

# Friends at Court

## CLEANINGS FOR NEXT WEEK'S CALENDAR

- November 29, Sunday.—First Sunday in Advent.  
 " 30, Monday.—St. Andrew, Apostle.  
 December 1, Tuesday.—St. Didacus, Confessor.  
 " 2, Wednesday.—St. Bibiana, Virgin and Martyr.  
 " 3, Thursday.—St. Francis Xavier, Confessor.  
 " 4, Friday.—St. Peter Chrysologus, Bishop, Confessor, and Doctor.  
 " 5, Saturday.—St. Martin, Pope and Martyr.

St. Didacus, Confessor.

St. Didacus, a native of Andalusia, entered as a lay brother the Order of Friars Minor. He was remarkable for a tender love of our Blessed Lord, a love which he fostered by continual meditation on the Passion, and which was specially manifested by his intense devotion when receiving the Blessed Eucharist. St. Didacus died in 1463.

St. Bibiana, Virgin and Martyr.

St. Bibiana was the daughter of a Roman noble named Flavian, who himself gave his life for the Faith. The confiscation of her property, with its consequent privations, having failed to shake her constancy in the profession of Christianity, she was subjected to cruel tortures, and finally scourged to death, A.D. 363.

## GRAINS OF GOLD

### HYMN TO THE SACRED HEART.

When our hearts are crushed with anguish,  
 And care-laden lies our way,  
 When for sympathy we languish,  
 What a balm these words convey:  
 Trust in the Heart of Jesus.  
 O Sacred Heart, O Sacred Heart,  
 Rest in the Heart of Jesus,  
 O Sacred Heart in Thee.

When our cherished hopes are blighted,  
 And our friends inconstant grown,  
 When by worldlings coldly slighted,  
 Hear those words, poor, lost, and lone;  
 Hope in the Heart of Jesus.  
 O Sacred Heart, O Sacred Heart,  
 Live in the Heart of Jesus;  
 O Sacred Heart, in Thee.

—Exchange.

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

No one has a right to do as he pleases except when he pleases to do right.—Anon.

It is absurd to be vain of what any one can have who can pay for it.—St. Clement of Alexandria.

If you are suffering from a bad man's injustice, forgive him, lest there should be two bad men.—St. Augustine.

Each time you repeat the Lord's Prayer, think for a moment in what state of mind you are when you ask God that His kingdom should come.—Lacordaire.

One great reason why the work of reformation goes on slowly is because we all of us begin on our neighbors and never reach ourselves.

The wayside joys are better than the final successes, the flowers along the vista brighter than the victor wreath at its close.—Theodore Winthrop.

A man who has never had religion before, no more grows religious when he is sick than a man who has never learned figures can count when he has need of calculation.—Dr. Johnson.

Men of evil life are murderers of souls. By direct intention, or by the infection of example, they destroy the innocent and turn back the penitent.—Cardinal Manning.

Yes, it is true that there are moments when the flesh is nothing to me, when I feel and know the flesh to be the vision; God and the spiritual the only real and true. Depend upon it, the spiritual is the real.—Tennyson.

# The Storyteller

## MAGGIE'S DISCONTENT

Until her cousin, Bridie Dempsey, came down from the city to pay them a visit the previous summer, Maggie Shanahan had always been the happiest and most contented of mortals, and, indeed, well she might be, since, being the only child of good and fond, even doting, parents, the girl seemed to have had from her cradle pretty much everything she wished for.

To be sure, her tastes and desires had always been of the simplest. Her father was gardener to Mr. Langrishe, of Dunallen Manor, and the pretty lodge at the entrance gates, in which the Shanahans lived, made such a dainty and desirable dwelling place as often caused much better-off folk than they were to regard it with an envious and longing eye. The little house was covered with roses and jessamine, woodbine, and Virginia creeper, which wound themselves in a charming tangle round the arches of the low verandah, and peeped curiously in by the edge of the open latticed windows as if straining their necks to get a glimpse of the sweet little rooms within.

The flower-beds in front were filled with every kind of blossom, some even of the rarest sort, which Mr. Shanahan, as a highly-privileged person, was allowed to carry away from the overflow of the manor garden; while behind the house was a wide plot for vegetables, and a green grassy lawn on which Maggie might bleach her linen or put her pet lamb to graze; and yet further off, half-hidden by the edge of the wood, lay the wired-in space where the girl kept her varied assortment of chickens and ducklings, rabbits, guinea-pigs, and other pets.

Between the care of all these and assisting her mother with the housework, and helping father with his flowers after tea time in the long summer evenings, Maggie never knew what it was to be lonely or dull. To be sure it was very quiet sometimes, especially when 'the family' were away and there were no lodge-gates to be opened, and never a stir broke the stillness of the air save the cawing of the crows as they flew homeward across the wood each evening to the great rookery that lay in the high trees behind the manor; still her days were so busy and happily filled that she hardly felt the hours passing till her father came home from his work.

And then—sometimes he brought Watt Kennedy with him, and Mrs. Shanahan would bid that young man kindly welcome, and (while Maggie's eyes shyly seconded the invitation) invite him to stay to tea. On these evenings, indeed, the time seemed actually to fly, while the little party laughed and chatted merrily over a pleasant tea table graced by honey and lettuce, and new-laid eggs, and generous plates of home-made bread or some of Watt's favorite currant cake, which, as if by some strange intuition, Maggie never failed to have baked against the evening of his arrival.

Walter Kennedy was tall and strong, blue-eyed and fair-haired, as fine a specimen of young Irish manhood as one need wish to see, and 'a great champion entirely' at all the local hurling and football matches. He was under-gardener at the manor, and a very special favorite with Maggie's father; but for that matter Watt was a great favorite with everybody, even with Mrs. Shanahan, who was never too easily pleased. As for Maggie herself, she was young, and as yet not altogether sure of her own heart; still she should have been sorely disappointed had Watt failed them in one of his weekly visits, for which she never neglected to 'dress up' a little, and put on a fresh piece of ribbon, feeling as she did so a new and exultant gladness that her glass reflected back such a fresh and undeniably winsome face.

Bridie Dempsey's visits had come about quite unexpectedly. Mrs. Shanahan had received a letter from the girl's mother, who was her first cousin, and lived in Dublin. Bridie had been ill and in hospital, the letter said. She had just returned home, but was still very delicate; they were doing all they could for her, but with so many other mouths to feed and the loss of the girl's wages—Bridie worked in a factory—they were hard set enough to give her the care and nourishment she needed, much less send her anywhere for change of air, as the doctor had advised. Between one thing and another, her illness had been a terrible drain on them, etc., etc. Every line of the letter said plainly, as could be, 'Perhaps you would ask her down for a while to the country?' and even without such obvious hinting, kind-hearted Mrs. Shanahan would have been only too willing to come to the rescue.

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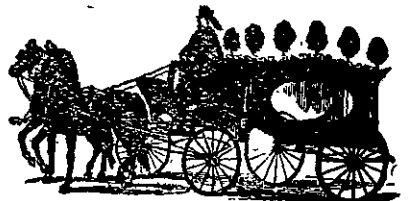
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'God help any poor girl that has to spend her days at work in those smoky, unwholesome places! To be sure, a week or two in the country would do the poor child a power of good,' she reflected, in motherly tones, with a grateful glance at the rosy cheeks and clear eyes of her own fair-headed darling. 'Do you write, Maggie, by the early post, and ask Bridie to come down for a while. She'll be a bit of company, too, for yourself, alanna.'

A day or two later, with commendable promptness, Miss Bridie duly arrived. She was a slight, dark-haired, pasty-faced girl, her excessive pallor no doubt being partly due to her recent illness. Mrs. Shanahan's motherly bosom glowed with benevolence at the thought of all the good and pleasure this girl, newly come from the hot and dusty city, must derive from a stay in such pleasant surroundings, amid all the beautiful sighs and sounds of the country.

With pardonable pride, on the first day of her arrival, Maggie conducted the visitor round her domain, showing her all the beauty-spots of the garden before displaying her multifarious other interests. But her cousin regarded all her treasured belongings with lack-lustre eyes.

'Them roses and geraniums are very nice to look at,' she admitted, 'but my! they must take a terrible lot of time and care! And then in the winter I suppose they all die on you?'

Maggie's lamb, her chickens, and rabbits evoked even less enthusiasm. 'Messy things,' the other declared with a sniff. 'I don't know how you can bother your head with them, feeding and minding them all so regularly.'

Then when evening came, the excessive stillness and quiet annoyed her.

'Is it always as lonely as this?' she asked with an exaggerated shiver. 'The country is all very well for a day's pleasuring, but when night comes give me the city and the gas-lamps, the life and brightness of the streets. My! it must be terribly dreary here in winter time!'

'I don't think so. We never find it lonely or dull,' Maggie answered, feeling rather hurt.

'Don't you really, now? Being buried alive, that's what I call it,' the other said with a shrug of her thin shoulders.

Nothing escaped the town-bred damsel's unfriendly criticism, least of all poor Watt Kennedy when he came into tea with John Shanahan on the following evening.

'A regular country bumpkin, with his rough clothes and coarse, horny hands,' Miss Dempsey pronounced him. 'But he seems quite smitten with you, Maggie. Surely you're never thinking of marrying a great rough creature like that!'

'He didn't ask me to marry him,' Maggie answered stiffly.

'But he means to, evidently, by the way he looks at you with those great, sheepish eyes of his,' and Miss Dempsey burst into a loud jeering laugh.

Maggie blushed hotly. She was very indignant at her cousin's rudeness; and yet, were Bridie's sneers already putting her out of conceit with her lover—if she could call him that? Was he really so rough and uncouth as Bridie pictured him? for it seemed to Maggie once or twice that Miss Dempsey was herself throwing eyes in Watt's direction. The thought made her angry; most of all, and unreasonably, with the innocent Watt himself. And yet, it might be only a jealous fancy of hers—for in her frequent confidential moments Bridie was fond of dilating on the many charms of her own young man in town, who held the position of assistant in a provision grocer's shop. Maggie, indeed, had already heard so much of her cousin's 'young man' that she could easily bring up his picture before her—his curly hair and 'lovely dark eyes,' even down to such details as his gold watch and chain, and the gloves and the brown boots which he wore on Sundays.

'A good-looking girl like you, Maggie, could get a good match any day in Dublin, a nice young man with plenty of money, to.' Bridie had said with unwonted generosity, on the eve of her departure for home. 'If I were you, I'm sure I'd never be content to end my days here in this dead-and-alive spot. You could easily get a situation in town if you wanted one. Look at me, now. I could go into domestic service if I liked, but I'd rather be in the factory, earning six or eight shillings a week, and have my every evening off, and no one to ask any questions as to where I spend my time. I tell you, Magie, if you once had a week in Dublin, and saw the grand shops, and the theatres, and all the life and fun, you'd think very little of this sleepy, hole-and-corner place down here.'

With whatever intention or object in view, her cousin succeeded at last in planting the seeds of discontent pretty deeply in Maggie Shanahan's heart. In dreaming and pondering on fairyland scenes and joys of the city, as Bridie had so eloquently

depicted them, she quickly lost interest in all the daily small duties she had hitherto found so pleasant; with her father, her mother, and with Watt most of all, she grew strangely distant and dull. The latter, poor fellow, seeing how coldly she now treated him, soon ceased to visit the lodge at all, which made Maggie still more discontented and restless.

'The child is fretting; maybe 'tis lonely she is for her cousin,' good Mrs. Shanahan thought, as she watched her daughter narrowly. 'After all, 'tis lonesome here for a young thing like her, without any of her own age to keep her company. I was hoping that Watt and herself—but perhaps a little change to the city would do her good—and it would brighten her to be with Bridie for a while.'

Before Maggie had time to know what was afoot, it was already arranged between her mother and Mrs. Dempsey that the girl should go up to Dublin to stay for a week or maybe longer with her relatives there. The brightening face with which Maggie received the suggestion made her mother feel sure she had hit on the right cure for 'her little girl's' unwonted 'fit of the blues.' Maggie was certainly looking forward eagerly to a joyous time in the city, but that she could ever contemplate remaining and possibly taking a situation there was a thing as unsuspected by, as it would have been incomprehensible to, the loving mother.

Maggie, however, got her first set-back as soon as she arrived at the Broadstone Terminus. Instead of finding her aunt and cousins there to meet her, as Bridie had been met by them at Dunallen, with open arms of welcome, she was launched helplessly into a bewildering sea of strange faces, of hurrying porters, and noisy cardrivers, one of whom, after looking in vain for her friends, she was glad to engage at length, though at a very exorbitant fare, to drive her to her aunt's abode.

In one of her infrequent fits of boastfulness, Bridie Dempsey had informed Maggie that the house they lived in was a fine one which had at one time been the residence of an Irish lord. This was possibly true; nevertheless Maggie felt sadly disappointed when she caught sight of this mansion, which was one of a long row of tall, forbidding-looking houses in a narrow back street. To her further dismay, her cousins, she found, only occupied the back rooms, moreover, approached by a dark and ill-smelling staircase, the common property of all the other occupants of the tenement.

Bridie was still engaged at the factory, and Maggie was met by Mrs. Dempsey, a red-faced, and rather coarse-looking woman, whom she had never met before, and who laughed loudly and long at the country girl's ingenuous admission that she had supposed her cousins to own the whole of the house.

'Badad, you must think us very rich people entirely,' she said. 'It takes me all my time to pay for the few rooms we have, goodness knows,' and she named a sum four times as great as the rent of decent laborers' cottages near Maggie's home.

The girl looked about her curiously, with a surprise and even disgust, which she found it hard to conceal. Grime and smuts lay on everything, walls, ceiling, floor, and furniture. Even the chair which Mrs. Dempsey brought forward was covered thickly with dust, till the good woman, noticing how quickly Maggie lifted her pretty new navy-blue skirt, suddenly thought of sweeping the offending particles away with a dirty dishcloth.

'Botheration to it for dirt, its everywhere. I used to be like you when I first came from the country, but sure now we've grown used to it and never notice it,' she said.

The windows, guiltless of curtains and covered only by a stained and ragged blind, could hardly be seen through for the smoke and dirt that lay heavily encrusted inside and outside the glass. That seemed of less matter, however, since the background on which they looked was surely of the unloveliest. Huge factories with ever-belching chimneys, and the unkempt backs of tall, but poverty-stricken, houses crowding closely in together, was all that might be seen, while from several of the open windows long poles stretched out bespread with ill-washed, badly-colored rags and tatters of clothes. Not a tree, nor a tendrill of ivy, not even a single blade of grass was there to redeem all that broad expanse of one iota of its ugliness.

'Have you no piece of garden, no trees or flowers at all?' Maggie asked in dismay.

'Not a bit, acushla,' Mrs. Dempsey answered, with a glance at a broken window-box filled with slimy and unwholesome-looking clay in which a few withered stalks of flowers still remained. 'We tried to grow some, time and again, but sure nothing would thrive for us here without either air or sunshine.'

'Without air or sunshine.' The words sank deeply into Maggie's mind. She had been feeling ravenously hungry coming up in the train, but row with three or four younger Demp-

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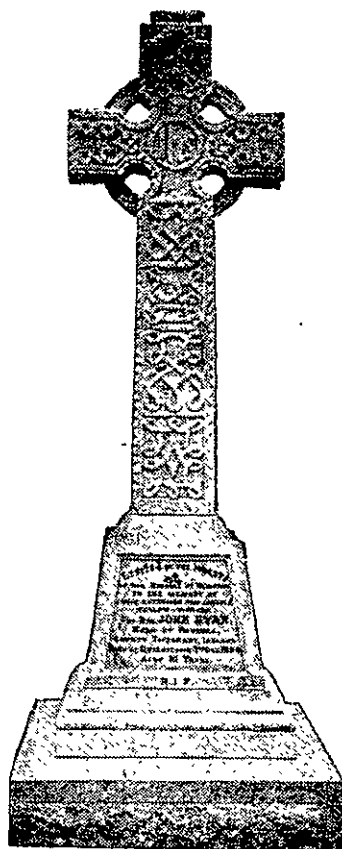
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sees newly come in from school, and a fragrant and steaming, if somewhat greasy, dish of Irish stew set before her, and all this hideous grime and unloveliness everywhere about her, her appetite suddenly fled. So far the joys and delights of a city life seemed largely a delusion and a snare.

Her walk with Bridie through the city that evening to which she had been eagerly looking forward, was even a greater disillusion. The shop-windows were certainly lovely, but they had this disadvantage in Maggie's eyes, that they made her long for money that she had not, and that she could not have afforded to spend even were it hers. But as they came through the more crowded and fashionable thoroughfares, the girls saw and heard things which, to Maggie's cheeks at least, brought a flush of shame and embarrassment, making her long to get safely home and as quickly as she could. But Bridie was in no hurry; she was to meet 'her young man' after his shop was closed, in the hope that she might induce him to take Maggie and herself to the theatre on his 'night-off.' When they did meet him, however, a sickly and sallow-faced lad, who seemed from his complexion to have already absorbed much of the lard which he handled, Bridie's young man was already in deep and congenial converse with another young person, and had apparently no eyes for anyone else. Bridie went home in tears, and Maggie, greatly disillusioned, made up her mind that she at least did not wish to go to the theatre, or anywhere else, with her cousin's faithless swain.

That night, as she lay awake in bed, trying to forget her sordid surroundings while she listened to the deep breathing of the two grimy-faced younger Dempseys who shared her couch, Maggie thought with a new gratitude and tenderness of her loving father and mother, with an eager desire and longing that amounted to actual hunger, of her own beautiful, immaculate, little blue and white bedroom in the fragrant woodland nest which was given her for a home; and she determined that as soon as she could in decency do so, she would bid good-bye to her town-bred cousins and shake for ever from her feet the dust of Dublin and its streets.

Less than a week later she was speeding merrily along the white road that led from Dunallen station to the lodge-gates of the manor, while her father and mother, sitting beside her in the little pony-car, looked at her with eyes full of welcome and gladness. The scent of the pine trees, new-washed by a shower, floated like incense on the air, the birds sang in the woods, the sun shone out, and the whole world seemed full of joy and beauty and brightness. And then, as if to make up the one thing wanting, whom should they meet near their journey's end but Watt Kennedy himself, looking, to Maggie's eyes, oddly grave and wistful.

Her father pulled up the pony with a jerk. 'I've got my little girl back again, you see, Watt. You'll come up, lad, and take a cup of tea with us?'

Watt looked straight into Maggie's face. Something he saw there brought a sudden light in his eyes, a warm glow of pleasure to the honest, sunburnt cheeks.

'I will, and thank you, sir,' he said simply. 'There's hardly room in the car for any more of us,' John Shanahan said, debatingly. 'Do you get down, Maggie, my girl, and bring Watt along home with you. You'll be there near as soon as ourselves.'

So the two young people, with strangely uplifted hearts, went happily home together.

## NEW BOOKS

*Looranna.* By M. A. McCarter. Sydney: George Robertson; Dunedin: J. Braithwaite. In these days when works of fiction are in a great measure devoted to pandering to the baser human passions, it is pleasant to take up a work in which virtue is held up to our admiration and the frivolities of the idle rich are vigorously condemned. In *Looranna*, by M. A. McCarter, we have a clean, wholesome story of Australian life, the moral of which is that happiness is only for those who obey the divine law. The central character in the story is a young Catholic lady, who, on the death of her father, a large land-owner, finds herself penniless. This is not the only cross she has to bear, for her fiancé, an English adventurer, disappears without a word of explanation on learning that she had lost her fortune through supposed indiscreet investments of her father. The heroine, Grace Moore, then gets employment as a nursery governess with a family who had known her father in his prosperous days, and here her troubles begin in real earnest, for the younger

members of the family, who have come back from Europe with all the mannerisms of the English 'fast set,' treat her in a manner which would be resented by even the humblest mental. It is in passing through this time of probation that the nobility of her character and her beautiful faith enable her to bear the burden. Not only does she come unscathed out of the crucible, but her sweetness and her high moral courage help to bring others to a better sense and knowledge of the real object of life. Matters eventually right themselves, and a healthy, old-fashioned termination is reached by the heroine marrying a high-minded friend of her younger days. How all this comes about the reader must find out for himself. The author spares not her pen in scoring those women with domestic ties who squander their money and time at bridge parties, and lavish their affections on pet poodles, whilst neglecting their children. There is a Catholic atmosphere about the story, but the religious side does not obtrude itself. The interest is maintained to the end, and the book is laid down with the feeling that the author has struck a right note in calling attention to the shortcomings of the leaders of society in these new countries.

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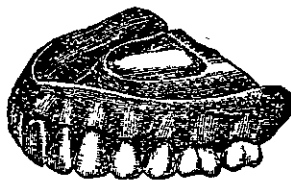
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## Current Topics

### Roma's Luck

Up in Roma (Queensland), they were boring for water, but literally 'struck ile.'. The incident reminds us of the American whom fortune dogged through a lifetime with persistent failure, and who, when he one day bored for water, struck only a gold-mine.

### The Egg Argument

Last week the Feilding magistrates inflicted the salutary penalty of £5 or a month's imprisonment on an ill-conditioned wight who threw an egg into an election meeting in that rising centre of commerce. The egg was ostentatiously ancient; its odor was strong enough to draw the Auckland express; and it rendered unwearable and unapproachable several suits of clothes with which its contents came into contact in the crowded gathering. John Mitchel, who, as a public speaker, had had some experience of this sort of unsavory suasion, reminded one of his assailants that it was easier to go to a meeting with rotten eggs than with sound arguments. A similar experience once befell Charles Burleigh, the American Abolitionist. He was once addressing a crowded audience, in the anti-slavery interest, at a time when that particular political kettle was boiling fiercely. An advocate of the continuance of black slavery, who was present, threw an addled egg and scored a bull's-eye—he smote Burleigh full in the face. Burleigh produced his handkerchief and serenely wiped the foetid flow from his face and clothing, coolly remarking, as he did so: 'There's a proof of what I have always maintained, that pro-slavery arguments are very unsound.' Eggs that were conspicuously 'high' were once upon a time favorite arguments of both Whig and Tory. It is about time that they disappeared from the political arena. At £5 each for such 'arguments,' they are not likely to be much in evidence in future electioneering contests in New Zealand.

### A Dire Threat

The brethren of the Saffron Sash in Bendigo (Victoria) threatened (it is said) to boycott the popular and successful fête which was recently organised in the Golden City in aid of the splendid local orphanage and Magdalen Home conducted by the Sisters of the Good Shepherd. The threat was as barren a one as that of the Roundhead cavalrman who was pinned beneath his slain horse at the relief of Pontefract. Three of the enemy's musketeers attacked the helpless warrior, and he threatened to give them no quarter if they so much as touched him. The only power of offence left him was, however, his lung-power. It was even so with the brethren in Bendigo. Their power to injure the fête was in no way commensurate with the lung-power of their threat. And those who have a knowledge of the organisation and of its ways are aware that it has never yet turned aside from its cherished task of fomenting sectarian strife to aid, in ever so small a degree, any Catholic charity, or to found or endow even one solitary hospital, one home for the aged, one orphanage, or one institute of education, or to send a missionary to the heathen, or a voice to speak of Christ and His love to the dwellers in the slums. Where are the trophies of its charity? Echo answers: 'Where?'

### Kilkenny-cat Resolutions

The British Baptists, in annual meeting assembled, have passed two resolutions which, like the two historical cats of Kilkenny, have eaten each other up. In the first place, they passed a resolution, in unrestricted terms, in favor of equal religious liberty for all. They followed this up by another resolution approving of a penal law being put into operation by Mr. Asquith, depriving Catholics, at the recent Eucharistic Congress, of a liberty of worship that is accorded, as a matter of course, to Baptists, Anglicans, Presbyterians, Dippers, Jumpers, Quakers, Shakers, Little-endians, Big-endians, Turks, Jews, Mahomedans, and the thousand-and-one other creeds that, throughout the broad expanse of the Empire, point a thousand-and-one different roads to heaven. Our English Baptist brothers' idea of liberty of conscience recalls a historic dictum of Oliver Cromwell. During his Irish campaign, he was once negotiating with a Catholic garrison for the surrender of a fortress which they held. To the Governor of Ross he wrote saying that he 'would not meddle with any man's conscience.' This was a fair and comprehensive statement, akin to the first resolution of our Eng-

lish Baptist friends. 'Then followed the grim old Puritan's, equivalent to the second resolution referred to above. 'If,' added Cromwell, 'by liberty of conscience you mean a liberty to exercise the Mass, I judge it best to use plain dealing and to tell you now that, where the Parliament of England have power, that will not be allowed of.' History has a trick of repeating itself.

### Poisoned Books

People do not need to be told that a mental diet of criminal narrative has a dangerous influence upon the conduct of children and of persons of weak and impulsive character. Herein lies, for boys, the peril of the 'penny dreadful' and its stories of the exploits of 'Daring Dick' and other-such criminals with alliterative names. Last week, in Christchurch, a magistrate found it necessary to give a taste of 'the butt-end iv the law' to some young criminals who had evidently been lured off the path of righteousness by a desire to emulate the tinselled heroes of sundry 'penny dreadfuls' which were found in their possession. The magistrate pointed out the dangers of this class of printed rubbish that is, by courtesy, termed 'literature.' The moral of it all is this: that parents need to exercise as much vigilance over the reading of their children as over the company that they keep.

The professional poisoners of the middle ages received short shrift and little mercy when their crimes were brought to the light of day. Far more insidious, far more ruinous, are the operations of those coarse-grained writers of the sty who in our time poison the souls of youth with novels and romances that are reaching, practically unchecked, into every corner of 'God's own country.' A few weeks ago a Christchurch bookseller declared that the authors of some of this unspeakable stuff 'deserve to be boiled alive.' Mr. Bram Stoker writes as follows of the same class of foetid fiction in the September issue of the *Nineteenth Century and After*: 'Within a couple of years past quite a number of novels have been published in England that would be a disgrace to any country even less civilised than our own. The class of works to which I allude are meant by both authors and publishers to bring to the winning of commercial success the forces of inherent evil in man. . . The merest glance at some of their work will justify any harshness of judgment; the roughest synopsis will horrify. It is not well to name either these books or their authors, for such would but make known what is better suppressed, and give the writers the advertisement which they crave. . . The evil is a grave and dangerous one, and may, if it does not already, deeply affect the principles and lives of the young people of this country. . . The offenders are such as are amenable only to punitive measures. They may be described as a class which is thus designated in the searching Doric of the North of Ireland, "They would do little for God's sake, if the devil was dead!"'

### The '80,000 Converts'

Some sixteen years ago there arose a foolish and hot-headed schism, against the Catholic episcopal authority, among a few Polish congregations in Cleveland (United States). The author of the *Recreations of a Country Parson* says that few people can resist the temptation to deepen or heighten the color of a narrative. And in the case of the Cleveland schism there were a good many people who did not try to resist. They sent to the newspapers portentous accounts of the numerical strength of the troublesome Poles, credited them bodily, now to one religious organisation, now to another, and exaggerated the rumpus, even on this outer rim of the earth, in a manner worthy of the abortive and treasonable *los von Rom* movement in Austria. The *Cleveland Catholic Universe*, the *Philadelphia Catholic Standard*, the *Milwaukee Catholic Citizen*, and the rest of our many American exchanges, tell the sequel of the Cleveland schism: 'By an unanimous vote of the members of the Polish "Independent Catholic" Church of the Immaculate Heart of the Blessed Virgin Mary, in Cleveland, to return to the true fold, the schism led by Rev. A. F. Kolaszewski, which sixteen years ago caused grave scandal, was terminated.' The *Catholic Universe* states that Father Kolaszewski himself took a prominent part in influencing those who followed him to return. He announced that he had performed his last act as an "independent Catholic." He publicly acknowledged his fault, and advised all to return to Mother Church. The independent church in Collinwood, a suburb of Cleveland, has also (according to the *Universe*) petitioned for a return to the fold of Catholic communion.

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### 'Driftwood'

One can hardly expect that Protestant Episcopalian leaders in the United States would view with anything like equanimity the large numbers of conversions to the Catholic Church that have, during the present year, taken place among their clergy and their sisterhoods. But one expects, at the same time, something better than the contemptuous term 'driftwood' that the Protestant Episcopalian Bishop of Philadelphia lately applied to clerical converts generally to the Catholic faith. This verbal missile is ill-aimed and wasted—like the copper coins and the flour that the Italian lackwit, Bertoldino, threw in his anger at the fishes. The 'driftwood' epithet moved the *Western Watchman* to make the following remarks: 'If there is any more "driftwood" like Manning and Newman and Spencer and Faber and Maturin and Dalgairns and scores more in England and the United States, not mentioning those who have recently come over in his own diocese and Philadelphia, we wish he would push them into the current. Rome can use such timber in the upbuilding of the glorious Church of God.'

### Elections Then and Now

Sterne sighed over 'the sad vicissitude of things.' But 'the glad vicissitude of things' better expresses the change which the secret ballot has introduced into the recurrent political spasms of parliamentary electioneering. Byron tells how

'One by one in turn, some grand mistake  
Casts off its bright skin yearly, like the snake.'

But it took many a weary year before the humble and dependent elector had thrown around him the welcome protection of secret voting. From the end of the eighteenth century the movement for the secret ballot in the United Kingdom made slow and toilsome headway, with many a check and many a stop. With us in New Zealand, voting by ballot is so far, and has been so long, bone of the bone and flesh of the flesh of our parliamentary and municipal institutions, that it seems to be, as it were, of the nature of things. And the young New Zealand elector who dropped his folded voting paper into the urn last week can hardly realise that, only a little over thirty years ago, elections in Great Britain—and to a vastly greater extent in Ireland—were accompanied by all the intimidation, the disorder, and the corruption to which the open system was so liable. Secret voting was introduced into the British Isles by Mr. Forster's Ballot Act of 1872. There are those who miss the tornadoes of 'fun' that whirled around the old open-voting single polling station for borough or county, with its hustings, its stormy oratory, the bantering of candidates, the whisky-drinking and the skull-cracking, and (further back) the duelling contests, in which such redoubtable knights of the hair-trigger as 'Bully' Egan figured of a frosty morning. But people with little taste for the gladiatorial side of life will welcome the peace and order and decorum which the ballot has thrown around this exercise of a grave citizen right and duty.

The last open-vote election in Ireland—perhaps in the British Isles—was 'the Kerry election of Home Rule.' It took place on February 9, 1872, and resolved itself into a trial of strength between the spirit of Nationalism that was stirring in the hearts of the people, and the might of the landlord party, who made a last desperate effort to drive their tenants to the polls, in the old way, like so many head of cattle driven to fair or market. And the power of rackrenting, eviction, and confiscation of tenant-property that still rested with the landlords made opposition to their plans a rather risky piece of amusement. The rival candidates were Blennerhassett (a young Protestant Home Ruler), and Dease, the landlord and-Tory nominee. The description of the contest forms one of the most enlivening chapters in A. M. Sullivan's *New Ireland*. Troops—horse and foot—were poured into Kerry county for the contest. 'The landlords,' says Sullivan, who was an eye-witness, 'hired vacant buildings, courts, or yards, in which to secure their tenants the night before the poll. In virtue of their powers as magistrates, they requisitioned detachments of foot and lancers for the purpose of "escorting" those voters to the booths. The streets of Tralee rang with the bugles or echoed to the drums of military arriving by train or departing for Dingle, Listowel, Cashirciveen, Castleisland, etc. All this intensified the prevailing excitement.'

Here is an incident of this historic election which is worth transcribing as a fair sample of the methods that were followed in dealing with voters as 'dumb, driven cattle':

'From Dingle, distant some twenty miles, a great avalanche was to have overwhelmed us. The story of "the Dingle contingent" was told me in great delight. Mr. De Moleyns, it seems, had gathered as many conveyances as would transport a small army corps, and quite a formidable body of cavalry had proceeded to Dingle to escort the cavalcade. When it started for Tralee it was fully a quarter of a mile in length; Mr. De Moleyns riding proudly at its head. After it had gone some miles he turned back to make some inquiry at the rear of the procession. Great was his dismay to behold the last five or six cars empty. "Where are the voters who were on these cars?" he stormily shouted at the drivers.

"The wothers, Captain? Some of them slipped down there to walk a bit of the road, and faix we're thinking that they're not coming at all."

"Halt! halt!" he cried; and, full of rage, galloped to the head of the cavalcade. He called on the officer in command of the cavalry to halt for a while, and detail a portion of his men for duty in the rear; when, lo! he now noticed that half a dozen cars at the front had, in his brief absence, totally lost their occupants. According to my informants, Mr. De Moleyns, losing all temper, more forcibly than politely accused the officer of want of vigilance and neglect of duty; whereupon the latter sharply replied:

"What, sir! do you think I and my men have come here to be your bailiffs? I am here to protect these men, if they want protection; not to treat them as prisoners. And now, sir, I give you notice I will halt my men no more. Ready, men! Forward! March!"

'By this time fully a third of the voters had escaped. There was nothing for it but to push on. At the village of Castle-gregory, however, the severest ordeal awaited them. Here they found the entire population of the place—men, women, and children—occupying the road; the old parish priest standing in the middle of the highway, his grey hair floating in the wind. The villagers, chiefly the women, well knowing how the voters felt, poured out to them adjurations and appeals. The priest, in a few brief sentences, reached every heart. "Ah, sons of Kerry," said he, "where is your pride and manhood, to be dragged like prisoners or carted like cattle in this way? And for what? That you may give the lie to your own conscience, and give a stab to your country, poor Ireland!" With one wild shout the voters sprang from the cars and disappeared in the body of the crowd. The grand "Dingle cavalcade" was a wreck, and Mr. De Moleyns, sad at heart, rode into Tralee at the head of an immense array of empty cars.'

That was the last open-vote election in Ireland. The popular candidate (Blennerhassett) won the day. Five months later—on July 13, 1872—the Ballot Act received the royal signature. 'That Act,' says our author, 'gave a death-blow to electoral intimidation from whatever quarter directed, and delivered the reality of political power at the polls, for the first time, into the hands of the people themselves.'

## ANGLICAN ORDERS

### THE QUESTION OF THEIR VALIDITY

To the Editor, *N.Z. Tablet*.

Rev. and Dear Sir,—I have to thank both you and the Rev. Father Goggan for the trouble you have taken to reply to my queries on the above subject. In seeking for light I did not intend to enter into controversy, but if it is not trespassing too much on your space I should like to discuss some of the points raised by Father Goggan in his interesting, exhaustive, and impartial commentary in your issue of the 22nd ult.

1. With respect to the impotency of Barlow, one of Parker's consecrators. It has been sought to prove that Barlow was no true bishop, and that he was not consecrated either on his appointment to St. Asaph's or St. David's in 1536, simply because he expressed contempt for his own orders. The consequences such a supposition involve are peculiar, not to say, incomprehensible. It means that a man appointed bishop by the king could induce those who ought to have consecrated him to omit the ceremony, and thus subject themselves to the penalties contained in the Statute of Praemunire under Act 25, Henry VIII., c. 20; it also means that he could sit among the bishops and vote both in the House of Lords and in Convocation without being challenged; it further means that he could carry on a long lawsuit with his chapter at St. David's which he must have



lost had he never been consecrated, and although his chapter left no stone unturned to dispute his right to the privileges of the see, his non-consecration was not even suggested; and lastly it means that he could be recognised as bishop by Gardiner and other bishops who repudiated the Reformation, and be officially recognised as Bishop of Bath and Wells on Mary's accession, when he either resigned or was ejected. Could he do all these things, I ask, without its being detected that he had never been consecrated? Indéed, the question of his non-consecration was never raised till 1616—eighty years after the event and forty-eight years after his death, and then only by men of the class who invented the ridiculous Nag's Head story. Does it not also seem strange that the denial that Barlow was a bishop is tacitly ignored in the Bull, *Apostolica Curae*? Finally, let me quote the opinion of the Roman Catholic historian, Lingard: 'When we find Barlow during ten years, the remainder of Henry's reign, constantly associated, as a brother, with the other consecrated bishops, discharging with them all the duties, both spiritual and secular, of a consecrated bishop, summoned equally with them to parliament and convocation, taking his seat among them according to seniority, and voting on all subjects as one of them, it seems most unreasonable to suppose, without direct proof, that he had never received that sacred rite, without which, according to the laws of both Church and State, he could not have become a member of the episcopal body.'

The record of the consecration of Parker states that 'all laid their hands on the archbishop and said in English, "Take the Holy Ghost, etc." So that if the consecration of Barlow is doubtful, that of the other bishops is certain, thus rendering the non-consecration of Barlow of less importance than appears at first glance—so far at least as relates to the consecration of Parker.

2. With respect to the lack of essentials in the form of consecration, and the defect of matter used, in the Edwardine Ordinal. This, I take it, means (a) that there was no specification of the office to be conferred, and (b) that the porrection of the instruments was omitted. Notwithstanding that there was no explicit mention of priesthood—or, in the words of the Bull *Apostolica Curae*—'the power of consecrating and offering the true Body and Blood of the Lord'—in the Edwardine Ordinal, I should like to know what is meant by the sentence 'Be thou a faithful dispenser of the Word of God, and of His holy Sacraments' if it does not include the commission to celebrate the Holy Eucharist? I also understand that the specific mention of priesthood was equally absent from the Coptic rite, as well as the ancient Roman rite, till as late a period as the ninth century. You will know better than I do if I am correct in this assumption. Again, Canon Estcourt in his work on *The Question of Anglican Ordinations* gives an instance in the Church of Abyssinia at the beginning of the eighteenth century, when an Archbishop had to ordain some four or five thousand missionaries in one day, which he did by passing rapidly in front of them, imposing his hands on the head of each, and saying, *Accipe Spiritum Sanctum*; and in the case of deacons, imposing the patriarchal cross on the head of each. The question as to whether these persons were validly ordained was referred to the Sacred Congregation of the Holy Office who ruled on the 9th April, 1704:—'that the ordination of a priest with imposition of hands and the pronouncement of the form as stated in the case, was valid; but that the ordination of a deacon simply with the imposition of the patriarchal cross was altogether invalid.' Commenting on this, Canon Estcourt says that this decision of the S.C. 'establishes the principle that the words *Accipe Spiritum Sanctum* are sufficient as a form of ordination to the priesthood'; and he further says 'the decision indeed refers only to the priesthood. But in the face of such an indication of the mind of the Church, it would be unbecoming to raise the question whether the same words *Accipe Spiritum Sanctum* are insufficient as a form for the episcopate also.'

As to the *porrectio instrumentorum*—there can be no two opinions that this handing over to the ordinand the insignia of office should constitute part of the rites of ordination and consecration. But if its omission is sufficient to invalidate orders, then all the orders for the first thousand years of the Christian Church would be invalidated. What essential form and matter did the Apostles and their disciples use for those whom they ordained? As far as I am able to gather, simply the laying on of hands. As an extension, however, or development of the essential matter, the porrection of the instruments should appeal to all Catholics—whether Roman, Anglican, or Eastern.

3. With respect to the doctrine of Intention. I take it that for the valid administration of a sacrament the *intentio generalis*

*faciendi quod facit ecclesia* is all that is necessary on the part of the administrator. So that it would be quite immaterial what the private opinion is of the minister, because in that capacity his actions are not his own, but the Church's, so long as he acts as the Church directs. St. Thomas Aquinas says:—'The minister of a Sacrament acts as the representative (*in persona*) of the whole Church of which he is the minister; in the words which he utters, the intention of the Church is expressed, which suffices to the perfection of a Sacrament, unless the contrary be expressed outwardly on the part of the minister, or recipient of the Sacrament.' And the intention of the Church of England is given in the prefaces to the Services of Ordination where it is asserted that she intends to *continue* the orders—i.e., Bishops, Priests, and Deacons—which 'have been in Christ's Church from the Apostles' time,' with the same character and powers as they had from the beginning. There are other points in Father Goggan's commentary that I should have liked to have touched upon, but I should probably only be recapitulating arguments that have been dealt with over and over again. I would merely say in conclusion, that not only Lingard, but other Roman Catholic authorities—such as the eminent ecclesiastical historian, the Abbé Duchesne; and Monsignor Gasparri, Professor of Canon Law—have also arrived at the conclusion that the validity of English Orders cannot be denied. In view of so many conflicting opinions on both sides by learned men, it is hard to say which is right. I am rather inclined to think that theologians of the Roman Church in Italy confuse English Churchmen with continental Protestants, with the result that they have attacked English Orders from the point of view of controversy rather than that of history, of theology, or of liturgiology.

Again thanking you for your courtesy, I am, etc.,

JNO. W. WARREN.

Hamilton, November 1.

## A COMMENT

(By Rev. W. D. Goggan, S.M., St. Patrick's College, Wellington.)

It is undoubtedly a pleasure to chat, even on paper, with an earnest and courteous seeker after truth of Mr. Warren's type. He wants not controversy, but marshals in logical order what he believes to be historical arguments in favor of the apostolicity or validity of Orders in the Anglican Church. To him and to millions like him, 'with the heart naturally Christian,' that Church is so much that, even in the very face of facts, it must be hard to admit that she is in error. He has my sincere sympathy, and to him and others goes forth my prayer 'that truth may prevail.' To further that object I will again try to answer his queries and place before him and your readers the Catholic teaching respecting the invalidity of Anglican Orders.

### I.

The sole and only minister of the Sacrament of Orders, according to the Catholic Church, must be a bishop validly consecrated. The Anglican episcopate and Anglican Orders of the present day come through the Elizabethan Archbishop Parker, of Canterbury, who was consecrated on December 17, 1559, by Barlow, sometime bishop of Bath. So far there is no historical certainty that Barlow ever was consecrated bishop. I have been unable to find the quotation given by Mr. Warren from Lingard, as he has given no detailed reference. But in any case, it in no way affects the issue; for (1) research into this matter has moved far since Lingard died in 1851, and (2) the question of the validity or invalidity of Anglican Orders is totally unaffected, whether Barlow was or was not a bishop. Hence the absence of reference to Barlow in the Bull *Apostolica Curae*, which leaves the doubt as to Barlow's consecration where it found it. I have already pointed out, and will point out again, that the Church's adverse decision on Anglican Orders is based on the invariable practice of the Holy See, and this in turn on the

### Defect of Form and the Defect of Intention

in those who performed the ordinations and consecrations under the Ordinal drawn up in the time of King Edward VI. by Cranmer.

However, the doubts, and grave doubts, as to Barlow's consecration as a bishop still endure. In your issue of October 22 I indicated some of the grounds of this grave historical doubt. They have never been set aside. I may here recapitulate a few of them from the Rev. S. Smith. Not merely is there the fact of no reference to Barlow's consecration in Cranmer's *Register*, but (1) the absence of an entire set of documents which should

have borne reference to his consecration if it occurred; (2) the discovery of one document which is exceptionally worded, and so worded as apparently to provide for the avoidance of consecration; (3) the views of the non-necessity of episcopal consecration and of the power of the king to make bishops by his mere appointment, which Barlow held and expressed; (4) the difficulty of assigning a date when the ceremony could have taken place; (5) and the likelihood that, as the king and Cranmer are known to have shared his views, he might have been able to keep the secret to himself and pass as a consecrated bishop. Still, Catholic writers do not maintain, on these grounds, that it is certain that Barlow was not consecrated, but only that it is not certain that he was, and hence, that Orders derived from him (as are those of the Anglican clergy) must be considered doubtful, unless supplemented by a conditional ceremony of ordination or consecration. And Catholic teaching and natural right alike forbid the exercise of Orders that are doubtfully received.

According to Catholic doctrine, it is necessary for the validity of a Sacrament that the minister of a Sacrament (that is, the person who confers it) should not alone employ the proper form of words, but should also have

#### The Proper Intention.

But in the alleged consecration of Archbishop Parker both the form and the intention were defective and incapable of conferring either the priesthood or the episcopate in the Catholic meaning of these things. And the defect in the consecration of Queen Elizabeth's Archbishop, Parker, has passed down upon the clergy of the Anglican Church since then. The apostolic succession of bishops was broken; there were no priests or bishops in the Catholic sense; and the courtesy bishops, not being in reality bishops, could not pass on to succeeding generations the power which they themselves did not possess. Barlow, the consecrator of Parker, had lost faith in the Catholic teaching regarding the Sacrament of Holy Orders; he did not believe in the Mass, nor in the sacrificial power of the priesthood, nor in the succession of the bishops from the Apostles, nor in their appointment by the Saviour as the ruling and teaching body in the Church of God. To him, the Mass was an abomination, and he was a ready lieutenant to Cranmer and Parker in propagating the new ideas in religion. Even Queen Elizabeth was not blind as to his lack of moral worth. In the *Saturday Review* of March 29, 1873, we read: 'It is curious to see how persistently Elizabeth says she will carry out the true worship of God after the model of the Augsburg Confession; and in one of these letters to Albert, Duke of Prussia, July 2, 1559, she informs him that, at his request, as well as for Barlow's own merit, she had promoted that scoundrel to the see of Chichester.' The other bishops present at the consecration of Parker were Hodgkins, Scory, and Coverdale. Scory and Coverdale were not recognised as bishops in Queen Mary's reign, because they were consecrated under the defective form of the Edwardine Ordinal. Of the bishops (real or alleged) present at Archbishop Parker's consecration, Hodgkins was a validly consecrated bishop; it is doubtful that Barlow, the consecrating bishop of Parker, was a bishop at all; Scory and Coverdale were not validly consecrated bishops. The consecration of Archbishop Parker under the circumstances would, to say the least, be very doubtful according to the canons and to Catholic liturgy and unology.

But Mr. Warren should know that the Church asserts Parker's consecration to be invalid, not on account of his consecrators personally, but on account of the absolute defect of form in the Edwardine Ordinal used, and of the no less absolute defect of intention on the part of the consecrators.

#### The Controversy Anent Barlow,

to my mind, is the drawing of the proverbial red herring across the trail. Mr. Warren seems to find some significance—in Barlow's favor—in the fact that the question of Barlow's consecration was not raised till 1616. But the fact is easy of explanation, and is quite devoid of the significance which Mr. Warren attaches to it. From 1559 to 1613 the Catholic writers of such good repute as Sanders, Allen, Stapleton, Bristow, Harding (*Confutation of Jewel's Apologie* in 1565) demanded of Parker and of each successor of Parker, to produce a register and show their succession and consecration. The register of Parker's consecration, known as the *Lambeth Register* (of which only three copies are extant), was not produced till 1613. There were rumors as to a consecration ceremony on Parker, but when, where, and by whom performed was not authoritatively known. When the register was published, the antecedents of the principal actors were examined, and it is thus that the Barlow cause

did not come on till 1616. This delay was due to the action of the Anglicans themselves, and not to the Catholic writers referred to above. It was during that long silence between 1559 and 1613 that one Neal invented the ridiculous story of a sham consecration of Parker at the Nag's Head Inn, London. Of it Lingard in his *History of England* (vol. vii.) writes: 'I can find no trace in any author or document of the reign of Elizabeth.' To-day no credence is placed in the story. It belongs to that class of recriminative literature which usually arises, but always soils its cause, be it political or religious.

#### II.

Mr. Warren in the second part of his letter refers to the lack of essentials in the form of consecration and the defect of matter used. Hammond, in his *Liturgies Eastern and Western*, admits that a Catholic sees in the living liturgy of the Roman Church the essential forms 'which remain still what they were 1200, perhaps nearly 1400, years ago.' From the Apostolic times to the fifth century, there had been a development and growth of the ritual of ordination and consecration, but nowhere do we find

#### The Essential Form

altered. All admit this; though amongst schoolmen there is often a controversy as to whether this word or that phrase is 'essentially necessary to the essence of the form.' With the growth of ritual the *porrectio instrumentorum* (that is, handing to the person to be ordained or consecrated the instruments or insignia of his office) comes more into evidence, and where the defect of that matter was proved, the Sacrament was formerly conditionally repeated. I have, however, already shown, in your issue of October 22 (to which the reader is referred) that in the Catholic Church the *porrectio instrumentorum* (or handing over, to the person being ordained priest or consecrated bishop, of the instruments or insignia of his office) can be described as the 'matter' of the Sacrament of Holy Orders only in the sense of matter which is an expansion, or belonging to the *integrity* (not to the *essence*) of the Sacrament. The *essential* matter is the imposition of hands, which must be joined to the right intention, and to the right form of words indicating the office to be conferred. In the papal Bull, *Apostolica Cura* (September 13, 1896), Leo XIII. explicitly states that the decision of Clement XI. in 1704, and his own, affirming the nullity of Anglican Orders, *eliminates the question of defect of matter*—it does take into account, and is not influenced by, the omission of the ceremony of handing to Parker the instruments or insignia of his office (such as the pastoral staff). The introduction of this matter into the discussion is, then, merely (so far as the decree is concerned) another pink herring drawn across the trail. The words of Leo XIII. run as follow: 'It is important to bear in mind that this judgment was in no wise determined by the omission of the *porrectio instrumentorum* ('handing over of the insignia of office'). The Church, then, in her decision on Anglican Orders, takes not into consideration either the reality or unreality of Barlow's consecration, or the *defect of matter*; she declares these ordinations to be null and void on account of 'defect of form and intention.'

Before dealing with the defect of form in the Edwardine Ordinal, I must reply on the historical statement quoted from Canon Estcourt's work, *The Question of Anglican Orders*, in regard to the portentous ordaining of 'five thousand missionaries in one day'

in Abyssinia

by imposing hands on the head of each, and saying '*Accipe Spiritum Sanctum*' ('receive the Holy Ghost'). Canon Estcourt makes the Sacred Congregation of the Holy Office accept this as a valid ordination to the priesthood. But Canon Estcourt is entirely mistaken as to the facts of the Abyssinian case. This may be seen by a perusal of the documents (too lengthy to publish here) published by Father Brandi in his *Roma e Canterbury*. As a matter of fact, no Sacred Congregation ever gave such a decision. The miscalled ruling or decree is a bogus document. The whole matter was investigated by Cardinal Franzelin as far back as 1875. His researches in the archives of the Holy Office disclosed the fact that the alleged official document 'was not a decree' (*decretum*), that it had never been sanctioned 'by the Sacred Congregation nor by the Roman Pontiff,' that it was simply a *votum* (a statement of theological opinion) sent in by one of the ordinary consultors and never accepted, and that it was afterwards printed by mistake as a decree in the works of a French theologian. That is, in briefest terms, the true story of the alleged decree of the Sacred Congregation of the Holy Office, April 9, 1704, on the Abyssinian ordinations.

There is, however, a genuine Roman decree of that very same month and year (April 17, 1704) affirming the insufficiency of the formula, 'Receive the Holy Ghost,' for ordination. And it has a very direct bearing upon our present discussion. On April 17, 1704, after consulting 'the eminent doctors of Sorbonne and Douai,' and seeing that 'no safeguard which wisdom and prudence could suggest to insure the thorough sifting of the question, was neglected,' Clement XI., with the unanimous vote of the Cardinals, decreed: 'John Clement Gordon shall be ordained from the beginning and unconditionally to all Orders, even Sacred Orders, and chiefly of priesthood' (*Apostolicæ Curæ*). But John Clement Gordon had been ordained, according to the Edwardine Ordinal, with 'Accipe Spiritum Sanctum' ('Receive th. Holy Ghost') as form used.

(Concluded in next issue.)

## Church of the Redemptorist Fathers, Wellington

(By Telegraph from our own correspondent.)

November 23.

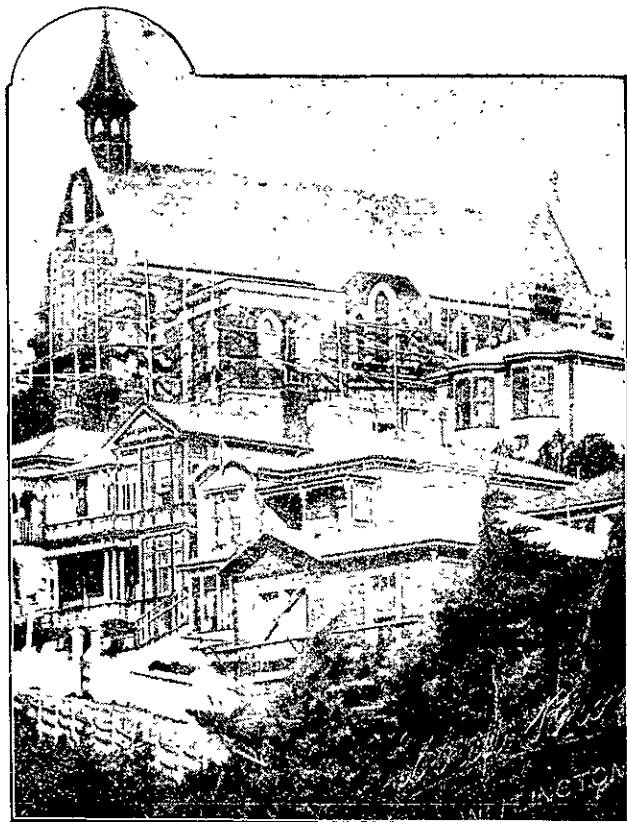
An important event in the annals of the Catholic community of Wellington, and indeed of the whole of the Dominion, took place yesterday, when the new Church of the Redemptorist Fathers at the top of Hawker street, Oriental Bay, was opened with solemn and fitting ceremony. At both the morning and the evening services the church was crowded. The impressive nature of the ceremonies throughout was considerably increased by the presence of many dignitaries of the Church. Among them were his Grace Archbishop Redwood, his Lordship Bishop Grimes (Christchurch), the Right Rev. Mgr. O'Reilly (Thames), the Right Rev. Mgr. Mackay (Oamaru), the Very Rev. Dean John McKenna (Masterton), the Very Rev. Dean James McKenna (New Plymouth), the Very Rev. Father Tigar (Auckland), the Very Rev. Father Lane (Hutt), the Ven. Archdeacon Devoy (Wellington South), the Very Rev. Dean Carew (Greymouth), the Very Rev. Dean Regnault (Provincial of the Society of Mary), the Very Rev. Father O'Shea (Vicar-General), and the Very Rev. Father Keogh (Rector of St. Patrick's College). Pontifical High Mass was celebrated by his Lordship the Bishop of Christchurch, Very Rev. Dean Carew being assistant priest, Rev. Father Hickson deacon, Rev. Father Graham subdeacon, and Rev. Father Herbert master of ceremonies. The assistant priests at the throne were Very Rev. Dean Regnault and the Very Rev. Father O'Shea. There was a solemn procession from the monastery to the church before the Pontifical Mass and back again at its conclusion. The vestments worn by the officiating priests were special gifts to the Redemptorist Fathers, and were made in France.

At the conclusion of the Mass his Grace the Archbishop of Wellington preached from the opening words of the Gospel of St. John, 'In the beginning was the Word, and the Word was with God, and the Word was God.' During his discourse his Grace said that the church which they had just solemnly opened would not be a parish church but a public oratory. It would not be used for the baptism of infants or for the administration of the Sacraments of Confirmation or Matrimony, but it would be a place where confession would be heard, Benediction given, and above all where the sublime Sacrifice of the Mass would be celebrated day by day and year by year. It would be a public oratory belonging to the Fathers of the Congregation of the Most Holy Redeemer, which was founded by St. Alphonsus Liguori during the eighteenth century in the Kingdom of Naples. The members had gone about preaching to the poor, and especially to the neglected; they took vows of poverty, obedience, and chastity, and their rules were approved in 1749. The branch of the Order in Wellington had required a church in connection with their work, and now they had got it. It was, by the way, the first church in New Zealand to be dedicated to the honor of St. Gerard, one of the most famous and saintly of the lay Brothers of the Order. At the erection of the church he (the Archbishop) greatly rejoiced, for he felt that one of the greatest works he had ever accomplished during his long episcopate was the introduction and foundation of this religious Order in the archdiocese. He expressed his gratitude to Bishop Grimes for coming such a long way, and at such great inconvenience, and also to all the visiting priests.

The Very Rev. Father Clune, C.S.S.R., also thanked his Lordship Bishop Grimes and the visiting clergy. He said that to date he had received gifts for the church to the value of £2100, in addition to cash donations amounting to £1630. All

the windows of the church would be gifts, and all of stained glass, though owing to default on the part of the makers plain glass ones had had to be put in temporarily. The altar also was but temporary, for a grand high altar of marble, with mosaic panels, had been given, and was now on the way out. Many choice paintings, silver candelabra, alabaster vases, the gong, sanctuary lamps, and other furnishings were also gifts.

His Grace the Archbishop presided at the evening devotions: The Very Rev. Dean John McKenna acted as deacon, Rev. Father Holley subdeacon, and Rev. Father Herbert master of ceremonies. The sermon was preached by his Lordship the Bishop of Christchurch, who based his discourse on Isaiah xii., 6: 'Rejoice and praise, O thou habitation of Zion; for great is He that is in the midst of thee, the holy One of Israel.' He remarked that the visitors present had come together to show their appreciation of the noble efforts and work of the Redemptorist Fathers, and were gathered to rejoice with them on the occasion of the erection of their sacred edifice. On all occasions the Redemptorist Fathers had tried to spread abroad a devotion to the adorable Sacrament of the Altar, which well satisfied the yearnings and aspirations of human nature.



New Church of the Redemptorist Fathers, Wellington  
(Giving some idea of its commanding position over Oriental Bay).

Solemn Benediction of the Blessed Sacrament, given by his Grace the Archbishop, brought the evening service to a close. Both morning and evening the choir was composed of the Sisters of the Hill street convent and their pupils. The singing was a beautiful feature of the ceremonies.

About ninety of the invited guests were entertained at luncheon after the morning ceremonies by the Redemptorist Fathers. The Very Rev. Father Clune presided over the gathering. After the toast of 'The Pope and the King' had been honored, Father Clune proposed 'The New Zealand Episcopate.' Of Archbishop Redwood he said that he was sure that all the Catholics, both priests and people, were united to him by the warmest of feelings. The Redemptorists had special reasons for thanking him, for he had introduced them into the archdiocese and encouraged their work in every way. For that and all his other kindnesses he thanked him on behalf of the Order, and hoped he would long be spared to rule over them. He was also very much indebted to his Lordship Bishop Grimes for coming so far to be present, and also for his long-continued kindness to the Redemptorists. The Archbishop and Bishop both responded to the toast, thanking Father Clune very heartily for his kind references, and expressing the hope that the Order would continue the good work it had so well begun. In proposing 'The

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Visiting Clergy,' Father Clune said that the Redemptorists wherever they had gone in New Zealand had met with the greatest kindness from the priests. He felt honored at seeing so many distinguished visitors present. The toast was responded to by the Right Rev. Mgr. Mackay (Oamaru), the Right Rev. Mgr. O'Reilly (Thames), the Very Rev. Dean Carew (Geymouth), and the Very Rev. Father Tigar (Auckland). Other toasts honored were 'The clergy, secular and regular, of the Archdiocese of Wellington,' responded to by the Very Rev. Father O'Shea (Vicar-General) and the Very Rev. Dean Regnault (Provincial) for the Marist Fathers, and Very Rev. Father Lane (Hutt) and the Very Rev. Dean McKenna (New Plymouth) for the secular clergy; 'The laity,' responded to by Messrs. M. Kennedy and W. Clifford; 'The architect, contractors, and clerk of works,' responded to by Mr. Burke; 'The collectors,' responded to by Mr. E. J. Fitzgibbon; and 'The Redemptorist Fathers,' proposed by the Very Rev. Father Keogh, and responded to by the Very Rev. Father Clune.

During the luncheon it was announced that the morning collection and further donations received had brought the total contributions (in money and kind) up to £4100.

## Diocesan News

### DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

November 23.

The St. Benedict's Young Men's Club is steadily progressing, and will, it is understood, soon add a billiard table to its assets.

The Vicar-General wishes it stated that the amount cleared off the Cathedral debt was under £2000.

The bazaar just brought to a close at Devonport in aid of the debt on All Souls parish proved eminently successful. Rev. Father Furlong and a committee of ladies and gentlemen worked energetically for this object.

The annual school entertainments are now in progress. The pupils of the Marist Brothers' School, Pitt street, hold theirs to-morrow evening. St. Patrick's Convent schools held their on last Friday evening in the Federal Hall. Rev. Fathers Meagher, Murphy, Wright, Brennan, and Williams, and a large audience of ladies and gentlemen were present. It was an admirable entertainment, reflecting great credit alike on the good Sisters of Mercy and the pupils. The first part consisted of vocal and instrumental items (in which Misses Fowley, McDonnell, McGarry, Credin, Pearse, Wilson, Nicholson, Williams, and Dias 2 took part), four choruses, and a musical sketch, all of which were greatly appreciated. An Irish jig in costume was loudly encored. The second part consisted of a cantata, the 'May Queen,' in which Misses Foley (2), Owens, Coutts, Tobin, Nicholson, Fitzgerald, Molloy, McNamara, McGarry, and Woods took part. The cantata contained several taking solos, duets, and choruses. The dresses were nice and appropriate. The accompanists were Misses Rist and Derry, and Mrs. Harry Hiscocks rendered excellent service with the violin. The chorus 'God defend New Zealand' brought the entertainment to a close.

### Thames

The number present at last night's 'At home,' tendered to the Right Rev. Mgr. O'Reilly and Rev. Father Carran (says the *Thames Star* of November 13), bore overwhelming testimony to the loyalty of Catholics of Thames to their Church and their love for their pastor. The proceedings opened with a pianoforte duet, played in their best style by the Misses Dunbar, which was followed by a number of choicely selected items by well-known local singers. Mrs. W. Clark, Misses Gibson, T. Mellett, and V. Twohill gave a very pleasing rendition of 'Four modest quakeresses,' and were very loudly applauded, each one playing her part most creditably. Solos were rendered by Mrs. Johnston, who as usual was persistently encored, Misses Gill and McPike, Messrs. J. Kenny (encored), and W. Johnston (encored). A quartette was played by Williams's orchestra, and Mr. Lewis (who is on a visit to Thames) contributed a comic song, and was accorded a double encore. The Very Rev. Dean Hackett, of Paeroa, who was present, expressed pleasure on behalf of Ohinemuri, and the priests of the diocese, that the Monsignore was once more able to resume his duties at Thames, and extended a very hearty welcome to the new curate,

Father Carran, concluding his address with samples of a few brilliant flashes of Irish wit. Mr. McInteer, on behalf of the parishioners of St. Francis' Church, also spoke a few words of welcome, to which Monsignor O'Reilly feelingly replied, thanking them all for the many messages of sympathy he had received during his recent illness, which he affirmed, though bad, was not so serious as was reported. Father Carran also spoke, expressing pleasure at being once more in his native land. A pleasant item of the evening, and one, moreover, that is always appreciated, was the supper, which was handed round by a ladies' committee and done ample justice to.

In connection with the appointment of the Rev. J. V. Carran, an old Thames boy, to be assistant priest at St. Francis' Church, the following complimentary paragraphs (says the *Thames Star*) are taken from Dublin papers:— 'Previous to his departure for New Zealand, the many Dublin friends of Rev. J. V. Carran assembled at 95 Haddington road on Thursday evening last to bid farewell and a safe voyage to his native home. During the short time he has been in Ireland, Father Carran made many friends, and his excellent qualities have been fully realised by all.' 'Previous to his departure for Auckland, the Wicklow friends of the Rev. J. V. Carran assembled at Goulde, to bid him farewell, and presented him with an illuminated address and purse of sovereigns, in testimony of the esteem and respect in which he is held. Three years ago Father Carran came to Ireland to complete his studies for the priesthood, and by his simplicity and kindness of heart made many friends, who unite in the best wishes for his future welfare and happiness. Father Carran possesses fine intellectual ability, and Right Rev. Dr. Lenihan is to be congratulated on the acquisition of such a talented young priest.'

### Waitara

The Waitara Thespian Society (writes the Waitara correspondent of the *Taranaki Herald*) staged the farcical comedy 'Jane' on the evening of November 12, in aid of the funds of St. Patrick's Church. The piece was presented in a highly creditable manner. Dr. Claridge, as Charles Shackleton, filled a difficult role in an admirable manner. Mr. A. E. Hawkins, as Mr. Kershaw, had a difficult part as an elderly gentleman, and gained great kudos for his efforts. His by-play in the interview with Mrs. Chadwick was highly diverting. Mr. R. Farmer, as William Tipson, was convincing, and put in some good work. His business, particularly at the dinner scene, roused much merriment. Miss Badley, as Jane, the pert housemaid, scored a signal success. Mrs. H. M. Lund, as Mrs. Chadwick, created a very favorable impression. Her self-possession in the scene with Kershaw was also excellent. The minor parts of Claude (Mr. J. G. Russell), Pixton (Mr. H. M. Lund), Mrs. Pixton (Mr. W. J. Lonergan), and Lucy Norton (Miss M. Jensen) were all excellently filled. During the first act 'Wait till the honeymoon's over' was nicely rendered by Miss Badley and Mr. Farmer, an encore being demanded. The takings amounted to £18 15s. During the evening incidental music was well rendered by the Waitara Orchestra. Dr. Claridge acted as coach, and is to be congratulated on the result of his work. Mr. C. M. Townsend was an energetic secretary.

### Napier

(By Telegraph from our own correspondent.)

November 23.

The Catholic Club has opened a tennis court in conjunction with the club. The opening ceremony took place on Saturday, there being a large attendance. It is the intention of the committee to prepare three courts for play, the work being already in hand.

The Catholic Club tendered a reception to Mr. J. C. Gleeson, ex-secretary of the club, who has just returned from the United Kingdom and America. The early part of the evening was devoted to euchre, interspersed with musical items, after which light refreshments were handed round by the committee. During the evening songs were given by Miss V. Higgins, Mrs. Treston, and Mr. T. Liddle. Messrs. Collins and Langford danced an Irish jig and reel. Mr. A. Mullaney won the euchre prize, and Miss Murphy was presented with a prize won at the previous tournament. An oratorical contest was held by the members of the club for the New Zealand diploma, and a watch presented by one of the members. Mr. J. W. Coe was successful in winning the contest, and took as his subject 'Napoleon.' Mr. R. P. Clarkson, M.A., acted as judge.

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After ten years' preparation, and an expenditure of £70,000, *The Times* [London] has published this year, under the title of "The Historians' History of the World," a book which meets what has long been the most notable want in English literature—a history of mankind.

Judging from the importance, the supreme importance, of the subject, and the appeal which it makes to every man and woman, one might well expect to find in every house, where books are read at all, some history which had already taken its place as a standard work.

So little is this the case, however, that anything but the most fragmentary and one-sided knowledge of history is the rarest attainment.

The common experience of the human race—if anything is profitable to know, it must surely be this, and if use did not blind the eyes to odd phenomena, it would seem a very strange thing that even the man who is exceptionally well informed has to admit that most of what has happened in the world remains unknown to him. Strange, indeed, for it is his own story, embracing the best knowledge that the world holds, and constituting such a narrative as not the most exciting fiction can match for interest.

For the manner in which the Historians' History of the World achieves its task, the reader is referred to the 84-page pamphlet which the Times has issued, and sends gratis and post free upon request, in order that everyone may form his own independent judgment. With a very full description of the work, and the manner of its composition, there are also included a large number of specimen pages and illustrations, and an outline of the contents of each volume. From this pamphlet the reader will see that the Historians' History of the World is the result of a vast scheme of collaboration; that the first living authorities in every branch of historical knowledge have assisted in its composition, which yet retains the best of the priceless work done by their predecessors; that it realises the ideal of presenting history as one consecutive whole from first to last, and in all countries, yet with such detail that the treatment of each country in the History is as full as that to be found in any standard history dealing with a separate country; that the narrative begins with the earliest known records of man, forty or more centuries before Christ, and comes down to the year 1908.

Above all, the reader will see that throughout the entire work, the prime object has been to give history—or rather to

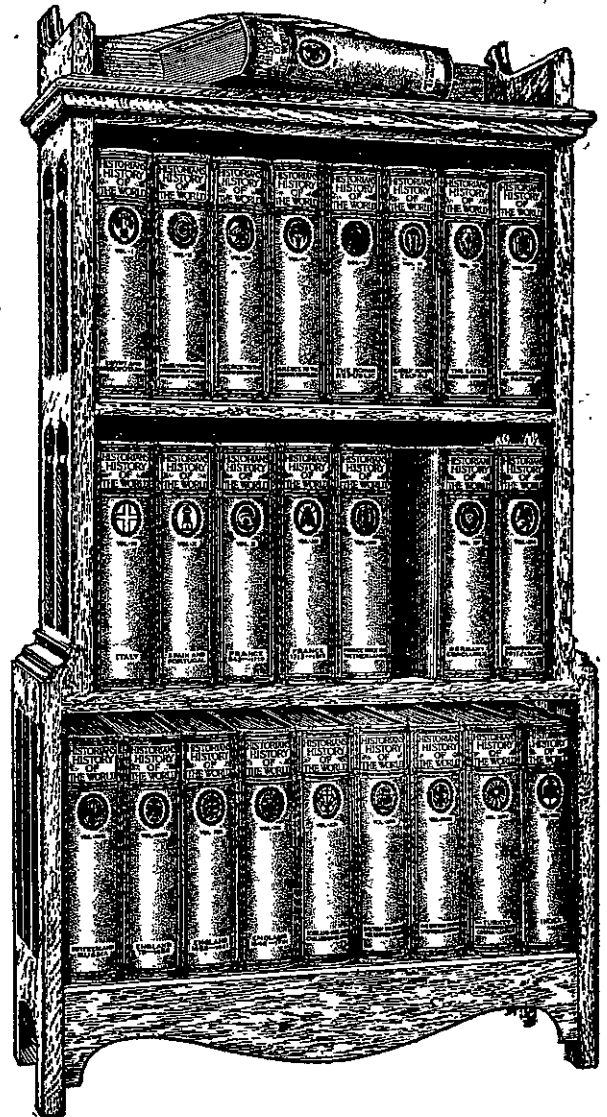
allow it fully to retain—its great quality of strong human interest. For variety of individual character, intensity of situations, swift sequence of events, history far surpasses in interest the most exciting romance, and in the volumes of the Historians' History the possessor will have a library of the most entertaining, as well as of the most profitable, reading.

The 84-page pamphlet gives ample data from which to form an independent and satisfactory judgment of the History. In addition, those who are able to do so, are cordially invited to inspect the volumes themselves, which by the courtesy of the newspapers mentioned, are on view in the following places: Auckland—New Zealand Herald; Christchurch—The Press; Dunedin—Otago Daily Times; and in Wellington at the N.Z. Office of the Times (London) 2 Harris Street, corner of Jervois Quay.

One word, however, must be added as to the sale of the Historians' History of the World. It was the desire of the Times to place within easy reach of all a work which appeals with equal attraction to all sorts and conditions of men. It has attained its object in this respect by naming a price which is about one-sixth of the prices ordinarily charged for books, and by rendering this low price payable in small instalments.

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But this low price and these easy terms are named only in respect of copies for which prompt application is received. The subscription list for the United Kingdom closed on June 8th last, and already the price of the History in London has been raised by £3 2s. 6d. The subscription list which opened in New Zealand on October 10, will now very soon be closed, and then



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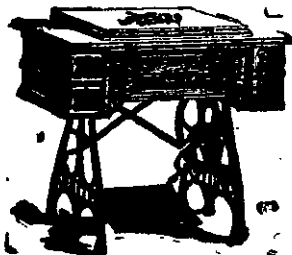
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Messrs. Stronach, Morris, and Co., Ltd., report for week ending November 24 as follows:—

**Oats.**—The market is very depressed, and sales are only effected at a decline in prices. Quotations: Prime milling, 1s 7½d; good to best feed, 1s 6d to 1s 7d; inferior to medium, 1s 3d to 1s 5½d per bushel (sacks extra).

**Wheat.**—The market is very firm at late quotations, but there is very little offering. Fowl wheat is in good demand. Quotations: Prime milling, 4s 5d to 4s 6d; medium milling and fowl wheat, 4s 4d to 4s 5d; broken and damaged, 3s 3d to 4s per bushel (sacks extra).

**Chaff.**—There is a great deal coming forward, and prices have declined in consequence. Quotations: Prime oaten sheaf, £3 2s 6d to £3 5s; medium, £2 15s to £3; light and inferior, £2 10s to £2 15s per ton.

**Potatoes.**—The market has been very bare for some little time, and prices show an advance of from 5s to 10s per ton. Best table potatoes are worth £4 10s to £4 15s; medium to good, £3 15s to £4 7s 6d; inferior and stale, £2 to £3 5s per ton (bags in).

**Straw.**—There is not much demand, and prices for both wheaten and oaten range from 35s to 37s 6d per ton (pressed).

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

We held our weekly auction sale of grain and produce at our stores on Monday, when we submitted a full catalogue to an average attendance of buyers. Competition for most of the lines on offer was fairly brisk, and a fair clearance resulted at prices about on a par with late rates. Values ruled as under:

**Oats.**—The market is depressed, with no improvement to report as to the demand existing. Business has been found impossible at late quotations, and values in consequence show a decline. Quotations: Prime milling, 1s 7½d; good to best feed, 1s 6d to 1s 7d; inferior to medium, 1s 3d to 1s 5½d per bushel (sacks extra).

**Wheat.**—The market is firm at quotations. Business, however, is restricted through lightness of offering. Millers are keen operators in choice lines of velvet or Tuscan. Medium lines are readily disposed of as fowl wheat. Quotations: Prime milling, 4s 5d to 4s 6d; medium milling and fowl wheat, 4s 4d to 4s 5d; broken and damaged, 3s 3d to 4s per bushel (sacks extra).

**Potatoes.**—The market, owing to lightness of arrivals, shows an advance of about 10s per ton for prime table Up-to-Dates. Quotations: Prime Up-to-Dates, £4 7s 6d to £4 15s; medium, £4 to £4 5s; inferior, £1 per ton upwards (bags in).

**Chaff.**—Arrivals to hand are heavier than they have been for some time past, and in consequence of this and in the absence of a shipping inquiry, late quotations are barely maintained. Quotations: Extra choice, £3 7s 6d; prime oaten sheaf, £3 2s 6d to £3 5s; medium, £2 15s to £3; light and inferior and heated, £2 10s per ton upwards (bags in).

Messrs. Donald Reid and Co. report:

We held our weekly auction sale of grain and produce at our stores on Monday. Our catalogue comprised a fair selection of produce suitable for local requirements, most of which found buyers at prices on a par with late quotations. Values ruled as under:

**Oats.**—At the reduced prices ruling there is good inquiry for prime Gartons. Local stocks of these are, however, practically exhausted, and the few holders are not disposed to accept current values. Prime milling sorts are worth 1s 7½d; good to best feed, 1s 6d to 1s 7d; inferior to medium, 1s 2d to 1s 5d per bushel (sacks extra).

**Wheat.**—Stocks of milling wheat are now in very small compass, and any lots offering are readily taken by millers. Fowl wheat is scarce, and nearly all orders are being supplied with medium milling quality. Seconds and broken wheat is in fair supply, but is not greatly in favor with buyers. Quotations: Prime milling, 4s 5d to 4s 6d; medium do and best whole fowl wheat, 4s 4d to 4s 5d; inferior to medium fowl wheat, 3s 10d to 4s 3d; seconds, etc., 2s 9d to 3s 6d per bushel (sacks extra).

**Potatoes.**—The market has been poorly supplied with good sound quality, and all such coming forward has met with ready sale at an advance on late values. Inferior and off-conditioned lots are difficult to place. Quotations: Best table potatoes, £4 10s to £4 15s; medium to good, £3 15s to £4 7s 6d; inferior and stale, £2 to £3 5s per ton (bags included).

**Chaff.**—Heavier supplies are now coming forward. For prime quality we had fair competition up to quotations. One lot of choice oaten sheaf realised £3 9s, but most lots of prime quality failed to sell beyond £3 2s 6d to £3 5s. Inferior to medium sorts have little demand at £2 5s to £2 15s per ton (bags extra).

### WOOL

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

**Rabbitskins.**—Our next sale will be held on the 30th inst.

**Sheepskins.**—We held our usual sale on Monday of this week, when we offered a large catalogue. Bidding was very brisk, and prices showed an advance of ¼d to ½d per lb for all good skins. Best halfbred, 6½d to 7d; medium to good, 5½d to 6½d; inferior, 4d to 4½d; best fine crossbred, 5½d to 6½d; best crossbred, 5d to 5½d; medium to good, 4d to 4½d; inferior, 2d to 3d; best merino, 5½d to 6½d; medium to good, 5d to 5½d; inferior, 3d to 4d; lambskins, 3d to 4½d; pelts, 3d to 4½d.

**Indes.**—Our next sale will be held on the 26th inst.

**Tallow and Fat.**—All coming forward is readily sold at the following rates:—Best rendered tallow (in casks), 20s to 22s; medium to good, 18s to 19s; best rough fat, 16s to 18s; medium to good, 14s to 15s; inferior, 12s to 14s.

### LIVESTOCK

#### DUNEDIN HORSE SALEYARDS.

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

To a fairly good attendance of buyers we offered a moderate entry of horses on Saturday, the minor portion being aged and worn-out sorts from town dealers and other vendors in and about the city. Only a few draughts were included in the entry, and although there were several buyers in quest of first-class, sound young horses, unfortunately at this sale there were very few animals these buyers could bid for. This market is exceedingly bare of both draught and light harness horses. We have numerous inquiries for good draughts for town and country work; also for strong upstanding spring-vanners and spring-carters. During the week we sold a large number of light draughts and spring-carters at prices ranging up to £35 for the former and £25 for the latter. Quotations:

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

## The Second Ballot

On Tuesday the second ballot was held in twenty-two constituencies, where the candidates who topped the poll at the general election did not secure the requisite majority. Tuesday's contests were productive of some surprises. Such well-known Government supporters as Messrs. E. G. Allen (Chalmers), W. H. P. Barber (Wellington South), W. W. Tanner (Avon), and F. R. Flatman (Ashburton) were defeated. Mr. A. R. Barclay was defeated by two votes in Dunedin North, but as there are four seamen's votes to come the final result will not be known for a few days. Out of a House of 76 members, exclusive of Maori representatives, the Government is credited with 45 supporters, the Opposition with 25, and Independent and Labor with 5. The second ballot in the Bay of Plenty takes place next week. As it is, the Government has a majority of 15 over all parties.

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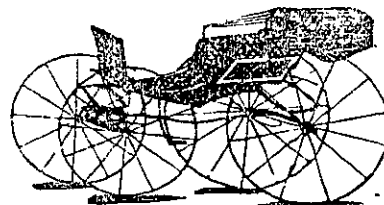
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The Annual Vacation ends on Saturday, the 15th of February.

The Seminary is under the patronage and direction of the Archbishop and Bishops of New Zealand, and under the immediate personal supervision of the Right Rev. Bishop of Dunedin.

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SPECIAL NOTE.—Owing to a mistake, the above were sent by wrong steamer; hence the delay in arrival. Advices arrived too late to issue list, but customers may rely on getting a good selection by the best Catholic writers.

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## Convent of the Sacred Heart

TIMARU

### The Annual Spiritual Retreat for Ladies

Will begin at 7 p.m. on Monday, the 4th day of January, 1909, and will end on the morning of Saturday, the 9th day of January.

The Retreat will be Preached by a Jesuit Father.

Ladies desirous of making the Retreat are invited to lodge at the Convent, where they will find every accommodation.

Application should be made as soon as possible to the Reverend Mother Superior.

### ANSWERS TO CORRESPONDENTS

W. G.—The C.T.S. edition of Milner's *End of Religious Controversy* may be procured at a cheap rate from any Catholic bookseller advertising in our pages. His *Letters to a Prebendary* are, we think, out of print, but any Catholic bookseller will inform you.

'IN AMBIGUO.'—A number of extracts from reviews appear elsewhere in this issue. But we have absolutely no direct acquaintance with the work, and therefore cannot speak of it from personal knowledge.

CONSTANT READER.—The nearest approach to the North Pole was made by Commander Peary in 1906—87deg. 6min. North. The next highest record was achieved by Captain Cagni, of the Abruzzi expedition, in 1900—86deg. 33min. North. Nansen's 'Farthest North' was 86deg. 13min. 6sec.

INQUIRER.—(1) Papal Bulls are so called from the 'bulla' or leaden seal attached to them. Your friend is confounding Bulls and dogmatic decrees of General Councils. Papal Bulls may refer to all sorts of subjects—personal, disciplinary, doctrinal, etc. They are not issued (as your friend thinks) by a Pope presiding over a Council. The methods and objects and circumstances of their issue are, however, too numerous to mention in detail here. Occasionally (as in the case of the Bull *Apostolica Cura* (dealt with elsewhere in this issue), a Papal Bull deals with a dogmatic fact; in that case, according to the general agreement of theologians, it falls within the category of infallible utterances. (2) Your friend's story about the Papal Bull affirming that the sun moves round the earth, and forcing every Catholic priest to assent to this, is simply a preposterous perversion of the facts of the trial of Galileo by the Congregation of the Inquisition in 1616 and 1633. There was no Papal Bull issued in connection with this case. The decrees issued by the Inquisition in the years named were not even ratified or signed by the Popes. There was, and is, no dogmatic decree bearing upon the motion of the earth around the sun. The motion of the earth around the sun was freely taught in Rome long before Galileo's time; Galileo's teaching would never have been interfered with had he not gone outside his science and set up to interpret the Bible in support of his theory. His treatment by the Inquisition was gentleness itself compared with what befell Kepler and Tycho Brahe at the hands of Reformed laymen and divines for the same teachings. Luther was strongly opposed to the scientific theory that the earth moves around the sun. Catholics exercise with the utmost freedom the right of blaming the inquisitors for stepping outside their proper functions in dealing with Galileo. But their act was purely disciplinary; it involved none of the cruelties commonly practised on accused in every country, Protestant and Catholic, at the time; and it in no way involves the doctrine of infallibility or the teaching authority of the Church. Any Catholic bookseller advertising in our columns could send you, for two or three pence, a brochure dealing with the Galileo case.

### DEATHS

COUGHLAN.—On November 7, 1908, at her mother's residence, Kerrytown, Lucy, the beloved daughter of Mary and the late Simon Coughlan; aged 16 years. R.I.P.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, NOVEMBER 26, 1908.

### MORAL INSTRUCTION AND TRAINING IN SCHOOLS



IN our last issue we gave a broad outline of some of the findings of the recent international commission of inquiry into moral instruction and training in schools. The two bulky octavo volumes containing the reports and papers of the commission present strata of vastly different values—from streaks and veins of virgin gold to the rubbish of the tip-tilt. The persons associated with the inquiry disclosed every degree of fitness and of unfitness to deal with the theme of moral instruction and training—from the cultured Christian gentleman and scholar down to the professing atheist groping blindly after vague and sanctionless 'civil' formulas to mitigate the rising crime of juvenile France, and to stand as some sort of a substitute for the Faith that conquered and civilised the world. The covers of the two volumes enclose a vast deal of idle rainbow-chases after circular triangles and round squares—in other words, after schemes of morality not resting upon dogmatic truth and divine sanction. In part the report is a hurly-burly of clashing theories and conflicting schemes, Christian, neo-pagan, and atheistic—a din of voices proclaiming their various codes, from the true Christian one that makes the fear of God the beginning of wisdom and the love of Him the end, to the 'civil morality' of French atheism that has no higher ultimate sanction than fear of the policeman. But out from it all there come the chords of a great harmony proclaiming the need of systematic moral instruction and moral training in the school. A great body of expert knowledge proclaims, in addition, that this moral training is 'inseparably connected with the sphere of religion.' The whole tenor of the report emphasises the service which efficient schools and moral training may render to the community; it also inculcates a clearer apprehension of the part that other factors of school-life (teachers, companions, etc.) play in the development of the child along right lines; it throws into especially strong relief the truth that good homes and wise parental care are necessary elements in any true system of national education; and it points out the oft-forgotten lesson that 'the process of education, so far from being concluded with the school course, is, for good or evil, carried on by the conditions and influence of the occupations in which the pupils subsequently earn their livelihood.'

The really ideal course of moral instruction and training is partly described in a paper by a Protestant clergyman, the Rev. Edward Myers, M.A. 'The French Catholics,' says he (vol. II., p. 53), 'in their primary schools do give a very definite and systematic course of religious and moral instruction and training. They know exactly what they want to produce—true men and

women with a full sense of their duty to God, to their fellow-men, and to themselves. They realise that this sense of duty is not to be learnt like a lesson in school; that occasional—nay, frequent—references to it will not suffice; that it must be taught by word and by deed, and that the very surroundings have their bearings upon it; that life must be lived with this sense of duty ever to the fore; hence the insistence, in the face of opposition and competition which would have crushed any less in earnest, made at the cost of great personal sacrifice on the part of Catholic teachers in Catholic schools, upon the cultivation of the Catholic atmosphere. This, in the concrete, is their way of expressing the truth that education is not synonymous with instruction; that moral education and training must go hand in hand with the child's mental development.' 'The aim of the French Catholic schools,' adds this Protestant clergyman, 'is to inculcate Catholicism as a life to be lived, not merely as a doctrine to be taught and learned, or as a collection of information to be acquired whether in or out of school.' What has followed from the State war upon religion, both in and out of the school, will best be told in another issue.

## Notes

### Bogus Nuns

A few weeks ago a news paragraph went the rounds of a section of the New Zealand secular press, announcing the breaking-up of an orphan asylum in Chicago that was alleged to have been conducted by an association of Catholic nuns. The real facts of the case are now the common property of the American press. The alleged 'nuns' were not Catholics. They were three impostors who assumed the religious habit in order the better to appeal to the pity of a great city that is largely Catholic. They were the agents and accomplices of a non-Catholic criminal who, with fraudulent intent, donned clerical attire and called himself 'Father' De Lubicz. The bogus 'priest' netted some £10 to £13 a day from the operations of the sham 'nuns,' and the precious quartette spent the money in riotous living, while the fifteen hapless inmates that were taken in to give a color to their 'charity' were half-starved and mistreated. From our American exchange we learn that the enterprising coterie of criminals have been arrested and brought to justice.

### The 'Catholic Encyclopedia'

The *Catholic Encyclopedia* has not escaped the 'back-wounding calumny' that (as Shakespeare saith) 'the whitest virtue strikes.'

'What king so strong

Can tie the gall up in the slanderous tongue?'

This time (like the termagant in the old play) slander had 'a free tongue and a bold invention.' It coined and industriously circulated the report that the *Catholic Encyclopedia* had fallen under the censure of the Holy See. A cabled reply from Rome made it clear that the whole story was a fabrication from top to finish. Meantime, this great Catholic work of reference continues to win laurels of praise from every part of the Church's wide domain. It has also attracted, through its wide and varied scholarship and its judicial temper, widespread and commendatory attention from Protestant sources in Europe and America. The *S.H. Review* quotes a very recent instance in point, from an editorial article in the *Sabbath Recorder*. 'The breadth of view which the *Encyclopedia* takes,' says the *Recorder*, 'whenever the history of Protestantism comes within its scope, will surprise the average Protestant. The *Sabbath Recorder* theologically and logically stands at the extreme antipode when compared with Catholicism. Nevertheless, we appreciate the fairness and thoroughness with which this *Encyclopedia* presents its claims. No well equipped public library, to say nothing of private libraries, can afford to be without this *Encyclopedia*.'

Three volumes of the *Encyclopedia* have been already published, and the fourth will shortly appear. Each succeeding volume more amply justifies the verdict of Cardinal Gibbons, who refers to it as 'a great work of reference, equal to anything of its class in foreign countries, if not in certain respects the very best of its kind.'

### In France

The *Catholic Times* summarises, in its issue of October 9, an interesting article by the Paris correspondent of the *Guardian*

(Anglican) on the results of the separation of Church and State in France. 'In spite of some drawbacks,' says the *Catholic Times*, 'he finds that many benefits have arisen. Thus, the Church is relieved from its former obligations towards the State, it enjoys liberty, it has no diminution of its civic rights, its Bishops are not Government nominees, its clergy are appointed by the Bishop. But it is poorer. Still, the faithful in every parish and diocese are working zealously to raise the funds required for the support of the clergy and the maintenance of divine worship, and on the whole with success. Yet many of the priests are in such dire poverty that they are forced to labor for their daily bread. Curious are the kinds of secular employment which they take up. Some are secretaries to Municipal Councils, some work in the fields as farm laborers; others are artists, sculptors, and portrait painters. One has patented an incubator for chickens, another breeds rabbits, another cultivates snails, another makes jellies and jams, another makes bicycles, motor-cars, and sewing-machines, and another is a turner of chair and table legs. Watch and clock making, tailoring, knitting, printing, perfumery are the occupations of others. And the list might be lengthened. These toiling priests have banded themselves together in a union called The Alliance of Working Priests, which already numbers six hundred members. Thus do the French clergy, in the day of their dire distress, prove that their spirit of faith can face the calls of poverty. But the distress will deepen when the pensions allowed to some of the older priests dwindle and cease. Then will come the full pressure of poverty, when all the clergy, without exception, must be maintained totally from the alms of the faithful. Let us hope by that time the faithful will have grown accustomed to the duty of supporting their ministers of religion.'

## DIOCESE OF DUNEDIN

All the pupils presented by the Sisters of St. Joseph, Por: Chalmers, at the recent music examinations, conducted by Mr. Henry Saint-George, were successful. The names are: James Gorman, Mona Healy, Nellie Varney, Vera Watson, and Gladys Barker.

The following are the results obtained by the pupils of the Dominican Nuns of Southland in the recent Trinity College musical examination, held at Invercargill, by Mr. H. Saint-George:—Senior: Reina C. Gifford (Bluff), 81 (honors); Ruby Hannah (Bluff), 76 (pass). Intermediate: Marion Nelson (Invercargill), 68; Vera Bews (Invercargill), 61. Junior: Dorothy Hamilton (Invercargill), 88 (honors); May O'Byrne (Invercargill), 83 (honors); Helen Pow (Invercargill), 75; Ada Crawford (Invercargill), 75; Olive Durie (Invercargill), 71; Mary Hynes (Invercargill), 70. Preparatory: Eva Imlay (Bluff), 79; Nellie Giles (Bluff), 71.

The following are the results of the Oxford Local Examinations held at St. Dominic's College in June last:—Senior: Hannah Burke, Associate in Arts. Junior, certificate: Johanna O'Leary, Hazel Tighe-Umbers. Passed in five subjects: Imelda Gaffaney, Kathleen Wallis, Irene McLennan. Preliminary, certificate: Maggie Burke, Beryl Callaghan, Mary Mackie. Passed in five subjects: Ethel George, Alice Norris, Aileen Moritzson, Maggie Nolan, Mona Thurston, Molly Coughlan, Nellie Millar. We understand that the Education Department, Wellington, has intimated that exemption will be allowed to successful senior Oxford students from corresponding subjects in the annual teachers' examinations.

## ARCHDIOCESE OF WELLINGTON

(From an occasional correspondent.)

November 23.

Yesterday (Sunday) Catholic sailors to the number of eighty from the squadron, which is anchored in the harbor, marched from the wharf to St. Mary's Church. Mass was celebrated by the Rev. Father Schaefer, S.M., and the Very Rev. Dean Regnault, S.M., preached on 'Prayer.'

The members of the Wellington Catholic Club cricket team journeyed to Porirua on Saturday afternoon to try conclusions with the local Asylum team. They were defeated by 150 runs to 35. After the game the visitors were entertained by the officials. Mr. T. McGovern, on behalf of the club, thanked the captain and officials for the splendid reception given his team.

The local secretary of the Trinity College of Music, London, has been advised that the following Convent pupils have been

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successful in the higher examinations for Australasia:—Associate (singing)—Violet Lamacraft. Art of teaching: Passes—Mary Clachan, Doris Haywood, Violet May Moore, Mrs. J. M. Emerson. These candidates, besides securing certificates in the art of teaching, as published, passed with honors at the practical examinations conducted here last month by Mr. Henry Saint-George, and this ranks them as licentiates, though the official notification from London will not arrive for some time.

The first of the series of monthly socials in connection with St. Joseph's Christian Doctrine Society, Te Aro, was held on Thursday evening, 19th inst., at the Catholic Club rooms. Mr. E. Reichel opened the entertainment by exhibiting a good selection of lantern views, after which a musical programme was gone through, to which Misses Boyce, Cashman, Hyde, and Perry and Mr. B. Leydon contributed. Recitations were given by Messrs. McKenzie and McCusker. The society intends holding similar social evenings on the first Thursday of each month, and the Catholic Club has kindly consented to allow them the use of the club rooms for the occasion.

In the various Catholic churches on Sunday (says the *Post*) brief notices were read urging the electors to record their votes on Tuesday. The suggestion has been made that the notice was intended as a means of influencing Catholic electors to vote in a certain direction. The authorities of the Church distinctly deny that there was any such intention. 'In fact,' said the Very Rev. Dean Regnault, Provincial of the Marist Order, 'I believe that our people are the freest of all in that respect. I do not recollect any case in which the priests directed the people to vote for a certain man.' Dean Regnault went on to say that he read out the notice in the usual way at St. Mary of the Angels, Boulcott street, and spoke on it to this effect. He was given to understand, he said, that close on ten thousand electors in Wellington had not exercised their vote on Tuesday last, and therefore had not fulfilled their duties as citizens. He would not be at all surprised if an undue proportion of Catholics were among that number. They all owed a duty to the State on this occasion, and that was to record their votes when they had the privilege of doing so. In recording their votes they should sink any personal motives or personal considerations and vote always on broad principles. They ought to ask themselves, who is the most likely to promote the welfare, happiness, and prosperity of the country, and give their vote to that man, no matter what their personal feelings might be. In France some forty or fifty years ago a great many of the electors showed so much apathy at election time that in constituencies of 60,000 and 70,000 electors, not more than 20,000 recorded their votes. The result was that that apathy went on increasing, with the result that in the end only those representing a very small minority of the population held the reins of government.

### Palmerston North

(From Our Own Correspondent.)

November 22.

The devotion of the Forty Hours' Adoration will begin in St. Patrick's Church on Sunday next.

In the recent musical examinations, conducted by Mr. Henry Saint-George, Misses Evelyn Rawlins and Ivy Graham, of this town, passed in the art of teaching. This entitles them to the degree of licentiate (pianoforte). These young ladies were the pupils of the local Convent of Mercy.

### Taihape

(From an Occasional Correspondent.)

The Catholics of Taihape are busy preparing for a bazaar to be held in February of next year, in aid of the Presbytery debt extinction fund.

The Rev. Father O'Connell has returned to Wellington, after his missionary labors along the Main Trunk line. He gave very successful missions in Taihape, Mangaweka, Ohingaiti, Utiku, Mataroa, Raetihi, Ohakune, and Raurimu.

The devotion of the Forty Hours' Adoration began at Mary's Church, Taihape, on Sunday, November 15, and ended on Tuesday morning with Benediction of the Blessed Sacrament. On Sunday Mass at 11 o'clock was celebrated by Rev. Father O'Connell, S.M. Masses were celebrated on Monday and Tuesday at 6.30 and 8 o'clock respectively, large congregations attending; and also at the evening devotions. The Rev. Father O'Connell, S.M., preached on Sunday morning and evening, and also on Monday evening. In the course of his sermon on

Sunday morning the Rev. Father quoted from the message of the Holy Father to the members of the Eucharistic Congress, recently assembled in London. All Catholics were not privileged, he said, to join in that great celebration, but all could look upon the message of our Holy Father as a personal message urging Catholics to loyalty and love towards Our Lord in the Blessed Sacrament. The Forty Hours' Adoration might be looked upon as a small Eucharistic Congress in every parish in which it was held. Father O'Connell paid a tribute of praise to the members of the local branch of the Hibernian Society, who, wearing their regalia, kept up continual adoration. Large numbers received Holy Communion, and the devotion, held for the first time in Taihape, has been a source of great good to the parish, and of much consolation to the good Rev. Father Lacroix, S.M., our parish priest. The altar was beautifully decorated by Misses McLaughlan and Thurston, and the choir, under Mr. Allan Vickers, rendered the music of the Mass in an admirable manner.

### DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

November 23.

His Lordship the Bishop left for Wellington towards the end of last week to assist in the opening and dedication of the Church of the Redemptorist Fathers.

On next Sunday evening it is the intention of his Lordship the Bishop to commence in the Cathedral a course of Advent sermons on the subject, 'Where is the Church of our forefathers?'

The Very Rev. Father Price, Adm., of the Cathedral, desires it to be known that on every alternate Sunday during the summer months there will be Mass at Sumner at 8.30 and 11 o'clock in rotation. Thus, on Sunday next the hour for the celebration of Mass will be half-past 8.

At 3 o'clock on next Sunday, in the boys' schoolroom, the ladies of the Cathedral parish are invited to assemble at a meeting, convened by the Very Rev. Father Price, Adm., to assist in promoting the carnival decided upon for the purpose of liquidating the liabilities incurred in extending and improving the episcopal residence.

The Convent School, Akaroa (Sisters of Mercy), was examined on October 23 by Mr. T. S. Foster, Government inspector, and the report just now to hand is very gratifying. In the detailed report the inspector expresses himself quite satisfied with the efficiency, order, tone, and discipline of the school. He mentions that a very creditable knowledge of subjects was displayed, that the paper work submitted was neatly written and arranged in an orderly manner, and that the children gave evidence of careful training in good habits. Two pupils were presented for Standard VI., and both gained certificates of proficiency.

The devotion of the Forty Hours' Adoration was commenced at St. Mary's Church, Christchurch North, on last Sunday week, and terminated on the following Tuesday. There was Solemn High Mass at 11 o'clock on the Sunday. The Rev. Father Hoare, S.M., was celebrant, Rev. Father Moloney, S.M., deacon, and Very Rev. Dean Ginaty, S.M., V.G., subdeacon. The Rev. Dr. Kennedy (Cathedral) preached at Vespers. There was a Missa Cantata on Monday, the Rev. Father Hoare being celebrant, and at the evening devotions the Rev. Father Lee, M.S.H. (Lincoln), was preacher. On Tuesday morning there was Solemn High Mass, the celebrant being Rev. Father Lee, M.S.H.; deacon, Rev. Father Moloney, S.M.; subdeacon, Rev. Father Hoare, S.M. The faithful attended in large numbers at the various services and during the time of adoration.

### Kaikoura

(From an occasional correspondent.)

Mr. J. A. Scott, of the *Tablet*, paid us a welcome visit a few weeks ago on his canvassing tour. He made friends at first sight, and was remarkably successful in his mission. He got many subscribers and established himself in the goodwill of all with whom he had contact. He will be always most welcome to Kaikoura.

We have recently had the celebration of the Forty Hours' Adoration at Kaikoura. The picturesque church grounds and the beautiful weather on the occasion lent themselves admirably to an open-air procession, the finest witnessed for some years at the Sacred Heart Church. The celebrations commenced on

Sunday, November 8, and closed with another procession, this time within the church, on the following Tuesday morning. A fresh and much-admired feature of the processions was the new canopy just made by the deft hands of the Sisters of the Mission, who have also made two beautiful sets of vestments, white and red, for the Star of the Sea Church, in Kaikoura town. Some members of the talented Howard Vernon Company assisted the choir both during Mass and at the processional singing through the grounds. Mr. Mead, one of the company, and a devoted Catholic, had come in due time to the presbytery to offer the services of the company for the solemn occasion. There was an overflowing congregation, augmented by many of our separated brethren, who were highly edified. Though people are very busy at this season with more than ordinary work, the attendance of adorers during the Forty Hours was very good. As usual, the Sisters of the Mission were to the fore with the school children, in keeping watch the whole day long for our Blessed Lord, and this, in spite of school and other duties. As for their decorations of the high altar, they were perfection itself. Willing and valued aid was given by the Children of Mary, who also formed a most pleasing feature in the procession with their beautiful regalia.

### Greymouth

Mr. J. F. Dunhill, examiner for the Royal Academy of Music, London, conducted the practical examination in Greymouth. Seventeen pupils from the Convent, Greymouth, were presented, all being successful. The following is the list:—Local centre: Advanced grade (total 150, pass 103)—Kathleen Martin, 123; Grace Mallinson, 116. Intermediate grade (total 150, pass 103)—Lena Higgins, 127. School examinations: Higher division (total 150, pass 100)—Christie Baybutt, 125. Lower division (total 150, pass 100)—Veda Michel, 131; Maria Robertson, 128; Norah Okeby, 125; Vera Hannan, 121. Elementary (total 150, pass 100)—Nellie O'Leary, 128; Vera Hannan (violin), 128; Teresa Greaney, 126; Mary Higgins, 123. Primary division (total 150, pass 100)—Winnie O'Neill, 128; Nellie Hudd, 123; Elsie Grant, 121; Inga Hannam, 119; May Hansen, 110.

The Sisters of Mercy also sent up fourteen candidates for the Trinity College examination, all of whom passed.

### WEDDING BELLS

#### McMURTRIE—SCANLAN.

The marriage of Mr. John McMurtrie, second surviving son of Mr. John McMurtrie, sen., Milton, to Miss Ellen Scanlan took place in St. Mary's Church, Milton, on Wednesday morning of last week (says the *Bruce Herald*). The ceremony was performed by the Rev. Father Farthing, assisted by the Rev. Father Howard. Nuptial Mass was celebrated by Father Farthing. The bridesmaid was Miss A. Scanlan (Dunedin), while Mr. D. Kirby acted as best man. Mr. and Mrs. McMurtrie left Milton by the evening express, en route for Mangatoki, Taranaki, where the happy couple take up their abode, accompanied by the good wishes of their very many Milton friends. A number of people assembled at the railway station to farewell the wedded couple.

Last week a representative of this paper was favored with a demonstration, on a small scale, of the powers of the Natrass churn, and on the occasion in question the cream was converted into butter in exactly 45 seconds. We do not profess to speak as experts, but in point of simplicity, cheapness, and speed, the Natrass churn is certainly wonderful. For particulars see advertisement....

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### Reception of Bishop Verdon

A representative meeting of the Catholics of the Cathedral and South Dunedin parishes was held in St. Joseph's Hall on Friday evening for the purpose of making arrangements for the reception of his Lordship the Bishop on his return from Europe. The Rev. Father Coffey, Adm., presided, and the following clergy were also present:—Rev. Fathers Howard and D. O'Neill (South Dunedin), Hearn (Port Chalmers), M. Ryan and D. Buckley (Holy Cross College), Cleary, and Corcoran. Apologies for unavoidable absence were received from the Right Rev. Mgr. Mackay (Oamaru) and the Very Rev. Mgr. O'Leary (Lawrence). Messrs. W. P. Rodgers and J. O'Connor were appointed secretaries.

The Rev. Father Coffey said the meeting had been called to take steps to give a fitting reception to his Lordship the Bishop on his return to his diocese. It was close on twelve months since his Lordship had left for Europe, and during that time he had been engaged in the work of the diocese. It was not likely that at his age he would undertake such a long journey were it not that it was absolutely necessary. Every Bishop, unless excused for some cause, had to proceed to Rome every ten years and present a report on his diocese, and this being the jubilee year of the Holy Father his Lordship felt it his duty to attend the celebrations which took place in Rome on last Sunday. It is a rule of the Catholic Church that every Bishop when away from his diocese be tendered a reception on his return. This had always been the case in Dunedin, and he had no doubt that the people of Dunedin would accord the Right Rev. Dr. Verdon an enthusiastic reception on his arrival here about the middle of January. His Lordship during his visit to Ireland had made efforts to secure the services of one or two priests for the diocese, and had hopes of being successful. This would entail considerable expense, in addition to which his expenses during the last few years had been very heavy, and these had to be met by his private funds, which were very limited. The expenses of the upkeep of Holy Cross College had been very great indeed, but it was an institution for the benefit of the people, and was started at the express wish of the Holy Father. It was intended to give his Lordship a suitable reception on his arrival, and present him with an address and substantial testimonial, and he was sure the Catholics of Dunedin would not be behindhand in this work. Other parishes in the diocese had already made a move in this matter.

The Hon. J. B. Callan, M.L.C., said, speaking from long experience, it had always been the custom for the Catholics of Dunedin on the return of the Bishop from Rome to present him with an address and a handsome testimonial. This had been the custom since Dunedin had been under the jurisdiction of a Bishop, and he took it that the same course would be followed and the same enthusiasm exhibited on this occasion. His Lordship had not gone for pleasure, but on the business of the diocese, and he could not travel without spending money, and as this was spent in the interests of his flock it was their duty to reimburse him for the expense he had been put to. He proposed that an address expressive of the people's gratitude for his safe return, accompanied by a purse of sovereigns, be presented to his Lordship.

This was agreed to.

All present then formed themselves into a general committee to carry out the object of the meeting.

The following were appointed a sub-committee to arrange the details of the reception, etc.:—Rev. Fathers Coffey, Cleary, and Howard, Hon. J. B. Callan, M.L.C., Messrs. J. B. Callan, jun., C. A. Shiel, T. Deehan, F. Loughnan, J. J. Marlow, J. Saunders, P. Hally, D. Corcoran, F. W. Petre, and Dr. O'Neill, and the secretaries.

It was decided to publish the names of subscribers in the *Tablet*.

On the suggestion of the Hon. J. B. Callan it was decided to receive subscriptions for the testimonial at the church door on Sunday, November 29, and following Sunday. Rev. Father Coffey was appointed treasurer of the fund. It was decided to meet his Lordship at the railway station, and from there proceed in processional order to the Cathedral, where the addresses are to be presented. Subscriptions amounting to £50 were received at the meeting.

The annual spiritual retreat for ladies at the Convent of the Sacred Heart, Timaru, begins on Monday, January 4, and ends on Saturday morning, January 9....

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# CHRISTCHURCH

## Irish News

### ANTRIM—A New Church

The foundation stone of a new church, which is being erected by the Redemptorist Fathers, was laid at Clonard, Belfast, by Bishop Tohill on Sunday, October 4. The church, which is being built at a cost of £25,000, is designed in the early French Gothic style. After the ceremony Bishop Tohill said the large attendance of the faithful at the ceremony showed the widespread interest taken in the undertaking. They knew from a long, varied, and glad experience that the Redemptorist Fathers at Clonard had, by their apostolic labors and untiring ministry to every class of persons, attached to themselves the affectionate and grateful hearts of numerous people. With their devoted friends they rejoiced that day, that the new church would soon give the dearly-loved community of St. Alphonsus a much-needed enlargement for the better carrying out of their divine work.

### An Appointment

The Most Rev. Dr. Tohill has appointed the Very Rev. Alexander McMullan, P.P., Ballymena, to be Vicar-General of Down and Connor. Father McMullan, who is senior priest of the diocese, was Vicar-General to the late Most Rev. Dr. McAllister, and on his death he was unanimously selected to be Vicar-Capitular.

### CORK—Landlords and Tenants Act Together

The presence on the same platform in Cork of leading Nationalists and Conservative landlords at a meeting convened by the Lord Mayor of the City, Lord Bandon, and the Chairman of the County Council, and the adoption of a resolution proposing that the Prime Minister, the Chancellor of the Exchequer, and the Chief Secretary be requested to receive a deputation consisting of ten representatives of the landlords, ten on behalf of the tenants, and ten members of Parliament, is a pleasant sign of the improved relations between the tenants and the landowners brought about by the land legislation in Ireland (says the *Catholic Times*). The gulf that separated them has been partly bridged over, and now on every hand the demand is made that the good work should be completed. The promise that dual ownership of the soil shall be abolished throughout the whole of Ireland must be kept. A number of plans—amongst them one by the Irish Land Purchase Association, of which the Earl of Kenmare is chairman—have been proposed for providing the necessary funds. It is for the Government to select the scheme it deems the safest and best, keeping in view the condition that the tenants' rate of interest shall not be raised. The Wyndham Act has done much to ensure prosperity in Ireland. It is in consequence of its operation that the country feels the prevailing depression less keenly than Great Britain. The benefits it was intended to confer should not be curtailed.

### DOWN—Art Needlework

The Countess of Kilmorey, who, although not a Catholic, takes a warm interest in the welfare of the Irish poor and the tenantry on her husband's estates, recently entrusted the orders for the entire wedding trousseau of lingerie and lace for the forthcoming marriage of her daughter, Lady Cynthia Needham, to the Convent at Newry. Lady Kilmorey thus desired to manifest her sympathy with, and her appreciation of, the beautiful needlework executed by the poor in the County Down.

### DUBLIN—The Irish Pilgrimage

At a recent meeting of the Dublin Corporation, Mr. Union, a delegate from the Council to Rome in connection with the Irish pilgrimage, reported on the presentation of an illuminating address to the Holy Father. His Holiness (said Mr. Union), in reply, fully testified to the manner in which his Irish children had kept the flame of faith and learning burning in the past, and expressed the hope that the foundation of faith and morals, which was ever to be found strong in the children of the Gael, would one day be realised and fully compensated by the great hand of the Redeemer. Mr. Union (continuing) said that the Council's delegates felt that a deep debt of gratitude was due to Dr. O'Hagan, Vice-Rector of the Irish College, and the students for the magnificent reception given to the members of the Pilgrimage generally during their stay in the Eternal City, and the many ways they acted to make the stay in Rome the great success it was. The Vice-Rector and his students were untiring in their efforts to make every person who had come from Ireland feel as if he or she were at home in their own land, and their

kindly attitude towards all could never be forgotten, but should remain for all time in the mind of every person who had the proud privilege of enjoying the many kindnesses shown to them.

### GALWAY—Golden Jubilee

The Golden Jubilee of the Very Rev. Canon Ronayne, P.P., Mountbellew, was fittingly celebrated on September 30. Addresses were presented by the priests of Tuam Deanery and the Canon's parishioners. High Mass was celebrated, at which his Grace the Archbishop of Melbourne presided.

### A Presentation

Rev. Peter A. Costello, B.A., before leaving for Wilcannia, New South Wales, was made the recipient of an illuminated address and purse of sovereigns in the Town Hall, Tuam.

### The Coronation Oath

The Most Rev. Dr. O'Dea, Bishop of Clonfert, in a letter to the Loughrea Guardians, acknowledging the receipt of a resolution passed by that body protesting against the action of the Prime Minister in prohibiting the Eucharistic Procession, said it was time that the laws branding Catholics as idolators and invalidating bequests for Catholic purposes were swept away.

### St. Jarlath's College

The Most Rev. Dr. Healy, Archbishop of Tuam, the Archbishop of Melbourne, the Very Rev. Dr. Higgins, President, and Mr. Hazleton, M.P., delivered addresses at the distribution of prizes in St. Jarlath's College, Tuam. The Most Rev. Dr. Healy said that the Archbishop of Melbourne, of whom they were all proud, had once been a student of the college. Dr. Carr said his visit would be with him an abiding memory of interest and pleasure.

### Death of a Venerable Religious

The trials endured by the British troops in the Crimean war (writes a Dublin correspondent) are brought to mind once again by the death of Rev. Mother Mary Aloysius Doyle, Convent of Mercy, Gort, County Galway, one of the brave Irish nuns who volunteered for nursing work at the front during that time of disease, suffering, and death. Her devotion to duty elicited the admiration of Miss Florence Nightingale, and also won a tribute of praise from the late Queen Victoria. On returning home she devoted her ability to organising and extending the teaching work of her Order, and with considerable success, as is evidenced by what the Sisters of Mercy have done in Galway. The deceased did much also to further local industry, and her labors in that direction attracted the attention of Lady Aberdeen, who paid her a special visit recently. After fifty-eight years in religious life she passed to her eternal reward on October 3. She was 94 years of age. A graphic description of her Crimean experiences is given in a work which she wrote some time ago. The late Mother Mary Aloysius was a member of the well-known and highly respected Doyle family, of Old Kilcullen, County Kildare, who were long established in that district, though, at the present time, few, if any, of the old stock reside in that neighborhood. Two nephews of the venerable nun are resident in the City of Dublin. A younger sister of the deceased, Mother Xavier, is a member of the Order of Mercy at Gort, and two of her nieces are also in the same convent.

### KERRY—Bravery Recognised

The King has commanded the Knight of Kerry to convey to the victims of the late fishing boat disaster at the entrance to Valentia Harbor his deepest sympathy. His Majesty has expressed himself greatly pleased with the crews of the Valentia seine boat and followers, and considers that Mr. Michael Cahill and his men acted with heroism, coolness, and nerve under circumstances of great difficulty and danger.

### KILDARE—A Reminder

At the invitation of the Right Rev. Dr. Mannix, President of Maynooth, Very Rev. Canon O'Leary, P.P., the distinguished Irish scholar and author, visited his Alma Mater recently, and delivered an interesting address to the students. When he was in Maynooth, he said in the course of his address, the lecturer in English offered a prize for the best essay on 'The Elizabethan Age of English Literature.' He (Canon O'Leary) won the prize, and he was delighted with himself and thought that nobody could write an essay as well as he could. At the distribution of prizes in the Aula Maxima he read the essay before an assembly that included a number of Bishops. He praised the literature of Rome and of Greece, and had a great deal to say about the literature of England. While he was reading, one of the Bishops had his

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eyes fixed on him, and this Bishop afterwards praised the essay, as people did on such occasions, and then, with sadness in his voice, said, 'You spoke of the literature of Rome, Greece, France, and England, but you did not say one word about the learning or literature of Ireland.' The prelate who said that was John MacHale, Archbishop of Tuam. From that time forward he spent a good deal of his time in the college library endeavoring to learn as much as he could about the language and literature of his country.

### LIMERICK—Freedom of the City

Mr. Joseph O'Mara, the distinguished singer, who has just been presented with the freedom of his native city, Limerick, joins a very distinguished list of Freemen of the 'City of the Violated Treaty.' The list includes the names of William Ewart Gladstone, Isaac Butt, Charles Stewart Parnell, Michael Davitt, the Marquis of Ripon, John Morley, the Countess of Aberdeen, Cardinal Logue, Sir Thomas Myles, and Mr. Carnegie.

### WEXFORD—A Typical County

Speaking recently at a meeting of the North Belfast Liberal Association, the Right Hon. T. W. Russell, M.P., referring to the false and exaggerated reports of the state of Ireland spread broadcast through Great Britain by the Unionist press, said: 'The County of Wexford, in which I spent three days last week, has a population of 104,000. Nine thousand are Protestants, the rest are Catholics. It is a county where the National spirit is extremely strong, where memories of Vinegar Hill, and Scullabogue, and the Rebellion of '98 still linger. This is a typical county to prove the truth or the untruth of the several charges levelled against Ireland. To begin with, three-fourths of the land of Wexford has passed from owner to occupier. Please note this fact. It accounts for much. The men therefore, who till the soil own it, and they till it to a very large extent. It is not in grass. Again, Wexford is a county where the temperance movement has long had a very strong hold, where the consumption of drink is less than in other parts of the country; which had a Sunday closing law for itself long before the Sunday Closing Act was passed, and where drunkenness does not bulk to an abnormal extent. It has also many prosperous industries, apart from the land, employing considerable numbers of the people. There is absolutely no intolerance or religious bigotry among the people. There are four Protestant County and Borough Councillors. Some of the traders who do the largest businesses in the county are Protestants. There is no boycotting, no cattle-driving, no disorder of any kind. I was the guest at a farmers' banquet in the barony of Forth the other night. The parish priest was in the chair, the Protestant rector sat by his side. When grounds belonging to a Catholic could not be had for the agricultural show this year, the rector gave the grounds of the rectory and his house for the purpose, and all through that county, predominantly Catholic, strongly Nationalist, this is the state of feeling which prevails. Would anyone gather this from the diatribes or from the lurid pictures drawn by correspondents of the Harmsworth press?'

### GENERAL

#### Emigration

The number of persons of Irish nationality who left the United Kingdom for places out of Europe during last August was 3974, as against 7492 in August, 1907. The total for the eight months ended August 31, 1908, was 24,922, as against 40,093 in the corresponding eight months of 1907. Of those emigrants 20,116 left for the United States.

#### Religious Denominations

At the date of the last census the religious bodies in Ulster were thus enumerated:—Catholics, 699,202; Presbyterians, 425,526; Episcopalians, 360,373; Methodists, 47,372; other denominations, 50,353. The Presbyterians counted just 26.9% of Ulster's total population. The proportion of Catholics to the entire population 'in the rest of the island' was—Munster, 93.6 per cent.; Leinster, 85.2 per cent.; Connaught, 95.8 per cent.

A notice with reference to *The Historians' History of the World*, published by the London Times, appears in this issue. Any of our readers desirous of purchasing the work can inspect the volumes at the offices of the *Herald* (Auckland), *Press* (Christchurch), *Times* (Dunedin), and at 2 Harris street, Wellington. A pamphlet describing the work will be sent, post free, to any address on application to the New Zealand office, 2 Harris street, Wellington....

## People We Hear About

The Bishop of Perth (Dr. Gibney) celebrated his seventieth birthday on Sunday, October 25. He is again hale and hearty after his recent serious illness.

Lord Howard of Glossop, who has been twice married, has one son and one daughter by each marriage. He is first cousin to the Duke of Norfolk, and uncle to the Marquis of Bute, whose mother, the Dowager Lady Bute, was the daughter of the late Lord Howard of Glossop, first baron, so long known to Catholics of a former generation by the title of Lord Edward Howard, a premier educationist of his time, and the zealous patron and supporter of every religious and charitable movement.

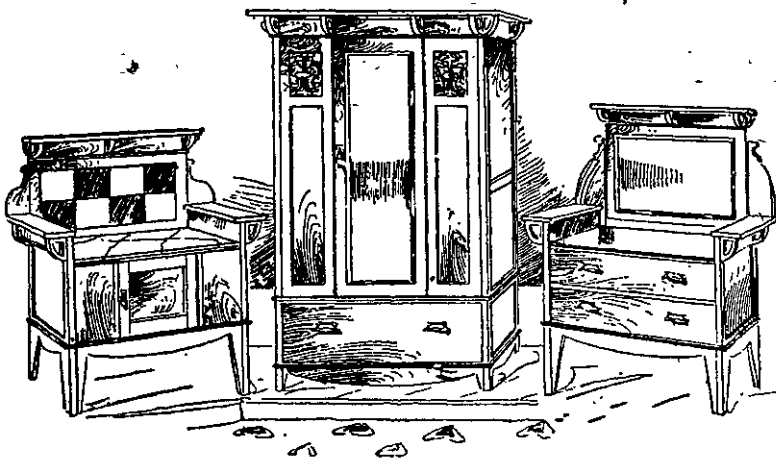
On October 5 Mr. T. P. O'Connor, M.P., reached his sixtieth birthday, though no one could believe it who looks at him. His bodily vigor is that of a man ten years younger, while mentally his brilliancy and energy seem every year to grow more remarkable. He has had one of the busiest lives of any journalist in England, and yet no member of the Irish Party has such a consistent record of attention to his Parliamentary duties, and there is no more familiar or popular figure in Parliament.

The Duke of Abruzzi, cousin of the King of Italy, who is to be married to Miss Elkins, daughter of an American millionaire, in January, has achieved the highest distinction as an Arctic and tropical explorer. Six years ago he succeeded in getting thirty-three miles nearer to the North Pole than Nansen, and he has capped that magnificent achievement by being the first white man to attain to the snow-capped summit of the Mountain of the Moon in Central Africa. It was during his Polar expedition that he was so badly frost-bitten that the tips of two of his fingers had to be removed. The Duke cares little for society, and leads a Spartan life in the intervals between his adventures. He usually breakfasts on bread and milk, works from 9 till 1, even in the height of the season in Rome, and after a light lunch works again till 4. Then he goes for a spin on his bicycle, and afterwards works again until dinner time. And even after this meal he frequently indulges in scientific work again until past midnight.

Lord Herries, father-in-law of the Duke of Norfolk, who died early in October, was, although called Constable-Maxwell for surname, by male line a Haggerston, and a scion of the ancient Northumbrian family, the head of which is Sir John Haggerston, Bart. The family received their baronetcy in 1642 from Charles I., of whom they were zealous supporters. The second baronet married a Howard, and through this connection there was already kinship between the families of Norfolk and Herries before the later union so well known to the public. Haggerston Castle, which for long housed the family, who derived their name from it, passed from them with the daughter and heiress of the fifth baronet. Here, in 1311, Edward II. received the homage of his cousin Thomas, Earl of Lancaster, for the Earldom of Lincoln. And as illustrating the antiquity and standing of the Haggerstons, in the time of Edward's father Thomas de Haggerston was one of the jurors who found that Muriella, late Countess of Mar, held the fourth part of the Muschamp barony, in Northumberland.

The Rev. Sir David Oswald Hunter-Blair, Bart., O.S.B., who for the past ten or eleven years has been the principal of Hunter-Blair's Hall, Oxford, the Benedictine foundation in association with the University, has resigned that office, and has been succeeded by the Rev. S. A. Parker, O.S.B., M.A. Sir David, who succeeded to the baronetcy on the death of his father, in 1896, is descended from an ancient Scottish family of distinction—the Hunters, of Hunterston, who acquired the lands of Abbot's Hill, in Ayrshire, by Royal Charter, in the sixteenth century. The second surname was assumed by the first baronet, an eminent Edinburgh banker, who married the daughter and heiress of John Blair and his wife, the co-heiress of David, Earl of Cassilis. Many of the distinguished Benedictine's ancestors attained prominence in the army, and he himself held a captain's commission before entering the Catholic Church and joining the Benedictine Order. Dom Oswald was for some time Rector of the College at Fort Augustus, and was appointed Private Chamberlain successively to Popes Pius IX. and Leo XIII. He has written many learned works, and is greatly interested in antiquarian and archæological studies. He is in the fifty-fifth year of his age, having been born in 1853. He became a Catholic in 1875, and joined the Benedictines in 1878.





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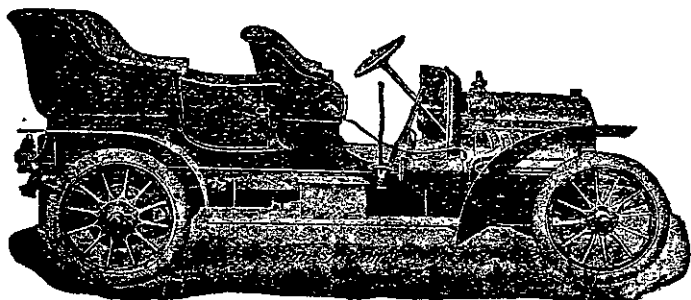
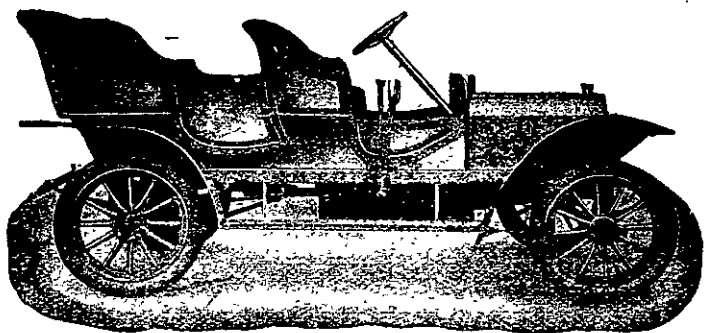
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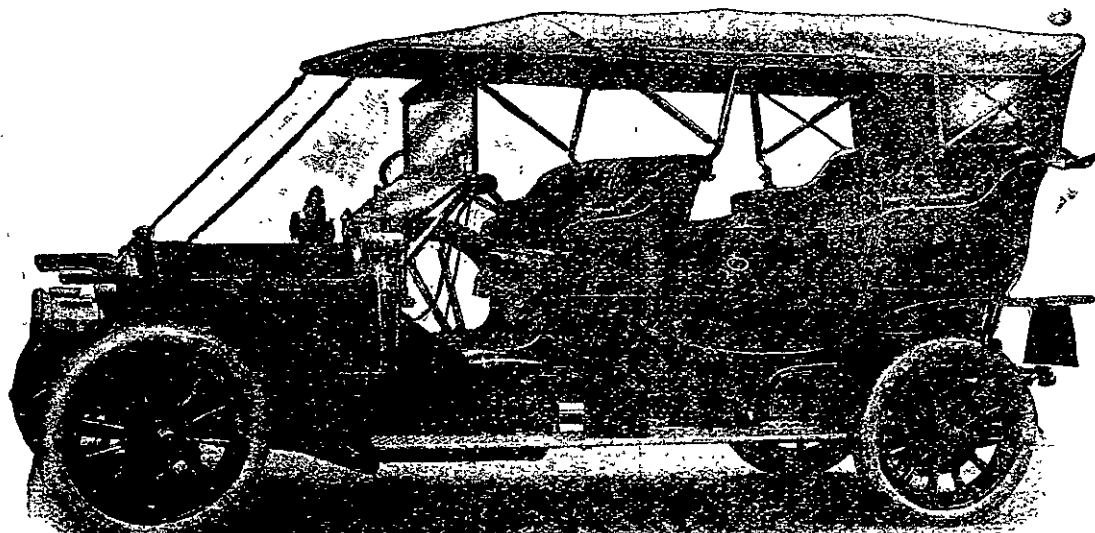
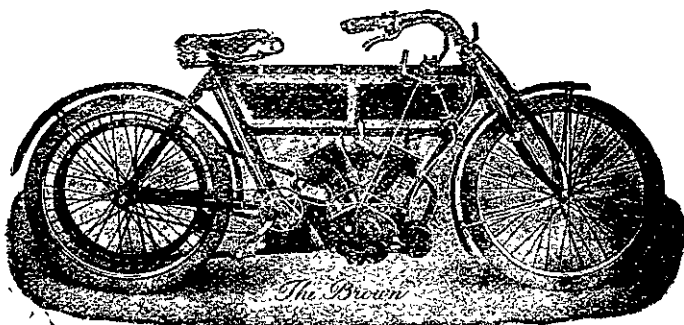


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# The Catholic World

## CANADA—A Remarkable Journey

A most remarkable journey, comprising some 2000 to 3000 miles in extent, through the Far North, much of which will be through wild regions, and a portion of which will have to be traversed by dog-drawn sledges and by canoes, is about to be undertaken by the Mother-General of the 'Grey Nuns,' a community which possesses many houses throughout Canada and North America. The venerable religious who is about to enter on this extensive and fatiguing tour, in order to ascertain the progress made by her community, who are largely engaged in missionary work, has passed her seventh decade of life; but she is, nevertheless, wholly undeterred by the prospect of the great hardships which will inevitably have to be undergone during the course of her long journey from Winnipeg.

## ENGLAND—United Action

The Archbishop of Westminster was on Sunday, October 4, presented with an address by the Somerset Catholic Federation. In reply his Grace urged upon the Catholics of England the importance of joining the Catholic Federation in order to protect their interests. An instance of this, he said, was seen at the recent Eucharistic Procession. The disabilities which were then easily invoked proved conclusively the need of such an organisation, and he looked forward to the time when there would be a Catholic Confederation of the whole of England. It was his earnest desire that the Catholic Federation should be a union of Catholics, irrespective of social position or political convictions, and whilst leaving the fullest possible liberty for the legitimate exercise over political predilections, there were certain questions, and one of them was the disabilities of the Catholic body, which needed their united action, and which would have to be dealt with in the near future.

## Cardinal Gibbons on Religious Liberty

His Eminence Cardinal Gibbons is of opinion that the prohibition of the Eucharistic Procession by the British Government was an interference with religious liberty, which proves that in this matter England is behind the age. Interviewed before his departure from Queenstown by a representative of the *Cork Examiner*, he said the existence on the Statute Book of the penal clauses under which the procession was forbidden is an outrage. Such a thing would not be tolerated in America. 'But,' added his Eminence, 'some people's notion of religious liberty is that you should enjoy it by agreeing with them and only so long as you do so. I have read a resolution by a Baptist Conference in which they thank Mr. Asquith for interfering with religious liberty and at the same time maintain that religious liberty should be granted to everybody—a contradiction in terms.'

## Death of a Catholic Nobleman

Lord Herries died on October 5 at his Yorkshire seat, Everingham Park, Market Weighton, in his 72nd year. His Lordship had been in failing health for some time. As his Lordship had no son the peerage of the United Kingdom created in his favor becomes extinct, but the Scotch barony descends to the Duchess of Norfolk.

## ROME—The Holy Father's Jubilee

A cable message received last week stated that 70,000 persons were present at the Holy Father's Jubilee Mass in St. Peter's. Our Home exchanges state that the Emperor of Germany was to send the Governor of the Rhine Province, a prominent German Catholic, to Rome with an Imperial autograph letter to the Pope congratulating his Holiness on the celebration of his Golden Jubilee in the priesthood.

## Young Catholic Athletes

Though the splendid body of young athletes have left the Eternal City (writes a Rome correspondent), and its various components have reached their headquarters, their memorable reunion in the Eternal City is not likely to be readily forgotten. The papers of all shades showed the importance they attached to the meeting and its affairs by the large space devoted daily to its proceedings. The foreign nations competing—Canada, Ireland, France and Belgium—have acknowledged the courtesy they received from the committee conducting the sports, from the press, and from the people. The Irish athletes created a sensation by their prowess on the football field and their success in the athletic events, the Canadians by their affable manners and graceful deportment made many friends, and the French

and Belgians, though not so successful in the competitions, as their displays partook too much of the acrobatic style, in the opinion of the judges, entered with good-will into the fine spirit of comradeship prevailing. It is hoped that a general federation of Catholic Young Men's Societies may arise out of the meeting, as a proposal to that effect was cordially received.

## A Brazilian Pilgrimage

The Brazilian pilgrimage, composed of the members of the best families of the republic and representative of many Catholic bodies, has been here for some time (writes a Rome correspondent under date October 3); and several of the members have been taking a partial rest after the fatigues of their long journey of over 5000 miles. His Eminence Cardinal Arcoverde, Archbishop of Rio Janeiro, accompanied the pilgrims, and has been very attentive to them since their arrival. The Cardinal, several Bishops and priests, and all those taking part in the pilgrimage, were received in special audience by the Holy Father in the Consistorial Hall. Cardinal Arcoverde, the Bishops and prelates had been previously received in private audience, and they accompanied his Holiness to the audience hall. In reply to an address, his Holiness asked those present to convey to all the faithful in Brazil his sincere affection, as a pledge of which he sent to them the Apostolic Blessing.

## SCOTLAND—A Telling Speech

Speaking at the opening of a bazaar in aid of the Sisters of Mercy Schools at Dundee recently, Lord Ninian Crichton-Stuart made a vigorous and telling speech. During the past few months the Church had, he said, passed through two crises. The first had reference to education bills, which had come and gone, and, the one now in being. It was not for them to enter into politics, but it was necessary for them as Catholics to see that their children got that education which was the basis and foundation of the whole of their future lives. It was not only Catholics who wished for education of a denominational kind for their children, but they had done far more among themselves than any other religious-creed in the country. The second crisis was at the time of the great Congress which they had had in London, and which ended with the Eucharistic Procession. He called it the Eucharistic Procession because it was the Eucharistic Congress. Unfortunately the Blessed Sacrament was not with them. They had had a renewal, if he might say so, of the persecution of the early Christian times, and what that persecution might lead to he did not know. He did know this, however: that, as it led in the olden times—in the beginning of the Christian Faith, so the persecution of 1908 had led to the consolidation of the Catholic Church. He had no desire to be controversial, but he doubted very much if any man, except a religious fanatic, was not sorry for the people of the United Kingdom at the present moment. Catholics had two things to defend—their children and their religion—and by their very appearance that day he thought the Catholics of Dundee showed that they wished to do so. Lord Crichton-Stuart's audience included his Lordship Bishop Macfarlane of Dunkeld, the Lord Provost of Dundee, the leading priests of Dunkeld, and many of the most prominent citizens in the 'jute town.'

## SPAIN—A Marian Congress

The Marian Congress which has just been held at Saragossa in Spain proved a great success. Cardinal Aguirre attended as Legate of the Holy Father, and there was a large attendance of Spanish prelates, priests, and lay Catholics. Prior to the Marian Congress a Catholic Press Congress, which was also most successful, was held in the same city.

## UNITED STATES—Abstinence Societies

The German Catholic Central Verein, assembled in National Convention at Cleveland, Ohio, condemned prohibition as a method of solving the drink problem. The resolutions say: 'We urge that all members of this society and Catholics generally refrain from treating and acceptance of treats in drinking, and consider the founding of abstinence societies as the best solution of the drink problem.'

## Progress of the Church

The Milan correspondent of the *Daily Chronicle* says:—'The Pope has addressed an autograph letter to Cardinal Gibbons expressing joy at the remarkable progress of Catholicism in the United States. His Holiness attributes this mainly to the American ideal of liberty, the cordial relations between the Apostolic delegation established at Washington, and the central Government authorities, to the splendid educational work among the cultured classes effected through the Catholic University there

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under Bishop O'Connell's rectorship, and to the tactful missionary propaganda among the masses carried on by the Paulist fathers. Cardinal Gibbons, speaking to a pressman in Cork when about to leave for America, said: 'I am perfectly satisfied with the progress of the Catholic religion in the United States. We are advancing, thanks be to God, and I expect greater progress in the future, as we are better organised than ever we were. A century ago we had, perhaps, 100,000 Catholics in the United States, now we have 14,000,000 or 15,000,000, and the numbers of clergymen and institutions have increased in proportion.'

**The See of San Francisco**

His Grace the Most Rev. Dr. Riordan celebrated on September 16 the silver jubilee of his consecration as Archbishop of San Francisco. Born at Chatham, N.B., August 27, 1841, he studied at Notre Dame University, Paris, Louvain, and Rome. In 1883 he was appointed Bishop of Cadesa and Coadjutor with the right of succession to the See of San Francisco. In the following year Archbishop Alemany resigned and Monsignore Riordan became Archbishop of San Francisco. He is one of the most energetic Archbishops and ablest administrators in the Church.

**Bishop Spalding**

The irremovable rectors of the diocese of Peoria, Illinois, are petitioning the Holy See to decide that Bishop Spalding, who has sent in his resignation owing to ill-health, shall remain at the head of the diocese with an administrator to relieve him of heavy work.

**The Archdiocese of Boston**

The centenary of the foundation of the diocese of Boston was to be celebrated during the last week in October, and on Sunday, November 1, there was to be a street parade of the Holy Name Society, when it was expected that 50,000 men would be present.

**GENERAL**

**Impressions of the Holy Father**

Prior to his departure from Ireland for the United States, Cardinal Gibbons granted an interview to a newspaper representative, in the course of which he said: 'Pope Pius X. is a very delightful man—a beautiful character. Apart from his episcopal and Papal character, he is a delightful personality, delighting to deal with missionary men more than with statesmen.'

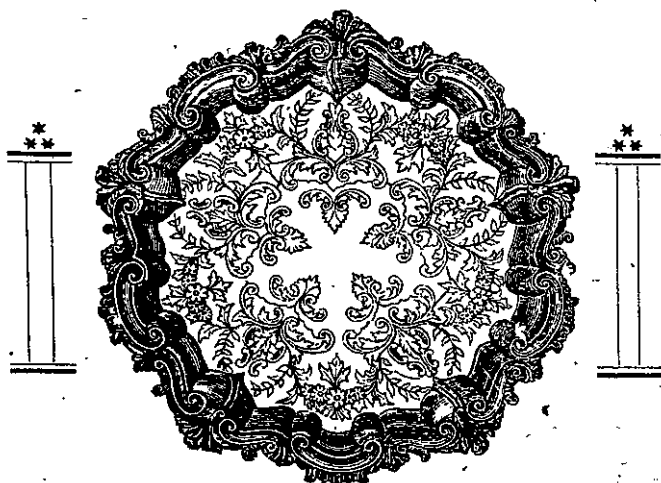
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**Domestic**

By MAUREEN

To Clean Lamp Globes.

In order to remove from lamp globes the unsightly grease spots frequently seen, and to restore the appearance of polished glass, pour two spoonfuls of a slightly heated solution of potash into the globe, moisten the whole surface with it, and rub the stains with a fine linen rag; rinse the globe with clean water, and carefully dry off with a fine soft cloth.

To Prevent Thread from Breaking

Frequently the upper thread on a machine will kink or break. It is more apt to do so when thin material, which requires a rather loose tension, is sewed. To stop this, fill the slot or hole in the needle bar, through which the thread passes, with fine, hard soap, or paraffin wax. This will smooth the thread, and will not injure the goods, and be found very helpful.

How to Treat a Veil.

It is a great temptation when coming home hot and tired to take off a veil and fling it aside into a crowded drawer, letting it lie there, rumpled and shapeless, until next required. Nothing is so easily spoiled, or so soon made shabby, as a dainty veil. To preserve it properly it should be carefully stretched on the width and folded, preferably over a bit of cardboard or other stiff material.

To Remove a Tight Ring.

Thread a flat-eyed needle with linen, which is strong, but not coarse; soap it and pass the head of the needle under the ring. Then pull it a few inches towards the hand, and wrap the other end of the thread tightly and regularly around the finger towards the nail. Take hold of the needle, and begin slowly to unwind, carrying the ring along with the thread until it slips easily from the end of the finger. The process is painless.

Tobacco Fumes.

A room that has become stuffy either from too much use or from too much tobacco smoke may easily be rendered sweet and habitable once more by placing one half-ounce of spirits of lavender and a lump of salt of ammonia in a wide-mouthed fancy jar or bottle, and leaving it uncovered. This is a pleasant deodoriser and disinfectant, filling the room with a delicate perfume.

Sour Milk.

In warm weather a good deal of milk goes to waste through turning sour, but sour milk has many uses, and none of it need be wasted. Milk that is beginning to turn should be put in a clear jar and kept covered and saved for several days; then, when sufficient has accumulated, it may be used for making gingerbread, scones, or other cakes, which are improved by using sour milk rather than sweet. Another method of using sour milk is to strain it, when it is quite thick, into a small muslin bag; tie a piece of string round the top, and hang it in the air, but in the shade, to drip. At the end of three or four days or more, according to the quantity of milk used, a dainty cheese will have been produced, with no effort. For fear of rain, it should be kept under shelter.

To Render Jars Airtight.

When bottling pickles or preserves it frequently occurs that last season's jars and bottles are found to be no longer airtight, owing to the hardness of the rubber rings round the necks. To render them soft, a good plan is to detach them from the bottles where possible, and soak them in a mixture of ammonia and water in the proportion of two parts water to one of ammonia. Jelly glasses without fitted tin or glass tops can be covered with paper in the old-fashioned way to make them airtight. The paper discs should be half an inch larger than the top of the glass. Writing paper that is fairly tough and not too thin is the best to use. The discs should be dipped in the unbeaten white of an egg and pasted at once over the top of the glass, being careful to have no fold at the sides, through which the air can reach the jelly. If properly pasted, the jelly will be kept perfectly airtight and free from fermenting or mould.

*Maureen*

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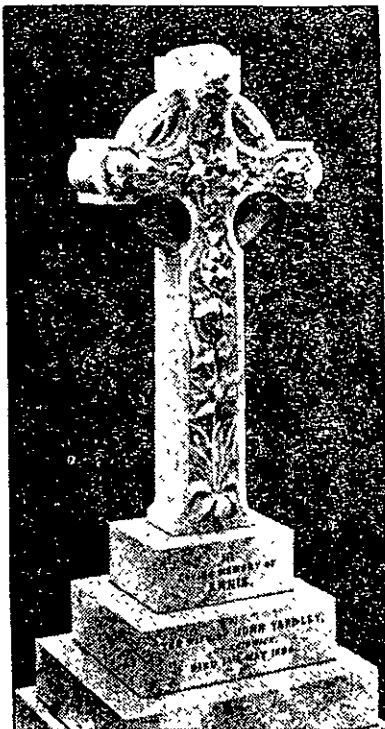
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Following is one of the many glowing Testimonials we are constantly receiving:—  
"Otahuhu, Auckland, 15th April, 1908.—  
**TESTIMONIAL TO THE WONDERFUL CURE OF 'NOAH'S DOVE' OINTMENT**—I had suffered from Eczema for 14 years. I was twice in the Auckland Hospital. It is now over two years since I left that institution, as I found they were doing me no good. I tried all kinds of ointments, lotions, and blood mixtures, all to no use. The pain was most cruel, and I often wished to God that I was dead. The day 'Noah's Dove Ointment' was brought to the door, I was on crutches; I could not put my legs to the ground. I laughed at them when they said it would cure me. I told the gentleman I had tried too many ointments, and I would try no more, as I had given up all hopes of ever getting well; but my husband would have me try one tin—it was on a Tuesday—and at the end of a week I was able to go about without a stick; and although it took several tins to complete the cure, it is now over 12 months since, and no sign of it coming back.—I am, thankfully yours, (Signed) J. MURPHY.—To B. White, Esq., Auckland." C877

Sole Distributing Agent for Wellington  
**J. J. GRONIN, Victoria St., Wellington.**



## Intercolonial

The Right Rev. Dr. Olier, Bishop of Tonga, who had been on a visit to Sydney for his health, has returned to the Islands.

The new novitiate and training college of the Christian Brothers at Strathfield will be blessed and opened by Cardinal Moran on December 1.

His Lordship the Bishop (Right Rev. Dr. Gibney) received a great number of congratulations on last Sunday, the Feast of All Saints, his seventieth birthday (says the *W. A. Record*).

The Sisters of Mercy, Parramatta, have established a branch house, under the name of the Holy Cross Convent, in the Bondi parish, which was opened and blessed by his Eminence Cardinal Moran on Sunday, November 8. The site, building, etc., cost over £3000. The collection at the ceremony amounted to £400.

Within one month (writes the Rockhampton correspondent of the *Freeman's Journal*) no fewer than three priests of the Rockhampton diocese have been called away. First, Dean Murlay, then Father B. McGrillan, and now the death of Father Thomas Fitzsimon has to be recorded. Six years ago, on November 9, 1902, Father Fitzsimon, then newly-ordained, arrived in Rockhampton, to minister under Bishop Higgins. Father Fitzsimon was a native of Castlepollard, County Westmeath, and was about 30 years of age.

His Lordship Abbot Torres, and the missionaries of New Norcia, W.A., had a very harsh experience during their attempt to establish an aboriginal mission on the northern part of the coast. His Lordship was four months absent. The expedition consisted of his Lordship, three priests, one brother, ten natives, a mission lugger laden with cargo, a whaleboat and 17 tons of cargo aboard the Bullarra, a costly turnout, and everything at the expense of Abbot Torres himself, or rather New Norcia, whose head and principal he is.

The Very Rev. Dean Phelan, V.G., in the course of a sermon delivered at St. Patrick's Cathedral, Melbourne, on Sunday, November 8, expressed the hope that at the combined annual Communion of the Catholic Young Men's Society 3000 would receive Holy Communion. On Sunday, November 15, the Archbishop would be in Rome, and he would then present to the Pope the largest offering of Peter's Pence that had ever been subscribed in an Australian diocese. A cable message of congratulation, stating the number of those who received Communion, would be sent to the Vatican on the morning of the ceremony. The critics found fault with them as Catholics, and said it was impossible for them to be loyal to the secular authority. The Dean quoted from the speech delivered by the Duke of Norfolk (the Earl Marshal of England) at the great Eucharistic Congress, in which his Grace expressed in forcible terms his unswerving loyalty and devotion to the Chair of Peter. Yet, that was the Duke who crowned Edward VII., and to whose house belonged the high privilege of crowning each succeeding sovereign of England.

In the course of his speech at the blessing and opening of Holy Cross Convent, Woollahra, on Sunday, November 8, his Eminence Cardinal Moran referred to the necessity for the establishment of an Australian fleet. His Eminence said:—Some few years ago it was considered a sort of treason to speak of an Australian fleet, but now the leading statesmen say that they must have an Australian fleet, and he hoped that some day it would come into the Sydney Harbor to receive a salute. There were two immense fleets in the Pacific—the American and the Japanese. It was the duty of Australia to hold the balance with its own fleet. He trusted that the Home Government would subsidise the Australian fleet, and instead of Australia paying six or seven hundred thousand pounds for a few worthless battle-ships for its fleet, he hoped that the Home Government would send them two million pounds a year as a subsidy for an Australian fleet. An Australian fleet would be doing the work of the Empire in policing the Pacific, in guarding Hongkong and other British interests in China; it would be a bulwark for India and for other British interests.

Strawberries have been plentiful and cheap in Auckland for the last week or so, and the fruit is of the finest quality. The barrowmen, in particular, have been doing a roaring trade at prices ranging from 1s to 9d per box, with a slight downward tendency. The shop prices are about the same.

## Science Siftings

BY VOLT

Printing Revolution.

A machine which may revolutionise both book and newspaper printing has just been invented in Vienna. It is manipulated very much in the same way as a typewriting machine, but instead of a typewritten sheet of paper it produces a matrix ready for the stereotyper, thus dispensing with the necessity for an ordinary composing machine. Outwardly the machine represents a typewriter, and from seventy to eighty words can be easily printed in a minute. It is claimed that the cost of printing will be reduced by 90 per cent. The inventor is a Viennese journalist, who has already taken out a German patent for his machine.

The Very First Airship.

In these days of dirigible balloons, airships, and aeroplanes, the following account of an airship taken from the *London Evening Post* for December 22, 1709, is of interest:—'Father Bartholomew Laurent says that he has found out an invention by the help of which one may more speedily travel through the air than any other way, either by land or sea, so that one may go two hundred miles in twenty-four hours.' The airship which was to accomplish this astonishing feat had at the top 'sails wherewith the air is to be divided, which turn as they are directed.' There was a rudder to direct the vessel's course, and the body was 'formed at both ends scallopedwise. In the cavity of each is a pair of bellows, which must be blown when there is no wind.'

A Trip to a Star.

'Let us suppose a railway to have been built between the earth and the fixed star Centaurus,' said the lecturer. 'By a consideration of this railway's workings we can get some idea of the enormous distance that intervenes between Centaurus and us.'

'Suppose that I should decide to take a trip on this new aerial-line to the fixed star. I ask the ticket agent what the fare is, and he answers:

'The fare is very low, sir. It is only a cent each hundred miles.'

'And what, at that rate, will the through ticket one way cost?' I ask.

'It will cost you just 2,750,000,000 dollars,' he answers.

'I pay for my ticket and board the train. We set off at a tremendous rate.

'How fast?' I ask the brakeman, 'are we going?'

'Sixty miles an hour,' says he, 'and it's a through train. There are no stoppages.'

'We'll soon be there, then, won't we?' I resume.

'We'll make good time, sir,' says the brakeman.

'And when will we arrive?'

'In just 48,663,000 years.'

The Banana Plant.

The banana plant is not properly a tree at all. It has no woody fibre. It is a large green fleshy plant, with big leaves six or eight feet long and sometimes two feet broad. It grows to a height of ten to fourteen feet or even more, according to the variety of plant and the soil and climate. Each tree produces one bunch of fruit only, which is really the terminal bud of the plant, just like an ear of wheat or barley. It has no branches, and when the fruit is ready, which is twelve or fifteen months from the date of planting, the tree is cut down and done with. But while it is growing up and maturing its fruit it is at the same time sending up from its roots other young plants or suckers—perhaps eight or nine of them. Each of these will produce its own bunch in turn, some of them in a couple of months after the parent plant, and there will thus be a regular succession of fruit. Many of these suckers have to be dug up and planted elsewhere, or they would be too thick on the ground. And there is this peculiarity about the banana: You can plant it at any season, and the fruit ripens all the year round. When once a banana field has been planted out, all that is necessary to be done is to keep it clear of weeds and keep thinning out the multiplying suckers.

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

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Forgotten that SYMINGTON'S COFFEE ESSENCE! Whatever shall I do? Call at the nearest Store and ask. THEY ALL KEEP IT

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Painless Filling 5s.  
Absolutely Painless  
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### SEASON 1908.

OTAGO CORN AND WOOL EXCHANGE, VOGEL ST., DUNEDIN.  
To the Farmers of Otago and Southland.

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

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

**Weekly Auction Sales.**—We continue to hold the regular Weekly Auction Sales of Produce as inaugurated by us many years ago, and which have proved so beneficial to vendors; and owing to our commanding position in the centre of the trade, and our large and extending connection, we are in constant touch with all the principal grain merchants, millers, and produce dealers, and are thus enabled to dispose of consignments to the very best advantage, and with the least possible delay.

**Account Sales are rendered within Six Days of Sale.**

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

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

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

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COMPLETE OUTFIT, 1/-  
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The "Wizard" Knife Cleaner is the quickest, easiest, most thorough knife cleaner that you could use. It is composed of two boards, thickly lined, and attached at both sides with strong, heavy felt.

The process of cleaning is most simple! You place the knife between the felts, pressing on the upper board with the left hand, then draw the knife a few times through the felts, when it will come out thoroughly cleansed from stains, and beautifully bright on BOTH SIDES.

The "Wizard" does not soil the hands—cleans 8 knives a minute, and that with very little exertion to yourself. The cost with a tin of polish is just 1/- post free to any address.

Write to-day, instructing us to send you one. It means a big saving of time to you.

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CHRISTCHURCH

Visitors to the above Hotel will receive a  
Good Mile Fallow from the Proprietor,

E. POWER  
Late of Dunedin.

# The Family Circle

## A WORK DAY WORLD

It is a work-day world, my boy,  
Nor ever think that play,  
Should hands and heart and brain employ  
Throughout the livelong day.

It is a work-day world, my dear,  
The bird must tend her brood,  
The tiny ant by labor sheer  
Doth gather up her food.

The lilies neither toil nor spin,  
But man is not like these;  
He naught can do, nor have, nor win,  
By sitting down at ease.

The squirrel stores its food away,  
The bee doth fill her hive;  
These labor both through Summer's day,  
That they may live and thrive.

Your Summer's day is this, my boy,  
My little lassie, too;  
Then heart and brain and mind employ  
To store up knowledge true.

Oh, labor is a mighty thing,  
It holds the world in sway;  
It opens the mine, it crowns the king,  
It stands a king to-day.

—Exchange.

## HERO

The story begins away out in Montana, where Loyd Harris lived with his father and mother and Hero. Hero was the dog which Mr. Harris had bought before Mrs. Harris and Loyd came to join him in Montana. When the stage which brought them to Lewistown stopped at the door of the new home there stood Mr. Harris with Hero close beside him. The first thing Loyd knew he and his mother were hugged up in his father's arms, while Hero circled around them barking joyously.

Before they were really settled in the new home, Mr. Harris was taken ill, and in a few weeks was buried in the new frontier graveyard. During these weeks of illness and afterward Hero seemed to feel that he must stay close by Mrs. Harris and Loyd to comfort them. On the day of the funeral he could not be coaxed out of the carriage in which they were to ride to the cemetery.

Uncle Richard Mann, who had come out from New York, objected at first to Hero's being allowed to ride with them, but Mrs. Harris replied gently, 'My boy wants Hero near for comfort and so do I.' Uncle Richard choked down something like a sob and made no further objections.

Less than a year later Mrs. Harris was laid beside her husband and Uncle Richard came out from New York again to take the lonely boy home with him to live. He made several efforts to tell Loyd that Hero must be left behind, but always a picture of the lad's mother came before him, and he could almost hear her saying again that her boy needed Hero for comfort. He simply could not separate them, but he wondered what Aunt Gertrude would say. Mrs. Mann hated dogs. She was not particularly fond of boys, either. It seemed to be her duty to let Loyd return with Mr. Mann, but had she known about Hero this story might never have been written. When the three travellers arrived at the New York home Mrs. Mann met them with the bitter remark, 'Does my duty extend to dogs, too?' And then, remembering that she must welcome the orphan, she hastened to ask about his health, and said she hoped the trip had not tired him too much. Loyd tried to reply, but the harsh words about Hero had brought such a lump in his throat that he could not speak.

The house was big and roomy, so large that every one had his own room and stayed in it most of the time. There were no stoves, but big, gilded pipes full of hot water. The ones in Loyd's room sizzled with steam in the mornings, reminding him of the way the tea kettle sang in his home out West. Poor Hero could not ever hear the sizzle. He was away out in his

stable tied with a chain. That chain was the hardest thing Loyd had to endure. Poor Hero! He had been so used to the wide sheep ranges and the freedom of the hills!

Day by day Loyd could see that Hero was pining away. Aunt Gertrude disliked him; the stable boy often kicked him. Loyd had seen this from his bedroom window, and worried about it so that he could not sleep at night. Hero was getting so thin, and the pitiful way he would snuggle up to Loyd and try to get beyond the chain's length was enough to break anybody's heart. One early morning Loyd thought it all out. Hero was suffering—in fact, dying. Something must be done for him at once. It was quite dark that evening when Loyd slipped in from a secret trip, unnoticed by Aunt Gertrude and Uncle Richard, who were entertaining company. Among the guests invited was Dr. Howard, who, with his family, had just returned from Europe. Dr. Howard was a rather eccentric old man, but was such a famous physician that Mr. and Mrs. Mann were greatly pleased to have him accept their hospitality. On the evening he arrived quite late and took the opportunity during the conversation at the dinner to explain his tardiness.

'After office hours this evening,' he said, 'I was reading my mail and chatting with little Dorothy when the maid announced that a boy was at the door to see me.'

'My office work is over for the day,' I responded.

'The maid returned to say that the lad refused to go, and that he had said he must see the doctor, and would stand there all night if necessary.'

'I was about to send word that he must call to-morrow when Dorothy interrupted me with, "Grandpa, maybe it is a little boy in trouble."

'That settled it. The boy was brought to my door, and I looked up to see a slight, nicely-dressed boy of about twelve holding tenderly in his arms a sick-looking dog.'

'Why, I exclaimed, in surprise, "I'm not a doctor for dogs."

"I know it," the lad replied, pathetically, "but I came to see if you would help kill a dog."

"Kill a dog?" I echoed in amazement.

"Yes," continued the lad. "We live with people who do not like dogs. Father and mother are dead, and now Hero is dying, too. His chain hurts him so. They keep it on him all the time, and it is breaking his heart, and mine, too. He is sick, because we cannot go back to Montana. Father always said it was not right to let a dog die hard, that when a dog was going to die anyway he should be chloroformed. Oh, doctor, I will miss Hero so, but, since he is dying so hard, please help him to die easier!"

'What did you do?' Mrs. Mann interrupted the doctor, speaking in a quick, strained voice.

'Do? I told the lad to leave his dog in my care for to-night and to come and see me early to-morrow,' replied the doctor.

The guests were much interested in the 'case,' but gradually the conversation changed to other topics. When the party left the dining-room no one noticed the hostess slip quietly out to the hall. Up the stair toward Loyd's room Mrs. Mann passed quickly. Tears were running down her cheeks. She kept saying to herself: 'Poor little motherless boy! He is dying for love, too. I have been so heartless. Dear little lad, I will make it all up to him! He shall not lose his dog! Oh, will he only forgive me? I will try so hard to make him love me yet. Poor little boy! Poor Hero!'

But by this time Aunt Gertrude had reached the door of Loyd's room. To her knock he answered, 'Come in,' and from his voice she knew he was crying. She held out her arms and went eagerly forward.

The end of the story I can not tell, for when Aunt Gertrude entered Loyd's room she closed the door behind her.

## A BRIGHT FACE

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 of 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 one who has begun to doubt whether peace or joy exists at all. 'A merry heart doth good like a medicine.'

### THE FORCE OF LOGIC

The old couple were eating their first meal with their son after his return from college. 'Tell us, John,' said his father, 'what have you learned at college?'

'Oh, lots of things,' said the son, as he recited his course of studies. 'Then,' he concluded, 'I've also studied logic.'

'Logic?' said the old man. 'What is that, my boy?'

'Well,' replied the son, 'let me give you a demonstration. How many chickens are on that dish, father?'

'Two,' said the old man.

'Well,' said John, 'I can prove that there are three.' Then he stuck his fork in one, and said, 'That is one, isn't it?'

'Yes,' replied the father.

'And this is two,' sticking the fork into the second.

'Yes,' replied the father again.

'Well, don't one and two make three?' replied John, triumphantly.

'Well, I declare,' said his father, 'you have learned things at college. Well, mother,' continued the old man, to his wife, 'I will give you one of the chickens to eat, and I will take the other, and John can have the third. How is that, John?'

### HID HIS FEATURES

'Yes, I have a pretty big mouth, for a fact,' admitted the candid man, 'but I have learned to keep it shut, and that counts for something when you take your levels. I received a lesson when I was a small boy, that I have never forgotten. I was born and brought up on a farm and I had the country boy habit of going around with my mouth wide open, especially if there was anything unusual going on. One day an uncle, whom I had not seen for years, paid us a visit.

'Hullo, uncle,' said I, looking at him with my mouth opened like a barn door.

'He looked at me for a moment without answering, and then said:

'Close your mouth, sonny, so I can see who you are.'

'I took the lesson to heart,' said the candid man, 'and resolved that from that day I would not allow my mouth to conceal my identity.'

### ODDS AND ENDS

'You haven't caught Mrs. Blank's expression at all!' 'No,' replied the painter, 'but I flatter myself I've caught her notion of her expression.'

Gentleman (getting into the carriage)—'That tooth must come out to-day under any circumstances. Drive me to the nearest dentist—but go slow!'

'It is simply impossible for me to find bread for my family,' said the loafer. 'Same way here,' remarked the grocer; 'I have to work for it.'

### FAMILY FUN

Incombustible Wood.—Alum and glue in equal parts are dissolved in water strongly saturated with salt. Dip splinters of wood into the fluid until every part is saturated; let them dry and repeat the process. Wood prepared in such a way will not burn. To make the trick more interesting and to avoid the suspicion that the splinters are prepared, mix them among other unprepared splinters after marking them in a certain way. After burning a few splinters pick out one of the prepared ones and declare that by your magic influence the splinter you hold in your hand will become incombustible. Hand it over to the audience, and it is easily understood that nobody will be able to set it afire.

Why are fowls the most economical things a farmer can keep?—Because for every grain they give a peck.

What would you call a boy who eats green apples?—A pains-taking youngster.

What is the difference between a doctor who is timing a pulse and a champion walker?—One records the beat and the other beats the record.

## All Sorts

A wren in the hand is better than a crane out of it.

The end of a feast is better than the beginning of a quarrel.

An official return states that over 180,000 children are being taught Irish in the primary schools of Ireland.

'Mamma, why do so many ladies cry at a wedding?' 'Because most of them are married themselves.'

It is a revelation to the visitor on his first crossing to Ireland (says the London *Tattler*) to find there a system of tourist traffic organised by native enterprise creditable to any country.

Indian 'snake statistics' for 1907 show that the total of deaths from snakebite fell in that year to 21,418, the lowest figure since 1897.

Mr. McInnes, the freight traffic manager of the Canadian Pacific Railway, estimates the value of the wheat, oats, and barley crops in the Dominion at £27,000,000.

Timid passenger—'Do you ever lose people in the river?' Boatman—'Bless yer 'art, no, num. We always finds them in a week or so!'

Bagwig—'What was the greatest trial you ever presided over, my lord?' His Lordship—'Bringing up ten daughters, sir.'

The total immigration into Canada for the first eight months of this year was 117,533, as compared with 216,772 in the same period of 1907. Immigration from the United States totalled 40,964.

Nellie, aged five, had her photograph taken recently, and when the proof was sent home her mother said she looked too solemn, and asked why she didn't smile. 'I did smile, mamma,' said Nellie, 'but I guess the man forgot to put it down.'

A parent was examining his first-grade hopeful in geography. 'What is land with water all around it called?' 'An island.' 'Then what is water with land all around it?' After a pause: 'A puddle.'

The only time that a man feels ashamed of a kind action is when he is chasing another man's hat that is blowing along in the wind at thirty miles an hour with an interested crowd of observers on either side of the way offering him facetious advice.

The Dentist—Now, open wide your mouth and I won't hurt you a bit.

The Patient (after the extraction)—Doctor, I know what Ananias did for a living now.

A circular of information given to purchasers of infants' patent feeding bottles contains this advice: 'When the baby is done drinking it must be unscrewed and put in a cold place under a tap. If the baby does not thrive on fresh milk it must be boiled.'

Tailor—'There, now. That suit certainly fits you perfectly.' Customer—'Yes, indeed; you may safely feel proud of that. It's a credit to you.' Tailor—'Well—er—yes; and I hope you won't forget that it's a debit to you.'

An Irishman walking in one of the streets of Dublin saw a man leading a dog on the opposite side of the street.

He got rather interested in the dog, and, crossing the street, he touched the man on the shoulder and said: 'Would ye mind telling me the breed of that dog?'

The man, who happened to be in a bad temper, turned round, and, looking at the Irishman, said: 'Yes, it's between a monkey and an Irishman.'

'Sure,' said Pat, 'it's related to both of us.'

An interesting tabular statement has been published by the London County Council dealing with the debts of towns with a population of over 250,000. It is worth noting that the rateable value of London per head of population is £38.89, and this is only approached by Edinburgh with £8.25 per head, the lowest being Dublin with £2.06 per head. London's debt is given as £109,928,546; Manchester has a debt of £22,521,000, Glasgow £17,584,000, Birmingham £16,986,000, Liverpool, £14,870,000, and Leeds £12,277,000. The total debt per head of population in London is £23 9s 3d, but this high figure is exceeded by Manchester with £35 13s 6d, Birmingham with £31 5s 8d, Bradford with £28 15s 10d, and Leeds with £26 17s 8d.