the person of Christ; they were to fill their office as ambassador in such a manner as to comply with His wishes. Now, since 'firm friendship consisted in having the same inclinations and disinclinations,' they were bound to feel as felt Christ, who was 'holy, innocent, undefiled' (Hebr. vii, 26). As His ambassadors they should gain the confidence of men for His doctrines and His laws, observing them in the first place themselves. His Holiness shows that

Life in Clerical Seminaries

and the whole preparation for the priesthood is designed to be an initiation in Christian virtue. When the candidate first chose to enter the service of the sanctuary the Church wished him to declare 'The Lord is the portion of my inheritance and of my cup: it is Thou that wilt restore my inheritance to me' (Ps. xv., 5). In which words, said St. Jerome, the cleric is warned that 'as one who is himself the portion of the Lord or has the Lord for his portion, he should conduct himself like a man who possesses and is possessed, by the Lord' (Ep. lii., ad Nepotianum n. 5). And at the commencement of his priesthood the cleric was reminded that 'the odor of his life should be a delight to the Church of Christ, so that he might raise up the house, that is, the children of God, by preaching and example.' There were some who thought and maintained that a priest's highest duty consisted in wholly devoting himself to the benefit of others. Wherefore neglecting nearly altogether those virtues by which a man is himself perfected (virtues which they termed passive), they asserted that all one's strength and zeal should be given to the cultivation and practice of the active virtues. But this was a view dangerously fallacious and injurious. The Pontiff goes on to inculcate the self-abnegation that befits a worker in

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Christ's vineyard, and says the priest must take care, whilst striving after personal perfection, not to omit any of the duties the discharge of which tends to the good of others, such, for instance, as hearing confessions, visiting the sick, especially the dying, teaching the truths of religion to the ignorant, consoling those that mourn, and

Bringing Back the Wandering,

so as to imitate Christ, 'who went about doing good and healing all that were oppressed by the devil' (Acts x.; 38). The Pontiff proposes as an example of sanctity to the clergy John Baptist Vianney, the Curé of Ars, whose beatification he rejoices to have decreed. Sanctity made them what their divine vocation demanded—men crucified to the world and walking in the newness of life, who, as St. Paul said, 'in labors, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth,' conduct themselves as ministers of God—men striving solely for heavenly things and using all their power to induce others to do likewise. The Holy Father then explains at considerable length the importance of daily meditation, which cannot be omitted without grave carelessness and harm to the soul; also of prayer, and the reading of pious books, especially the Sacred Scriptures. 'Woe,' says his Holiness, 'to the priest who, forgetful of his own soul, gives up earnestness in prayer, rejects pious reading, and never enters into himself to hear the voice of an accusing conscience. Neither the gaping wounds of that soul nor the appeals of Mother Church shall move the unfortunate man till the terrible threat takes effect: "Bind the heart of this people, and make their ears heavy, and shut their eyes; lest they see with their eyes and hear with their ears and understand with their heart and be converted and I heal them." His Holiness in concluding refers with commendation to annual and short monthly retreats for the clergy and counsels closer union between the priests for their own protection and for the purposes of mutual edification and self-improvement. He thanks them for their good wishes on the occasion of his jubilee and in granting them the Apostolic Benediction prays that the peace of Christ may dwell in their hearts.

THE CHURCH IN NEW ZEALAND

MEMOIRS OF THE EARLY DAYS

(Contributed.)

THE OPOTIKI AFFAIR.

With reference to the tragic affair at Opotiki away back in the sixties, and the manner in which the Rev. Mr. Volckner met his death at the hands of the fanatical Hau Haus, Mr. M. Nolan kindly supplies the following interesting particulars:— Stating at the outset that accounts which appeared in the several writings of Protestant missionaries, previously mentioned in this connection, which bore the obvious impress of bias, were unworthy of credence, Mr. Nolan goes on to say that, coming to Auckland immediately after the war, and continuing to reside there for a number of years, he was intimately acquainted with Father Grange, who also was on the mission at Auckland after his exciting experiences in the districts of the Bay of Plenty. In relating his adventures prior to, and at the time of, the Rev. Mr. Volckner's murder, Father Grange said that, contrary to any exception being made, it had been decided that he too was to be put to death, and that both the Rev. Mr. Volckner and himself were apprehended by the Hau Haus and placed together in a whare, where they were closely guarded through the night by armed Natives. During the torturing hours they passed, Father Grange stated he prepared his companion for the death he was destined to meet with the approach of daylight, and it is safe to assume that the Rev. Mr. Volckner comforted Father Grange in prospect of the terrible doom that apparently awaited him also. When morning appeared the Rev. Mr. Volckner was led forth to the place of execution, but evidently the strongest section of the Hau Haus were averse to murdering Father Grange as intended the day before, contending that no reason existed for perpetrating the deed—a decision strongly resented by the arch-fanatic Kereopa.

AUCKLAND.

Some Old-time Missionaries.

Worthy to rank prominently among the old-time priests whose zealous effort aided in a remarkable degree to mould the re-

ligious character of the northern city (an esteemed correspondent reminds me) was Monsignor Fynes, born and educated in England. Father Fynes entered the Benedictine Order, but subsequently left to join the ranks of the secular priesthood. Coming to New South Wales, he labored in the temporal and spiritual interests of the convicts then being sent there, and among his duties was the visitation of the prisons of the colony. Coming to the diocese of Auckland during the episcopate of Bishop Pompallier, and prior to the Native wars of the early sixties, he was located at Howick, where he remained until the arrival of Bishop Croke in 1870, when he was placed in charge of the Parnell district. When relinquishing the Bishopric of Auckland, the Right Rev. Dr. Croke appointed him Administrator of the diocese until the arrival of Archbishop Steins from India in December, 1879. When, through ill-health, Dr. Steins resigned charge of the see, Father Fynes again assumed charge of the diocese until the arrival of the Right Rev. Dr. Luck, O.S.B., in November, 1882. Dr. Luck appointed him Vicar-General, which office he held until his death on June 16, 1887. He received the dignity of Monsignore in 1885 during Bishop Luck's first visit to Rome.

Monsignor Fynes was particularly interested in Catholic education, and he endowed the schools with all his worldly possessions. He was honorary manager of the Star of the Sea Orphanage until relieved of the position by Father (now Bishop) Lenihan. Of a genial and kindly disposition, he was much esteemed by all classes of the community, and especially beloved by the parishioners of Howick and Parnell.

(To be continued.)

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

September 26.

The Rev. Father Peoples has been stationed as an additional priest in the Thorndon parish.

The Catholics of Karori have instructed an architect to submit the plans of a church for consideration.

On to-morrow week, at the Sacred Heart Basilica, a number of children will receive their First Communion.

The members of the United Irish League are to hold a social reunion on the 13th of next month. A progressive euchre tournament will be part of the evening's programme.

The Catholics of Brooklyn are now considering proposals for the erection of a church. Last evening a large meeting of parishioners was held to consider the matter. A committee, consisting of the Very Rev. Father O'Shea, S.M., V.G., and Messrs. Healy, O'Sullivan, and Bourke, was set up to further the decision of the congregation.

On Wednesday evening, at the 'Druids' Hall, Taranaki street, a social gathering was held under the auspices of the Hibernian Society in aid of the widow of a deceased member. The function should result in the realisation of a fair sum for the assistance of the widow and her children. The society is to be commended for the practical interest it takes in the welfare of its members and those belonging to them.

The Sacred Heart Society at South Wellington is indeed a real live organisation. Arrangements have been made for heads of circles to keep in touch with members, and a supply of cards have been obtained for communication with those absent from the meetings. When it is found that a member is absent on two consecutive occasions, a card, signed by the head of his circle, is despatched reminding him of his absence, and advising him of the date of the next meeting. This method is calculated to have a very salutary effect.

The Catholics of South Wellington are to be congratulated on the completion within such a short period of their new club rooms, which were opened on Thursday evening, a social gathering being held to mark the occasion. Before declaring the premises open the Ven. Archdeacon Devoy, to whom the erection of the building is chiefly due, briefly narrated the steps that led to the formation of the club. It was felt for some time that the parish had grown sufficiently to warrant the institution of a club, and at the last mission given by the Redemptorist Fathers a start was made. There was some difficulty at first as to finance, but this the Ven. Archdeacon soon overcame. The club starts with a good membership roll, and under such fortunate

conditions should make splendid progress. Provision has been made for a billiard table, and the literary and social side of club life will be well fostered. There is a movement on foot to secure the removal of the small club-room now in the occupation of the Hibernians. It is proposed to add this to the new building and so provide for a small billiard-room. The Hibernians at the present time have a small table which they find of immense assistance to the social side of the society's life. A meeting between representatives of the two bodies will take place very soon to consider the proposals. It would be a wise step for the two clubs to amalgamate for social and intellectual purposes. After the Ven. Archdeacon had declared the room open an entertaining programme was gone through. Items were given by Misses Barton and Segrief, Master Christie, and Messrs. Potter, Christie, Laurensen and Raymond. The officers of the new club are as follow:—Patron, Ven. Archdeacon Devoy; spiritual adviser, Rev. Father Herring; president, Mr. D. Moriarty; vice-presidents, Rev. Fathers Herring and Herbert, Messrs. Andrews, Collins, and Holdsworth; secretary, Mr. James Fitzgibbon; treasurer, Mr. James Butler; committee, Messrs. Gamble, Strickland, Williams, Collins, Moynihan, Leydon, and Peters; auditor, Mr. E. J. Fitzgibbon, LL.B.; chairman of Literary Society, Rev. Father Herbert, S.M.; vice-chairman, Mr. P. J. Moran.

(From an occasional correspondent.)

September 21.

In the semi-finals for the Crystallite Cup billiard competition Mr. Brice, of the Petone Catholic Club, was defeated.

It is with much regret that I record the death of Mr. James O'Galligan, of Bolton street, last Sunday. The deceased was eighty-six years of age, and was an esteemed member of the Thorndon parish. Sincere sympathy is expressed by his many friends for his sorrowing relatives.—R.I.P.

The second annual meeting of the Wellington Catholic Seamen's Conference took place on September 17 at St. Patrick's Hall. Rev. Father Venning, S.M., presided. The election of officers resulted as follows:—Spiritual director, Rev. Father Venning, S.M.; president, Mr. D. Strickland; vice-president, Mr. J. Donoghue; hon. secretary, Mr. E. F. Reichel; hon. treasurer and librarian, Mr. E. J. Cotterill; wharf visitor, Mr. James McCusker.

Mr. P. J. O'Regan lectured before the Catholic Club on Tuesday evening in St. Patrick's Hall on 'The Real Functions of the State.' Mr. O'Regan maintained that, contrary to teaching now popular, the individual, having existed prior to the State, had rights independently of it. Theoretically speaking, the State had not the power to add to or detract from the human rights. The human race had existed for ages before the State, and the rights of men then were the same as now, and so the true principle was that human law was not law at all unless it flowed from the eternal law of justice. The real functions of the State were to protect the rights which existed independently of it. What were the rights of man? They consisted of the right to live, from which flowed the right to work, and every man having the right to work, it followed that every man also had equal right to accumulate property, provided such property had its foundation in the natural right of the laborer to the fruits of his toil.

It was to an unusual audience that Miss Irene Ainsley sang last night (says the *Dominion* of Friday last). For the past two years she has been singing at concerts throughout England and Scotland, singing in brightly lighted halls to people more or less fashionably attired, most of whom were so accustomed to concert-going that no one evening's music would make any lasting impression on their minds. Last night she sang in a large bare room at the convent in Hill street to a score or so of nuns and novices, to whom her magnificent singing was a rare treat. It was quite a concert that was given for their benefit. Mrs. Quereé played a pianoforte solo, and Miss Ainsley sang several songs, among them 'Lilies,' 'Annie Laurie,' 'Sousenance of Bemberg,' 'A happy song,' 'Absent,' and 'When he comes home.' All were sung with great charm and expressiveness. Mr. Hamilton Hodges, who had accompanied her, delighted his audience with many songs, among them the dainty 'Forget-me-Not' and 'Beloved, it is morn.' The little concert lasted more than an hour, and it was evident that the performers enjoyed it as much as the nuns, to whom they were giving such pleasure. Several others were present, Lady Ward and Miss Ward and the Misses Seddon being among them.

(From a correspondent.)

Word was received from Dunedin last week that Mr. L. K. McMurrich, son of Mr. Duncan McMurrich, local superintending engineer of the Union Steam Ship Company, passed the Board of Trade's examination for a second marine engineer's certificate of competency. Mr. McMurrich is an ex-pupil of the Marist Brothers' School. He served his apprenticeship in the Petone Railway Workshops. At the conclusion of his apprenticeship last year, he joined the engine-room staff of the Aparima, of the Union Company's fleet, which, from the time of her departure from Dunedin in May, 1907, until her arrival in Auckland at the beginning of the present month, visited the following countries:—Australia, Fiji Islands, Canada, United States, Uruguay, Cape De Verde Islands, Scotland, England, Germany, Egypt, India, and the Straits Settlements.

Palmerston North

(From Our Own Correspondent.)

September 20.

On Tuesday last the members of St. Patrick's choir tendered a musical evening to Mr. W. Tabor in the library attached to the Zealandia Hall, on the eve of his departure for Auckland to fill an important engagement. Mr. W. T. Ward, who occupied the chair, in a few words stated the regret one and all felt at Mr. Tabor's departure from their midst, and wished him every prosperity in his new sphere. A very pleasant evening was spent with recitation and song, the following choir members contributing:—Misses Ward (2), Brophy, and McGrath (2), and Messrs. Ward, Tabor, Devlin, Hanley, and Dallow. Miss Ward was accompanist, and the ladies supplied refreshments.

A very successful social was held on Wednesday, 9th inst., in the Town Hall, Ashhurst, in aid of St. Columba's parish. The hall was crowded to the doors, and everything went off most successfully. The committee are to be congratulated on the result of their efforts. The Rev. Father O'Bierne, who was present, returned thanks at the close of the concert programme, and happily commented upon the great assistance received from all denominations. The following items were contributed:—Chorus, 'Fair orb of night,' Ashhurst choir; song, 'The carnival,' Mr. Rae; song, 'London, Paris and New York,' Miss F. McAllister; song, 'Monarch of the wood,' Mr. W. Longworth; instrumental, 'Verginella,' Miss Ward, Miss M. Ward, Mr. W. T. Ward (encored); song, Mr. Tabor (encored); song, 'I love my love,' Miss McGuire (encored); duet, 'Elfin cail,' Misses McGrath; song, Mr. Hanley; song, Miss Falton; song, 'Why do they sell Killarney?' Mr. Bailey (encored); comic impersonation, 'Madam Melba' and 'The charge of the Light Brigade,' Mr. Tabor; instrumental selection from 'Martha,' Mr. W. T. Ward and family; song, 'The tar's farewell,' Mr. A. Trass; song, 'The bridge,' Miss J. Paton (encored); song, 'Star of my soul,' Mr. Rae; comic song, Mr. Hanley; song, 'My black gipsy queen,' Miss McGuire; song, Mr. Tabor. At the close of the concert Professors Sylvester and Clair, acrobats and conjurers, gave a pleasing exhibition of their undoubted skill, for which they were justly applauded. The accompaniments were played by Misses Gudgeon, Ward, and Spellman.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

September 28.

The quarterly meeting of St. Patrick's branch of the H.A.C.B. Society was held in the Hibernian Hall on last Monday evening. The president (Bro. R. P. O'Shaughnessey) occupied the chair, and fifty members were present. Two members were initiated, and three proposed for membership. Reference was made by the president, the Rev. Father O'Hare (chaplain), and Brothers J. Power and F. J. Doolan to an enjoyable social gathering held in the Alexandra Hall on the 17th inst., which was largely attended by members and their friends, in celebration of the anniversary of the branch.

In a report of the recent visitation of Bishop Grimes to the Cheviot Settlement, during which he was attended by the Rev. Father Richards, pastor of the North Canterbury district, when his Lordship administered the Sacrament of Confirmation in the Church of St. Joseph, the *Cheviot News* states:—'There were very large congregations on each occasion, and the church had been prettily decorated with evergreens by members of the congregation. The choir, conducted by Mr. D. Haughey, rendered suitable selections during the ceremonies, and Miss E. Haughey was organist. At Mass his Lordship delivered a telling address, the beauty of which was its simplicity. The smallest

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child could understand and store up every word that was uttered, and it was equally appreciated by the congregation generally. In the evening his Lordship again preached, and gave Benediction of the Blessed Sacrament.

The Very Rev. Father Regnault, S.M., Provincial, is at present on a visit to St. Mary's, Christchurch North.

It is pleasing to notice that our respected fellow Catholic citizen, Mr. J. Meagher, has been elected a member of the Canterbury Chamber of Commerce.

The first anniversary of Dominion Day was celebrated in Christchurch by a military display in Cranmer Square. Saturday being an unsuitable day, there was no cessation of business, and no holiday was observed apart from the various State departments.

A Solemn Triduum in honor of the Blessed Sacrament is to commence in the Cathedral on Friday morning, and conclude on next Sunday evening. On Friday evening the Rev. Father Hyland (Rangiora) is to preach, Rev. Father Bell, S.M. (Mount Magdala), on Saturday, and Rev. Father Cooney (Lyttelton) on Sunday.

Bishop Grimes has a method of solving the liquor problem which others would do well to follow (states the *Cheviot News*). On Sunday night, while renewing their baptismal vows, his Lordship took the opportunity of impressing upon the young people the importance of temperance, and extracted from each of them a solemn promise that until they reached the mature age of twenty-one they would abstain from all alcoholic liquors. If a child abstains from alcoholic beverages until he or she reaches the age of manhood and womanhood, there is not much danger of them taking to it later on.

The annual retreat for the children attending the schools of the Sisters of the Missions, extending from last Tuesday evening to Saturday morning, was conducted by the Rev. Father Kimbell, S.M. In the convent chapel Mass was celebrated each morning, followed by a mission instruction eminently suited to the young mind, and essentially useful and practical, the services being closed with Benediction of the Blessed Sacrament each evening. After the 8 o'clock Mass on Saturday morning the Papal blessing was imparted. The Rev. Father Kimbell left on Saturday for Timaru, where he will be similarly engaged during the present week.

(From an occasional correspondent.)

At a meeting of the Christchurch Catholic Club on Wednesday last a presentation was made to Mr. J. L. Leydon, who has been transferred from the Railway Stores Department at Addington to Westport. Mr. R. Beveridge made the presentation, which took the form of a travelling rug, and expressed regret at the club losing such a valuable member. Mr. Leydon has filled the position of secretary for twelve months, and latterly held the office of vice-president. He was also secretary of the Athletic Club. Mr. Leydon carries with him the good wishes of the club members, with whom he has made himself so popular.

Greymouth

(From Our Own Correspondent.)

The half-yearly meeting of the St. Columba Catholic Club was held in the club rooms last Monday evening, when there was a large attendance of members. The report and balance sheet showed the finances of the club to be in a sound condition. The balance of assets over liabilities amount to the respectable sum of £484 8s 5d. The expenses during the half-year amounted to £86 14s 4d, included in that amount being £12 10s for a set of snooker balls for the billiard room, and the sum of £25 paid to Dean Carew off the loan advanced so generously by him at the formation of the club.

The following is a list of pupils from the Convent of Mercy, Greymouth, who were successful in the June examinations in the theory of music, held in connection with Trinity College, London:—Senior honors—Helena Higgins, 90; Gladys Hannan, 81. Senior pass—Mary Egan, 67; Veda Michel, 66. Intermediate honors—May Johnston, 93; Daphne Heaphy, 93; Rita Hannan, 88; Nora Donnellan, 87; Nora Okeby, 83. Intermediate pass—Nellie O'Leary, 77. Junior honors—Teresa Greaney, 98; Amy Egan, 90; Annie Baleni, 86. Junior pass—Mary Higgins, 68. Preparatory—Lena Kiely, 100; Agnes O'Donnell, 93; Eileen Creagh, 93; Ellen Hudd, 93; Kate Creagh, 91; Lily Oliver, 88; Kate Oliver, 85.

A very pleasing function took place in the St. Columba Club rooms last Friday evening, when the members of the club tendered a complimentary banquet to the Marist Brothers' football team (winners of the West Coast Schools' shield). Mr. E. Casey (president of the club) occupied the chair, and there were about eighty present, including several officials of the W.C.R.U. In presenting the shield, Mr. Stenhouse (president of the W.C.R.U.) congratulated the team on their win, which was popular and well deserved. It was an honor to win the shield, and he was pleased that the first honor was conferred on the Marist Brothers School. He then presented the shield to Captain Frank Duffy, amidst applause. Rev. Brother Arthur thanked Mr. Stenhouse for his congratulation. He felt proud of his boys, who had won the shield by hard practice. They would value the shield, and always try to hold it.

On last Sunday the members of the St. Columba Club and the Hibernian Society approached the Holy Table in a body. The members of both societies to the number of one hundred marched in regalia from the St. Columba Club rooms to St. Patrick's Church. After Mass the members of both societies re-formed in procession and marched to the club rooms, where the ladies' committee had prepared breakfast. Mr. E. Casey (president of St. Columba Club) presided, and Mr. P. Deere (president of the Hibernian Society) occupied the vice-chair. The chairman congratulated the members on turning out in such large numbers, thus giving public manifestation of their faith. Mr. P. Deere also congratulated members, and urged them to do all in their power to further the interests of both societies. The Very Rev. Dean Carew also complimented the members on their grand showing that morning, and in the course of his remarks said that during his twenty-five years in Greymouth he had not witnessed a more edifying sight. It was a sight that would make the heart of any priest feel proud. He concluded by urging upon all the men of the town the necessity of joining one or both. Mr. W. Duffy proposed a hearty vote of thanks to the ladies, which was carried with acclamation. Mr. P. J. Smyth suitably responded on behalf of the ladies.

September, 23.

There was a large attendance of members at the annual meeting of the St. Columba Cricket Club last week. The president of the club (Mr. E. Casey) occupied the chair. The election of officers resulted as follows:—Captain, Mr. E. Casey; vice-captain, Mr. B. Carroll; secretary, Mr. P. J. Smyth; treasurer, Mr. B. J. Phillips; selection committee—Captain, vice-captain, and Mr. P. C. Heaphy; delegates to Cricket Association, Messrs. E. Casey and J. W. Hannan.

The usual weekly meeting of the St. Columba Catholic Club was held last Monday evening, when one new member was elected, and four candidates were proposed. The programme consisted of a debate, 'Has civilisation benefited the barbarian?' The affirmative was taken by Mr. E. Casey (leader), supported by Messrs. C. Carmine, J. Egan, and J. Minihan; whilst Mr. A. O'Donoghue led the negative side, and was supported by Messrs. A. McSherry, B. Rasmussen, and M. Keating. A very interesting and instructive debate followed. The judges (Messrs. P. J. Smyth, T. Heffernan, and R. C. Heffernan) gave their decision in favor of the affirmative side by a small number of points.

His Lordship Bishop Grimes arrived here on Thursday evening. On Friday afternoon a concert was given by the pupils of the Convent school in honor of his Lordship. After the entertainment, his Lordship, addressing the pupils, spoke appreciatively of the warm welcome they had given him. He was delighted to be amongst the children, and the efforts they had made to entertain him had given him genuine pleasure. He congratulated the children on the excellent manner in which they had acquitted themselves in their parts. His Lordship administered the Sacrament of Confirmation to about 150 candidates, and also the temperance pledge until they reached the age of twenty-one years. He expressed the hope that the children, after they had reached that age, would not then have any desire for strong drink.

Akaroa

(From an Occasional Correspondent.)

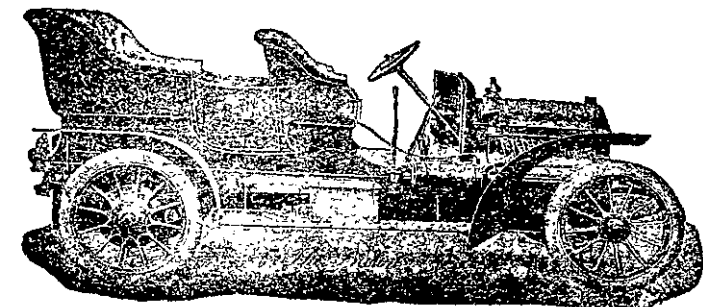
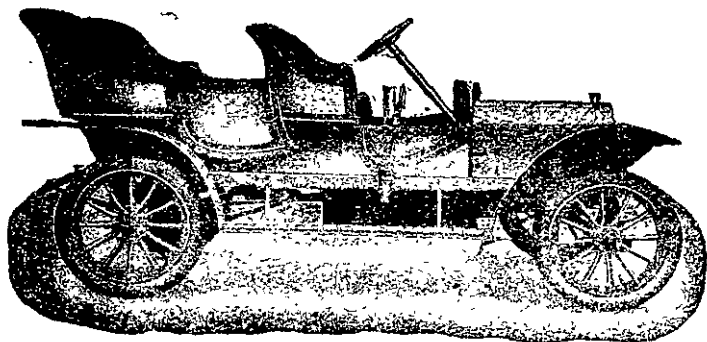
Five pupils of the Sisters of Mercy, Akaroa, were presented in June last for the theoretical examinations in connection with Trinity College, London, and the following are the results just received:—Intermediate honors—Doris Hayward, 87. Junior honors—Louise Le Lièvre, 96; Sylvia Le Lièvre, 95; Norah Le Lièvre, 95. Preparatory distinction—Vera Magee, 87.

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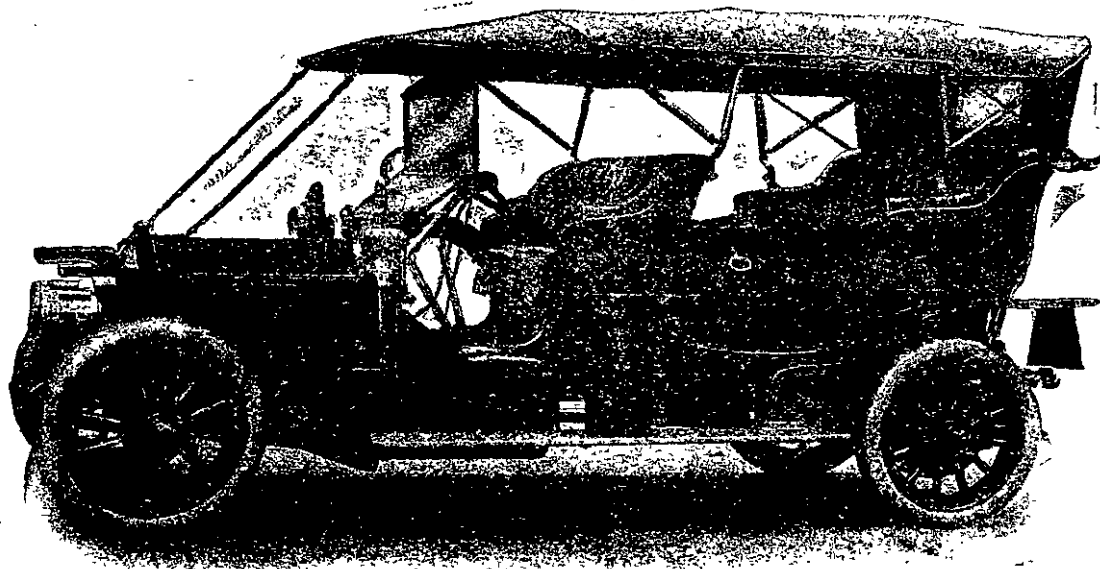
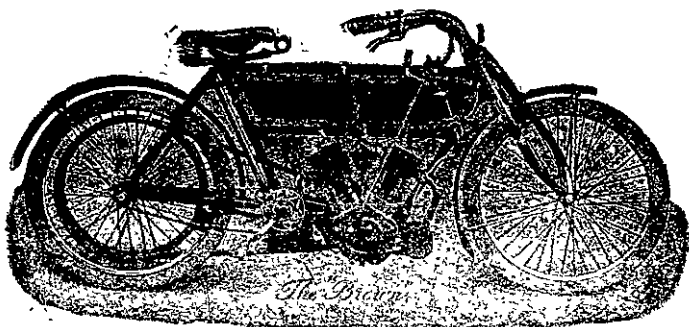


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Commercial

PRODUCE

Messrs. Donald Reid and Co. report:—

We held our weekly auction sale of grain and produce at our stores on Monday. There was a moderate attendance of buyers, but, except for chaff, of which we had only medium quality on offer, our catalogue was cleared at satisfactory prices. Values ruled as under:

Oats.—Business last week was confined chiefly to sales of seed lines, for which there is still fair inquiry. The export demand was quiet, but sellers are not disposed to accept any reduction on their reserves, believing as they do that the shipments now being made to England will have the effect of improving selling prospects here before long. We quote: Prime milling, 2s 0½d to 2s 1d; good to best feed, 1s 11d to 2s; inferior to medium, 1s 9d to 1s 10½d per bushel (sacks extra).

Wheat.—Prime milling quality has decidedly better inquiry, and nearly all sales effected this week have been at an advance on late values. Medium quality is not greatly favored by millers, but in the absence of stocks of fowl wheat has ready sale to fill fowl feed requirements. We quote: Prime milling, 4s 4½d to 4s 5d; medium milling, 4s 4d; best whole fowl wheat, 4s 3d to 4s 4d; medium, 4s to 4s 2d; broken and damaged, 3s 3d to 3s 9d per bushel (sacks extra).

Potatoes.—Consignments have not been coming forward freely, and with improved demand from northern markets a better tone exists, and values to-day show an advance of about 2s 6d per ton. Prime, freshly picked Up-to-Dates are in most favor, and are worth £3 12s 6d to £3 15s; medium to good, £3 to £3 10s; inferior, £2 5s to £2 15s; prime Derwents are not strongly inquired for, and sell at £3 15s to £4; medium, £3 5s to £3 10s; inferior and stale, £2 10s to £3 per ton (sacks included).

Chaff.—The market is moderately supplied with prime oaten sheaf, which meets ready sale on arrival at £3 17s 6d to £4; medium to good quality has only occasional inquiry, and sells at £3 7s 6d to £3 15s; inferior and discolored is difficult to place at £2 10s to £3 5s per ton (bags extra).

Straw.—The market is poorly supplied. Both oaten and wheaten are wanted at 45s to 47s 6d per ton (pressed).

Turnips have still fair sale at about 21s per ton (loose, ex truck).

Messrs. Dalgety and Co., Ltd., report as follows:—

We held our usual weekly sale of grain and produce at our stores on Monday, when we offered a small catalogue, buyers being in poor attendance. Competition lacked spirit for all offerings, and in consequence only a small portion was cleared at auction. Values ruled as under:

Oats.—There is no alteration in this market to report. Shipping: A fair amount of business is passing, but these clearances are mostly from merchants' stocks, not the result of recent purchases. Locally the market is quiet, but values are steady at quotations. We quote: Prime milling, 2s 1d; good to best feed, 1s 11d to 2s; inferior to medium, 1s 9d to 1s 10½d per bushel (sacks extra).

Wheat.—The market is very firm, and all lines offering are readily disposed of at advances on late quotations for milling quality. Offerings are exceptionally light in all descriptions, prime milling quality and fowl have strong inquiry. We quote: Prime milling, 4s 4½d to 4s 5½d; medium milling, to 4s 4d; best whole fowl wheat, 4s 3d to 4s 4d; broken and damaged, 3s 6d to 3s 11d per bushel (sacks extra).

Potatoes.—The market is poorly supplied with prime tables, and as a result values for this description are more than maintained. Inferior and sprouted lines, however, are not sought after, and meet with slower sale at prices which show no improvement. We quote: Prime quality Derwents, £3 17s 6d to £4; prime Up-to-Dates, £3 12s 6d to £3 15s; medium, £3 5s to £3 10s; inferior, £2 7s 6d to £2 15s per ton (sacks in).

Chaff.—The market is firm for prime quality, and values for this description may be quoted at on a par with last week's. Stocks of medium and inferior quality in stores are now considerably reduced, and values for these sorts are firm at late rates. We quote: Prime oaten sheaf, £3 17s 6d to £4; medium, £3 5s to £3 15s; light, inferior, and heated, £2 10s upwards per ton (bags extra).

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

Oats.—There has been very little business passing during the week. Seed lines are in fair demand. Quotations: Prime milling, 2s to 2s 1d; good to best feed, 1s 11d to 2s; inferior to medium, 1s 9d to 1s 10½d per bushel (sacks extra).

Wheat.—The market is firm for prime milling quality, but medium is not in demand except for fowl wheat. Quotations: Prime milling, 4s 4½d to 4s 5d; medium, to 4s 4d; best whole fowl wheat, 4s 3d to 4s 4d; medium, 4s to 4s 2d; broken and damaged, 3s 3d to 3s 9d per bushel (sacks extra).

Potatoes.—During the past week consignments have been considerably less, and owing to a better demand from the north prices show a slight advance. Prime Up-to-Dates are most in demand, and are worth £3 12s 6d to £3 15s; medium to good, £3 to £3 10s; inferior, £2 5s to £2 15s; best Derwents, £3 15s to £4; medium, £3 5s to £3 10s; inferior, £2 10s to £3 per ton (sacks in).

Chaff.—There is good demand for prime bright oaten sheaf, and prices are about equal to last week's. Quotations: Prime oaten sheaf, £3 17s 6d to £4; medium, £3 5s to £3 15s; light and inferior, £2 10s to £3 per ton (bags extra).

Pressed Straw.—There is very little coming forward, and both oaten and wheaten are in demand at 45s to 47s 6d per ton.

WOOL

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

Rabbitskins.—We had a large catalogue forward on Monday, but owing to the season the skins are showing signs of going off. Quotations: Best winter does, from 19d to 21d; extra, to 23½d; good, 17d to 18½d; mixed, 15½d to 16d; early winters, 12½d to 14½d; autumns, 12d to 14d; springs, to 10d; summers, 7d to 9½d; winter blacks, to 22d; autumns, to 17d; fawns, to 14½d; horse hair, to 17½d.

Sheepskins.—We offered a good catalogue on Tuesday to an unusually large attendance of buyers. Bidding was very brisk for all kinds of skins, and prices were very firm at late rates. Quotations: Best halfbred, from 6½d to 7½d; medium to good, 5½d to 6½d; inferior, 3½d to 4½d; best fine crossbred, 6d to 6½d; medium to good, 5d to 5½d; inferior, 3d to 4½d; best merino, 5½d to 6½d; medium to good, 4½d to 5½d; inferior, 3d to 4d; pelts, 3d to 4½d.

Tallow and Fat.—Consignments are not large, and are readily placed. Best rendered tallow (in casks) brings from 20s to 22s; in tins, 18s to 20s; medium to good, 15s 6d to 17s 6d; best rough fat, 16s to 17s; medium to good, 14s to 15s 6d.

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

As was to be expected after the previous day's annual spring sale, the entry for Saturday was composed for the most part of second-grade horses. The attendance of the public was good, and included several buyers in quest of active plough sorts, and quite a few found new owners at satisfactory prices. The demand at present for young, active, heavy draughts is very good, and young, upstanding spring-van and spring-cart sorts are also in request. Quotations:

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

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Late Burnside Stock Report

Cattle.—There was a medium yarding of 190, consisting of some pens of prime quality bullocks, which fetched prices on a par with last week's rates. Heifers also fetched satisfactory prices. Best bullocks, £10 to £12 5s; medium, £7 to £9; inferior, up to £6 5s; best heifers, up to £8 15s; medium, £6 10s to £7 10s; inferior, up to £5 5s.

Sheep.—There was a big yarding of 3347, consisting mainly of good wethers with a small proportion of ewes. Prices were somewhat in advance of last week's quotations. Best wethers, 20s to 22s 9d; extra, up to 23s 3d; medium, 17s 6d to 19s; inferior, up to 16s; best ewes, up to 17s 6d; inferior, up to 11s. There were 14 lambs forward, which fetched up to 27s 6d.

Pigs.—115 forward. There was a brisk demand for young pigs. Porkers and baconers were firm at late rates. Suckers, 19s to 21s 6d; slips, 23s to 28s; stores, 33s to 38s; porkers, 40s to 44s; light baconers, 48s to 53s; heavy do, 58s to 60s; choppers, up to 88s.

DIOCESE OF AUCKLAND

(From our own correspondent.)

September 25.

The new church at Raglan is to be opened next Sunday, when Rev. Father Cahill will officiate, and will be assisted by Rev. Father Edge, of Ponsonby. The parishioners have worked hard and continuously to erect this little church on this west coast port of our diocese.

In our City Council during the week several members had 'Continental Sunday' on the brain. This arose through one of the city bands asking permission to play in Albert Park on Sunday afternoon, and to take up a collection for the band fund. The application was refused. Last night's meeting, when the Mayor was present, upset the former decision, and granted the permission.

At the Sacred Heart Church, Ponsonby, last Sunday, a Missa Cantata was celebrated by Rev. Father Zana. The choir was augmented by several members of Bland Holt's Company, Mr. Percy Kehoe, of that company, conducting. After Mass the devotion of the Forty Hours' Adoration was commenced, and continued up to Tuesday morning. Rev. Father Edge preached both morning and evening each day to the close of the devotion. The attendances at all the services were very good.

The annual social in connection with the Cathedral parish took place last Wednesday evening in the Royal Albert Hall, and was a pronounced success. Rev. Father Meagher and a very active committee of ladies and gentlemen worked assiduously with most gratifying results. The net proceeds, which go to reduce the Cathedral debt, should be handsome. The expenses were made good before the social took place in order to allow the whole of the proceeds to be devoted to the purpose in view.

Rev. Father Ormond, who was recently ordained in Propaganda College, Rome, has, since his ordination, been travelling on the Continent and the British Isles. He leaves London in the 'Omrah' on October 30, and is expected here about December 19. He is a native of the West Coast of New Zealand, having been born at Westport, where he received his first instruction in Latin from Archpriest Walshe. Father Ormond spent five years in Thurles College, and six years at Propaganda. His parents now reside in Auckland, in which diocese he is to pursue his missionary labors.

Palmerston North

(From Our Own Correspondent.)

September 27.

On Friday last an elocution contest was held in the Opera House before a very large audience, the proceeds being in aid of the local Technical School. The chief event of the evening was the contest between the four local societies—St. Andrew's, St. Patrick's, Broad St. Methodist, and the Technical School. The competition was divided into three classes—Shakespearean, pathetic, and humorous. The representatives of the Technical School won the competition. St. Patrick's representatives con-

sisted of Messrs. W. Scanlon, L. Hanlon, J. Davidson, P. O'B. Loughnan, all of whom acquitted themselves in a very creditable manner.

At the musical examinations held recently under the auspices of Trinity College, London, the following pupils from the Convent of Mercy were successful:—Senior division—Violet Kendall, 87 (honors); Vera Irene Graham, 86 (honors). Junior division—Dorothy Dalrymple, 73. Preparatory division—Marjorie Nidd, 78. In order to gain the title of Associate Pianist of Trinity College, London (says the local *Standard*) it is necessary to gain over 80 per cent. of marks. The three local entrants all succeeded in passing the difficult test. They were all pupils of the convent, and their marks are as follow:—Ethel Mary O'Halloran, 87; Ivy Taylor Graham, 86; Evelyn Mary Rawlins, 82. The remarkable fact about the recent musical examinations was the splendid success of the pupils of the convent. In almost every division they headed the list, all three in the highest division gaining Associate certificates. Mr. Saint George, the examiner, expressed himself as delighted with the high standard achieved here, especially in the Associate division. He was especially pleased with the insight shown by Miss Ivy Graham (daughter of Mr. J. R. Graham) and Miss O'Halloran. In the senior division mention was made of Miss Vera Graham's splendid interpretation of the piece chosen from Chopin, it being the first time the examiner was able to give full marks in that particular subject. The following pupils of the convent passed the musical knowledge examination held in June last:—Intermediate division (pass 60, honors 80)—Vera Irene Graham, 94; Violet Elizabeth Kendall, 92; Anna Aramburn, 70.

Invercargill

(From our own correspondent.)

The quarterly meeting of St. Mary's branch of the H.A.C.B. Society was held on Wednesday, September 23, there being an attendance of about fifty members. The sum of £30 was received during the evening.

The oratorical competition, held in connection with the Invercargill Catholic Club, took place on Tuesday, September 22. Mr. D. Gallagher proved the winner, with Mr. E. Prendergast next. Both speakers took as their subject 'The exclusion of Chinese.' The Rev. Brother Alfred officiated as judge.

The first annual meeting of St. Mary's Tennis Club was held on Monday evening, September 14. Mr. J. Shepherd presided, and there was an attendance of fifty members. The balance sheet, showing receipts £69 6s and expenses £80 0s 6d, was read and adopted. The following officers were elected for the coming season:—President, Mrs. R. J. Timpany; vice-presidents, Mrs. A. McNamara, Mrs. R. Waterson, Mrs. H. Searle, Messrs. J. Mulvey, J. Butler, and J. Shepherd; secretary and treasurer, Mr. J. McNamara. It was a recommendation to the incoming executive that another asphalt court be put down.

WEDDING BELLS

DOODY—GILL.

A marriage of more than ordinary interest (writes our Christchurch correspondent) was solemnised at the Church of the Holy Angels, Darfield, on September 22, when Mr. Daniel Doody, third son of Mr. Michael Doody, of Oxford, and Miss Mary Jane Gill, eldest daughter of Mr. James Gill, of Darfield, were united in the bonds of matrimony. The Nuptial Mass was celebrated by the Very Rev. Dean O'Donnell, of Ashburton, the Rev. Father Hyland (Rangiora) being deacon, and Rev. Father Tyler, M.S.H. (Darfield), subdeacon, and the Rev. Father Coone (Lyttelton) master of ceremonies. After the ceremony the guests to the number of about 250, were entertained at the residence of Mr. Gill, father of the bride, where also the popularity of the young couple was amply testified. Besides those of the clergy who officiated at the Nuptial Mass there were also present the Rev. Dr. Kennedy (Cathedral), Rev. Father O'Donnell (Queenstown), Rev. Father McManus (Rangiora), and Father Fanning, M.S.H. (Darfield). The Very Rev. O'Donnell proposed the toast of the newly-wedded couple, a very felicitous speech. Other toasts were also duly given by Mr. and Mrs. Doody joined the evening train at Kirwinstown route for Dunedin, where the honeymoon was to be spent. The bride, who was beautifully robed in crepe-de-chine, was accompanied by Miss A. Gill as bridesmaid and Miss Sarah Gill as flower girl. The bridegroom's present to the bride was a watch and chain, and to the bridesmaids gold brooches. The gift to the bridegroom consisted of gold links.

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DEATHS

COTTER.—On September 15, at Gore, Kitty Cotter, widow of the late John Cotter, of Cloyne, County Cork, Ireland; aged 74 years.—R.I.P.

DOHERTY.—On September 9, at her late residence, Anderson's Bay, Joanna, the beloved wife of James Doherty, Owaka; aged 63 years. Deeply regretted.—R.I.P.

KENNEDY.—Of your charity pray for the repose of the soul of John Kennedy, who departed this life on September 16, 1908; aged 74 years; native of Nenagh, Tipperary, Ireland, and late of Ahaura, West Coast.

IN MEMORIAM

GLEESON.—In loving memory of William Gleeson, who died at Green Island September 27, 1902.—R.I.P.
—Inserted by his loving wife and child.

ROSSITER.—In loving memory of Eliza Rossiter, who died at Christchurch, September 30, 1900; aged 67 years.—R.I.P.

Sleep on, beloved, sleep and take thy rest;
Lay down thy head upon thy Saviour's breast;
We love thee well, but Jesus loves thee best,
Good-night!

Calm is thy slumber, as in infants' sleep,
But thou shalt wake no more to toil and weep;
Thine is a perfect rest, secure and deep—
Good-night! Good-night! Good-night!

—Inserted by her loving husband, sons, and daughters.

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TO CORRESPONDENTS

Correspondence intended for our issue of October 15 should reach this office on the morning of October 12, as, owing to Labor Day, we shall have to go to press a day earlier with that week's issue.

EDITOR'S NOTICES.

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

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

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

ANONYMOUS COMMUNICATIONS are thrown into the waste paper basket.

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

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

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

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

Die 4. Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, OCTOBER 1, 1908.

SUICIDE



LECKY, the Rationalist historian, writes in his *History of European Morals* that one important determining cause of the increase of suicide in our day is 'the advance of religious scepticism and the relaxation of religious discipline.' Dr. Lefingwell (a noted member of the International Congress of Hygiene and Demography) conveys a like truth in other terms when he says in his monograph, *The Influence of Seasons upon Conduct*: 'Whether or not we assume self-destruction as the evidence of unsound mind, it is certain that it nearly always results from a temporarily distorted estimate of the value of further existence.' Pagan Greek and Roman philosophy had little to teach of the meaning of life and of its goal in the wider existence beyond the grave; their highest philosophers, such as Plato, Cicero, Epictetus, Pliny, permitted or encouraged suicide. Stoicism was the glorification of self-destruction; and 'even to those who condemned suicide,' says Lecky, it 'seems never to have assumed its present aspect of extreme enormity.' Christianity gave a new and sublime meaning to life as a sacred trust of the Creator—lent to us, like the talents of the Gospel, under high responsibilities, to make the most and best of it; and that death is not the end of all things, but the beginning of a phase of existence that is one of unending happiness or misery. The Christian doctrine of the origin and destiny and value of human life wrought a moral revolution in the pagan world. 'Direct and deliberate suicide,' says Lecky, 'almost absolutely disappeared within the Church.' It arose again in periods when faith lost its vigor—as in Spain during the corrupt Gothic period; in England during and after the visitation of the Black Death and during the religious stagnation and fashionable infidelity of the eighteenth century; and in our own materialising times it has again assumed dimensions that recall the days when Hegesias taught self-destruction at Alexandria and the edge of Cato's dagger severed the bond of life at Utica.

Catholic teachings and principles are now—as they were when the Church was rescuing our race from Greek and Roman paganism—the best defence against the tendency to throw down before due time the sacred burden of life. Constant experience, and the unfailling evidence of statistics, show that Catholic communities are less suicidal than non-Catholic, that they accept better than others the solemn burden of life and, more than others,

'Stand up and walk beneath it steadfastly.'

In our issue of April 26, 1900, we published a lengthy and instructive series of statistics, from the works of Mulhall and others, illustrative of this interesting and instructive phase of a grim subject. In this connection, a number of interesting tables and comparisons are to be found in Chatterton Hill's *Heredity and Selection in Sociology*. This non-Catholic writer asserts and defends the following general principle: that that particular form of society is most likely to survive which possesses in the highest degree the qualities of cohesion and 'integration.' The Catholic Church, he maintains, possesses these qualities in a higher degree than any of the Reformed denominations, and is (adds he) the form of religious belief best suited to the needs of Western civilisation. Referring to the statistical tables of suicide published in his work, the author says: 'An examination of these figures shows us that the suicide rate in Protestant communities is, in every case, very considerably higher than that in Catholic communities. Whatever country we take, and whatever period we take, the same fact is always illustrated. And as the very basis of scientific observation is that no phenomenon in this world of ours is unconditioned, but that every effect has its cause, we must take for granted that so persistent an effect as the one above noticed must have an equally persistent cause. We are therefore justified in declaring that the integration and cohesion of Catholicism, considered as a society of believers, is greater than the integration and cohesion of Protestantism, considered as such.'

Here is one of the tables published in *Heredity and Selection in Sociology*:

SUICIDE RATE IN DIFFERENT COUNTRIES PER 1,000,000 INHABITANTS OF EACH RELIGIOUS DENOMINATION.

Country.	Protestants.	Catholics.	Jews.
Austria (1852-59) ...	79.50	51.3	20.7
Prussia (1849-55) ...	159.50	49.6	46.4
Prussia (1869-72) ...	187.69	69.0	96.0
Prussia (1890) ...	240.00	100.0	180.0
Baden (1852-62) ...	139.00	117.0	87.0
Baden (1870-74) ...	171.00	136.7	124.0
Baden (1878-88) ...	242.00	170.0	210.0
Bavaria (1844-56) ...	135.40	49.1	105.9
Bavaria (1884-91) ...	224.00	94.0	193.0
Wurtemberg (1881-90)	170.00	119.0	142.0

In regard to the fact that the figures of suicides among the Jews are in some cases less than those among Catholics, Chatterton Hill says: 'As the influence of environment is not sufficient to explain, in the case of the Catholic Church, a cohesion which, among the Jews, is undoubtedly due to environmental pressure, we must conclude that the internal organisation of the Catholic Church, and the principles on which that organisation is based, ensure a very high degree of integration.'

The author then quotes the following figures from Durkheim's *Le Suicide* (p. 151), which were compiled from official statistics:

COMPARATIVE SUICIDE RATE IN DIFFERENT PROVINCES OF THE KINGDOM OF PRUSSIA.

Provinces containing more than 90 per cent of Protestants	Suicides per 1,000,000 Inhabitants	Provinces containing from 89 to 68 per cent of Protestants	Suicides per 1,000,000 Inhabitants	Provinces containing from 50 to 40 per cent of Protestants	Suicides per 1,000,000 Inhabitants	Provinces containing from 32 to 28 per cent of Protestants	Suicides per 1,000,000 Inhabitants
Saxony	309.04	Hanover	212.03	W Prussia	123.09	Posen	96.4
Schleswig-Holstein	312.09	Hesse	200.30	Silesia	260.02	Rhine Provinces	100.3
Pomerania	171.05	Brandenburg w/h Berlin	296.30	Westphalia	107.05	Hohenzollern-Sigmaringen	90.1
—	—	Prussia	171.03	—	—	—	—
Average	264.60	Average	220.00	Average	163.06	Average	96.6

We will conclude with some further figures quoted by our author:

BAVARIAN PROVINCES.

Provinces with a Minority of Catholics (less than 50 per cent)	Suicides per 1,000,000 of Population.	Provinces with 50 to 90 per cent Catholics.	Suicides per 1,000,000 of Population.	Provinces with more than 90 per cent of Catholics.	Suicides per 1,000,000 of Population.
Rhine Palatinate...	167	Lower Franconia...	157	Upper Palatinate...	64
Central Franconia...	207	Swabia...	118	Upper Bavaria...	114
Upper Franconia...	204			Lower Bavaria...	49
Average ...	192	Average ...	135	Average ...	75

SWITZERLAND.

French Cantons	German Cantons	All Cantons of All Nationalities
Catholic. 83 suicides pr 1,000,000 of total population	Catholic 87 suicides pr 1,000,000 of total population	Catholic 86.7 suicides pr 1,000,000 of total population
Protestant 453 suicides pr 1,000,000 of total population	Protestants 293 suicides pr 1,000,000 of total population	Mixed Cantons in which the confessions are more or less equally divided 212 suicides per 1,000,000
		Protestant 326.3 suicides per 1,000,000

This gruesome subject of suicide formed, early in the year 1900, the subject of discussion at a meeting of the Royal Society of Edinburgh. A non-Catholic scientist, Dr. Clouston, accounted for the comparative low statistics of suicide among Catholics as compared with the adherents of the Reformed creeds, in Germany, by saying: 'There they had the moral and religious element coming in, which prevented men and women committing suicide, even when they were diseased and felt suicidal, when things were going wrong with them, and when from the reasoning point of view suicide was the proper thing.' Everything that tends to place in the background, or to undermine or destroy, belief in man's true origin, nature, duties, and destiny, is favorable to the operations of the demon of suicide. The Vicomte de Vogüé expressed this truth when, in *Harper's Magazine* for January, 1892, he spoke of the melancholy results of the philosophy of pessimism: 'Behold, we hear sounding on the peaks of intelligence a great cry of discouragement: "Beware of deceitful nature, fear life, emancipate yourself from life!"' It is the pagan conception of life and death, revived through a neo-pagan philosophy, and indirectly propagated through the medium of schools in which the rising generation are trained to pass a notable part of the most impressionable years of their lives without thought of God, or of duty or accountability towards Him, or of the judgment and the life to come. Here—as in the matter of education dealt with by us in our last issue—Catholic teaching and Catholic principles promote not alone the highest spiritual good, but even in the mere worldly order produce the best social and mental health.

Notes

Spiritism

'Spiritism in an acute form,' says a paragraph which is going the rounds of the press, 'has been prevalent in New Plymouth of late. It is said to have affected the mental balance of several of the townspeople. Over one family at least a pall of sadness has been cast by its influence. Two young men (brothers) have been examined in the past few days as to their mental condition. One has been committed to a mental hospital. The other, who is under remand, is said to be recovering.'

He Made History

Chloroform and the telephone—they have so grown into the texture of the clinical work and of the social and commercial

life of our day that they seem to be of the nature of things. Yet the first man that went under chloroform died in England only three years ago or thereabouts. And there recently passed away in Chicago William Hammon Hubbard, the man who was the first to hear the human voice vibrating through a telephone. He was a student at Harvard when, in the seventies, Alexander Graham Bell, the inventor of the telephone, chose him as an assistant in his experiments. Two years ago he described to the Chicago Literary Society how that historic voice came to him over the electric wire. 'Professor Bell,' said he, 'had an apartment consisting of several rooms. He had a transmitting instrument in the room at the front end of the suits and a receiving instrument at the rear end. He would work over the transmitter and call to me from time to time over the wire asking me if I could hear. The wire was dead. I could hear nothing. Finally the evening of the professor's triumph came. I could hear him say "Hello," and I ran toward the front of the rooms where he was. He heard me coming, and sprang to meet me. From the expression of my face he knew that I had heard, and then we exchanged places, and I talked to him so that he could hear. So Professor Bell himself was the second person to hear the human voice transmitted over the telephone wire.'

Sarasate

A cable message in last week's daily papers conveyed this brief announcement of the passing of a star from the musical firmament: 'Señor Pablo Sarasate, the famous Spanish violinist, died suddenly at Biarritz from internal hemorrhage; aged 64 years.'

The great Catholic virtuoso won his way to the pinnacle of musical fame without any adventitious aid beyond the magic of his fingers and the soul of music that was within him. Paderewski and Kubelik would have been first-class successes apart altogether from their wonderful head-pieces and their unforgettable faces. These cultivated gifts help to turn the success into an enthusiasm. 'Both Paderewski and Kubelik,' says Max O'Rell, 'have heads that attract attention and cannot be forgotten. I maintain that if you possess, or can succeed in making for yourself, such a head that everybody will recognise you in the street, you will be a notoriety; and if, besides, you possess great talent, you will easily be a firmly-established celebrity. The Australian impresario who ten years ago engaged Paderewski to visit the British colonies, inserted a clause in the contract that the eminent pianist would not alter his appearance—in other words, that he would not get his hair cut.'

'Boil it Down'

In his advice to young writers, Dean Swift penned this crowning 'wisdom': 'Whenever you have written anything you think particularly fine, strike it out.' A more homely, and more needful, 'wisdom' was thrown into metrical form in the following stanza of a 'pome':—

'When writing an article for the press,
Whether prose or verse, just try
To express your thoughts in the fewest words,
And let them be crisp and dry.
And when you think that your task is o'er,
And is done exactly brown—
Just look it over again, and then
BOIL IT DOWN.'

With the pen, as with the tongue, the more it runs on, the less the weight it bears. But where there is a certain word-facility with either, it is too often accompanied by the tendency to follow the example of the gold-beater and beat out a pin-head of thought till it covers much space of time or paper-surface.

Crime in France

Commenting on a Reuter Press Agency's telegram which is quoted elsewhere in this issue, the *Liverpool Catholic Times* of August 21 remarks:—'When Reuter's news-agency tells us, anything disquieting as to the condition of France under the rule of M. Clemenceau it may be taken for granted that the source of the trouble is deep. Its telegram stating that the enormous increase of juvenile crime in that country is causing alarm to criminologists is a clear symptom of a desperate condition of affairs. There can in truth be no dispute that the French people are face to face with a terrible evil. Amongst all classes criminal practices have rapidly multiplied, and the old respect for life and property is disappearing. Youths of from sixteen to

twenty years are conspicuous for disregard of the law. They are responsible for 4.20 per cent. of the whole of the crimes on the police calendars. It has been ascertained from statistics that the number of crimes in proportion to population has almost doubled in thirty years, and one of the worst features of the situation is that the criminals display so much art and skill in their sins against society that the detection of the outrages they commit has become exceedingly difficult. They have had mental but not sound moral training. The authorities are seriously puzzled as to how they can be dealt with effectually. In all the departments during the assizes the juries have been recommending the maintenance of the death penalty. Behind the juries are the better members of the population crying out for protection from the hands of assassins who are terrorising them.'

The Church in Russia

In the course of an article in the *National Review* for September, 1891, Professor Geffcken paints a dark picture of the persecutions of Jews and Catholics that stained the reign of Alexander III. of Russia, who 'passed out' on November day, 1894. These persecutions (says the learned professor) 'seem incredible in our age.' Thousands of unoffending persons were, because of their fidelity to their faith, 'exiled to Siberia, or to distant regions without any means of livelihood. As regards Catholics,' adds he, 'these measures are principally directed against the clergy; but the Uniates (i.e., the Catholics who have the Slav liturgy) are unsparingly deported if they refuse to have their children baptised by an Orthodox pope' (that is, a Russian State Church clergyman), 'and this is done with men, women, and children, peasants and merchants. Twenty thousand Uniates alone have been removed from the western provinces to Szaratow. Those who remain at home have Cossacks quartered upon them, and all sorts of compulsory means are used to stamp out this sect.'

The subsequent course of events served to demonstrate the truth of Sir Thomas Browne's saying, that 'persecution is a bad and indirect way to plant religion.' The oppressive laws of Alexander III. were relaxed in 1897. But they had already sown the good seed; and when religious tolerance was decreed in 1905, and conversion to the Old Faith was no longer a felony, whole districts of the Empire were already whitening for the harvest. 'The Odessa correspondent of the *Standard*' (says the *London Catholic Weekly* of August 21) 'states that since the promulgation of the Religious Tolerance Edict of October 30, 1905, the conversion of Orthodox Russians to Catholicism has been of quite an intensive character, and all the efforts of the Russian Orthodox clergy to arrest the movement have proved utterly futile. In the Government of Vilna alone, 30,000 people have become Catholics, and a large number of Orthodox rectorships and curacies have been closed. In the Governments of Siedlice and Liublin, in the diocese of Cholm, 200,000 Orthodox, and in the Government of Minsk 8000 Uniates, have been received into the Catholic fold.'

DIOCESE OF DUNEDIN

The general Communion of the members of the H.A.C.B. Society takes place on Sunday week at St. Joseph's Cathedral.

The devotion of the Forty Hours' Adoration commences in St. Joseph's Cathedral on to-morrow (Friday) morning.

On Sunday a number of the children will receive their First Communion in St. Joseph's Cathedral.

A bazaar in aid of the new convent building fund will be opened in the Catholic schoolroom, Lawrence, on October 9.

We have received from Mr. James Holland, Gore, the sum of £4 10s contributed by the following to the building fund of the Church of the Irish Martyrs, Cromwell:—Mr. James Holland, £1; Mr. Daniel Ryan, £1; Mr. Michael Quirk, 10s; Mr. W. O'Brien, 10s; Mr. Malachy Hanly, 10s; Mr. Maurice Cotter, 10s; Mr. John O'Neill, 10s.

There was a good attendance at the usual weekly meeting of St. Joseph's Men's Club on Friday, when the Shakespeare class gave a very fine reading of Henry V. The following gentlemen sustained the various characters:—Messrs. T. Deehan, E. W. Spain, F. Heley, W. Rodgers, M. Rossbotham, Joseph Swanson, J. Cowan, and L. Coughlan. A hearty vote of thanks to the performers was proposed by Mr. D. S. Columb and seconded by Mr. R. Rossbotham. Rev. Father Coffey also

spoke, and congratulated the readers on the success which had attended their efforts and the success of the entertainment they had given. Next Friday evening will be the closing night of the club's present session.

The following pupils of the Dominican Convent, Queenstown (says the *Wakatip Mail*), were successful in the theory examination held last June, in connection with Trinity College of Music, London:—Senior division—Rita McNeil, 60. Intermediate division—Nellie Burgess, 97 (honors); Mary Lee, 88 (honors); Jessie Dagg, 67 (pass). Junior division—Julia Duhig, 97 (honors); Ruby Holt, 96 (honors); Erin Constable, 96 (honors). Preparatory division—Julia McLeely, 100; May Luckie, 85; Annie Holt, 84; Katie Kelly, 83; Vera Craig, 80; Beatrice Sainsbury, 74.

Presentation to Father O'Shea, Hawera

(From our own correspondent.)

September 19.

On Thursday evening last, although the weather was very unfavorable, there was a good attendance of parishioners of Hawera and surrounding districts in the Convent school room, when a presentation was made to Rev. Father D. O'Shea, who is going on an extended trip on account of his health. The matter was taken in hand by some of the most prominent members of the parish—Messrs. J. Bartlett, Bunting, Barry, and Fennell. On the stage, which was tastefully decorated, were Messrs. Bartlett, Bunting, and Barry, representing Hawera, and Mr. D. Hughes, jun., representing Manaia and Kaponga. The proceedings were opened by Mr. Bartlett in a very appropriate speech. He gave a brief resumé of the Rev. Father's career, from the time he left Maynooth College up to the present. During the past six months he has been assisting the Rev. Father O'Dwyer, in the absence of the Very Rev. Father Power. The speaker made feeling reference to Father O'Shea's many good qualities, especially his zeal in the discharge of his sacred duties. The Rev. Father had made many friends during his stay amongst them, and one and all would regret his departure. He (the speaker) hoped their guest would be spared for many years to carry on his holy work. On behalf of the parishioners of this parish and surrounding districts, Mr. Bartlett said it gave him much pleasure to make a presentation to Rev. Father O'Shea of a set of breviaries and a vestment case for celebrating Holy Mass during his travels.

Rev. Father O'Shea, upon rising to respond, was received with long-continued applause. He said: 'This is an eventful evening in my life. It . . . takes me back to that happy time twenty golden years ago, when, in accepting the responsibility of the daily recitation of the Breviary, the new and beautiful edition of which forms part of your presentation this evening, I vowed eternal allegiance to holy Church and to the ministry of the altar. But a more efficient reminder of that hallowed time will be forthcoming in the vestment case which awaits me in Sydney, and which the contents of the modest envelope I now hold in my hand will enable me to purchase. There will be still other memories, less sacred, indeed, but still dear to my heart, enshrined in this precious case. For on the inside of the lid, inscribed in parchment, will be affixed the names of the generous donors, so that I may be enabled to remember them at the altar each time I celebrate the Holy Sacrifice. For these solid and weighty reasons I feel happy to-night, and tender my heartfelt thanks to you, my friends, who have come to rejoice with me and who have ministered to my happiness. But if there is always a silver lining to the darkest of our griefs, so is there a sable fringe to the brightest of our joys. I cannot forget that this is the last time I shall meet you all in happy social reunion. . . I was not long among the warm-hearted people of Taranaki when I knew and felt and appreciated their kindness. . . I have found, in every part of this favored province, what the Saxon traveller, Aldfrid, found on his itinerary through ancient Ireland—a kindly, hospitable, generous, warm-hearted people. . . I gladly avail myself of this opportunity to thank also our venerable Archbishop for his great kindness to me during my sojourn in the archdiocese of Wellington. From the day I met his Grace in Salt Lake City, Utah, to the present time—a period of twelve years—he has been to me not only a kind and indulgent superior, but a father, a counsellor, and a friend. And if it should be God's holy will to restore me to health, it would be the greatest happiness that life and health could offer to serve under his Grace for another similar term, before returning home to my native diocese of Limerick.'

Mr. W. Bunting said he was suré the parishioners all regretted Father O'Shea's departure, and would hope it would be the happy era of his restoration to good health. He wished their guest every happiness, was sorry to part with him, and hoped he would be enabled to return again.

Mr. D. J. Hughes, on behalf of Manaia parishioners, made laudatory references to Rev. Father O'Shea's work in that district.

Mr. B. McCarthy pointed out two features which were a prominent testimonial to the departing guest. One was devotion to duty, and the other was perseverance and fulfilment of obligations as a pastor and priest in the parish.

Rev. Father O'Shea thanked the speakers for their kind remarks, which he said were too flattering. He would leave many friends behind him, and these he would always remember by the presentation made to him.

The following programme of musical items was gone through during the evening:—Song, Miss B. Flynn; pianoforte solo, Miss Reilly; song, Miss Gallager; duet, Misses Sutton; trio, Misses Reilly, Gallager and Mrs. Bennett; songs, Messrs. Lawless, Hooker and Rev. Father O'Shea; recitation, Mr. F. O'Connor; Irish reel and jig, Mr. Fennell; accompaniment by Miss Reilly and Rev. Father O'Shea. Accompaniments for songs were played by Miss Reilly and Miss J. Flynn. Refreshments were handed round, which concluded a most enjoyable gathering.

OBITUARY

MR. JOHN KENNEDY, AHAURA.

It is with profound regret that we (*Greymouth Evening Star*) have to announce the death of so good a colonist and so kindly a neighbor as Mr. John Kennedy, of Ahaura, who passed away on September 16 at the residence of his son-in-law, Mr. John Higgins, county engineer, where he has remained ever since he broke his thigh at Ahaura, and was removed there for the convenience of the medical aid required. Everything that human skill and good nursing has been done for Mr. Kennedy, but at the good old age of seventy-four it is not so easy to repair a broken thigh, and during the week it became only a matter of watching life ebb and making him comfortable. Mr. Kennedy has been a typical colonist since he came to the Coast in the early days. He first of all entered into business in Hokitika, and when the rush took place at Greenstone he went there and started a store. In 1872 (the year of the big flood) he removed to Ahaura, where he had resided ever since. He leaves seven daughters and two sons. The two latter are resident on the farm and two daughters are unmarried. Those married are Mrs. J. L. Doogan and Mrs. F. Johnson, of Greymouth; Mrs. Malone, of Nelson Creek; Mrs. O'Meara, of Totara Flat; and the late Mrs. John Higgins. Mr. Kennedy was a man whose word was his bond, and he did many kindly actions without letting his right hand know what his left hand did. Many an early settler will have cause to remember his kindness to them and his unpretentious way of helping them when they needed it. A Requiem Mass was celebrated at St. Patrick's Church by his Lordship Bishop Grimes. At the conclusion of the Mass his Lordship spoke in feeling terms of the lively, steadfast faith and upright life of the deceased, whom he had known for 21 years. The funeral of the deceased on September 18 was one of the largest seen in Greymouth for many years. The expressions of deep sympathy received by the relatives were numerous. The first part of the burial service was read at St. Patrick's Church by the Very Rev. Dean Carew, who also officiated at the graveside.—R.I.P.

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THE MASTER REMEDY FOR AILMENTS OF THE THROAT AND LUNGS. AWARDED GOLD MEDAL N.Z. INTERNATIONAL EXHIBITION.

Lung sufferers, catarrh victims, and all who suffer from coughs, colds, and other ailments of the throat and lungs will find a master remedy in Tussicura. The phenomenal success of Tussicura as a cough and cold remedy is due to the fact that it is a lung tonic, in addition to being a good cough and cold medicine. Numbers of physicians and druggists are now prescribing and recommending TUSSICURA because of the valuable lung tonic and expectorant qualities being combined. Tussicura is a distinct advance in medical science, and is the most masterful remedy known for all ailments of the throat and lungs.—1s 6d and 2s 6d per bottle at all good chemists and stores; or direct from the proprietors.

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WEDDING and BIRTHDAY CAKES made to order.
Collar's Celebrated Digestive Bread prepared from pure wheatmeal, and admitted to be the best yet produced. Patent Self-Raising Flour prepared, and always on hand
All Orders punctually attended to and delivered in Town and Suburb

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Net Revenue for 1907 -	-	-	-	£642,759

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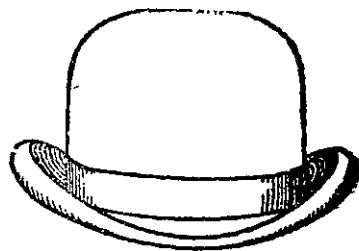
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The Choicest Wide-end Scarves reach us by every Mail

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Now Opening - - Latest Up-to-Date Modes
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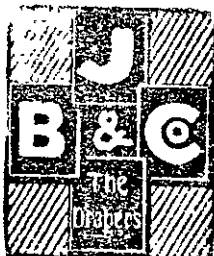
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For 2/6



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Ballantyne's
Famous "WEARWELL"
2/6 per pair—postage 1d. per pair

THE DRAPERS

CHRISTCHURCH

Irish News

ANTRIM—Mammoth Steamers

Messrs. Harland and Wolff, of Belfast, have been commissioned to build two new steamships by the White Star Company. It has been reported that the new monsters will be 1000 feet in length as against the new Cunarders, which are 780 feet long by 88 feet wide, and have a tonnage of 30,000 tons. They will certainly be bigger in every way, but they will not be anything like 1000 feet in length, and will, in fact, be within the 900. They will be built not so much from a speed point of view as to provide the acme of comfort and profit earning. Into this, however, speed enters materially, and speed will not be lost sight of. Once the slips are completed, it is expected that work will be commenced on the new giants, probably early in next year.

DONEGAL—Mineral Resources

The Irish Mining and Development Company, recently incorporated in Nevada, with a capital of 1,000,000 dollars, will (says the *Irish American* of New York) shortly begin to dig gold out of the black soil of Donegal. Gold, copper, and iron, rich in quality, have been found in the Inishowen district. According to a recent assay, 4000 tons of pay ore are exposed in the present workings. The property comprises almost 14,000 acres, held under lease from the Earl of Shaftesbury. According to one assay, the average value of the ore per ton is 22.57 dollars. A goldfield assayer reports the average value of gold and lead alone at 24.42 dollars per ton. Owing to the cheapness of labor, the unfailing supply of water and fuel, the mine can be easily worked. The promoters of the gold mining project hope (adds the *Irish-American*) to give employment to Irish people, and thus help to stem the tide of emigration and save the remnant of the race still left in Ireland.

DUBLIN—Destructive Fire

St. Joseph's Carmelite Monastery, Knockmitten road, Clon-dalkin, County Dublin, was the scene of a destructive fire on August 7, which for several hours seriously threatened the whole of the splendid building occupied by the community, and which was overcome eventually only after the greatest difficulty by the gallant efforts of local workmen.

A New Departure

A gentleman, representing an influential syndicate in London, has visited Dublin with the object of introducing into Ireland a new system of electric tramways, the first route contemplated being from Donnybrook to Bray. This new system, which is in operation already on the Continent, is, it is stated, comparatively inexpensive, as rails are dispensed with, and the cars run on the ordinary road, the motive power being obtained from overhead wires. The principal expense in the construction of such a tramway will be the erection of wiring fixtures, the construction of cars, and, of course, the providing of electric current. The trolley is of such a flexible character that the cars when running can diverge a distance of twelve feet to either side of the road, so as to meet any emergency of traffic. The project has been communicated to the chairman of the Dublin United Tramways Company, whose line it would touch at Donnybrook, and after some further preliminaries it will be submitted to the County Council for approval.

Imperial Home Rule Association

A new association, which calls itself the Irish Imperial Home Rule Association, has been formed in Dublin. The names of its principal supporters have not been made public, but they are understood to be those who were responsible for the Devolution programme of a few years ago. The scope and objects of the association have been defined as follows:—(a) To advance the internal development and consolidation of, and establish the position of Ireland as a part of, the British Empire. (b) To promote the establishment of a Parliament in Ireland, and of an Executive responsible to it, for the internal and administrative government of Ireland, definitely subject and contributory to the Imperial Parliament of Great Britain and Ireland in matters of Imperial importance. (c) To obtain such concessions and measures of economic readjustment from Great Britain as may be consistent with Imperial self-government. (d) To develop Irish economic and commercial resources, and to encourage the growth of such characteristics and qualities as are necessary to advantageous self-government and National economic independence.

KERRY—Killarney Cathedral

A carnival in aid of the fund for the completion of St. Mary's Cathedral, Killarney, was opened on August 9 under the most encouraging auspices. The building which the Bishop of Kerry is now endeavoring to have completed is believed to be the noblest and most faultless of all the works designed by the great church architect, A. W. Pugin. It is built in the first period of the pointed style known as the lancet-arched Gothic, and is remarkable for its long narrow windows and acutely pointed arches. So beautifully proportioned are all its parts, and so strikingly majestic, that the magnificent pile is considered to be the finest specimen of revived Gothic architecture in these countries. The foundations were laid by the Most Rev. Dr. Egan, in the year 1842, and the church was opened for divine service in 1855. Since that time little has been done to complete or beautify the building. The present Bishop, the Most Rev. Dr. Mangan, impressed with the beauty of the great architect's conception, and witnessing on every side a growing prosperity, has resolved to undertake the task of the completion of the building, and is inviting the co-operation and assistance of the Irish race at home and in the lands beyond the seas in the work. It is estimated that the cost of the new works will be over £24,000. His Lordship the Bishop has already received many munificent subscriptions towards the fund, but much yet remains to be collected before the total amount is realised.

LIMERICK—An American Visitor

Amongst notable Americans recently on a visit to Ireland was the Hon. John F. Fitzgerald, ex-Mayor of Boston, who occupies a prominent place in the public life of the United States. His father was a native of Bruff, County Limerick.

LOUTH—Dundalk Cathedral

The sum of £1018 was contributed at a meeting in Dundalk for the repair of St. Patrick's Cathedral in that town. Cardinal Logue presided.

MAYO—A Remarkable Phenomenon

Away from the town of Ballyconnelly on the wild Connemara coast, some miles beyond Clifden, comes a story which suggests recollections of the Celtic other land, of Hy Brazil or Tir na n-Og. On Sunday, August 19, according to the report, a small town, well studded with houses, was observable on the sea about six or seven miles westward of Ballyconnelly, and like Brazil of old, the 'beautiful' spectre showed lovely and dim, being first seen by some young people from the shore. Soon hundreds gathered to witness the enchanting spectacle, which they state was composed of houses of different sizes, and varying styles of architecture. Here and there there was a dismantled dwelling, as if even this strange land of sunshine on the crest of the western ocean had been the scene of misery and devastation. The phantom city was visible from 3 p.m. to 6 p.m., when it gradually vanished from view, leaving the spectators, many of whom believed that it was a small town that had come to stay, dismayed and disappointed. It disappeared slowly and mystically, and like 'Hy Brazil' of old, the sea was as calm as it had been before the twilight enshrouded it. The crowd gazing anxiously out on the ocean from the shore wondered if their eyes had not betrayed them, but they had all seen the vision in the broad daylight only a few miles from the shore, and they regard the legend of 'Hy Brazil' as no longer an imaginative story from the region of fables. Others regard the phenomenon as the reflection in the water of some city far away.

WATERFORD—Mount Melleray

The Consecration of Right Rev. Maurice Phelan, recently elected Abbot of Mount Melleray, took place on Saturday, August 15.

GENERAL

An Abundant Harvest

Reports from various parts of the country (writes a Dublin correspondent) go to show that not for many years past were the crops in such a flourishing condition as they are at present. Given a continuance of fine weather for a few weeks longer, and Ireland will undoubtedly have a plentiful harvest. This, needless to say, would be one of the greatest blessings which God could bestow on the land. Rich and poor alike, but especially the latter, would benefit.

American Assistance

At the convention of the United Irish League of America, held in Boston last week, and which was addressed by Mr. John E. Redmond, M.P., and Mr. Joseph Devlin, M.P., a sum of £1600 was subscribed in aid of the Irish Parliamentary Fund.

J. O'ROURKE,

First-class OUTFITTER, HATTEB & MERCER, STAFFORD STREET, TIMARU
All Goods direct from Manufacturer to Customer. Finest Stock in South Canterbury. Up-to-date
Tailoring in charge of a First-rate Outfit. Prices Strictly Moderate.

This does not bear out the statement of the New York correspondent of the *London Times*, who stated the other day that 'the American public show a waning interest in the Irish question.'

To Mend the Pace

Mr. George Wyndham, M.P., writing in reply to a letter addressed to him by the Earl of Kenmare, Chairman of the Irish Land Purchase Association, on the subject of Land Purchase, says:—In that letter you raise two points, viz. (1) a statement by Lord Crews, which suggests that I contemplated a particular rate for operations under the Irish Land Act, 1903, and (2) a general belief that the rate I contemplated was to be £5,000,000 worth of Irish estates in any one year. The facts are that I did in 1903 contemplate that particular rate of £5,000,000 a year, but only during the first three years of operations under the Act. Beyond that period I laid down no limit. On the contrary, I expressed 'my opinion' that it would be 'possibly desirable to mend the pace.' I adhere to the opinion that it is desirable to mend the pace.

Local Government

His Grace the Archbishop of Cashel, speaking at the opening of the carnival in Killarney on August 9, said that the working of the Local Government system in Ireland is a very strong argument in favor of Home Rule. It used to be said before the passing of the Local Government Act of 1898 that whatever might be said of Irishmen abroad, Irishmen at home were incapable of self-government, but that argument had disappeared with the successful working of local government under the county councils and district councils in Ireland. Our local government system worked under the supervision and control of the English Local Government Board sitting in Dublin, and in the reports of that board it was admitted that their duties had been satisfactory and steadily discharged by the councils and their officials throughout Ireland. On the 27th February, 1902, speaking of the Local Government Act, Mr. Wyndham said: 'This Act effected nothing short of a social revolution; it took the political power in the matter of local affairs from the hands of one class and gave it to another. In respect of economy and efficiency, that social revolution has not been a failure; it has exceeded the expectation of the most sanguine.'

Progress of Education

In the course of a letter to Monsignor Beechinor his Grace Archbishop Delany, who is on a visit to Ireland, says: 'Not merely in the south, which I have just traversed, but in the west and centre, not to speak of Dublin and its immediate surroundings, have I found scholastic establishments equipped with quite modern requisites and furnished with a large outfit for object lessons; but, what is the chief point in every important centre, I find quite a fever of study amongst the teachers, male and female alike. For example, when I visited the Ursuline Convent at Sligo, I found there quite a number of the Sisters putting in their vacation at a course of physiology under the direction of a former pupil of their own, a Miss —, who had gone to Scotland and graduated in science. Here I found quite a laboratory in which the Sisters were engaged in investigation; and I found pretty well the same thoroughness in all the secondary convent schools I visited. In their own way the primary schools are quite as good. Here in Dublin the Christian Brothers conduct schools chiefly of the technical and commercial order, which are marvels; and their Cork schools are not less so—indeed, if anything, even superior. They lean to the scientific and technical side simply because that is the side of education most called for now in Ireland. One fact will suffice to let you see what I mean: I saw at least sixty brothers of different teaching Orders pass me a fortnight ago across Stephen's Green about 1 o'clock in the day. I inquired who they were and what brought so many there all in such concentrated haste. I was told they came from their various schools, and were putting in summer terms at the Dublin Royal College of Science. Just imagine hard-worked teachers coming to spend their vacations in lectures, running daily to five and even six hours! No superior compels them to do it; they are all too eager to learn. And what I note in the teachers is almost as strikingly evident in the learners at the various schools.'

She: 'How is it your sister didn't sing to-night?' He: 'Oh, the doctor has forbidden her. He says she must not sing for six months.' She: 'Does he live near her?'

A guidebook makes the curious assertion that a large proportion of those who have made the ascent of Mont Blanc have been persons of unsound mind.

People We Hear About

The Archbishop of Boston has acquired *The Pilot* of that city. It is one of the oldest and most influential of Catholic journals. Miss Katherine Conway, who had been editor of *The Pilot* for some time, has joined the staff of the *Boston Republic*, owned by ex-Mayor Fitzgerald. *Donohoe's Magazine* has ceased publication. Its subscription list has been purchased by the *Catholic World* of New York, published by the Paulist Fathers.

Mr. John Pius Boland, M.P., has represented South Kerry in the House of Commons since 1900. He is an accomplished athlete, and distinguished himself in sports at the University. He was among the successful competitors at the Olympic games held at Athens in 1896. Mr. Boland was born in Dublin in 1870, and was the second son of Mr. Patrick Boland of that city. He was educated at the Oratory School; at Christ Church, Oxford (where he graduated M.A., and was president of the Newman Society), and at Bonn University. He was called to the Bar at the Inner Temple in 1897. He married, in 1902, Eileen, daughter of Dr. Patrick Moloney, of Melbourne.

His Grace the Archbishop of Westminster, who took the leading part in the recent Eucharistic Congress in London, was born in Clapham in 1861. His father was Henry Bourne, of the Post Office Department of the Civil Service. The future Archbishop was educated at Ushaw; at Old Hall, Ware; at St. Sulpice, Paris, where he received the diaconate in 1883; and at Louvain University. In 1884 he was ordained by Bishop Coffin, of Southwark, and spent the next five years as assistant priest at Blackheath, Mortlake, and West Grinstead. He left West Grinstead in 1889 at the call of Bishop Butt to found the Diocesan Seminary at Womersley. In 1895 he was named Domestic Prelate to Leo XIII., and the following year he was consecrated titular Bishop of Epiphania and Coadjutor to the Bishop of Southwark, whom he succeeded in April, 1897. While yet the youngest member of the English Episcopate, he was transferred in August, 1903, to the Archbishopric of Westminster in succession to the late Cardinal Vaughan, and received the pallium in November of the same year.

Among those raised to the peerage by King Edward on the occasion of the bestowal of the birthday honors was the Hon. Sir Charles Fitzpatrick, K.C.M.G., Chief Justice of the Supreme Court of Canada, and now a member of the Privy Council, the son of John Fitzpatrick, of Quebec. Born in 1853, he was educated at Quebec Seminary and Laval University (B.A., LL.B.), called to the Bar, appointed Crown Prosecutor for Quebec District, 1879; leading counsel for Riel 1885, member of Quebec Legislature 1890-92, refused portfolio in De Boucherville Provincial Government, 1891; having resigned his provincial seat, was returned to Dominion House of Commons for Quebec County, 1896; Solicitor-General, 1896-1901; Minister of Justice, 1901-06. Sir Charles (a statesman who by his character and his ability strengthened the Laurier Government during a time of difficulty as to the settlement of the Manitoba school question) retired from the Cabinet to succeed the late Sir Henri Taschereau as Chief Justice of the Supreme Court of Ottawa in 1906.

Sir Joseph Ward, K.C.M.G., Prime Minister of this Dominion, who celebrated on Saturday the twenty-first anniversary of his entry into politics, and was the recipient of several presentations on that occasion, is almost wholly a New Zealander, for he came here from Victoria (his birthplace) with his parents when quite a child. They settled in the Awarua district, and there the young man early set about making a living. After receiving an elementary education he entered the Postal Department as a messenger when he was thirteen years old, but he soon resigned to take a place in a merchant's office. Next we find him in the Railway Department—that was thirty-two years ago. A year later, when he was twenty-one years of age, he set up for himself in business in the grain trade. About this time he was elected a member of the Campbelltown Borough Council, and was later on Mayor of that borough for five years. For many years he was member of the Bluff Harbor Board. He entered Parliament for Awarua in 1887. Shortly after the election of 1890 he entered the Cabinet as Postmaster-General, and three years later became Colonial Treasurer. Since then he has held many portfolios, but it is especially as Postmaster-General and Minister of Railways that he has made his mark. In 1901 he received the honor of Knighthood. Sir Joseph Ward is a very keen, powerful, and fluent debater, and very popular among men of all shades of political opinion in Parliament.

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It makes a delicious gruel and an excellent porridge, both of which are digestible and nourishing, and have the effect of keeping the system regular.

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There are no spots, no streaks, on your clothes after they have been blued with **KEEN'S OXFORD BLUE.**

It makes the clothes a clear, beautiful white colour, delightful to look at, pleasant to wear.

It's a British Blue and the Best Blue.

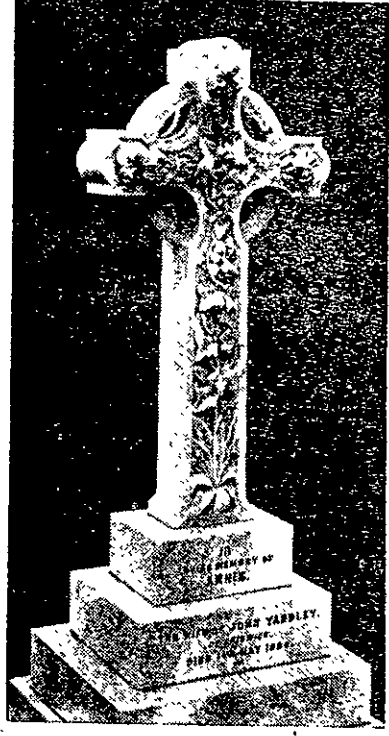
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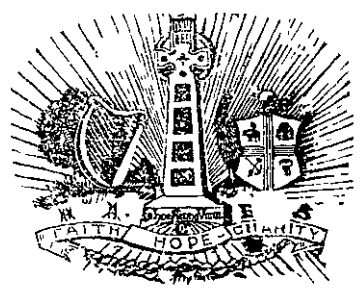
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The Catholic World

AUSTRIA—Where King Edward Visits

Marienbad, in Austria, where King Edward takes his annual 'cure,' is the property of the Canons Regular Premonstratensian, and the Right Rev. Abbot Gilbert Helmen, Abbot of Tepl, is the proprietor of the famous springs. The Lord Abbot, who always receives King Edward on his arrival, is a personal friend of his Majesty who, during his stay in Marienbad, visits the Abbey of Tepl regularly. If this comes to the knowledge of the Protestant Defence Association his Majesty will be requested to take his 'cure' somewhere else.

CANADA—Demonstrations of Catholic Faith

Among the impressively spectacular features of the recent Laval celebration at Quebec, two were particularly notable. The first was the grand procession of the Blessed Sacrament through the streets of the old city. The procession was two miles long, in lines five deep, and lasted four hours and a half. The other exceptionally solemn feature was the Mass in the open air. Twenty-five Bishops, one thousand priests, and one hundred thousand Catholics were in attendance. Comment on so magnificent a demonstration of faith, and religious liberty as well, would be obviously superfluous.

Christian Charity

The city of Quebec in Canada, whose tercentary has just been celebrated in an imposing manner, is and has been for three hundred years a Catholic community (says the *New York Catholic News*). That is, the great majority of the people are earnest and devout Catholics. The Protestant minority has never had cause to complain of intolerance on the part of the Catholic majority. On the contrary, testimony has been given many times of the fairness with which Quebec Catholics have ever treated their Protestant fellow-citizens. The Protestant Bishop of Quebec, preaching in the English Cathedral in Quebec to a congregation that included the Prince of Wales, paid a fine tribute to this characteristic of Quebec Catholics when he said: 'We thank God for having put it into Champlain's heart to found Quebec. We thank Him that we meet in this Cathedral built for us by George III., just as our French neighbors are meeting at the same time on the Plains of Abraham. We also thank God that with the early settlers there came their churches, teaching them the things pertaining to the kingdom of God. As to the general spirit of our lives in this old city of Quebec, I would simply remind you of the fact that when the first English Bishop, Dr. Jacob Mountain, arrived here the French Bishop of that day, Monsignor Briand, went down to the wharf, and kissing him on both cheeks, said: "It is high time, Monsignor, that you came out to look after your people." It is in the same kindly spirit of charity and Christian love that I am thankful to say we have both lived together ever since.'

ENGLAND—The Bishop of Auckland

The *Catholic Times* states that it has been decided by a committee of representative Nationalists in Liverpool to entertain to dinner the Right Rev. Dr. Lenihan, Bishop of Auckland.

Jewish Sympathy

'It is not often,' says the *Jewish Chronicle*, 'that a purely Catholic celebration secures the interest and sympathy of the denominations outside the Church of Rome, Jews included. But a very wide circle will have sympathised with the recent Catholic celebrations in honor of the hundredth anniversary of the birth of Cardinal Manning. Manning belonged not only to the Catholic Church, but to every good cause in the country. He was the friend of the working man who sympathised with the feelings of the worker and crystallised in his own keen mind the yearnings and the resentments which surged inchoate in the mind of the worker. The implicit trust that was placed by the working classes in Manning's judgment and sincerity was a most valuable asset to the nation whenever a trade dispute threatened to paralyse some important branch of industry. Manning, moreover, was a good friend to our people. He hated oppression, he loved tolerance, for all his high position in the Catholic Church. He fully realised and appreciated the value of the Jew as a citizen and his influence on industry and sobriety, and when the first Russian persecutions of our time made the Jews of this country turn to England's leading men for protest and assistance, Cardinal Manning came forward, lent the whole weight of his eloquence and influence on behalf of

the oppressed Jews of Russia, and behaved all through in a manner which deserves that, at this time, when English Catholics are doing honor to his memory, we Jews shall also lay a humble tribute of grateful reverence on the grave of the great prelate. It was a high saying of the Rabbis in an age when tolerance was by no means strong in the world, "The righteous of all nations find a place in heaven." For a noble life such as Manning's there is indeed a heavenly reward, and in their celebration of his centenary the Catholics can be assured of the profoundest Jewish sympathy.'

ROME—American Visitors

Several groups of American tourists (writes the *Rome correspondent* of the *Catholic Times* under date August 8) have been driving round during the past few days, but the largest is the body of about one hundred and eighty pilgrims, including twenty-five priests, personally conducted by Mr. McGrane, of New York. They have been received by his Holiness. Mr. and Mrs. McGrane and Rev. Father Rabilletti, of the Salesian Fathers, were first admitted to audience, and before its conclusion Mr. McGrane presented to his Holiness, through the Extension Society of America, a college for ecclesiastical students in New York to cost 45,000 dollars. The gift is in honor of the Holy Father's Jubilee. His Grace Archbishop Farley presented the pilgrims to the Pope, and the venerable Monsignor McGean, Rector of Old St. Peter's, Barker street, New York, read an address in Latin to his Holiness. The Holy Father replied in a brief, but appropriate and beautifully-worded, discourse, and most cordially blessed the pilgrims. They were afterwards received by his Eminence Cardinal Merry del Val, Secretary of State, in the Council Room of the Secretariate.

Missions to Non-Catholics

After an interval of twenty-three years (writes a *Rome correspondent*) the Very Rev. Father Doyle, Paulist, of the Apostolic Mission House, Washington, has visited Rome. He finds that many changes have come about in that period. His mind is, however, so full of zealous projects, that he is more desirous of placing his views clearly before the ecclesiastical authorities than of viewing the treasures of the Eternal City. With the patronage and the active concurrence of the Catholic Hierarchy of the United States, as Father Doyle explained to the Pope in his private audience with his Holiness a few days ago, in stating the scope of the great work entrusted to the Congregation of the Paulist Fathers, the Apostolic Mission House has been founded, as a training centre for selected priests from different dioceses who are willing to aid in the effort to place the doctrines of the Church before non-Catholics. The Pope, listening attentively, fully realised the magnitude of the work, and its possibilities in bringing the knowledge of the truth to multitudes outside the Church. From the statistics of the very few years during which the Mission House has been in existence and which Father Doyle placed before his Holiness, it is abundantly evident that it is only the very first fruits of their zeal that Providence has as yet bestowed on the missionaries for their comfort. Now that his Eminence Cardinal Gibbons, his Grace the Archbishop of New York, and several other prelates are in Rome, Father Doyle's missionary projects will be sure of cordial recommendation, and his hopes for special favors for the missions and the missionaries will be realised. Father Doyle found Cardinal Gotti, Cardinal Merry del Val, and Cardinal Satolli deeply interested in the success of the missions.

UNITED STATES—Cardinal Gibbons

A correspondent writes to the *Paris Herald*, from the steamship *Konig Albert*, at sea, July 23: 'Cardinal Gibbons, who is a passenger on the *Konig Albert*, and is bound to Rome, attained his seventy-fourth birthday to-day. At 10 o'clock in the morning the clergy assembled in his cabin, and Archbishop Farley, of New York, made an address of congratulation. Bishop O'Connell, president of the Catholic University at Washington, congratulated Cardinal Gibbons on behalf of the trustees. That day in the saloon, at 4 o'clock, all the passengers, irrespective of creed and nationality, congratulated his Eminence, the Rev. Mr. Radcliff, of Brooklyn, and the Rev. Dr. Stetson, of Trinity Church, New York, greeting the Cardinal on behalf of the passengers. Cardinal Gibbons in response said it was one of his happiest birthdays and long to be remembered. The band of the steamer serenaded his Eminence at 7 o'clock in the morning by playing before his cabin window "Maryland, my Maryland."

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lotions, and blood mixtures, all to no use.

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to God that I was dead. The day 'Noah's

Dove Ointment' was brought to the door, I

was on crutches; I could not put my legs

to the ground. I laughed at them when

they said it would cure me. I told the

gentleman I had tried too many ointments,

and I would try no more, as I had given up

all hopes of ever getting well; but my hus-

band would have me try one tin—it was on

a Tuesday—and at the end of a week I was

able to go about without a stick; and al-

though it took several tins to complete the

cure, it is now over 12 months since, and no

sign of it coming back.—I am, thankfully

yours, (Signed) J. MURPHY.—To R. White,

E-q., Auckland." C877

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Death of a Marist Brother

(From an occasional correspondent.)

By the last mail from Europe the Marist Brothers received news of the death of the Rev. Brother Liboire, the third assistant of their Order. He died at their headquarters, Giuglioso, Italy, in the sixty-fifth year of his age, after having labored for fifty years in the society. Endowed with great capacity for work, and a temperament that no worry could disturb or difficulty daunt, he was able to pass a long and meritorious life doing good by providing Christian education for thousands of children. He directed his Brothers wisely and genially, and gave them, in the trying times through which the Law of Associations has forced them to pass, the encouragement of his bright example and the support afforded by counsels whose wisdom had been matured by the bitter trials he had to endure in the discharge of his duties under embarrassing circumstances. He had been ailing for several months, and his suffering was intense. To sleep he was almost a stranger, and food other than liquid he could not take. Still, he kept at his post, discharging his duties in corresponding with his Brothers scattered in distant countries, and with those in France, where many of them still carry on their work of teaching, despite the enactments, vigilance, and prosecutions of a persecuting Government. He lived through all his afflictions with a courage and a spirit of resignation that were really heroic. Writing to a Brother in New Zealand a few weeks before his death, after expressing his great satisfaction at being able to do his work, he added: 'But if God wishes that I must continue in my sufferings, or by death relieve me of my painful Cross, I am only too willing to make the sacrifice of my life for the prosperity of our dear Congregation.' He had not long to wait before the summons came to call him to the enjoyment of the recompense of the Master Whom he had served so long, faithfully and well.—R.I.P

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Domestic

By MAUREEN

Cooking Asparagus.

A well-known authority on the subject of vegetables says that asparagus is rarely sent to the table properly-cooked, because of the practice of submerging the whole of the stems in water, thus treating green stems and blanched tops alike. The proper way is to cook it erect, covering the blanched stem with water and leaving the green tender tops to be cooked by the steam. In this way it is found that the entire stem is completely done at the same time; otherwise, whilst the tops are boiled to death, the basis of the stems are hard and woody.

The Care of Furs.

With the approach of warm weather it will be necessary to put aside furs. Ladies as a general rule imagine that care in putting away furs is all that is necessary. They think they can wear them when and how they please, provided they spend a few pence in camphor when they lay them aside. But this is a mistake. More harm is done to furs by wearing them for a week after the weather has become warm than during a whole cold season. When they are put aside they should be brushed the right way with a soft brush, an old linen handkerchief folded smoothly over them, and a piece of gum camphor kept in the box all the time to scare away intruding moths.

Earache.

Onions are an old-fashioned but useful remedy for relieving earache when it is merely the result of a cold. Get a Spanish or large common onion, put it in the oven, or cut it in halves, and roast (holding on a toasting fork) before the fire. When quite hot place on the ear, covered over both sides with thin flannel or cotton. Continue to apply, putting the onions on as hot as they can be borne, till the pain is relieved or gone. As hot onions will tend to melt the wax in the ear, it should be seen afterwards that the ear is quite clear; if not, syringe very gently with lukewarm water. A little lint or cotton wool may be placed in the ear after the onions are removed to avoid fresh cold being taken.

Beauty Hints.

The nurses of a woman's beauty are seven—fresh air, sunshine, warmth, rest, sleep, food, and whatever stirs the blood, be it exercise or enthusiasm. Don't neglect sleep. A long nap and a hot bath will make any woman more attractive, and lift years from her shoulders. Don't eat when tired, and don't work when tired. It is a mistake to work when not in fit condition: it is bad for the work and worse for the worker. Don't miss your 'beauty sleep.' It is a mistake to go to bed late at night, rise at daybreak, and imagine that every hour taken from sleep is an hour gained. Don't give unnecessary time to a certain established routine of housework, when it could be much more profitably spent in rest and recreation. Don't sit down to table as soon as you come in from work. Lie down or sit down for ten minutes, waiting until you can partake of your dinner with the physical machinery rested and refreshed. Don't bathe in hard water. Soften it with a little powdered borax or a handful of oatmeal. Don't bathe the face while it is very warm or very cold. Don't attempt to remove dust with cold water. Give the face a hot bath with soap, and then rinse thoroughly with clear tepid or cold water.

Maureen

It is not quite one hundred years since some one, who imagined he was able to lift the veil and peer into the future, prophesied that one day we should see horseless carriages traveling on the public highways. That individual was looked upon as a visionary, or at least a dreamer. To-day the horseless carriage, otherwise known as the motor-car, has come to be one of the necessities of the age. We say necessity advisedly, for the price of a good car is now so moderate that the possession of one has ceased to be a luxury only within the reach of the wealthy. Messrs. Scott, Morgan, and Co., Manchester street, Christchurch, call attention to their 'Vauxhall,' 'Brown,' and 'Fiat' cars, which have proved their superiority in the most searching trials and tests....

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

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

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

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.

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Intercolonial

A tribute was paid to the memory of the late Mr. Nicholas Fitzgerald at a recent sitting of the Victorian Legislative Assembly, when a resolution was agreed to, on the motion of the Premier (Sir Thomas Bent), seconded by the leader of the Opposition, putting on record the sense of the great loss which the House had sustained by Mr. Fitzgerald's death, after a service of 44 years.

The Hon. John Gavan Duffy, in his address at the reception to Ensign Emmet in the Cathedral Hall, Melbourne, said: 'I am especially gratified to be here to-night to do honor to our distinguished guest, for two reasons personal to myself. Firstly, because, curiously enough, I am the only Australian who ever represented Australia in a public capacity in America. In the days before Federation, at the Postal Congress held at Washington, I represented all the Australian States, and New Zealand and Fiji as well. Both private and public hospitality was lavished upon me, and I was enabled to see a large part of the great Republic under most fortunate auspices. I am glad to-night, in showing hospitality to an American, to do some little thing to show my appreciation of American hospitality. Secondly, it is not unfitting that a son of Charles Gavan Duffy should greet a kinsman of Robert Emmet, that there should be some bond between the men of '48 and the men of 1803.'

His Eminence Cardinal Moran (says the *Freeman's Journal*) celebrated the anniversary of his birth on Wednesday, September 16, when he entered on his 79th year. The Cardinal was born at Leighlinbridge, County of Carlow, Ireland, on September 16, 1830. He was ordained priest in Rome on the feast of St. Joseph, March 19, 1853, and was installed as Bishop of Ossory, August 18, 1872. He was appointed to the Archiepiscopal See of Sydney, March 21, 1884, and was created Cardinal-Archbishop on July 27, 1885. Under the earnest administration of his Eminence, the Church in our midst has grown to robust proportions, and is the wonder of the onlooker, and the envy of other denominations, while it commands the admiration of older Catholic countries. The progress and development of Catholic education under the ægis of his Eminence has been wonderful, while his strong personality has been the means of crowning with success that system of education by which the children of Catholic parents have been imbued with a strong love of faith, as well as that training so requisite to make good citizens.

Cardinal Moran, replying to the remarks of the Lord Mayor of Sydney at the luncheon in connection with the birthday of his Eminence, said it would not be his fault if he did not carry out the commands of his medical adviser, then present, and who had instructed him that he (the Cardinal) was not to give trouble to anyone by dying before he reached the century. He had always tried to follow in the paths that duty and conscience dictated, regardless of consequences. They had some stirring times in the Home Country at the present time, judging from the cables to hand. It only reminded them of the wail of some in their own midst who would go a doubtful way about uplifting public life in the Legislatures by selecting only Protestant candidates, to the exclusion of the most upright and patriotic of the Catholic citizens. So far as the mere name of Catholic was concerned, his advice would be that if anyone approached the polls on the mere pretext of his being a Catholic, then he would advise all his fellow-Catholics to make it a point to oppose that man, and to vote only for a man of true patriotic heart, of honor, and of rectitude.

The will of the late Mr. Michael Lennon, of Colonna, farmer, has been lodged for probate (writes the Melbourne correspondent of the *Freeman's Journal*). The deceased gentleman died on August 11, leaving personal property of the value of £4823, and by his will, which is dated December 11, 1903, the property is left to various charities, almost exclusively Catholic. Testator bequeaths £100 to the Catholic clergy of the diocese of Sandhurst, and £20 to the parish priest of Kerang. The residue of the estate is to be divided equally between the Sisters of Nazareth, the Foundling Hospital at Broadmeadows; St. Joseph's Receiving Home, Carlton; The Orphanage, Bendigo; the Home for Destitute Children, at Surrey Hills; the Magdalen Asylum, Abbotsford; St. James's Asylum, Oakleigh; The Orphanage, Rosary place, South Melbourne; Little Sisters of the Poor, Sandhurst Hospital, Society of St. Vincent de Paul, Bendigo; Society of St. Vincent de Paul, Melbourne; Girls' Orphanage, Geelong; and the fund for infirm priests, Bendigo.

Science Siftings

BY 'VOLT'

Skyscrapers.

The New York Building Department has approved the plans for the highest building in the world. It is proposed to be erected for the Equitable Life Assurance Society on the Broadway, to have 62 storeys, and to be 1000 feet from the pavement to the roof, and to cost £2,000,000. To guard against fire the staircases are to be enclosed in fireproof partitions with iron doors.

Submarine Navigation.

The idea of the submarine is certainly as much as 200 years old, but most of the earlier plans were flat failures. In 1774 an inventor named Day lost his life during an experimental descent in Plymouth Sound. Bushnell, of Connecticut, in 1775, contrived a submarine vessel propelled by some kind of screw. Robert Fulton also in 1796 invented a box which when filled with combustibles might be propelled under water and made to explode under the bottom of a ship. It is hard to say who was the originator of the idea of the submarine boat unless it was Day.

Why Frogs are Cold.

Many boys have probably wondered why frogs are cold to the touch, and some of them look upon these little creatures with a sort of horror, believing that they have no blood. But such is not the case, for they have not only blood, but they possess nerves and can feel. Perhaps if this was more generally known there would not be so many heartless boys, who seem to take special delight in torturing frogs and toads. According to scientists, frogs are cold-blooded because they consume but little air. It is the same with fishes. Without a plentiful supply of air there is not much animal heat because of slow combustion.

Told from the Pulse.

'The pulse always beats faster in the case of women than it does in men,' said a physician, 'and from birth to death the pulse speed steadily decreases. I have no doubt that, by the pulse alone, I could tell readily the age and sex of the average healthy person. Babies at birth have a pulse that beats 160 times a minute in the case of girls and 150 times a minute in the case of boys. At the age of four or five the pulse bears will have fallen respectively to 110 and 100. Maidens' and youths' pulses average 95 and 90. Mature women's and men's average 80 and 75. Elderly women's and men's average 60 and 50. In the case of an old woman the pulse rarely, if ever, sinks below 50, but among old men a pulse under 50 is fairly common.'

Weight of the Body.

There are several fallacies which are common with regard to the weight of the human body. The man who congratulates himself on his gain of several pounds in weight over a given period may have no cause for rejoicing, for he may be under a delusion. Very few persons have a correct idea of their weight. As a matter of fact, the weight of the body is continually changing owing to innumerable influences. On a warm day after breakfast a man will lose more than a third of a pound per hour. Seventy per cent. of the body consists of water, and its weight varies constantly. The inference to be drawn from the loss or gain of a pound or two may be mistrusted. Fluctuations of a few ounces are a sign that the body is in a healthy state.

The Panama Canal.

More than half the excavation necessary to complete the famous Culebra Cut, where most of the digging at Panama has to be done, has been finished, as shown in the graphical statement of yardage recently prepared by the Isthmian Canal Commission, and all the other work required to enable ships to pass through the interoceanic waterway has made proportionate progress since Americans relieved the French of the great project. Scarcely less interesting, and giving a most informing picture of the remarkable development of canal plans to meet modern steamship practice, is the typical cross section of the deep cut, which contrasts the little ditch the French were digging with the splendid canal which the Americans are making practicable for speedy navigation by the largest vessels likely to be designed in many years.

His Excellency the Governor (Sir George Strickland) and Lady Strickland, who had been on a six months' visit to England, have returned to Tasmania.

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The Family Circle

THE SONG OF THE BUTTON

With fingers awkward and big
(Long past the hour for bed)
A mere man handles a needle keen
Which it's taken him hours to thread—
Work! Work! Work!
For work he is truly a glutton.
'Tis his first attempt—yet he does not shirk—
He is trying to sew on a button.

With fingers weary and worn
(The dawn is rising red),
A mere man toils in a piteous way
Still plying his needles and thread—
Prick! Prick! Prick!
And he murmurs (I think) 'Tut! tut!' on
The needle invading his fingernail's quick,
As it comes with a jerk through the button.

With fingers ragged and sore
(The sun shines bright o'erhead),
A mere man wearily puts away
His troublesome needle and thread—
Stitch! Stitch! Stitch!
He has struggled with eyes half shut on,
But his spirits are yards above concert pitch—
By jove, he has sewed on a button!

—Exchange.

A RASH JUDGMENT

I am a lonely fellow, with nothing to do but roam about the streets and criticise my neighbors. By neighbors I mean any and all of those persons whom I may meet in a day's walk. As to real neighbors, no doubt I have some; but as I am by nature retiring, and by force of circumstances a newcomer in N., I know very little about them.

The other morning I started out for my usual walk. Just ahead of me clattered a young lady very richly and tastefully attired. I say 'clattered,' for I do not know how better to describe the noise she made with her high heels on the resounding pavement. She carried her head high, and on top of it was perched an expensive affair—I don't know what to call it decorated with feathers. I said to myself: 'If that creature arranges herself so expensively in the morning, when, from the quickness of her movements, she is going out probably for a few moments on some necessary errand, how will she be dressed for the afternoon promenade, the evening dinner, the opera, the theatre, or some grand ball? Of what use is she in the world, trotting along on her high heels, with her head in the air, and her thoughts on the new gown she is going to have fitted at the dressmaker's?'

While thus reflecting, I felt my arm jostled rudely, and turned to remonstrate.

'Here! What do you mean?' I asked testily; but the next instant I regretted my tone, for saw the man was blind.

'I beg your pardon, my friend!' said I.

'Not at all, sir,' was the rejoinder. 'I am out of my own neighborhood and not familiar with the streets here.'

We were standing on a corner; the blind man prodding the pavement with his stick, and turning his sightless eyes about uneasily, as though uncertain what to do. The young lady had paused also to open her parasol, a pretty thing, but somewhat refractory. She turned at the old man's speech, regarding him with a quick glance from bright blue eyes.

'Curiosity!' I thought. 'All women are dowered with it; from the highest to the lowest.'

She passed on, and I stood for a moment irresolute, wondering whether it might not be a kindness, nay—almost duty—to ask the afflicted man where he lived and set him on his way. But I resisted the impulse; I was not responsible for him; he should have known better than to have ventured alone into a strange neighborhood; those who had charge of him should not have permitted it. Besides, there were the police.

Twirling my cane, I proceeded on my way. In front of me the young woman had just reached the opposite curb. Suddenly she turned about, glanced at the corner where the blind man was still stranded, and retraced her steps. 'Probably she has forgotten some gewgaw or other,' thought I, and continued

on my way. But the blind man was on my conscience, and after I had gone a few steps farther, I turned once more to see what had become of him. To my surprise, the young woman was talking to him. They came toward me, she with a neatly-gloved hand on his arm. He could not see me, she did not observe me. When they had passed I followed somewhat closely; for I began to feel interested. Could there possibly be any connection between that shabby old man and the handsomely attired young lady, habitue of a world to him evidently unknown? Hardly; and yet, I admit that, though not a woman, I was quite curious, and rather pleased to learn from the tone of her voice that her companion was somewhat deaf as well as blind. Thereby I was enabled to hear their conversation without attracting their observation.

'You tell me you are lost?' she was saying in a remarkably sweet voice. 'Where do you live, sir?'

'In X street, miss.'

'That is rather distant,' she observed, after reflection.

'How do you come to be so far out of your way?'

'I do not know. I was to meet my daughter. She had gone to take back some sewing—she is a seamstress—and I missed her. I had come out for a walk, the day is so fine.'

'Very well. I will take you home.'

'It will not inconvenience you, miss?'

'Not at all. I had planned to do some shopping, but it does not matter.'

'You are very kind, miss.'

'Not at all; it is a pleasure. You live with your daughter?'

'Yes; she is a widow. There are two children. I make fruit baskets, and they help. She is an excellent seamstress, and has plenty of work.'

'That is good. And you get on well?'

'Very well.'

'And the children? Do they go to school?'

'Oh, regularly!'

'I should like to know them. It is a blessing for you to be surrounded with children; you have more reason to be thankful than many who are not blind.'

'Oh, yes, miss! You are right. There is often real happiness for the blind.'

I fell back, fearing to be detected in my espionage. I heard no more, but could see that the talk went pleasantly on. At last they paused in front of a large building. A woman and two little boys were standing in the doorway.

'Here he is!' they cried, as the pair approached.

I lingered on the sidewalk, pretending to pull the point of my cane from the crack between two stones. There were cheerful words and some laughter, and then the young, fashionably dressed good Samaritan hurried away, glancing at her watch as she went. She did not cast her eyes toward me, but I said in an undertone: 'God bless her, and God forgive my rash judgment of her!' She was in a hurry, and she went out of her way—she whom, in the uncharitableness of my heart, I had called a frivolous creature without sense or feeling—to conduct a poor, strayed blind man to his home; to console him with sweet, kind words; to fill his thoughts with hope and contentment; while I who flatter myself on being a philosopher, not to say a Christian, without anything in the world to do but amuse myself, on whom the time often hangs heavily, had not the human sympathy, the generosity of soul; to offer the service which I could so readily have performed.

I had no desire to walk any longer that morning; my life and its emptiness looked very poor to me. I resolved never again to judge by appearances, and went slowly homeward to ponder on the parable of the mote and the beam.—*Ave Maria.*

THE HEART OF A FRIEND

Broken friendship, like china, may be repaired, but the break will always show. And it is a bit of real truth and wisdom. Friendship is a precious thing—too precious a treasure to be carelessly broken or thrown away. The world handles the word 'friend' lightly; its real, true, deeper meaning is forgotten, and the acquaintance of an hour or the chance comer is designated by the term, which in itself bears a wealth of meaning. Your friend is the one who appreciates you—your faults as well as your virtues—who understands and sympathises with your defeats and victories, your aims and ideals, your joys and temptations, your hopes and disappointments, as no one else does or can. It is to your friend to whom you turn for counsel, for comfort, for praise. He may not be as learned as some or as wise as others, but it suffices that he understands you; and even his quiet listening gives strength and renewed courage. Blessed is the man or woman into whose life has

come the beauty and power of such a friendship. Prize it well; do all in your power to keep such a friendship unbroken. Avoid the break, for when it comes it cannot be easily mended, and the jarring note mars the harmony.

TO THE POINT

It was five minutes before noon. The mayor and the State superintendent had spent an hour talking to the children in an Ohio school, and just before the stroke of the gong the chairman of the local school committee was called upon to follow them.

'Children,' he said, pointing toward the window, 'as you go out from the school in about two minutes, you will see a gang of men who are now shovelling cinders into a railway train. They are earning thirty-five dollars a month.

'Beside them is a timekeeper earning fifty-five dollars. 'At the head of the train is an engineer getting one hundred dollars, and over him is a superintendent getting two hundred. 'What is the difference between those men? Education. Get all you can of it.'

PUZZLING THE PROFESSOR

A professor of logic, who was not particularly lucid in his deductions, was on one occasion endeavoring to substantiate that 'an article remains the same notwithstanding the substitution of some of its parts.'

A young student held up his knife and inquired: 'Suppose I should lose the blade of this knife, and should get another one made and inserted in its place, would it be the same knife as it was before?'

'To be sure,' replied the professor. 'Well, then,' the student went on, 'suppose I should lose the handle and get another, would it be the same knife still?'

'Of course,' the professor again replied. 'But if somebody should find the old blade and the old handle and should put them together, what knife would that be?'

The professor's answer is not recorded.

ODDS AND ENDS

Professor (lecturing upon the rhinoceros): 'I must beg you to give me your undivided attention. It is absolutely impossible that you can form a true idea of this hideous animal unless you keep your eyes fixed on me.'

Two friends met in the street the other day, one of them being a well-known wit. After they had been speaking some time the wit turned to his friend and said: 'I say, old chap, have you heard the tale about the young lady that poured a jug of water in a straw hat?' 'No,' replied his friend. 'Neither have I,' said the wit, as he walked away. 'It has not leaked out.'

FAMILY FUN

You always have my first to pay
When you by railway go;
My second is the source from which
The clear bright waters flow.
E'en Christmas pleasures have an end,
And friends must therefore part;
'Tis then my whole is often said,
And said, too, from the heart.

Answer—Farewell.

Water Runs Upward.—An interesting trick that at first sight seems to set the law of gravity at defiance, by causing water to run upwards, may be performed with a bottle and a tumbler, both filled with water. To empty the glass with the assistance of the bottle, the latter remaining quite full all the time, sounds like an utter impossibility, yet it can be accomplished with ease. All that is necessary is a cork for the bottle, through which two little glass tubes—one considerably longer than the other—have been inserted. Invert the bottle and place the shorter tube into the tumblerful of water, and the weight of the water in the bottle will make the contents run out through the long tube; but in doing so, if no air has been allowed to enter the bottle, the liquid will be replaced as fast as it runs out by the contents of the tumbler, which will be drawn up into the bottle through the shorter tube. This trick is capable of several variations upon the same principle.

All Sorts

No man is nobler born than another unless he is born with better abilities and more amiable disposition.

Moods and whims are the ugly weeds you must guard against if you want to keep the garden of your heart fair and lovely.

Pennies do not consist of copper alone, there being in them 2 per cent. of tin and 3 per cent. of zinc to 95 per cent. of copper. They cost the Government about 1s 9d a pound, exclusive of stamping, and there are 48 in a pound weight.

What passes in the world for talent, or dexterity, or enterprise, is often only a want of moral principle. We may succeed where others fail, not from a greater share of invention, but from not being nice in the choice of expedients.

Canterbury farmer: 'Don't you see that sign, "Private; No Fishing Allowed"?'

Unsuccessful angler: 'I never read anything marked "Private," and, furthermore, I'm not fishing aloud, but quietly.'

'I've got a washing machine here,' began the shabby canvasser at the back door of a suburban residence.

Sharp-tempered housewife, who has been called away from attending to the dinner: 'Well, if I were you I'd run straight home and use it.'

'I say, old man,' whispered the young fellow who found that the conversation of his new acquaintance was highly agreeable, 'let's come and smoke a cigar in the garden. That woman's yelling gets on my nerves.' 'Thanks,' was the quiet reply; 'you have my sympathy; but as it is my wife who is singing, perhaps it would hardly do.'

Two ladies who had not seen each other for years recently met in the street. They recognised each other after a time, and their recognition was cordial. 'So delighted to see you again. Why, you are scarcely altered.' 'So glad; and how little changed you are. Why, how long is it since we met?' 'About ten years.' 'And why have you never been to see me?' 'My dear, just look at the weather we have had.'

Like a good many other modern industries, that of paper making had its origin with the Chinese. The papyrus of the Greeks and Romans was not paper at all, but simply the piths of the stem of a plant cut into strips, placed side by side and across each other and pressed into a sheet, to which the natural gum of the plant gave a homogeneous character. But the Chinese in very early times made a genuine paper, in its general characteristics, as that produced by the perfected methods and machinery of to-day.

The old name for the City of London was Lymen or Llynden, meaning 'the city by the lake.' An old tradition gives us to understand that London was founded by Brute, a descendant of Aeneas, and then it was first called New Troy or Troynovant. In the time of Lud it was surrounded by a wall and was then known as Lud's Town, or Caer-Lud. This latter is probably the correct version of the origin of the name of London if for no other reason because it is such an easy matter to detect a similarity between the expression London and Lud's Town. It is claimed by some writers that there was a city on the present site of London in the year 1107 B.C., and it is known that the Romans founded a city there and called it Londinium in the year 61 A.D.

The total length of the journey by rail from Moscow to Vladivostock is 5551 miles; the journey takes 11 days 11 hours, or an average rate of speed of 19½ miles an hour. The cost of a ticket, first class, by the express train from Moscow is £31 2s; this does not include the cost of food, which is about £7 10s, or a total cost of £38 12s. The price of a second class ticket is £28 3s 1d, exclusive of food en route. If the cost of going to St. Petersburg or Moscow to take the Siberian express, the excess luggage charges, the stay at Vladivostock, the crossing thence to Japan or to Shanghai, are all taken into account with the cost of the ticket and the living on the train, it will be found that the cost of going out to the Far East across Siberia is nearly as much as that incurred by going out thither by sea.

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