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VOLUME XXXVII
**
No 7

THIRTY-SEVENTH YEAR OF PUBLICATION

DUNEDIN, THURSDAY, FEBRUARY 18, 1909

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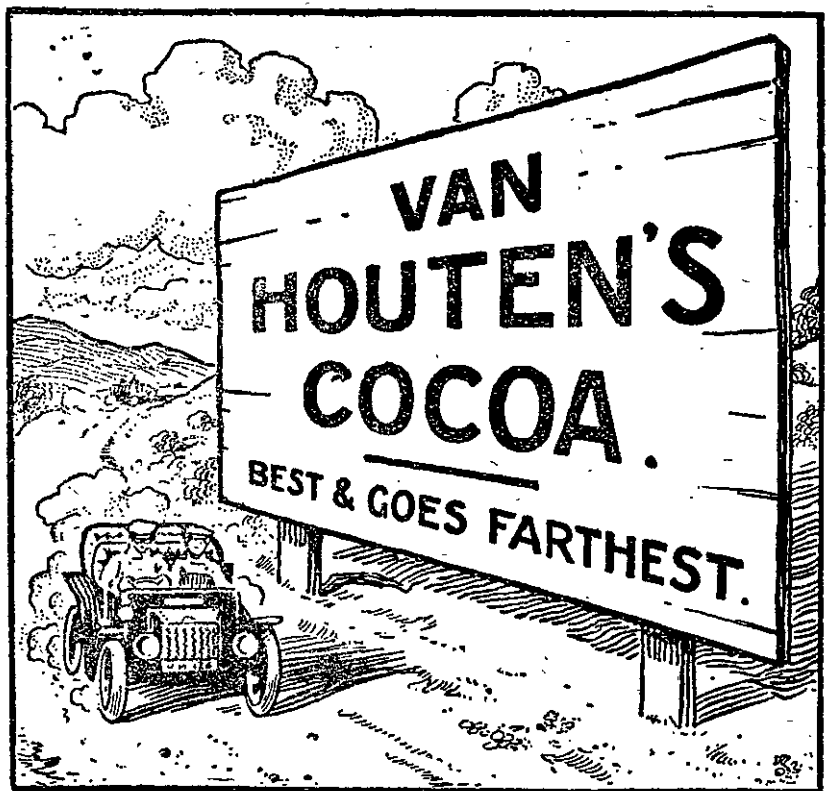
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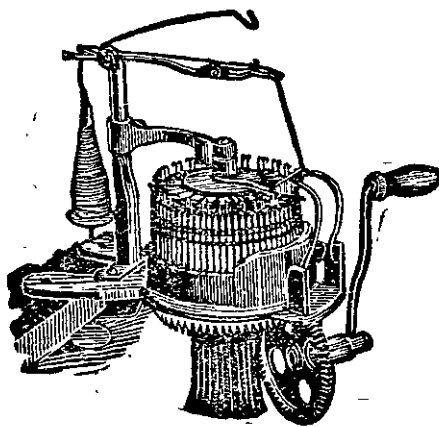
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GLEANINGS FOR NEXT WEEK'S CALENDAR

- February 21, Sunday.—Quinquagesima Sunday.
- „ 22, Monday.—The Chair of St. Peter at Antioch.
- „ 23, Tuesday.—St. Peter Damian, Bishop, Confessor, and Doctor.
- „ 24, Wednesday.—Ash Wednesday.
- „ 25, Thursday.—St. Felix III., Pope and Confessor.
- „ 26, Friday.—The Crown of Thorns.
- „ 27, Saturday.—St. Cyril of Alexandria, Bishop, Confessor, and Doctor.

St. Peter Damian, Bishop, Confessor, and Doctor.

St. Peter was born at Ravenna, in the north of Italy, about 988. After a youth of hardship, he entered a Benedictine monastery at the foot of the Apennines, where for many years he led a life of austerity, prayer, and study. His great piety and learning having brought him under the notice of his ecclesiastical superiors, he was employed by more than one Pope in important affairs, and displayed great zeal and prudence. In 1057 he was created Cardinal and Bishop of Ostia, but, five years later, he succeeded in obtaining permission to resign his bishopric and return to his monastery. His death occurred in 1072.

St. Cyril of Alexandria, Bishop, Confessor, and Doctor.

St. Cyril, Patriarch of Alexandria; was the champion of the Church against the heretic Nestorius, who, in denying to the Blessed Virgin the title of Mother of God, subverted the doctrine of the Incarnation. As legate and representative of Pope Celestine, he opened the General Council of Ephesus in 431, in which the Nestorian heresy was condemned. He was called to his reward thirteen years later, in A.D. 441.

GRAINS OF GOLD

IN AGONY.

All night I lay in agony. My soul
Was sullen with despair; and near me stole
An angel of rebellion, darkly seen
Through misty vapors, heavy and unclean.
At last the morning came, the shadow fled,
The angel left me and the pain was dead;

And in my heart a surging joy did rise,
A great *Te Deum*, mounting to the skies.
Then as I praised the God who made me glad,
I heard within my heart a whisper sad:
'O foolish soul! At last thou thank'st Me!
Was I not with thee in thine agony?'

Ave Maria.

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.

There is scarcely an evil in life which we cannot double by pondering upon it; a scratch will thus become a serious wound, and a slight illness be made to end in death by the brooding apprehension of the sick. On the other hand, a mind accustomed to look upon the bright side of all things will repel the mildew and dampness of care by its genial sunshine. A cheerful heart paints the world as it sees it, like a sunny landscape; the morbid mind depicts it like a sterile wilderness; and thus life, like the chameleon, takes its shade from the soil upon which it rests. Cheerfulness keeps up a daylight in the mind, filling it with a perpetual serenity, and is in itself an offshoot of goodness.

The present is only a passing phase of your existence. Youth soon fades and strength decays; and as shock after shock in your struggle through life demolishes one after another the air-castles which you so long and so laboriously constructed, you will more and more feel the necessity of ceasing to lean upon broken reeds and of looking within your soul's interior for an abiding comfort. And if you find there but emptiness, even as you have found hollowness and deceit without, you will grow hardened and cynical. But if, on the other hand, you have learned to commune with yourself and to make your soul's interior the guest-chamber in which to entertain the Divine Word—the Emmanuel dwelling within you—in Him you will find renewed strength to fight your battles with the world, to help you in trouble, to soothe you in pain, and to console you in sorrow and affliction. And so, in cultivating the Spiritual Sense you are also educating yourself up to the larger views of life, and learning the great lesson of patience and forbearance.

The Storyteller

A FOUNDLING OF ST. ANTHONY

Outside the farm-steading of Jean Marie Malahiende presented a most forbidding appearance. It had the air of a fortified place, standing out there alone on the wind-swept hill above the sea. It was a great square enclosure of eyeless, windowless brick, and the heavy, arched gate might have been the entrance to a fortress. There was something sinister about it as we stole past it in the dusk. It looked as though murder might have been done or plotted there.

Within, it was very different—beautiful and bright and white. Around three sides of it were the open sheds for the cattle. The fourth side was taken up by the dwelling-house, with green jalousies to all the windows.

The way for the cattle was fenced off from the centre of the courtyard, which had been made into a garden. It was a garden for use. The neighbors used to admit sorrowfully that Jean Marie's vegetables were always finer than theirs. Such superb cabbages and cauliflowers, such delicious fresh lettuces and spinach and celery and beets and sorrel and chicory and endive, to say nothing of peas and beans, were grown in the garden under the protection of St. Anthony, whose statue stood in the midst of it, holding the Divine Infant in his arms.

The land outside was very poor and sandy, hardly worth while cultivating, although cattle and sheep could pick up some kind of a living there. Jean Marie did not trouble to cultivate very much of it. He supplied milk and vegetables and eggs and butter and poultry to the people round about; and in the springtime, when the chalets along the plage were untenanted, sent his produce to the Friday market at Soulac. Year by year—although he was not ungenerous; was indeed a friend to the Church and the poor, as the Cure would have told you—he added something to his store. He was known for a man of substance. It was a thousand pities, said the neighbors discussing him, that he had not a child to follow him in the farm and inherit his savings, which doubtless would go to the Church and the poor.

Jean Marie had a little brown, much-wrinkled face under his silver hair. No one, nothing, feared him. The pigeons would settle on his head and shoulders in a flock as he dug in his beloved garden. Mene-lik, the house dog, that had been given to Jean Marie by a soldier of the Foreign Legion long since dead, would lie down in the very path of his hoe and refuse to get up again until removed by main force. The cat would jump upon his knee when he sat to meals, to the scandal of Josephine, his old housekeeper.

'Ah, the worthless ones!' she would grumble: 'With what they eat, those rascals, I could fatten many more geese and put money in thy pocket.'

'Money is not everything, my dear Josephine,' Jean Marie would say, pulling at his pipe. And that was a sufficiently startling sentiment in the mouth of a French farmer to excuse the housekeeper's amazement.

Jean Marie and the Cure used often to have a meal together, sitting in the little arbor crowned by a vine, in front of which stood St. Anthony. They would sit there after Josephine had served them a meal of excellent quality, and would sometimes not speak for quite a long time, since the understanding between them was so good.

'It is very peaceful, Jean Marie,' the Cure said, as he had said many times before.

Jean Marie blinked his old eyes.

'How would it look, Monsieur,' he said dreamily, 'to one from Paris—one to whom the city had not been kind? It is gay in Paris, but when youth is over—'

'Ah, my friend,' responded the Cure, looking at him benevolently through the smoke, 'if she could come back! But—there is more between you than the years. And I think she is dead, else we should have heard of her. The Commissaire of Police told me that everything would be done. Is it likely he should fail? He is a Breton like myself, the son of an old neighbor. They are sharp, those police of Paris. Yet nothing has come.'

Jean Marie nodded toward the statue.

'He is better, the good St. Anthony, than many commissaires,' he said.

'You have great faith,' said the Cure. 'May dear St. Anthony reward it! And, my friend, you have a forgiving heart.'

Jean Marie put down his pipe and stared out into the hot white sunshine.

'She was young,' he said. 'I was almost old enough to be her father. We do not ask love of our young girls when we marry them. And sometimes there is—another.'

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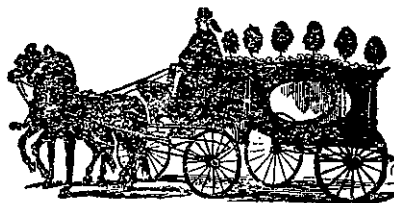
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Wishes to thank his patrons for past support, and to notify them that he will in future use his utmost endeavours to give every satisfaction.

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With Gabrielle it was so. How could I know that the house and the garden were but a prison to her? And my mother was somewhat harsh with her. What a woman my mother was! She could not bear to see Gabrielle fold her hands and sit still. She scolded—ah, yes, she scolded! She said to me that the stick upon her poor little shoulders would be but fitting. My admirable mother! See you, she was old and her mind was in the cuisine and the house. There were the long winters, too, when she unpicked the beds. I think Gabrielle hated it. Once I saw the despair in her face, and I said to her: "Hold, little one; there is enough of bed-making! I drive to Soulac, and I have room for thee." Her poor little face began to be delighted, but my mother would not have it. She thought it was enough for any woman, that occupation of remaking the beds in the long winter.

His voice was as monotonous and dreamy as the lapping of water upon the sands.

'I should have had the courage to remind the excellent mother that Gabrielle was young,' he concluded with a sigh.

'Only that we Frenchmen have always obeyed our mothers,' said the Cure; 'and Madame Malahiende was not one to be disobeyed. It is, perhaps, not so wise that the mother and wife should be under one roof, as it is so often with us.'

Jean Marie was silent. He was remembering that winter when his mother's voice scolded and complained incessantly. Why, her voice had gone all day scolding and complaining! And Gabrielle had grown whiter and whiter, and her little lips had closed to a thinner line, and she had quite forgotten to be merry as she had been at first, and had gone about with lagging steps and a drooping head; and Jean Marie's heart had been sorely troubled within him, as men's hearts often have been and will be, because women cannot agree together, and the two he loved were all wrong with each other.

Then Jean Marie and his mother had driven one day to market and had come home, the old mother in high good humor, because she had sold her geese well, and there was no Gabrielle. They had searched everywhere for her, the mother's wailing giving place by degrees to silence. They had gone out through the cornfield, down through the little glen, along the plage, among the sand-dunes—everywhere, and there was no Gabrielle. Little by little the truth leaked out. She had gone away to Paris.

Jean Marie had changed much since Gabrielle had left him. He no longer quailed before his mother. Even the odious charge of being an undutiful son did not move him now, when it came to a clashing of their wills. He took her scoldings meekly, though the older she grew the more she scolded; but he was not to be moved. He grew accustomed to the shrill old voice, as one grows accustomed to the piping of the storms in winter in that country of the winds.

He took his wrongs in a curious way. Instead of feeling the shame that had come upon him as other people considered it, he waited for Gabrielle's return. Everyone knew it; and, according to his or her way of looking at it, thought him a fool or a saint. Monsieur le Cure, though he said nothing at all about it, understood when Jean Marie set up in his garden a statue of St. Anthony, who finds the thing that is lost; but he only sighed and took snuff, and rumbled his red curls, as he always did when lost in thought. Occasionally, during the long, long years in which there had been no word of Gabrielle, he had said midway of the talk or the silence:

'But he is slow in finding, the good St. Anthony!'
'Yet he will find,' Jean Marie would answer with a placid patience.

It never seemed to occur to him, as it had to the Cure, that if poor Gabrielle was alive after all those years, she might be far from being the soft-faced, innocent Gabrielle he remembered. Fourteen years had gone since that September day, when they had sold the geese at Soulac market, and had found Gabrielle missing on their return.

'See then, my friend,' said the Cure, coming in to him one day very full of a new thing. 'You must have an apprentice from the Assistance Publique. M. Charleroi, of the Osiers Farm, has received a brave boy. He will not have the habitudes of our lads here, who love too soon the spiriting and the cigarette. You shall train him up your own way, and he will be a credit to you; and it will be a good act to rescue one of the foundlings of the great city.'

Jean Marie gazed at him thoughtfully through the smoke-wreaths of his pipe—gazed beyond him to the statue of St. Anthony. He was not sure that he needed a nameless boy. He and Josephine got on very well together; and Michel the shepherd and Jacques the ploughman had been so long with him that they were like one household. The boy might be a little rascal, a disturbing element. It would be different if one had had a child of one's own.

And Josephine was old, and nearly as sour with young things as his mother had been.

He was about to answer the question in the Cure's eager face, when his eye rested on the curly head of the infant Jesus in St. Anthony's arms. Why, He was a boy once, and doubtless boys were dear to Him. Supposing it was His will—'Eh, bien, Monsieur,' he said, turning to the Cure. 'It shall be as Monsieur desires.'

It was some little while before the boy came from the Assistance Publique. But he arrived at last one bright midwinter day, with his box full of ugly, warm clothing, and the few books and writing materials which proved that he had received an education from the State.

Jean Marie had known something of these State-reared children, and the knowledge had not been of a favorable kind. So it was with a feeling of relief that his kind, innocently shrewd eyes fell upon the little chap, who was standing on the cold platform, performing a quiet little dance in order to warm himself; for Jean Marie was late, and the Paris train was already speeding on its way. It was a good face, a little bleached, as though the boy lived too much the life of the town and within doors, but bright and eager in its expression, with a pair of brown eyes as deep and velvety as Gabrielle's were long ago. He lifted his eyes to Jean Marie with a quaint politeness. 'The little figure was in clothes miles too big for it. Jean Marie, who was fond of all young things, felt his heart go out to Pierre Martel, as the lad was called.

As they joggled homeward in the cart, which was already heaped so high with Jean Marie's marketing that it could hardly contain himself and the boy, and the boy's square painted box, Pierre's quiet excitement over the things he saw made Jean Marie smile with plesurable amusement. He had excellent manners—as good in their way as Jean Marie's own—being eager to please and anxious not to give trouble, and very keen to do anything he could to help already.

'Thou wilt find him not so bad, Josephine,' said Jean Marie, standing by the charcoal fire in the kitchen, when the boy had clumped heavily upstairs to his bedroom in the roof. 'He is quiet as a mouse and very desirous to please.'

'I never knew the boy yet who was not a rascal,' said Josephine, sourly; 'and if he seemed not to be I should but distrust him the more for that.'

But even Josephine's grimness relaxed somewhat at the boy's timid but heartfelt praise of her cabbage soup at supper, and his delight in all he saw about him. He won her over as he won over Michel and Jacques, and Menelik, and Mimi the cat, that was a most disagreeable creature, and made war on all the world. Josephine would still give him harsh words at times, and once or twice she flung her broom at him when his feet had brought in mud on her clean tiled floor. But she acknowledged to Jean Marie that the rascal was as little of a rascal as could be expected; and in time she began to take an interest in Pierre's wardrobe, and even to knit his stockings for him—a thing which hitherto she had done only for her master and for the Cure. In fact, the boy made his place at the farm in their hearts. By the time summer came Jean Marie wondered how he had lived without Pierre.

'He becomes like a son,' he said to the Cure, who was in all his secrets.

'It is the reward of thy charity, Jean Marie,' returned the Cure. 'And it is true the boy has been well reared. He tells me he was with the Sisters of the Good Mercy in his tender childhood. They laid the foundations. Paris has done him no harm.'

By and bye Pierre went of mornings to the old, old church out in the sand-dunes to serve the Cure's Mass. There were not so many to do it in these latter days when the newspapers from Paris brought the Free Thought into those quiet places. All were equal in the sight of God, the Cure said to himself, when Pierre in his little surplice and vestment awaited him of mornings. Paris had done him no harm. The lad from the Assistance Publique was better than the children of the parents of the parish, who would hardly pull the forelock to the Cure nowadays, and thought but of saving the sous.

As time went on, Pierre grew strong and tall and willing; and even Josephine acknowledged that it had been a good day when he came to them. He was always so smiling and pleasant that he disarmed the crossness of the old woman. Long, long ago Jean Marie's heart had settled upon the foundling. Josephine in time doted upon him almost as much, though she would never acknowledge it. He was not like other boys. He was gentle with old people and those ailing, and with animals. He could do anything with the animals, like Jean Marie himself.

'What shall we do, thou and I, Josephine,' Jean Marie asked one day, 'when the boy goes for his service with the army? They will be long days in the house, and longer nights when he is not coming.'

JUST AS A TEST

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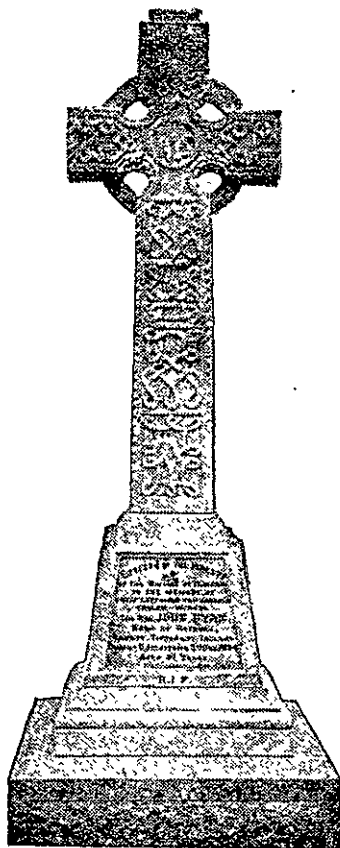
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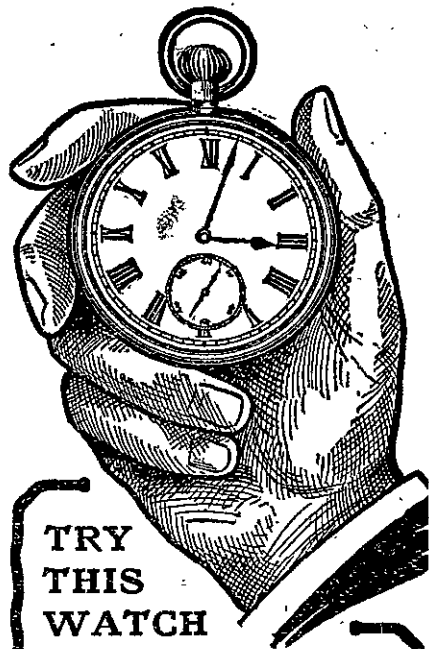
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Josephine turned away her head, and made a great clatter with her cooking utensils.

'If he must go, he must go,' she said gruffly. 'Perhaps thou and I will not live to see him return; perhaps he will not desire to return when he has seen life. It is not likely he would come back among old people in this lonely place. We shall all be old together—thou and I, and Michel and Jacques, and even Menelik and Mimi—once the boy has gone.'

'Think how he will come back! So tall and straight, and twirling his moustaches, as they do in the army,' Jean Marie said.

'It will not be the same,' Josephine murmured. 'Things will never be the same. It has been good for us all while he has been here. But the world will swallow him as it gave him to us. Or he will come back to find us dead, and he will have no heart for the farm. Paris will call him. What is there here for the young?'

In her heart she had a thought that Jean Marie might buy off the lad if he would. If the same idea had occurred to Jean Marie, he said nothing of it. To be sure, it would be a wild thing to put down good gold to buy off a foundling, a child of the Assistance Publique, from serving with the army. Yet he had grown so dear to them, almost like a son of the house, and they were all so old; he had brought youth into their lives, and he would leave behind only the sadness and weariness of old age.

The boy indeed showed no delight in the thought of going. The other lads were often as eager to leave the farms as the swallow is to go south on the edge of winter.

'It will be fine for thee, Pierre, to wear uniform and march to the music with the others,' the Cure said one day, meeting Pierre on the level road between the salt-marshes and the sand-dunes. 'To be sure, it is fine to be young. Yet, Pierre my child, come back to us, not as I have seen others return, but with an unspotted heart. That will be my prayer for thee—that thou mayst be unspotted from the world.'

'I wish I could stay,' Pierre replied, and his lip trembled a little. 'I am not like the others, who go whistling all day because the time is near for the years of service in the army. Seest thou they are so old, Monsieur and Josephine. How do I know that I shall see them again? And I have no love for towns.'

'I have brought thee thy papers from the Assistance Publique,' said the Cure. 'It will not be so long, thy three years. They will wait for thy return. Be sure thou dost return.'

'I will surely return to you, if I live,' Pierre said seriously, taking the packet of papers the priest handed to him.

They walked across the salt-marshes to the farm together, talking as they went. It had been a wet winter, and Jean Marie's rheumatism had been worse than ever before. The green damp lay in streaks on the statue of St. Anthony. But spring was in the wind, and the Cure who had the heart of a boy, though his curls were grizzled, felt his heart lift as they stepped briskly along the road that climbed to the farm.

Jean Marie was within. Having laid down the packet of papers before him, Pierre went out, leaving the two old men together. Josephine was clattering her crockery in some back region. Stretching his hands to the warmth of the fire, the Cure looked up and was struck by the cheerful expression on Jean Marie's face.

'I had made up my mind to buy him off the service,' he said. 'It would be too great a wrong to myself and Josephine to take the chances of the years. And—and—who knows what the camp and the town might do for Pierre?'

'Who knows? He is a good lad and a brave lad. Thou rememberest the wrock last winter—how he was the first to offer to go? It is well, Jean Marie. The lad has grown very dear to thee.'

'Like my own son.'

'And it is not right the one son of the old should go. Besides, the boy's heart is with thee.'

Jean Marie was carefully taking one document after another from the packet, and smoothing it out to read it. He looked about for his spectacles.

'Permit me, Jean Marie,' said the Cure, stretching his hands for the papers. He held them near the window.

'Perhaps,' said Jean Marie, in his slow, dreamy voice—'perhaps it was so; the dear St. Anthony answered my prayers. I am resigned to think that Gabrielle is dead, that she will never return to the farm, that she is in the mercy of the good God. The great world that took her from me has given me Pierre. I shall not be without a son in my old age.'

'Jean Marie, my friend,' said the Cure suddenly, in a voice of great agitation, 'God's ways are strange, and more wonderful than we can imagine. What if Pierre were your own son? You did not know, but see here it is written down: "The son of Jean Marie Malahiende and Gabrielle,

his wife, born in the Hospital of the Holy Pity, January 25, 1886."'

Jean Marie put his hand to his head with a trembling gesture, as though he tried to understand.

'What!' he exclaimed. 'Read it again. My son and Gabrielle's! That was four months after she left us. We never knew, the mother and I, else the mother would have ceased to scold her, or I would not have permitted it. My son and Gabrielle's!'

'She died in the Hospital of the Holy Pity with the Good Nuns. She died in the arms of Mercy.'

'I want my son,' said Jean Marie, standing up and stretching his arms as though they would close upon the boy. 'My son! I have a son! My heart melted on him when I saw him first looking at me with Gabrielle's eyes.'

'He is as like thee as two peas,' said the Cure. 'Where were our eyes?'

Jean Marie took a step or two toward the door. As he looked out his eye fell on St. Anthony.

'Ah, there he is,' he said—the dear saint who finds that which is lost! He shall have a new coat. There is so much to do, now that the spring is coming. Josephine, come here and listen! I have a son. Pierre is my son. He will close my eyes and thine.'

Pierre came with a lagging step through the gateway. Jean Marie flew to him and caught him in his arms.

'Thou art my son, Pierre,' he cried; 'really my son—the son of my body as well as the son of my heart! Thou wilt stay with us; we have need of thee. Ah, Pierre, my son! And thy mother is in heaven. We shall build an altar, thou and I, to the dear St. Anthony.'—*Ave Maria.*

NEW BOOKS

With the November number of the American *Ecclesiastical Review* there began what promises to be one of the best stories of Irish clerical life yet written by Canon Sheehan, of Doneraile. It is entitled *The Blindness of the Very Rev. Dr. Gray, or The Final Law*. All the verve and charm of Canon Sheehan's style, and all the richness of his matter, is to be found in the instalments of this fine story that have appeared. The December issue is well up to the customary standard of that high-class ecclesiastical magazine. 'A Review of Modernism in the Past Year' is continued, and there is (among other things) an illuminating and practical article on the new Apostolic Constitution of the Roman Curia. (W. P. Linehan, Australasian agent, 309-11 Little Collins street, Melbourne.)

We have received from the Catholic Young Men's Society, Dungarvan (Ireland), a neat brochure containing the lecture on New Zealand delivered there during last October by the Very Rev. Father Power, of Hawera. The lecture (the leading features of which appeared some time ago in our columns) is entitled 'New Zealand: The Islands of the Blessed.' It contains a description of the scenic beauties of New Zealand, couched in language of much eloquence and poetic charm, a brief account of the native race and its ways, of our progressive legislation, and of the honorable part which Catholics and Irishmen have played in building up this Dominion. On reading through this well-printed brochure we can well appreciate the remark of the chairman (Very Rev. Canon Power, P.P., V.G.) that the eloquent descriptions of the pastor of Hawera would tend to make all the young people present emigrate to New Zealand. The second part of the brochure contains the addresses presented to Father Power by the Catholic Young Men's Society in Dungarvan.

Whitcombe and Tombs deserve well of this Dominion for the excellent series of works with which they are enriching our country's literature and illuminating its earlier and later history. The latest of their contributions to local history is a second edition of the Rev. H. T. Purchas's *Bishop Harper and the Canterbury Settlement*. This edition is revised and considerably enlarged, new chapters written and many old ones recast and enriched with new material. Our Catholic as well as our Anglican readers will be interested in this well-written record of a life that played so important a part in the history of the Canterbury Settlement, of his relations with the founders, of the difficulties of pioneer missionary travelling—of which the Catholic counterpart has of late been appearing in our pages—of the stirring times of the gold-fever in Otago, and of many other incidents by flood and field that go to form an interesting history. Bishop Harper seems to have been a man of real piety, and some of the revelations of his inner soul taken from his diary (pp. 12-13) show him to have been strongly influenced by the Tractarian Movement. 'Wednesday self-mortification' and 'Friday self-mortification' and meditation seem to have formed part of the Bishop's life. The book is ably written, and, so far as our perusal of it has gone, written in a good spirit. The book-work is excellent. (Pp. x.-254.)

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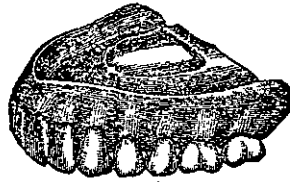
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Current Topics

The 'Penguin'

It is difficult to peruse with dry eyes the heart-riving narrative of the wreck of the Penguin, the worst shipping disaster that has occurred in New Zealand waters since the Wairarapa smashed on the rocks in 1894. The patience, the heroism, the mutual helpfulness displayed in the long agony of the unequal fight for life against the stormy waters—all this reaches the highest traditions of those that go down to the sea in ships, and makes one thankful for the good that is in human nature in the hour of its bitterest trial. Peace to the souls of the dead, and may Christ the Consoler wipe away the tears of those that mourn dear ones who passed out in this great disaster!

Catholics and Prison Statistics

We direct the attention of our readers to the remarkable and informative article that appears elsewhere under this heading from the pen of the Rev. C. J. Venning, S.M. The time is now opportune for thoroughly investigating, throughout New Zealand, the extent of the prevalent habit of a section of prisoners in our gaols falsely entering themselves as 'Roman Catholics' and contributing, in this way, to the misleading denominational comparisons that appear in the *Official Year Book*. The Catholic chaplains of our various prisons would do an excellent work, and make all the co-religionists their debtors, by a searching investigation, name by name, of the 'Roman Catholicism' of the prisoners under their spiritual care. We throw ourselves upon their kindness and good-will. Materials sent to us, in any shape, in this connection will be greatly welcomed, and will be duly utilised by us.

'Authoritative' Catholic Books

It was, we think, Cardinal Manning who remarked that few men can resist the temptation of saying, behind a mask, what they would not say with open face. This appears to be well illustrated by a writer who, in the *Otago Daily Times*, has been dragging in much virulent bitterness in the course of contributions to the discussion on the educational question—of which a further instalment appears in this issue. These bitter irrelevancies will be dealt with in due course. In the meantime we wish to correct an impression left by him that all Catholic books which have the episcopal *imprimatur* or episcopal 'approbation' are, thereby, through and through 'authoritative' statements of Catholic doctrines and principles. This is, among Protestant controversialists, a very common error, and it is made to do exaggerated duty in connection with more or less bitter quotations (real or bogus) from the writings of sundry Catholic authors. The following are the facts of the matter: (1) The Latin word *imprimatur* means, literally, 'let it be printed.' The bishop's *imprimatur* is merely a license to publish works that require such license—namely, books dealing with Scripture, theology, ecclesiastical history, canon law, natural theology, ethics, and, generally, all writings treating of religious or moral subjects. The *imprimatur* is also an intimation that the requirements of ecclesiastical law have been complied with. One of these requirements is, that the book should be examined by a duly appointed censor, and that it be certified not to teach anything that clashes with faith and morals. In these circumstances the bishop gives the permission for publication, without which the issue of the classes of books referred to above would be a violation of ecclesiastical law.

In *The Law of the Church* (1906, p. 143) Father Taunton points out what is, for Catholic ecclesiastics at least, the well-known principle that 'the censor has nothing whatever to do with the style or the views expressed in the book, or the conclusions arrived at, except in so far as they may antagonise faith and morals.' 'Hence,' adds he, 'the censor is obliged to interpret his functions strictly, and he has no right to refuse his approbation unless there be clear evidence that the book contains certain propositions against faith or morals. The question of opportuneness is not within his province.' In his Constitution, *Sollicita ac provida*, Pope Benedict XIV. (1740-1758) provides for such publication and ventilation of opinions 'which may be attacked and rejected by other Catholics who defend the contrary, with the knowledge and permission of the Holy See, which leaves every opinion of this kind to its own degree of probability.' The censor is not free to withhold his *non obstat* within the limits mentioned above, even though he may differ profoundly from many opinions expressed by the author. And the bishop's *imprimatur* carries with it no sort of approval or recommendation of the work. On the contrary, he may disapprove of the views

of the author and regret the publication of the work. But, except in the cases mentioned, this does not justify him in withholding the permission for publication. The bishop has not the wide and irresponsible powers, in this matter, formerly granted to the Anglican archbishops of Canterbury, nor to the present censor of plays in England. Our bishops act upon the counsel of St. Paul, and bear with the unwise, in as well as out of print. And their *imprimatur* no more means approval of the contents of a book than the *imprimatur* of the editor of one of our daily papers implies agreement with the clashing views expressed in his free-discussion columns. In regard to the 'approbation' of a book given by Popes or bishops: This is only a general approval; it does not by any means imply approval of every paragraph or proposition in the book. A notable case in point is furnished by a decree of the Congregation of Rites, passed in 1803, confirmed by the Pope, and declaring that the works of St. Alphonsus Liguori contained 'nothing deserving of censure.' Heilig, one of St. Alphonsus' spiritual children, explains that this by no means implies that each separate statement and opinion of the Saint is true; nay, more, that it does not exclude the possibility of some or other of his opinions being condemned; but that it means just this and nothing more—that his works are free from any error recognised as such by the Church.' All this is well understood in the Roman Curia and by Catholic theologians. In fact, when the Sacred Penitentiary, in 1831, declared that a confessor might with a safe conscience follow all St. Alphonsus' opinions, it did not by any means declare them on all points the best possible and only safe opinions. On the contrary, it stated that confessors were free to follow the opinions given by other approved authors, even where they differed from those of the sainted founder of the Congregation of the Most Holy Redeemer. Nay, more: The bishop's *imprimatur* and 'approbation' may be, and often are, attached to books that contain bitter attacks upon the Catholic faith or upon revealed religion. Take, for instance, the numerous apologetic works in which specific false theories are stated, sometimes at great length and in close detail, with a view to their refutation. Among these are works by Catholic authors of such note as Newman and hundreds of others whose names will readily occur to the mind of the reader.

3. The Church is not a society of the perfect, but of the imperfect whom she tries to lead to perfection. And the imperfect are naturally represented in due force among the makers of books, religious as well as secular. Among such writers there will be some who are inexpert in some of the matters on which they write, some given to exaggeration or unwise generalisation, some of untrained mind, of ill-balanced judgment, and of the false fervor that works into fanaticism. Some of these classes of authors indulge in declamation and vituperation, lack the gravity and serenity of truth, exalt opinions (especially their own opinions) into dogmas, push principles (as Devas remarks) to the snapping point, and exaggerate decisions beyond the range of due mercy to the weak. Catholics as well as non-Catholics have their offenders in these matters, but nothing like to the same extent. And this we will say: We will allow harsh critics of Catholic writers, in this connection, the whole range of our controversial literature to select from; but we will defy them to show therein anything that—for sheer and almost incredible coarseness, bitterness, and all uncharity—can for a moment compare with large classes of No-Popery 'religious' and politico-religious 'literature' that is and has long been circulated among men, women, and children throughout Australia and New Zealand and in every part of the English-speaking world. It pours out from presses in London, New York, Chicago, Sydney, Melbourne—there are even dribblers in Dunedin, Wellington, Auckland, and elsewhere—and it includes books, pamphlets (of the Kensington order, and worse), and newspapers of a kind which puts the lay gutter-press to shame. The present writer has found it his nauseous duty to wade through many hundreds-weight of that coarse, violent, and often foetid stuff, and he knows whereof he speaks. In this connection we may state that at the present time, or quite lately, there was in use in a State High School in the South Island an alleged history which, for the fatuity of its legends and its envenomed bitterness towards Catholics is pretty well fit for a place among the pile of printed stuff described above. The book was read in that school despite the protests of Catholic parents and the local clergy—protests which we have seen. We have, too, read the book in question, and are prepared to justify our remarks in regard to it. But we draw no wide conclusions from all this, for we know that such 'literature' is far from being acceptable to decent and respectable Protestants of every social grade. We mention these things to emphasise the old 'wisdom' which puts a discount upon the throwing of stones by persons who live under glass roofs.

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THE SECULAR PHASE OF OUR EDUCATION SYSTEM

A DISCUSSION

(By the Editor of the *New Zealand Tablet*.)

The following article on the above subject—the sixth of the series—appeared in the *Otago Daily Times* of February 13:—

VI.—SOME NON-FACTS AND FALLACIES CONSIDERED.

When Sir Edward Fry was inaugurating an investigation of the working of the Irish Land Acts, he exhorted the lawyers 'so to present the case on either side as to generate the maximum of light and the minimum of heat.' To achieve this happy result with the least misunderstanding and the least waste of time and energy, it is well, where possible, to get back to some dominant fact or principle on which both disputants can agree. With this object in view, I have all along strongly insisted upon one general ground of agreement upon which both the Christian supporters and the Christian opponents of our secular system of public instruction can stand together—namely, a common acceptance of the teachings of Christian philosophy and revealed religion, in regard to the origin and the sublime destiny of the child. Here we stand hand-in-hand in a common belief and hope, and, I trust, also in the bond of a common charity. This common teaching (which is not Christian exclusively) determines broadly for us what should be the chief aim in any and every system of training the child; it indicates, moreover, in a general way what the processes of such training should be.

Among the supporters of the secular system who have thus far taken part in this discussion there has been, however, a singular unanimity in avoiding the fundamental issue—namely, the Christian philosophical and pedagogical justification of the exclusion of religion from the school life of the child. Yet, as already shown, this is the only ground upon which an effective defence of the secular system by Christians can be set up. An anonymous writer has furnished four out of five articles on the religious difficulty. These have, unfortunately, been couched in a heated and exaggerated tone. The points of view with which they deal will receive due attention at the proper time. For the present, let the following summary remarks suffice: (1) He, in effect, contends that Catholic prelates (or some of them) were really the persons who lowered the flag of Christ from the public schools of New Zealand and Victoria, and brought about the conditions that prevail at present in the educational system of New South Wales. But (a) even if the writer's version of these matters were true in every particular, it would not prove that the Catholic bishops were even the occasion, much less the cause, of the banishment of God and religion from the schools; neither would it in any way affect the fundamental merits or demerits of secular, as opposed to religious, education. But (b), the anonymous writer's statements are (unintentionally, no doubt) misleading to an amazing degree. This will appear at the proper time. (2) He sets forth to 'prove'—chiefly by quotations (more or less) from the Syllabus of Pius IX. and from deductions based thereon—that the Catholic claims in regard to education are so preposterous that no sane legislature could for a moment entertain them. At the proper time the reader will see that the anonymous writer's treatment of this subject is simply ablaze with errors in fact and inference. (3) He repeats, in a way, the argument from results, both for the secular, and against the Catholic system. At the time that he penned this argument, he had before him (as he admits) the two last preceding articles of this series, which clearly set forth the principles on which alone a rational and informative discussion on that argument from results can be carried on. But, significantly enough, he neither attempted to disprove these principles of discussion nor to follow them. He preferred the pitfalled path of fallacy. And his contribution to this part of the discussion is of interest chiefly as evidence of the extent to which, logic apart, 'you can prove anything by statistics.'

A very important contribution to the secular side of this discussion is the article by the Rev. N. A. Davis on 'Church and State and the School.' It is marked by an ability, clearness, and courtesy that those who know the Rev. N. A. Davis expect of him as a matter of course. He frankly 'upholds the purely secular school system'; he sustains it, moreover, on a Christian principle—to wit, on the ground that the civil Government, being a secular institution for secular purposes, should neither teach, nor pay for the teaching of, religion, but 'should be restricted to secular instruction.' Added importance is given to the Rev. Mr. Davis's meaty and well-written article by the

fact that it reflects views that are current among the adherents of several Christian Churches in this Dominion. Catholics are hand-in-hand with them in denying the competency of the civil Government to set itself up as a direct teacher of religion. Its function (in our view, and probably in the view of most of the Christian creeds) is to procure the good of the people in the secular or worldly order—to protect and co-ordinate their rights, to press upon them their social duties, to secure public tranquility. These temporal objects it does not achieve by the direct teaching of religion. The duty of the civil law in regard to these is rather of the protective order—the 'hindering of hindrances' (as Bosanquet puts it), the removal of obstacles, the affording of facilities of environment, and so on. By these various means, as Devas remarks (*Key to the World's Progress*, p. 194), people are 'enabled to live more easily in agreement with the rule of reason or the law of God, and to fulfil the very object for which they are on earth.'

Catholics do not admit the competency of the civil Government as a teacher of religion. But neither do they conclude from this that religion must therefore be excluded from State-subsidized systems of education.

1. The question raised above is, practically, the question of the respective rights and duties of State and Church (and, presumably, also of the family) in education. But the real issues under discussion here lie back of all that. These issues are, in briefest terms, the following: Is religion in education inconsistent with, or hostile to, the true end and aim of the life of the Christian child, and the true principles of pedagogy (the science of the training of youth)? If so, why and how? Does the exclusion of religion from education promote the true end and aim of the life of the Christian child, and accord with the true principles of pedagogy? If so, why and how? If religion is clearly proved to be a mischievous, or even a useless, factor in education, there is an end of the matter. If, on the other hand, religion is (as the immemorial belief of Christendom holds, and must be deemed to hold rightly) an essential part of true education, it must retain its rightful place therein, even if the heavens should fall. If the State cannot itself directly effect this, it becomes its duty to entrust it to those who can.

2. The civil Government may not itself teach religion. Does it follow from this that State-aided schools must of necessity be purely secular? Certainly not. Does it follow that the State must therefore create a monopoly of free education, and banish therefrom religion and morality based on religion? Certainly not.

3. The civil Government may not itself teach religion. Does it follow that the Government must therefore perform the hostile act of excluding religion and religious training during the formative processes of education—when such training is calculated to produce the best and most permanent results? Does it follow that the high capacity of the child for religious and moral development during school life is to be neglected as of no practical use or interest or value as a national asset? Are not carefully-trained and delicate consciences better safeguards for social order and temporal well-being than battalions of bayonets or hillocks of policemen's bludgeons? And when can this priceless culture be imparted under more favorable conditions than in the training processes and the religious atmosphere of the ideal school?

4. The civil Government may not itself teach religion. Does it follow that it may not therefore provide, in some way—or get provision made in some way—through those who are competent, to make religion what it has been from immemorial ages in Christendom, the very soul of education? This does not, of course, necessarily imply a money payment for religious training—Catholics, at least, do not expect or require this. Religion is, for instance, a chief factor in the training and reform of inebriates by the Salvation Army on Pakatoa Island. But that religion is not paid for by the State; the State (as I am informed) merely makes a capitation grant for the maintenance of those committed, and affords facilities and a suitable environment for the play of religious influences in that noble and well-conducted charity. There we have in actual operation the substance of the Catholic demand in education. If this principle is good (and it is) for inebriate children of a larger growth on Pakatoa, how can it work mischief to the life-aim of our little men and maids at school? Our Health Department rightly lays the chief stress on preventive methods. Why does our Education Department so neglect them?

5. The civil Government must not impart religious training. Well and good. But either the child is, or is not, to receive a religious training (this is something vastly more than religious instruction). If not, why not? (I am writing all the time for Christian men and women.) If the child is to receive such training, its doses of religion must, in the secular system, be administered in different

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times and circumstances from secular instruction; for there is no religious atmosphere, there are no religious principles, permeating the life of the school. But on what principle of psychology or of pedagogy are the moral and the intellectual faculties of the child treated as water-tight compartments? Why treat religion and secular instruction as incompatibles, as oil and water, that will not mingle, as medicines that must be swallowed at times or places far apart—and 'when taken not to be shaken?' Religion and education have been in intimate alliance for ages. Why should they, on this outer rim of the earth, not also swing on the same gate and play in the same yard?

6. The civil Government may not itself teach religion; therefore the State-aided schools (it is argued) must be emptied of religion—and therefore, again, of religious dogmas. Now, as a matter of fact, the whole secular system is founded upon religious dogmas—that is, on dogmas relating directly to religious matters. Secular and religious education alike start from the principle that education is a training for life. Upon this the secular system raises the following implied dogmas: That religion in education is inconsistent with or hostile to the true life-aim of the child; that the exclusion of religion from education promotes the true life-aim of the child; that the immemorial teaching of Christendom as to the intimate union of religion and education is a piece of heretical pravity. The practical tendency and effect of the putting of these dogmas into practice in the schools is to leave upon the child the impression that the doctrines and principles and precepts of religion have no necessary connection with the realities of life. Here we have a highly sectarian set of implied dogmas regarding religion, and tending of themselves towards indifferentism. Catholics, and many Christians besides, oppose all this on religious grounds, and upon these alone. It is ultimately a quarrel between dogma and dogma—between the new State dogmas on the one hand and the old and practically universal belief of Christendom on the other. It is for the Christian defenders of the new State dogmas to reconcile them, as best they may, with the teachings of Christian philosophy and revealed religion and the true principles of pedagogy. I shall watch the process with a friendly and curious interest.

But that is not all. The State—which may not teach religion—has done more than in effect to promulgate doctrines of religion. It has imposed these necessarily implied dogmas, by law, upon the consciences of the people. It rewards with free education the children of those whose religious beliefs permit their acceptance of its dogmas; it punishes those whose conscience does not permit such acceptance. It places these latter parents between the following disagreeable alternatives: (a) They must either smother their conscientious convictions in return for the valued boon of a free education, or (b) they must pay a double and continuing fine from which there is no practical escape—namely, a forced tax payment (with the alternatives of distraint or imprisonment) for the support of a system of public instruction of which they cannot in conscience avail themselves, and a second payment towards the cost of the religious education which they can with a safe and happy conscience accept.

I commend these considerations to the fair and thoughtful reader. They will, I trust, suffice to show that many difficulties surround the argument for the exclusion of religion from the school, when that argument is based, whether directly or indirectly, upon the non-competency of the civil Government to teach religion.

CATHOLICS AND PRISON STATISTICS

II. SOME SUDDEN AND PECULIAR 'CONVERSIONS' TO 'ROMAN CATHOLICISM'

(By the REV. CHARLES J. VENNING, S.M., Catholic Chaplain to the Wellington Prison.)

In an article under the above heading in our issue of December 24 the Rev. C. J. Venning, S.M., Catholic Chaplain to the Wellington Prison, showed how unreliable were the records as to the religion of prisoners, and gave several instances of such who described themselves as 'Roman Catholics' when they were in reality non-Catholics, and in some instances atheists. In the following contribution on the same subject Father Venning gives us a further and more detailed insight into the manner in which considerable classes of non-Catholic prisoners become 'Roman Catholics' in gaol for reasons entirely dissociated with religious convictions:

The Attorney-General (Hon. Dr. Findlay) is at present busily engaged revising the police regulations. He stated

recently that 'the machinery of the regulations must be brought up to date. The question of prison reform and criminology has engaged a good deal of his attention during the last few years. The classification of prisoners is a difficult problem.' Every thinking man knows how pressing is the need for such reform. Catholics, for instance, would like to see some reform in the present system of compiling information in regard to the religious denominations of crime for enumeration in our prison statistics. Why not see that the information therein supplied approximates at least in some degree to scientific correction, especially as, year by year, it is used for the purposes of a comparison between creed and creed? Why not require in this matter the measure of accuracy—or at least the absence of gross and positive falsehood—that, in certain contingencies, is required under legal penalty in certain other matters of our census returns? Why should not Parliament make religious misdescription by criminals and misdemeanants an indictable offence? Why should the Catholic body be charged with the delinquencies of members of other creeds or of non-creeds? If these criminals described themselves in the gaol records as 'Roman Catholics' with a view to spiritual ministrations, we would raise no objection. No Catholic chaplain would object to preach to a 'mixed congregation' in a gaol. But when these false and persistent statements are used for public information and comparison in the *Official Year Book*, we should not remain silent. The affirmations of prisoners as to their religious profession should be taken as statutory declarations in which false statements would be punishable as perjury. A few prosecutions—for which a rich abundance of evidence is ready at any time—would serve to convince the criminal fraternity of the Dominion that, in this matter at least, 'honesty is the better policy.' Why should we be saddled, as we are saddled to a considerable degree, with the crimes of the active or nominal adherents of other creeds or non-creeds?

Official prison statistics of religious denominations, as at present compiled, are utterly worthless and misleading. They furnish no reliable evidence whatever as to the religious allegiance of prisoners. Why do so many criminals practise this curious misdescription to so great an extent against Catholics? The Editor of the *New Zealand Tablet* supplies the answer in part in the *Otago Daily Times* of February 6, and in his own columns of February 11; and shows how far the mystery of criminal psychology conceals the rest from persons who are mentally and morally normal. From the same paper of a previous date I quote the following: 'We are convinced that in the graver offences that constitute "criminals" in murder, suicide, rape, indecent assault, burglary, swindling, infanticide, prenatal murder, juvenile depravity, flagrant conjugal infidelity, and in other grave infractions of the moral laws of which God takes note where the policeman and the statistician fail, the Catholics of New Zealand would gladly take their chance as against those of all other sections of the community.'

Even when (more or less qualifiedly) 'genuine' Catholics are discovered in prison it is found that (1) most of them know nothing of their religion, which cannot therefore be blamed for their plight; (2) the great majority of them are, in the matter of educational up-bringing, the products of State schools. They are in gaol, not because they are Catholics, but because they had no Catholic influence in their early lives; they had been without a Catholic home, Catholic companions, Catholic teaching, Catholic schools. It would be impossible for anyone to find a vestige of Christianity in six out of thirty men at present in the Wellington Terrace Gaol—six 'Roman Catholics,' bogus, counterfeit Catholics, who cannot even make the sign of the Cross. Eight out of thirty do not know the 'Our Father.' Three of those who do know any prayer at all know not the Catholic, but the Protestant version. Five out of the remainder declared that they were 'confirmed' by Father —. This fact will tickle the Catholic ear. A Catholic knows from his catechism that a Bishop is the ordinary minister of this Sacrament. Yet five individuals declare that Father — (mentioning the name) confirmed them. In two of the cases the priests mentioned reside in New Zealand. They would be amused to hear that the Holy See had favored them with the power to administer this Sacrament. When asked how old he was when 'confirmed,' one 'Roman Catholic' prisoner timidly ventured to reply that he was five years old! Another said he was 'confirmed' 'two or three times'! Perhaps he meant to say that he had been 'convicted' two or three times! Twenty-two out of thirty 'Roman Catholics' in Wellington Prison were, educationally, the product of State schools. Of the remaining eight, two are exceedingly doubtful. One stated that he went to a Catholic school 'for a while,' but finished at a State school. Another averred that he was five months at a Catholic school. Even these statements were not to be relied on, for in two cases I was told at first that they went to a Catholic

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school, but before I had finished my interview they frankly admitted that they had never been inside either a Catholic church or school. A few of the genuine Catholics stated that they would not have been in gaol if they had kept to the practice of their religion. The names of the prisoners mentioned in this article are enclosed, in order to be placed for reference in the *Tablet* archives.

One man assured me that he was a 'Roman Catholic.' On pressing the question, he admitted that he was not, but his wife was. I am still puzzled—because he is a bigamist, a much-married man with a bevy of three wives. Which one out of this collection of goods and chattels was the Catholic? This bigamist is not, as far as I could gather, even a baptised Catholic.—[In the course of a letter of inquiry, Father Venning states that this much-married individual claims to have been religiously instructed 'regularly' for twelve months and received into the Church by the Rev. James Coffey, Adm., Dunedin. Father Coffey emphatically states that he does not know the man; that he never gave him any instruction, religious or otherwise; and that he never received him into the Church.—Ed. N.Z.T.]

The following little tit-bit is taken from the *New Zealand Times* of January 27, 1909:—

'Archibald John McNeill, alias Lambie, alias Palmer, alias Long, alias McNamara, etc., is a native of Scotland. It all depends upon the religion of the arresting detective whether he is "Presbyterian" or "Church of England" as to sect.'

Yes, 'Archie' is not the only one who can change his name and his religion where there is the faintest shadow of a prospect of any advantage. 'Archie,' I hope, will not fall into the hands of a Catholic detective; if so we shall have him posing as a 'Roman Catholic' when next he enjoys the King's hospitality behind our prison bars.

At present there is a South African Jew who is entered in the gaol records as a 'Hebrew.' But among his many aliases is the tuneful one of 'Barry'!

The following information will be of interest to the Catholics of New Zealand, as showing how 'Roman Catholic' prisoners are manufactured: In my last article (published in your issue of December 24) I mentioned the case of a man who owned up to the trick he had played in describing himself as a 'Roman Catholic' on entering gaol. He has since 'reverted' to the Church of England, on the recommendation of the Catholic chaplain. I intend to watch further proceedings in his regard—how, for instance, will he be classified as to religious belief when the report is sent in at the end of the year to the Registrar-General? In the first place, who was to prevent him being a 'Roman Catholic' if he wished? What can be done with men of this type, who snap their fingers gaily at the command which places a discount on the bearing of false witness? What put it into this criminal's degenerate head to become a 'Roman Catholic,' to 'receive' himself into a Church which disowns him? The story is an interesting one. Some time ago, this interesting individual was wandering about, looking for work. He had 'that tired feeling' at the time—and at most times—and only wanted what he was pleased to call 'a bob' to see him through the night in safety. Now it so befell that on this particular night the organ-blower in one of the Catholic churches was ill. Our 'weary' friend offered his services—he was willing to blow the organ and thus earn his much-coveted 'bob.' He blew, and fobbed the coin. From that time forward he began to feel that he was a 'Roman Catholic.' Now it chanced that, a few months later, he was sentenced to a period of retirement—for forgery. Ah! here was an opportunity to show his gratitude for that hour at the organ. So he serenely informed the authorities at the gaol that he was a 'Roman Catholic.' I can vouch for the truth of this story. The man's name is enclosed for your museum of statistical curiosities.

Another case I met with last Saturday was that of a young man who assured me confidently he had been to the Catholic school, that he went to Mass every Sunday, that he was 'confirmed by Father —,' that his parents were good Catholics. Before the interview was finished he admitted that he had never been to a Catholic school, that he had never been to Mass, that he had never been inside a Catholic church, that he had never said a prayer in all his life, that he could not make the sign of the Cross, that he had not Catholic parents, but was an adopted child of Protestant parents. The name of this interesting statistical 'Roman Catholic' will be found among the others of his kind.

Yet another case. A man, who is undergoing a sentence of five years for sodomy, declared that he was a 'Roman Catholic,' that he went to a Catholic school, and that he was 'confirmed by Father —!' A few minutes afterwards he admitted to me that he had never been to school in his life, that he could neither read nor write, and that he had never been confirmed. When asked what

church he attended before coming to gaol, he replied: 'Well, it's this way: if I am near a Catholic church I go there, if I am near a Protestant church I go there.' We may ask: 'Which Church is to be held responsible for this gentleman's downfall? The man is an indifferentist, which means simply that he is not a Catholic. He does not seem to know where he was baptised or where he was born. Like Topsy, he 'specks he grewed.'

Here is a strange case: Some time ago a man was sentenced for a serious crime to two years' imprisonment. He entered the gaol as an 'atheist'—said he was 'nothing.' After having spent a time in prison, he one day assaulted the governor. A few days afterwards this prisoner suddenly became a 'Roman Catholic.' We read of St. Paul's sudden conversion. Is this gaol conversion another such? From 'no religion,' 'free thinker,' 'atheist,' he suddenly was changed into 'Roman Catholic.' But, like the marriage proposal in the play, it was—'so s-sudden!' But there he is—for the nonce 'one of us.' He has nailed his (statistical) colors to the statistical mast. Sentence of three years has just been passed on him for 'bodily assault' on the Governor of the gaol. The Judge had the man examined as to his mental state, and two doctors declared that the man is a fit subject for an asylum. Yet this professing atheist's statement (that he is a 'Roman Catholic') must remain on the books till doomsday. Such strange things are prison statistics!

Here is the 'plum' of all in conclusion. Last week I met a prisoner with a name (names are not always much help) that sounded strange as 'a Catholic name.' Any day I visit the gaol I am as likely as not to meet one of these Protestant-'Roman Catholic' freethinker hybrids. This latest addition to the gaol population was sentenced the other day to seven years for breaking, entering, and theft (two charges). He had pleaded guilty in the Magistrate's Court, and only awaited sentence at the Supreme Court. In sentencing the prisoner, Mr. Justice Cooper described him as a 'most dangerous criminal; the only safe place was to keep him locked up.' This man had the brazen impudence to tell me that he was a 'Roman Catholic.' I had my doubts from the start. Here is what took place when I interviewed him:

'Have you been baptised a Catholic?'—'Yes; of course I was, else why would I be down as Roman Catholic? Would you accuse me of telling a lie?'

'Have you ever been to confession?'—'Yes.'

'How old were you when you made your first confession?'—'FOUR.'—!!!!*!!!!*!!!!*!!!!*!!!!

[The setting-up of this answer gave our linotype machine a passing fit of epilepsy.—THE OPERATOR.]

'Have you made your first Communion?'—'Yes; of course I have.'

'Were you confirmed?'—'Yes.'

'Who confirmed you?'—'Father —.'

How old were you when you made your first Communion?'—'Don't know; might have been ten, might have been twenty.' (At present he is forty years of age.)

'Were you ever inside a Catholic school?'—'No.' (This was the first time he spoke the truth.)

'Have you been attending the Catholic church?'—'Yes.'

'How often?'—'Every Sunday.'

Now comes the turn in the tide.

'Make the sign of the Cross.'—'Can't.'

'What words are used by Catholics when they make the sign of the Cross?'—'I don't know.'

'Say the "Our Father."'—'I don't know it. I never said a prayer in my life; I never was in a Catholic church; in fact, I don't believe there is a God.'

'What religion were you professing before you came here to gaol?'—'None.'

'Where were you living before your arrest?'—'In — street.' (This street has been the nursery of hundreds of criminals; it is a hotbed of moral filth.)

'Why did you put yourself down as a Catholic when you have no claim whatever to the title? On your own admission, you are not, never have been, a Catholic.'—'I had to say something when I was asked what religion I was, so I said "Roman Catholic." It didn't make much difference to me what religion I follow; I believe in nothing.'

These facts will, I trust, prove of interest to the readers of the *New Zealand Tablet*. The moral of it all is that we should not let even one of these cases of the 'Roman Catholicism' of the gaols go unchallenged where there exist the smallest grounds of suspicion. Readers of the *New Zealand Tablet* will receive details of other such cases of fraudulent misdescription as occasion may serve.

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Cardinal Moran and the Italian Relief Fund

A cable message received here on February 1 stated that the Lord Mayor of Sydney invited his Eminence Cardinal Moran to send the sums collected in the Catholic churches to his (the Lord Mayor's) Italian fund. His Eminence wrote declining the request. His reasons for doing so are fully stated in the following correspondence:

My Dear Lord Mayor,—In reply to your very courteous letter of the 27th inst., relative to the fund for the relief of the Italian sufferers, permit me to remark that I do not anticipate that a very large sum will be withdrawn from the hands of your citizens' committee by the arrangements which I suggested in my circular of the 18th inst. It was not my intention to initiate a general parochial collection, and I have merely requested the clergy to receive the smaller alms of the faithful who might desire to have an opportunity of offering their mite towards the relief of the poor sufferers. The contributors of large sums will, I presume, have already sent their cheques to one or other of the relief committees. I may also remark that in the present case there cannot be any question of discriminating between Catholics and Protestants, as I believe that the Messinese and other sufferers are all Catholics. But as the result of long experience in the dispensing of charities, I am convinced that charitable aid through private sources is very often enabled to alleviate cases of the greatest suffering and distress that would otherwise be overlooked by public officials. In the public and official dispensing of charities there is at times a great deal of routine and red-tape which is altogether inconsistent with genuine charity. Very often, too, a great deal of the offerings that would be devoted to charitable aid is spent in the salaries of secretaries and other agents to the detriment of the intended charity. It not infrequently also happens that some sharp individuals insinuate themselves into the administration of those funds, who do not enjoy the confidence of the Catholic body. Such cases have not been unknown in Australia; whilst in the present condition of Italy it is a contingency that it may be prudent to guard against. I see it also officially announced that, out of the collected funds, the public buildings at Messina and its beautiful suburbs are to be restored. I do not consider that those who subscribe small sums would approve of their charitable offerings being thus applied.

Allow me to add that in the present instance, where there is question of bringing relief to cities and villages that are wholly Catholic, and when the public press reckons among the sufferers several priests and members of religious communities, with at least one Cardinal and Archbishop, it seems passing strange how in our city of Sydney a citizens' committee could be formed which excludes from the list the name of every Catholic priest, whilst the Anglican Church and the Methodist community are officially represented on it.

Whilst I venture to make these remarks in the same spirit of disinterestedness and freedom with which you, my Lord Mayor, have been pleased to write to me, I beg to assure you of my highest personal respect and esteem, and I have the honor to remain, your very obedient servant,

(Signed) ✠ PATRICK F. CARD. MORAN,
Archbishop of Sydney.

At a meeting of the Relief Committee on February 1 the Lord Mayor said he was pained to get the letter from his Eminence the Cardinal. When he (the Lord Mayor) undertook the responsibility of calling a meeting together he felt that they had one object, and one only. It was not a question of nation or creed. It was a question of giving sympathy and help to these sufferers in Italy. The response had been magnificent. 'When my committee was nominated in this room,' said the Lord Mayor, 'the names were given without discrimination, and we did realise that the one responsibility we undertook was to come to the aid of the nation.' His Eminence had seen fit to answer the letter which he (the Lord Mayor) had sent to him, carrying out the instructions of the committee, the results of whose work had been monumental and without any prejudice against any creed. He was more than pained to get the letter, because he did not think that their work, which had been purely unsectarian, had demanded a reply of that character.

An Alleged Interview.

The *Australian Star*, in its endeavors to establish a reputation for smartness (remarks the *Freeman's Journal*), advertises that it has 'a powerful staff of reporters.' To any journal of reliability, such a procedure is unnecessary. It is calculated to remind one of a timid man walking through a graveyard and whistling to keep his spirits up. It would seem to have been left to Cardinal Moran to reveal the strength of that 'powerful' staff. If the *Star's* report on Tuesday last of an alleged interview con-

cerning the Cardinal's attitude towards the Citizens' Relief Fund for the distressed Italians be a sample it may be granted that its reportorial staff is 'powerful' in one respect at least. We here give the material portion of the report: 'Seen this afternoon by a reporter from the *Star*, Cardinal Moran was very reticent. Asked if he had any special reasons for dissociating himself from the Lord Mayor's Fund, he replied:

'I might have many reasons; but I'm not going to tell you.'

'Have you any reasons, then, for withholding the information?' persisted the reporter.

'I have nothing to say at all,' was the reply. 'Perhaps,' he added, 'you are after more caricatures like the last in the *Star*.'

'Did you write the Lord Mayor a letter explaining your reasons for withdrawing from the fund?'

'Go and see the Lord Mayor,' replied the Cardinal. 'He might tell you; I won't.'

'Will you say, then, whether you wrote to the Lord Mayor disassociating yourself from the Italian earthquake fund?'

The Cardinal moved to the door, and indicated he was becoming impatient at the questions. 'Go and see the Lord Mayor,' he answered. 'If I did write to the Lord Mayor he will perhaps tell you what was said. I am not going to say anything. If we did disassociate from the fund the Lord Mayor might tell you. We might have reasons for doing so, but I'm not going to tell you.'

His Eminence the Cardinal characterised the interview as a mere clumsy invention, and published the following denial in the morning papers:

Sir,—An evening contemporary (the *Star*) in yesterday's issue presents to its readers a supposed interview with me, under the startling heading, 'Extraordinary Situation: Cardinal Moran Withdraws,' etc. Permit me to state that in so far as I am concerned there was no such interview, and that neither directly or indirectly did I give expression to any such discourteous sentiments as those imputed to me. The whole narrative from first to last is a mere clumsy invention.—Yours, etc.,

✠ PATRICK FRANCIS CARD. MORAN,
February 2. Archbishop of Sydney.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

February 13.

The Wellington Catholic Seamen's Conference intend entertaining the sailors in port on Thursday evening, 25th inst., at St. Patrick's Hall, Boulcott street.

The St. Patrick's College midsummer holidays end on Thursday, 18th inst., on which day the punctual return of all resident pupils is earnestly requested.

The Very Rev. Father O'Shea, S.M., V.G., will conduct the retreat for the students at Meanee, which commences on Monday, 15th inst.

There was Exposition of the Blessed Sacrament in St. Mary of the Angels' on Sunday from last Mass until Vespers. In the evening the Rev. Father Venning, S.M., preached an instructive discourse.

The members of the cricket team of the Wellington Catholic Club played Easson's at Kilbirnie on Saturday afternoon, and proved the victors. The scores were: Catholic Club, 29 and six wickets for 38; Easson's, 23 and 44.

The ladies' committees of the Wellington South parish are working hard to make their stalls at their Easter bazaar attractive, while the general committee are arranging programmes, etc., for each evening's amusement.

The residents of the district of Wadestown are so enthusiastic over the matter of the purchase of a section for the erection of a church in that township that they have already subscribed sufficient funds to pay off two instalments (£100) of the purchase money.

The Rev. Father Hickson, S.M., Adm., Thorndon, denies the statement made in a local journal that it is intended to hand over the proposed new boys' school to the Patrician Brothers. It will be staffed by the Marist Brothers, who are already in charge of the Boulcott street school.

On Friday evening the usual monthly meeting of the men's branch of the Sacred Heart Association (Thorndon parish) was held at the Basilica of the Sacred Heart, and, notwithstanding the inclement weather, there was a fair attendance. Rev. Father Hickson, S.M., delivered an interesting discourse on the life of St. Bridget.

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Christchurch

The following are the officers of the St. Anne's Conference of the St. Vincent de Paul Society:—President, Bro. J. E. Gamble; vice-president, Bro. B. Guise; secretary, Bro. G. R. Harriss; treasurer, Bro. P. D. Hoskins; spiritual director, Rev. Father Herring, S.M. The weekly meetings are held on Sunday evenings after Vespers.

At the meeting of the executive of the Wellington Catholic Club held on Friday evening it was decided that the annual Communion of the members take place at St. Joseph's Church, Buckle street, and not at St. Mary's Church, as mentioned in my last week's notes, on Sunday, February 28. As the members of the conferences of the St. Vincent de Paul Society approach the Holy Table on the same day, it was thought advisable to make the change, as many members of the club belonged to the society.

The St. Patrick's Day celebration committee, composed of members appointed by the Hibernian Society and the Wellington Catholic Club, is working hard to make this year's celebrations a great success. The Very Rev. Father Lane has offered the free use of his grounds at the Hutt for the picnic during the day, and it has been decided to convey the children attending our schools to the ground free of charge. In the evening a national concert will take place in the Concert Chamber of the Town Hall. The profits from these celebrations will be applied to the schools of the various parishes. The committee has also in hand an amateur athletic sports meeting for Saturday afternoon, March 27.

I am pleased to state that the St. Anne's Catholic Club, Wellington South, is making good progress, considering the short time it has been in existence. The membership at the close of its first half-year totalled 112. The new tennis court is now open, and a large number of intending players have been enrolled. Arrangements are being made for the fitting up of a library in connection with the club, and several handsome donations of books have been made. The club has suffered a loss in the removal of Mr. A. Guthrie, a member of the committee, from Newtown to the Masterton district. Several pleasant euchre parties have taken place lately, and have been well attended by the Catholics of Wellington. The members of the club are ably assisted by the members of the Christian Doctrine and Altar Societies in many of their functions. The members are contemplating forming a dramatic branch.

The annual retreat of the clergy of the Wellington archdiocese, held last week at St. Patrick's College, was concluded on Friday, 12th inst. It was under the direction of Rev. Father Creagh, C.S.S.R., and 68 priests were present. At the Synod, which was held after the retreat, the following changes among the clergy of the Marist Order were announced:—Rev. Father Bowden, Thorndon, to be Vice Superior and Administrator of St. Mary of the Angels; Rev. Father Herbert, from Newtown, to succeed Rev. Father Bowden at Thorndon; Rev. Father McDonald, from Temuka to St. Anne's, Newtown; Rev. Father Le Floch, from Timaru to Temuka; Rev. Father Smith, from Nelson to Timaru; Rev. Father Finnerty, of St. Joseph's, Buckle street to Nelson; Rev. Father Maillard, to take sole charge of the Raetihi district; Rev. Father Viband to be in charge of Jerusalem and Wanganui River district; Rev. Father Menard changes his residence from Okato to Opuake; Rev. Father Barra, from Opuake to Wanganui. There may be some other changes in about two or three months' time.

Preaching at the Petone Catholic Church on Sunday evening, February 7 (says the *Evening Post*), his Grace Archbishop Redwood made some trenchant remarks upon religious education generally, Catholic education in particular; and also on the duty of Catholic parents to see that their children were properly educated in Christian doctrine. His Grace expressed his great pleasure in being at Petone to bless the house that was going to be used as a convent for a certain time. The good Sisters who had gone to Petone had done so at great sacrifice for the sake of the children. He also congratulated the parish priest (Father Maples) on obtaining such a boon for his parish. There was no subject of greater importance than that of Catholic education, his Grace continued, for the individual, the family, the city, the district, the State, and the whole of society. If a child was to be educated in a proper and a complete way, then its education should be such as would continue for its lifetime and for its life beyond. The sacrifices made by Catholics in Australia and New Zealand in the cause of education were one of the most striking and significant facts of the present day. Land had been bought (often at a high price), buildings erected and maintained, and teaching staffs had to be provided; all at great cost, which Catholics cheerfully met so that their children should be properly educated. In New Zealand alone, to say nothing of Australia, it would cost the State from £40,000 to £41,000 a year to give the Catholic children the education they receive. The Catholics in 25

years had spent nearly one million and a half to educate their children, and at the same time had contributed to the educational system of the State, maintaining schools in which they did not believe and sending their children to such schools in cases of necessity. He repeated that the sacrifices made by Catholics in New Zealand in the cause of Catholic education was indisputably magnificent. Why did they do this? It was because their children should receive a complete education—an all-round education.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

February 15.

Under the compulsory clause in connection with the age limit, Mr. Daniel Campbell, who has been engaged during the past ten years at the Addington workshops, was, on his retirement, which occurred recently, presented on last Friday by leading carpenter Haydon, on behalf of the staff of the car shop, with a travelling rug and umbrella. Mr. Haydon at the same time voiced the feelings of general regret at Mr. Campbell's retirement and expressed the hope that he would enjoy many years of health and prosperity. Mr. Campbell suitably replied. Mr. Campbell is a worthy and esteemed member of the Sacred Heart Church congregation, Addington, and is probably one of the oldest subscribers to the *Tablet* in the district.

The ceremonies on Sunday last in connection with the anniversary of the solemn opening and dedication of the Cathedral were most impressive, and were attended by large congregations, especially in the evening, when almost all the seating accommodation of the sacred edifice was occupied. At all the Masses and after Vespers contributions were received in aid of the Cathedral fund. Special reference was made to, and appropriate discourses delivered at the early Masses on, the subject of the day's observance. There was Pontifical High Mass at eleven o'clock. His Lordship the Bishop was celebrant, the Very Rev. Dean Ginaty, S.M., V.G., assistant priest, the Rev. Father O'Hare deacon, the Rev. Father Bell, S.M., subdeacon of the Mass, and Very Rev. Father Price, Adm., master of ceremonies. An appeal was made by the Rev. Father Ainsworth, S.M. (Hokitika), in aid of the Cathedral fund. In the evening there was Pontifical Vespers at which his Lordship the Bishop officiated, attended by the Rev. Father O'Hare and Rev. Father Hoare, S.M., as deacon and subdeacon respectively. The Very Rev. Dean Ginaty, S.M., V.G., was assistant priest, the Very Rev. Father Price, Adm., master of ceremonies, whilst others of the clergy were present in the sanctuary. The occasional preacher was the Rev. Father Ainsworth, S.M., who, from the text 'Go ye therefore teach all nations,' delivered a very fine discourse. Eloquent and impressively he traced the history of the Church from the earliest days of Christianity, through the many trials and persecutions of the centuries, and dwelt on its warfare against paganism, heresy, and infidelity, and conspicuous triumphs in all ages. He appealed to those of his non-Catholic hearers to look well into the history, teaching, and doctrine of the Holy Catholic and Apostolic Church, which would bear the closest scrutiny, and with results spiritually beneficial. In forceful terms he impressed upon the young men and women to hold steadfast to the faith of their fathers, who had so nobly upheld the cause of religion in these lands, for upon them would devolve the responsibility of the Church's future. After imparting the Papal and episcopal blessings, his Lordship thanked Father Ainsworth for his eloquent address and appeal, and all who had assisted at the day's ceremonies, the collectors of the day and especially the collectors of the sixpence a week contributions, who, at all times and in all weathers, faithfully kept to their task, and attended the periodical meetings, some never having missed one since the beginning. Solemn Benediction of the Blessed Sacrament was then given. The high altar and sanctuary were adorned with all the elaborate completeness characterising great festival occasions.

Satisfaction is expressed on all sides at the well-deserved promotion of Sub-Inspector Dwyer to that of inspector at Napier, where he has been in temporary charge for the last six months, after having served in Christchurch with conspicuous success for five years. I extract the following particulars of Mr. Inspector Dwyer's career from the *Lyttelton Times*: He joined the Police Force in November, 1878, and is now fifty-one years of age. He was first stationed in Dunedin, and in 1885 was promoted to the position of district clerk at Oamaru when that town was the headquarters station of the North Otago and South Canterbury Police Districts under ex-Inspector Thompson. In 1888 Inspector Dwyer was promoted to be acting-sergeant, and in 1891 was appointed gaoler of the Oamaru gaol. In 1897 he was appointed to the charge of the Otago Goldfields district, and in the following year was trans-

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ferred to the City of Christchurch as a sectional sergeant. In the year following that he was appointed to the charge of the Wanganui station, and in 1902 was promoted to be sub-inspector in charge of Dunedin City, but towards the end of that year was transferred to the charge of the City of Christchurch. He had control of the police arrangements at the International Exhibition, and was very highly complimented on the skill and discretion which marked the policing of the Exhibition, the British commissioner, Captain Atkin, in his official report, specially mentioning Inspector Dwyer's industry, tact, and geniality. The inspector has two Royal Humane Society's awards for bravery. In 1882, when he was a constable in Dunedin, he saved the life of Mrs. Kitchener, wife of Captain Kitchener, and assisted in saving other lives in a disastrous fire known as the Cumberland street fire. On that occasion he exposed himself to very grave dangers, and he was awarded a silver medal by the Royal Humane Society of Australasia. His second award, a certificate of merit, was gained ten years later at Oamaru. On a dark, wet night he endeavored to save the life of a man who was drowning in the harbor. Mr. Dwyer swam out eighty yards, and brought the man ashore safely, but he died soon afterwards from the effects of exposure. Inspector Dwyer has had to do with many important criminal cases during his long service in the police force, and among them a number of burglaries at Oamaru in 1887. In connection with these cases he conceived the idea of taking impressions of the hands and feet of criminals. One of the Oamaru burglars got into a warehouse by means of a skylight. He was barefooted, and he stepped on to a shelf covered with dust, and from it on to a clean blotting pad, leaving a vivid impression of his foot on the pad. Mr. Dwyer had the impression photographed, and when three men were arrested on suspicion took impressions of their feet in printer's ink. He was able to show that one of them corresponded with the photograph, and the owner of the

delinquent foot pleaded guilty. The finger-print system had not then been introduced in Great Britain, and Mr. Dwyer's experiment was the first of its kind in New Zealand. Inspector Dwyer, who has been widely congratulated on his promotion, leaves Christchurch for Napier next week. The promotion of Chief Detective McGrath, of Wellington, to the position of sub-inspector at Christchurch is a distinct gain to the local force.

Invercargill

(From our own correspondent.)

A collection taken up at the church doors on Sunday for the prizes for the children's picnic, to be held on the 17th inst., realised close on £11. The Hibernian Band will be in attendance at the picnic and a successful outing is ensured. Mr. R. A. Anderson, manager for Messrs. J. G. Ward and Co., has kindly placed the large woolshed at Ocean Beach at the disposal of the committee, should the weather be unfavorable.

We see homes made unhappy by the thoughtlessness of those within whose power it lies to brighten or blight them. We see little children handicapped from the opening days of life by the carelessness of parents, who stand amazed if accused of neglect. Having grown into the habit of taking small thought for what may result from our words and acts, we fall easily into the way of slighting even our highest responsibilities.

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PRODUCE

Messrs. Dalgety and Co. report as follows:—

We held our usual weekly sale of grain and produce at our stores on Monday, when we offered a medium catalogue to a fair attendance of buyers and following of the trade. Competition was slack, and consequently a number of lots, principally of oats and potatoes, had to be passed in for private sale. Values ruled as under:—

Oats.—The market continues very dull, and little or no business is passing from this port; sales are confined chiefly to small lots for local consumption. Quotations: Prime milling, 1s 6½d; good to best feed, 1s 5d to 1s 6d; inferior to medium, 1s 3d to 1s 4d per bushel (sacks extra).

Wheat.—The market has barely opened for this season's wheat. A few lines have been offered from the north, and some sales have been reported in this market. Millers are buying only for immediate requirements. Quotations are nominally from 3s 9d to 4s per bushel on trucks, according to quality and date of delivery.

Potatoes.—The market is dull. The arrivals are fully equal to requirements. Quotations: Choice, £3 to £3 2s 6d; good, to £2 15s; inferior, £2 5s and upwards (bags in).

Chaff.—Arrivals have been lighter and values have firmed a little in consequence. Quotations: Prime oaten sheaf, £3 2s 6d to £3 5s; medium to good, £2 15s to £3; inferior, £2 5s per ton and upwards (bags in).

Straw.—Oaten, 40s; wheat, 37s 6d per ton.

Messrs. Donald Reid and Co. report:—

We held our weekly auction sale of grain and produce at our stores on Monday. There was the usual attendance of buyers, but as bidding was slack and did not come up to our valuations a number of lots had to be passed in. Values ruled as under:—

Oats.—The demand for shipment is confined to prime Gartons and sparrowbills, at prices a shade below late quotations. Medium and inferior lots are only saleable in small quantities locally. Quotations: Prime milling, 1s 6½d to 1s 7d; good to best feed, 1s 5½d to 1s 6d; inferior and medium, 1s 4d to 1s 5d per bushel (sacks extra).

Wheat.—Stocks of old wheat are practically exhausted, and we have no transactions to report. A few lines of new wheat have come forward from Canterbury, but these are not in milling condition, and have found an outlet as fowl fowl wheat at a substantial reduction on last week's quotations, the bulk of it having been quitted at 4s 2d to 4s 4d per bushel (sacks extra).

Potatoes.—Fair supplies of good quality continue to come forward. Prime freshly picked lots to-day realised £3 to £3 2s 6d; medium, £2 10s to £2 15s per ton (bags included).

Chaff.—Supplies of prime oaten sheaf have not been so heavy, and for this class there is ready sale. Medium and inferior samples have little attention, and are not easily placed. Quotations: Best oaten sheaf, £3 2s 6d to £3 5s; medium to good, £2 15s to £3; inferior and light, £2 to £2 10s per ton (bags extra).

Straw.—The market is poorly supplied, and all coming forward can be readily placed at late quotations.

Messrs. Stronach, Morris, and Co., Ltd., report for week ending February 16 as follows:—

Oats.—The market is still very dull, the only demand being for prime Gartons and sparrowbills for shipment at prices below late quotations. Quotations: Prime milling, 1s 6½d to 1s 7d; good to best feed, 1s 5½d to 1s 6d; inferior and medium, 1s 4d to 1s 5d per bushel (sacks extra).

Wheat.—There is very little old wheat in the market and there are very few samples of new season's wheat

offering. These have been taken up as fowl feed at prices very much below last week's rates. Quotations (nominally) 3s 9d to 4s per bushel according to quality.

Chaff.—There has been very little prime oaten sheaf arriving and prices for this quality have hardened slightly. There is still no demand for medium and inferior samples. Quotations: Best oaten sheaf, £3 2s 6d to £3 5s; medium to good, £2 15s to £3; inferior and light, £2 to £2 10s per ton (bags extra).

Potatoes.—Fairly large consignments are coming forward fully equal to the demand. Prime freshly dug are worth from £3 to £3 2s 6d; medium to good, £2 5s to £2 15s per ton (bags in).

Straw.—There is fair demand for both wheat and oaten, as there is very little in the market. Quotations: Oaten, 40s; wheat, 37s 6d per ton (pressed).

LIVE STOCK

DUNEDIN HORSE SALEYARDS.

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

There was a rather mixed entry of horses for our sale last Saturday, very few of which were worthy of being specially mentioned. There were several buyers present on the look-out for heavy draughts for town work, but owing to this class being poorly represented they had to go away unsupplied. There were only a few draughts forward, none of which was of exceptional merit. Several useful farm horses changed hands at prices ranging up to £34, and buggy sorts at up to £25. Spring-carters were a poor lot, and sales in this section were hard to effect. There is a keen demand at present for useful sound young animals of this stamp. Considering the quality of most of the stock forward, we had a very fair sale, and if the right kind of horses had been in the yard much more could have been done. We quote:

Superior young draught geldings, at from £45 to £50; extra good do 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 do, 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 do, at from £5 to £7.

Rotorua

(From our own correspondent.)

Elaborate preparations are being made to celebrate St. Patrick's Day. A sub-committee is busily engaged in drawing up the programme, which will be filled in by a general picnic across Lake Rotorua, where sports will be held, and by a social gathering in the evening.

I am pleased to record again the success that is attending the Sisters of St. Joseph and their school. From the complete returns to hand I find that at the recent examination 90 pupils were presented, all of whom passed. There were but three in the sixth class, two of whom obtained certificates of proficiency and one that of competency. These are decidedly encouraging signs, which go to show the high standard of work done at the school.

Rev. Father Ainsworth, of Hokitika, and Father Tiger, O.P., have favored us with visits during the past fortnight. The former preached two impressive sermons during his stay. Father Tiger gave an instructive discourse on the Holy Rosary last Sunday night to a crowded congregation.

The Very Rev. Dean Lighthart leaves for a visit of inspection to the missions in the north of Auckland on Thursday next. He expects to be absent about a month. Father Vandyk, of Tauranga, will assist Father Wientjes during the Dean's absence, in the work of this parish.

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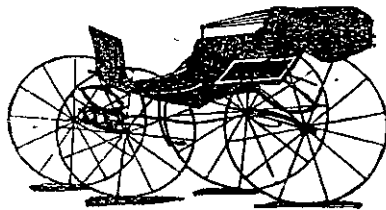
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DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

February 14.

At a meeting of the St. Patrick's Day celebration committee to-night Mr. J. B. O'Connor was elected chairman, Mr. J. O'Shea secretary. A programme was submitted, including many interesting events. The greatest enthusiasm was displayed.

His Lordship the Bishop has cabled that he will leave Sydney on February 17, and will arrive in Auckland on February 21. The reception committee meets to-night, when the final arrangements will be made for welcoming his Lordship. One address will be presented, representing priests and people, which is to be signed by the oldest priest and the oldest layman. It is likely the local Hibernians will present an address.

An old member of the Church in the person of Mr. John Rist passed away last Wednesday. For many years he was a constant collector at the Cathedral. He was an exemplary Catholic and citizen, and commanded the respect and esteem of a wide circle of friends. A Requiem Mass for the repose of his soul was celebrated at the Cathedral on Tuesday morning. The Rev. Father Meagher was celebrant, and there were also present Very Rev. Father Brodie and Rev. Fathers Holbrook, Murphy, and Wright. At the burial service in the afternoon there were in addition to the clergy just mentioned Rev. Fathers Williams and Brennan. The interment took place at Onehunga, where the deceased spent his earlier days. He leaves a widow, two married daughters, another who is a Sister of Mercy, and three unmarried daughters to mourn their loss. The last mentioned are most active workers in all that pertains to religious and charitable work in this city. The deceased was an old member of the H.A.C.B. Society, many of whom attended the funeral.—R.I.P.

Napier

(From Our Own Correspondent.)

February 14.

Prior to the departure of Brother Virgilius from Napier he was presented with an enlarged photograph of the Old Boys' football team. The presentation was made by the captain (Mr. Frank Mahony). Brother Virgilius, in a few well chosen words, returned thanks to the members and wished them every success in the future.

The Catholic Club opened the season by a euchre party in their hall last Friday evening. During the evening Mr. John Coe was presented by Mr. R. P. Clarkson, M.A., with the Federated Catholic Clubs' diploma for oratory for 1908, and Mr. A. Mullaney also received the prize won by him at the previous euchre party. Refreshments were handed round by the committee. During the evening Mr. J. C. Gleeson contributed a song and Mr. Coe a recitation.

At a meeting of the congregation it was decided that St. Patrick's Day be celebrated with a national social gathering. Mr. T. Durney was appointed secretary.

Hokitika

(From an Occasional Correspondent.)

February 9.

The work of transforming the presbytery grounds into a presentable state is now being completed, and they should presently bear a very ornamental appearance.

The Rev. Father O'Connell, S.M., has been in Hokitika on two occasions recently, prior to and after the visit of Father O'Reilly. On the first occasion he preached a retreat to the Sisters of Mercy.

For the past few weeks the Rev. Father Ainsworth has been absent from the parish, on a visit to Christchurch, where he has attended the annual retreat. His place has been temporarily filled by the Rev. Father O'Reilly, S.M., of St. Patrick's College, Wellington, who, it may be mentioned, is a native of Westland. Father O'Reilly was enabled during his stay to renew numerous acquaintances, and his many friends were very pleased to meet him.

On Sunday last at Vespers the Rev. Father O'Connell delivered a most instructive sermon on 'Catholic Education.' He treated the question in all its aspects, and put forward a most convincing case for the Catholic schools, referring to the permanent influence for good resulting from the training imparted in them, the duty of Catholic parents to provide and utilise them, and the injustice of the attitude of those who opposed them. Father O'Connell also referred in highly eulogistic terms to the series of

articles on 'The Secular Phase of Our Education System,' from the pen of the Rev. Dr. Cleary, which are at present appearing in the *Tablet*. He hoped they would be read widely by Catholics and others throughout New Zealand, as they could not fail to forward the cause which they advocated, being, in his opinion, the ablest presentments of the subject that had been advanced in the Dominion.

OBITUARY

MR. M. J. STAUNTON, WAIPAWA.

The many friends of Mr. Michael Joseph Staunton, not alone in Otago, but in other parts of the Dominion, will hear with sincere regret of his death, which took place at Waipawa on February 5, at the age of 51 years. The deceased had been in poor health for some time, but no serious consequences were anticipated until shortly before his death, when his illness took a turn for the worse. The late Mr. Staunton was a Victorian by birth, and came to Dunedin with his parents in the early days, and joined the Telegraph Department in this city. At various times he had been postmaster at Mosgiel, Milton, Mania, and on the Otago goldfields, where he made hosts of friends by his courtesy and genial manner. Quiet and unobtrusive, he was a man who had read widely and who was a keen observer of men and manners. The late Mr. Staunton was a devoted and practical Catholic, and was attended in his illness by the Rev. Father Johnson and the Sisters of St. Joseph. On the day following his demise a Requiem Mass for the repose of his soul was celebrated in St. Joseph's Church, the solemn music being rendered by the nuns and the local choir. The funeral procession to the railway station was representative of all classes in the community. The remains arrived in Dunedin last week, and were interred in the Southern Cemetery on Wednesday. The Rev. Father Gilmartin officiated at the graveside.—R.I.P.

Interprovincial

Australian papers record the death, on January 20, of Mr. Patrick Leahy, who was formerly a well-known resident of Christchurch (says the *Press*). It is some fifteen years since Mr. Leahy left this city, where he carried on the business of a jeweller, and emigrated to Australia. In his new home Mr. Leahy took a very active interest in public affairs, and at the time of his death he held the office of Mayor of Mosman, which he had held for three consecutive years. He and Mrs. Leahy interested themselves deeply in all charitable affairs, and they were both held in the highest esteem by the residents of Mosman. Mr. Leahy was a native of Foynes, County Limerick, and was fifty-four years of age.

Mr. P. Hally, who, owing to his appointment as Conciliation Commissioner has to leave Dunedin and reside in the North Island, was made a presentation at a representative meeting of citizens of Dunedin on Tuesday afternoon. The Mayor, who presided, said Mr. Hally had been his personal friend for the past seven or eight years—ever since they first sat together at the City Council table. He had learned to respect Mr. Hally as a councillor for his straightforward manner and his truthfulness, and his virtues as a citizen had cemented their bond of friendship. He had, by dint of careful and hard work, managed to fight his way upwards in a manner most creditable to himself, and they (the citizens of Dunedin) were only too pleased to acknowledge in a tangible way their appreciation of such a man. Mr. Hally had been appointed to a position that might rightly be regarded as one of the most important in the Dominion—a position for which his long experience and personal qualities well fitted him, and in which he might do an enormous amount of good for both employers and employed. He (the Mayor) most heartily congratulated Mr. Hally on his appointment. He personally would be glad to see Mr. Hally occupying the highest position the Government had to offer, for his personal qualities were assured by the respect and esteem in which he was held. Not only had he to hand Mr. Hally a present (a silver tea and coffee service) but he had also to offer him the kindly feelings and good wishes of a large body of citizens. Messrs. R. Ohisholm, Sidey, M.P., Arnold, M.P., and others also bore testimony to the tact, ability, and worth of Mr. Hally. Mr. Hally in the course of his reply thanked the donors for their handsome present, and said that too much had been made of his services under the Labor Department.

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IN MEMORIAM

O'CONNELL.—In loving memory of Catherine O'Connell, who died at her residence, Seacliff, February 16, 1900. R.I.P.

—Inserted by her loving husband and family.

INFORMATION WANTED

Information Wanted of the Whereabouts of THOMAS MURPHY, son of James Murphy, of Kilmacoo, Avoca, County Wicklow, Ireland. Last heard of in Dunedin.—Apply to Tablet Office.

EDITOR'S NOTICES.

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

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

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

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

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

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, FEBRUARY 18, 1909.

'THE NEED FOR AUTHORITY'



THE semi-jubilee Conference of our separated brethren of the Congregational Union of New Zealand, which is now in session, is being held under circumstances which are little calculated to arouse enthusiasm or to call forth any special manifestation of rejoicing. Doubtless if the whole quarter-century of its New Zealand history be taken into account, the Congregational body has made at least some sort of numerical progress; but, both in the colonies and farther afield, there are of late years unmistakable signs that the Congregationalists—at one time one of the most zealous and active of the Reformed denominations—have entered upon a period of stagnation, if not of absolute retrogression and decline. As far as New Zealand is concerned, though a general report and numerous district reports were presented at the Conference, no figures were submitted to indicate any progress, and the general report contained significant reference to the 'drawbacks' encountered during the year. A year or two ago authoritative figures, published by a minister of the Congregational Church, were quoted in our columns, showing a very marked and serious falling away in the membership of that body in the neighboring State of Victoria. Within the last three months a Congregational business-man in Sydney has written to the London

Christian World urging the necessity of an 'apostolic' visit from some leading minister—he mentions Dr. Horton and the Rev. Silvester Horne—in order to give a much-needed impetus to Congregationalism in New South Wales in particular and in Australia generally. In the United Kingdom the latest figures to hand tell the same tale of Congregational shrinkage. The *Congregational Year Book* for 1909 was, when the last mail left London, nearly ready for the press, and some of the advance-sheets have been already published. The summary of statistics shows that, by comparison with last year, there is a decrease of thirteen churches, a decrease of 13,976 Sunday scholars, and a decrease of 1291 in Church membership. In Wales the Congregational Church membership has dropped from 171,371 to 168,045, thus affording striking and conclusive evidence of reaction after the emotional Welsh 'revival.'

In America—even in those States in which it had a special start over other religious bodies—the Church of the Puritans is falling far in the rear. A few weeks ago we published in our 'Catholic World' column some remarkable figures showing the almost phenomenal progress the Catholic Church had made in and around Boston, the original home of the Puritans in America. Let us quote, by way of contrast, just one authority, himself a Congregational minister, on the decadence of Puritanism in the same locality. In a paper on 'The Perpetuation of the Church,' read recently at the union conference of the Congregational Churches of Boston and vicinity, the Rev. G. L. Cady, of Dorchester, declared that the Puritan stock is committing race suicide. 'I find,' he said, 'fifty-six churches which boast of a single child each for last year, and sixty-three which reported twins each.' His figures showed twenty-three churches which, with a combined membership of 7494, with 7276 in the Sunday schools, and with 1474 young people in Endeavor Societies, were able in a year to bring forth six new births into the kingdom of God. 'Congregational families,' he said, 'have ceased to perpetuate themselves. The days when the family came to church and filled one or two pews, as in our youth, are gone, and in their place we look in vain for the children in the church or in the house. The Catholic Church has a great army of children coming up each year, native born, and the priest knows just what he can count upon for Confirmation each year, and he knows that next year there will be just as large a crop to harvest. I have no doubt that, things being equal, if there were as many children born in Congregational as in Catholic families, we could to-day witness as great a proportionate native growth and front the future with a calm face. When the Puritan stock commits race suicide the Puritan Church must also follow the path of involuntary hari-kari.'

In these days of religious declension and growing materialism, Catholics will find no necessary subject for comforting reflection in figures quoted in the paragraphs printed above, nor in any evidence of a crumbling of faith going on among creeds that believe in Christ and a divine revelation. Our object in referring to the meetings of the Congregational Union is to point a moral and adorn a tale that is of fundamental interest to Catholics as well as to Protestants of every creed. We refer to the fact—at once very natural and very significant—that the chairman of the Conference (the Rev. W. S. Fernie) should have chosen as the subject for his presidential address 'The Need for Authority.' The lecture was especially significant as being addressed to the ministers of a Church which, both in ecclesiastical government and in doctrine, has, of all non-Catholic religious bodies, out itself the furthest adrift from the very principle whose aid is now invoked. In point of Church government each Congregational Church is absolutely independent and autonomous, and is not subject to president, synod, conference, or external authority of any kind. In respect to doctrine, the Congregational Church imposes no formal creed upon its members, and does not exact adherence to any specified summary of the Christian faith. And this almost unrestricted liberty in regard to doctrinal belief is consistently conceded throughout all the practical working of that Church. Even on the occasion of the administration of what is called the Lord's Supper—the nearest approach which the non-episcopal bodies have to the idea of a Sacrament—it is customary in Congregational churches to invite to the 'holy table' not only the regular members of the particular church, but all present who have any desire to come, 'whether they be members of any Church or not.' Yet, in spite of this historic policy of avowed, deliberate, formal latitudinarianism, we now find a learned and zealous leader of that faith emphasising 'The Need for Authority.' In the Catholic idea, it is indeed high time that the cry was raised not only among our friends of the Congregational Church, but in other Protestant bodies as well. When, for instance, it is possible for a prominent clergyman of

a Church in New Zealand to deny, without reproof, doctrine on which our very hope of salvation depends, it seems to be time, in the interests of all Christian believers, that an appeal should be made—even if it be made to deaf ears—for some sort of power of clear definition such as the Catholic Church exercised in the case of Loisy and his fellow-modernists. When it is possible for the leading minister of a Church to teach publicly that the Bible is full of blunders, that there is no such thing as sin, that our Blessed Lord, though a good man, was ignorant and foolish like the rest of mankind, and that the Atonement is a myth—when it is possible for the Rev. R. J. Campbell, the most eminent Congregationalist minister in the world, to teach such anti-Christian things openly and yet retain both his Church membership and his ministry, it is time a voice should be raised, however feebly, to call for a remedy. And hence we welcome with cordial good-will the earnest words of the reverend chairman of the Congregational Union, emphasising 'The Need for Authority'—in other words, advocating some measure of a return to a principle, the denial of which created the great religious revolution of the sixteenth century.

Unfortunately, however, although the president of the Congregational Conference is groping in the right direction for a remedy, his proposal still falls very far short of the true solution of the problem. The kind of authority which he suggests would have no more holding power than a rope of sand. Some of his general statements, indeed, regarding the necessity for authority in religion are beyond criticism. 'Men need authority for their faith as well as for their conduct.' 'Faith in Christ without authority is like a house built on the sands.' 'It is not a question of whether a man's faith or creed is sufficient, but the question is on what foundation it rests.' These are excellent, but when the speaker goes on to indicate that the kind of authority which he has in view is that of the Bible only, without any authoritative interpreter, he gives evidence that his study of the subject has been, after all, of a rather superficial kind. The authority of the Bible only, conjoined with the right of private judgment, has received a fair trial now for well over three hundred years, and it has produced its natural and foreseen fruits in the shape of almost countless sects, each contradicting the other, and each basing its claim to recognition on 'the Bible and the Bible only.' Centuries ago the Reformed theologian Werenfels expressed this happily in the historic distich:

'Hic liber est in quo quaerit sua dogmata quisque;
Invenit et pariter dogmata quisque sua.'

Which has been Englished as follows:

'Within one book each seeks to read
The tenets of his private creed;
And, strange to tell, each reads so well,
The selfsame words all doctrines spell.'

The principle of 'the Bible and the Bible only' has proved itself insufficient to hold together in unity of belief even the members of a single family, much less to restrain the restless intellects of large bodies of men. It is, in point of fact, no authority at all; for when one of our separated brethren professes to receive the Bible as God's Word, yet passes over and gets rid of so much that is in that Word, it is clear that his ultimate standard of truth is not the Scripture, but—unconsciously to himself—some view of things in his mind which he thinks he finds in Scripture. In other words, he believes himself, so to speak, and not the external Word of God; and the particular thing that he calls the 'authority' of the Scripture is only a name. When will our good friends realise that, if there is to be any external authority at all in religion, the only authority with any real claim to recognition is that of the Church which has always claimed to be, and is, the God-appointed guardian, teacher, and interpreter of God's revelation? Faith, history, and reason alike teach that the natural and divinely-provided safeguard of the unity of faith was the appointment of one supreme earthly head, to whom was given the power of the keys, of one shepherd who was to feed the whole flock, of one who was to serve as the rock-foundation on which was to be built that Church which should never fall away, and against which the attacks of enemies, and even the assaults of hell itself, should dash themselves in vain.

Master Patrick Gilligan, of Patea-District High School, and till lately of the Patea Convent School, has been successful in passing the examination for matriculation and solicitors' general knowledge. He also passed his Civil Service Junior with credit, obtaining second place for the whole of the Wanganui education district.

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Notes

Maria Monk

Grand Master Snowball (Melbourne) has had his glorious, pious, and immortal feelings beaten black and blue by a recent announcement in the *Commonwealth Gazette*. That publication had instructed the Customs authorities to forbid the importation of two abominable books, one of them a lucubration of the unfortunate Chiniquy, the other the foetid romance attributed to the poor, half-witted non-Catholic gaol-bird and 'soiled dove,' Maria Monk, but written by her paramour, a reprobate ex-preacher named Hoyt. 'Because Roman Catholics,' said Mr. Snowball at an Orange gathering, 'did not wish the people to read such books they influenced the Federal authorities to have the books excluded.'

As soon as the report of the Grand Master's threnody appeared in the Melbourne daily press of February 2, the Very Rev. Dean Phelan, V.G., delivered this neat 'back-hander' in regard to the statement that the importation of that class of printed filth was forbidden through what the brethren commonly call 'the machinations of Rome': 'Turning from fable to fact, we find the case stands thus:—Our Customs Act of 1901, section 52, forbids the circulation of "blasphemous, indecent, or obscene" literature, and prohibits the importation of the same (section 50) under a penalty of £100.

'But do the works of Maria Monk come within the meaning of this Act? Well, the Customs authorities, if they required information on the point, need not come to "Rome" for instructions, but could turn to the pages of *Chambers' Encyclopedia*, edition 1906, and under the heading "Maria Monk" they will find the good lady's character summed up: "A woman of bad character, who pretended in 1835 to have escaped from the nunnery at Montreuil, and who, coming to New York, found a good many credulous adherents."

'If Maria Monk had "credulous adherents" in America, I have too much respect for the good sense of our Australians to have any fear that they will allow the purity of their homes to be stained and the minds of their children to be poisoned by a literature reeking with moral filth, even though the advocate of such literature is the Grand Master of the Orange lodges, and the champion of the Bible in the State schools.'

DIOCESE OF DUNEDIN

An operatic entertainment in aid of the school furnishing fund will be given in the Sacred Heart School, North-east Valley, on Monday evening, February 22.

A week's retreat for members of the confraternity of Perpetual Succor was begun in St. Joseph's Cathedral on Sunday evening. It is conducted by the Rev. Father Gilmartin, C.S.S.R.

The many friends of Mr. J. B. Ford, Heddon Bush, who is at present in a private hospital in Dunedin, will be pleased to hear that he has received much benefit from his treatment, and that his health has improved.

Our Wellington correspondent was in error last week when he stated that Messrs. Conolly, Monaghan, and Skinner were about to proceed to Meaneer to study for the priesthood. They are continuing their theological studies at Holy Cross College, Mosgiel.

Rev. Father O'Riordan, inspector of Catholic schools in the Diocese of Goulburn, who had been on a visit to his cousin, Rev. J. F. O'Donnell, Queenstown, passed through Dunedin during the week, on his return to Australia.

The new Church of the Irish Martyrs, Cromwell, will be solemnly blessed and opened on Sunday, April 18, the Sunday after Easter. The ceremony will be performed by his Lordship the Bishop, who will preach in the morning. The sermon in the evening will be preached by the Rev. Father Murphy, Riverton.

His Lordship the Bishop announces the following clerical changes in the diocese of Dunedin:—The Rev. Father Howard, of South Dunedin, takes pastoral charge of Milton, his place being taken by the Rev. J. O'Malley, of Invercargill; the Rev. Fathers Delany and Farthing go to Oamaru; the Rev. P. O'Neill has been transferred from Oamaru to Wrey's Bush; and the Rev. John Lynch, of Palmerston, takes Rev. Father O'Malley's place at Invercargill. The Rev. James Lynch, who has been on a trip to Europe, arrived in Melbourne last week, and will shortly take up his duties in Palmerston.

The Christian Brothers' School re-opened on February 1, and the many friends of the school will be pleased to learn that there was a record attendance for the opening week—over 300 names having been entered on the roll. In the recent Junior Civil Service examinations Master E. Walmsley, whose age is 15 years and 4 months, obtained twelfth place in the Dominion, second place in Otago, and first place among the Catholic schools and colleges of the Dominion. We hope that this year will see results equally satisfactory both in the scholastic and other departments of school life. Parents in the country who are anxious to send their boys to the Christian Brothers' School can get full information as regards board, etc., by applying to the Superior of the Schools, Rattray street, Dunedin.

His Lordship the Bishop, accompanied by Rev. Father Coffey, Adm., and Rev. Father Gilmartin, C.S.S.R., visited the Christian Brothers' School on Monday, when his Lordship was entertained by the pupils and presented with an address of welcome, on the occasion of his first visit to the schools since his return from Europe. After Master Frank Marlow had read the address, his Lordship thanked the boys for their whole-hearted welcome, gave them a most interesting account of his travels while in Europe, and made the day of his visit one to be long remembered. His Lordship said that as the boys had been so successful in all departments of school life while he was away, they deserved a whole holiday on Tuesday. Needless to say, this announcement was received with loud applause.

LENTEN REGULATIONS

DIOCESE OF DUNEDIN

Whilst the law of the Lenten Fast remains in full vigor, the following regulations are made in virtue of powers received from the Apostolic See and by special indulgent granted to all the Bishops of New Zealand, on December 1, 1908, for ten years.

1. Flesh meat is allowed at dinner on all days in Lent except Wednesdays and Fridays, the Saturday in Ember Week, and the Monday in Holy Week.

2. On fasting days a little refectio is allowed in the morning and a collation in the evening, at which (except on Ash Wednesday and Good Friday) butter, cheese, and milk, in moderation, may be used.

3. Eggs may be used at dinner on all days except Ash Wednesday and Good Friday.

4. Lard and dripping may be used as a condiment instead of butter on all days except Ash Wednesday and Good Friday.

5. Fish and flesh meat cannot be used at the same meal during Lent.

6. Persons who are not bound to fast, may take at all meals the kinds of food that are allowed at the chief meal.

7. There is neither fast nor abstinence on Sundays in Lent.

8. St. Patrick's Day (Wednesday, March 17), being a privileged day, does not come under the law of fasting and abstinence.

9. We hereby authorise priests having care of souls, and confessors, to grant to the faithful such further dispensations as may be deemed necessary according to the circumstances of each case.

10. Persons not twenty-one years old, as well as those advanced in old age, and all persons who are unable to fast on account of sickness or hard labor, etc., are exempted from the general obligation of fasting.

All persons who have arrived at the years of discretion are bound to receive Holy Communion within Easter time, which in this diocese commences on Ash Wednesday and ends on the octave of the Feast of SS. Peter and Paul.

A collection for the Seminary Fund shall be made on the second Sunday in Lent in every church where a priest officiates, and in all other churches on some Sunday during Lent. The faithful are earnestly solicited to contribute generously to this fund.

The collection for the Pope shall be made in each church on some Sunday before the end of September next, and for the Aborigines and Holy Places on some Sunday before the end of November.

* MICHAEL VERDON,
Bishop of Dunedin.

February 1, 1909:

At a recent meeting of the Thames Hospital Trustees the Right Rev. Mgr. O'Reilly was elected chairman for the next twelve months.

DISASTROUS WRECK

SEVENTY LIVES LOST

One of the most serious wrecks that have taken place on the New Zealand coast for some years occurred near Terawhiti, about ten miles from Wellington, on Friday night, when the Union Steam Ship Company's steamer Penguin was wrecked on Tom's Rock, a partly submerged rock about one mile and a half from the coast. The vessel was on her usual trip from Nelson and Picton to Wellington.

The Penguin left Picton shortly after 6 o'clock on Friday evening, and got into Cook Strait two hours later. The weather was fairly clear (states the captain), but when we were about halfway across the weather set down thick. I decided to set the outside course, which should have taken the ship well clear of the place where she struck, and I allowed for a big southerly set, and expected to pick up Pencarrow light at 10 o'clock. When putting her head down the strait, as it was coming on thick, I was intending to stand down clear to the southward out of the way. Then she struck. It must have been after 10 o'clock. She just slid along the rock, touching on the starboard side. The pumps were sounded, and it was found that the ship was making water rapidly in No. 1 hold and No. 2 as well. The boats were swung out, and the first sent away were the women and children. There was a good deal of crying on deck, but everyone appeared to be otherwise calm. To have beached where she struck would have been madness. It is an iron-bound coast, and not a life would have been saved had that been done. There was a heavy sea, and one of the boats with the women and children was smashed against the side of the ship, and the people were thrown into the sea. I believe they all got on deck again, but I would not be positive. Two boats got away. There were only women and children in them except the crew, who were there to row. I cannot say exactly who were in charge of the boats. The men had to take to the rafts. Two of them were got out astern. I dared not let the engines go, because I could not tell who might be floating within range of the propeller. I reckon the vessel went down at about eight minutes to 11 o'clock. That was when my watch stopped, and others stopped at the same time. The Penguin went down bow first.

According to the statement of the purser there were 60 passengers and 40 of a crew on the Penguin when it left Picton.

The latest accounts to hand state that 30 persons were saved and seventy lost. A striking feature of the sad calamity is the large number of the crew that perished. Among those who lost their lives were the first, second, and third officers, chief and third engineer, chief steward, and boatswain. Only one woman was saved, and she lost her husband and four children. Here is her account of the disaster and how she reached the shore:—

'When the Penguin struck,' said Mrs. Hannam, 'I, with my husband and children, put on lifebelts, and we stood on deck. Then, with others, we were told to get into a boat. There were about four men, six women, and several children in this boat. Only one of the men was a sailor. As we got into it the boat capsized right alongside the Penguin. Oh, it was dreadful. I had clung to my baby, two years old, and scrambled with it into the boat again. All my children had been in the boat with me before it tipped over, but only one was there after—the baby. When I had scrambled into the boat I helped several ladies who were struggling in the water to get into the boat again. My other children I could not see. Their ages were ten, five, and three years. Then we drifted away from the steamer, and later on capsized again. I had tied my baby to a seat of the boat for safety, and when the boat turned over the second time I clung on, and came up beneath it. I saw that the baby was all right, and then turned to help another child—a boy named Matthews, I am told. I made him comfortable, and we rested under the boat while she tossed about and drifted and drifted. The boy kept asking whether he was saved, and I had to tell him he was quite safe, and would get ashore. I looked to see if there were any others who needed help, but there was no one. We drifted ashore at last, and I afterwards heard voices. It was the shepherds from the homestead, who had been called out by some of those who had got ashore earlier. I called to them, and they got us from under the boat. Oh! I am so glad I was able to save that dear little boy for his parents. They will have someone.'

An outstanding feature of the sad calamity was the splendid bravery and coolness of the officers and crew of the wrecked steamer. All the survivors agree that the

utmost order prevailed on board after the vessel had struck. The woman behaved well, and the stewardess bore herself like a heroine, fastening on lifebelts and speaking words of cheer to the poor women and children, who were so pathetically helpless in the face of the calamity. Without loss of time the crew and others put the rest of the women and children and some of the men in the second lifeboat, while it was on the davits, but hardly had they lowered it down a little when one of the ropes ran, lowering the boat at one end to such an angle that all were precipitated into the sea, and half of them—about 15 or 16—were drowned before the onlookers' eyes.

The bodies were brought to Wellington on Monday for interment, which took place on Tuesday morning at the Karori Cemetery.

Among the Catholics who lost their lives were Mrs. Brittain, wife of Mr. G. T. Brittain, Stock Inspector, Blenheim, and Miss Mary Doran, of Marlborough. At the Sacred Heart Basilica, Hill street, a Solemn Pontifical Requiem Mass was celebrated for the repose of the souls of those who had been drowned in the wreck. His Grace Archbishop Redwood pontificated, and was assisted by the Rev. Father O'Reilly as deacon, and the Rev. Father Bowden as subdeacon. Just outside the altar rails was the coffin containing the remains of Miss M. A. Doran. The solemn music of the Mass, including the 'Dies Irae,' was sung by a choir of clergy, and the whole service was very impressive. Previous to the Mass the Sisters of Mercy and the school children sang a hymn suitable to the occasion.

Death of Father McManus, Rangiora

(From our Christchurch correspondent.)

Prior to commencing his sermon in the Cathedral on Sunday evening, the Rev. Father Ainsworth announced the death that afternoon at Rangiora of the Rev. Father McManus, who for some time past had been seriously ill, and recommended the soul of the deceased priest to the prayers of the faithful. As a recessional the organist, Mr. A. Bunz, played the Dead March from 'Saul.' The late Rev. Father Mathias McManus was 53 years of age, and was a native of County Leitrim, Ireland. He was educated at All Hallows College, Dublin, and was ordained about twenty-six years ago for the then diocese of Wellington, which included Canterbury and Westland. Coming to Christchurch, he was assistant to the Rev. Father Ginaty, S.M. Afterwards Father McManus was parish priest of Palmerston North, and eventually was stationed in other parts of the Dominion. About two years ago he was appointed assistant priest to the Rev. Father Hyland at Rangiora, where his genial and kindly disposition greatly endeared him to the people.

A Solemn Requiem Mass (telegraphs our Christchurch correspondent) was celebrated at Rangiora on Tuesday morning for the repose of the soul of the deceased in the presence of his Lordship Bishop Grimes, who was attended by the Very Rev. Dean Ginaty, S.M., V.G. Rev. Father Hyland was celebrant, Rev. Dr. Kennedy deacon, and Rev. Father O'Hare subdeacon. Prior to the Mass the Office of the Dead was sung by the assembled clergy. After Mass his Lordship the Bishop addressed the crowded congregation in terms appropriate to the solemn occasion, gave the Absolution, and subsequently officiated at the interment in the Catholic cemetery adjoining the church. The funeral was very largely attended by all denominations. Among the clergy present were the Very Rev. Dean O'Donnell and Very Rev. Dean Bowers, and Rev. Fathers Cooney, Hoare, Moloney, Peoples (Wellington), McManus (Now Plymouth), nephew of deceased, Bergin (Westport), Aubry, Tubman, Lee, Taylor, and Walsh (Hutt). R.I.P.

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Irish News

ANTRIM—Shipbuilding in Belfast

Messrs. Harland and Wolff secured the 'blue riband' of the shipbuilding world for 1908. The output of 106,528 tons of shipping, representing an indicated horse-power of 65,840, far exceeds any other firm's record. Belfast has been outside the zone of the labor troubles experienced in the British yards. There is a sort-of Home Rule in this matter, says a critic, so far as Ireland is concerned, and Belfast has largely been the gainer by it. In the second place, Messrs. Harland and Wolff build for the North Atlantic Combine, and it would be strange indeed if one or other of the companies forming part of that great organisation did not make substantial demands on the resources of the Queen's Island works.

CORK—A Satisfactory State of Affairs

It is satisfactory to hear of one Irish district (says the *Irish Weekly*) where the people are fairly content because they have work to do. Writing to the Council of the Cork Industrial Development Association, a firm of woollen manufacturers in the village—or, rather, town—of Douglas say: 'You will be pleased to hear that there are no unemployed in Douglas, and so far as we are aware, there is not a single case of distress in the district.' Douglas here referred to is a place three miles away from the southern capital. Its population in 1901 was 764, and this has probably been doubled since the last census. Two thriving woollen factories not only give vigor and health to the veins of the village, but give good employment to many men and girls in the surrounding rural districts who would otherwise be compelled to emigrate, or to swell the ranks of those fiercely competing for meagre wages in Cork City.

Destruction of a Catholic Hall

Early on the morning of December 28 a fire, which threatened to have most disastrous consequences, was discovered in the Cork Catholic Young Men's Society's Hall, and before effective measures to check its course could be organised, it destroyed a great part of the building.

DUBLIN—A Climb Down

Owing, no doubt, to pressure of public opinion, the committee of the Royal Dublin Society's Library have climbed down, and taken in *The Making of Ireland and Its Undoing*, by Mrs. Green, which they refused admission to under circumstances which called forth widespread condemnation.

KILDARE—A Provincial Passes Away

On December 22 there passed away at the Mater Misericordiae Hospital, Dublin, the Rev. Brother Anthony J. Flood, Provincial of the De La Salle Brothers in Ireland and England. Brother Anthony was a native of Thomastown, near Rathangan, County Kildare, where his family is one of the most respected in the neighborhood. He joined the De La Salle Order in London over thirty years ago, and passed his first years of religious life at St. Joseph's College, Clapham. Since that time he filled with credit many positions of trust in his Order, and he directed the College of the Brothers in London and was subsequently for many years at the head of St. Joseph's Industrial School, Manchester. It was under his direction that this school acquired the distinguished place it has since held among institutions of its class in the North of England. In 1892; at the early age of 35, Brother Anthony was appointed Provincial of the Order in Ireland.

LIMERICK—Extension of Tillage

At a meeting of the County Limerick Committee of Agriculture and Technical Instruction, Rev. J. Nolan, Cappamore, presiding, a scheme for the extension of tillage in the country was, on the motion of Mr. John Coleman, seconded by Mr. T. W. W. Bennett, unanimously adopted. The scheme provides (1) that a grant of £1 10s be made to farmers whose valuation does not exceed £40, and who increase their tillage by one Irish acre; (2) that a grant of 15s be made to farmers whose valuation does not exceed £10, and who increase their tillage by half an Irish acre. On the suggestion of Lord Emly, it was also decided—'That ten prizes of 7s 6d each in each of the large rural districts, and five of the same amount in each of the smaller rural districts be given by competition to the laborers who have cultivated the whole of their plots in the best manner.'

LONGFORD—Member of Parliament Sent to Prison

The prosecution of Mr. J. P. Farrell, M.P., under an Act of Edward III., for having published certain reports in his paper, resulted in a conviction. Mr. Farrell was ordered to find bail in a personal surety of £200 and two

sureties of £100 each, to keep the peace for twelve months, or in default to go to gaol for six months, without hard labor. He refused to give bail, and was taken into custody and lodged in Kilmainham Prison.

MONAGHAN—A Golden Jubilee

On January 6 the Sisters of St. Louis celebrated the golden jubilee of the foundation of their Congregation in Monaghan, for it was on the Feast of the Epiphany, in the year 1859, that the first St. Louis nuns arrived in Monaghan.

TIPPERARY—A Veteran Nationalist

The death is reported of a veteran Nationalist in the person of Mr. Jeremiah Condon, father of Alderman T. J. Condon, M.P., who passed away at his residence, Clonmel, on December 30.

Death of a Religious

Far beyond the boundaries of the archdiocese of Cashel, in which Doon is situated (says the *Freeman's Journal*), the news of the demise of Mother Mary Catherine Ryan will be received with feelings of the deepest sorrow. A member of an old and illustrious Tipperary family, which has given sons and daughters to the Church, at a very early age she joined the Order of Mercy at their convent, Kinsale. For the last few years she had suffered greatly in health, and had handed over her staff of authority to younger and stronger hands. But to the last she has been a beloved Mother to her dear children, to whom her memory will be for ever green. On Tuesday, December 29, she died in the odor of sanctity, the members of her community being around her.

A Generous Gift

The Right Rev. Dr. Fogarty, Bishop of Killaloe, has sent £50 to Nenagh Convent to provide food and clothing for the poor children attending the schools.

TYRONE—Sad Death of a Priest

The Rev. Patrick Brennan was overtaken in the storm on the night of December 29, on his way from Dungannon to Cookstown, and by over exertion in cycling through the heavy fall of snow became exhausted and succumbed to the severe strain. The deceased's first mission was in the parish of Clonoe, Tyrone, where he spent nine years. He afterwards went to Cookstown, where he spent almost seven years in missionary duty. In both Clonoe and Cookstown the deceased endeared himself to all, his zeal and indefatigable energy in the cause of religion earning for him universal esteem and admiration. His death has caused profound grief and mourning in both parishes, where his memory will be revered for many years as a great and good priest and a kind and generous friend to the poor and lowly. Father Brennan was born in Haggardstown, Dundalk. He was nephew of Rev. P. McCartney, P.P., of Forkhill.

GENERAL

Severe Weather

A very severe blizzard was experienced all over Ireland a few days after Christmas. Considerable damage was done, especially in the North of Ireland, where its full force was felt.

A National Convention

A National Convention was held in the Round Room of the Mansion House, Dublin, on Tuesday and Wednesday of last week. The Convention was of a very representative character. The following were among those entitled to attend according to a fixed scale of representation:—Prelates and clergy of all denominations, all members of the National Directory of the United Irish League, and delegates of the undermentioned bodies:—Each branch of the United Irish League in Ireland and Great Britain, the Ancient Order of Hibernians, Irish National Foresters, Land and Labor Association, each County Council, County Boroughs, and other towns, each Rural District Council, each Urban District Council, Trades and Labor Councils, etc. We were informed by cable last week that the National Directory of the United Irish League had re-elected Mr. John E. Redmond, M.P., as president. The report declared that the activity of the branches was never more manifest or the tone and spirit more satisfactory. Owing to inquiries and representations made by the organisation 2000 tenants had been restored by Lord Londonderry at Belfast. The report also states—'The next general election will be one of the most critical since the Unionist party was formed, because the Liberals, if returned, will say that they have a mandate for Home Rule.' His Eminence Cardinal Moran cabled the Convention his heartiest congratulations to the Irish Party, whose past victories, he said, were a presage of future triumphs. 'Australia is united with you in wishing the Convention a complete success.' The message was received with cheers.

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Irish in the National University

Controversy regarding the position which Irish should occupy in the National University grows apace (writes a Dublin correspondent). There are those who would have a knowledge of the Irish language made compulsory from the very first for students wishing to enter; those who would postpone making it an obligatory subject for some years, and in the meantime encourage the study of it in a practical way; and those who on no account would have the language of the Gael taught in the new University. The latter count for practically nothing, for they are few and represent an infinitesimal number of Irishmen. That Irish will be taught in the National University is beyond doubt. That there will be a Chair of Irish, and that studentships will be founded by which young men of limited means who are willing to study the language may obtain a University education which would otherwise be denied them, is absolutely certain. Between the upholders of the two schemes first mentioned, a bitter controversy rages, a fact much to be deplored, for on both sides excellent Irish Irelanders are ranged. The Most Rev. Dr. Clancy, Bishop of Elphin, in a letter to the press, strongly condemns the tone of some of the letters that have appeared in the public press. Miss Hayden, M.A., an advocate of Irish as a compulsory subject, also deplores in a letter to the press the tone in which a good deal of the controversy has been carried on. [A cable message received on Friday stated that the National Convention in Dublin, acting against Mr. Dillon's strong view, by a large majority recommended that the Irish language should be made a compulsory subject in the curriculum at the new University.]

Irish Industries

In the course of a lecture in Dublin on the 'Irish Woollen Industry,' Mr. Oldham, B.A., said that Irish cloths, friezes, serges—white, red, russet, and green—were known and sold in England for hundreds of years, from at least 1200 down to 1600. Not merely was Irish cloth sold in Florence, but it was sold in Bologna in 1315; there is evidence of it in Genoa and Como in 1324; and earlier still, in 1265, at Bruges and Antwerp. There was a systematic policy of kidnapping Irish weavers and selling them as slaves in Bristol, where they were employed as skilled workmen in developing the weaving industry. The destruction of Irish trade and industry during the reign of Queen Elizabeth was referred to. From 1558 to 1603 a systematic policy was pursued by the English people for the purpose of taking the Irish wool and yarn away from Ireland, and not allowing it to be manufactured in Ireland. In 1822 there existed 45 manufacturers in and about Dublin, having 92 billies, employing 2885 working people, manufacturing 29,812 pieces of cloth per annum, of various qualities, the value of the product being £336,000. He referred to the decrease in the number of persons employed in the woollen and worsted industry in Ireland between 1881 and 1901, the figure for 1881 being 8950, and the figure for 1901 being 4550, though the mills in Ireland were very prosperous, and were extending and building up their trade. The explanation in the decrease in the number employed was found in the introduction of labor-saving machinery. Let those who looked to obtaining employment for the people of Ireland not be too hopeful of getting it in the revival of the woollen industry. They could employ ten times as many people in just increasing the tillage of Ireland.

A Refusal

Lord Ardilaun's refusal (says the London correspondent of the *Freeman's Journal*) to allow the London County Council to place a tablet on his residence, 11 Carlton House Terrace, recording the fact that Mr. Gladstone once lived there, is not at all surprising—for Lord Ardilaun. It is the first time that the Council has found anything but the readiest acquiescence on the part of proprietors of houses once inhabited by famous men in a request of this kind. Lord Ardilaun imagines that by his refusal he is in some sort getting even with Mr. Gladstone for bringing forward a Home Rule Bill. This indicates at once a very unsophisticated condition of general intelligence, and a deplorable depth of partisan intolerance; but, after all, what more is there to be said, except that it is Lord Ardilaun's way? It creates surprise here, and is very bad policy to boot; but it will create no surprise where Lord Ardilaun is better known. Even one of his nephews, Mr. Walter Guinness, appears to have pleaded with him against putting this slur on the family name, but fruitlessly.

The potato-crop is considered one of the most promising for years in the Masterton district. A local farmer, who has a large area down in tubers, told an *Age* reporter that his crop is looking better than previous crops for many seasons past. He states that a neighbor of his, who a few years ago netted £700 out of 20 acres of potatoes, has a larger area down this season in a crop which looks even better than his record crop.

People We Hear About

The Hon. William Gibson, the great Gaelic League enthusiast, is a justice of the peace for the County of Surrey. He is the eldest son of the first Baron of Ashbourne, who was Lord Chancellor of Ireland, and he was born in 1868. He received his education at Harrow, Trinity College, Dublin, and at Merton College, Oxford, and was received into the Church while at Oxford. Mr. Gibson is well known as an ardent and strong supporter of the Irish Language Revival movement, and he was for some time a president of the Gaelic League. He is also a reviver of the wearing of the Irish kilt.

Last week Sir Evelyn Wood unveiled in St. Paul's Cathedral, London, a marble bust to the late Sir William Howard Russell, the famous correspondent of *The Times* during the Crimean war. Sir William Russell was the first, and one of the greatest of the war correspondents. He was an Irishman, like Power, and McGahan, and Donovan, and O'Kelly, and a host of others whose names are famous. He was educated at Dr. Geoghegan's school in Dublin, where he had as contemporary Dion Boucicault, the famous dramatist and actor. He was Dublin correspondent for *The Times*, and reported the famous trial of O'Connell and others for sedition. He was with the German army at Sedan.

Father Matthew Russell, S.J., the well-known author and poet, is the brother of the late Lord Russell of Killowen. He was born in 1834, and was educated at Maynooth. In 1857 he entered the Jesuit novitiate, and seven years later he was ordained. He was occupied in school and church work in Limerick until 1873, and since then his labors have been centred round St. Francis Xavier's, Dublin, and University College, Stephen's Green. Father Russell is editor of the *Irish Monthly*, for which journal he has done great service. Its pages have been a nursery for young authors and poets, and amongst those who owe much to Father Russell for his kindly help in his magazine are W. B. Yeats, Katharine Tynan, Mrs. Francis Blundell, and many others.

Mr. Matthew M. Cleary, governor of Lyttelton Gaol, who is about to retire from the prison service, having passed the age limit, is a veteran civil servant. Mr. Cleary was born in Miltown, County Clare, three-quarters of a century ago, and was only seventeen years of age when he joined the Irish Constabulary. In 1854, when troops were going out to the Crimea, he was on duty in Cork, assisting to keep back the crowd which had gathered to witness the departure of a troopship. Pressed by the crowd, a lady fell off the wharf, and was being carried out by the ebb tide, when young Cleary, in full uniform, jumped in and held her up until both were rescued by a boat. For this act of bravery Mr. Cleary, then only twenty years of age, received special promotion to the rank of sergeant, and was awarded the Royal Humane Society's gold medal. He came out to Victoria in 1857, and in the following year was appointed acting sergeant in the city police in Melbourne, which position he held until 1861. In that year the Gabriel's Gully gold rush broke out in Otago, and the Provincial Government sent to Melbourne for an inspector and two constables for the purpose of organising the police force in Otago. Mr. Branigan (inspector) and Sergeant-major Bracken (both long since dead) and Sergeant Cleary were appointed, and came across to Otago. Sergeant Cleary, with twelve men, under Inspector Morton, were engaged for some time on the gold escort from Dunstan to Dunedin. Sergeant Cleary remained in the police force until 1863, when he resigned and joined the prison service. He had only been two months in the service when he was made principal warden in the Dunedin Gaol. In May, 1867, he was appointed gaoler at Hokitika. He remained there until 1882, and was transferred to Auckland, but the climate there did not suit him, and after two months he was transferred back to Hokitika, where he remained until November, 1888, when he was appointed governor of Lyttelton Gaol, where he has remained ever since. From this it will be seen that he has completed his forty-fifth year of unbroken prison service, during forty-two of which he has been chief gaoler. To a *Press* representative Mr. Cleary said: 'Outside of accidents, I have never had a day's sickness in my life. I took the pledge at the age of eleven years, and have never touched liquor and have never smoked in my life. At the present time I feel as fit as ever I did.'

It does not seem generally known (writes the *Dominion's* Palmerston North correspondent) that it is illegal for milk and produce sellers to sell or deliver milk, butter, or eggs on the holiday afternoons after 1 o'clock. As some dairymen have been selling milk on Wednesday afternoons, the Labor Department is serving notices on vendors that they must cease the delivery of milk on that afternoon.

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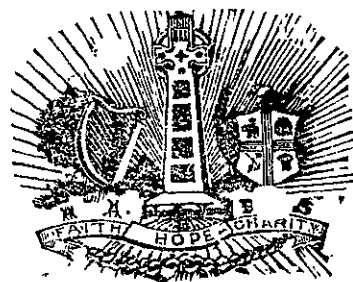
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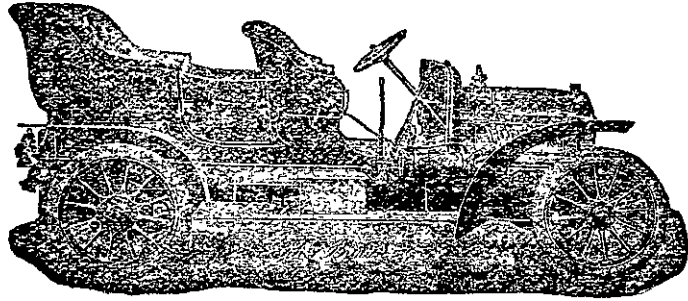
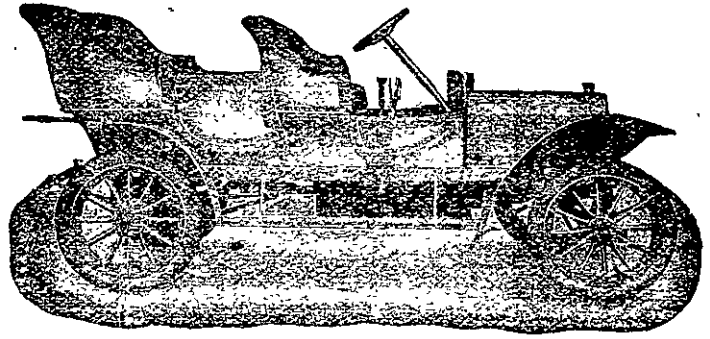
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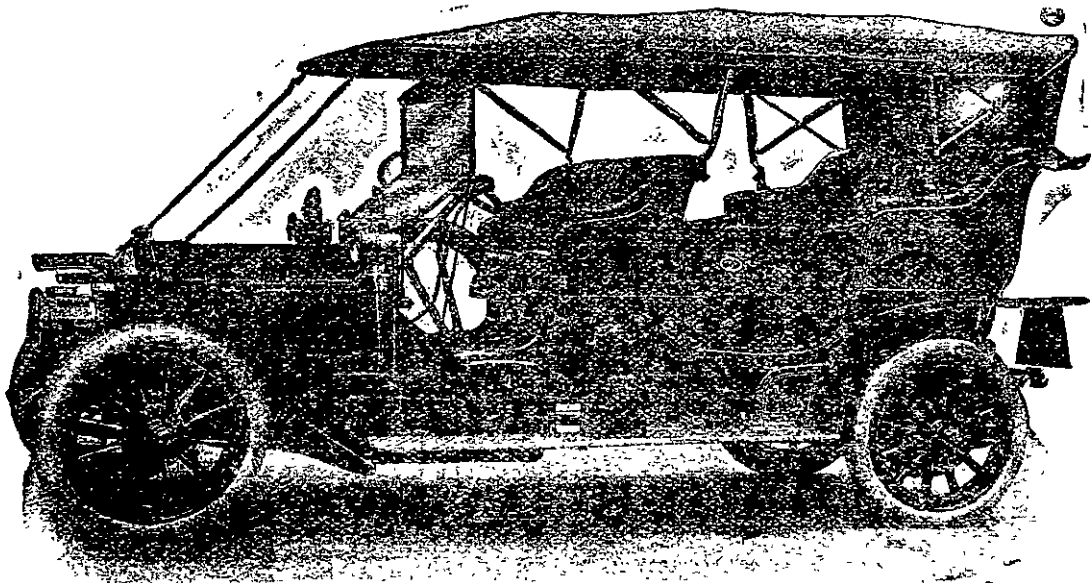
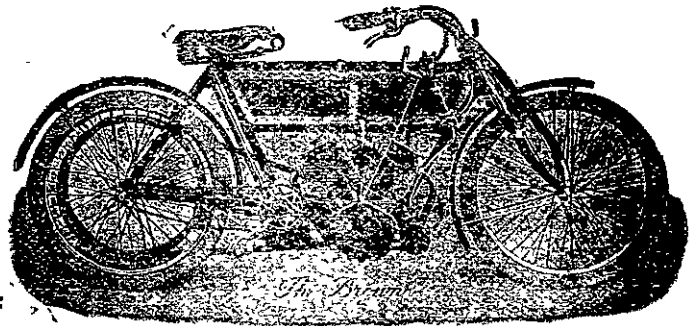


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The Catholic World

ENGLAND—An Octogenarian

Dr. Wilkinson, Bishop of Hexham and Newcastle, has just celebrated the sixtieth year of his priesthood. The venerable Bishop, who is in his 83rd year, has his residence at Ushaw College, of which he is President. On December 23, 1848, the jubilarian was ordained priest by Bishop Hagarth. His Lordship is a native of Harperley, near Wolsingham, and after some years at Harrow and Durham University, where he took his degree, intending to become an Anglican minister, he joined a community of young men, followers of Pusey in Leeds, and in 1846 he was received into the Church in that town by Father Henry Walmsley.

The Sisters of Nazareth

Mother Mary of the Nativity (Miss Margaret Mary Owen), Mother-General of the Sisters of Nazareth, whose death—in the 69th year of her age, and the 47th of her religious profession, at the new house of the Order at Hammersmith—was briefly recorded in our last issue (says the *Catholic Weekly*), was a woman of extraordinary ability, as the wonderful extension of the work of her Order during the period—thirty-one years—of her government clearly proves. The Sisters of Nazareth have now thirty-one branch houses in the United Kingdom, South Africa, Australia, and New Zealand, the greater part of that number being founded during that period. In South Africa there are five houses, and during the war the Sisters gave up part of the buildings as hospitals for invalid and wounded troops. In Kimberley the Sisters heroically continued their work, despite shell-wrecked walls, and on the day of the relief Lord Edmund Talbot, the Duke of Norfolk's brother, rode in ahead of the column with messages of congratulation from another convent of Nazareth Sisters. The labor and responsibility entailed in controlling all the houses of the Order were infinite. Mother Mary undertook the whole of their general management, and every matter of importance was referred to her. She never shrank from duty or danger, and never hesitated in giving a decision.

JAPAN—Negotiations with the Holy See

American contemporaries state that early this year Archbishop O'Connell, of Boston, will leave for Japan to complete the negotiations between the Holy See and the Mikado's Government, begun on his former trip.

FRANCE—A Travesty of Justice

It is almost inconceivable that under any civilised Government such a flagrant travesty of justice should have occurred as was enacted recently in a French law court over the 'liquidation' of the property belonging to the French Assumptionist Fathers (remarks the *Catholic Weekly*). As is well known, the Catholic newspaper, *La Croix*, was formerly owned and managed by these Fathers, and it has a wider circulation than any French Catholic journal. Before the law proscribing the religious Orders had come into force, and nearly two years before M. Menago was appointed liquidator, a Catholic banker of the name of Frau left Lille and took up his abode in Paris, in order to take over the concern. This was done in due legal form by deeds of contract, and it is not disputed that M. Frau's purchase of *La Croix* was a real one. It was proved and admitted by the judge that he invested his money in the concern. Yet the court decided that the contracts by which the Catholic banker obtained proprietorship of the paper were 'null and non-existent,' and that the business of *La Croix* and of the *Pèlerin*—connected with it—belonged to the liquidator, M. Menago! How did the judge, in his reasoned decision, make out the case? He was at no pains to reveal the true reason of this shameless robbery. M. Frau was a pupil and intimate friend of the Fathers, and wedded to their religious ideas. He was told that in spite of having purchased *La Croix* and managed it for some years, he must have known that the Fathers were the real proprietors.

Religious Freedom

The Minister for War, General Picquart, has just dismissed three officers stationed at Laon on a strange plea. It appears that on Sunday, November 8, when Monsignor Pechenard, Bishop of Soissons, was to preach to the members of the Association of Jeunesse Catholique, three officers attended Mass at the Cathedral in civilian clothes. It was afterwards reported to the military authorities that the sermon cast serious reflections on the Government. This report appears to have been made by the Commissary of Police, for whose action the Mayor of Laon has publicly declined to bear any responsibility, as he had never given any orders for him to go about spying in plain clothes in order to be able to supply reports of the religious views

or doings of public servants in the town. The Bishop of Soissons has also declared that his sermon was in no way concerned with the Government or its acts, that he never even mentioned the words 'Government,' 'republic,' or 'laws,' and that his sole purpose was to develop the meaning of his text, 'The truth shall make you free.' Furthermore, there is an official report to the Mayor that the Mass passed off without any incident. But the officers have been cashiered by General Picquart on the mere report of a spy, without being allowed a word in self-defence.

ROME—The Holy Father's Sacerdotal Jubilee

On Sunday, December 27, a solemn *Te Deum* was sung in the Basilica of St. John Lateran, the Pope's Cathedral Church, and as we are informed by the inscription on the front, the 'Mother and head of all the Churches of the City and the World.' The function, which was held as a thanksgiving ceremonial for the fifty years of sacerdotal life granted to Pope Pius X., was preceded by solemn Vespers, to which were invited all the Patriarchs, Archbishops, and Bishops resident in Rome. In addition, deputations from the Chapters of St. Peter's and St. Mary Major's attended, as well as the Generals and Procurators of all the religious Orders and Congregations. Special tribunes were reserved for the Sacred College, the Diplomatic Corps accredited to the Holy See, the Papal Court, the Military Orders, and the sisters and nieces of Pius X. This was the last function held in connection with the Pope's Sacerdotal Jubilee, and, with the single exception of the Holy Father's Mass in St. Peter's on November 16, was the most brilliant gathering of a memorable year.

The Revision of the Vulgate

His Holiness Pius X. on December 29, received in private audience Abbot Gasquet, President-General of the English Benedictine Congregation, and Father Charles Corney, of Downside Abbey, Bath. The Pontiff displayed great interest in the revision of the Vulgate, and paid a warm tribute to the valuable research work which Abbot Gasquet is performing.

The Sacred College

The death of Cardinal Lecot (writes a Rome correspondent) makes the seventh death in the Sacred College during the past twelve months. Cardinals Richard, Casali del Drago, Portanova, Nocella, Cassanas y Pages, and Mathieu were the other six Cardinals who died in 1908. The number of vacancies in the College at present is fifteen, and, notwithstanding various rumors, nobody knows as yet when any of these vacancies will be filled up. Much less is it known who will be chosen to fill any of them.

Christmas Day at the Vatican

Christmas Day passed off very uneventfully at the Vatican. The Holy Father, after pontificating at early Mass before a very limited number of specially invited guests, spent the morning quietly in his private apartments. In the afternoon he saw a few visitors; but all of the audiences were of a perfectly private character.

The Holy Father's Health

The rumors circulated in the press concerning the health of the Holy Father are not well founded (writes a Rome correspondent under date December 28). The fact that he did not hold the reception of Cardinals usual on Christmas Eve has been made the basis of these rumors—an insufficient basis, because the reason for not holding this reception is that quite recently, in connection with the Jubilee, the Cardinals presented the good wishes which they usually present at Christmas, and thus rendered so early a repetition a needless formality. His Holiness enjoys his normal health, and is as well as any man can reasonably expect to be when he has turned his seventy-third year.

The Irish Christian Brothers

Before a large assembly of clergy and laymen on Sunday, December 27, the annual distribution of part of the awards made to their students by the Irish Christian Brothers took place under the patronage of the Most Rev. Dr. Delany, Archbishop of Hobart. On the following evening his Eminence Cardinal Martinelli presided at the carrying out of the second part of the programme. In their addresses to the assemblies, both Cardinal Martinelli and the Archbishop of Hobart spoke in most eulogistic terms of the good work done by the Brothers among the youth of Rome, and referred at some length to the efficiency of their schools, to which, by the way, even Freemasons now send their sons to be educated as good Catholic citizens.

UNITED STATES—The Divorce Evil

In the course of a recent discourse Cardinal Gibbons made the following comments regarding the growth of

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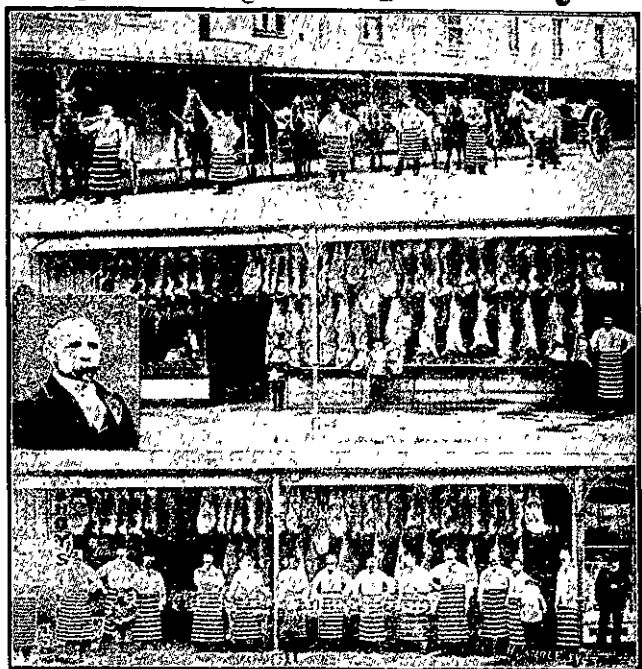
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LEAVE BROKEN RIVER on arrival of West Coast Express every TUESDAY, THURSDAY, and SATURDAY, carrying mails and passengers for Oira, Kumara, Hokitika, Greymouth, Reefton, and Westport, ARRIVING GREYMOUTH SAME DAY. Passengers can obtain through Tickets at Railway Station.

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Direct Importers of Best and Latest Designs in Funeral Furnishings.

FUNERALS Conducted with the greatest Care and Satisfaction, at the most Reasonable Charges.

Corner of Wakanui Road and Cass streets, and Baker and Brown's Coach Factory.

divorce in the United States:—The statistics of the Census Bureau are simply shocking. The revelations are nothing less than appalling. The extent of the divorce evil is so great as to strike at the roots of social system. I myself am writing and speaking constantly on this subject, and I am in sympathy with any effort to check the growth of divorce in this country. The Government figures show that divorces are multiplying about three times as fast as the population. They disclose that one marriage in twelve ends in divorce. The figures are the more striking when considered by the side of the figures for Canada, for instance, where the number of divorces is relatively small. Divorce is becoming so prevalent that marriage is getting to be little better than a system of free love.

BAD BOWELS CAUSE 90 PER CENT. OF DISEASE AND DEATH

Keep your bowels in a healthy condition. But few people contract diseases of any kind if their bowels and stomach are healthy. By keeping these organs open and well there is mighty little chance of your being sick. Neglect them, and you are holding the door open to insidious diseases—you are actually inviting diseases to step in. There are many people who, though never seriously ill, frequently feel "out of sorts," languid, tired, without energy, and generally "run down." Their stomachs are always weak, and constipation is usually present. To such people DR. ENSOR'S TAMER JUICE acts as a friend in need. Half to one teaspoonful with a little water after meals braces up every organ to vigorous action, and imparts strength to the whole system. This fine old family remedy does just what is promised—no claim has ever been made for it that was not substantiated by ample proof. Dr. Ensor's Tamer Juice is truly a wonderful stomach medicine, a safe and effectual laxative, and an ideal liver corrective. It is the best and safest antidote ever compounded for dyspepsia, flatulence, stomach acidity, constipation, biliousness, sick headache, and general "out-of-sorts-ness." Sold by all medicine dealers in bottles, 2s 6d each. Always buy the genuine. The Tussicura Manufacturing Co., Dunedin, sole proprietors and manufacturers.

HOW TO PAINT A HOUSE CHEAP

Carrara Paint White and Colors. Mixed Ready for Inside and Outside Use. CARRARA retains its Gloss and Lustre for at least five years, and will look better in eight years than lead and oil paints do in two. USE CARRARA, the first cost of which is no greater than lead and oil paints, and your paint bills will be reduced by over 50 per cent. A beautifully-illustrated booklet, entitled 'How to Paint a House Cheap,' will be forwarded free on application.

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(Nephew of, and for 20 Years Manager to, Isaac Pitman)

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You can find out by sending to-day for a copy of 'About Gregg Shorthand.' Ask also for sample lesson and particulars of the

"GREGG MAIL COURSE."—WHOLE SYSTEM in 18 Simple Lessons. Few Rules. NO EXCEPTIONS. No Shading.

GREGG SHORTHAND INSTITUTE

17-19 CUBA ST., WELLINGTON.

Principal: J. Wyn Irwin, Australasian Representative

Domestic

By MAUREEN

A Good Deodoriser.

An excellent deodoriser for a sick-room is to burn some coffee grains on an iron skillet or plate. When the smell of coffee is disagreeable an unpleasant smell may be removed from the room of the invalid by rolling up a newspaper into a tight wad, lighting it, and carrying it through the room. Be careful in doing this that you do not set fire to yourself or allow the paper to blaze up alarmingly, as it is apt to give the invalid a nervous shock.

Warts.

That so many people go through life with these unsightly spots on face, neck, and hand is surprising, when they can be so easily and safely removed. Warts are simply an overgrowth of flesh covered with a hardened skin of two varieties, hard and soft. For home treatment there is a safe remedy, a simple one within the reach of all. It is this: Several times a day moisten the spots with water and rub them with a piece of washing soda. This removes them and no scar remains—that is, to stay. Frequently a little white spot appears after the wart is gone, but that will soon wear away.

A Home-made Dentrifice.

A simple tooth powder that is excellent for using on children's teeth may be easily mixed at home. Take one quarter of a pound of precipitated chalk, a half-pound of powdered orris, and one ounce of powdered camphor. Rub the camphor to a smooth paste with a little alcohol and mix it with the other two ingredients. This should be kept air-tight, only a little being taken out for immediate use.

Spots on Wall-paper.

The spots that find themselves on wall-paper more frequently in summer than at any other time, can be quickly and easily removed by making a stiff dough of flour and water. Knead the dough thoroughly and break into small pieces. As each piece is used it should be doubled in on itself so there is a clean surface at each rub. When one piece is soiled throw it away and take a fresh one. Always rub the paper in one direction, and do not go over the same surface twice.

Fatigue.

Fatigue lowers all the faculties of the body. It puts a chasm between seeing and acting. It makes a break, somehow, between the messages that come into the brain from the outside world and the messages that go out. It destroys will power. It is a condition which, in the nature of things, we cannot avoid. But it is important to know how to deal with it if we wish to keep away from important blunders. The only thing to do with fatigue is to get rid of it as soon as possible. Important questions must not be decided when one is fatigued.

Cleaning Tinware.

If new tinware be rubbed over with lard and thoroughly heated in the oven before it is used, it will never rust afterward, no matter how much it is put in water. For badly stained tinware borax produces the best results. If a teapot or coffee-pot is discolored on the inside, boil it in a strong solution of borax for a short time and all its brightness will return. Hot water cans and pitchers made of tin will last very much longer if turned upside down directly they are emptied. It is the few drops remaining at the bottom which cause rust and make tiny holes.

An excellent cleanser for tins is made thus: Shave down a quarter of a pound of good cleansing soap, cover with two pints of cold soft water, and leave until next day to melt thoroughly. Then add one pound of good whiting, mix and bring to boiling point, stirring all the time till perfectly blended; when cold add two ounces of spirits of hartshorn and bottle at once in a closely stoppered bottle. This mixture keeps for weeks, but should be well shaken up before use. Pour a little into a small basin and apply with a flannel.

Maureen

The total number of motor vehicles registered in the United Kingdom on September 30, 1908, was 154,391, as compared with 74,038 in 1905. Of this number Ireland is credited with 6139 in 1908, compared with 3205 in 1905.

LILY WASHING TABLETS

statements. Total cost of wash for family of ten, twopence.—J. HARRISON, Manufacturer, 184 Kilmore street, Christchurch.

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

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Country Sales as per arrangement

Rabbit-skins, Sheep-skins, Wool, Hides and Tallow: Weekly

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REMEMBER FEBRUARY!

The D.I.C. Summer Sale of Drapery, Clothing, Furniture, Furnishings, Crockery, and Household Ironmongery commences February 1, and continues for Twenty-eight Days.

The Perpetual Trustees,

Estate and Agency Co. of N.Z., Ltd.

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Paid-up Capital—£9,375.

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This Company acts as Executor or Trustee under wills and settlements; as Attorney for absentees or others; manages properties; negotiates loans; collects interest, rent, and dividends, and conducts all General Agency business. Full particulars are given in Company's pamphlet, a copy of which can be obtained on application.

Money Invested on Freehold Security.

A HIGH AUTHORITY ON WAI-RONGOA MINERAL WATER.

Bottled only at Springs, Wai-Rongoa. The *New Zealand Medical Journal* says:

'In regard to the Water itself, as a table beverage it can be confidently recommended. Beautifully cool, clear, and effervescing, the taste clean, and with sufficient chalybeate astringency to remind one that there are healing virtues as well as simple refreshment in the liquid, this Mineral Water ought soon to become popular amongst all who can afford the very slight cost entailed.'

We supply the Dunedin and Wellington Hospitals, the Union Company's entire fleet, and Bellamy's with our Pure Mineral Water. Specially-made Soda Water for Invalids. For Permit to visit Springs, apply Dunedin Office.

THOMSON AND CO.
Office: Dunedin.

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Good Accommodation for Tourists, Travelers and Boarders

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Only the Best Brands of Liquors Sold

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SHIRLEY RD., near CHRISTCHURCH
For Patients suffering from Nervous Instability, and who are in want of quietness and rest. The Home is nicely situated and well kept, with large grounds, affording ample scope for the recreation of patients. The Matron holds numerous testimonials from doctors and patients. Her knowledge of nursing and managing mental and inebriate cases is very wide. Further particulars can be had on application to the Matron and Proprietress,

MRS. A. M. HOMERSHAM.

FOR SALE—Campbell Gas and Oil Engines, Screw Jacks, Pulley Blocks, Wood Split Pulleys, Lancashire, Balata and Leather Beltings.

FOR SALE—Centrifugal Pumps, Worthington Duplex Steam Pumps;—on water and in stock 500 gals. to 15,000 gal. pumps.

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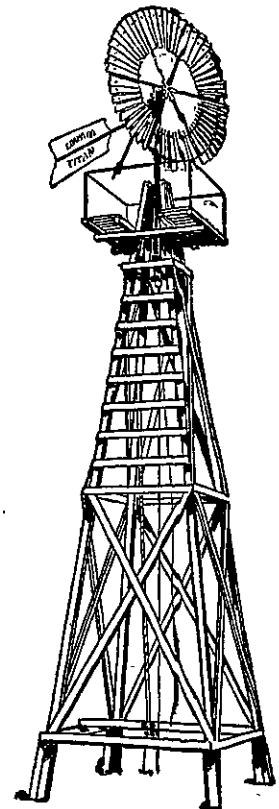
desires to inform the public he still continues the Undertaking Business as formerly at the Establishment, corner Clark and MacLaggan streets, Dunedin.

Funerals attended in Town or Country with promptness and economy.

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The Very Best of Wines, Ales, and Spirits in Stock.

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THOMAS DANKS

198 and 200 Lichfield St
CHRISTCHURCH.

Science Siftings

BY VOLT

Ships With Fish Skin.

A German inventor has been experimenting for years with various preservative paints for the bottoms of ships. Among those used at the present time even the best permit the growth of barnacles and marine vegetation upon the wood or metal sheathing, and the ship has to go into dry dock to have her bottom cleaned of the growths which so materially retard her progress. The inventor in question has devoted his time of late to the determination of the chemical construction of the coating found upon the scales of fishes. He declares that the agility of the fish is due to this coating, which enables it to overcome the resistance of the water, while at the same time it prevents the growth of foreign matter. He asserts that he is now able to produce this coating in a form permitting it to be used for vessels, and that ships thus treated will not only be able to keep clean bottoms but that the paint will materially reduce the resistance of the waves and permit faster time to be made with the same expenditure of power.

How Fireworks are Made.

The most solitary person in the world during working hours (says René Bache in the *Technical World Magazine*), is the maker of Roman candles. He occupies an isolated cell, somewhat like that of an old-time hermit, save that its precincts are more contracted, and nobody comes near him while he is engaged in his patient toil. The wages he gets are high, but not by reason of the loneliness to which he is condemned; he is paid for the risks he is obliged to take. The quarters occupied by this eremite artisan are a tiny house, which might almost be called a hut, with a floor space not more than six feet square. Standing by itself, at least sixty yards from the main structure, the little building is of wood, of the simplest imaginable architecture. If it were to be blown up the financial loss would be almost nil—a point of some importance, inasmuch as its diurnal tenant is obliged to use considerable quantities of explosives in the business which engages his attention. For a Roman candle is a sort of magazine, or repeating gun, with a paper tube for a barrel and balls of fire for projectiles.

An Irish-Victorian Invention.

The principles involved in the Brennan monorail formed the subject of an interesting lecture which was delivered recently by Mr. Kerr Grant at the Hawthorn Town Hall, Melbourne, before the local branch of the Australian Natives' Association. The inventor, Mr. Louis Brennan, C.B., now living in England, is son of a Melbourne photographer, and learned his profession of an engineer in Melbourne. All the Brennan family were natives of the West of Ireland, and migrated to Victoria. Mr. Grant said that locomotives and cars running on a single rail are in practical operation to-day, but to preserve the equilibrium of the train it is necessary to provide the overhead guides. The problem that Mr. Brennan set himself to solve, said the lecturer, was to obviate the necessity of these overhead guides, by making the car balance itself automatically. This he accomplished by enclosing in the vehicles two electrically-driven gyrostats. The gyrostat was a variant of the ordinary spinning top. When a top was spun it maintained itself on a vertical axis, and if it were fixed by suitable attachments to the interior of a vehicle it would maintain the vehicle also in an upright position, even, to use scientific language, 'though the centre of gravity was below the point of support.' The next aspect of gyroscopic action considered was the effect of shifting weights in a car fitted with gyroscopes. At first sight it would appear that if a number of passengers moved to one side the car must capsize, in spite of the gyroscopic effort to keep it upright. The lecturer, however, using an ordinary top to illustrate his point, showed that this was not the case. The practical advantages of the Brennan monorail, supposing it emerged successfully from its present experimental stage, would be a great cheapening in construction of railways; and greater speed would be possible, first, through the reduction of friction, and also because it would be possible to run at very high speeds round curves. Mr. Brennan anticipated speeds up to 200 miles an hour with his monorail system.

The Railway Department notifies that holiday excursion tickets to Dunedin from any station on the Hurunui-Bluff section will be issued in connection with the Dunedin autumn races on February 24, 25, and 27.

Intercolonial

Advice has been received in Sydney of the serious illness of his Lordship Bishop Olier, of Tonga, who recently returned home after a holiday trip to Sydney.

His Grace the Archbishop of Hobart arrived in Melbourne from Europe on February 2, and was welcomed at Port Melbourne by the Very Rev. Dean Phelan, V.G.

His Lordship Dr. Dubig, Bishop of Rockhampton, has issued a circular to the clergy of the diocese, in which it is definitely announced that he will leave for Rome early in May.

The Brigidine nuns have purchased the priory at South Melbourne from the Carmelite Fathers for a convent. They have also houses at Echuca, Wangaratta, Beechworth, and Mentone in Victoria.

The Rev. Brother Culligan, of the Christian Brothers, has arrived in Western Australia to take charge of the Christian Brothers' College, St. George's Terrace, Perth, during the absence of the Rev. Brother Nunan, who takes a much-needed holiday.

The Rev. J. O'Neill, rector (Castlemaine); Rev. T. O'Neill, rector (Casterton); Very Rev. T. F. O'Neill, P.P. (Gawler, S.A.) have returned from a twelve-months' visit to Europe. The rev. gentlemen, who are brothers, have greatly benefited by their travels, and speak in the highest praise of the kindness they experienced.

The Rev. N. Cooney, Inspector of Catholic schools in the diocese of Bathurst, will shortly be leaving Dubbo for a new parish. The change has been decided upon by his Lordship Dr. Dunne, with a view to relieving the Rev. Father Cooney of many of the duties devolving upon him in such a large town as Dubbo.

His Lordship Bishop O'Connor presided at an enthusiastic meeting of Catholics in Armidale on Sunday, January 31, to consider the important question of extending and improving the present cathedral, or erecting a new one. It was decided unanimously to undertake the erection of a new cathedral, at an approximate cost of £15,000, on a site in juxtaposition to the present St. Mary's Cathedral. Over £3300 was subscribed at the meeting. His Lordship Dr. O'Connor donated £1100.

The Sisters of Mercy (says the *Advocate*) will, in a few weeks, take possession of the magnificent building erected on that commanding site on the Flemington hill. Originally, this place was the property of the McCracken family, and the old family mansion, which is in splendid condition, remains there. Previous to the Archbishop's departure for Europe this fine property was purchased, and since then the main wing of the novitiate has been erected.

The archdiocese of Sydney (says the *Advocate*) is to have a junior diocesan seminary, in addition to St. Patrick's College at Manly. The new building, which is being erected on the Blue Mountains, two miles from Springwood, will be known as St. Columba's Missionary College, where priests will be trained for the missions of Australasia, Polynesia, Southern Asia, China, and Japan. It is the second ecclesiastical college his Eminence Cardinal Moran has founded since he assumed charge of the See of Sydney, and on the feast of the Epiphany he blessed the foundation stone. The opening will synchronise with the Third Australasian Catholic Congress, postponed from last year till towards the end of the present year, when it will form one of the series of functions connected with this notable gathering. The builders calculate on having their part of the contract completed before the close of September next. Only little more than half the building is being put up now, but, with the purchase of the land, the cost will probably reach about £15,000.

The Jesuit Order in particular and the Church in general (remarks the *Advocate*) have lost a cultured and fearless champion by the lamented death of the Rev. William Kelly, S.J., who may be said to have died in harness, as when the summons came the rev. gentleman held the chair of Ecclesiastical History in the famous college of his Order at Milltown Park, near Dublin, Ireland. On Sunday, January 31, the Superior of the Jesuit Fathers in Australia received a cable message announcing the death of Father Kelly at the ripe old age of 86 years. Father Kelly was a native of Dublin, and came out to Australia in 1865. For years he labored zealously and fruitfully in Melbourne and Sydney. In the latter city he was wont to deliver two lectures a week on ecclesiastical subjects. He was lecturer on Moral Philosophy at St. John's College within the Sydney University, and he taught at the Jesuit Colleges there. He left Australia in 1889, and labored in Ireland up to the time of his death.

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Painless Filling 5s.
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Remember—The entrance to our offices is in Boulcott street opposite Dr Hi Lop's. Ask for the Principal, Mr de Lautour, who has no other offices in N.Z. but gives his undivided attention to Wellington.

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SAYS THE PROVERB.

You May Save Many Shillings by Attending

STRANGE'S SUMMER SALE

Now On.

But if you cannot come to the Sale you may still participate in all its Benefits at the outlay of One Penny. Order what you want by letter, and per return you will receive your parcel. Remittances should accompany letter orders. Sale Catalogues Post Free.

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CYCLERY.—The latest convenience of the age. Bicycles Stored in Patent Stall, 3d per day.

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PERRIAM and MOUNTNEY. - Proprietors.

Drags, Landaus, Waggonettes, Dog Carts, and Vehicles of every description. Reliable Saddle Horses always on Hire. Carriages for Wedding Parties. Horses broken to Single and Double Harness, also to Saddle. Ladies' divided skirts kept for hire.

TELEPHONE No. 827.

Grain! Grain! Grain! Chaff! Potatoes! etc.
SEASON 1908.

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

ANOTHER Grain Season being at hand, we take the opportunity of thanking our many Olients 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 to 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 Olients, 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 Boom 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.

DONALD REID & CO. LTD.

CLEAN YOUR KNIVES EASILY

COMPLETE OUTFIT, 1/-
 (Post Free.)

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.

EDWARD REECE & SONS
 Colombo St., Christchurch.

The Family Circle

A FIG FOR PROVERBS

At every turn of 'life's dull round'
(I've heard good people say),
A wholesome proverb may be found
To light one on the way.
But though I've often sought the aid
Of maxims old and trite
In application, I'm afraid,
They've seldom worked out right.

'Faint heart fair lady never won'—
What courage in the thought
Till some one adds, and not in fun,
'O'er-confidence wins naught!'
To 'wed in haste,' says the old song,
Is to 'repent at leisure,'
While others sing, 'Engagements long
Ne'er end in wedded pleasure.'

That 'absence makes hearts fonder' might
Seem clear and well defined
Until we're told that 'out of sight'
Means also 'out of mind.'
'Fine feathers make fine birds,' 'tis urged,
Yet that we, too, must ban;
The maxim is at once submerged
In 'Clothes don't make the man.'

'Home, home sweet home! No place like home!'
What joy those words impart!
Though some confess who sadly roam
'Home is where rests the heart.'
'Tis money makes the mare to go,'
Of course you all know that;
Yes, 'tis the root of evil,' too,
So what would you be at?

'Silence is golden' may be true
Where wordy warfare spreads,
Yet there's another adage, too—
'Still tongues lie in calves' heads.'
Again, 'Time will for no man stay,'
To suit his loves or hates,
But 'All things come,' they also say,
'To him who calmly waits.'

When proverbs thus in puzzling maze
Each other contravene,
Where lies the wisdom that we praise?
What do their teachings mean?
Where's so much choice there must be flaw,
Or I'm a senseless elf.
'Tis therefore best to simply draw
The one that suits yourself.

KENNETH'S SUCCESS

'It's no much I can do,' said Kenneth Grant to himself; 'but I'll try my best to help mother.' And that was why he sat patiently hour after hour with his fishing rod in hand, hoping at last to get something towards the meal which 'mother' hardly knew how to supply for her hungry, sturdy family of boys and girls in her Highland cottage.

There was no father to work; he was living, truly, but so ill and weak that he was only a burden now upon the wife, whose hands were already full; and so at last they had settled to leave their own land and go south to London, where friends had promised to help them, and to put the boys in the way of helping themselves as they grew older.

That day, as Kenneth sat fishing, he was thinking a great deal about the journey, wondering what this city of London might be of which he heard so much talk, and how father and the rest would fare there, so very far away from home. But he did not speak his thoughts to Jamie and the younger ones. Their heads were full of Kenneth's success, and when they trudged home with their fish to mother they were prouder than he was of the result of his patient waiting.

A month later and the Scottish laddies were away in the south, and already they had lost something from their sturdiness and health; or, perhaps, it was that they missed the bracing air of their own mountains. But this was nothing to the sad change in the father; he sank rapidly, and was soon at rest in a crowded cemetery in the strange country.

Bitter was the poor wife's grief that she should bury him there, away from his own 'bonnie Scotland,' as she said; but Poverty is a stern master, and she had no means to return to her own kindred, or to lay him to rest amongst those who had known and loved him.

Then began the hard battle of life for the lonely woman; but Kenneth was her great comfort. The same spirit which had taught him from his earliest childhood to 'help mother' taught him now to shrink from no hardship or difficulty which lay before him. Her friends, who had brought them to the south, came forward now and put the oldest boy at a suitable school, where he might receive an education which would fit him to support himself in trade. Ah, how Kenneth worked! How he toiled by day and far into the night with that one aim—his mother—to keep her from wearying. Sneers, taunts, laughter surrounded him; his Scottish dialect, his look, his simple manners, all were made fun of by his companions; but he bore everything without murmuring or complaint.

And then the tide turned, and everyone began to find out that Kenneth Grant was more than painstaking; he was clever—brilliantly clever; and so as he grew older he was tried by praise, but even through that he remained unmoved. Simply and steadfastly he pursued his way, his one thought centered in mother and home.

All that is years ago. The little thoughtful laddie is a man now in a good way of business; he has helped himself and helped his brothers to make their way in a strange land, and the people say that the Grants have been wonderfully fortunate. But the mother knows that under God the 'fortune' has lain in the goodness and perseverance of her eldest boy, and she is a proud and happy woman as she looks round on her children, and thanks the Father in Heaven for His goodness to them all. One wish, and only one is in her heart, and that is to see her 'ain countrie' before she dies; and Kenneth means to give it to her, too, and already they are planning a visit to the old place—the cottage, the glen, and the little stream where was their happy Highland home, long, long ago.

A very quiet little story! Not much in it to cause wonder or amusement, but it bears with it its own lesson—that not by great deeds do we win the crown of success, but by faithful perseverance in common daily duty, by the steady aim at a noble purpose, we shall achieve all, and more than all, for which we hope and strive.

MISUNDERSTOOD

Perhaps it were better for most of us to complain less of being misunderstood and to take care that we don't misunderstand other people. It ought to make us pause at times to remember that each one has a stock of cut-and-dried judgment on his neighbors, and that the chances are most of them quite erroneous. What our neighbor is we may be pretty certain that he is not what we have imagined, and that many things we have thought of him are quite beside the mark. What he does we have seen, but we have no idea what may have been his thoughts and intentions. The mere surface of his character may be exposed, but of the complexity within we have not the faintest idea. People filled with self-consciousness and self-conceit are often praised as humble, while shy and reserved people are judged to be proud. Some whose life is one subtle, studied selfishness, get the name of self-sacrifice, and other silent, heroic souls are condemned for want of humanity.

NOT QUICK ENOUGH

A veterinary surgeon one day prepared a powder for a sick horse and gave it to his young assistant to administer. The assistant asked how it was to be done, and the surgeon gave him a large glass tube and told him to put the tube in the horse's mouth and blow the powder down its throat. A short time afterwards there was a great commotion, and the surgeon rushed out to find his assistant in trouble.

'Where is that medicine?' he shouted. 'What is the matter?'

The assistant coughed several times severely, and then spluttered:

'The horse blew first!'

THE GORGONZOLA LET LOOSE

A farmer from Ormskirk way went into a restaurant in Liverpool and asked for some bread and cheese. 'What kind would you like?' inquired the waiter. 'Cheshire, Cheddar, or Gorgonzola?' 'Fancy name, that last,' said the farmer. 'I think I'll try a bit o' that.' He thought it so tasty that he took a pound home to his wife and left it on the sideboard in the kitchen. Next morning he came in from his before-breakfast round and inquired if

she had found the parcel. 'Oh, yes,' replied she, 'I saw it there all right. And very good mottled soap it is, no doubt, when you know how to use it. But I couldn't make it lather very well when I washed the children, and after I'd done they smelled so strong that I've turned them out for a breath of fresh air, just to sweeten 'em a bit before they go to school.'

A BOY'S IDEA

It was a little boy, a little English boy, in whose brain the first idea of the safety pin was born. His father being a blacksmith and not very rich, the boy had to act as nursemaid to his baby brother. The baby often cried, and his small nurse, noticing that the cries were generally caused by pins that pricked, tried to bend the pins so they would do their work without puncturing the child.

The plan was not an immediate success, but the boy's father, seeing the worth of the idea, set to work and ultimately turned out the safety pin.

NOT THAT COLOR

Willie lost his pet dog and was much distressed. He spent his time searching for it, and so often did he run into the house crying:

'Come, quick; there's Fido! I saw him!' the family grew somewhat dubious.

One day Willie rushed in more excited than usual. 'Mamma, mamma!' he cried, 'I've seen Fido, I've seen Fido!'

'Oh, no, I guess not,' replied the patient mother. 'It must have been your imagination.'

Willie looked at her, much aggrieved. 'Well,' he said, indignantly, 'I guess my 'magination' isn't white behind.'

TEST OF AN EGG

Some folks who were going on a picnic got one raw egg mixed up with the cold boiled ones, and did not know how to detect it without breaking them all.

A visitor was equal to the emergency. He took an egg between his fingers and his thumb, he twirled it on the table and spun it like a top.

'That egg,' said he, 'has been boiled.' Another was tried with the same result, and then he found one that he could not make spin.

'That,' said he, 'is the raw egg,' and so the puzzle was solved.

ODDS AND ENDS

The story is told of a kind-hearted little girl from the city who saw, one evening, a mother hen about to gather her brood of chicks under her wings, and who rushed up to the hen and shouted:

'Shoo, you ugly thing! How dare you sit down on those beautiful little birds?'

Hostess (at party): 'And does your mother allow you to have two pieces of pie when you are at home, Willie?'

Willie (who has asked for the second piece): 'No, ma'am.'

Hostess: 'Well, do you think she would like you to have two pieces here?'

Willie (confidently): 'Oh! she wouldn't care. This isn't her pie, you know.'

'I hope you were a good little boy while at your aunt's and didn't tell any stories,' said his mother.

'Only the one you put me up to, ma,' replied her young hopeful.

'Why, what do you mean, child?'

'When she asked me if I'd like to have a second piece of cake I said "No, thank you, I've had enough."'

FAMILY FUN

Why is bread like the sun?—Because when it rises it is light.

Why are tears like potatoes?—Because they spring from the eyes.

In what month do men talk the least?—In February, because it is the shortest month.

What is the strongest day in the week?—Sunday, because all the rest are week (weak) days.

How can you divide fourteen apples equally between nine boys if four of the apples are very small?—By making them into sauce.

What is that word of three syllables which contains the whole twenty-six letters?—Alphabet.

What is that which comes with a coach, goes with a coach, is of no use whatever to the coach, and yet the coach cannot go without it?—Noise.

All Sorts

Old Young Lady (coquettishly): 'How old are you, little boy?' 'Four years.' 'And can you guess how old I am?' 'No, I can only count up to thirty.'

'Pa!' 'Yes, my son.' 'What is a harpsichord?' 'A harpsichord, my boy, is an instrument which when heard makes a man feel sorry that he ever said anything unkind about a piano.'

'Yes,' he said musingly, 'it is strange how much quicker men grow old than women. When I was married I was 28 and my wife was 24; now I am 48 and my wife is 34—at least, that is the age she says she is.'

An American newspaper offered a prize for the best definition of bravery. Here it is:

'Taking back for exchange a pair of gloves that your wife has worn twice.'

It is a well-known fact that in those countries where oxen are used for labor they take great pleasure in the singing of their driver. They work better at the plough when stirred by a cheerful song. Arabs sing to their camels during long journeys across the desert.

Doctor: 'Well, my lad, I think you're well enough to have solid food now. How would chicken do—nice stuffed chicken, eh? And what would you like it stuffed with?'

Ill Lad (hungrily): 'Just have it stuffed with another chicken, doctor.'

Picture books for the benefit of travellers are kept in the Paris police stations. It frequently occurs that foreigners lose things which they are unable to describe because of their unfamiliarity with the French language. The picture books contain representations of various articles, and the inquirer has only to turn to the leaves and point out the illustrations which resemble the property he has lost.

The exasperatingly leisurely manner in which the train travels on a certain North Island branch railway line is the cause of much annoyance to a commercial traveller who goes that way pretty regularly. When the train arrived at its destination the other day, and the commercial traveller, who was the only passenger, had taken his departure, the guard found the following notice posted up in the carriage: 'Passengers are requested not to pick flowers while the train is in motion.'

A new boy had come to the school from the country, and the ready 'sir' and 'miss' of the city child was quite unknown to him.

'What's your name?' queried the master.

'George Hamilton.'

'Add "sir" to that, boy.'

'Sir George Hamilton,' came the unexpected reply.

Everyone roared, and even the schoolmaster relaxed into a smile, and the boy from that time remained 'Sir George.'

The sea lion displays no little skill and cunning in capturing gulls. When in pursuit the sea lion dives deeply under water, and swims some distance from where it disappeared; then, rising cautiously, it exposes the tip of its nose along the surface, at the same time giving it a rotary motion. The unwary bird near by alights to catch the object, while the sea lion at the same moment settles beneath the waves and at one bound, with extending jaws, seizes its screaming prey and instantly devours it.

In a single block in New York there are 1400 people of twenty distinct nationalities, so writes Mr. W. Z. Ripley in the *Atlantic*. There are more than two-thirds as many native-born Irish in Boston as in the capital city, Dublin. With their children, mainly of Irish blood, they make Boston indubitably the leading Irish city in the world. New York is a larger Italian city to-day than Rome, having 500,000 Italian colonists. It contains no fewer than 800,000 Jews, mainly from Russia. Thus it is also the foremost Jewish city in the world.

Unless sorely pressed by hunger, a lion, fit and capable, never takes to killing human beings, as he has a wholesome dread of this biped, particularly so after he has once become acquainted with a mounted and armed hunter. The lion is by no means the noble, courageous, fearless animal many authors, poets, and bards make him out to be. He fiercely attacks and slays other animals weaker than himself, or who possess weapons of offence and defence of a very inferior order to his. The hunter, trader, and traveller into the wilder parts of the 'Dark Continent' is dreadfully pestered by the lion's fondness for bullock, horse, and donkey meat.

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The son of a leading merchant of Melbourne broke down just as he was commencing his University course. All the best physicians of Melbourne were consulted, but none of them could stop the fits. The father then took the young man to England and elsewhere to obtain the best advice in the world, but, after spending over £1000, he brought him back with the fits occurring more frequently than ever. Trench's Remedy at once stopped the attacks, and the young man is now perfectly cured.

The above statements can be verified by personal reference to the parents of the patients, who, from gratitude, have offered to reply to any enquirers we refer to them.

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