

Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- November 1, Sunday.—Twenty-first Sunday after Pentecost.
Feast of All Saints.
- „ 2, Monday.—Commemoration of the Faithful Departed.
- „ 3, Tuesday.—St. Malachy, Bishop and Confessor.
- „ 4, Wednesday.—St. Charles Borromeo, Bishop and Confessor.
- „ 5, Thursday.—St. Comgall, Abbot.
- „ 6, Friday.—St. Columba, Abbot.
- „ 7, Saturday.—St. Francis of Assisi, Confessor.

St. Malachy, Bishop and Confessor.

This saint was born in the North of Ireland, in Armagh, of which city he afterwards became Archbishop. Deputed by his colleagues in the episcopate to proceed to Rome on ecclesiastical business, St. Malachy made the acquaintance of the great St. Bernard, who thus writes of him: 'He seemed to live wholly to himself, yet so devoted to the service of his neighbors as if he lived wholly for them. If you saw him amidst the cares and functions of his pastoral charge, you would say he was born for others, not for himself. Yet if you considered him in his retirement, or observed his constant recollection, you would think that he lived only to God and himself.' St. Malachy died at St. Bernard's monastery of Clairvaux, at the age of 54, A.D. 1148.

St. Comgall, Abbot.

St. Comgall was born in the North of Ireland, A.D. 516. He established the great monastery of Benchor, or Bangor, in the County of Down. This was the largest and most celebrated of all the Irish monasteries, and under St. Comgall's rule became a nursery of saints and scholars.

GRAINS OF GOLD

HAVE MERCY!

'Have mercy on them!' Sweet and holy thought.

O! May it reach above

To that Eternal Love,

Who by His precious blood redemption bought.

And when, perhaps, my day of life shall cease,

May others breathe my name

In tender prayer, the same

'Have mercy on him; may he rest in peace!'

—REV. P. J. O'REILLY.

To be glad of life because it gives you a chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions but not contented with yourself until you have made the best of them; to despise nothing in this world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and spirit, in God's out-of-doors; these are little guide-posts on the footpath to peace.

Three men are my friends: he that loves me, he that hates me, and he that is indifferent to me. Who loves me teaches me tenderness; who hates me teaches me caution; who is indifferent to me teaches me self-reliance.

Be careful only of thyself, and stand in awe of none more than of thine own conscience. There is in every man a severe censor of his manners; and he that reverences this judge will seldom do anything he need repent.

From the least achievement to the greatest, from the lowliest station to the most exalted, this is a common truth—that only he who works with a will shall do what he sets out to do.

Those who aspire to exalted virtue must begin by practising the lesser ones. The foundation is not the building, yet the building cannot be constructed without it.—Rev. W. F. Hayes.

Every heavy burden of sorrow seems like a stone hung around our neck, yet they are often only like the stones used by pearl-divers, which enable them to reach their prize and to rise enriched.

The Storyteller

THE RETURN OF THE PRODIGAL

'Seein' as how the times be main bad for farmin', Mr. Longcroft.'

'Aye?' said John Longcroft, grimly, with his hands clasped on the crook of his stick.

'Main bad and difficult they be, and what with labor so scarce of late and all—'

'Aye?' said the old man again, gazing straight at the barrows on the door above.

'Well, I looked at it this way: My client being a liberal gentleman, uncommon liberal he be, and main set on this here notion, 'ee might be disposed to come half ways to meet him like, and be all the better for it, eh?'

'What do he want, then? I ain't heard tell o' that yet,' the old man said, with a look in his eye that seemed to say he could make a pretty fair guess.

'Well, he be lookin' out for a nice bit of property, 'ee do see, some sweet pretty spot, he says, fine dry soil and all, and—well, there, Mr. Longcroft, I thought as how you might be willing to sell him Whitelands.'

The house agent mopped his face nervously and watched his friend out of the corner of his eye. The old man slowly turned and faced him.

'I know thee nigh forty year, Dan'l Pigg, and I never looked for thee to come to I and talk to I like that. Hark here—I were born at Whitelands, and my father, and his father, and many more before they, as thou dost know well enough; and I could just as soon sell Whitelands as sell they dead men in their graves up on the down.

He pointed his stick at the crest of the great chalk hill above them, where the nine barrows stood dark against the fading October sky. A long stream of rooks was passing high above, and their far-off cawing came clearly through the stillness.

'Well, well, Mr. Longcroft,' said Daniel Pigg at last; 'I didn't think 'ee'd do it; no, I didn't think 'ee'd do it, that's sure. But we have our duties to one and to tot'her like, so I sort o' dropped along here to make certain o' what I should say.'

'Now, 'ee do know right enough, and that's the end on it,' said John Longcroft. 'Well, here be Mary and the missus come out to ask 'ee in to supper, Dan'l. Will 'ee stop and have a bit? There'll be a nice moon up in an hours' time for 'ee going across the down.'

But Daniel Pigg preferred for once to get clear of Whitelands without further delay. He shambled into his tax cart with a dim sensation of escaping from the neighborhood of a volcano in lively promise of eruption, a volcano, too, for which he himself seemed in some odd way to be personally responsible. He could hardly have expected, perhaps, he thought, that John Longcroft would take his proposal altogether kindly. Still, as his old mare jolted down in the twilight between the glimmering slopes of the white chalky fallows, he felt that circumstances had treated him rather unfairly. Half the country knew well enough that John Longcroft, of Whitelands, like most of the hill farmers, was in a main poor way of late. And when in his own line of business he had the opportunity of putting him in the way of selling his freehold at a price much above its present market value, it seemed a little queer that he should finish the interview feeling less like the most substantial property agent in Barndon than a tramp caught firing bricks.

As a rule, Daniel enjoyed nothing better than a gossip at meal times on his visits to Whitelands farm, and his early disappearance and general air of perturbation did not fail to put Mary Longcroft on the scent of trouble, when coupled with the air of taciturn displeasure which her father kept up for the rest of the evening. And of late all trouble had come to be bound up so closely for Mary in the ever-present fear of family ruin that it was not very hard for her to guess the errand on which Daniel Pigg had come. Her mother was a woman worn out before her time, and, though Mary was barely twenty, for several years past the management of the household had fallen naturally into her strong and capable hands. She was a true daughter of the southern downs, with the blue Saxon eyes and yellow hair that were handed down from generation to generation among the Longcrofts, of Whitelands, and a girl, too, of as cheerful a disposition when things were going passably well as any you could find in all the country. But the unspoken fear of being forced to sell their land, which of late had hung over

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herself and her father alike, meant even more perhaps to Mary than to the old man, though every clod on Whitelands farm was as near to him as his own flesh and blood. For the threatened disaster meant to Mary a parting not only from Whitelands, but from her sweetheart as well.

The two were standing next morning among the sunlit autumn beeches, where a great stretch of woodland ended sheer like a wall on the lip of the down above the narrow valley, which held the farm and overlooked the far levels of the vale toward Barndon all wrapped in a faint October haze. Three years ago Tom Haygarth had come as keeper to the cottage that lay far in the wood among its pheasant coops and kennels, and long before now he had earned a right to share in all the anxieties that were thickening around the daughter of Whitelands farm. Often at these meetings all the trouble was forgotten, but on this beautiful autumn morning the black retriever, who was Tom's regular companion, very soon became aware that things were going wrong again with his master and mistress, and that the occasion called for the profoundest melancholy of demeanor.

'Well, lass,' said Tom Haygarth, 'since Mr. Longcroft would have nowt to say to 'un, what's there to worry about? 'Twould be a sight different if he'd closed wi' 'un, seems to me.'

'Ah! but Tom, father do feel it so dreadful that anyone should think of it at all, that's where it is. He hasn't never said nothing of it right from the beginning, but I do know just how it takes him. And I be so afeared as it'll be only a little while more afore we can't help ourselves at all, and be forced to go. And then I mayn't never see thee again.'

'Ah, won't thee, lass,' said Tom. 'I've shifted my billet more than once for a sight less reason than that, and I count I can do it again. Don't thou fear for that.'

'I didn't, Tom, not really,' said Mary, smiling a moment through her tears, so that the old retriever wagged his tail in encouraging appreciation. 'But I be so miserable for father, for I know 'twould nigh kill he. I think sometimes he be half heart broke always because of Philip, you know.'

'Aye, aye,' nodded Tom, gravely. 'I know.' For the story of how John Longcroft years ago had driven from home his only son, a boy of sixteen, and had never set eyes on him again, had passed into the most popular legendary tragedy of the countryside.

'That were all because he were so set on Whitelands, too, you see, Tom. He thought there were no such place anywhere, just like he do now, and when Philip took to fretting and asked to be let go and see more of the world it angered him. And Philip were hasty like he, so father told him to go and see it, and never set foot on Whitelands no more, since he thought so little of it. Mother do often talk about it and fall to crying; but father feels it most, I be sure, though you might think he'd forgotten clean all about it ever since I were born, and longer.'

The old retriever turned sad eyes of mystification from one downcast face to the other. Mary stroked his glossy head, and brushed the falling beech leaves from his thick black coat. A pheasant called suddenly beside them in the cover, and a grey flight of wood pigeons came swerving over the long line of the down, where the sunshine bathed the slopes of the nine great tumuli in its mellow light.

'Well, lass,' said Tom Haygarth, at last, 'I reckon 'twill all come right, if we put a stiff face on it. But if so be as we be forced to shift, then why shouldn't us all go up to the north, where I do come from? 'Tis a main different country from all this here, and I reckon Mr. Longcroft mightn't feel so much of the change where folks hadn't known him all along. However, we needn't think of that for a long time yet, my lass. Keep thy heart up, and I'll swear there's good luck on the road for us.'

So Mary went back to Whitelands, and played her part bravely in house and poultry yard, while John Longcroft bent his back week by week on the plough lands with a dogged energy that put his laborers to shame. But the lean years still continued. When the autumn rains should have fallen to replenish the deep chalk springs the golden weather still held unbroken, turning day by day the crests of the great elms ranged beside the farm to deeper tones of orange and amber fire. Then, soon after New Year's, came weeks of fierce sleet laden north-easters, so that the lambing season, which means so much to the downlands farmers, was one of the most disastrous for years past. The losses in the lambing fold, that not all the care of the old man and his shepherd could prevent, just about destroyed John Longcroft's last chance of weathering the storm. He held on through the spring and summer, and saw the bare hillsides

where the young corn was shooting bleach away from the emerald of the sprouting blades and the roar of rain-washed chalky loam, to a parched calcareous whiteness that threatened drought to come. And when harvest came at last, and old John Longcroft worked himself like ten men in place of the laborers whom he could scarcely have paid even if he could have found them, he turned dizzy one day in the waggon, and was carried in to Mary and her frightened mother with a broken arm.

So it came to pass that, although the old man never gave word or sign, he showed no anger or surprise when one September day soon after he was feebly on his legs again the straggling reddish whiskers of Daniel Pigg appeared once more at Whitelands gate on a hint conveyed him from poor Mary during a visit of Tom Haygarth's to Barndon. Although Daniel had been privately primed by Mary with encouraging assurances before he made his public entry up the farm roadway, he approached the old man and his subject with considerable misgiving. His anxiety, unfortunately, found outward expression in such vigorous flappings of his red handkerchief and nervous scrapings and shryggings of the shoulders as gave him an appearance bordering on the demented, and the interview began by his old friend Mr. Longcroft sharply inquiring of Daniel if he thought his house were built as an asylum for the afflicted. This was hardly an encouraging start, and it was, after all, the old man who came to the point first.

'Daniel,' he said, 'is there e'er a one as be asking after Whitelands these times, I wonder? I mind you, speakin' of some one as came to you about it a twelvemonth ago.'

'Oh, ah,' said Daniel, with elaborate indifference. 'I've had inquiries. But o' course, I told 'em how you said as you'd never think o' sellin' it.'

The silence of the autumn sunshine closed round them, while Daniel Pigg affected an absorbing interest in the desultory progress of a black sow up the rickyard.

'Daniel,' said John Longcroft, in a level voice. 'I've changed my mind. I be goin' to part with Whitelands. So, thinkin' as you might care for the job of arrangin' the sale like, I reckoned I'd speak about it to you.'

Despite his efforts, Daniel Pigg looked quickly around at him, but the old man's face repelled his glance and forbade the slightest expression of surprise.

'Aye, Mr. Longcroft,' he said, in a tone he tried to bring to ordinary office pitch; 'I've had inquiries from a likely client—in fact, two likely clients.' The phrase gave him confidence, and he checked himself with a jerk in the act of pulling out the fatal handkerchief. 'First and foremost, there be the gentleman as I told 'ee—that's to say, as applied to me a twelvemonth ago. And there was another just last week. Now, you'd naturally like to receive information as to the natur' of their offers, in which circumstances—'

'Now, stop there, Daniel,' said John Longcroft. 'If one or t'other of these here clients o' your'n were to get the place, what do they want it for? D'you know aught o' that?'

'Aye, aye,' said Daniel, communicatively; 'the first gentleman as inquired be anxious to find a nice bit o' property to turn into a country residence for himself and family—something pretty fairish, I tell 'ee, with a god bit o' park to it and all. And, Lor' there, where could us find a sweeter spot for a seat like than Whitelands, as I always said were the sweetest spot in forty miles of country. Pull down the farm here, build a noo mansion up there, just under the barrows—'


He saw the old man's eye strike fire, and realised that this enthusiasm for the development of the property had better have been suppressed.

'Aye, aye,' he went on, 'that's all as might be. But as for the other 'un as applied, he didn't say much, but he didn't seem to think of no improve-alterations like, not to speak of.'

Once more the handkerchief twitched half way out of the pocket, and was rammed home again. The old man gazed steadily at the far side of the valley, where the black junipers dotted the hill. The chances of the future were burning into his heart.

'I'd sooner sell to the second 'un,' he said, at last. 'We can't foresee what'll happen to the place in years to come, but so long as I do live I'll never do aught toward bringin' in one as means to destroy it. But I count I ain't good for much longer, and that's why it don't make much odds, for I ain't got no son to hold it after me: Longcrofts be done for, Daniel. They be done for at last.'

So before Daniel Pigg went away it was arranged that he should enter into communication with the second of the two applicants who aimed at founding a dynasty of usurers at Whitelands farm. The property agent secretly felt a twinge of dis-

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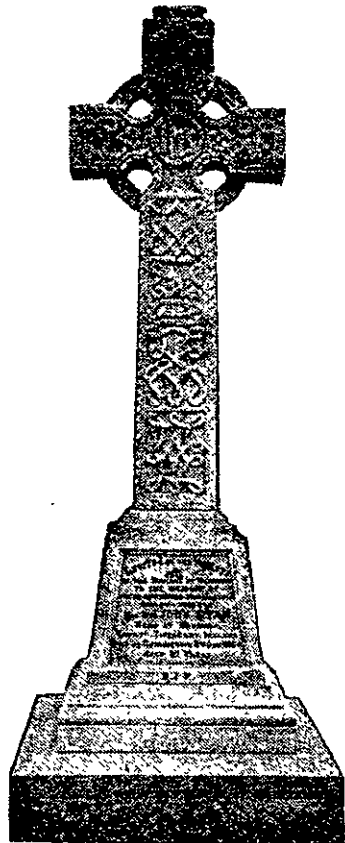
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appointment that the glorious transformation of the freehold on the lines he had briefly sketched in a moment of indiscretion did not seem likely to come off, but the professional satisfaction of having Whitelands pass through his hands at all was thoroughly agreeable to him. Mr. Longcroft took the thought of parting with it uncommon well, he thought, on the whole. But there, 'twere only for his own good to sell it for as much as he could and be done with it, as he might have owned to a twelvemonth ago.

But to John Longcroft, the succeeding days—days of mellow September sunshine and gossamer haunted stillness—were the bitterest of his life. Weak as he was already, he was visibly wasting away, and when Mary heard from Barndon that the prospective purchaser was still anxious to buy if the place proved suitable, she wrote to Daniel Pigg to urge him to hurry things on to the climax as soon as possible. Daniel sent word in due course that his client was now in Barndon, and would come to inspect the property himself within the next few days, and then the time of waiting dragged on once more. Every day Tom Haygarth came to meet her at the farm or in the fringes of the woodland, and it was his presence and encouragement that seemed to give her strength to go on. Every day the old man wandered by himself over every nook and corner of the farm on which his days and the days of his race were numbered, or sat on some knoll of the down gazing vacantly before him into the far off scenes of the past. One golden windless afternoon he was sitting by the side of a hollow cart track that came over the down a little way below the farm, and caught the full view of the black barns with their yellow lichened roofs, the farmhouse with the row of great elms beside it, and the sweep of the hill above rested against the sky line with the graves of the men of old. Mary and Tom were talking together not far off, for one of Mary's self-imposed duties in these days was to shadow her father unseen wherever he went, for fear his feebleness should bring him into harm or difficulty; but seeing him safely settled there in the sunshine, they had wandered a little on. Then, as the old farmer sat there, a middle-aged man with a little boy topped the crest of the down and came slowly down the cart track toward him, stopping at last by his side. The old man turned his gaze and looked at them.

'Be you goin' to Whitelands, sir?' he said, while the little boy stared at him curiously.

The other looked him steadily in the face. 'Aye, I've come up to speak with Mr. Longcroft,' he said. 'Come up from Barndon—from Mr. Pigg,' he went on, and looked at him again. 'Father, do you know me?'

The old man fell to trembling as he sat and looked confusedly from one of the pair before him to the other.

'I—I knew the little 'un,' he faltered, holding out his arms to the child with the yellow hair. 'Thirty years ago, thirty years ago and more. Oh, Phil, Phil, is it thou at last, my son?'

But it was the grown man who caught his outstretched hand and answered him.

So that night there slept in Whitelands a Longcroft to the second and third generation, and, somewhat to the natural annoyance of Mr. Daniel Pigg, his client was able to dispense with all ordinary forms of purchase on entering into permanent residence upon the farm beneath the barrows.—*Ladies' Field.*

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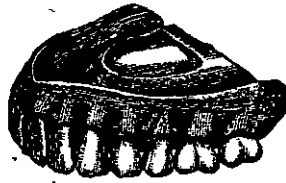
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Current Topics

Reunion

'Can ye not discern the signs of the times?' asked the Anglican Primate on last Monday in his synodal address in Dunedin. One of the signs of the times (added he) is the 'great movement towards Christian unity, now too manifest to need apology.'

The sixteenth century threw down the apple of discord in Western Christendom. Perhaps the twentieth century may be destined to heal some of the wounds of division that were introduced by the disintegrating principle that lay at the root of a 'reform' that was 'made in Germany.'

The Eucharistic Congress

A wondrous change has come over the spirit of England since the wild and whirling days of 1851, when (as the *Punch* cartoon put it) the bad boy, Lord John Russell, chalked up 'No-Popery' on the nation's door, and then boldly ran away. No better evidence of this change of heart could well be desired than the generally friendly attitude of the mass of the public towards the Eucharistic Congress in London, and the kindly spirit and intent with which the leading organs of public opinion in England, of every political hue, devoted an unexpectedly large amount of their space to the proceedings of that historic gathering. Though shorn of its chief glory—the Blessed Sacrament—the public procession in connection with the Congress was viewed with friendly and respectful interest by dense crowds composed of people of numerous forms of religious belief. 'The crowd,' says the London correspondent of the *Birmingham Daily Post*, 'was the most kindly and courteous I have ever known. Handfuls of police on actual duty at various points managed it with perfect ease. The impressions I gathered on the scenes were that the non-Catholic throng were disappointed that the full spectacle had been modified, and thought that Mr. Asquith had misread public feeling.' And of another and highly popular feature of the procession, the London correspondent of the *Manchester Guardian* said: 'The most beautiful procession which I have seen in London—the procession of children to Westminster Cathedral on Saturday, carrying banners of the most ingenious and delightful kind—was appreciated as it ought to be.'

The elimination of the Eucharistic phase of the procession, at the request of the State authorities (under strong pressure from an extreme section among the Protestant body), may, after all, have been a *felix culpa*—one of those errors that have a happy ending. For it served to direct public attention with singular force to the disabilities under which the Old Faith of England still labors, owing to the rags and tatters of the penal laws that still cling to the British statute-book. One of the most pleasing and promising features of the discussion that swirled and eddied around the proposed Eucharistic procession was the firm and manly stand for equal religious liberty which was taken by the leading English newspapers, and which found happy expression in the editorial and correspondence columns in many of the principal organs of public opinion in Australia and New Zealand. In the London *Observer* of September 20, a clever non-Catholic writer threw into wise and witty poetic form the humor of the protest against the Eucharistic procession:

'When anarchists upon the stump
Propose, in terms they do not bridle,
To nail to some convenient pump.
The ears of all the rich and idle,
We tolerate their fervid cult,
Nor notice any great result.

A Cardinal, although in red,
Is not to bloodshed an inciter;
The mitre on a Bishop's head
Does not denote a dynamiter;
And Smithfield is not now the seat
Of martyrdom, but merely meat.'

We deal further with the Eucharistic Congress both in the news and editorial columns of this issue.

'The Other Side' of Literature

After a trial of the unaccustomed comforts of a tidy home and abundance of tender care, Huck Finn drew the conclusion that 'bein' rich ain't what it's cracked up to be.' So, too, after

an experience of much literary fame, David Christie Murray passed out of life with the conviction that it does not always butter sufficient parsnips to make life much worth the living. He passed his later life in dingy and hardly decent poverty, and the modest sum of £50 that (according to last week's daily papers) he bequeathed to his heirs represented all that he had left to fight the wolf that would have come to his door had the once-popular novelist's days been further prolonged. Yet he was a prolific writer, and (so far as we are aware) not extravagant or unmindful of the shekels that he won with the point of his pen. But he never attained the cult which brought wealth and ease to many a slipshod and sloppy writer (such as, for instance, Marié Corelli) that was, in a literary sense, unfit to wait at his table.

Herbert Spencer wrote for fifteen years before he made enough to pay the cost of pens, paper, and ink. Rider Haggard (to compare small things with great) drove his quill over reams of paper for three years for a net reward that did not exceed the value of a £10 note. But these achieved comfort in due season. Others a-many were left to the bitterness of feeling how wide a gulf sometimes separates literary fame (or notoriety) and creature comfort. The proud literary genius 'Ouida' might have won wealth with her heathenry and her preposterous and unreal stories of aristocratic roués; but her eccentricities of spending ended her career in Italy in the midst of pitiable poverty. 'The marvellous boy,' Chatterton, took rough-on-rats (or, to speak more precisely, arsenic without the coloring charcoal) to still the clamorous pangs of hunger, and 'passed out' in a storm of agony at the age of eighteen. Robert Tannahill, the Scottish weaver-poet, also took his own life to end the struggle with hunger—but his 'Jessie, the Flower o' Dunblane,' will not die while the language lasts. A well-known story tells how Thomas Otway—who has been well described as 'one of the greatest masters of English tragedy'—was choked by a piece of bread which (bought by a coin dropped into his beggar-hand by a passing stranger) he was devouring with the too eager haste of a starving man. St. Simon, the noted French author, narrowly escaped death by hunger. Just before death knocked at his door, he wrote to a friend: 'For fifteen days I have lived on bread and water, without a fire; I have even sold my clothes.' 'Rare Ben Jonson' died in want in a garret situated down an alley in the London slumland of his time. Hearing of his unhappy plight, King Charles II. sent him a small dole of money. Jonson sent it scornfully back by the same messenger that had brought it. 'He sends me so miserable a donation,' said the dying author, 'because I am poor and live in an alley. Go back and tell him his soul lives in an alley.' The poet Richard Savage knew hunger unappeased through many a year, and 'passed out' in the debtors' prison at Bristol. Robbie Burns also tasted the bitterness of want. As late as fourteen days before death took him, he wrote a piteous appeal to his friend Cunningham, to press the Excise Commissioners to raise his slender stipend from £35 to £50 a year, 'otherwise,' added he, 'if I die not of disease, I must perish with hunger.'

Improvvidence, or vice, or both, were, no doubt, at times responsible for the pitiful close that came to many a promising literary career. Thus, Dr. Dodd (the author of *Beauties of Shakespeare* and other works, and for some time chaplain to George III. and a popular preacher) drifted through extravagance into debt and ever deeper debt. One fine day in February, 1777, *suadente diabolo*, he signed Lord Chesterfield's name to a bond for £4200, presented it to a stockbroker, drew the shekels, and went his way. Forgery was then, and for many a decade afterwards, a hanging matter. Dodd was arrested as a forger, disgorged a considerable part of his booty, was put upon his trial, and sentenced to be hanged by the neck till he was dead. Strenuous exertions were made by Dr. Johnson and many others to obtain a reprieve. But George III. declined to be moved to that pity for his former chaplain. So poor Dodd passed into the next world through the slip-knot of Jack Ketch. Less tragic, though hardly less unhappy, was the passing of two poets that were hardly surpassed, each in his own brief walk: Edgar Allan Poe and James Clarence Mangan. Poe was the originator of the detective story, and is best known by his weird and wonderful fugitive poem, 'The Raven.' But he looked upon the wine when it was red, went-time and again through the mental tornado of delirium tremens, and died in dishonor in a Baltimore hospital in 1849. Such another—but with a far finer and tenderer poetic gift—was the poor drudge-author, James Clarence Mangan. His poems are filled with a deep tenderness and pathos, and rich with the jewels of a delightful imagery. They are compara-

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tively little known; but we believe that Mangan's day is to come, and that his exquisite 'Dark Rosaleen' and a picked number of his other pieces will yet appeal as strongly to cultured English-speaking people everywhere as, for more than half a century, they have appealed to cultivated Irishmen and Irish-women of every rank. Among these, there is a general consensus of opinion that he is above all the poets of the 'land of song.' Mangan had many virtues: he was devoted to his mother, and was 'always humble, affectionate, almost prayerful.' Mitchell describes him as 'an unearthly and ghostly figure in a brown garment,' and 'the bond-slave of opium.' He rose from his opium-feasts, grim and wild-eyed, and with storms of remorse whirling and eddying through his soul. Cholera set its claw upon him in his miserable lodging in Dublin in 1849, and he died in a hospital there in the same year that the soul of his contemporary, Edgar Allan Poe, flitted in a hospital in Baltimore. Thus passed, for them, the world and the glory thereof.

THE EUCHARISTIC CONGRESS

IMPRESSIVE CEREMONIES

The thirteenth International Eucharistic Congress, for which arrangements had been in progress for some time, was opened in London on September 9. We take the following account of the magnificent and imposing demonstrations of faith witnessed during the first two days of the Congress from the *Catholic Times*:—To witness the vast concourse of people from all nations who have come to the British metropolis to pay a tribute of homage to Christ, to see them streaming in at the portals of the noble Westminster Cathedral till every inch of space in the mighty building is occupied and many thousands have to remain outside content with joining the worshippers in spirit, to behold the imposing array of ecclesiastics of every grade and from every part of the world, to look upon the masses who in order to hear His praises sounded eloquently and in accents of profound faith crowded to the Albert Hall and overflowed around it, must have given delight to all Catholic spectators and thrilled their hearts to the inmost core with joy.

The Papal Legate.

The last occasion on which a Papal Legate—Cardinal Pole—made his entry into London was one full of historic interest, for it betokened the reconciliation of England with the Holy See. The affair was therefore invested with all the stateliness of magnificent ceremonial. For the coming of the present Papal Legate, Cardinal Vincenzo Vannutelli, no such imposing function was arranged, but the spontaneous heartiness of his reception was not less enthusiastic. When he reached the Admiralty Pier at Dover on Tuesday, September 8, the scene was one of remarkable animation. A vast crowd of Catholics, belonging to many countries, had assembled, and, having obtained permission to go on the landing stage, eagerly awaited the Cardinal. As soon as the boat was sighted, cheers were raised, and when she came alongside they were renewed in the lustiest possible manner, ladies waving their handkerchiefs and men their hats with fervor. The different garbs of those present lent picturesqueness to their appearance. There were priests, secular and regular, Sisters of Charity, and nuns of other religious Orders, and laymen of various ranks. When the Cardinal, who was attended by Mgr. Bidwell, Conte Aymard d'Insel, and Mr. Stuart Coats, and one of whose fellow passengers was Cardinal Mathieu, proceeded to the gangway it was with difficulty the way was cleared, such was the anxiety to greet him. A deputation, including the Right Rev. Dr. Amigo, Bishop of Southwark, in whose diocese Dover is situate, and the Right Rev. Dr. Johnson, Bishop of Arindela, representing the Archdiocese of Westminster, was received by his Eminence in the state saloon, where, in the course of a brief conversation, he spoke of the pleasure with which he looked forward to the Congress. On his way to the train he was besieged by admirers, and as he advanced he raised his hand to bless them. He entered a special saloon carriage, and the train soon afterwards steamed off for London.

Reception in London.

At Charing Cross the deep interest taken in the Legate's visit was still more notable. For a considerable time a crowd had been collecting at the station, and its proportions were continually swelled by new accessions, many wearing the Congress badges, a band of white and gold ribbon round the left arm and a Byzantine cross pinned to the breast. On the platform

were to be seen ecclesiastical dignitaries and other priests from every part of Great Britain and Ireland and from Continental and distant lands. Italy, France, Spain, Germany, Belgium, Holland, America, Australia, and New Zealand all sent contingents. There was a pleasant mingling of colors, purple and violet, black, brown, white and grey forming a striking picture. A number of the priests were attired in the cassock, as ordinarily worn by the clergy on the Continent. Archbishop Bourne wore the cassock, cloak, and beaver hat, with green and gold tassel. On reaching the station his Grace entered into conversation with the assembled prelates. One of these was the aged Primate of Spain, Cardinal Sancha y Hervas, Archbishop of Toledo. Amongst the others present were Monsignor Stonor, Archbishop of Trebizond, the Archbishop of Aquila, the Right Rev. Bishop MacSherry, of the Eastern District of the Cape of Good Hope, the Bishop of Dunedin, the Bishop of Alinda, the Bishop of La Plata, the Bishop of San Carlos de Ancud, the Duke of Norfolk, President of the Catholic Union, Mr. and Miss Kenyon, the Hon. Teresa Maxwell, and Mr. W. S. Lilly. As the train drew up there were loud and prolonged cheers from the platform, which were taken up by a mass of people shut off from it by a barrier. The Legate appeared at the window of the carriage and acknowledged the greetings by repeatedly bowing. The Archbishop of Westminster then entered the saloon and bade his Eminence an affectionate welcome, embracing him and kissing him on both cheeks. The Duke of Norfolk, the Archbishops and Bishops were introduced to the Cardinal by the Bishop of Southwark, who travelled with him from Dover. The cheering was kept up without intermission, and the Legate, touched by the demonstration, decided to address to the waiting crowd a few words expressive of his gratitude. Speaking in Italian, he said:

For the first time in a long series of years a Pontifical Legate has been sent to this country by the Holy Father. The duty and honor of representing him devolves upon me, and it is with great pleasure that I find myself again in London. I thank you for your warm reception in this city—this magnificent London—and I will not fail to convey to the Holy Father information of the hearty welcome which I have received in this land of liberty, freedom, and toleration. To the Congress I wish every success. It will mark, I hope, an epoch in the religious life of this country.

The Cardinal's remarks were received enthusiastically, and as he entered a motor car with Archbishop Bourne and Dr. Jackman to drive to Archbishop's House, the Catholic visitors and the general public joined in an outburst of cheering. To his Eminence's manifest pleasure a great crowd similarly testified their joy when he reached Archbishop's House, on which the Papal flag was hoisted, as it also was from the Cathedral, together with the Union Jack.

At Westminster Cathedral.

One would have thought at the first sight of the thousands standing outside the Cathedral doors on Wednesday night that one was living in the heart of a great Catholic city. The Papal Legate was received at the entrance of the Cathedral with cheers which rang out in the welkin and even swelled into the building. It was a thrilling volume of sound, and it was clear that the assembled thousands were affected by the deepest emotions. Yet the crowd was so orderly that the police found no difficulty at all in controlling it. But if the sight outside was wonderful, still more so was the scene within. From the marble gallery above the sanctuary nothing could be seen but a vast sea of faces. Here and there a brilliant uniform or bright-colored dress contrasted warmly with the sombre grey of the Cathedral walls. Precisely at 8 o'clock the procession formed, and going down to the great door, wended its way solemnly to the high altar. In front walked the servers, followed by the Minor Canons in their grey rochets; then came the Canons and the Archbishop. The Papal Legate, his Eminence Cardinal Vannutelli, followed, his stately, dignified form, clad in the red robes of his rank as Prince of the Church, conspicuous under the white silk canopy held over him. Last of all came the Bishops, and as the procession marched slowly up the central aisle, the organ pealed out Catholic London's welcome to the representative of the Holy Father. The sight which then presented itself from the gallery was a most impressive one. The red and purple of the Bishops and Monsignori in the sanctuary, with the quiet, dignified figure of the Cardinal Legate kneeling at his faldstool, the massed thousands kneeling at the back, in the body of the church, gave one a vivid color-picture of the progress and the strength of the Catholic Church in England. Long will that scene live in the hearts and minds of those who were privileged to be present at it, and deep will be their gratitude to the Eucharistic God, Whose triumph it celebrated.

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The Holy Father's Letter.

One of the Cathedral Chaplains then proceeded to the pulpit and amidst impressive silence, read the following letter from the Holy Father:—

To Our Venerable Brother,

Vincent Vannutelli, Cardinal of the Holy Roman Church, Bishop of Palestrina,

PIUS X., POPE,

Venerable Brother, Health and Apostolic Benediction.

Among the important Catholic Congresses which it is customary to hold yearly in honor of the Most Blessed Eucharist, that which, as you are aware, has been called to assemble in London next September, seems likely to be most noteworthy by reason of the number and dignity of those who will attend it, and because of the splendor and solemnity of its Ceremonies. And, indeed, we learn that, owing chiefly to the efforts of Our Venerable Brethren Francis, Archbishop of Westminster, who with the utmost solicitude has directed the preparatory arrangements, and Thomas, Bishop of Namur, President of the Permanent Committee for the Organisation of Eucharistic Councils, devout minds are displaying a remarkable interest in this meeting; that men of learning of every class will assemble from all parts; and that impressive religious Celebrations will take place publicly in the heart of the great Metropolis.

That this is most pleasing to Us will readily be understood by all who realise how necessary it is that the Divine Eucharist should be loved, worshipped, and partaken of more and more among the Christian People. It is indeed from the Eucharist, as from its source, that the spirit of the supernatural Life is diffused over the whole Body of the Church. Here we have a bond whereby the members of the same Body are closely brought together. In this august Sacrament our Sweet Saviour is really present; and truly living, although mystically hidden from us, will dwell in our midst until the end of time. Here, then, especially, is the flame of Divine Charity enkindled within us; here lies the foundation of our hope. And whereas we regard this Sacrament as a centre of our Faith, one and the same for all, so likewise the order of Its Consecration one and the same for the whole Catholic Priesthood, though so many different rites denotes our unity of discipline and of Government.

Again we venerate the Eucharist, not only as the greatest of the Sacraments, but, as that which is truly the chief act of Divine worship and essential to Religion: namely, a sacrifice. For it is indeed the sacrifice of the New Testament, proper to the Church of Christ, foreshadowed by the offerings of the Fathers of the Old Law, notably by that of the High Priest Melchisedech, and clearly promised in the prophecy of Malachias. In the Eucharist that self-same sacrifice offered once upon the Cross is renewed, in a bloodless manner and uninterruptedly, throughout the world. Wherever members of the Fold of Christ stand before the altar, and, after the manner of their forefathers in the New Dispensation as in the Old, tender to God Almighty the homage which is His due, there this sacrifice is offered; a tribute of Thanksgiving and Praise, of Atonement and Propitiation. We cannot imagine anything better calculated than this to inflame devout souls with the desire that it may be held in ever greater honor throughout Christendom.

It was properly decided to hold this Congress in the Capital of that Empire rightly famed for the liberty it extends to its citizens, and to whose authority and laws so many millions of Catholics render faithful and dutiful obedience. As on other occasions, We not only give Our approval to this design, but We gladly take part in it. Wherefore, in order that you may represent Us at the Eucharistic Congress of Westminster, by these letters We name you Our Legate. The Divine Author of the Church, Whose glory alone is sought, will be in your midst in the abundance of His grace. Meanwhile, as a pledge of His gifts, as a token of Our special goodwill, We lovingly impart to you, Venerable Brother, and to all and each one of those who will be present at the Congress, the Apostolic Benediction.

Given at Rome, at Saint Peter's, on the 28th day of August, the Feast of Saint Augustine, Doctor of the Church, in the year 1908, of Our Pontificate the sixth.

Cardinal Vannutelli's Address.

His Eminence then mounted the pulpit and read his address. Speaking in Latin, he expressed his sense of the honor done him by the Sovereign Pontiff. He had the greatest pleasure in representing his Holiness at so distinguished a meeting, and in opening the thirteenth Eucharistic Congress in that Cathedral, which was a memorial of the late Cardinal Archbishop of Westminster, and of the generosity of the faithful. He derived much

joy and comfort from the words of the Holy Father: 'The Divine Author of the Church, whose glory alone is sought, will be present with the abundance of His grace.' The Congress opened under the most propitious circumstances. It was held in a most hospitable country, once greatly favored by God, and said by a famous Pope to be a land of angels rather than Angles. Painful dissensions had, it was true, sprung up at a later period, but these had been softened since. For the first time for many centuries England had opened its doors to a Papal Legate, and to numerous Cardinals, Bishops, and priests from foreign parts. They must give thanks for the admirable dispensations of His Providence which had there brought them together. His thanks went out, too, to the great nation whose hospitality they were enjoying. He desired to offer the expression of his respect to the wise ruler of its destinies, and his acknowledgments to those in authority. Would that his presence on that occasion might help to bring about that true Christian peace which it desired above all things.

Although those present had come from so many parts of the world, and in such numbers that their meeting might truly be said to be a congress of nations rather than an international congress, yet there reigned among them *cor unum et anima una*. In matters of faith, as in matters of discipline, they were entirely at one. They venerated Our Saviour Jesus Christ as the Author and invisible Head of the Church, and precisely for this reason they acknowledged the successor of Peter as His visible Vicar on earth. Their union would be strengthened by the goodwill which the Holy Father had shown them. Of this special goodwill the presence of a Legate was in itself a signal mark; again the Holy Father had declared in his letter that it was pleasing to him that the Congress should be held in London. This was, not only on account of the good results which the Pope trusted would follow, but also because it afforded him the opportunity of expressing his special regard and benevolence towards the noble British race. Was it not this great affection of the Pope for his children of England which induced him lately to raise their dioceses to the status enjoyed by those of Catholic countries?

The Congress opened then in circumstances so propitious as to justify the belief that its results would not be less important than those of the earlier meetings. He wished it might be given to them to revive that Eucharistic age which was so characteristic of the Island of Saints, and to unite all in one Faith, in that Faith, namely, that was once the most precious treasure of the Bishops, Kings, Princes, and people of England. And what was more likely to bring about this common agreement than the divine Eucharist which is, in the words of Augustine, the Sacrament of Piety, the sign of unity, the bond of charity?

Let them enter on their work therefore with confidence that God would bless it. Let them follow in the footsteps of their forefathers, whose labors and whose blood had sanctified these lands. It was easy to imagine how those saints of old must long for the revival in their beloved country of the Faith in the Eucharist held by East and West. In their day, before entering on any matter of grave moment, the heads of the Universities, the Judges of the land, would hear Mass to implore guidance from above. Magnificent temples were built and endowed in honor of this august Sacrament. And solemn processions of the Blessed Sacrament were held in the streets, as may be found described by Lanfranc. Let them, therefore, members of that Congress, endeavor in so far as they might to forge the link which would unite the celebrations of the present day with those of the past. Meanwhile, as a pledge of the fruit of their labors and of the blessings which he so earnestly prayed might descend on their beloved country and the whole Empire, he imparted, in the name of the Holy Father, to all who were taking part in that Congress, the Apostolic Benediction.

Then came a most touching scene. His Eminence at the close of his address intoned the beautiful prayer of the Church, and whilst the massed thousands knelt in the church, imparted to them the Papal Benediction. It seemed as if a Catholic people were kneeling at the feet of the Pope, our common Father.

Archbishop Bourne's Words of Welcome.

Afterwards the Archbishop read the following address of welcome to the Papal Legate.

My Lord Cardinal,—In my own name as Archbishop of this Metropolitan See, in the name of my brethren the Bishops of this province, and of all the clergy and of the faithful laity of England; speaking, too, if they will allow me to give utterance to the thoughts which are in their minds, on behalf of those who are our brethren in race and blood, and the use of a common tongue, and who are so nobly represented here tonight; acting also as the spokesman of that still larger company who are united with us by a bond transcending and effacing

all distinctions of nation or of speech, namely, our holy Faith, I bid your Eminence hearty welcome in our midst. That welcome goes forth, in the first place, to him whom your Eminence so worthily represents, to the Successor of Blessed Peter, the Supreme Pastor on Earth of the one true Church of Jesus Christ. We feel that we are in the presence of our Common Father, who is indeed with us by his prayers and by his blessing. Next we offer you our greeting, with special joy that you, my Lord Cardinal, should have been called to preside over this great gathering, knowing as we do how closely your person is identified with the annually recurring work of the Eucharistic Congress, and that none could guide our deliberations more gladly or with keener interest than your Eminence. You, my Lord Cardinal, have dwelt upon the characteristics which, while they unite this Congress with all those that have preceded it, yet stamp it with its own especial features. It is an act of worship, an act of faith, but at the same time an act of reparation, intended to atone for all those words uttered in the English tongue which, some sent forth in knowing and bitter malice, and many more spoken in ignorance—which will surely plead in mitigation of their guilt—have done outrage to the Blessed Sacrament. This spirit of reparation, made animate by our faith, is in the hearts of all to-day, and mingles with the joy that marks this great assembly made memorable, as it is, by the presence of Cardinals of the Holy Roman Church and of Bishops of the Catholic Church in numbers such as our English soil has, I think, never witnessed in days gone by.

And if, profiting by the grateful fact that the native sense of justice in our countrymen has overcome the prejudice which once did them so great dishonor, we, on this occasion, make the fullest use of that right of free speech and public demonstration which they employ so readily to advance every cause which they have at heart, let no man imagine that we do these things in any spirit of hostile feeling towards those who do not think as we; still less that there is any thought of empty boasting in our minds. *Non nobis, Domine, non nobis, sed nomini Tuo, da gloriam.* 'Not to us, O Lord, but to Thine own name give glory,' if to-day we are able openly to speak Thy praises, and to make known to all our love and our thanksgiving for the greatest of Thy gifts.

Encouraged by your gracious words, my Lord Cardinal, and by the thought of the Shepherd of all the Flock, of whose mind those words are the faithful echo, we enter on the prayers and labors of this Congress, and as you have blessed us in his name, so now do we beg God to pour down His choicest gifts and blessings upon His servant whom He has been pleased to call to the summit of the Apostolic Office, singing with one heart and voice: 'May the Lord guard him, and give him life, and make him blessed upon this earth, and give him not up into the hands of his enemies. Amen.'

Then followed solemn Benediction, assisted at by the Cardinal Legate.

Congress Roll.

Besides the Papal Legate, there were five Cardinals present at the opening ceremonies, and Cardinal Mercier, Archbishop of Mechlin, was expected to arrive later on. The following is the list of Cardinals, Archbishops, Bishops, and distinguished laity:—

Cardinal Vincenzo Vannutelli, Papal Legate; Cardinal Logue, Cardinal Gibbons, Cardinal Sancha y Hervas, Cardinal Ferrari, Cardinal Mathieu, and Cardinal Mercier.

The Archbishops of Acrida (Coadjutor of Sydney), Aquila, Ephesus (Apostolic Delegate to Canada), Glasgow, Hobart, Melbourne, Metymna (Coadjutor of Cambrai), Montreal, Paris, Seleucia, Trebizond, Tuam, Utrecht, and Zara.

The Bishops of Aberdeen, Achonry, Alinda, Angers, Arras, Auckland, Autun; Ballarat, Bethsaida, Birmingham, Bruges, Canea, Cebu, Clazomenae, Clifton, Cloyne, Cork, Detroit, Dundedin, Elphin, Emmaus, Erythrae (Auxiliary of Strasbourg), Eumenia, Galloway, Huanuco, Ibra, Justinianopolis, Kerry, Kildare, Killaloe, Kilmore, Langres, La Plata, Limira, Lincoln (U.S.A.), Lismore (Australia), Liverpool, Lugo, Mazara, Menevia, Metz, Middlesbrough, Namur, Newport, Nicopolis, Northampton, Nottingham, Olenus, Olinda, Ossory, Petinissus, Phocea, Plymouth, Portsmouth, Pozzuoli, Ross, St. Brieuc, St. Die, San Luis Potosi, San Carlos de Ancud, Salford, Savannah, Sebaste, Selinus, Soissons, Tentira, Valleyfield, Verdun, Waterford, and the Bishop-Elect of Shrewsbury.

The laity at the Congress included, amongst others, the Duke of Norfolk, the Marquis of Ripon, the Earl of Denbigh, Lord Edmund Talbot, Lord Llandaff, Lord Stafford, Lord North, Viscount Gormanston, Lord Louth, Viscount Southwell, Viscount Merton, Lord Walter Kerr, Lord Ralph Kerr, Lord Vaux of

Harrowden, the Earl of Ashburnham, Lord Ninian Crichton-Stuart, Lord Chief Baron Palles, Count de Torre Diaz, Duke de Moro, Count Plunkett, Count O'Clery, Sir John Knill, Bart., Sir A. Keogh, Sir Henry Bellingham, Sir George Errington, Bart., Sir Francis Fleming, K.C.M.G., Sir Herbert Jerningham, Sir Francis Cruise, M.D., the Marquis de Sommerey, Sir William Dunn, Sir Ambrose Sutton, Mr. James Hope, M.P., Mr. J. P. Boland, M.P., Mr. Hilaire Belloc, M.P., Mr. H. McKean, M.P., Sir Charles Santley, the Hon. Charles Russell, the Hon. Frank Russell, K.C., the Hon. A. Wilmot, the Duchess of Norfolk, the Lady Mary Howard, the Lady Edmund Talbot, the Dowager Duchess of Newcastle, Lady North, the Dowager Viscountess Clifden, Lady Herbert of Lea, Lady Margaret Denville, the Dowager Lady Arundell of Wardour, the Baroness von Hugel, Countess de Torre Diaz, the Dowager Viscountess Southwell, Viscountess Southwell, Lady William Nevill, Lady Mostyn of Talacre, Lady Margaret Stuart, the Hon. Mrs. Fraser, the Hon. Mrs. Codrington, Lady Knill, Lady Fleming, Lady Saunders, Lady Marshall, Lady Errington, Lady Keogh, Lady Boynton, Lady Bellingham, Lady Butt, Lady a Beckett, Lady Chichele Plowden, the Hon. Blanche Dundas, and the Hon. Teresa Maxwell.

The Second Day.

On Thursday morning there was Pontifical High Mass in Westminster Cathedral. From an early hour the faithful were arriving from all quarters of the metropolis, and awaited with eagerness the moment when their passports of admission would permit them to congregate within the walls of the magnificent Byzantine temple. At length the doors were unfastened, and by the time appointed for the ceremony, 9 o'clock, thousands of worshippers, as on the previous evening, had packed the nave and galleries. All eyes were centred on the high altar, crowned with its glorious baldacchino, resting on eight massive marble pillars, encrusted with rich mosaics, and the Canons of the Cathedral chanting the morning office. A small procession of deacon and subdeacon, in vestments of gold, accompanied by acolytes and choristers, issues from the sacristy forth to the sanctuary, and then, a few minutes later, comes the Most Rev. Leon Adolphe Amette, Archbishop of Paris, the celebrant, followed by the magnificent procession of Archbishops, Bishops, Abbots, Generals, and Provincials of religious orders.

It would be impossible here to give an adequate idea of this impressive and inspiring scene, but, after the Archbishop had robed for the Holy Sacrifice in his gorgeous golden vestments, and seated on the throne, surrounded by the scarlet, purple, black, white, and yellow robes of the other dignitaries, accompanied with the music of the fine choir and organ, the group formed a picture which will never fade from the memory of those who witnessed it. All thought of the sombre and unfinished walls, bare of the slightest decoration, about us, was lost in the mass of brilliance and color grouped round God's Altar, with the rays of bright sunshine beaming through the high windows casting a beautiful glow over all.

Sectional Meetings.

At the conclusion of High Mass, sectional meetings of the Congress were held in various halls. The Papal Legate, who was accompanied by the Archbishop of Westminster, presided at the meeting in the Horticultural Hall, when papers were read at the morning sitting by the Right Rev. Abbot Gasquet and Monsignor Canon Moyes, and in the afternoon by Viscount Llandaff and the Hon. Frank Russell. The discussion that followed was taken part in by the Bishop of Namur, Very Rev. Father David, O.F.M., the Apostolic Delegate to Canada, the Bishop of Montes de Oca, Mexico, the Papal Legate, the Duke of Norfolk, and the Archbishops of Melbourne and Montreal. A meeting of another section of the Congress was held at the same time in a hall at Buckingham Gate, where the Bishop of Newport presided. Papers were read by Canon Ryan, Rev. Dr. Beyerunge, and the Bishop of Northampton. Another sectional meeting was held in the Caxton Hall, Cardinal Ferrari, Archbishop of Milan presiding, and supported by the Cardinal Primate of Spain. The two Cardinals were the centre of a group of prelates from both sides of the Atlantic. Old Europe was represented by the Bishops of Angers, Arras, Autun, Soissons, Langres, St. Brieuc, Pozzuoli, and Lugo, and America by the Bishop of San Carlos in Chili, and the Archbishop of Montreal, Mgr. Bruchesi.

Great Meeting in the Albert Hall.

The meeting at the Albert Hall on Thursday evening was one of the greatest events of a great Congress. So far, the essentially religious character of the gatherings gave the ecclesiastics a predominance, but the public meeting in a spacious hall

presented the layman with the chance of proving with all his ardor that his soul is aflame with love for the Redeemer in the Eucharist in no less degree than the ecclesiastics. But, neither the Albert Hall, nor probably any other hall ever built for public meetings, would hold all who desired to secure tickets. For weeks the organisers have been flooded with applications from every district in these countries, and from all parts of Europe, and through inability to provide even standing accommodation, hundreds of pounds were returned. The Albert Hall holds nine or ten thousand persons, and the eagerness of quite a multitude to secure places was eagerly exhibited. Long before 8 o'clock, the hour appointed for the meeting, a stream of people poured along towards it from all the neighboring streets. Some—especially Cardinals, Archbishops, and Bishops—came in motor cars, gladly placed at their disposal by prominent Catholic laymen. Others used cabs or buses, and a vast number walked to the hall. Every seat in the building was quickly filled, and when the Papal Legate, arrived there was around the doors and in the immediate vicinity a vast assemblage of men and women whose efforts to obtain an entrance had proved unavailing. Their want of success did not damp their enthusiasm. As his Eminence approached their vociferous cheers rang out again and again, and hats and handkerchiefs were waved with a degree of enthusiasm which seemed to affect every individual in the entire mass.

Cardinal Vannutelli presided, and speeches were delivered by the Bishop of Namur, the Coadjutor-Archbishop of Cambrai, the Archbishop of Melbourne, the Archbishop of Montreal, the Duke of Norfolk, and M. Brifaut, the leader of the Young Catholics of Brussels.

Thus ended the second day of the Congress.

THE UNITED STATES

THE PRESIDENTIAL ELECTION

On the third of November the great electoral contest in the United States will be fought and won. The people of this Dominion and of the Commonwealth of Australia have little idea of the excitement which this contest occasions among the level-headed, practical, and progressive people of the great Republic. Business, which is unceasingly followed with, we might say, feverish anxiety the whole year round, is now almost wholly neglected, and for some time before the election stocks and shares are as little heard of as if they had never existed. The Americans are nothing, if not thorough, and this is fully exemplified by the whole-hearted manner in which they enter in the excitement incidental to a presidential election. Their action is in direct contrast to the matter-of-fact—we might say indifferent—manner in which a general election is regarded in New Zealand. There are, generally speaking, only two parties to a contest in the United States—Republicans and Democrats—and to an outsider there seems less difference in the platform of these parties than there is between the Government and Opposition in this Dominion. This is only a surface view. Behind these parties are powerful interests and factors that are using all their powers in favor of the candidate of their choice. Nothing is left undone to forward the interest of the chosen candidate of a party, and nothing overlooked which would assist in lowering the prestige of his opponent. The license of the press during election time is something to marvel at, and were the newspapers of this Dominion to treat and lampoon candidates for Parliament in such a manner as the general election there would be a crop of libel and slander actions to follow that would keep our Supreme Court judges fully occupied for the following twelve months. But, strange to say, such actions are very rare in the United States.

It is expected that over 14,000,000 voters will record their votes for the two leading candidates—William Howard Taft and William Jennings Bryan. To reach this large number of voters with arguments, spoken or written, that may change or decide their opinions, has been the work of the national committees on both sides for some months past. Besides collecting and disbursing campaign funds the party committees send out speakers, carefully distributed where they will do most good for their side, issue millions of printed leaflets, and attend to vast correspondence. To give an idea of the cost of a presidential election, it is said that each party spends no less a sum than £30,000 in postage alone during a campaign. For the preparation and management of campaign literature, a literary bureau is formed early in the campaign, usually under the direction of an experi-

enced newspaper man. This bureau makes up the campaign text-books for the use of party speakers. Every argument that may be employed to strengthen the party and confuse opponents is suggested in this book, which is closely conned by campaign writers as well as speakers. The two leading parties have different methods of preparing campaign books. It is customary for the Republicans to dwell upon the record of the party, while the Democrats denounce the results of Republican administration. The speakers' bureau of the national committee also begins work early in the campaign. A list of available 'spellbinders' is drawn up, with the merits of each man carefully noted. This one can make a good tariff argument, another is strong on finance, another is a fluent story-teller or a good debater in general. Senators and representatives in Congress usually volunteer as speakers, but most of them desire to be kept as close as possible to their constituents, especially those who are candidates for re-election. Most of the speakers receive pay for their services and go where they are assigned, without question. They get salaries up to £50 a week and expenses, some being paid £10 a night. They usually travel in pairs, speaking on different subjects. The local party organisation is expected to furnish at least one other speaker. The average salary of the campaign 'spellbinder' is probably about £20 a week, not counting his expenses, which are paid by the national committee. It is estimated that the speakers alone may cost £400,000 in a national campaign.

By the Constitution the Government of the United States is entrusted to three separate authorities—the Legislative, the Executive, and the Judicial. The executive power is vested in the President, who holds office for a term of four years, and is elected, together with a Vice-President chosen for the same term, in the following manner:—Each State appoints, in such a manner as the Legislature thereof directs, a number of electors, equal to the whole number of Senators and representatives to which the State is entitled in Congress; but no Senator or representative, or person holding an office of trust or profit under the United States, is appointed an elector. The practice is that in every State the electors allotted to that State are chosen by direct vote of the citizens on a general ticket. The voting takes place on the same day throughout the country. The successful candidates compose what is known as the Electoral Colleges. The result of the election of these colleges decides who the President and Vice-President are to be for the next four years, and also the party—Democratic or Republican—that is to be in power. The method appears to be rather complicated, and it would seem that the simpler plan would be to take a direct vote of the people. However, the method has been tried now for over one hundred years, and has apparently given satisfaction to those most interested in the result. The election, as previously stated, takes place on November 3, but the President-elect is not installed until March 4. No person except a natural-born citizen who has attained the age of thirty-five years is eligible for the office of President. The President is Commander-in-Chief of the army and navy, and of the militia in the service of the Union. The Vice-President is ex-officio President of the Senate, and in case of the death or resignation of the President, he becomes President for the remainder of the term. It will be remembered that Mr. Roosevelt was Vice-President at the time of the assassination of President McKinley, and accordingly succeeded the latter in office. The election takes place on the Tuesday after the first Monday in November, which this year will fall on the third day of the month. President Roosevelt is the 26th who has presided at the White House since 1789, when George Washington was elected.

The administrative business of the nation is conducted by eight chief officers, or heads of departments, but none having seats in Congress. They are chosen by the President, and form what is called the Cabinet. They are the Secretary of State, the Secretary of the Treasury, the Secretary of War, the Secretary of Navy, the Secretary of the Interior, the Postmaster-General, the Attorney-General, and the Secretary of Agriculture. Congress consists of the Senate and the House of Representatives. Senators are appointed, two from each State, by the several State legislatures, and hold office for six years. The Senate has the power of confirming or rejecting treaties with foreign Powers. The House of Representatives is composed of members elected biennially by the citizens of the several States. Usually the electors are all male citizens of 21 years of age and upwards. The representatives for each State are in the proportion of one for 173,000 inhabitants.

The Senate is composed of 92 members elected by the various State Legislatures. A third of the number retires every two years. Each Senator is paid £1000 a year, and mileage once

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each way to and from Washington. Besides this he receives £50 a year for stationery. He is also provided with a private secretary at the expense of the country, and has a private room at the Capitol.

The House of Representatives consists of 391 members, who are elected by the people of the various States for a term of two years only. Like Senators, members of the House of Representatives are each paid, and each Representative can employ a private secretary, whose salary is paid by the State.

The term 'hon. member' is not applied in either House. They simply say Senator So-and-so (naming him) in one branch of the Legislature, and in the other 'the gentleman from Mobile,' or elsewhere, when they refer to a brother legislator.

The salary of the President is fixed at £10,000 a year, or about one-fourth more than the allowance to the Governor of this Dominion. Some time ago he was granted an additional sum to cover travelling expenses, as President Roosevelt declined to be under obligation to the railway companies for free railway trains which they placed at his disposal. He considered that it was undignified for the ruler of eighty millions of people to be the recipient of concessions from corporations whose methods he might be called upon to criticise, and perhaps legislate against. The President, during his term of office, resides at the Executive Mansion, popularly known as the White House, so-called from its color. The White House was built over one hundred years ago. In 1814 it was set on fire, but the flames were extinguished before serious damage was done. At its restoration the walls were painted white to conceal the ravages of the fire on the freestone wall—hence its name. The architect and builder of the White House was an Irish Catholic, John Hoban, who went to the United States after the War of Independence. He was a native of Kilkenny, where he was born in 1758. He also superintended the building of the Capitol, and had much to do with the erection of the principal business places and residences of Washington. He died in 1831.

As previously stated, the salary of the President is £10,000 per annum, whilst the Vice-President and the other members of the Cabinet receive each £1600 a year, so that in the aggregate the President and the members of his Cabinet do not receive much more than the Lord Lieutenant of Ireland for governing over eighty millions of people. It cannot be said that the people of the United States err on the side of liberality in paying their Executive officers, and certainly the salaries attached to such offices are not of a character to tempt men to seek them for monetary gain.

Diocesan News

DIocese OF CHRISTCHURCH

(From Our Own Correspondent.)

October 26.

The annual appeal in aid of the funds of the Cathedral Conference Society of St. Vincent de Paul will be made on Sunday, November 8, on which occasion the usual charity sermon will be preached at the 11 o'clock Mass.

With much thoughtful kindness, Miss Irene Ainsley, the talented vocalist, whilst in this city, visited the Sacred Heart Convent and delighted the Sisters of the Mission and their high school pupils by singing quite a number of items from her extensive repertoire. Needless to say, the good Sisters were greatly charmed with their visitor, and very highly appreciated the privilege afforded them of hearing her.

With reference to the recent visit to Hokitika of his Lordship Bishop Grimes, the lady correspondent of the *Weekly Press* writes as follows:—'On Thursday night Miss Mandl held a large reception at her residence in honor of the Right Rev. Dr. Grimes, S.M., when the whole house was thrown open. The decorations were most elaborate and beautiful, every room having a different scheme of color. The drawing-room was done in three shades of crimson, while palest pink rhododendrons were used in the dining-room. The billiard-room was utilised as a supper room, and the whole decorations were yellow primroses and Japanese creeper, used with telling effect.' The names of the large and representative number of guests, including the Rev. Father Ainsworth, are also given.

The practical examinations conducted by the representative of Trinity College, London, have just been concluded, and the following are the successful candidates from the Convent of Mercy, Colombo street North:—Higher examination: Associate

(pianoforte)—H. J. Sheedy, A.T.C.L. Senior division—Annie Fogarty (singing), Honoria Fitzgibbon (pianoforte). Intermediate division: Honors—Jane Donnelly (pianoforte). Intermediate division: Pass—Christina Cooper, Lily Burrow, Mary C. Goggan. Junior division: Honors—Vera Wilson (pianoforte), Ina Pointon. Junior division: Pass—Kate Haughey, Alan Payling, May Wood. Preparatory division: Pianoforte—Phyllis Hollow, Sarah Gill (Darfield). Theoretical examination: Intermediate division—Honors—Lily Burrow, Annie Snowball. Rudiments for Associated Board—Grace Haughey, Gladys Sugden. Junior honors and gold medal presented by the Dresden Piano Company—Ina Pointon.

The following are the names of the candidates who were successful in passing examinations in practical music held by the examiner for Trinity College of Music, London, Mr. Henry Saint George, during the past week, at the Sacred Heart Convent, conducted by the Sisters of the Notre Dame des Missions. Seventeen candidates were presented, and all were successful. The list is as follows:—Higher examination: Associate pianist—Alice Fescher, A.T.C.L. Senior grade—Ethel Donaldson (Rangiora). Intermediate grade—Amy Payne and Cissy Coakley (violin), Cissy Kiddey and Birdie McCormack (singing). Junior grade—Ella Maher, Jean Dalziel (Rangiora), Sara Ansen and Marjorie Smith. Preparatory grade—Lucy Coakley, Teresa Mannion, Cissy McIlroy, Maggie Daley, Monica Wall, Eily Stewart and Cissy Hands (Rangiora). The Sisters also presented four successful candidates for senior grade at the local centre examination, namely, Alice Rainbow, Flossie Storey, Eily Murphy, and Madge Horrell.

Ashburton

(From Our Own Correspondent.)

October 26.

The Friendly Societies' card tournament was brought to a close last week. The local branch of the Hibernian Society and the Foresters had to play off for the shield, when the latter proved the victors.

The Ashburton Catholic Club held its annual meeting on October 6. The balance sheet showed that the receipts exceeded the expenditure by £9 11s 7d, and the assets exceeded the liabilities by £66 19s 7d. The election of officers resulted as follows:—President, Mr. T. Brophy; vice-president, Mr. J. Murphy; secretary, Mr. J. A. Lennon (re-elected); treasurer, Mr. E. Hanrahan (re-elected); librarian, Mr. W. Lennon; council—Messrs. D. McDonnell, F. Pritchard, S. Madden, F. Brophy, and J. Hannigan. The club gave an 'At home' on Thursday last to the lady friends of members. Progressive euchre was played during the earlier part of the evening. Miss S. Madden won the lady's prize and Mr. D. McDonnell the gentleman's prize. Refreshments were handed round by the ladies, and a musical programme was gone through, to which the following contributed:—Pianoforte solo, Miss Brankin; songs, Miss C. Madden and Messrs. F. Pritchard, D. McDonnell, Keaney, and T. Brophy; recitation, Miss Jones.

DIocese OF AUCKLAND

(By Telegraph from our own correspondent.)

October 26.

On next Friday the Right Rev. Mgr. O'Reilly resumes charge of his parish, from which he has been absent, owing to illness, for the last few months.

The Mayor of Auckland opens on to-morrow evening in the Ponsonby Hall a bazaar in aid of the Sacred Heart Church, Ponsonby. It is anticipated to be a great success.

The Rev. Father Carran, who was recently ordained in Ireland for this diocese, arrives within the next fortnight. The Rev. Father resided for many years with his people at Thames.

Over the initials 'S. H. P.', a writer in the *Herald* and *Star* ably refutes the attack upon the Church recently made by Canon McMurray at the Anglican Synod. The writer showed that the canon's Church, and not the Church he attacked, had reason to feel ashamed of its attitude towards Modernism and other nebulous contentions.

A meeting of the majority of the diocesan priests, presided over by the Vicar-General, was held on last Friday to consider the reception of his Lordship the Bishop on his arrival from Europe. It was decided to present a testimonial to his Lordship on next St. Patrick's Night. In order to ensure its complete success, this will in no way interfere with the warm reception to be accorded by all to the Bishop, who will probably arrive at the end of the year, or early in January.

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A new Catholic Church was opened yesterday at Avondale. The church has seating accommodation for nearly 200 people, and its interior appearance is very attractive. The walls and ceiling are lined with steel, painted in white and blue, with light blue and gold facings. The sanctuary is in the form of an arched recess, and, though more lavishly furnished, is in keeping with the general decorations. The altar is of white marble, and standing out in bold relief in the background is a statue of almost heroic size of the Blessed Virgin, under whose patronage the church was blessed and opened. The sacristies are situated at the rear of the sanctuary, with entrances at either side of the altar. The church is built of wood, and cost about £500. It is situated close to the main thoroughfare on a large section which is free of debt. The builder was Mr. Reardon. The opening and dedication of the church took place yesterday morning in the presence of a large number of people, including many visitors from the city, who drove out. The Hibernian Society and the St. Benedict's Old Boys' Club were represented by the officers and members. Prior to the ceremony the Right Rev. Mgr. O'Reilly addressed the congregation. He congratulated the people and their pastor, the Very Rev. Dean Gillan, V.G., on the completion of the church, and hoped that it would bring many blessings to the district. Auckland, he said, was expanding in all directions, and he trusted that in the not very distant future Avondale would partake more liberally in the general prosperity. At present there were few Catholics in the district, and it spoke much for their piety and enterprise in carrying out such an ambitious undertaking as the church in which they were that day assembled. Mass would be celebrated there regularly, and while the population at present was small, he hoped that before long they would have a resident priest stationed there. The church was to be called the Church of the Immaculate Conception, and this recalled the fact that it was nearly fifty years ago since he assisted in the dedication of a church of that name on the site where the Bishop's palace now stands. That district was now thickly populated and prosperous, and that Avondale would be in the same prosperous condition fifty years hence was his earnest prayer.

Monsignor O'Reilly then blessed the church and dedicated it to the honor and glory of God under the invocation of Mary of the Immaculate Conception. He then celebrated Mass. The members of the St. Benedict's choir and altar boys rendered the appropriate music, Miss Reardon presiding at the organ.

The Very Rev. Dean Gillan, V.G., announced at the conclusion of Mass that the collections amounted to over £33, and this, with money already in hand, brought the total up to about £60. He thanked the people most heartily for their generosity, and also expressed the pleasure it gave both the people and himself to have the Right Rev. Mgr. O'Reilly perform the opening ceremony. They would all be pleased to learn that the Monsignore was now almost completely restored to health, and that he would resume charge of his parish at Thames in the course of a few days. The Dean went on to refer to the difficulties that beset him at the outset. Harassed by a heavy debt at St. Benedict's, he was not inclined to incur further liabilities. However, the erection of a church at Avondale was a work of pressing necessity; and after carefully going into the question of ways and means he found that he was able to procure a considerable portion of the material at greatly reduced rates. This decided him to go on with the building of the church, and he trusted now that a good start had been made, the Catholics of the district would do their utmost to liquidate the debt. There was another large attendance at the church for the evening service. Very Rev. Dean Gillan officiated at Vespers. This was followed by Benediction of the Blessed Sacrament, at which Very Rev. Monsignor O'Reilly was celebrant. St. Benedict's choir, under the conductorship of Mr. S. Jackson, assisted at the service. Mrs. Jackson acted as organist. The subscriptions received during the afternoon brought the total amount up to £75. Mass was celebrated at the church this morning by Very Rev. Dean Gillan. For the future Mass will be celebrated there regularly, possibly once every two or three weeks, more frequent services at present being impracticable, as the district is served from St. Benedict's.

Visitors to Invercargill will find first-class accommodation at the City Private Hotel, Dee street, of which Mr. J. W. Deegan is proprietor. This hotel is situated within two minutes' walk of the railway station and the post office....

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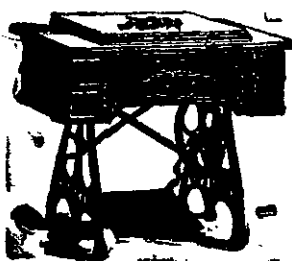
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Commercial

PRODUCE

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 large catalogue to a moderate attendance of buyers. Competition was more brisk than at our last sale, but prices were mostly in buyers' favor. Values ruled as under:

Oats.—This market is without change as to demand, which still continues slack. The season is now advanced, and as business has been found impossible at late values lower prices have had to be accepted to effect clearances. Quotations: Prime milling, 1s 11d; good to best feed, 1s 8½d to 1s 10d; inferior to medium, 1s 7d to 1s 8d per bushel (sacks extra).

Wheat.—The week has been a quiet one in this market. Holders are very firm in their ideas of values, and are not forcing sales meantime, the offerings consequently being very light. Fowl wheat is scarce and in request. Quotations: Prime milling, 4s 4½d to 4s 5d; medium milling and fowl wheat, 4s 3d to 4s 4d; broken and damaged, 3s 6d to 4s per bushel (sacks extra).

Potatoes.—Although a fair amount of shipping was done last week, the arrivals continue fully equal to the demand existing. Buyers' purchases are confined almost entirely to choice white tables, off-conditioned lots being neglected. Late quotations are not maintained. Quotations: Prime Up-to-Dates, £3 to £; 2s 6d; medium, £2 12s 6d to £2 17s 6d; inferior, £2 upwards per ton (sacks in).

Chaff.—The market remains at about on a par with last week's. Prime bright heavy oaten sheaf finds preference with buyers, and is readily quitted on arrival at late rates. Medium and inferior quality, however, is not in favor, and is difficult to place. Quotations: Prime oaten sheaf, £3 15s to £4; medium, £3 7s 6d to £3 10s; light, inferior, and heated, £2 10s and upwards per ton (bags extra).

Stronach, Morris, and Co., Ltd., report for week ending October 27 as follows:—

Oats.—The market still continues very slack, and to effect sales lower prices have to be accepted. Black oats, Danish, and other special kinds are practically neglected. Prime milling, 1s 10d to 1s 11d; good to best feed, 1s 8d to 1s 10d; inferior to medium, 1s 7d to 1s 8d per bushel (sacks extra).

Wheat.—There is still a little demand for prime milling. Medium quality is readily sold as fowl wheat. Quotations: Prime milling, 4s 5d to 4s 5½d; medium to good, 4s 4d to 4s 4½d; good whole fowl wheat, 4s 3d to 4s 4d; medium, 4s 1d to 4s 2d; broken and damaged, 3s to 3s 9d per bushel (sacks extra).

Chaff.—The demand has slackened off considerably. Quotations: Prime oaten sheaf, £3 5s to £3 12s 6d; discolored and inferior, £2 15s to £3 2s 6d per ton (sacks extra).

Potatoes.—There has been a slight demand from the north for good table potatoes, and almost all consignments arriving have been sold immediately. Quotations: Prime Up-to-Dates, £2 17s 6d to £3; medium to good, £2 10s to £2 15s; inferior, £2 to £2 5s per ton (sacks in).

Messrs. Donald Reid and Co. report:

We held our weekly auction sale of grain and produce at our stores on Monday. We had a good selection on offer, and under fair competition most of the lots catalogued were quitted at quotations. Values ruled as under:

Oats.—There has been more inquiry for good lines suitable

for export, but in order to effect business it has been necessary to accept lower values. The demand is chiefly for B grade Gartons or sparrowbills. For A grade there is not much demand, while Danish, black oats, and other special kinds are quite neglected. Quotations: Prime milling, 1s 10½d to 1s 11d; good to best feed, 1s 8½d to 1s 10d; inferior to medium, 1s 7d to 1s 8d per bushel (sacks extra).

Wheat.—The market is unchanged. There is so little wheat in stores locally that no sales of any importance can be reported. Millers are taking all prime lots offering, while medium quality is in most cases being quitted as fowl wheat. Quotations: Prime milling, 4s 5d to 4s 5½d; medium, 4s 4d to 4s 4½d; good whole fowl wheat, 4s 3d to 4s 4d; medium do, 4s 1d to 4s 2d; broken and damaged, 3s to 3s 9d per bushel (sacks extra).

WOOL

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

Rabbitskins.—There was a large attendance of buyers on Monday, and bidding was spirited, and prices very firm at late rates. Best winters brought from 19d to 22½d; extra, to 23½d; good, 17d to 19d; medium, 16d to 17½d; early winters, 13d to 15½d; autumns, 1s to 14½d; summers, 7d to 9½d; winter blacks, to 20d; autumns, 17d to 18½d; fawns, to 14½d; horse hair, to 17½d.

Sheepskins.—We offered a large catalogue on Tuesday, but prices showed no material change. Quotations are practically the same as last week; best halfbred bringing from 6d to 6½d; medium to good, 5½ to 6d; inferior, 3d to 4d; best fine crossbred, 6d to 6½d; medium to good, 5d to 5½d; inferior, 3d to 3½d; best merino, 5½d to 5¾d (slack); medium to good, 4d to 5d; inferior, 3d to 4d.

Tallow and Fat.—There is no change to report in the tallow and fat market, all being readily sold on arrival.

LIVE STOCK

DUNEDIN HORSE SALEYARDS.

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

The entry for last Saturday's sale was a medium one, and with two or three exceptions the quality was very indifferent, both in draught and light harness sorts. The attendance of the public was larger than it has been for several weeks past, and included a number of actual buyers, eager to secure good useful draughts and strong, upstanding harness horses, and the major portion of the entry changed hands at satisfactory prices. In draught horses of good stamp, young and staunch, a very good business could be done at the present time if any such were coming into the market. During the week we have had a number of private inquiries, and we can strongly recommend consignments of all classes of horses, if young, sound, and reliable.

Late Burnside Stock Report

Cattle.—236 forward. The sale opened well, but towards the end there was a drop of about 15s per head. Best bullocks, up to £11 15s; medium, £6 5s to £8 5s; light, up to £6; best heifers, up to £7 10s.

Sheep.—2830 penned, a fair proportion of which consisted of prime heavy wethers. Best wethers, 21s to 23s 9d; extra, 24s 6d; medium, 17s to 20s; inferior, 8s to 16s; best ewes, up to 17s 9d; extra, up to 19s 9d.

Lambs.—120 forward, for which prices ranged from 13s 3d to 21s 9d.

Pigs.—There was a big yarding of 130. For small pigs there was a brisk sale at last week's rates; whilst porkers and baconers also met with a good sale. Suckers, 18s to 21s; slips, 23s to 28s; stores, 33s to 38s; porkers, 43s to 49s; light baconers, 50s to 55s; heavy do, 58s to 63s; choppers, up to 90s.

OBITUARY

MRS. JOHN O'SHEA, BALFOUR.

It is with sincere regret that we have to record the death of Mrs. John O'Shea, Balfour. The deceased lady, who had been suffering from a painful illness for a considerable time, passed away, fortified by the last rites of the Church, on the 19th inst. The late Mrs. O'Shea had by her kindness and sympathy towards others in their troubles and sickness endeared herself to all who had the privilege of her acquaintance. The deceased was the only sister of Mr. J. P. Matheson, of Dunedin, and Mr. C. W. Matheson, of Invercargill. The Rev. Father Keenan attended the deceased in her last illness, and conducted the burial service at the graveside. R.I.P.

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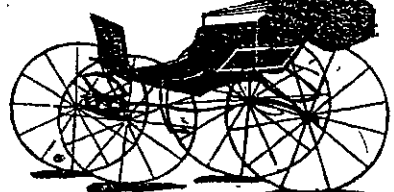
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To the Electors of Dunedin South

We Recommend To Your Favorable Consideration

Mr. Robert R. Douglas

The Accredited Labor Candidate

Polling Day - Tuesday, Nov. 17th

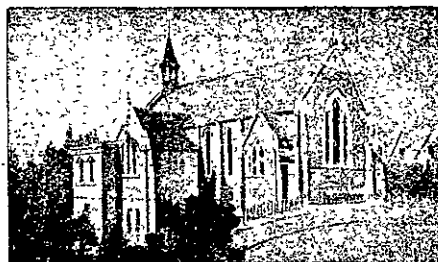
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The Redemptorist Fathers' New Church, Wellington



The Redemptorist Missioners, who have been doing great work for souls in the Dominion, are now about to open a new Church, and are appealing to their friends for financial aid to liquidate their heavy debt.

Those who wish to aid them may send their subscriptions to the Father Superior, Mount St. Gerard, Oriental Bay, Wellington.

The following is the copy of the appeal:—

We, the Redemptorist Fathers, take the liberty of sending you the following statement and appeal in connection with our new Church at Mount St. Gerard, Oriental Bay, Wellington.

Since our arrival in New Zealand, some four years ago, to labor for the people of the Dominion, we have striven hard to pay off the initial debt incurred in securing a permanent home at Oriental Bay, Wellington. The house, though in a good state of preservation, had to be altered and enlarged in order to accommodate the community, whilst we were forced to hold all the religious services in two of the rooms. The inconveniences of this became so great that, notwithstanding our lack of funds, and the already heavy debt incurred in the purchase of the property, we ventured, with the sanction and encouragement of his Grace Archbishop Redwood, S.M., to erect a new Church, placing our confidence in the good Providence of God and on the generosity and charity of the people for whom we labor.

As the special nature of our work prevents us from taking any parochial charge, we have no parishioners to whom we might appeal or who would share the burden of debt with us. Therefore, we reluctantly make our first public appeal to friends, benefactors, and the charitably-disposed to enable us to pay off the £6000 debt which we have been compelled to take on ourselves, without having any private resources whatever to draw on.

The many tokens of sympathy and kind appreciation that we have received in the past, both from the clergy, secular and regular, and from the laity in and outside the Dominion, make us hopeful that the response will be a generous one.

The new Church will be solemnly blessed and opened on Sunday, 22nd November, 1908, at 10.30 a.m., by his Grace Archbishop Redwood, S.M. Should you be unable to be present at the ceremony, any offering you may wish to make will be gratefully received by any of the Redemptorist Fathers, and your name will be inscribed on the list of our honored benefactors.

Yours faithfully,

PATRICK J. CLUNE, C.S.S.R.,

Superior.

His Grace the Archbishop of Wellington will perform the ceremony of blessing and opening the Church, and will also preach the occasional sermon. His Lordship Bishop Grimes will pontificate at High Mass, and preach in the evening.

Dunedin Central Electorate

MR. JOHN McDONALD

PROGRESSIVE LIBERAL

recommends himself to your favourable consideration

Polling Day: Tuesday, Nov. 17th

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SOUTH DUNEDIN

AN APPEAL

St. Joseph's Cathedral, Dunedin,

October 28, 1908.

Permit me, through the means of your widely-circulating paper, to make an appeal to your charitably-disposed readers in the interests of the orphan and neglected children who have found a home in the St. Vincent de Paul Orphanage, South Dunedin, under the care of the Sisters of Mercy.

The Sisters have now over ninety such children under their care, for thirty of whom they receive no payment, whether from the Government, or Charitable Aid Boards, or any other source. In the past it has been our proud boast that we never refused to give a home to a deserving child, whether payment was foreseen or not. This places a great burden on the shoulders of the good nuns. Your charitably-disposed readers can help them to carry that burden by sending subscriptions in money, or in gifts of clothes or other goods, all of which will be thankfully received. I therefore now appeal to that wide circle of friends who are interested in the work of the Orphanage that they may do something for the 'little ones' whom Christ came to save.

By sending subscriptions direct to the Sisters of Mercy, South Dunedin, or to me at the address which appears at the head of this appeal, they will be helping a noble cause by providing a home for the homeless child.

(Rev.) JAMES COFFEY, Adm.,
Manager, St. Vincent de Paul Orphanage.

HOKITIKA.

THE NUMBERS of the WINNING TICKETS in St. Mary's Dominion Bazaar ART UNION are as under:—First prize, No. 397; 2nd, 4143; 3rd, 1753; 4th, 1984; 5th, 315; 6th, 3502; 7th, 1420; 8th, 459; 9th, 1099; 10th, 2967; 11th, 2193; 12th, 644; 13th, 4332; 14th, 4149; 15th, 1346; 16th, 2921; 17th, 495; 18th, 1959; 19th, 4094; 20th, 939.

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IN MEMORIAM

ROUGHAN.—In loving memory of our dear brother, Patrick Michael Roughan, who died at Dunedin Hospital on Thursday, October 28, 1907.

Yes, darling brother, great is our anguish
In losing affection so tender and true;
But still in that land where love is perfected
We feel we're loved better than ever by you.

Pray, dearest brother, that each of your loved ones
May follow the path you unflinchingly trod;
Then life's care o'er, and the fight nobly ended,
We shall be united for ever in the Home of our God.

—Inserted by his sorrowing parents, brothers, and sisters.

DEATH

O'SHEA.—On the 19th October, 1908, at Balfour, Elsie, the beloved wife of John O'Shea and only sister of J. P. Matheson, Dunedin, and C. W. Matheson, Invercargill, after a long and painful illness; aged 42 years. R.I.P.

EDITOR'S NOTICES.

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

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

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

ANONYMOUS COMMUNICATIONS are thrown into the waste paper basket.

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

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et 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 29, 1908.

WANTED: CATHOLIC EMANCIPATION



OTHER passions besides ambition o'ervault themselves at times. Religious passion, for instance, overshoots its purpose when its expression is such as to shock the public sense of religious decency and decorum. Like the Australian war-boomerang, it returns and wounds its owner; or it acts like the recoil of McFingal's muskets, which

So contrive it
As oft to miss the mark they drive at;
And, though well-aimed at duck and plover,
Bear wide, and kick their owners over.

Such has been the upshot of the raucous clamor and the frenzied threats of the extreme section of Protestant opinion in England in regard to the public procession of the Blessed Sacrament which was to have been the crowning event of the recent Eucharistic Congress in London. The Home authorities were caught by the old military ruse, mistook strength of lung for strength of numbers, and intimated to Archbishop Bourne a desire to see eliminated the Eucharistic feature of the procession which they had previously approved. The Archbishop's bearing was marked throughout by a tactfulness and charity and spirit of peace that made a luminous contrast with the dark and angry passions of the opponents of the procession, their threats of violence, and the coarsely abusive speech in which they referred to the great central act of Catholic worship.

A procession took place, as arranged, through the quiet streets that surround the noble Byzantine pile of Westminster

Cathedral. Though shorn of its central glory, it was nevertheless a right noble religious pageant. Throughout the splendor of the religious ceremonial associated with the Eucharistic Congress, the personnel that assisted at it from the ends of the earth, and the immense and world-wide interest that it excited, combined to make the proceedings of that great gathering the most historic incident that has happened in the Catholic Church in Great Britain since that country was riven from the unity of the Faith during the great religious revolution of the sixteenth century. The clamor that was raised in connection with the Eucharistic procession played a notable part in lifting the function to the pinnacle of public interest and importance, and in thus unintentionally furthering the object of the Congress to an extent that must have far exceeded the original hopes of its promoters. In the first place, the Congress gave, in picturesque and tangible form, evidence of the progress of the Catholic faith in England. In the second place, it brought Catholic faith and practice—especially in connection with the Holy Eucharist—before the British Protestant public in a way that was eminently calculated to stir the fancy and to move to inquiry the minds of devout non-Catholics. This phase of the Congress was, of course, greatly aided by the manner in which, ever since the Oxford Movement, the minds of English Protestants have been gradually familiarised with Catholic teachings and devotions, through the agency of the High Church section of the Anglican creed. But attention was undoubtedly very strongly focussed upon the Church's Eucharistic teaching, and inquiry specially stimulated, by the vociferous methods by which the 'yellow' and other extreme sections of the Protestant public sought to cast obloquy upon the doctrine of the Real Presence and to mar, as far as might be, the processional expression of Catholic devotion thereto. In the third place, the opposition—and especially the deplorable form that it took—served to emphasise still further the vast (we had almost said revolutionary) change that has taken place in British Protestant opinion in regard to the Catholic Church since the wild and whirling days of the Ecclesiastical Titles Bill of 1851. This change of heart manifested itself in several principal ways—in the enormous space devoted to the proceedings of the Congress by the daily papers and the illustrated weekly press; in the intense interest with which the Congress was viewed throughout Great Britain; in the vast and overwhelmingly non-Catholic crowds that surged and swayed around the neighborhood of Westminster Cathedral and witnessed with friendly and respectful interest the grand religious pageant of the procession; in the cordiality which the press and public men extended to the first Papal Legate that visited England since the days of Queen Mary; and—last but by no means least significant sign of the times—the great body of public feeling that stands at the back of the demand made by a number of the leading newspapers of the country for the repeal of the remaining legal disabilities of Catholics which still dishonor the British statute-book. The bitter pressure for the exercise of dead-letter statutes against the Catholic faith in England greatly served, no doubt, to strengthen the demand for the discarding of the last rags and tatters of the penal code.

The bitterest disability under which the Faith of Old England suffers is, undoubtedly, that 'relic of barbarism,' the accession oath, which still remains a stain upon the statute-book. That infamous law forces each new Sovereign to take oath before Parliament that he believes Catholic worship to be 'superstitious' and 'idolatrous.' The Catholic faith, and that alone out of all the thousand creeds within the Empire's wide domains, is singled out for this crowning outrage; and the shameful formula is accompanied by every circumstance of personal insult to the Sovereign, who is forced to multiply phrases and protests and asseverations that he is not committing perjury, or licensed by the Pope to feign an oath or disregard it. As Lord Llandaff said in the course of a Congress paper, this outrageous formula (which we recently printed in full) 'was first introduced in a statute of the reign of Charles II., passed at the time of the frenzy of the Popish Plot. Every British Sovereign, from Queen Anne to his Majesty Edward VII., has been obliged to repeat a formula which—owed its origin to the perjuries of an impostor and the delusion of a nation. In no other civilised country, Protestant or Catholic, was it thought necessary to put into the mouth of the Sovereign or President a controversial utterance of this kind, or to search his conscience by a religious test. The reasons which explained, if they did not excuse, the imposition of the declaration have long ceased to exist.'

In addition to this studied insult to the faith of not less than 12,000,000 of the King's subjects, Catholics labor under

sundry other disabilities in Great Britain and Ireland. Here is one, from the 26th section of the Catholic Emancipation Act: 'If any Roman Catholic ecclesiastic shall exercise any of the rites or ceremonies of the Roman Catholic religion, or wear the habits of his Order, save within the usual places of worship of the Roman Catholic religion, or in private houses, such ecclesiastic or other person shall forfeit for every such offence the sum of £50.'

This was the section on which the clamorous extremists relied to prevent the Eucharistic procession. But be it noted: (1) There is no legal definition as to what constitutes 'rites or ceremonies'—if it be restricted (as is the papal decree on music) to liturgical worship, then a procession of the Blessed Sacrament, such as was contemplated at the Eucharistic Congress, would not fall within the meaning of the section. And, on the other hand, it might be made, by a too rigorous interpretation, to penalise by fine or imprisonment the private recitation of the Rosary by two persons in a public place. (2) The same remarks apply in a measure to the words, 'the habits of his Order'—which might be made to mean anything from Mass vestments to the ordinary priest's black coat and Roman collar. (3) Catholic ecclesiastics are, in every case, amenable to this clause of the Emancipation Act only by the permission of the Attorney-General. And (4) This clause of the Act has been long obsolete, as is also the clause requiring, on pain of imprisonment and deportation, the registration of members of certain religious Orders. Thus, a few years ago, the High Court treated as obsolete the latter clause when the Protestant Alliance (which took such a prominent part in the anti-Eucharistic agitation) applied for a mandamus against the Magistrate at Marlborough Street for refusing to grant a summons against the Jesuits at Farm Street for not being registered in accordance with the provisions of the Act. And the former clause was treated in like manner when, within the past year or two (as a legal writer points out in the *Westminster Gazette*), 'the colors of the Irish Guards were publicly blessed by a Catholic priest in full canonicals, in the presence of the King, on Horse Guards' Parade.' Moreover (as we have already pointed out in our editorial columns), public processions of the Blessed Sacrament have been, during the past fifty-four years, carried out without offence or hindrance or suspicion of illegality in many parts of Great Britain, and even in the heart of London itself. The Eucharistic procession in London was expressly arranged for with the Home authorities. And (says the *London Tablet* of September 19) 'in 1893 the Protestant Alliance raised an objection to a Catholic procession which was announced to take place in Chorlton. The Home Secretary of the time scouted the objection, and said roundly that her Majesty's Government did "not intend to take action." That Home Secretary was Mr. Asquith—who yielded to the clamorous pressure of the same organisation in September, 1908. The right of public religious procession was established by the High Court in the cases brought against the Salvation Army a few years ago. And there seems no reason why a Catholic priest or bishop may not, in all the circumstances, wear the insignia of his office in a public procession as well as a captain of the Salvation Army or a Grand or Semi-Grand of a Freemason lodge. As Archbishop Bourne said to Mr. Asquith: 'The Acts and Declarations to which the Protestant societies have now called attention have never been invoked within my memory. They are universally regarded as a dead letter, and they are equally applicable to many acts which I and my colleagues perform publicly, and intend to perform publicly over and over again throughout the year.' 'In dealing with this plea,' remarks the *London Tablet*, 'that the procession was at any rate against the letter of the law, it is not without interest to note that it is precisely the people who are protesting against Catholic illegalities now who were effusively slobbering over the Passive Resisters a year ago.'

At Metz a German Protestant Government secured for the members of the Eucharistic Congress of 1907 a liberty of worship which was denied to them in London in 1908. British troops in Egypt form guards of honor at certain Mahomedan festivals. And Mr. Sydney Whitman published in the *Westminster Gazette* the two following further instances of tolerance of public worship, the one from an almost wholly Protestant State, the other from the realm of 'the unspeakable Turk': 'The kingdom of Saxony contains over 4,200,000 inhabitants, of which nearly four millions are Protestants. There are less than 200,000 Roman Catholics in the country; yet one of the regular pageants of the year in the capital, Dresden, is the public Roman Catholic procession on the day of Corpus Christi. The officiating Roman Catholic Bishop walks under a baldechin, the corner poles of which are held by Saxon officers in full parade uniform. And as

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there are seldom four Roman Catholic officers at one and the same time on active service in the town, and thus available, Protestant officers are now and then called upon to perform this duty. It is needless to add, since most of your readers are probably aware of the fact, that in that essentially Protestant country—indeed, the very cradle of Protestantism—the reigning family has long been Roman Catholic. In Turkey the priests of every recognised religion are permitted to celebrate their respective high festivals in public. In Constantinople, for instance, the authorities provide Mussulman officers and soldiers to act as an escort of honor for the occasion. Both in their London correspondence and in their editorial columns, some of the foremost New Zealand newspapers have voiced the demand for complete equality of treatment for Catholics in Great Britain and Ireland. And the action of the Protestant Alliance has, no doubt, done much to hasten the arrival of the day when Catholic Emancipation shall be a full and complete reality to our co-religionists in the United Kingdom. Nöt for the first time, out of the eater came forth meat, and out of the lion's mouth, honey.

Notes.

A.O.H.

We have received from a Southland correspondent, for comment, statements regarding an ecclesiastical condemnation of a benefit society known as the Ancient Order of Hibernians. There is no such society in Australia or New Zealand; but the Protestant friend who supplies the statements, and the Catholic correspondent who requests a comment thereon, seem to confound that organisation with the Hibernian-Australasian Catholic Benefit Society, which is doing such admirable work throughout the Commonwealth and the Dominion. Lack of space precludes treatment of the matter in this issue, but we propose to return to it next week.

The 'Chain' Lunacy Again

It has come to our knowledge that the 'chain-prayer' lunatic is again at large. This time she (it is always a more or less demented female of some or other religious persuasion) has started operations in Dunedin—sending out (anonymously, of course) written copies of the 'prayer' of the bogus 'Bishop Lawrence,' and threatening dark penalties to the person (Catholic or non-Catholic) who 'breaks the chain.' It is said that some venomous microbes are so tenacious of life that you have to boil them for six hours before you are sure that they are killed 'fatally dead.' Protestant and Catholic ecclesiastical authorities have denounced the 'chain-prayer' superstition in terms hot enough to shrivel up any normal folly not founded on an elemental human passion. But still it lives. Its survival illustrates the old saw, that against stupidity even the gods strive in vain. People with sound religious instincts and common-sense will promptly consign 'chain-prayer' communications to the fire. As regards the silly women who send these missives around—we recommend their friends to see to them and do what lies in their power to prevent them pestering people with this contagious form of superstitious mania.

The Soothing Weed

The man who knows how many sticks go to a crow's nest might be able to say how many ingredients go to tobacco. Some time ago we gave our readers a list of the fearful and wonderful combustibles that some of the cigarettes of commerce are compounded from; and a paragraph that is now going the rounds of the press gives some idea of the variety of ingredients that are used in the manufacture of the 'divine weed.' In reply to Senator Pulsford, the Vice-President of the Executive Council in the Australian Senate mentioned the following as the list of dutiable commodities which were delivered duty-free (presumably as 'raw material') to manufacturers of tobacco in the Commonwealth: Essences, spirits, alcohol, starch, liquorice, cornflour, spices, sugar, saccharine, glucose, orange-peel, glycerine, manufactures of cork, manufactures of paper, and vaseline. And these in quantities sufficient to pay, at present tariff rates, an aggregate of £15,950. But (we are told) 'as, however, these articles meant added weight to the product, and excise was charged on the added weight, the amount of excise collectable would be in excess of the sum stated.'

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

DIocese OF DUNEDIN

The annual social evening of the St. Joseph's Harrier Club was held at the residence of Mrs. Jackson. The Rev. Father Corcoran was present, and there was a large attendance of members and others interested in amateur athletics. After a programme of songs and recitations was gone through an adjournment was made to the supper room. During the evening the prizes for the five-mile cross-country championship were presented by Mrs. Jackson, who congratulated the various recipients on their successful performances. The following was the prize list:—Championship, J. V. Quelch (Mr. M. Coughlan's trophy), Jas. Swanson (club's trophy), Dealed handicap, J. Cowan (Dr. O'Neill's trophy), P. Gorman (trophy). Cheers for the hostess brought a very enjoyable evening to a close.

It has been decided for various reasons not to hold the usual concert this year in aid of the St. Vincent de Paul Orphanage, South Dunedin. Instead, it has been arranged that the members of the St. Vincent de Paul Society will take up a collection in aid of the institution in the city and suburbs. The Rev. Father Coffey, Adm., speaking at St. Joseph's Cathedral on Sunday, brought before the congregation the claims of the Orphanage to the generous support of the people. There is in the institution a large number of children for whose support the self-sacrificing Sisters of Mercy receive no assistance from the Government, and have therefore to depend wholly on the generosity of the public. When entertainments were held in aid of the Orphanage a large percentage of the receipts went in expenses, but contributors to the collection now about to be made will have the satisfaction of knowing that every shilling given will go direct to the object for which it is intended. An appeal appears elsewhere in this issue.

The Rev. Father Lynch, of Palmerston (writes the London correspondent of the *Otago Daily Times*), who left Dunedin early in March and sailed from Auckland for Suva, Honolulu, and Vancouver, visited cities of Canada on his way here. He then entered the United States, visiting Niagara Falls, Buffalo, and was present at the New York Catholic Cathedral Centenary. He landed at Queenstown, Ireland, about the middle of May, and has since travelled through Ireland and England. Coming to London, he attended the great Eucharistic Congress. From London he is going to Rome, and will spend a month travelling on the Continent, visiting Amiens, Paris, Lyons, Turin, Genoa, Florence, Venice, Milan, Italian lakes, Switzerland, the Rhine, Germany, and Belgium. He will sail from Gibraltar for New Zealand about December 30.

Balfour

(From an Occasional Correspondent.)

The annual concert in aid of the funds of the Balfour Catholic Church was held on Friday, October 16. The weather conditions were all that could be desired, and the attendance was very good. Mr. Shea acted as chairman, and the following contributed items:—Part I.: Opening overture, Misses McLean and Mulqueen; song, 'The Skipper,' Mr. McCutcheon; duet, 'God defend New Zealand,' Misses McLean and Mulqueen; song, 'The black sheep,' Mr. W. Clark; song, 'The dear little shanrock,' Mrs. McCutcheon; recitation, 'The cabman's story,' Mr. Whytock. Part II.: Overture, Misses McLean and Mulqueen; song, 'The man behind the gun,' Mr. McCutcheon; song, 'The friends you spend your money with,' Mr. W. Clark; duet, 'Anchored,' Mr. and Mrs. McCutcheon; comic song, Mr. Whytock; song, 'Alone,' Mrs. Tulloch; recitation, 'Father Riley's Horse,' Mr. McPherson; song, 'The old apple tree,' Mr. Clark. The accompaniments were tastefully played by Mrs. McCutcheon and Miss Leffler. At the conclusion of the concert the Rev. Father Keenan thanked the audience for their presence; also the performers for their very valuable assistance, after which refreshments (kindly supplied by the ladies of the parish) were dispensed. The committee—Messrs. Shea, Mulqueen (2), Ginivan, Groves, and Condon—worked hard to make the function the success it was, and are to be complimented for their efforts, as the funds will benefit to the extent of fully £14.

We were very glad indeed (says the *Waikato Argus* of October 22) to see Right Rev. Mgr. O'Reilly looking so well after his severe illness, which has extended over some months. He informs us that he feels that his health is sufficiently rested to enable him to perform the duties appertaining to his office without undue strain. We sincerely hope that this will prove to be the case.

ARCHDIOCESE OF WELLINGTON

(From an Occasional Correspondent.)

October 23.

The Forty Hours' Adoration—at the Petone Catholic Church was commenced on Sunday last. Large congregations attended during the devotion. Rev. Father Maples conducted all the services.

A very large number of people attended the annual Catholic social in the local Drill Hall, Feilding, on Wednesday night. The funds of the church were considerably augmented by the proceeds.

The members of the Wellington Catholic Club will hold their annual smoke concert in the club rooms on Thursday, November 5, when it is expected a large muster of members will be present.

At the Miners' Federation Conference held in Wellington, and which terminated on Thursday, it was decided to retain Mr. P. O'Regan as legal adviser to the affiliated unions.

A dinner, given on Wednesday evening by the Wellington Trained Nurses Association in the large dining room of the Y.M.C.A., was in every way a conspicuous success. Among the guests were a great number of women who are interested in the work of nurses. Rev. Mother Mary Joseph Aubert was welcomed with great enthusiasm by the nurses. After the dinner there were speeches. The Mayoress (Mrs. Hislop) made an excellent speech in proposing the health of the president (Mrs. Kendall). Dr. Agnes Bennett briefly responded on behalf of Mrs. Kendall, and then proposed the toast of 'The Nurses' in a very interesting speech, contrasting the position and qualifications of the nurses of to-day with those of previous years. She referred to the fact that the first nurses of Christendom were connected with religious organisations, and right through the centuries we had had nurses of this type in our midst, and she spoke of the pleasure it gave the association to have with them as their guest so distinguished a representative of the religious nursing orders, as they found in Mother Mary Aubert. In proposing the health of the nurses, she wished to couple with it the name of Mother Mary Aubert. Mother Mary Aubert replied to the toast in a few words, referring to her experience in the Crimea and her association with Miss Florence Nightingale.

October 26.

Improvements have been made recently at St. Mary's Church. The Forty Hours' Adoration commenced at St. Joseph's Church last Sunday.

The annual sports of St. Patrick's College will be held on Monday, November 2.

The executive committee of the Petone Catholic Club have arranged to hold their first annual picnic on November 9 at Taita.

The Very Rev. Dean Smyth made an urgent appeal to the Te Aro parishioners last Sunday to subscribe to the Cathedral fund.

[We have received from a correspondent a news item with reference to the recent musical examinations which we are unable to make use of owing to the writer not having sent his name and address as a guarantee of good faith.—ED. N.Z.T.]

Napier

(By Telegraph from our own correspondent.)

The fortnight's mission, which was preached in St. Patrick's Church by the Very Rev. Father Clune and Rev. Father Lowham, C.S.S.R., was concluded last Sunday. Father Clune celebrated the First Mass, when 300 men, including the members of the Hibernian Society, Catholic Club, and the Old Boys' Association, approached the Holy Table in a body. The men, assisted by the boys from the Brothers' school, sang appropriate hymns. Father Clune exhorted all to remain steadfast in their good resolutions, and to show by their faithful lives that they appreciated the better part which they had chosen, and that nobility of life was the echo of the teachings of their holy faith. The last Mass was celebrated by Father Tymons, and an eloquent sermon was preached by Father Clune. The choir, under the baton of Mr. F. O'Connor, rendered the music of the Mass. In the evening the church was taxed to its utmost holding capacity, when Father Lowham preached an impressive sermon. After Solemn Benediction was given by Father O'Connor, the choir sang Madigan's 'O Salutaris,' Novello's 'Tantum ergo,' and Kloster's 'Adoremus,' Miss Scott being at the organ. Father Lowham then gave the papal blessing, and declared the mission closed. Father O'Connor, on behalf of the parish priest, Rev. Father Goggan, who was absent through ill-health, thanked the Redemptorist Fathers for their labors during the mission, which had been most successful.

Miss Irene Ainsley

It is not often that the people of Dunedin have an opportunity of hearing a young New Zealander who has made her mark as a vocalist in Great Britain, and consequently expectation ran high on Monday evening when Miss Irene Ainsley, an Auckland young lady and a protégée of Madame Melba, made her debut in Dunedin at His Majesty's Theatre. No one could come away from that concert without feeling convinced that Miss Ainsley has a bright future before her. She has a rich and melodious contralto voice of great power and range, and she sings with much taste and fine expression, and with that artistic sympathy which is so necessary in the interpretation of certain songs. Monday night's programme was of such a character as to give Miss Ainsley an opportunity of displaying to great advantage her undoubted talent. The outstanding features of her singing were her naturalness, the flexibility of her voice, and the fulness of her upper register. Her programme on that occasion was apparently selected with the object of showing the wide range of her voice, and in this she was distinctly successful. Her first item was 'Mon coeur s'ouvre à ta voix,' which was given with much taste and expression, although many of the audience might have preferred her encore number, 'Annie Laurie,' as one which gave her a better opportunity of displaying more warmth in its interpretation. The bracketed items, 'Souvenance,' 'The night has a thousand eyes,' 'Absent,' and 'Invitation,' were charmingly sung, and the inevitable encores followed. In the second part she contributed 'Out on the rocks' in a finished and sympathetic manner, and here again the audience insisted on an encore, in which she was even more successful than in her programme item. Miss Ainsley's final contribution was Sullivan's 'Lost Chord,' which was sung with that fervor and pathos necessary to its proper interpretation. Mr. Hamilton Hodges was heard to great advantage, and some of his items reached a very high level of excellence. 'Sirs, your toast' was given with fine expression, and a double encore followed. 'Thy foe' in the second part was an item that suited his voice in a remarkable degree, and he did it full justice. In the bracketed items, 'Heatherbud,' 'Ever so far away,' 'My song is of the sturdy north,' he scored a distinct success, and was most artistic in his interpretation. In addition to acting as accompanist Mrs. Queree played with much success 'A concert study' (Rubinstein) and 'Gavotte de concert,' both of which were received with much favor. She was recalled for each item. On the whole the concert was a very fine one, and Miss Ainsley should be well pleased with her reception.

On Tuesday evening Miss Ainsley and her concert party made their second appearance in Dunedin. A very good programme was presented, and Miss Ainsley again got a very fine reception, and all were agreed as to the beautiful quality of her voice.

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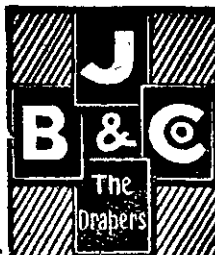
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THE DRAPERS

CHRISTCHURCH

Irish News

DERRY—Death of a Priest

At Limavady on September 4, Very Rev. Edward O'Brien, D.D., P.P., V.G., died after a brief illness, at the age of seventy-seven. Deceased was born in the parish in which he died, and of which he was the revered pastor during the last eighteen years. After a brilliant course he was ordained at Maynooth in 1859, and was forthwith appointed Professor of Humanities in that great ecclesiastical institution, a position which he filled for twenty years. His next appointment was to St. Columb's College, Derry, of which he was the first president. Subsequently he ministered at Magilligan, Coleraine, and finally at Limavady, of which he was given pastoral charge in 1890. Deceased was possessed of extensive ecclesiastical knowledge, and was frequently consulted by ecclesiastics on theological matters. At Maynooth he was a contemporary of Cardinal Logue, and the Archbishops of Dublin, Tuam, and Melbourne, each of whom held him in high esteem.

DUBLIN—The Catholic Truth Society

At the annual meeting of the Catholic Truth Society in Dublin last week, his Grace the Archbishop of Melbourne delivered an address, in the course of which he traced the growth of the Catholic Church in Victoria. He described as astounding the progress that Catholic education had made in that State against great opposition.

Meeting of the British Association

There was a great influx of distinguished visitors to Dublin in connection with the annual meeting of the British Association (writes a correspondent); in fact, the city was overrun with learned philosophers. As might be expected, they met with a warm welcome in the Metropolis of Ireland, a country which has produced so many original thinkers, so many men of deep research. While a number of the essays read and discussed at the sectional gatherings of the association were interesting to various classes of the community, and were couched in language that all could understand, others were so abstruse as to puzzle and perplex the man of average intelligence. In this connection Professor Miers, Oxford, delivered some interesting remarks when he said the most useful function that could be performed by the local societies, in addition to that of lending an interest in local problems and in the methods by which they were to be studied, was to encourage a habit of expressing scientific results in simple and intelligible language that would appeal to the whole society.

The Church and Science

Special places were reserved at the High Mass in the Pro-Cathedral, Dublin, on Sunday, September 6, for members of the British Association. The Rev. Michael Cronin, D.D., M.A., F.R.U.I., in his sermon, referred to the attitude of the Catholic Church towards Science and to the obligations of Catholic scientists. He said when God conferred on any man or class of men uncommon gifts of any kind, He at the same time imposed on them a special obligation of using the opportunities which those gifts afforded for the greater manifestation of His glory and for the wider extension of His name. Among them that day were men who had received special talents at God's hands, who by reason of their great intellectual gifts were capable of exercising a very profound and a very salutary influence on the world. Might he be permitted, on the part of the Catholic Church in Dublin, to repeat a welcome that had gone out to the members of the British Association from all classes of the community. They should remember, he said, that in defending the Catholic Church they were defending something that would not pass away as theories and hypotheses did. When they and he were gone out of the world, when their great association had disappeared or should come to be known by another name, as was possible if the boundaries of nations should be altered, when the sciences themselves had been changed, still the everlasting Bride of Christ would be upon earth. Whilst opponents were advising and abusing her, and prophesying her downfall, she still pursued the work of saving souls, wherever there were souls to be saved. She would still go on with her mission when centuries had passed, unmindful of the world's fashions, undisturbed by its criticisms, unreluctant at her own successes over it. But might it be their glory to defend her. For in defending her they were defending God Himself, and they would receive the reward promised in the Old Testament by the Holy Spirit: 'They that explain Me shall have life everlasting.'

ROSCOMMON—A Delegate to America

At the urgent solicitation of Mr. John E. Redmond, M.P., Mr. John Fitzgibbon, Castlereagh, chairman of the Roscommon County Council, accompanied Mr. John E. Redmond and Mr. J. Devlin, M.P., to the great Convention of the United Irish League in America.

The Bishop of Elphin

The Right Rev. Dr. Clancy, Bishop of Elphin, visited Manchester on September 5 for the purpose of fulfilling a long-standing engagement to assist in the opening of the new Church of Our Lady of Mount Carmel, Blackley, Manchester, and was accorded a most hearty welcome from the branches of the United Irish League and the Irish National Foresters. Mr. Councillor D. Boyle read an address to Dr. Clancy on behalf of the 150,000 Irish Catholics in Manchester, and assuring him of a hearty *cead mile failte*. Mr. John Doyle read another on behalf of the Foresters.

TIPPERARY—Death of a Religious

Much regret was felt at Clonmel at the death of Mother Philomena, a venerable and much-esteemed member of the local Presentation Community, who had been for forty years in religion.

WATERFORD—A Popular Landlord

Major Villiers Stuart, of Dromana, County Waterford, died on September 8. His death was caused by a paralytic stroke. Major Stuart was a very extensive and a most popular landlord in County Waterford. He was a member of the Waterford County Council, in the working of which he took a very keen and active interest. He suffered, though not much of late, from a rifle wound which he received in the late South African War. On the death of the late Duke of Devonshire, Major Stuart, though quite a young man, was appointed Lord Lieutenant of County Waterford, which position he occupied until his death.

WEXFORD—Jubilee Celebrations

The jubilee of the establishment in Enniscorthy of the Convent of Mercy was celebrated on September 3. The Most Rev. Dr. Browne, Bishop of Ferns, presided at the celebration of High Mass. The Most Rev. Dr. Kelly, Coadjutor Archbishop of Sydney, was also present, and there was a large attendance of clergy.

Jubilee Celebrations

An immense congregation filled the Church of the Immaculate Conception, Wexford, on Sunday, September 6, during the celebration of Pontifical High Mass, the occasion being the fiftieth anniversary of the completion of the two beautiful churches erected in the town by the late Very Rev. Father Roche. The Right Rev. Dr. Browne, Bishop of Ferns, presided at the ceremonies, which were characterised by all the solemnity befitting an event that excited deep religious fervor in the faithful of the district. At the High Mass, Mgr. Vaughan preached an eloquent sermon. It was, he said, a great day for them; their hearts went back fifty years to the time when that church was raised to the honor and glory of God. They knew what history told them of Father Roche, and the earnestness, piety, and zeal with which he set about collecting the means wherewith to build the twin churches, from the generous people of Wexford. That church was a grand monument to his memory, and as they saw it lifting up its splendid spire to Heaven their hearts went out in gratitude to Father Roche, who was instrumental in establishing it.

GENERAL

The Queen's Colleges

The reports for the year 1907-8 of the Queen's Colleges in Ireland have just been published, and show that the number of students who attended the Queen's College, Cork, during the session 1907-8 was 263, being two in excess of those in the previous year. At the Queen's College, Galway, the number was 102, or 9 less than in the previous session.

Land Purchase

Land purchase transactions (says the *Catholic Times*) are so numerous in Ireland that the sum provided to complete contracts under the Act is quite insufficient. To solve the problem various plans are put forward. Professor Bastable at the meeting of the British Association suggested no less than half a dozen methods for relieving the Government from the difficulty in which it has been placed by the breakdown of the financial arrangements. Lord Kenmare and a number of London financiers have submitted to the Chancellor a scheme by which, assuming the

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£5,000,000 a year will be forthcoming, the Treasury, through an issue of short-dated notes bearing 2½ or 3 per cent. interest, can raise at par ten millions for every million a year of the £5,000,000 which is assigned for the redemption of the notes for ten years. The proposal, though not without drawbacks, is worthy of consideration. But, however the money may be secured, it is of the utmost importance that the tenants should continue to purchase their holdings. Though the policy of enabling the tenants to become the owners of their farms may involve a heavy expenditure, the policy is the surest that can be pursued to ensure the prosperity of the country.

The Economic Side of the Land Question

Speaking at the meeting of the British Association for the Advancement of Science, in Dublin, on the Land Act and the means to be adopted for getting the necessary funds for the completion of the scheme, Mr. T. W. Russell said that the only way in which he could have kept out of the discussion on this important question would have been for him to have kept out of the room altogether. He wished to state at the opening that he did not attend there that day in his official capacity as Vice-President of the Department or as a member of the Government. But he did attend as the representative of an Irish constituency composed almost entirely of tenant farmers, most of whom had purchased under the various Acts. And it was a very typical constituency, because there were very few holdings of over twenty or thirty acres of land. He had studied this question from its political aspect, and he had been driven to study it from the economic side. In his opinion land purchase must proceed to the end. It could not be arrested or stopped. At this moment 260,000 holdings out of a total probably approaching 500,000 had passed from the owners to the occupiers. That had broken the back of things, at all events, and made it impossible to stop where they were. No Government could give to 260,000 men farms of the character that were given under these Acts and withhold them from the remainder, who were placed under precisely the same conditions. He therefore said that this procedure could not be stopped, but that, on the contrary, it must go forward until the land was transferred from the owner to the occupier. He said that for another reason. Everybody knew—and this was almost a meeting of strangers to Ireland—that the real troubles which had paralysed government in Ireland for so long had arisen from the land, and just as the land question had been settled peace and order had come about where it had been settled, and all the trouble which they heard of now was simply the aftermath of that struggle, which had gone on for centuries. Therefore, altogether apart from the injustice to individuals of a stoppage of land purchase now, the necessities of public order necessitated that the battle should be fought to the end, thus applying an effective remedy to the whole country.

Irish Athletes for Rome

The following were selected to represent Ireland at the athletic competitions at the Vatican:—Messrs. C. J. McCarthy, Maynooth College; T. J. McNamara, Maynooth College; Patk. Kirwan, Kilmacthomas, County Waterford; J. J. Burke, Cappawhite, County Tipperary; D. McCarthy, T.C., Kilkenny. The team to represent Ireland in the Gymnastic Section of the competitions was selected from the following members of the Catholic Young Men's Society:—Messrs. Edward G. Lemass, S. Bregazzi, John Breen, Wm. Carroll, T. J. O'Donnell, John Cooney, Wm. Heaney, John Nugent, James O'Duffy, M. Cranny, and D. Bregazzi. It was decided to give an exhibition game of caman in the Vatican Gardens, and the competing teams were to be played on to the field by an Irish piper in national dress. At the special audience an illuminated address was to be presented to his Holiness on behalf of the affiliated branches of the Catholic Young Men's Society, and other addresses were to be presented from the Dublin Corporation, North and South Dublin Unions, Rural Councils, and the Central Committee of the Irish Confraternities and Sodalties. A very large number of priests and prominent Catholic laity took part in the pilgrimage.

Father Mathew Anniversary

Notwithstanding very unfavorable weather conditions, the Father Mathew anniversary celebration, held in Dublin on Sunday, August 23, was a success. Thousands joined in the procession that assembled in O'Connell street and marched to the Phoenix Park, while sympathisers in immense numbers assembled along the route and showed plainly the faith that animated them.

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

People We Hear About

The Earl of Westmeath is one of the only two Catholic Irish representative peers (of whom Lord Bellew is the other). His earldom dates its creation from the reign of Queen Elizabeth, and the estates, which have been in the possession of the family from time immemorial, number some 16,000 acres in extent. He has been a world-wide traveller; but in all his experiences the one which impressed him the most deeply—and he is himself the authority for the assertion—was his visit to Pope Leo XIII. on the occasion of his Pontifical jubilee. Lord Westmeath, who has a great taste for art in many of its branches, has, at Pallas, near Longhrea, a notable collection of fine paintings of the old school.

An announcement which recently went the round of the press to the effect that Killarney House, the beautiful home of Lord Kenmare, was about to be change ownership has proved to be inaccurate. The Killarney estates, which have been in Lord Kenmare's family since the reign of James I., by whom they were bestowed on his ancestor, include the lovely Island of Ross and the historic Ross Castle, which, after a fierce contest, was seized by the Parliamentary forces, commanded by General Ludlow. Lord Kenmare, who possesses at Killarney a very beautiful chapel and a fine collection of paintings, traces his descent from a prominent knight of Queen Elizabeth's Court—Sir Valentine Browne—who was appointed her Majesty's Auditor-General of Ireland.

A contributor to London *Sunday Chronicle*, writing of the visit of Cardinal Vincenzo Vannutelli to London as the Pope's Legate to the Eucharistic Congress, says this is not the first visit which his Eminence paid to England. In 1904, when on his way as Papal envoy to Ireland, where he represented the Pope at the re-opening of Armagh Cathedral, he was the guest in London of the Archbishop of Westminster. Arriving in Ireland, he gave proof of his Christian breadth of view and tactful spirit by driving to pay a visit to the Protestant Primate, who, it is said, was deeply touched by this simple act of human brotherhood. This act, of course, was not without its effect upon the crowd of excited Orangemen who had assembled in a more or less hostile spirit to witness the Cardinal's progress through the streets, and many who had come prepared to curse remained to cheer. On another occasion the Cardinal made the members of the Royal Irish Constabulary, who were keeping the ways for him through the crowds, stand aghast at the coolness with which, towering above some of the tallest members of the force, he broke their ranks in order to let some struggling old man or woman get near him to touch his hand or kiss his ring.

The Marquis of Ripon, who has just retired from the Liberal Cabinet, was born in Downing street, London, his father being Prime Minister in the reign of George IV. It is now fifty-six years since he entered public life as member for Hull. To realise how far back that period is, we have only to remember that when he entered Parliament the present cities of Christchurch and Dunedin had scarcely got beyond the canvas-tent stage. Before the end of the fifties he was Under-Secretary for War, with Lord Palmerston for leader, and Gladstone as his colleague. In 1869, under Gladstone, the Marquis of Ripon took office as Lord President of Council. In 1871 he became Grand Master of the Freemasons, a position which he relinquished three years later on his reception into the Catholic Church. This took place at the London Oratory in 1874. This step on his part created the utmost excitement, and it was confidently predicted that his public career was at an end. But it was not so. Six years later the Marquis of Ripon was appointed by Mr. Gladstone Viceroy of India, where he made his mark as a wise and strong ruler, in whose impartiality and sense of justice the native races placed implicit trust. Here is what General Gordon said of his work in India:—'God has blessed India and England in giving Lord Ripon the Viceroyalty. Depend on it, this vast country will find, in spite of all obstacles, the rule of Lord Ripon will be blessed; for he will rule in the strength of the Lord, not of men.' The truth of these words, written in 1880, was borne witness to by cheers and blessings from millions of tongues when Lord Ripon left India four years later. Since then he has occupied various offices under successive Liberal Administrations. In addition to his public duties, he finds time for meetings in support of religious and philanthropic purposes. He is president of the St. Vincent de Paul Society, vice-president of the Catholic Union, and is an active supporter of St. Joseph's Foreign Missionary Society.

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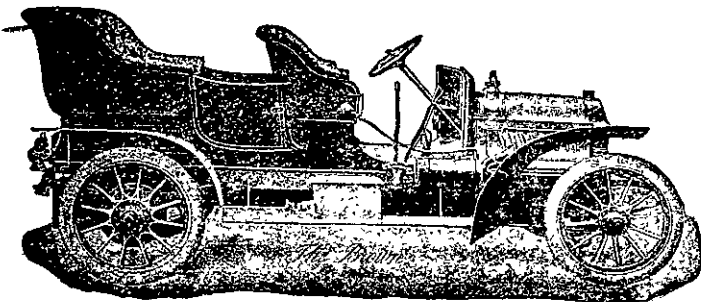
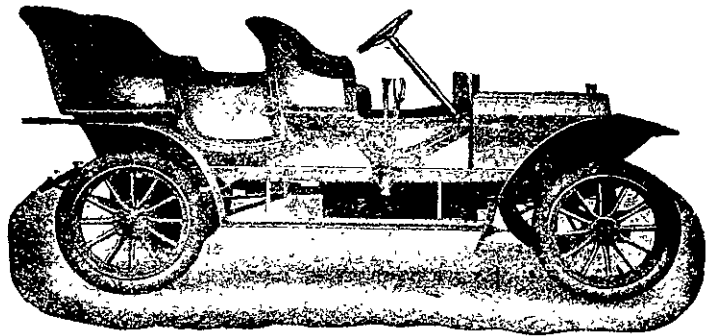
Following is one of the many glowing Testimonials we are constantly receiving:—

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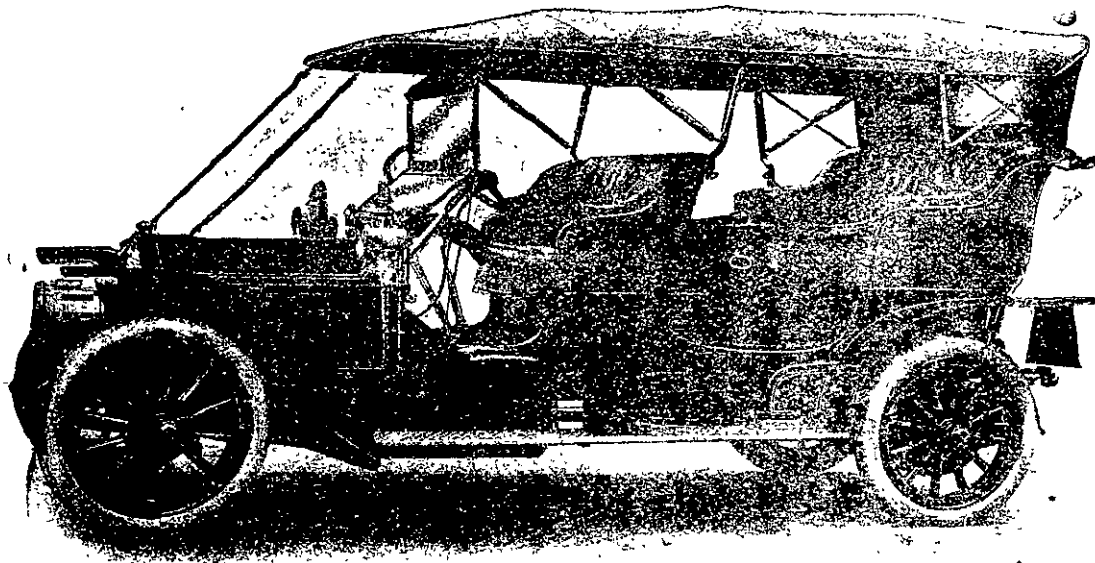
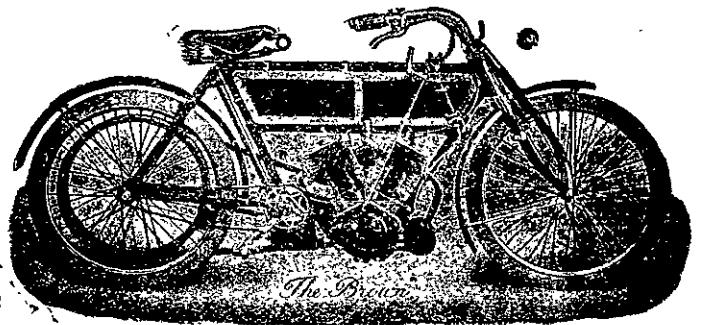


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The Catholic World

CANADA—The See of Vancouver

A Reuter's telegram from Rome says:—The last meeting of the Congregation of the Propaganda for British Catholic affairs was mainly occupied by the discussion of the case arising from the resignation of Mgr. Orth, Archbishop of Victoria, B.C. Mgr. Augustine Dontenwill, Bishop of New Westminster, and Mgr. Gabriel Bregnet, Apostolic Vicar of Mackenzie, supported by Mgr. Sbarretti, Apostolic Delegate to Canada, requested Propaganda to transfer the seat of the ecclesiastical province from Victoria to Vancouver. Propaganda, after a report had been made by Cardinal Cassetta, approved of this transfer, and appointed Mgr. Dontenwill Archbishop of Vancouver.

CHINA—Progress of the Church

In 1906 there were 973,000 Catholics in China; in 1907 there were 1,040,000 Catholics in China, with 1800 priests now at work.

ENGLAND—The Education Question

Opinion is growing more definite (says the *Catholic Times*) that Mr. Runciman has come to terms of agreement with the Archbishop of Canterbury and the Anglican hierarchy which will settle the school controversy to the satisfaction of the general body of Churchmen and Nonconformists. The extreme parties, who will hear of no compromise, are left to their own devices and will no doubt manage to make their voices heard during the autumn session, or as soon as the terms of agreement come to be publicly known. What those terms are no one can tell yet, but they are said to satisfy both sides to the agreement as the only working plan that can be devised. The wish for educational peace is growing, and both Churchmen and Nonconformists feel deeply the danger of letting the controversy drag on any longer. In this spirit each side has been willing to give way a little. We shall be anxious to learn the basis of agreement arrived at between the two great parties to the struggle, a settlement of which on their part will facilitate the further settlement demanded by Catholics. Our position is one that will be practically unaffected by mutual compromise of Churchmen and Nonconformists, but when they have come to agreement Mr. Runciman should have no difficulty in satisfying us. He knows what we want, and he may be trusted to see, as Mr. Asquith sees, that our position requires consideration from a point of view utterly different from that taken up in arranging a settlement between Anglicans and Nonconformists. Mr. Runciman will understand too, that no settlement is worth the name which does not satisfy Catholics.

Father Vaughan on the Holy Sacrifice

The Rev. Father Bernard Vaughan, S.J., in a sermon delivered to a large congregation at the Church of the Immaculate Conception, Farm street, London, on Sunday, September 6, referred to the Eucharistic Congress and its significance to the Catholics of England. As the Protestant Alliance had said a great deal against the Congress, he ventured to think he had the right to say a little in its favor. He did not for a moment believe that the Protestant Alliance had uttered the mind of his countrymen about Catholics and Catholic practices. On the contrary, on this, as on all other occasions when the alliance spoke, it had revealed the troubles of its own soul only, not the mind of Protestant England. No doubt it was difficult enough for non-Catholics in any way to realise the belief of their Catholic fellow-countrymen, and it was more difficult still for them to understand how Catholics could bring themselves to accept whole-hearted such a doctrine as that of the Sacrifice of the Mass, with all that it implied and involved. But for all that, Protestants, with rare exceptions, gave Catholics credit for being in downright earnest, and for professing a belief which had a long tradition in support of it. Father Vaughan said it was self-evident to all who knew anything at all about Catholicism that the Mass was the central and highest act of worship in it. Catholics could not conceive of a religion without a sacrifice, and for them the Mass was their religion. 'It is the Mass that matters,' was the refrain running through all literature dealing with the Catholic Church. Hence, wherever the Church was attacked, 'the Massing priest' was the first to be assailed. As the Pope is for Catholics the source of authority and jurisdiction, so is the Mass the spring of grace and blessing. Father Vaughan said he hoped he was not expecting too much of his separated brethren if he ventured to ask them to be, if not sympathetic,

at least tolerant with those who wanted, during the week, not only to offer the homage and worship to Our Lord, ever present with them in the Holy Eucharist, but also in some measure to express their love and gratitude for so singular a blessing. The Congress was in every sense a glorious expression of Catholic Faith.

HOLLAND—The Missionary Spirit

Holland is small, in fact so very small that it would conveniently fit into the pocket of any one of her powerful neighbors, and yet it has shown a vitality and a power that excite wonder. It is still suffering from the shock of the Protestant revolt, and the difficulties placed in the path of the Church have, at times, been formidable, and yet progress has been made at an astonishing rate. To-day it gives a striking example of charity to the Catholic world. At the present time there are 12,000 of its men and women, priests and Brothers and Sisters spreading the Gospel in other lands. There are seventeen houses for the training of missionaries, priests, and Brothers, and ten convents for Sisters. Blessings have multiplied among the generous-hearted Dutch Catholics, a direct return for the blessings of faith and civilization they are giving to others.

ITALY—Extravagance in Municipal Affairs

Generally, the individual Italian carefully manages to keep his household expenses well within his income (writes a Rome correspondent), but when a number of them get together, and have to deal with the resources of a city, the balancing of receipts and expenditure seems to receive no consideration. This is particularly true of 'advanced' sections. At the present moment all classes in Rome are protesting against the heavy burden which presses upon them. Food-stuffs are twice, and in some instances three or four times, the price of corresponding articles in Switzerland. Every industry is ingeniously made to add its quota of taxes. At the same time rents are most exorbitant, and this, proprietors say, is in great part due to the enormous taxes placed on their property. This is bad enough, but worse still is the fact that, instead of trying to lessen these oppressive burdens, the municipal Councillors, and even the newspapers, are giving far more attention to expensive projects, for many of which there is no immediate necessity.

SCOTLAND—The Papal Jubilee

In common with the women of the various dioceses of Scotland the women of Argyll and the Isles will make a presentation to the Pope in celebration of his jubilee. The Marchioness of Bute is one of the leading ladies in the movement, and the chalices have been designed on her instructions.

SPAIN—The Eucharistic Congress

On Sunday, September 6, his Grace the Archbishop of Westminster received a message from Madrid sent on the part of fifty thousand members of the Society of Nocturnal Adoration uniting themselves with the Eucharistic Congress.

The Spanish Government

The Carlists have been displaying a good deal of activity in Spain of late, and a number of the Spanish newspapers have been searching for the causes of this revival of energy. *El Universo*, of Madrid, contends that the growth of the anticlerical danger gives fresh life to the Carlist movement. It is assuredly true (remarks the *Catholic Times*) that the Carlists have been most in evidence when religion has been assailed. During the reign of Isabella II. their risings were easily suppressed, but in 1869 they became really formidable. The expulsion then of the Jesuits and the other religious Orders, the seizure of religious objects in the churches, the dissolution of the Society of St. Vincent de Paul, the introduction of civil marriage, the persecution of the bishops and priests, and the rupture of relations with the Holy See, brought many thousands of volunteers to the camp of Don Carlos. When Señor Canoras entered on a policy of reconciliation with the Church, renewed relations with the Holy See, permitted the religious Orders to return to Spain, and fairly met ecclesiastical claims, Carlism collapsed. The *Universo* is certain that if anticlericalism should gain headway in Spain Carlism will again become a serious national peril. The apprehension is not groundless. The Carlists are for the most part enthusiastic lovers of the religion which has been so closely associated with the national glories of Spain.

UNITED STATES—Catholic Missionary Congress

Chicago is to entertain the first Catholic Missionary Congress ever held in the United States. The event, which is fixed for November, is expected to eclipse the recent Catholic jubilee celebration in New York.

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Home. Full of fact that every Catholic ought to know. Should
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Harness, also to Saddle. Ladies' divided skirts kept for hire.

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Young Men's National Union

The thirty-fourth annual convention of the Catholic Young Men's National Union of the United States was opened at Philadelphia on September 3. Its sessions continued for two days.

The Position of the Church

Cardinal Gibbons is reported to have said to an interviewer during his recent visit to Rome that the union which now exists between the Church and State in most European countries is like a chain on the feet of the Church, while in America the Government, although formally separated from the Church and the churches, is always willing to recognise the interests of religion and to show its respect for religious principles. 'The American people,' the Cardinal said, 'consider religion as the basis of social morality and prosperity. Hence they respect every organisation that tends to keep these alive in public and in private life.' The Cardinal also discussed the bearings of emigration on the Catholic religion in the United States. While admitting that many emigrants at first found it difficult to enter into the new conditions which they find there, he said that they very soon grow accustomed to them, and are willing to adopt, not only the laws and social customs of their adopted home, but the accidental differences of method prevailing there in the Catholic Church. Referring to the recent change made by the Pope in transferring the United States from the jurisdiction of the Propaganda to the general law of the Church, the Cardinal declared that the change would be welcomed in America, 'not because we have any reason to complain of our treatment by the Propaganda,' he said, 'but because, under the new arrangement, we take our place as an adult member of the great Catholic family.'

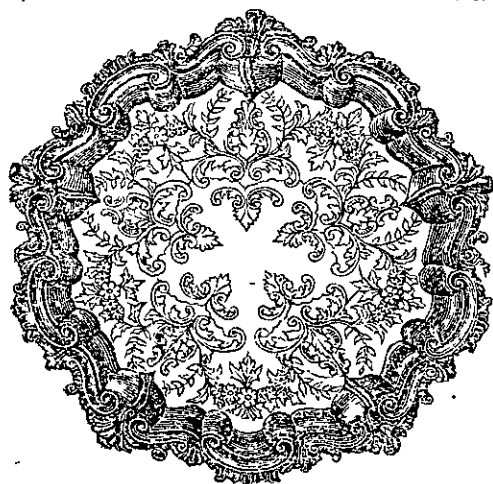
Holiday excursion tickets in connection with the King's Birthday and the Christchurch show and races will be issued on the New Zealand Railways from 5th to 9th November, and available for return up to December 4.

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FOR the Dissemination of Catholic Truth and the Defence of Holy Church, 64 penny Pamphlets on most Interesting and Instructive Subjects have already been issued.

An Australian Catholic Prayer Book has been compiled, and can now be procured: In boards, 3d; leather, 1s 3d; leather with Epistles and Gospels of Sundays and Feasts, 1s 6d; and beautifully bound Morocco, 3s 6d.

Subscription, 5s per annum, entitling to all the Penny Publications issued during the year.

Life Members, £3 3s.

REV. J. NORRIS,
Secretary,
312 Lonsdale Street, Melbourne.

Take a half-holiday. Do not work on wash day. Lily Washing Tablets will do your washing in one-third the usual time. No rubbing, no drudgery; washing just a PLEASURE. Housewives of many years' standing emphatically endorse these

Domestic

By MAUREEN

Oily Hair.

Very oily hair should be occasionally washed in warm water in which is dissolved half a teaspoonful of bicarbonate of soda. Afterwards rinse in cold water. Cold water acts as a tonic, quickens the circulation, closes the pores, and prevents taking cold.

How to Treat Brooms.

There is truth in the old saying that 'a new broom sweeps clean,' for it will be found on examination of a new broom that the ends of the straws and the base of the brush are square; and after it has been in use for some time the straws become sharp and pointed like needles, and apt to injure the carpet. To remove these sharp sharp points, dip the broom in hot suds and trim it off neatly, to preserve the square shape and obtain the full benefit of the broom.

Culinary Weights and Measures.

Two tablespoonfuls of butter make one ounce; four tablespoonfuls of flour make one ounce; one cup of flour is equal to one pound; one cup of butter packed solid equals one half-pound; one cup of granulated sugar weighs one half-pound; five medium eggs without shells make one half-pound, or four with shells weigh one half-pound; one cup of chopped meat packed solid weighs one half-pound; one cup of milk or water is equal to one half-pound. In nearly every recipe, unless it calls for a level measure, a tablespoonful or teaspoonful means that the substance should rise above the level as much as the spoon rounds under. To measure half a spoonful divide lengthwise of the spoon, and for a quarter take half of this.

New Iron Ware

It is important to give new kettles or pans proper care at the start, for if this is done the utensil will improve with age, and be easily kept smooth and in good condition. Always coat the inside of any new utensil with mutton tallow or lard. Let this stand a day or two, then gradually heat until the fat melts, and then wash with hot water and washing soda. Be careful not to wet the hands, as the soda, which should be in the proportion of a heaped tablespoonful to a quart of water, would injure them. Use a dish mop or a fork, to hold the cloth. Rinse the utensil in hot water and wipe dry with a clean towel, rubbing it very hard. If it blackens the towel after this treatment scour it with soap and sand. Another good method of preparing new iron kettles and pans for use is to boil the potato parings in them for several hours, then scour and wash. When using iron ware, put it to soak as soon as emptied; then have clean, hot water, and wash the inside and outside carefully; rinse in hot water, and wipe dry. Moisture and acid cause rust, while soap and grease make smooth ware. For this reason many prefer never to wash an old griddle pan, but carefully wipe it each time after using with greased paper.

Lime Water and Its Uses.

This is made by putting a lump of quicklime into an earthen bowl and half filling it with cold water. Stir with a stick or wooden spoon until the lime is dissolved, and if it is very thick add more water to thin it. Let it stand a few hours, and then pour off the clean water, being careful not to take any of the sediment. Bottle and label. For burns, mix four tablespoonfuls of the lime water with an equal quantity of sweet oil, bottle, and keep on a handy shelf for use.

Lime water is an anti-acid tonic, and is used with a milk diet when the milk disagrees with the patient. A tablespoonful to half a pint is the right proportion.

It is often used, too, with artificial foods for the baby, as many of these lack the qualities supplied by lime. A doctor should be consulted as to the exact proportion in each case.

If soda has been used on white boards to take out grease, the spot often turns dark. If a little lime water is poured on and allowed to remain an hour or two, it will restore the whiteness.

To test the purity of the air in the room, half fill a glass with lime water, and if it is impure a thin scum will appear on the water, caused by an-excess of carbonic acid gas.

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

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

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

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

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

But with your valuable assistance, we are STILL 'CHAMPION.'

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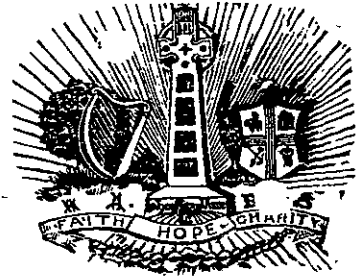
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Funeral Allowance, £20 at the death of a Member, and £10 at the death of a Member's Wife.

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Intercolonial

The old-age pensioners in New South Wales total 21,685, who received pensions last year to the amount of £503,030.

His Eminence Cardinal Moran, speaking at the annual meeting in aid of the Westmead Boys' Home, said: 'I regret to say that the statesmen of the present day do not seem to recognize the work that is being carried on. I see by the published reports that almost every sort of institution receives public aid from the Government except the Catholic institutions. If they looked to the Ashfield Infants' Home they saw the additional grants made year by year by the Government. Almost in the same way the Women's Hospital and the Children's Hospital received public aid. But,' said his Eminence, 'not a single one of the Catholic institutions receives one penny from the State. I think this is trampling on the rights of the minority.—(Hear, hear.) The Catholic body is a minority in the State, but such a minority as a body has its rights, every minority has its rights and it is the duty of those in the majority for the time being, to respect those rights.—(Hear, hear.) I am sure no one will contradict the statement that there is not a single one of the Catholic charities which is not entitled to State aid.'

In its annual report, the Superior Council of Australasia of the St. Vincent de Paul Society states:—'The twenty new conferences are as follow: In the State of New South Wales, 10; being 5 in the suburbs of Sydney, at St. Joseph's College (Hunter's Hill), and at Penshurst, Woollahra, Ryde, and Belmore; and 5 in the country towns of Lithgow, West Maitland, Hamilton, Armidale, and Albury. In the State of Victoria, 3, at Melbourne—viz., Port Melbourne and Camberwell. In the State of South Australia, 2—at the country towns of Kadina and Wallaroo. In the State of Queensland, 1—at Charters Towers. In the Dominion of New Zealand, 11, being—under the Particular Council of Christchurch 3, at Woolston; in the Archdiocese of Wellington 6, of which 2 are at Thorndon and Newtown, in the City of Wellington, and 4 at the country towns of New Plymouth, Masterton, Hastings, and Petone; in the diocese of Auckland 3, at St. Patrick's Cathedral, Newtown, and Newmarket, in the City of Auckland; and in the diocese of Dunedin 1, at St. Joseph's Cathedral, in the City of Dunedin. The special event of the year is the marked progress in New Zealand. At the close of 1906 the conferences in that Dominion numbered 5; at the end of 1907 there were 16.'

The announcement that, at the request of his Grace the Archbishop of Hobart, the Holy Father had been pleased to confer on the popular Administrator of St. Mary's Cathedral, Hobart, the dignity of Domestic prelate, was received with much pleasure not alone in Tasmania, but throughout the Commonwealth and New Zealand. The Right Rev. Mgr. Gilleran is one of the most popular and beloved priests in the Commonwealth, and his kindly, genial, and hospitable nature has endeared him to all who have had the pleasure of his acquaintance. He is greatly beloved by the people amongst whom he has labored so zealously for many years. The dignity which has been conferred on him by his Holiness, as well as that which has come to the Rev. Dr. O'Mahony, to which editorial reference was made in our last issue, are well deserved, and we hope the Monsignore will be long spared to the people among whom he labors with such zeal and devotion. Writing of the honor conferred on the Administrator of St. Mary's Cathedral, the Hobart correspondent of the *Monitor* says:—'Monsignor Gilleran has been so many years with us that he has become quite an institution in our midst. Since his ordination over thirty years ago he has lived almost continuously with us, except a short time spent in Campbell Town and Latrobe. Every good work has had his help. He is as big a favorite with the non-Catholic community as he is with his own flock. He is known to everyone, and he himself knows everyone in Hobart, and many a time, without ostentation or display, that knowledge has led him to do the kindly act that befits the Christian priest of mercy befits the sceptred monarch. Such men as he are the salt of the earth: they honor the purple as the purple honoreth them.'

Men without opinions are also usually without character. On the other hand, men with opinions that cannot be changed are not men at all.

The St. George jam is locally made, and from the best New Zealand fruit. It is perfectly pure, and has a delicious flavor....

Science Siftings

BY VOLT

The House Fly.

That the house fly must be exterminated was the resolution passed at the recent annual Congress of Public Health. As many as 100,000 bacilli have been found on a fly's legs, said Sir James Crichton Browne. It is said that a cubic centimetre of Thames water contains 13,454 microbes. A bit of old farmyard manure is said to contain 1,250,000 bacteria. The men who devote themselves to counting these bacilli and bacteria have our sympathy; but how is it done?

The Orange Tree.

The orange tree flowers during nearly the whole of the summer. The fruit takes two years to arrive at maturity, so that for several months in the year a healthy tree exhibits every stage, from the flower bud to the ripe fruit. This gives the tree its rich appearance during the principal fruit months, when the emerald tints of the unripe and golden hues of the mature fruit, mingle with the dark foliage of the leaves, while the bright blossoms present a charming contrast.

Why the Ocean Doesn't Freeze.

If the ocean did not have salt it would freeze somewhat more readily than it does now, but there would be no very marked difference. The ocean is prevented from freezing not so much by its salt as by its size and by its commotion. On account of its size, large portions of it extend into warm climates at all seasons, and by reason of its great depth it is a vast store-house of heat. Its currents distribute much warm water among the cold.

Hail Storms.

A fall of hail to the average depth of one inch over a region four miles wide and eighteen miles long is a fall of 167,340,000 cubic feet of ice weighing nearly 1,000,000 tons. The average elevation from which it fell may be taken as 5000 feet. All the mass that fell must previously have been raised to that level; that is 1,000,000 tons must have been raised 5000 feet or 7,000,000 foot tons of work must have been done, which corresponds to the work of an engine of 1,300,000 horse power working for five hours. When the hail fell the force of gravity did this identical amount of work.

Slippers Made of Paper.

Some of the European hotels are introducing a novelty by furnishing each guest on his arrival with a pair of paper slippers, and the plan is expected to contribute largely toward the cleanliness of the hostleries. The slippers are cheap. They are made wholly of paper, the soles of pasteboard, and the rest is made of white or brown paper, stitched with heavy cotton to prevent tearing. There are various qualities. The most expensive is made of an extra good quality of white paper; the cheapest is made of common brown straw paper. These paper slippers are so cheap that new ones can be furnished to each guest. An attempt is being made also to introduce them in hospitals and public institutions, as they would add much to cleanliness and form another preventive of contagion, since each pair could be thrown away or destroyed as soon as the wearer has done with them.

Suspension Bridges.

Suspension bridges, some of them of considerable length, were common in Peru in the days of the Incas. They were formed of cables of twisted osiers passed over wooden supports and stretched from bank to bank, then bound together with smaller ropes and covered with bamboos. The road from Cuzco to Quito is still noted for frail bridges of this sort which are in constant use and span deep chasms. The Chinese also, according to Kircher, have for centuries been familiar with the 'suspension' theory, and have constructed chain bridges in which the weight of the roadway is supported by the tension of the chains. The first iron suspension bridge in Europe was built over the Tees, near Middleton, in 1741, for the use of miners. Two chains were stretched in a straight line, steadied by ties from the banks below, and the roadway for foot passengers was supported to the chains. The modern suspension system practically dates from 1816, when bridges, both over 100 feet in length, were successfully completed at Galashiels and Peebles.

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

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MY NEIGHBOR'S GIRL

My neighbor's girl is a snow-white bride,
Her frock's as white as my hair,
And her little head bends 'neath her bridal wreath
As low as mine's bowed with care;
Her eyes are dimmed by her misty veil,
And dim are mine, too, with tears,
Her lover stands by and he whispers low—
Oh, long are the weary years!
O God, be good to the little white wife,
Late come her woman's dole—
My man he sleeps in the clear green sea,
O God, be good to his soul!

My neighbor's wife lies still and pale,
But her smiling eyes are wide,
For a little head nests at her curving breast,
Her tender heart beside;
And little she reck's of her woman's pain,
Awaited with woman's fears,
As her man-child stirs in his rosy sleep—
Oh, long are the weary years!
O God, be kind to the rosy child,
Late come his mother's dole—
The clover grows over my baby's head—
O God, keep safe his soul!

My neighbor's hands fold close the cross
That lies on his quiet breast,
The candles gleam at his head and his feet,
And the priest prays long for his rest.
The din of the noisy world without
Rolls over his patient ears
To break on my waiting, aching heart—
Oh, long are the weary years!
O God, be good to the toiling man,
Short be his cleansing dole—
My heart's apart from this weary earth,
O God, call home my soul!

Appleton's Magazine

BETTY'S BLESSINGS

The smoke from the Bethune cabin was going straight up through the snowy hemlocks on the mountains, with no breath of wind to swirl it, and the great, round sun away off by the Sangre de Cristo Range was sending its red rays over the snowy world by way of farewell to another day, and bathing the girl who stood by the little cabin window in its soft radiance. But the girl, Betty Bethune, was not attracted to it—not a bit. She seemed rather to take it as an affront, for she glared back at the great orb with a defiant air, and at last said:

'Oh, I wouldn't stand there blazing away if I hadn't done more than just to rise and set, ever since I was born! No I wouldn't. I would do something!'

Betty Bethune was in a 'do something' mood. Turning and seeing nothing better, she pushed the inverted gunpowder pail that had served as a seat from her so ruthlessly that it tipped over and rolled ignominiously into a corner by the wood-box. 'Well, stay there! You're not fit to sit on, anyway! Whoever heard of gunpowder pails being used for seats? I never did before. I wish mother'd stop tying bows down at that milliner store and come up home and take care of things, I do! It's not the place for a girl. It's very well for father to say he is going to turn his money with the sheep, so there will be something better for me. But I'll take a little less by and by, and more now.'

She crossed the room and opened the oven door where a johnnycake had begun to brown, then closed the door sharply. 'I should think that oven would turn wrong side out at the sight of a johnnycake!' Here her gaze fell on Tom on the corner of the table, with his head tilted toward the bird which John Sykes' wife had newly installed, to be 'sort of company while there ain't nothin' better.' Betty crossed quickly and bestowed a series of sharp cuffs on the cat's ears, which sent him—either by force of the blows or force of the indignity received—down upon the floor, and then, with a bound, into the depths of the feather cushion in the big chair.

'Yes, go right to that chair! You always do run to father if he is here, and to his chair when he isn't, whenever you think you're abused. But I want you to understand, Tom, you can't so much as look at that bird! Dandy Dick has come to stay, and it's in the look where the mischief lies.' Then, realising how snappy she was, she cried, 'I can't help it!' saying it bitterly, while pressing back the hot tears. 'I just can't help it! It isn't the place for a girl up here in the mountains among the sheep. And it wasn't nice of father to ask me to count my blessings. I don't care if I did ask him where they were. He didn't like it. I shouldn't have said it. No, and he is going off and having the worst of it.'

The door opened and shut again, and Betty turned, to find Jimmy Barnes standing there with his cap unremoved.

'Oh, it's you, is it?' she said, trying to speak in a softer tone. 'What does father want; more salt?'

'John Sayles sent me,' said Jimmy. 'He says as how you ain't to get scared and lose your head. Maybe the snow hain't fallen from the North Notch, and the south shed is mostly under the North Notch.'

'The snow?' A frightened look shot into the girl's eyes. 'Jimmy Barnes, has the snow fallen from Crown Point?'

There was now abject fear in Betty's whole attitude.

'On the south side it's fallen. It's a mile high over the gulch road. But maybe your father hain't had time to get onto the road, and if he's at the shed—he went there just before sunset, Long John says, to salt the sheep—maybe the shed's all right. You can't tell.'

The girl dropped into a chair, all brightness stricken from her face, her eyes wide with fear.

'There, you ain't to do it, Bet. Long John says so,' Jimmy protested, taking a step nearer the girl.

But Betty did not hear or heed. Her head was buried in her apron. She knew too much about Crown Point. She knew how often they had said they would move the south shed. It was too near the Point. She knew how they had watched the snow on the south side of that great sloping pyramid the last few days of warm wind and sun. She knew, oh, she knew, she knew! The apron came down. The boy sidled back to the door. It was something he could never stand—tears on a woman's face—he could not stand it with his mother. He opened the door, and Betty was alone. But after a few plunges in the snow, Jimmy turned back. 'Long John said, Bet, "Be sure and tell her, the last thing before you close the door, the very last thing, as how maybe the North Point hasn't fallen, and maybe as how your father's all right; maybe as how he hadn't left the shed, and wasn't on the gulch road." They're goin' round by the bend and comin' up on that side. They'll get here just as soon as they can.'

The girl started to her feet. 'I am going!' she cried, looking wildly around the room for something to wrap herself in.

'Long John says you ain't to stir one step from the house. You don't know where the snow is, and where it ain't. There's lots of it fallen round everywhere. You're jest to keep right still, Long John says so.' Then Jimmy backed through the door, and Betty was alone again.

Betty never knew how she got through that night. It was amazing that one o'clock should strike so many times in one night, and such long waits in between, too! Most of the time she was down by Tom. What was Dandy Dick beside Tom, who had seasoned with them? What would mother say? And that very morning she had asked—yes, that very morning—she had asked where they were—the blessings. Again and again the tears fell, and again and again the face was dried. Would the night ever end? And everything father was doing here on the sheep ranch, and everything mother was doing down in the millinery store back home, meant something better for Betty. They both said that, both of them. And she had dared ask where her blessings were!

But when the morning came, and the room was full of men—and father among them—and Betty was held close, and tears were on the faces of all, Betty knew just where some of her blessings were; yes, she knew where they were—right around her everywhere. How many? She could not tell. Too many to be counted—oh, too many, too many! And how good every one was! And soon there was John Sykes getting down the griddle, and Jimmy beating the batter. Where were her blessings? Every heart for miles around held one.

When, a little later, the men crowded to the table, for a moment her father's hand, in passing, rested on her head. Betty gasped, then drew a deep breath. To think of her ever having asked where the blessings were, and a hand like that to rest upon her head!

DON'T WORRY

Why do you wear a harassed and troubled look? Are you really in trouble, or are you allowing the little worries of life to grind furrows in your face? Take a glance at yourself in the mirror and reform—that is, reshape your face into the lines and comfort and good cheer which it ought to wear. Take an honest inventory of your troubles, and decide whether or not they are really worth advertising in your countenance. It may seem a little thing to you whether or not you wear a smiling face, but it is not a little thing. A serene look advises the tired and troubled men and women whom you meet that there is peace and joy in at least one heart. And there may be among them some who have begun to doubt if peace and joy exist at all. 'A merry heart doeth good like a medicine.' Many a poor soul has laid down her life in fear of the miseries that never happened and the hard luck that never materialised. The sweetness of every day existence is totally destroyed by anticipating the dreadful things that are not likely to occur. You can overcome this inclination to worry and fret if you will pull yourself together instead of swinging with the current of every foolish thought. When you are an old woman, and you realise that your days are few and limited, you will wish that you had invested your fortune of months and years so that it would have brought you steady income of happiness and content.

FABLE OF THE PANSY

A pretty fable about the pansy is current among French and German children. The flower has five petals and five sepals. In most pansies, especially of the earlier and less highly developed varieties, two of the petals are plain in color and three are gay. The two plain petals have a single sepal, two of the gay petals have a sepal each, and the third, which is the largest of all, has two sepals. The fable is that the pansy represents a family consisting of husband and wife and four daughters, two of the latter being step-children of the wife. The plain petals are the step-children, with only one chair; the two small, gay petals are the daughters, with a chair each, and the large gay petal is the wife, with two chairs. To find the father one must strip away the petals until the stamens and pistils are bare. They have a fanciful resemblance to an old man, with a flannel wrap about his neck, his shoulders upraised, and his feet in a bathtub. The story is probably of French origin, because the French call the pansy the stepmother.

ODDS AND ENDS

'Do you know him?' asked a gentleman of a friend given to emphasis, the other day, in speaking of a third person.

'Know him!' said the other, 'I knew him when his father was a little boy!'

A well-known doctor who dabbles in literature recently published a poem. Shortly after its appearance he was conversing with a lady celebrated for her wit.

'Well, doctor,' she remarked, 'so I hear you have taken to writing verse.'

'Oh, merely to kill time.'

'Indeed! Have you disposed of all your other patients?'

FAMILY FUN

An Acrobatic Bottle.—Tie a cord from one side of the room to another, thus making a loose swing, and announce to the spectators that you are going to lay an empty bottle crosswise on the cord and make it stay there without holding it. Everybody will know, of course, that there is some trick about it, but that is the very thing that everybody will wish to see. You will need a small piece of chalk, which you must rub along the cord at the place where you are going to put the bottle. This will prevent the bottle from slipping. Acrobats rub chalk on the soles of their shoes for the same purpose. Now, get an umbrella or a parasol with a curved handle, insert the handle in the mouth of the bottle, and lay the bottle on the cord, moving back and forth a little at a time until you get it balanced. Then you may take away your hands and the bottle will swing of its own accord. All that is necessary in a feat of this kind is a delicate touch, so as to get things nicely adjusted.

All Sorts

The United States now takes half the world's crop of rubber. There are 800 Chinese students in the colleges of Japan, and 500 more are to be sent.

A banker in China is called a proprietor of a cash shop; a butcher is called a seller of swine flesh.

Constantinople at the time of its greatest splendor as a capital of the Eastern Empire had a population of about 1,500,000.

Lady (to caller): 'You won't mind my going on with my work while you're here, will you? Then I sha'n't feel I'm wasting time.'

Babylon, whose name has come to be synonymous with dense population, never had over 1,200,000 inhabitants in its palmyest days, so the archaeologists declare.

The elm tree is full grown at the age of 150, ash at 100, and the oak at 200 years. The growth of an elm is about 2½ feet per annum; that of the oak less than 1 foot.

Counsel (to witness): 'Now, allow me to remind you of what happened to Balaam.' Witness: 'Certainly; but allow me to remind you that it was the ass that warned him.'

Mary: 'Do you think it would be conceited for me to tell my friends that I made this dress myself?'

Edith: 'Not conceited, my dear—superfluous.'

The first known treatise on stenography is a curious little book called 'Arte of Shorte, Swifte, and Secrete Writing by Character.' The credit of inventing this method belongs to Dr. Timothe Bright.

'Tommy,' cried Tommy's mother from the window, 'didn't I tell you not to sit down on the damp grass?'

'Yes, mamma,' returned Tomy. 'I ain't doing it. I wiped this grass with a towel before I sat down.'

More matches are used in the United Kingdom than in any other country in the world. It has been estimated that English people use an average of eight matches each person per day, and annually over 1,700,000,000,000 are burned.

Magistrate (sternly)—Didn't I tell you the last time you were here I never wanted you to come before me again?

Prisoner—Yes, sir; but I couldn't make the policeman believe it.

Sportsman (to Scotch keeper, after missing bird after bird): 'It's most extraordinary how I keep on missing!'

Keeper (after ten minutes' reflective silence and communion with his 'wee bit cutty'): 'I'm thinking it's nae sae verry extraordinary, for there's a great deal mair room tae miss than tae hit.'

The German Empire is a confederacy consisting of four kingdoms, five grand duchies, five duchies, seven principalities, and four free cities. Within its own limits each State is sovereign except as to its army and its power of coining money and imposing duties, in which matters the imperial Government controls as well as in all international matters.

Manufacturers of spurious antique furniture have developed a new idea to enable them to more easily dispose of their wares. Instead of 'faking' the entire piece from new wood the fraud purchases a genuine antique, which is duplicated in his factory, a dozen copies being made. To each piece is allotted a single section of the original. In the sale the attention of the buyer is particularly directed to this part, and as he is soon convinced of the genuineness of the claim the sale is more easily made than when the entire piece has been faked. The process is called 'budding.'

How many of us (remarks the *Ave Maria*) who so often say 'Good-bye,' sometimes through tears, sometimes more cheerfully than we feel, and again brightly and gaily, because separation is only for a time, remember what it means? All of us, whenever we use this little word, and whether it be sadly or gaily spoken, are wishing a blessing for our friend who is leaving. 'Good-bye' is a contraction of a longer phrase, that used to be spoken oftener than now, and means just: 'God be wi' you.' Or if we say 'Adieu,' it is the same thing; for that is the French for 'to God,' and of course is a short way of commending one to the care of our Heavenly Father. Or if we say 'Farewell,' then we are hoping that our friend may fare well as he journeys. Our words of parting are beautiful.