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T A B L E T

VOLUME XXXVII
**
No 10

THIRTY-SEVENTH YEAR OF PUBLICATION

DUNEDIN, THURSDAY, MARCH 11, 1909

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Capital -	-	-	-	£1,300,000
Paid-up Capital and Reserves -	-	-	-	£690,000
Net Revenue for 1907 -	-	-	-	£642,739

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- March 14, Sunday.—Third Sunday in Lent.
- „ 15, Monday.—St. Zacharias, Pope and Confessor.
- „ 16, Tuesday.—St. Matthias, Apostle.
- „ 17, Wednesday.—St. Patrick, Bishop and Confessor, and Patron of Ireland.
- „ 18, Thursday.—St. Gabriel, Archangel.
- „ 19, Friday.—St. Joseph, Patron of the Universal Church.
- „ 20, Saturday.—St. Cyril of Jerusalem, Bishop, Confessor, and Doctor.

St. Patrick, Bishop, Confessor, and Patron of Ireland.

The nationality of St. Patrick is much disputed, some naming France, others Scotland, as the place of his birth. When but sixteen years of age he was carried captive into Ireland, where he remained for six years, thus by a remarkable disposition of Divine Providence becoming acquainted with the language and customs of the people whom he was afterwards to evangelise. Having escaped from captivity, his one desire was to return to Ireland, bringing with him the blessings of the true faith to its pagan inhabitants. The desired mission was confided to him by Pope St. Celestine about 432. His labors were crowned with complete success. By his exertions Ireland has ever since not only kept pure and un sullied the faith at home, but has helped to propagate it in nearly every country in the world. St. Patrick died about 464, and was buried in Downpatrick.

St. Joseph, Patron of the Universal Church.

St. Joseph was chosen by God to watch over the infancy of Christ, to be the protector of Mary's chastity, and to secure her from calumnies in the birth of her Divine Son. So great a dignity, such familiar intercourse with the Deity, required a sanctity far above the common. That St. Joseph possessed this we know from the inspired word of God. He is styled in the New Testament 'a just man,' one, namely, endowed with all the virtues. From the fact that no mention is made of him after the finding of the Child Jesus in the Temple, we conclude that he must have died before the beginning of Our Lord's public ministry. We cannot doubt that he was comforted and assisted in his last moments by Jesus and Mary. Hence his intercession is sought particularly to obtain the grace of a happy death.

GRAINS OF GOLD

OUR COMMONPLACE MERCIES.

Forgive us who live by thy bounty
That often our lives are so bare
Of the garland of praise that should render
All votive and fragrant each prayer.
Dear Lord, in the sharpness of trouble
We cry from the depths to Thy throne!
In the long days of gladness and beauty
Take thou the glad hearts as Thine own.

Oh, common are sunshine and flowers,
And common are raindrop and dew,
And the gay little footsteps of children,
And common the love that holds true.
So, Lord, for our commonplace mercies,
That straight from thy hand are bestowed,
We are fain to uplift our thanksgivings—
Take, Lord, the long debt we have owed!

THE YEAR AS DEDICATED

Each of the twelve months of the year has been dedicated to Catholic devotion in the following order:
January, the month of the Holy Childhood.
February, the month of the Passion.
March, the month of devotion to St. Joseph.
April, the month of the Resurrection.
May, the month of Mary.
June, the month of the Sacred Heart.
July, the month of the Precious Blood.
August, the month of the Heart of Mary.
September, the month of the Pilgrim Orders.
October, the month of the Angels and of the Rosary.
November, the month of devotion to the souls in purgatory.
December, the month of the Nativity of Our Lord.

The Storyteller

THE MEASURE OF JOHN MALLORY

'You intend, then, to go on with this scheme?'
'The scheme, as you call it, is included in my orders from my company. Naturally, I will go on with it.'

'But the barefaced dishonesty of the thing,' said the priest. 'Have you no conscience, no notions of honor which would put you above a slavish obedience to orders?'

'Say, friend,' said John Mallory, laying his hand on Father Corbin's shoulder with that large tolerance which the West has for those who do not seem to understand it, 'you're a good man and a good preacher, but if you think that this town and this big country is going to be developed on the little two-by-four lines of the East, you are simply mistaken. Why, man, Barr has already been offered more than he can ever get out of his claims with his old pick and pan. His legal title is worth nothing. The company is willing to give him a fair price for what it might as well have for nothing.'

'You mean by a fair price the little scraping of gold which he, a tottering old man, might be able to haggle out of the ground between now and the time he dies, which won't be long. In the name of common honesty, is that a fair price to a man for the work of a lifetime, for his home, for everything that makes his life? But the question is not one of price, and we both know it. The old man is not asking a price. He is standing on his earned right to live and work and die on those claims, and to leave them intact to the little girl there, who is more to him than claims or life.'

'Oh, by the way, who is that little girl, Juanita Barr?—that name does not seem to agree with itself.'

'No, it does not,' answered the priest. 'The child, of course, is no relation to him. Nevertheless, that does not change the fact that your company's plan of absorption will mean robbing her of her inheritance.'

'Oh, that; why, don't you see that the money will be worth more to her than the claim? What could she ever do with it?'

'Your company is not asking itself that question. It wants what is hers and goes about to get it.'

'You put it hard, sir. You do not realise that those claims are essential to the company, that without them it stands to lose thousands.'

'We do not agree, I guess, on the things that are essential. I am glad to have met you, though our talk seems to have ended where it began. But I will venture this much—you will never go through with this business.'

'I guess you're not up to modern business methods, Father.'

'No,' said the priest, looking long and searchingly into the clean, brown face before him; 'no, but I know something of men.' And he turned slowly up the slope.

This fell out on Father Corbin's second visit to Larido. Coming back to the place, after two months' absence, looking up his strayed parishioners over the whole waste of the eastern foothills, he could not but see the unmistakable signs of what in our country is progress. The spur of railroad up from the 'Atchison' was nearing completion, and, facing out on the old trail, at the end of the row of bedraggled cabins, there was a new planked building which announced itself as the office of the Bordwin Mining Company, J. B. Mallory, Manager.

Father Corbin immediately on his arrival had gone to see the old miner and Juanita, to whom he had been so unceremoniously introduced on his first visit to Larido. He had found Barr frankly glad to see him, Juanita shy and half afraid of him still, in the memory of former happenings. The old man, though, was plainly worried. The priest hardly expected him to speak, for long years in the desert's silences do not bring a man to easy confidences. In the evening, sitting out before the cabin, with the long, slanting shadows of the Rockies curtaining down over them, he opened the burden—

Father, I ha' done a great wrong to the little lass there, and now I'm to pay for it.'

He did not seem to look for comment, and Father Corbin silently let him take his own way.

'I tell you afore,' he went on, the canty brogue of the 'North' slipping through the dry tones of the West, 'that I came here, some sixteen years ago, bringin' the little lass, a weany, all the way over the mountains on a pony's back. But I didna tell ye that I came here for a reason. Out there, where you'll see that big fir standin' with his feet in the weir, Juanita's father didd—I have it from them that knew. How the little pardner came to me I'll tell ye some other day, but I'm no minded to

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Care, however, should be exercised by those who value their health to buy only the brand that has been proved to be absolutely pure, wholesome and nourishing.

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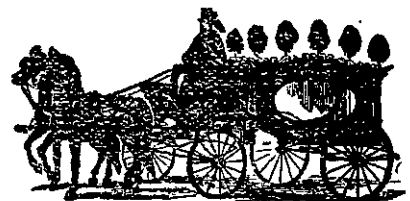
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do it now. When I brought her here, there was sewed into her little kirtle a deed to their weir land—all the land drained by this arroyo, up to the ridges on either side, that's how it read, and does yet, for I ha' it in the nookie there this day—but I'm afeard it's no good since the fire in the State's house ten years back, that burned all yon records. But that's no what I'm trying to tell ye. I didna tak it to be cleared again, when they called for all the old deeds—Why did I not? Because I was jealous e'en o' the man there; I would ha' the weany to be all mine; I wanted her to ha' naething that I couldna gie her mase!'

With the old man's story still on his mind, Father Corbin had met John Mallory in the morning, and had tried to measure him as a man, while boldly placing him before him the dishonesty of his position. The result had been as we have seen. Mallory, drilled and hammered by the demands of modern methods, remembering the fight of life by which he had risen to his present position, could be reached by no argument except actual legal force. From his name, and even more surely from his clear-cut face, Father Corbin knew Mallory for what he was; knew him to be of that great number of our Catholic boys who for years back have been slipping out from carefully guarded homes all over the East, and giving their lives and their work to the making of the West. Walking slowly up the foot-trail to Barr's cabin, the conviction came to him that this man, Mallory, could yet be awakened to a sense of actual truth and right, if a real test were forced upon him. From what he had learned from Barr the evening before, he foresaw a test that would be real enough.

The old man was sitting dejectedly in the sunshine before the cabin, having no will to work. Father Corbin came up, and, seating himself quietly beside him, told him of his talk with Mallory.

'There's plainly no use appealing to him directly in this matter, but I have a plan in mind, if you will let me try it.'

'Yes, man, then try what you will, though I'm afeard it's no help.'

'Well,' said Father Corbin, 'my thought is this. I do not know, nor do you, whether Juanita's deed is of any value or not. John Mallory is the only man within three days' ride who would know surely. His company's suit against your claims will be decided on Monday; that is four days from now. If it is decided in their favor, and they are once in possession, with their resources against you, you could hardly recover the property, even if the deed proved sound. On the other hand, if you or I were to start at once for Ralston to record the deed, we might be in time; yes; but if the deed proved worthless it would only anger the Bordwin people, and Juanita would be left without even the settlement which they offered.'

'What is there for us, then?' wondered the old man. 'Bring Mallory up here, show him the deed—we can get the truth about its value from him somehow—and then act on what we shall know.'

To the wary old man it did seem a great deal like putting himself into the hands of his enemy; but not for his life would he have worded his doubt of the wisdom of Father Corbin's plan.

Mallory came up to the cabin that afternoon in ready response to a message, thinking, of course, that the old man, advised by Father Corbin, had made up his mind to accept the terms offered.

As the manager stepped into the little living room of the cabin, the air of tense waiting of the three who greeted him, the sense of an impending trial, struck oddly upon his nerves. He could not fight back the feeling that, somehow, he was being brought under a test. He was used to meeting men who blustered or cringed or swore deeply. These three merely waited. Father Corbin grave and alert, the old man grimly steady as a mastiff, the girl intense, almost fierce, in her scrutiny. As if to end the pause, Father Corbin quietly crossed the room and placed a yellowed, closely-written paper in the manager's hand, saying, 'Read this, and then tell us if you will go on with your suit.'

John Mallory, reading down the cramped lines, saw that his warning of a trial had been true. The paper was a clear, well-drawn legal document, dealing to Juanita not only the claims in question, but every claim in the settlement, into which his company had put nearly every dollar of its available capital. It needed only that this paper should be registered at Ralston within four days, and his fortune and those of the men who trusted him would be gone. At first the significance of his own position did not strike him. Then he remembered that he was a lawyer, the only one near enough to be of service, and that this thing was placed upon his professional honor. Anger at what seemed a trap swelled up in his throat. What right had a priest to put him in such a position?

Through years of struggle and unscrupulousness he had stuck to that fetish of professional integrity, and was he to lose it now in this way? Out of the whirl of his thoughts, the voice of the old man called him with a steady, insistent question:

'Is no the deed gude an' true?'

To Mallory there was just enough of menace in the question and the tone to steady him. The suggestion of threat was what he needed to bring him back into the world of fighting, jostling men, where he was at home. A bold lie was not so much, when men were badgering you. Already the words—'No, it is not worth the—' were forming themselves on his tongue, when something from the other side of the room seemed to arrest the words on his very lips. As he turned the girl had risen and seemed to be moving towards him, though he knew she had not taken a step. Her eyes, question points of searching light, with the horror of the young, wild, free thing for a lie, seemed to burn down into his very soul. His thoughts froze in his brain, as his own eyes fell before that merciless scanning of Truth itself. Standing, as it seemed, beside himself, he heard his own voice saying with curious, hypnotic precision:

'The deed is entirely right.'

The spell passed, and the full meaning of his admission came, pounding in upon him. The work of years, the hammering, delving toil of days and nights, the trust of men placed in him, all thrown away because a slip of a girl had looked oddly at him. Rage smote him to blind desperation, and he raised the paper in his hands to tear it in bits, there before their eyes. At his motion, before one of the others could raise a hand, the girl, with one lithe spring, was at his side, had caught his wrist, and with the instinct of the wild things of her hunts was driving her nails deep into the flesh, until the paper fluttered noiselessly down to the floor. Without a word, Juanita took her chair again, and he was left there in the centre of the room, looking dazedly down at the paper on the floor.

'You will take that paper, Mallory, and carry it yourself to Ralston, and register it yourself before 10 o'clock on Monday.' It was Father Corbin again breaking the pause. Mallory's first thought was a dull wonder that they should trust him again, after what had just happened. Then the meaning of it struck him, and he turned angrily to the priest.

'What right have you to force a trust upon me? You think I'm a scoundrel already; do you want me to be a still bigger one? Take the deed to Ralston yourselves, and fight it out fairly.'

'There is nothing for us to fight, and you know it,' came the steady answer, probing down into the man's soul, down to the place where he kept shame and self-respect and his notions of manhood; 'the fight is yours alone, with yourself; and when you have won it, as you will win it, then you will be not a scoundrel, but a man—and a good one some day.'

Slowly stooping, John Mallory picked up the paper from the floor and, without a word, passed out of the door and down the trail.

At midnight, Father Corbin, pacing in front of the cabin where he was lodged, saying his Rosary for the night, saw the light in the office of the company blink, blink steadily, as some one passed and repassed. And he knew that Mallory was fighting his own fight. Curiously, he had little fear of the result, but he breathed his prayer to the God of the watching stars above for the character and the soul of this man, in the hour of his bitterness.

John Mallory, striding back and forth across his office, was, in truth, fighting the crucial battle of his life. He realised that he was at the last ditch of manhood, beyond which such things as honor and faith and truth to a man's self do not go. Yet he was not fighting to keep away from that ditch, rather to cross it, and be where those things could not follow him. Yet he could not. Everything about him told him to destroy that deed or to hide it even from himself. The claim-prints on the wall flaunted each its price at him; his report for the month, broken off that afternoon at the words, 'All clear except the two claims under—'; the very ugliness of the homely office itself; all dragged at him to cross that ditch. Yet he could not. The deed itself lay there open, leering at him. Twice he took it to the safe to lock it there and lose the combination until after Monday; and that soul-burning look of the girl was upon him. Twice he seized it, to tear it; and he saw, deep in his wrist, the print of the girl's nails. So through the night. In the hour of the gray dawning a weary-footed man passed out of the office, mounted a pony from the corral at the back, and slipped away into the mist at the ford of the arroyo. On the other side, high up where the draping mists thinned, the figure paused, looking at the things it was leaving, then faded into the mountain shadows on the long north trail—to Ralston.—*Extension.*

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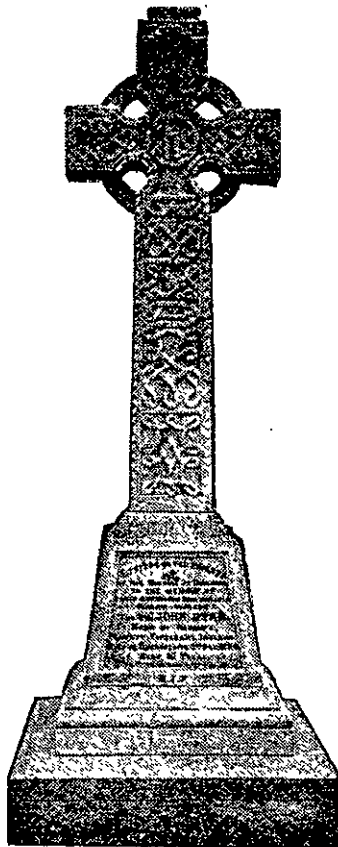
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A MATTER OF BREAD

The Martins, father and son, were in partnership. Mr. Martin, a visionary person with no practical experience, mismanaged the Shingleton end of the business, where noisy sawmills cut mighty northern Michigan logs into lumber. Robert ran the office in Bayport, the nearest shipping point. Owing to a curious lack of judgment, both men proved round pegs in square holes.

When the once considerable Martin property dwindled to two idle mills, hopelessly remote from available timber, and a few acres of stumpage that nobody wanted for farming purposes, Mr. Martin died.

Before this the older Martin had lived in Shingleton. Robert and his young wife had dwelt in Bayport, twenty miles distant. Now Robert sold all that was portable of the Shingleton property, and, with many misgivings, decided to move his mother to Bayport.

'You'll never agree in the wild world,' said Robert, divulging his plan to his wife. 'Both you and mother are first-class of your kind; but you're not the same kind.'

'I'm not perfect,' said Petrina modestly. 'And you know, Bob, I've always prided myself on my adaptability. If you'll just keep me bolstered with tiny bits of information, I'll have things just the way your mother likes them. I'm going to pose as a model daughter-in-law.'

'Wouldn't it be safer and a whole lot easier to be just yourself? I'm sorry that the business—'

'Cheer up, dearie; things might be worse, and so far your mother and I have agreed beautifully.'

'At a distance,' demurred Robert. 'You've never lived together. But until I've discovered exactly how poor we are, one roof is all we can afford.'

'I'll make it big enough,' assured Petrina comfortingly.

Mrs. Martin, senior, was squarely and solidly built. She made one think of a substantial business block constructed for utility only. She swept on Friday, baked beans on Thursday, washed on Monday, wound her clock at nine every Saturday night, and bought six new pillow-cases every January.

Mrs. Martin, junior, sent her washing out, swept only when the house demanded sweeping, and at irregular intervals bought beans ready-baked from a woman's exchange. Yet Petrina made Robert comfortable, her household expenses were not excessive, and, moreover, she trimmed her own hats and made her own shirt-waists.

Petrina knew that Mrs. Martin had baked bread every Wednesday and Saturday for thirty years, and had grown gray worrying over what to do with the surplus. Petrina had purchased a loaf at the time, as she needed it, from a bread-making neighbor.

Instead of confessing, however, that her bread was acquired in this easy manner, young Mrs. Martin, feeling certain that the knowledge would shock Robert's mother, foolishly attempted to conceal it. She colored guiltily when the older woman praised the loaf; yet, having failed at the proper moment to disclose the truth, Petrina felt obliged thereafter to smuggle bread in at the back door.

'Robert,' she confided one morning, 'I'm afraid I'll have to live up to my reputation for bread-baking. But I couldn't attempt to set bread with your mother looking on. Couldn't you take her sightseeing for a few hours? If the coast was clear until one o'clock, the worst of the agony would be over. I'll use compressed yeast—they say that rises quickly. But I never could handle sticky things gracefully—she'd detect my inexperience at once.'

'Why not get mother to show you how?'

'And let her discover that I married her son without knowing how to make bread? I wish to keep her admiration and respect. Take her to the Indian Museum by the Elmwood trolley—it's the slowest. Please help me out, Bob.'

So Robert yielded. The coast clear, Petrina set her bread. Now bread dough, as everybody knows, is the most untrustworthy stuff in the culinary kingdom. Occasionally even an experienced cook encounters a batch that seems possessed to go wrong. At other times dough that seems in its early stages unpromising develops into good bread.

Petrina's dough misbehaved from the very outset to the bitter end. The flour refused to associate with the water; the little gray-green puddles of yeast declined also to mix; the shortening floated loftily on exclusive islands.

'It's either too wet or too dry,' said Petrina, peering doubtfully into the pan. 'Yet three quarts of water ought surely to be enough. I think I'll try the egg-beater. Ugh! What spatterly stuff!'

Although Petrina likewise tried the toasting-fork, the potato-masher, and various other stirring implements, the mixture still refused to mix.

'Perhaps it'll run together as it rises,' breathed Petrina, washing the discarded utensils. 'But I wish to goodness I hadn't pretended to be a bread-maker when I'm not. Think of all this twice a week!'

An hour later the doubtful cook added flour and a pair of reluctant hands to her still exceedingly sticky batter.

In time, however, the sticky mess grew smoother and firmer, until at last the huge cold ball looked and felt like real dough. Petrina scraped the dried batter from her coated fingers and looked at the clock. It was later than she had supposed.

'But,' said she, complacently, 'the worst is over. I'll get all that flour cleaned up, and nobody'll ever guess what a siege I've been through. I'll have that bread in the oven by 1 o'clock.'

But Petrina reckoned without her dough. The yeast, chilled by the long mixing, had perhaps become discouraged. At the end of an hour the leaden mass showed no sign of rising.

At half-past 12, the telephone rang.

'Hello!' sounded Robert's warning voice. 'If you've any evidences of guilt to conceal you'd better be about it. Mother's had enough of sightseeing, and is on her way home.'

Anything to conceal! That hideous mound of leaden dough—surely no mother-in-law could be permitted to behold a failure like that! But where, in that tiny, one-storeyed cottage, could one conceal a crime of such magnitude?

'Perhaps,' thought Petrina, 'that dough might be squeezed into something smaller.'

She seized the shining water-pail, and poked and punched the enormous cold lump into it. But where should she hide the pail? Apparently the house afforded no concealment for large tin pails of dough. She was about to move the heavy davenport in the living-room, in order to make space behind it for the pail, when Mrs. Martin became visible from the window.

Darting impetuously into the guest-room, Petrina hastily lifted the lid of her mother-in-law's trunk, which she knew to be empty, dropped the pail inside, and thought she closed the lid. Unfortunately, she did not know that the lid had a trick of sticking.

Of course, with all that dough on her conscience, Petrina was not entirely care-free that afternoon; but now, at least, she possessed a definite plan. The ash-barrel, unfortunately discovered overflowing in her moment of need, should be emptied the next day. Robert should once more spirit the guest away, and Petrina would remove the dough to the barrel, cover it neatly with ashes, and run to the exchange for a ready-made batch of bread. It seemed a good plan, but it was never carried out.

While dressing for dinner that evening, Mrs. Martin noticed that the trunk lid was ajar, and by the same token knew at once that some one had had it open. She had an immediate and alarming vision of thieves in the house—quickly modified to her intense bewilderment when, seeing something white through the open crack, she realised that whoever had tampered with her trunk had put something into it! In the next second she guessed what had happened. The thieves, interrupted, had thrust their booty hastily into the trunk!

Summoning all her courage, Mrs. Martin raised the lid and looked in.

Now it happened that the trunk, with the pail resting in the deep, open tray, stood within two inches of an active hot-air register; and bread dough, as everybody knows, is contrary, untrustworthy stuff. Having refused to rise at the proper time, now, when nobody wanted it to rise, it was making up for its earlier deficiency. Swollen to four times its original bulk, the clean, vigorous dough filled the tray with rounded, puffy billows. The trunk seemed literally filled with it.

'It's—it's bread!' stammered Petrina, guiltily. 'I spoiled it and—hid it.'

'Spoiled it!' exclaimed Mrs. Martin. 'Why, it's just right to go in the pans. But, my dear child, there must be enough here for fifteen loaves. Do you always make so much? And why did you put it here?'

Of course, since there was nothing else to do, Petrina told the whole story.

'Dear, dear!' laughed Mrs. Martin. 'And I thought thieves had been here! Don't scare me like this again. There's that "woman's exchange" place, with everything so good and so reasonable. Why in the world do you bother to bake when you live almost next door to a treasure like that? I'd have suggested it long ago but for fear you'd think I was criticising. Bless you, child, if I were as smart with a needle as you are, I'd buy all my bread, too!'

'This is the last time,' declared Petrina, scooping armfuls of dough into the bread-pan, 'that I'll ever pretend to be more of anything than I am.'

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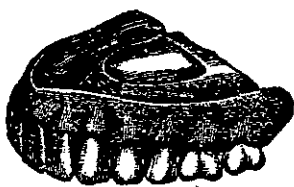
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Current Topics

Various Misrepresentations

The reader's attention is directed to the article on the next following page dealing with various misrepresentations regarding the attitude of Catholics towards the passing of the 'free, secular, and compulsory' Education Act of 1877. In a letter that follows the editor of this paper refutes (among other things) an amazing misquotation having for its object to cast a slur upon the memory of the late Dr. Grace, of Wellington.

'Pulling his Leg'

The interest aroused by recent discussions regarding the Papal decree on Catholic marriages has extended even to the pages of the *Sydney Bulletin*. A correspondent signing himself 'Star'—who had had 'his leg pulled' to abnormal length by some of his non-Catholic friends, with the usual budget of assorted misconceptions regarding the meaning of the decree—had written to the well-known Sydney weekly to relieve his soul of its new and heavy burden. In the latest issue of our very secular contemporary a contributor sets the befogged one right in the following pithy fashion. "'Star,'" writes this contributor, 'has been deluded concerning the new R.C. marriage laws. Rome does not forbid "mixed marriages." Its attitude is that it doesn't approve of them. An R.C. priest is allowed to celebrate a "mixed marriage." But an agreement must be signed that all children of such a marriage shall be brought up in the R.C. faith. So long as the officiating cleric in a mixed marriage is an R.C. priest, the union is recognised and blessed by the Church. The children of "mixed marriages" celebrated in accordance with prescribed conditions are most certainly considered legitimate. Let "Star" read Cardinal Moran's penny tract, *The New Marriage Laws*, or, more fully, Father Cleary's *Catholic Marriages*, and he will be enabled to bring confusion on those who have been treating him injuriously as to his legs.'

'Irish' Linen from Japan

Our friends and 'allies' in the land of the Mikado have never been remarkable for over-strict notions in the matter of commercial morality, and their little weakness for pirating well-known trade-marks and palming off their own inferior productions under the names of the most reputable and popular manufacturers of other countries has been long known and often protested against. 'Pears' Soap,' 'Colman's Mustard,' even 'Holloway's Pills,' are now made in Japan and palmed off by these slim commercialists under the honored names that are familiar to the whole civilised world. The latest effort in this direction is an attempt to 'commandeer' the Irish linen market by ways that are dark and tricks that are vain. Says the London *Draper's Record* in a recent issue: 'One of the present sensations of the trade is due to the importation of "Irish" linen goods from the land of the wily Jap. The detail and elaboration of the work are alike astonishing. The prices are even more so.' This is the day of wooden nutmegs and sanded sugar, but 'Irish' linen from Japan just about touches the limit. If the Government cannot protect its people from being flooded with bogus goods and secure to its workers the just fruits of their skill, one is left to wonder what the Government exists for at all.

The Future of the Flying Machine

Our cables during the week announced that 'in the House of Commons Mr. J. T. Macpherson asked Mr. Haldane to stop the waste of money on aeroplanes.' In replying, Mr. Haldane said that £19,000 had already been expended, adding that the future policy was under consideration. And the cable adds: 'The Times correspondent at Pau (France) states that the representatives of foreign Governments are watching the aeroplane experiments in Britain with surprise and amusement.'

If the latter statement is correct, the 'surprise and amusement' displayed by the representatives of the foreign Governments arise from a sense of the clumsy, half-hearted, ridiculously inadequate way in which the British Government is dealing with the question, and certainly not from any want of confidence in the possibilities and future of the aeroplane itself. In this matter England has followed her old and general policy of bringing up an inglorious rear in the procession of the nations adopting new and improved mechanical methods of convincing her enemies by turning them—on the Chicago principle—into

dead meat with the greatest possible neatness and despatch. Thus, she was behind the other Great Powers in the adoption of gun-sights, rifled cannon, armored ships, breech-loading rifles, and magazine rifles. And to-day she is lumbering along in the rear of France, Germany, and the United States in the matter of the air-ship and the aeroplane, which promise to play an important part in the warfare of the future. At the first dinner of the Aeroplane Club held in London a few weeks ago, and attended by many foreign representatives, Colonel H. S. Massy, C.B., F.R.G.S., remarked that 'as usual England was behind with aeronautics,' but he hoped that, in spite of her many formidable competitors, she would eventually 'muddle through.' Following on this speech, Mr. Stephen A. Marples read a paper, the keynote of which was, 'Wake up, England!' Mr. Marples recalled the fact that the tortoise in the fable won the race, but then the hare took a nap, and it was hardly to be supposed that the foreign aeroplanists would sleep and allow the English tortoise to gain an easy victory. As a matter of fact, so far from ridiculing the aeroplane, the leading Governments of the world, outside of England, are vying with one another in their eagerness to get possession of a safe, satisfactory, completely successful flying machine. Many months ago the American Government entered into a contract with those big human birds, the Wright Brothers, and if these famous aeronauts are able to meet the Government's requirements, the United States Army will at once take up the Wright aeroplane for war purposes. The time allowed for completing the contract and carrying out the difficult programme of tests stipulated for by the American Government expires at the end of June. In France, the Government has already a military airship of its own, the République, which carries a crew of four and is stationed at Belfort. Three others have been ordered. One is to be used as a 'training ship,' and the others are to be stationed on the Franco-German frontier. In Germany, as is well known, Count Zeppelin, with the help of a Government grant and a national subscription, has built his most powerful airship, *Zeppelin No. 5*, which, in November last, was purchased by the German army, after it had carried the Crown Prince from Friedrichshafen to Donaueschingen to meet the Emperor. The latter takes a keen interest in aeronautics from a military point of view, and has appointed a commission to go into the whole question. In Spain, King Alfonso has given a great impetus to aerial navigation; and in Belgium, where a special type of airship has been invented, there are military aerostatic stations at Antwerp, Namur, and Liege.

But the most striking and practical proof that the potentialities of the aeroplane for war purposes are fully recognised and taken very seriously by the most advanced nations is to be found in the fact that the German War Office have just turned out two types of armored motor cars, made and designed for the express purpose of fighting airships. One of these vehicles is completely armored, the other semi-armored. According to *The Motor*, each has a petrol engine of 60 horse-power, which can, at a pinch, send those land ironclads snorting along at over 40 miles an hour, and thus keep it in touch with a fast airship. Nickel steel an eighth of an inch thick has furnished the material for the plating. In front are two seats, for driver and commanding officer respectively; at the back, the gunners' seats, underneath which is provided locker space for 100 balloon-shrapnel shells, each with a bursting charge of 40 grammes (about 1.5oz), 128 hard-lead bullets, and 27 other chunks of argument in the shape of hard lead. We are informed further that 'the aluminium double-fuse possesses three brass vanes, toothed and pivotally attached to its bottom surface, which, in flight, swing outwards in consequence of the rotatory motion, and are intended to favor the ripping up of the balloon fabric hit.' The gun, which is a five-centimetre (nearly 2in) quick-firing Ehrhardt, can be elevated almost vertically. Car, gun, ammunition, and men in charge weigh over three tons. Truly, where questions of war are concerned, they take time by the forelock in the German Fatherland.

While on the subject of flying machines, it is worth noting, in passing, that the distinction of being the author of this wonderful invention belongs to a Catholic priest. Father Bartholomew Gusmao is the true founder of aerial navigation. He occupied for fifteen years the chair of philosophy at Rio Janeiro, and was recognised as a high authority on the physical sciences. He constructed a machine, in the form of a bird, with tubes and bellows to supply the wings with air. After one or two unsuccessful attempts the gigantic bird rose majestically in the air. 'For several minutes,' says a recent issue of the *New York Tribune*, referring to Father Gusmao's invention, 'the machine moved about on the same level, under perfect control, and then for several minutes was held almost motion-

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less, a feat that none of the modern machines has attempted.' This was in 1709. The *Journal des Savants*, No. 17, 1874, recognises that Father Gusmao is truly the inventor of aerial navigation, the balloon discovery of the Montgolfier Brothers (also Catholics) being more than half a century later than Father Gusmao's demonstration. According to the *New York Tribune*, both at Lisbon and in the National Library at Paris are to be found descriptions and drawings of the machine invented by Father Gusmao.

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 ninth of the series—appeared in the *Otago Daily Times* of March 6:—

IX.—'WHO FIRED DOWN THE FLAG OF RELIGION IN OUR SCHOOLS?'

PART II.—NEW ZEALAND CATHOLICS AND THE 'FREE, SECULAR, AND COMPULSORY' ACT OF 1877.

In 1877 the Hon. C. C. Bowen, Minister of Justice, introduced into the New Zealand Parliament a bill to abolish aid to denominational schools, to make education free, compulsory, and for a few minutes only, at the opening of the schools) religious. Part IV., section 85, subsection 3, of the bill ran as follows:—'The school shall be opened every morning with the reading of the Lord's Prayer and a portion of the Holy Scriptures. With this exception the teaching shall be entirely of a secular character, and no child shall attend at the reading herein provided for if his or her parents or guardians inform the committee or teacher, in writing, that they object to such attendance.' This 'religious clause,' as it was called, was thrown out in Parliament, various amendments thereto were negated, and the entire public school system of New Zealand has ever since remained, legally, purely secular. From the first, Catholics objected to this religious clause, on specified grounds which will appear at the close of this article. Their attitude in regard thereto has been, however, made the object of grievous misrepresentation by an anonymous writer, 'R.W.' (whose identity is becoming more and more widely known day by day), in the course of an article in the *Otago Daily Times* of February 2, 1909. And here again his sole quoted authority was the Rev. C. S. Ross's *Education and Educationists in Otago*.

1. FIRST MISREPRESENTATION.—According to 'R.W.,' the Rev. Mr. Ross describes Catholics as, in effect, making 'war' upon, and 'firing down,' 'the flag of Christ' in the public schools of New Zealand—that is, carrying on a campaign having for its immediate purpose the exclusion of Christ and Christian teaching from these schools. But the Rev. Mr. Ross neither says nor suggests such a thing.

2. SECOND MISREPRESENTATION.—The whole trend, effect, and obvious intent of 'R.W.'s' article of February 2, 1909, was this: That the Catholic opposition to the religious clause of Mr. Bowen's bill was merely part and parcel of their 'war' against Christ and Christian teaching in the schools, and in favor of a purely secular system of public instruction. But (a) the Rev. Mr. Ross ('R.W.'s' sole quoted authority of February 2) nowhere asserts, or even suggests, such a thing. (b) The Catholic bishops, clergy, and laity were wholly opposed to the purely secular system of 1877. This was most abundantly demonstrated at the time by petition, by speeches and resolutions at Catholic public meetings, by direct episcopal pronouncements, and by an almost continuous dropping fire of leading articles by Bishop Moran in the *New Zealand Tablet*, in which he vowed 'undying opposition' to the secular system as (among other things) 'godless,' 'the popularisation of a shallow atheism,' and tending to 'the demoralisation of the rising generation.' (See, for these various matters, the *New Zealand Tablet* of May 25, June 1, August 3, August 17, September 14, September 28, November 16, and November 23—all of 1877.) One professing Catholic in Parliament caused a scandal by advocating the secular system, but in the *New Zealand Tablet* of November 16, 1877, Bishop Moran described him as 'in reality no Catholic,' but a 'Secularist,' and exhorted Catholic electors to 'record their votes against him.' In the House, on August 28, 1878, the member here referred to practically admitted that he was 'a bad Catholic.'—(*Parliamentary Debates*, vol. XXVIII., pp. 540-1.) (c) Catholics have, by their separate school system, manifested in the most convincing way the depth and intensity of their hostility to a system of public instruction divorced from religion. (d) Their grounds of opposition to the religious clause in the Bowen Bill will be stated further on. (e) In the *New Zealand Tablet* of July 20, 1877, Bishop Moran supported the demand of the Anglican body in Dunedin for permission to the clergy 'to be allowed to

give religious instruction to the children of their own congregations in Government schools.' And (f) during the agitation on the Bowen Bill, Archbishop (then Bishop) Redwood and Bishop Moran practically renewed the proposal made by the latter to Otago non-Catholics in July, 1871—namely, on conditions to hand over to them the public schools (built and maintained in part by Catholic money) to teach therein, to non-Catholic children, their own religions or non-religions or religious compromises. As compensation for this surrender, Catholics required fair and suitable opportunities of training their children in accordance with the principles of their faith. The Bishops proposed that Catholics should provide their own schools, at their own sole expense, wherever a sufficient attendance could be secured; these schools to receive a grant-in-aid for State-controlled and State-certified secular instruction only. One other denomination (the Anglican) petitioned for grants on similar lines, and Catholics were, of course, willing to accord to others the rights which they claimed for themselves. (See *New Zealand Tablet*, June 1, 1877, August 31, 1877, September 14, 1877, November 16, 1877, cf. March 22, 1878.)

3. THIRD MISREPRESENTATION.—Throughout his article of February 2, 1909, the anonymous 'R.W.' clearly conveyed the impression that Catholics were the only denomination in New Zealand that opposed the religious clause in Mr. Bowen's bill, and favored the secular system (which, in point of fact, they utterly repudiated). Even if Catholics, as a body, had then stood alone in their opposition to the Bowen religious clause, that circumstance would not, of itself, have put them in the wrong. But 'R.W.' even went the length of garbling and misrepresenting the plain words of the Rev. Mr. Ross, for this and for an allied controversial purpose. Thus 'R.W.' says (February 2, 1909): 'Mr. Ross says it is to the "unceasing clamorings" of ecclesiastics against the old system (where Father Cleary says the flag of Christ was flying) that the country "is mainly indebted for the intensely bald and vigorous secularism which marks the education now in force."' Now, the Rev. Mr. Ross is writing of the Otago provincial system of education, which (as shown in the eighth article of this series) was to a great extent Presbyterian denominational. And this is what the Rev. Mr. Ross actually does say (*Education and Educationists in Otago*, p. 22): 'It came to be viewed with disfavor by the ecclesiastics both of the Roman Catholic and of the Anglican Churches, to whose avowed hostility to it, and unceasing clamorings for public aid to their denominational schools, the country is mainly indebted for the intensely bald and rigorous secularism which marks the Education Act that is now in force.' The references to the numerically powerful and highly influential Anglican Church were here hacked out by 'R.W.' for the obvious purpose of making it appear that it was the small Catholic body, and it alone, which 'fired down the flag of Christ in our schools.' Here is another sample of garbling and misquotation for the same intent: In his article of February 2, 1909, 'R.W.' writes as follows in regard to the provision in Mr. Bowen's bill 'for Bible-reading and prayer at the opening of the school each day':—'How was this clause treated by Father Cleary's clerical co-religionists in 1877? Mr. Ross, in his *Education and Educationists in Otago*, says they treated it with "violent hostility," and pelted Parliament with vehement protests against it, and strongly insisted on its elimination from the bill.' Here is what the Rev. Mr. Ross actually does say (p. 38): That 'the Roman Catholics and the Jews' made 'vehement protests,' etc., against Mr. Bowen's religious clause. The Jews were doctored here, just as the Anglicans were doctored in the other quotation, for the evident purpose of making Catholics alone guilty of 'firing down the flag of Christ in our schools.' In the next following sentence (p. 38), Mr. Ross grants that 'the weight of number' (but not, he thinks, of 'coherent argument') was against Mr. Bowen's religious clause in the House. And the 'weight of number' there was overwhelmingly non-Catholic.

On February 20, 1909—when the mask of anonymity had fallen off—'R.W.' stated that 'the only religious denomination of any size that attacked the religious clause was the Roman Catholic.' Which is a vastly different thing from the whole trend, purport, and effect of his first article (February 2). But even this new statement requires considerable qualification. As a matter of fact, Anglicans (who were and are by far the most numerous religious body in New Zealand), or at least large bodies of them, were likewise dissatisfied on various grounds with the prayer and Bible-reading clause of the Bowen Bill. Three Anglican clergymen, for instance, attended a meeting of 18 ministers of various creeds held in Knox Church, Dunedin, on Monday, July 30, 1877, to consider Mr. Bowen's bill (*Otago Daily Times*, July 31, 1877). I may state that neither Bishop Moran, nor the Catholic clergy, nor the Jewish rabbi were invited to be present. Archdeacon Edwards and the Rev. Mr. (now Dean) Fitchett strongly declared at that meeting that the religious clause would inflict a grave injustice on Catholics. On Monday, July 16, 1877, a largely attended meeting of Anglican parents and teachers, held in Dunedin, carried 'by acclamation' a motion organising a double petition to Parliament praying for a grant-in-aid to denominational

Diinna drink tea that disna satisfy! Hondai Lanka was the rich, full-bodied flavor and satisfying taste.

'Nae doot, if ye drank "Cock o' the North" Tea ye wadna be sae fashed wi' indigestion.'

schools and proper 'religious instruction' (not the mere reading of the Bible) 'during school hours in the Government day schools' (*Otago Daily Times*, July 17, 1877).

From end to end of New Zealand there was not one Catholic priest or prelate in favor of the exclusion of religion from the public schools. A number of other clergymen, however—especially of the numerically smaller Christian creeds—stood stoutly for the utter banishment of religion from the schools. Others accepted Mr. Bowen's religious clause, not for its own sake, but as the nearest approach then apparently practicable to the utter and complete secularisation of public instruction. Take, for instance, the meeting held in Knox Church, Dunedin, on July 30, 1877. The Rev. Mr. Davis (not the present able and esteemed Baptist pastor of Kaikorai) moved the resolution accepting the Bowen clause 'in regard to religious instruction in the schools.' That resolution was passed. But the very clergyman who moved it declared that 'he was a secularist pure and simple, and if he had the framing of a bill he would make it secular purely and completely. He did not believe in the introduction of the Bible in any purely secular service.' And he declared himself as 'prepared to fight tooth and nail, and to the last stump of my pen, on behalf of the secular position.' He furthermore avowed himself 'an out-and-out and rabid secularist' (*Otago Daily Times*, July 31, 1877). The Rev. Mr. Maxwell, according to the same report, also declared 'in favor of a purely secular system of education.'

The Rev. Mr. Ross's personal view regarding the relations of Catholics to our education systems are of no special importance; and (as has already been amply demonstrated) they are marked by a regrettable bias. But, such as they are, they ought to have been fairly stated. There are, for instance, certain statements in his book having a bearing upon this subject which should not have been left out of consideration by 'R.W.' On page 41, for instance, the Rev. Mr. Ross deprecates the 'hard, secular, and, at times, irreverent tone that marked the discussion' on Mr. Bowen's Bible-reading clause. On the same page he gives his verdict in the following significant words:—'The system of barter and compromise which so often characterises party politics in these new lands led, at the last moment, to the excision of the Bible-reading clause.' The passing of the secular system of public instruction in 1877 'was,' says he (p. 47), 'hailed in some quarters with immoderate delight as a triumph of secularism over the Christian creeds.' And on pages 71-72 he expresses the hope that 'men will be returned to Parliament who, free from all narrow bias and bigotry, and from the pettifoggery of village politicians,' will 'make solemn recognition of an Infinite Power' where such recognition is due. Evidently, in the Rev. Mr. Ross's idea, the secularising of our systems of public instruction was brought about, at the critical moment, by party 'barter and compromise' and maintained to our time by the 'narrow bias and bigotry' and 'pettifoggery of village politicians.' I pass no comment on these opinions. I merely express the pain it has given me to be thus forced to direct public attention to the persistent garbling and misrepresentation of 'R.W.' which are so unworthy of his years, his calling, and his standing among a large and respected body in this community.

4. FOURTH MISREPRESENTATION.—The anonymous writer assumes that there was no feasible alternative between Mr. Bowen's proposed (Protestant) devotions, on the one hand, and, on the other, the utter banishment of religion from the schools—so much so that the person who opposed the former thereby favored the latter. The seventh article of this series showed that there are numerous alternative systems in successful operation throughout the world. Some of these were suggested both in and out of the House. Mr. (afterwards Sir) Patrick Buckley, for instance, threw into an amendment a proposal partly on the lines of those of Archbishop Redwood and Bishop Moran, and of the old Westland provincial system. This was, however, thrown out by the non-Catholic majority. The few Catholic legislators, as a body, cast their votes, not directly for the secular system (of which they strongly disapproved), but directly against a specific wrong which it was proposed to inflict upon a section of the community. The exclusion of religion from the schools was not made a direct issue in the Legislature. So far as I am at present aware, there were only two Catholics in the Legislative Council at the time, and only one practising Catholic in the House of Representatives. For brevity's sake, I pass over other misrepresentations by 'R.W.'

The objections of Catholics to the religious clause in Mr. Bowen's bill were substantially the same as those detailed in the last preceding article in regard to the old provincial system of Otago. For (as Bishop Moran said in one of his lectures) the bill 'borrowed every bad principle and detail to be found in the Otago system, and super-added others of a worse character' (*New Zealand Tablet*, August 17, 1877).

1. FIRST OBJECTION.—That, in a system for which Catholics as well as non-Catholics were taxed, provision was made for imparting some measure of religion to Protestant children, and none suitable for Catholic children. The version of the Bible (as understood) would, of course, be the Protestant one, and the form of the Lord's Prayer that which is not accepted by Catholics, and which is intimately associated with Protestant forms of private and public worship. At the meeting of clergymen held in Knox

Church, Dunedin, on July 30, 1877, the Rev. Mr. (now Dean) Fitchett declared that, for Catholics, the Bible (he presumably meant the Protestant version of the Bible) 'was as much a denominational book as was the Wesleyan Hymn Book'; that it spelled 'denominationalism'; that it 'shuts out the Roman-Catholic from the public schools,' and 'made the school a Protestant one'; and that 'the Roman Catholics had a grievance' in the matter. With the chastened knowledge that appeared here and there in his article of February 20, 1909, even 'R.W.' acknowledges that in Parliament 'speaker after speaker said that the religious clause must be struck out to remove a grievance the Roman Catholics had.'

2. SECOND OBJECTION.—Catholics objected to the hard secularism which (apart from the few minutes at the opening of the schools) the Bowen bill proposed to throw over the whole system of public instruction.

3. THIRD OBJECTION.—By the conscience clause (quoted in the first paragraph of this article), 'the Government in this bill insists on teaching Protestantism to all children, without exception, between the ages of seven and thirteen, whose parents or guardians fail or neglect to object in writing to such instruction. It will not suffice for a parent or guardian to bring his or her child by the hand to a Government school and request the teacher not to interfere with its religion. In such a case, forthwith on the return home or departure of the parent, the teacher is obliged by law to take that child into the school and insist on teaching it Protestantism.'—(Article by Bishop Moran in the *New Zealand Tablet*, August 10, 1877.) The reality of this grievance was admitted by non-Catholic members of the Legislature.

4. FOURTH OBJECTION.—Mr. Bowen's conscience clause 'placed the Catholic schoolmaster in the position of being required to do what was out of his power' and against his conscience, and practically excluded him from these schools, built and maintained at the public expense—that is, in part by Catholic money.'—(*New Zealand Tablet*, September 14, 1877, and August 10, 1877.)

5. FIFTH OBJECTION.—The financial injustice proposed to be inflicted on Catholics by Mr. Bowen's religious clause has been summarily referred to under the 'First Objection.' This, as well as the fourth objection, was admitted by non-Catholic legislators.

6. OTHER OBJECTIONS.—From the point of view of a religious minority, Catholics likewise objected to 'the mode of election of committees and boards and the wonderful and extraordinary powers with which the bill proposed to arm these.' Among these powers was that of arbitrarily closing any and every Catholic school that they pleased.'—(*New Zealand Tablet*, August 17, 1877, and September 14, 1877.)

'R.W.'s' amazing misrepresentations in regard to Catholics and the education difficulty in Victoria and New South Wales will be dealt with in the more permanent form that will shortly be given to this discussion. The two next and concluding articles of this series will deal with the Catholic claim—what it is not, and what it is.

SOME AMAZING MISQUOTATIONS EXPOSED.

THE LATE DR. GRACE MALIGNED.

The following correspondence has been sent for publication to the *Otago Daily Times*:—

Sir,—'R.W.'s' latest version—or, rather, perversion—of the relations of Catholics to the old Otago education system and to our present secular system has been sufficiently dynamited in my two last preceding articles. I ask permission, however, to deal with two shockingly mutilated quotations of his in the *Otago Daily Times* of March 6.

1. In one of these 'quotations' he describes the 'editor *N.Z. Tablet*' as 'the scornor of Bible-reading.' (a) He does not say 'an' editor, or 'a former' editor. And throughout his articles he has constantly made 'Father Cleary' and 'editor of the *Tablet*' (or some such equivalent phrase) convertible terms. The inference is obvious—Father Cleary is 'the scornor of Bible-reading.' And this is passing strange. For, during the past twenty-five years, this 'scornor of Bible-reading' has been reciting every day, as a solemn, official, and obligatory act of religious worship, large tracts of that very Bible, of the reading of which he is now alleged to be 'the scornor.' Moreover, in doing this he is merely doing what is the bounden duty of every subdeacon, deacon, priest, bishop, and of immense bodies of religious men and women of his faith throughout the whole Catholic world. And among other things that this 'scornor of Bible-reading' has learned in those sacred pages is a familiar but oft-neglected commandment which places a serious discount upon rash judgment, calumny, and every form of bearing false witness—including the ungentle art of 'faking' and garbling quotations for controversial purposes.

(b) 'The scornor of Bible-reading' is quoted as saying in the *N.Z. Tablet* of May 7, 1880 (18 years before he ever touched editorial work of any kind): 'Mere Bible-reading

has failed to do any good in America and anywhere else it has been tried.' Catholics, and the great bulk of Protestants, believe that, to derive real spiritual benefit from the Bible, it does not suffice 'merely' to read it. It is necessary to learn it, to get at its true meaning, to store up and apply its sacred truths and principles. Both Catholics and the vastly greater part of Protestants acknowledge that 'mere' Bible-reading by children (which is the thing here in question) effects little or no good. This, for instance, was a ground of objection by Anglicans to the Bible-reading proposals of 1877 (as, for instance, in the meetings of July 30, 1877, in Dunedin). For 'mere' Bible-reading by children means any mechanical or half-mechanical or empty and unintelligent perusal—perhaps mere gabbling—of the printed words of the Sacred Volume. Catholics, and very many Protestants, too, hold that this 'mere' reading of the Bible may even be harmful, on account of the lack of reverence arising out of treating the Word of God as something less than a mere text-book, and devoting to it less intelligence and study and attention than children would give to the multiplication table or to the stories of Robinson Crusoe or of Ali Baba and the Forty Thieves.

(c) 'R.W.'s' quotation from the *New Zealand Tablet* of May 7, 1880, is—like every one of the many other quotations of his that I have tested—mutilated and in effect fraudulent. Here is what the *Tablet* actually does say: 'Mere Bible-reading has failed to do any good in America and anywhere else it has been tried, and from the nature of the case it could not have been otherwise; for, as Dr. Johnson said, "The New Testament is the most difficult book in the world, for which the study of a life is required." If one of the greatest minds, and one of the most learned men England ever produced, found the New Testament so difficult to be understood, what is to be said of the folly of thinking that any good can come of reading such a Book, without explanation, to little children? No, it is not by such a practice children are to be taught their duties to God, their neighbor, and themselves.' In the very same article the *New Zealand Tablet* declared that 'a Christian people ought to be educated as Christians'; it appealed, not for a 'mere' empty and unintelligent reading of the Bible, but for the English system of proper religious education in both the public and the denominational schools; and it denounced 'our godless system' as likely to 'lead to loss of faith and consequent loss of moral principle.' 'The scorner of Bible-reading' is thus, in reality, the advocate of intelligent, useful, and effective Bible-reading in the schools. The *New Zealand Tablet* has never regarded the Civil Government as a competent teacher of religion; it has nevertheless been all along in favor of the reading of the Bible in the public schools, so long as this can be done without violating the civil and religious rights of Catholics. I may add that the files of the *Tablet* are open to inspection by 'R.W.' or his representative, or by any responsible person interested in this discussion.

2. In a long experience of the meaner and meanest forms of No-Popery controversy I have never come across so outrageous a case of utter dishonesty of quotation as that with which 'R.W.' in the *Otago Daily Times* of March 6, 1909, sought to dishonor the grave and the memory of the late Dr. Grace, of Wellington—one of the finest specimens of true Christian manhood that ever adorned public or private life in New Zealand. 'R.W.', with his accustomed inaccuracy, makes the Pope create Dr. Grace a Count of the Holy Church—a title which, by the way, was quite unknown either to Dr. Grace or to the Pope. By a shocking mutilation and misrepresentation of Dr. Grace's noble and high-minded speech of June 16, 1886, 'R.W.' paints him to your readers as a modern Anti-Christ, a rabid and altogether diabolical enemy of the Bible. I place hereunder, side by side, the real sentiments of Dr. Grace, and the scandalous misrepresentation of them by his anonymous accuser. To *Hansard* 'R.W.' has appealed; to *Hansard* let us go:—

'R.W.'S' DR. GRACE.

'The *Tablet* editor did not know till I told him the discreditable part played by his clerical superiors in firing down the "flag of Christ" in the schools. I wish now to tell him the part played by his pupils in Parliament in trampling on the "flag" that was fired down by his superiors. Let us go to *Hansard* and find an illustration. On June 16, 1886, the Hon. Dr. Menzies, in the Legislative Council, moved the sec-

THE REAL DR. GRACE.

I have the greatest reverence for the Scriptures. I was educated in the knowledge of the Scriptures from the time I was a small child. The language and teaching of the Old and New Testaments form a background of poetry to my nature—it has become part of my being; but I think it is of more importance that our children should be saturated with a reverence of this kind rather than that they should

ond reading of a bill that would permit the reading of the Bible in our schools, guarded by a conscience clause. The most vigorous opponent of this proposal was the most outstanding Roman Catholic layman in New Zealand—the Hon. Dr. Grace. Like Dr. Cleary, Dr. Grace was specially honored by the Pope, for he was created a "count" of the "Holy Church." Dr. Grace took up the position that if the Bible should be read in the schools, even with a conscience clause, the Roman Catholics, especially in the Auckland Province, would feel that faith had been broken with them as a class, and that they have been outraged in their finest feelings!" He was good enough to say that his boycott on the Bible would not be for ever, for he added that when the Roman Catholics had their own schools all over the land, then—"we may even, in the cause of Christianity, assist you to pass this measure, lest the knowledge of God—the very foundation of our civilisation—should die out amongst you, and you should bring on yourselves the curse all history shows to be the heritage of an infidel people!"

be accustomed to the irreverential repetition of Scriptural passages. However, so sincere and earnest is my belief in the extraordinary influence and benefit of acquaintance with the Inspired Writings, that I would vote for this bill were it not that, in doing so, I cannot avoid a gross injustice to others. . . . We cannot, as a Legislature, pass this bill without necessarily leading to the exclusion of all the Catholic teachers from the State schools. That would, perhaps, in the opinion of many, be but a small misfortune; but you cannot pass the bill without doing a very great injury to a very large proportion of the inhabitants of the Provincial District of Auckland, which they will certainly resent. . . . (Dr. Grace goes on to explain that in that province Catholics had shown "greater confidence in the good faith of the Government" than elsewhere, and had consequently "made no commensurate provision for the education of their own children." He added that the proposed measure would create "an immense revulsion against our system of State education." He then goes on as follows: "Have patience for a few years, and you may then pass this bill, because, as Catholics, we intend to make ourselves entirely independent of your system of education, even though the sacrifice involved should still further strain our resources and impoverish our people. We may even, in the cause of Christianity, assist you to pass this measure, lest the knowledge of God—the very foundation of our civilisation—should die out amongst you, and you should bring on yourselves the curse all history shows to be the heritage of an infidel people."—(The Hon. Dr. Grace's speech, from *Hansard, Parliamentary Debates*, June 16, 1886, vol. LIV., pp. 504-5; debate on the second reading of the Hon. Mr. Menzies's bill to introduce mere Bible-reading 'into the public schools.')

This is the noble-hearted Christian gentleman whom 'R.W.' represents as an Anti-Christ and a rabid enemy of the Bible! Be it noted: (a) Dr. Grace knew and studied and deeply loved his Bible. (b) He wished to see the children in the State schools 'saturated' with reverence for the Bible, instead of the 'irreverential repetition' that would probably result from the 'mere' reading of the Sacred Book proposed by the Hon. Mr. Menzies. (c) He would have voted for even the 'mere' reading of the Bible—and of the Protestant version of the Bible (which was the one intended—in the State schools, but for the wrong that this would have inflicted upon the Catholic teachers by excluding them all from those schools. In this he was fully borne out by the Hon. Mr. Swanson (*Hansard*, same volume, page 505). There was another grievous wrong to Catholics in this bill, which wrong Dr. Grace had sturdily opposed on a previous occasion. This was the sham conscience clause, with which, according to 'R.W.', Mr. Menzies's bill was 'guarded.' The 'conscience clause' in the Menzies bill (like those in the Bowen bill of 1877 and the bill introduced by Mr. Fulton in 1888) proposed nothing less than to make legally compulsory the proselytising of all Catholic children whose parents or guardians forgot or neglected to enter formal protests

against it. (d) In the speech quoted above, Dr. Grace expressed this generous personal opinion: Catholics would continue to pay double contributions for education—one for the maintenance of their own system, the other for that of the non-religious State system which they cannot in conscience accept; they would go on extending their own system, at their own expense, until Catholic children would be practically removed from the dangers of both secularism and of proselytism in the schools; Catholics might then (according to Dr. Grace) help Protestants to Protestantise the public schools, and contribute, as before, to the cost of Protestantising them. And for what purpose? Lest Protestant children might lose faith in Christ, owing to the failure of their parents and clergy to make the sacrifices for religious education that Catholics have been cheerfully making for more than a generation. In other words, having secured the faith of their own children (which is their first and paramount duty), Catholics, although perhaps 'impoverished' by these sacrifices, would, according to Dr. Grace, contribute, financially and otherwise, to saving the faith of Protestant children neglected by their own Churches.

All this showed a magnanimous spirit indeed. But it only moved Dr. Grace's masked accuser to dance an unseemly can-can upon the grave of that noble-hearted man; it only moved 'R.W.' to mutilate and misquote a public document in order to make that fine type of Christian gentleman and scholar appear to be a rabid hater of Christ and of the Christian revelation. If 'R.W.' manipulated a will or deed as he manipulated this parliamentary document and the book of the Rev. Mr. Ross—both of which were open before him—he would be judicially afforded an unpleasant opportunity of expiating his offence. It is to the last degree painful to me to say these things. But this shocking and persistent and clearly deliberate form of misrepresentation is not to be treated with kid gloves or lisping accents or swords of boiled leather. And—may God forgive him!—after these cruel and bitter calumnies, 'R.W.' finds it in his heart to preach the Gospel of truth and Christian chivalry and brotherly love!—Yours, etc.,

EDITOR NEW ZEALAND TABLET.

PASTORAL LETTER

DIOCESE OF CHRISTCHURCH

(Concluded from last week.)

In the days of our youth we had a companion whom we loved as a brother or the dearest of friends. Though our senior by two or three years, we were friendly rivals at school, and almost inseparable in recreation or vacation. He was a superior youth, endowed with the richest gifts of heart and of mind. One day a woful day for him, he received from a wicked schoolfellow one of those firebrands of hell, a poem which, despite its too fatal renown, is a work worthy of the demon of impurity itself. For the first time we saw that he was long silent and sad; for the first time he refused to show the book we both had reason to suspect.

The sad change wrought in him is most vividly brought before us this moment. We can see his bright blue eye sparkling with unwonted passion; his ruddy lips quivering with dangerous emotion, as he sat poring over and clinging to the seductive pages eagerly drinking in the deadly poison soon to flow through his every vein, and penetrate the inmost recesses of his soul. Ah! unhappy youth, what have you lost and gained by that first fatal reading? The seeds of abomination have already sprung up in your breast. Your excited passions will soon hurry you on to every excess till they hurl you into the lowest depths of guilt! In vain was he warned. In vain was he urged to shun the precipice yawning beneath his feet. He was deaf to the voice of friend, deaf to the voice of his directors, deaf to the voice of conscience, deaf to the voice of his God. Soon he lost all power over himself. His once bright intellect grew disordered, his rich imagination was quickly perverted, the whole faculties of his soul were eaten up by lewd reading, and at times he seemed to be on the very brink of madness. What we all dreaded soon came to pass. The once model youth became, in his turn, a minister of Satan, and found pleasure in corrupting and spreading the empire of vice everywhere around. He had learnt from his favorite authors that duty and conscience were but idle words and fancies, that youth is the time for pleasure and enjoyment, that whatever the Church said about vice and virtue was good only for priests and pious women. Unable to bear the restraint of a college life, he feigned illness, and returned to his parents' home; in fact, he was about to be dismissed. The awful change in his favorite son soon broke his saintly father's heart, and bore him to an untimely grave. His too fond, weak-

minded mother gave him every facility to gratify his morbid passion for immoral literature, she never refused him any single wish.

Of course, our relationship with him was broken. But on the eve of our departure from home to consecrate ourselves to God, we called to bid him farewell. We spoke of the many happy days we had spent together, of the joys of our First Communion. He burst into tears; grace was working within him. Alas! his mother entered the room and reminded him of a party of pleasure he had promised to take part in that evening. Poor, worldly-minded woman, she was afraid to lose her son, who heretofore had longed to give himself to God in the ecclesiastical state.

Next day, a Sunday, we were summoned to his bedside. The night before he had been the gayest of the gay, the idol of a fashionable group of worldlings whom he had charmed by the melodious notes of an exceptionally fine voice, and now he was dying of a malignant disease brought on by the over-exertions of the previous night. It was one of the most touching scenes one could witness. Only a few hours before we had seen him admiring his fine manly frame in a mirror close by, promising himself years of happiness and of health—he was not twenty. We had seen his fond mother admiring and encouraging him in his prospects of a brilliant future—and now his throat had swollen to the level of his face, and was actually covering his chest and rendering him speechless. Near him lay the fatal book, the first cause of his ruin. We eagerly seized it, and flung it into the flames. He saw the action, and gave a convulsive sob, a look, a vacant stare—was it in gratitude or reproach—God alone knew. His afflicted mother stood by wringing her hands in despair. She could not shed a tear, her grief was pent up. It was breaking her heart. The sight was too much for us, and we withdrew. The next day the poor youth was dead. The doctors had wished to perform an operation. The mother refused, lest the beauty of her darling boy should be marred by the unsightly scars it would leave. The priest arrived whilst the doctors were in consultation, and he was asked to return. When he came back it was to view a lifeless corpse, the soul of which had just fled to the judgment seat of God, summoned, too, without the Sacraments of the Church! Oh! what a death! Whilst the priest was pronouncing the last Absolution at the grave, a carriage drove up to the spot, a lady rushed out with dishevelled hair, and swinging her arms madly about called for her boy, her noble darling boy! 'It is I,' she wildly cried; 'it is I who have killed him!' She was carried from the grave a raving maniac!

O God! Tears and sighs alone can express the Church's grief at such sad examples of the ravages inflicted upon her children by the corrupt literature of the present day, of the hellish works so eagerly devoured by each age and sex! Well may we cry out with the Prophet, 'Who will give a fountain of tears to mine eyes, I will weep day and night for the slain of the daughters of my people.'—Jer. ix., 1.

Dearly beloved in Christ, if you have ever imbibed a passion for bad or dangerous reading, give it up if you value your peace and happiness of mind, and the welfare of your immortal soul. Shun 'the works of darkness' as you would the approach of a murderer or wild beast. Fear those who might slay the body, but, above all, fear those that may plunge the soul into the everlasting abyss. Not only shun bad books yourselves, but warn all, over whom you may have the least authority or influence, to shun the same. Imitate the example of the faithful of Corinth, of whom it is recorded in the nineteenth chapter of the Acts of the Apostles that when St. Paul had preached to them on the subject of bad books 'they brought together those they possessed and burnt them before all.'

Was it not with a prophetic view of our own day that the Prophet of old cried out, 'I see a volume flying . . . this is the curse that goeth forth over the face of the earth.'—Zach. v., 2-3.

Dearly Beloved Brethren and Children of Jesus Christ, cast your eyes around the world, or merely around the country wherein you live. See to what a sad state society has reached at the present day. What has brought about the alarming change. What is it that fills so many hearts and homes with grief and shame, by the cowardly suicides, the cold-blooded murders, the corruption in high places, the reckless speculations, the base bankruptcies, so destructive to society at large? What has begotten those two great evils which, like cankering worms, are gnawing at the very vitals of family and society, the dissolution of the marriage tie, and the cruel, unnatural tampering with life in its very bud? Why is there so widespread unbelief nowadays? What has robbed so many noble souls of all hope of Heaven? What has driven them to seek their whole and sole happiness here below? Whence springs that unquenchable thirst for low pastimes and pleasures? Go to the anti-Christian immoral press, the lewd literature scattered broadcast over the land. There you will trace the source, the fountain-head of the streams of evil threatening to sap the very foundation of all order, social or civil. We know how hard it is to give up this scandalous inven-

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Christchurch

tion of the unclean spirit once you have imbibed a taste for pernicious reading. But give it up you must, before it has gained absolute sway over your soul. Later on it may be too late. You will be powerless for good, you will be ruined, and all hope of amendment be gone for ever.

Look at the hapless youth who has become a slave to the reading of novels. Time and health, and future prospects, virtue, true happiness, all are sacrificed to satisfy his morbid craving. He takes up the book, at first to while away an hour; but the plot thickens, and the interest therein increases; emotion succeeds emotion, and the alluring scenes captivate his whole being. Serious studies, prayer, the Sacraments, and all other duties become irksome and hateful. Whole hours are consumed in poring over and drinking in the poisoned pages. The day is too short to gratify this fascinating but fatal pleasure, and he who would not impose upon himself a like privation for aught that is ennobling wastes the best hours of night in unravelling the plot and finding out the end of a purely chimerical adventure. In these unguarded moments, in the silence of night, with no human eye to witness his folly, the wretched youth enters into all the passions so glowingly brought before his view. An imagined inconstancy fires his resentment; a forced separation overwhelms him with grief; an unlocked for meeting fills him with rapturous joy, pretended danger makes him shudder, and he or she who never wept over any real human suffering save perhaps their own sheds tears over the most absurd of sorrows. Should he light upon a passage which stirs and gratifies still more, he reads and pauses, and reads again till seduced beside himself, he seeks to clothe it with a palpable form, with the fulness of life and of strength, yet unconscious of the poison he is sucking in with such eagerness and delight. Fictitious passion arouses such emotion in his breast, that he identifies himself with the scenes he admires, and the faults and abominations of others he actually makes his own. The demon of impurity has seized him as his willing prey, wanton ideas fill his mind, unlawful desires are freely indulged; in a word, he is no longer the same, he is changed—corrupted.

Dearly beloved Brethren and children in Christ, it is no exaggeration to say that once a taste for such reading is cherished, it becomes a very passion, for many an unconquerable necessity, a second nature. One novel or pamphlet gives place to another. One volume is laid aside, only to take up another. All else is forgotten or forsaken. To read and read, such is the sole aim of the worthless but sinful existence. What countless hours are spent in this guilty pleasure? Yet does not the Almighty solemnly declare that on the last great day He will exact a strict account of every idle word, and of our inmost thoughts and deeds?

Ask those who give themselves up to such reading what they have reaped thereby? What knowledge they have acquired? What noble thoughts and impressions they retain? If they be frank they must confess that they have gained nothing, that absolutely nothing remains. But they mistake. Something, alas! they have gained, something has remained. A false judgment, an exalted imagination, extravagant, unreal, romantic thoughts and feelings. What is worse, they are wholly unconscious of this.

Poor deluded creatures, they are so familiar with the poison they continually imbibe that, blind to its effects, they know not themselves, but watch them, examine them closely, their manner of thinking and acting, and you will be convinced of the radical change. One day whilst a priest was giving a mission in a large city, a lady came and saluted him in such a silly, affected way that he at once said: 'I see, madam, that you are in the habit of reading novels!' 'Yes, Father, but they don't do me any harm, I merely read for amusement.' 'You know, my child,' the priest replied, 'that you must offer up all your actions to God, that even the most indifferent—your meals, sleep, recreations, are agreeable, when offered to Him, and taken with a view to His good pleasure.' 'I do, Father.' 'Well, then, offer Him the reading of your novels. Before taking up the seductive volume, throw yourself on your knees before your crucifix, and say, "My God, I am about to read this novel to please Thee; I am going to fill my mind, my imagination, and my soul with lying tales, seducing pictures, and feelings of sensual love. And all this I am going to do to fulfil the promises made at my Baptism, and renewed on the day of my First Communion, to procure Thy greater glory and the salvation of my immortal soul."'

'But, Father, I could never do that.' 'It would be merely mocking God.' 'But, my child, how could it be a mockery to offer a good action to God?' 'Well, but you know, Father!' 'Ah! I see, you feel that the book is not quite so harmless as you would fain have me believe. Yet I have put it before you in its least hurtful aspect. 'Tell me,' he added, 'were you formerly more pious than you are to-day?' 'Oh, yes, Father, especially at the time of my First Communion, and during my happy convent days.' 'Used you read such novels then?' 'Oh, no, Father, never.' 'Were you not heretofore more obedient to the inspirations of grace, more gentle towards others, more patient, and less addicted to luxury and foolish expense?'

'I was indeed.' 'Did you read novels?' 'No, Father, not at all.' 'Formerly you frequented the Sacraments with a holier relish and fidelity?' 'Alas! I did.' 'Were you not happier then?' 'God knows that I was.' 'And did you read such novels?' 'Oh, no, never,' she exclaimed, heaving a deep sigh. 'Well, then,' continued the priest, 'I have no more to say than that herein lay for you as for the great St. Theresa, the root of your misery and fault.'

Taught by a bitter experience, the lady gave up her pernicious reading, and very soon more serious, useful reading, more fervent prayers, restored to her soul her long lost peace and piety.

Be convinced that every bad book or paper is truly a 'curse,' with a prophetic view whereof the Prophet of old cried out, 'I see a volume flying . . . this is the curse that goeth forth over the face of the earth.'—Zach. v., 2-3. This curse, alas, is, nowadays, increased a thousand fold. The cursed torrent of bad books has burst all bounds. It has overthrown barriers hitherto deemed impassable. Hardly a town or a village where the vilest of vile literature reeking with moral filth has not borne the seeds of disorder and unbelief, of desolation, and spiritual death. Even those who dread the disorder are often forced to dwell in the midst of their mephitic atmosphere, breathing in the contagious breath with every breath of their life.

Dearly beloved; it is not enough to dread this pestilential atmosphere. It is not enough to shun the reading of impious and obscene books. It is not enough to keep from your homes, from your children and servants those romances which are a contagion for families and a very scourge for society. It is not enough to banish from your midst those journals which mingle in their columns with odious calumnies, insinuations, the most vile, and blasphemous the most horrible. It is not enough to spurn and despise those filthy productions in which the shameless writers, consulting only the ravings of their wicked imagination, transform into criminals persons the most worthy of esteem and veneration, and pour upon institutions the most sacred the hatred and contempt they would fain make their readers share with themselves. It were a shame and a disgrace and a crime crying to Heaven for vengeance, to admit any such into homes that call themselves Christians. Something more is required of you. The cursed evil has penetrated everywhere, the remedy must penetrate everywhere too. We must spread abroad the antidote of good doctrine to counteract the evil and enlighten souls, many of whom are more often seduced or abused than really guilty in themselves. We must be convinced of the fact that reading is one of the wants of our day. A universal craving, it must be satisfied. Vain were the thought to stem the torrent of bad books, unless we substituted good ones in their stead. Should we not place in the hands of those whom we would preserve, works which, whilst attractive and interesting, strengthen and ennoble the readers instead of corrupting and deceiving? Their ignorance does not protect from the contagion the poor and lowly removed far away from our cities. One must read within the humble cottage as well as within the stately mansion or sumptuous palace. There is no denying the fact. The question is what to give those who clamor for food for their intelligence. The question is to provide solid, sound, pure and palatable food, instead of the pernicious food they have had, perhaps, thrust upon them.

All honor to those, who, realising that the press itself must remedy the disorders of the press, encourage and help it by all means in their power! All honor to those who interest themselves in the Catholic Truth Societies where masterpieces, in their way, are written, and obtainable for the merest nominal sums. Here we have reason to rejoice to have within our reach so able an organ of truth as the *New Zealand Tablet*, which should be in the homes of every Catholic family. Happy the parishes where Catholic libraries are established and flourish! We know, by sad experience, how difficult it is to get our young people to use these libraries, which are chiefly established in their interests. Without discouraging love of legitimate sport and amusement, is it not a deplorable fact that our youth are inclined to make of it a very religion? Do they not too often sacrifice for sport and pastime the delights of home and friends, and entertaining and instructive literature? How many of our people are familiar with the splendid publications like the *Dublin Review*, *The Month*, *The Ave Maria*, *Benigners' Magazine*, *The Austral Light*, *The Christian Family*, *The Australian Annals of the Sacred Heart of Jesus*, *The Annals of Our Lady of the Sacred Heart*?

These reviews and magazines contain articles often worthy of being not only read, but preserved, whilst some of them have good stories both interesting and instructive. Do your duty, dearly beloved, and whilst you conceive a horror of every kind of corrupting, immoral or dangerous literature, make strenuous efforts to encourage the spread of good, instructive, yet interesting, books, magazines, newspapers, and reviews.

Let us, in conclusion, exhort you to make the study of the inspired pages of Holy Writ your daily delight. Read and meditate the sublime books of the *Following of Christ*, the lives of the Saints, any pure literary work wherein you will find true wisdom, rest and consolation. Read

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those authorised and recommended by your true guides, instructors, parents, and friends. Ask Jesus and Mary and Joseph, your Angels Guardian and Patron Saints to bless your holy resolutions, and say with the Royal Psalmist, 'O, Lord God, turn away my eyes that they may not behold vanity. Keep me from all reading which would leave in my mind and my heart nought but racking remorse. Thy word shall be a lamp to my feet and a light to my paths. Thy love and Thy mysteries and Thy promises and my hopes shall hereafter be the study of my mind, the food of my soul, and the way which shall lead me to everlasting bliss. Amen.'

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

March 6.

On Sunday evening the Rev. Father O'Connell, S.M., preached a charity sermon in aid of the funds of the St. Vincent de Paul Society.

At St. Patrick's College on Tuesday night a meeting of the old collegians was held, when it was resolved to establish an Old Boys' Football Club. A large number of ex-students gave in their names for enrolment as members.

The retreat for members of the St. Vincent de Paul Society, which was held last week at St. Joseph's Church, was concluded on Sunday evening, February 28. The retreat was conducted by the Rev. Father O'Connell, S.M., and was attended by about 200 men.

The annual general Communion of the members of the Wellington Catholic Club took place at St. Joseph's Church, Buckle street, on Sunday, February 28, at the 7.30 o'clock Mass. The members approached the Holy Table in a body.

In connection with the St. Patrick's Day celebrations the Right Hon. the Premier (Sir Joseph Ward) and Lady Ward have also extended their patronage to the Irish national concert, which is to be held at the Town Hall on St. Patrick's Night.

The members of the H.A.C.B. Society will make their annual Communion at St. Mary of the Angels', Boulcott street, on Sunday, March 14, after which the annual breakfast will be held. A large gathering of Hibernians is expected.

Arrangements are well advanced for the bazaar in connection with the South Wellington parish, which is to be opened on Easter Saturday at the Skating Rink. There appears every indication of the undertaking being most successful.

Great enthusiasm is being evinced in Carterton over the Irish national concert, which will be held on St. Patrick's Day in the Victoria Hall. An excellent instrumental and vocal programme has been arranged, and talent from Masterton, Martinborough, Greytown, and Carterton has been secured.

Messrs. F. A. Hickmott, J. R. Hunt, H. J. Keogh, and C. Pfaff have been elected as a committee on the newly formed dramatic branch of the Wellington Catholic Club. The first-named (Mr. Hickmott) was appointed secretary, and the position of manager will be filled at next meeting.

On February 22, at the Sacred Heart Basilica, Miss Johanna Downes, third daughter of the late Mr. J. Downes, of Auckland, was married to Mr. Michael O'Donnell, second son of Mr. J. O'Donnell, of Greymouth. The ceremony was performed by the Rev. Father Bowden, S.M.

Arrangements have been completed by which the Sisters of Mercy in Thorndon parish will conduct catechism classes every week in the three outlying districts of Wadestown, Karori, and Northland. Accommodation has very kindly been provided in Wadestown at the residence of Mr. Knight, in Northland at Mr. Fennell's, and in Karori at Mr. Lissington's.

It is with sincere regret that I record the death, on February 28, of the late Mrs. Maria McManus, the beloved wife of Mr. C. McManus, of Lower Hutt—aged 36 years. The funeral took place on Tuesday, March 2, leaving the Lower Hutt Catholic church for the Karori Cemetery. The members of the local branch of the Hibernian Society, of which Mr. McManus is a member, attended in regalia. The deceased was well known and respected in the Hutt district.—R.I.P.

Great preparations are being made by the Maoris of Hamua, a small town near Eketahuna, for the festivities in connection with the opening ceremony of the new Catholic church on Friday, Saturday, and Sunday, the 12th, 13th, and 14th of March. Over 200 visiting Cath-

olic Maoris, a great number from Rotorua district, are expected to participate in the celebrations, which will be conducted by his Grace the Archbishop.

At the Conference of the Federated Catholic Clubs held last Easter it was resolved to hold the 1909 conference at Blenheim. The Blenheim Catholic Club have made representations to the Federal Executive, which have resulted in the locale of the conference at Easter being altered to Wellington, which, under the circumstances, is considered to be the most suitable place. All clubs have been notified accordingly, and a successful gathering is anticipated.

A Pontifical Requiem Mass for the victims of the earthquake disaster in Sicily and Calabria was celebrated by his Grace the Archbishop on Wednesday, March 3. The assistant priest was the Very Rev. Father O'Shea, S.M., V.G.—Father Herring, S.M., and Father Peoples, S.M., being deacon and subdeacon. The music of the Mass was supplied by a choir of priests, under the leadership of Rev. Father Mahony, S.M.; Father Kimbell, S.M., presiding at the organ. The pupils of St. Mary's Convent High School sang the hymn 'Oh turn to Jesus,' during the vesting of the Archbishop.

By the special request of the Very Rev. Father Clune, C.S.S.R., the members of the H.A.C.B. Society were present in regalia at the ceremony of unveiling the handsome marble altar and windows of the new Church of St. Gerard on Sunday, February 28. The district officers were represented by Bro. J. W. Callaghan, District Deputy. The window on the south side, which represents St. Patrick, was presented by the Hibernians throughout the Dominion, and the Very Rev. Father Clune, in his remarks, thanked the members for their generosity.

A sacred concert was given at the Sacred Heart Basilica, Hill street, last Sunday evening, February 28, by the members of the choir, assisted by several ladies. The choruses were well rendered by the choir. The soloists were: Mrs. Blythe, Mrs. Fennell, Misses Maunsell, Macdonald (violin), and Messrs. J. Flanagan and J. Smith. Mr. Guthrie conducted, and Miss May Putnam presided at the organ. His Grace the Archbishop, in a brief address, commended to those present the object of the special effort which was being made—namely, for the Penguin relief fund. The amount collected was £21 1s 6d.

A quarterly general meeting of the Society of St. Vincent de Paul was held on last Sunday afternoon in the St. Anne's Catholic Club rooms, Newtown. There was a large attendance of members, including representatives of the various conferences under the jurisdiction of the Particular Council of Wellington; also his Grace Archbishop Redwood, Very Rev. Dean Regnault, S.M. (Provincial), Very Rev. Father O'Shea, S.M., V.G., Ven. Archdeacon Devoy, S.M., Rev. Fathers O'Connell, S.M., Hickson, S.M., and Herring, S.M. The secretary (Bro. L. T. Reichel) submitted his report, and the treasurer (Bro. M. O'Connor) his balance sheet. The president (Bro. M. Kennedy) outlined the work done by the society, and referred to the new conference which was inaugurated at the beginning of the year at St. Joseph's, Buckle street, and urged upon all laymen to become members of the society. Favorable reports of the various conferences were given by the president on behalf of the St. Mary's Conference; by Bro. Ellis, president of St. Joseph's Conference; by Bro. Gamble, president of St. Anne's Conference; by Rev. Father Hickson, S.M., for the president of the Sacred Heart (Basilica) Conference, Thorndon; by Bro. McCusker, president of the Catholic Seamen's Conference. His Grace the Archbishop then addressed the meeting. The Very Rev. Father O'Shea, S.M., V.G., Archdeacon Devoy, S.M., and Rev. Father O'Connell, S.M., spoke very favorably of the work that the conferences were doing. The Very Rev. Dean Regnault, S.M., also spoke in praise of the work done by the St. Vincent de Paul Society.

ST. PATRICK'S DAY CELEBRATION. WELLINGTON.

WEDNESDAY, MARCH 17, 1909.

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Commercial

PRODUCE

Messrs. Dalgety and Co. report as follows:—

We held our usual weekly auction sale of grain and produce at our stores on Monday, when we submitted a large catalogue to a good attendance of buyers. Competition, however, was not keen; especially was this noticeable for chaff, of which our offerings were heavy. Most of the lots offered of oats and wheat were quitted at valuations. Values ruled as under:—

Oats.—The position of this market is almost without change with regard to inquiry and demand, which still continues not over brisk. A few lines of this season's oats have been offered, but little business has yet been reported, buyers in some instances refusing really good offers on the market. Business is confined chiefly to small sales of old oats ex city stores for local consumption. Quotations: Prime milling, 1s 5d; good to best feed, 1s 4d to 1s 4½d; inferior to medium, 1s 2d to 1s 3½d per bushel (ex store, sacks extra).

Wheat.—Fairly large transactions were put through during the past week in Taieri and northern lines at prices ranging from 3s 8d to 3s 10d on trucks (sacks extra). Latest London cable advices report a strong market. Fowl wheat is not over plentiful locally, and samples are realising as high as 4s 3d per bushel in small lines (ex store, bags extra).

Potatoes.—There is a poor inquiry, and arrivals continue fully equal to the demand existing. Quotations: Prime, £2 17s 6d to £3; medium, £2 10s to £2 15s; inferior, £2 5s and upwards (bags in).

Chaff.—At auction to-day heavy offerings were submitted, and the prime lines only had buyers' attention, medium and inferior lines being more or less neglected. Late quotations are not maintained. Quotations: Extra choice old, £3 5s; good old oat sheaf, £2 17s 6d to £3 2s 6d; inferior, £2 5s per ton upwards; best new chaff, £2 15s to £2 17s 6d per ton (bags extra).

Messrs. Donald Reid and Co. report:—

We held our weekly auction sale of grain and produce at our stores on Monday, when we offered a representative catalogue to a good attendance of buyers. Competition was brisk, and we cleared the bulk of our catalogue at quotations. Prices ruled as under:—

Oats.—There is no change to report, although any lots offering on the spot are readily saleable at last week's rates. Prime Gartons meet with most demand, both for shipping and local use. There is still a small stock of old oats in store, and these are moving off slowly for local consumption. Quotations: Prime milling, 1s 5d; good to best feed, 1s 4d to 1s 4½d; inferior and medium, 1s 2½d to 1s 3½d per bushel (sacks extra).

Wheat.—Owing to the firming tendency in foreign markets millers are keen buyers of all samples of the new season's wheat offering. These are in first-class condition, and indications point to the present prices of 3s 8d to 3s 9d at country stations being fully maintained. Fowl wheat is in short supply, and sells at from 4s to 4s 3d per bushel (sacks extra).

Potatoes.—Supplies forward during the past week have been somewhat in excess of the local demand, and prices are if anything, a shade weaker than those ruling lately. Prime ripe lots are worth to £3 per ton, while stale and unripe are being quitted at from £2 12s 6d to £2 17s 6d per ton (bags included).

Messrs. Stronach, Morris, and Co., Ltd., report for week ending March 9 as follows:—

Oats.—There is no change to report in the oat market, very little business being done. There are still a few old oats in store, and these are being quitted slowly for local

use. Quotations: Prime milling, 1s 5d; good to best feed, 1s 4d to 1s 4½d; inferior and medium, 1s 2½d to 1s 3½d per bushel (sacks extra).

Wheat.—Owing to the reports from Home, millers are keen buyers of all new season's wheat samples offering, at prices from 3s 8d to 3s 10d on trucks (sacks extra). Fowl wheat is in very short supply, and brings from 4s to 4s 3d ex store (sacks extra).

Chaff.—There have been large consignments of late, and prices show a slight decline on last week's rates, both for old and new chaff. Prime old heavy sheaf is in good demand, and sells at from £3 to £3 2s 6d; extra, to £3 5s. New chaff offering is in good condition, and brings from £2 10s to £2 17s 6d; medium and inferior, to £2 10s per ton (sacks extra).

Potatoes.—The supplies during last week have been large, and prices show no improvement. Quotations: Prime, £2 17s 6d to £3; medium to good, £2 10s to £2 15s; inferior, £2 5s to £2 10s per ton (bags in).

Straw.—Quotations: Oaten, 32s 6d to 35s; wheat, 30s to 32s 6d per ton (pressed).

WOOL

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

Rabbitskins.—We held our usual sale on Monday, when we offered a small catalogue. Bidding was very keen, and prices again showed a slight advance on last sale's rates. Quotations: Winter bucks and does, none forward; mixed, 14d to 17d; autumns, 12d to 15d; spring bucks, 10d to 13½d; spring does, 8d to 12½d; summers, 7½d to 9d; outgoing does, 11½d to 14½d; hawk torn, 4½d to 6d; small, 5½d to 6½d; horse hair, 16½d to 19d.

Sheepskins.—Our next sale will be held on the 16th inst.

Tallow and Fat.—There is very little coming forward, and prices still show no change. Quotations: Best rendered tallow in casks, 20s to 22s 6d; medium to good, 18s to 20s; inferior, 14s to 16s; best rough fat, 16s to 18s 6d; medium to good, 14s to 15s; inferior, 12s to 13s.

Sergeant Gough, who has been stationed in Winton for the past four years, and who recently received notice of his promotion and transference to Christchurch (says the local *Record*), was tendered a farewell by a number of his friends on February 25. The Mayor (Mr. C. D. Moore) occupied the chair, and in introducing the guest of the evening, congratulated him on his promotion, and the important position he was about to take in Christchurch. During his residence in Winton, Sergeant Gough had won the respect and esteem of everyone by his genial bearing and straightforward manner, and in the performance of his official duties had always shown discretion and forbearance. He had much pleasure in presenting Mrs. Gough with a travelling rug and silver tea and coffee service, and wished Mr. and Mrs. Gough health and happiness in their new home. Mr. D. McKenzie said it gave him great pleasure to testify to the many sterling qualities possessed by their guest. He had known Sergeant Gough in his official capacity and as a private citizen for some considerable time, and had always found him courteous and obliging, and was extremely sorry at his departure from their midst. Messrs. D. King, J. Thomson (Lochiel), J. Looney, R. Jamieson, and J. Tobin endorsed the remarks of the previous speakers as to the zeal, courtesy, and tact of Sergeant Gough in his official capacity, and his sterling qualities in private life, and wished him and his wife health and prosperity in their new sphere. Sergeant Gough, in reply, sincerely thanked those present for the handsome presents given Mrs. Gough, and the kind remarks expressed with regard to himself. Four years ago he had come to Winton a perfect stranger, but the bond of friendship had been extended to him on every side, and he could honestly say that those four years had been the happiest of the twenty-two years he had spent in the service. He had always endeavored to carry out his duties, which were at times very trying, to the best of his ability. He was extremely sorry at leaving the district and the many firm friends he had made during his residence amongst them. A pleasant gathering terminated with the singing of 'Auld lang syne.'

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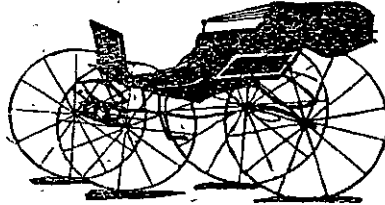
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WEDDING BELLS

HACKETT—DONOVAN.

A quiet but pretty wedding (writes our Auckland correspondent) was solemnised at All Souls' Church, Devonport, on February 16, when Mr. P. J. Hackett, of Auckland, second son of the late Mr. P. H. Hackett, was married to Miss Margaret Donovan, only daughter of the late Mr. John Donovan, of Kakarama, Patea. The Rev. Father Furlong officiated. The bride, who wore a travelling dress of white cloth and picture hat to match, was given away by her brother, Mr. E. Donovan. Mr. W. E. Hackett acted as best man. The bridesmaid was Miss Mourya Goldwater (cousin of the bridegroom). The little bridesmaid wore a chaste gold cross of pearls, the gift of the bridegroom. After the ceremony the bridal party drove to the residence of Mr. Goldwater, Cheltenham Beach, where the wedding breakfast was partaken of and the health of the newly-married couple honored. The ceremony was confined exclusively to the large circle of immediate relatives of the contracting parties. The newly-married couple were the recipients of numerous and costly presents from their many friends. Mr. and Mrs. Hackett left for the Hot Lakes district, taking with them the best wishes of a large circle of friends and relations.

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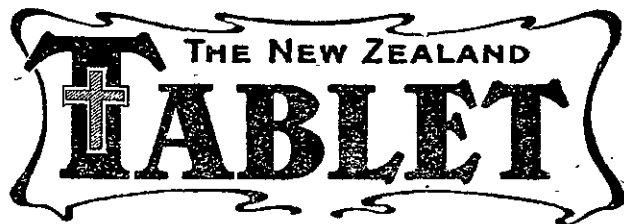
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MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.
Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitia causam promovere per vias Veritatis et Facis.
 Die 4 Aprilis, 1900. LEO XIII., P.M.

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, MARCH 11, 1909.

M. LOISY'S APPOINTMENT



HE submarine cable conveyed to these ends of the earth during the past week the intimation that the French Government had appointed the Abbé Loisy—who was finally excommunicated by the Pope more than a year ago—to the Chair of History and Religion at the College of France. The cableman furthermore sent the additional announcement that 'the Roman Catholic world is perturbed' over the fact. The appointment is significant, for reasons which we shall presently mention; but there is nothing in it to excite surprise, much less 'perturbation,' amongst even the most timid-minded members of 'the Catholic world.' This addendum is, in fact, one of the 'gags' so often indulged in on his own account by the cable-man. The College of France is a purely State institution, and was specially designed 'to promote the more advanced tendencies of the time and to counteract the scholasticism of the University.' M. Loisy, by his rationalistic writings, expressly and definitely cut himself adrift from supernatural Christianity. And if an avowedly and even aggressively anti-religious Government now finds itself in a position to bestow its favors upon him, the man who has most cause to be 'perturbed' is the unhappy 'Abbé' himself. For Catholics the appointment is mainly significant as furnishing a fresh and vivid illustration of the now undoubted fact that it has become part of the settled and systematic policy of the Clemenceau Government to punish and penalise all servants of the State who show any respect or love for religion, and to heap preferment and promotion on those who are disloyal to the Christian faith. Whether it be in the army or in the navy, in the municipal departments or in the scholastic world, there is the same tale to tell: men have had to suffer because they were even suspected of being faithful to the practices of their religion, or they have been honored and rewarded because they have openly and blatantly flouted the ancient Faith.

It would be easy to multiply instances of the odious tyranny and determined intolerance with which this new 'Kulturkampf' of aggressive atheism is being worked out, but we content ourselves with quoting two or three of the most recent cases in point, which are at the same time absolutely typical. Let us take the army first. There is, to begin with, the affair at Laon, when, a few weeks ago, five officers were punished because, whilst attending Mass, they had heard the Bishop of Soissons preach a sermon on the text, 'The truth shall make you free.' The preacher made no reference to officials or to the Government, nor did he allude in any way to the law or the Republic. The Prefect, however, did not approve of the Bishop's use of the word 'liberty,' and of the five officers who had committed the 'crime' of being present, one (a colonel) was deprived of his command, and the other four

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were removed into other regiments. A still more infamous instance of petty tyranny occurred about the same time in connection with the funeral of the late Archbishop of Bordeaux, Cardinal Lecot. The late Cardinal was an immensely popular prelate, and it was estimated that one hundred and fifty thousand people lined the streets as the funeral cortege passed. It was at this solemn moment that the mounted troops received orders to *turn the tails of their horses towards the hearse—a practice followed at executions*—and thus insult the mortal remains of this Prince of the Church, and evade the usual military salute to the dead. Officers in uniform who lined the route were ordered to leave the procession, and local officers so attired were forbidden to take part. In the navy a sensation has just been caused by the sudden dismissal of Admiral Germinet, ostensibly for repeating to a journalist what he had been saying to the Minister of Marine for years—that the men-of-war were not adequately equipped with ammunition. The real reason, however, is disclosed more clearly in an outspoken Government journal. The *Dépêche de Toulouse*, the ablest Ministerial organ in the South of France, says that 'he was a noted Clerical. M. Malvy accuses him of being a reactionary. . . . He was also accused of having attended the religious service which was held for the sailors who were killed on board the *Jéna*.' So Admiral Germinet had to go. The attitude of the Government in municipal matters is sufficiently indicated by the following incident. The Laval correspondent of *Le Temps* writes that the Mayor of Coudray has just been dismissed and four other mayors have been suspended. Of these five men, four had had the religious emblems that were taken from the public schools replaced in them; and one had had a cross painted on the wall in place of the crucifix which had been removed. The administration had immediately taken pains to have this painting covered up with a map.

The examples just quoted have all been cases in which men who were faithful to their religion have been punished and persecuted for their fidelity. We now present a case of the converse order, and one which furnishes a glaring example of the length to which the Government are prepared to go in their policy of condoning, and even rewarding, offences against religion and morality and the teaching of the Church. We refer to the now famous Morizot case, references to which have appeared even in the New Zealand dailies. A teacher of a communal school, named Morizot, was proceeded against by M. Girodet, father of one of his pupils, for having, in a mixed class of children, given utterance to anti-religious, anti-patriotic, and grossly immoral teaching. The teacher had (among other things) told the children in class that French soldiers were blackguards and cowards; that the Germans, in 1870, did well to kill children in the cradle; that believers in God were imbeciles; that the true God was a well-filled purse; that confession was all foolery, and would be better made to the person offended than to the priest; and that there was no difference between man and a cow—and other things of a nature wholly unfit for publication. After much obstruction, delay, and expense, M. Girodet at last obtained a final judgment from the Dijon Court of Appeal. The Court found that Morizot's 'insults against the army, his attacks on the religious beliefs of his scholars and their parents, and his obscene allusions in open class . . . are certainly of a sort to have caused disturbing impressions on their young minds, the consequences of which may be serious,' and it declared that the parents were fully justified in demanding reparation. The six charges against Morizot were adjudged all fully proved, and he was fined £8 and costs—the smallness of the fine being largely due to the speech made by the Advocate-General, who urged, as extenuating circumstances, that Morizot was a mere ignoramus—a miserable creature whose place is not in the ranks of the teachers.' In any well-regulated community an offender of this sort would have been incontinently ejected from the profession which he had disgraced; in France his exposure has only been the signal for *immediate advancement*! The Government have, without delay, appointed this miserable and blasphemous corrupter of youth to another teaching post in the lay schools of the French Republic, to which a higher salary is attached! The mayors and military and naval officers who were loyal to the dictates of their conscience and the teachings of their Church were promptly pensilised; the brutalised corrupter of youthful innocence, the ignorant and ribald blasphemer of the Supreme Being, is immediately honored and promoted.

In view of these significant indications of the general attitude and actions of the French Government in all matters under its control affecting religion and the Church, it is possible to see the Abbé Loisy's appointment in its true perspective, and to realise precisely how much and

how little it means to 'the Roman-Catholic world.' It is a studied insult to the Church, of course; but after the last few years of savage anti-clericalism an insult, more or less, is a very small affair. '*Facilis descensus Avernus*,' says the well-worn old proverb; which, being translated, means that when a man starts to go down hill he generally finds the track sand-papered and greased for the occasion. Two years ago M. Loisy—who, by the way, is said to bear a very remarkable facial resemblance to Voltaire—deliberately rejected the teaching authority of the Church, and, in principle at least, ranged himself on the side of the free-thinkers; and if to-day he finds himself taken to the bosom of an avowedly anti-Christian Government he is—a little more rapidly than usual—only coming to his own. But the idea that the dubious honor conferred on M. Loisy should be an occasion for grave alarm to 'the Catholic world' is only amusing. He is too vacillating, too undecided, too much of an intellectual invertebrate, to be a serious menace. As Matthew Arnold puts it:

'The gods laugh in their sleeve,
To watch man doubt and believe,
Who knows not what to believe,
Since he sees nothing clear,
And dares stamp nothing false where he finds nothing sure.'

The Church has had many such 'shocks' as the defection of the Abbé Loisy, and they have had no more effect on her triumphant course than an egg against an ironclad. The Barque of Peter is infinitely safer than the tubs of which she is surrounded, and the Catholics of France can still confidently address to her the serene words of Longfellow:

'In spite of rock and tempest roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee, are all with thee!'

Notes

Wellington Crematorium

After many years, the Wellington crematorium is about to 'materialise.' In our next issue we propose to deal briefly with the discipline of the Catholic Church in regard to cremation.

An Ideal Subscriber

In 1907 an esteemed subscriber from Hamilton (Waikato) paid to our management two years' subscription in advance, accompanied by a letter that was a ray of sunshine to the editorial department of this paper. Last week he 'went one better'—paid three years in advance, and accompanied this with good wishes and encouragement that will be remembered gratefully by us for many a day.

Where Catholics Lead

In the January issue of *The World's Work*, the American millionaire, John D. Rockefeller says: 'I have been surprised to learn how far a given sum of money has gone in the hands of priests and nuns, and how really effective is their use of it. I fully appreciate the splendid service done by other workers in the field, but I have seen the organisation of the Roman Church secure better results with a given sum of money than other church organisations are accustomed to secure from the same expenditure.'

An Auckland Discussion

The Auckland *Herald* of March 4 publishes a personal correspondence between Bishop Neligan (Anglican) and Chief Justice Sir Robert Stout on the education question. It is all 'along of' the Bishop's recent references, in England, to the 'paganism' which (as his Lordship declared) is the outcome of the exclusion of religion from the public schools of this Dominion. There is nothing in the correspondence that calls for any particular notice here, as it is largely taken up, not with a discussion of the merits or demerits of secular *versus* religious education, but with a question of courtesy or discourtesy as between one public man and another. Incidentally, however, the Chief Justice rang in the old 'gag' about the alleged higher criminality of Catholics, despite their system of religious education. It was unworthy of the Chief Justice, and to the last degree unbecoming the office that he bears, to descend into the arena of party strife, to engage as a partisan in controversial discussions on disputed social questions, and so

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far to forget the impartiality that should adorn his position as to make false and unjustifiable attacks upon any section of the community. When Sir Robert Stout donned the mantle of Chief Justice he ought to have doffed that of the political partisan and done what lay in his power to maintain alike the dignity and the impartiality that are properly due to his high and responsible position. But of late he has been airing his old traditions—perhaps in order to prevent them getting rusty. In an early part of the series of articles contributed by us to the *Otago Daily Times* on the education question, we switched the electric light on to the swarming non-facts and fallacies of that unworthy old whoeze about Catholic schools and crime statistics. It has been a misleading Will-o'-the-wisp for many a year. And it is about time for intelligent people, at least, to sever themselves from its guidance.

DIOCESE OF DUNEDIN

On Sunday next the members of the Hibernian Society will approach the Holy Table in a body at the 9 o'clock Mass at St. Patrick's Basilica, South Dunedin.

There was Exposition of the Blessed Sacrament at St. Joseph's Cathedral on Sunday from the 11 o'clock Mass until Vespers. In the evening there was the usual procession.

Among the contributors to the concert in connection with St. Patrick's Day, which takes place in the Garrison Hall on March 18, will be Mesdames R. A. Power and A. C. Orr-Loring, Miss G. Meenan, and Messrs. T. J. Hussey, J. McGrath, and E. Y. Priest. The programme is an excellent one, and is sure to attract a large audience.

DIOCESE OF AUCKLAND

(From our own correspondent.)

March 4.

An entertainment of a very superior order of merit was given on Friday evening by the pupils of St. Patrick's Schools, Hobson street (which are conducted by the Sisters of Mercy) as a complimentary greeting to his Lordship the Bishop on his return to Auckland. The large schoolroom presented a pretty appearance, the decorations being particularly appropriate and artistic. His Lordship was accompanied by Rev. Fathers Meagher, Murphy, Wright, Holbrook, Cahill, Tormey, Dignan, and Rev. Father O'Connell (Toowoomba). At the conclusion of the overture, played by the orchestra under the conductorship of Mr. H. Hiscocks, the pupils of the school sang a 'Welcome chorus.' Misses Phyllis Foley and Mary Sheahan recited, each in turn, a composition in verse in which the characteristics of his Lordship were touched upon, and also the object of his travels, etc. The most pleasing item of the entertainment was the chorus of little children, expressing in song their gratitude to their good Bishop. In the pianoforte solo, Thalberg's 'Home, sweet home,' Miss Denz displayed a thorough knowledge of the instrument, and Miss Taylor gave evidence of careful study and training in her song entitled 'Because.' The violin accompaniments were played by Mr. Harry Hiscocks with artistic feeling. The remainder of the programme consisted of pretty choruses, fancy dances, and instrumental duets. The singing of the different choruses was particularly good.

His Lordship, replying to the expressions of welcome, said that he was extremely delighted to be with the children again, and he heartily congratulated them on their bright and happy performance of that evening. During the past week he had received many proofs of the devotion of his people. The welcome tendered to him on the Monday evening was gratifying in the extreme, and showed how close is the bond of union that exists between Bishop, priests, and people. His Lordship said that the children had offered him a welcome peculiarly their own, and one which he especially appreciated. He gave a very brief account of the Eucharistic Congress, especially of the part in which children took part. He also spoke of his visit to the Holy Father, and dwelt at some length on educational matters connected with this diocese, and especially on the arrangements that were being made to form the nucleus of a fund for the support of the religious teachers throughout Auckland. He complimented the Catholics of the city for the effort they had made to set this arrangement on foot, and said it would give him much consolation to see his different communities of religious suitably supported; so that the work of training the young in ways of truth and holiness might not be handicapped by temporal matters. His Lordship in conclusion again thanked the pupils for their truly worthy tribute, and trusted that the spirit of piety and devotedness, which had al-

ways characterised St. Patrick's children, would bring consolation and joy to themselves and their parents and teachers.

The singing of 'Let Erin remember' brought to a close a very pleasant evening.

The name of Rev. Father Holbrook was inadvertently omitted from the telegraphic report of the welcome to his Lordship the Bishop in the Cathedral.

The adjourned annual meeting of the N.Z. District of the H.A.C.B. Society was held on Wednesday evening, March 3, Bro. E. Dane, D.P., in the chair. All the district officers were present. His Lordship Bishop Lenihan and Rev. Fathers Meagher, Holbrook, and Wright, and Rev. Bros. George and Fergus were also present. The election of officers resulted as follows:—Bro. P. J. Nerheny for the fourth time was elected district president; Bro. C. Mulholland, vice-president; Bro. W. Kane, secretary (re-elected); Bro. M. J. Sheahan treasurer (re-elected); Bros. Jas. Smith and J. B. Stead, auditors (re-elected). Before retiring from office Bro. Dane, on behalf of the Society, presented Bro. P. J. Nerheny with a beautiful silver inkstand, and in doing so laid great stress upon the great work done in several offices by Bro. Nerheny for the Society. Bro. Nerheny replied at length, and said it was a pleasure to work for the Society. It grieved him to see so many of their young Catholics in the ranks of other societies. The motion brought forward by the Wellington delegate—a consolidated sick fund—had his strong sympathy, and as far as he could assist he would never rest satisfied until it was law. The newly-elected officers were installed by P.D.P. Bro. Dane, after which each one of them returned thanks for the high honor and confidence reposed in them.

His Lordship the Bishop, on rising, was warmly greeted. He had listened (he said) with interest and delight to the proceedings, and was gratified at the progress of the Society. He would do all in his power to further and foster its interests. He recognised the good work it was doing. He was pleased to see that the Society was affiliated to the Ancient Order of Hibernians, of which Mr. J. Devlin, M.P., was president in Ireland. He (the Bishop), at Mr. Devlin's request, spoke on behalf of the Society in Scotland during his recent visit. He was pleased to see such a good attendance of the young men of the Old Boys' Club present, and hoped that the benefits arising from such visits would be helpful to both organisations. His Lordship concluded by imparting the Papal Blessing bestowed by his Holiness upon all those societies which worked in the interests of the Church.

At the conclusion of the business of the meeting the musical branch of the Marist Brothers' Old Boys' Association contributed a capital programme, which was much enjoyed by all present. At an interval refreshments were handed round. The meeting concluded with three hearty cheers for his Lordship the Bishop.

On Friday evening in the club room, Hobson street, a cordial welcome was extended by the members of the Marist Brothers' Old Boys' Club to his Lordship the Bishop. There were also present Rev. Fathers Meagher, Holbrook, Wright, Brennan, and Williams. Rev. Brother George (president) occupied the chair. The room was tastefully decorated, the club's colors, blue and white, predominating. The first toast was that of 'The Pope and King,' proposed by the Rev. president. Mr. W. E. Hackett proposed 'The Chaplain of the Club, Rev. Father Holbrook,' and in doing so expressed the hope that his Lordship would permit Father Holbrook to remain chaplain, though he was at present stationed in the country. To Father Holbrook the club's existence was due. Father Holbrook, in reply, said that he felt genuine pleasure in being present to join in the welcome to the Bishop, to whom the club was so much indebted. He hoped that he would again be placed near to them, and if the Bishop in his wisdom so desired it they and he would be greatly pleased.

Bro. George proposed the toast of the evening, 'Our Guest, his Lordship Dr. Lenihan.' He said they welcomed their Bishop back again, and in no part of his diocese would he be more heartily received than by the members of the club. They all knew his services to the club. In prosperity and adversity, his Lordship had been their true friend. The very rooms in which they were now assembled were theirs by permission of the Bishop and through his generous assistance. During his Lordship's absence from them he was always remembered by the members, who were glad to see and welcome him back again, and hoped that God would long spare him to his diocese in which his labors had been so signally successful.

His Lordship in replying said he had spoken before many gatherings since he left here and on his return, and he confessed that this was the first occasion on which he felt so moved that he could not, when he stood up, speak

to them, their greeting was so hearty and spontaneous. The kind words uttered by their president and chaplain towards him showed that they and the members were mindful of whatever little he had done for them. When in Sydney he had seen and spoken to the Brother Provincial, who told him that the rooms now occupied for dwelling purposes by the Brothers were totally inadequate. He thought so, too, and he felt sure that when efforts were made to secure a suitable place he would have behind him in the undertaking the assistance of the members of the club. With reference to their chaplain, he could not at present say whether he would be brought back to the city, but he would remember their request. He liked such gatherings of young men, particularly when they were gathered under such auspices. In their president they had one of whom all might feel proud, and he belonged to an Order every one of which devoted his life to the welfare and education of their youth. The previous evening he had attended the Hibernian gathering, and there he was pleased to notice that a large number of the club's members were present. It was right they should help each other. He complimented the members of the musical branch on their successful musical efforts, and noted the improvement made by them. In conclusion he warmly commended their good work, and hoped they would prosper. Once more he thanked them for the warmth of their reception.

Mr. F. McKenna proposed the toast of 'The Visitors,' to which Mr. M. J. Sheahan, D.T., and Bros. H. Nerheny, president, and W. Wright, V.P. (Auckland branch) responded for the Hibernian Society. Mr. Adeane proposed the toast of 'Our Clergy,' to which Rev. Father Meagher replied. The toast of 'The President and the Club' were also proposed. A capital musical programme was rendered by the members of the musical branch. The musical talent of the club is far beyond the average, and is worthy of high commendation; and must prove beneficial to the members. The gathering concluded with three hearty cheers for the Bishop.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

March 8.

The Christchurch Catholic Club is to open the present year's session on Tuesday evening with 'Readings from Selected Authors.'

His Lordship the Bishop celebrated Mass at Brackenbridge and Hawarden on Sunday, and again visited the former locality in the afternoon.

The Cathedral sanctuary boys are to be formed into a guild, taking the name of the Guild of St. John Berchman's (patron of youth). An inaugural meeting is to take place shortly.

Work in connection with the forthcoming All Seasons Carnival is progressing satisfactorily. The lady stallholders are busily accumulating a fine display of useful and ornamental wares, whilst the rehearsals, under the direction of Madame Catho, are daily showing excellent results.

The following number of candidates from the convent of the Sisters of Notre Dame des Missions, Christchurch, were successful in the recent teachers' examinations for 1909:—Class C, 1; Class C (partial), 2; Class D, 1; Class D (partial), 3.

The St. Patrick's Day Celebration Executive Committee met on last Friday evening, and arranged various details in connection with the national entertainment on March 17. A completed programme, presented by the musical sub-committee, was deemed very satisfactory, and from general reports submitted the success of the event appears fully assured. The chairman and members of the Municipal Tramway Board have been added to the list of those granting their patronage to the celebration.

A quarterly general meeting of the Conferences of St. Vincent de Paul in the circumscription of the Particular Council of Christchurch was held on last Monday evening. There was a large and representative attendance, including the confraternities of Ladies of Charity of the Cathedral and St. Mary's, Christchurch North. Particulars of an interesting and satisfactory nature regarding the welfare of boarded out Catholic children were given by the lady official visitors of both parishes. Reports relating to the work of the various conferences disclosed healthy vitality and well-sustained activity.

Timaru

(From Our Own Correspondent.)

March 8.

The Hibernians and the Celtic Club are making arrangements for a Communion breakfast next Sunday morning.

Rev. Father Kerloy, ably seconded by the energetic secretary, Mr. M. Schaab, is pushing forward St. John's tennis club this year. The attendance at practice at the courts is highly satisfactory to the committee, and, although the club has had one or two defeats, still these were sustained against old-established clubs, and narrow margins also mitigated the losses.

The women's mission was brought to a close on Sunday afternoon by Rev. Father McDermott, C.S.S.R. Nineteen young ladies were received into the Confraternity of Children of Mary. The exercises were concluded by the Papal Blessing. Over 1000 women approached the Holy Table during the week, and the morning and evening services throughout were attended by large congregations. On Sunday evening at seven o'clock the men's mission was commenced by the Very Rev. Father Clune. The church was filled by a fine body of men, and it augurs well for the success of the mission that at the 6 o'clock Mass this (Monday) morning there was again a very large congregation.

The pupils of the Marist Brothers have shown that, just as they can hold their own in scholastic matters with the best in State-aided schools, they can also distinguish themselves in all branches of sport. At present they are holders of the Championship trophies of the schools of South Canterbury in football, cricket, and swimming. The competition for the swimming shield was held recently, and in the four events on which the Championship was decided the Marist boys gained three first places and two second places, thus winning the valuable trophy with 13 points to their credit, Waimataitai School gaining second place with 4 points, and Main School third with 3 points. The following are the results:—100yds Championship—P. O'Meehan 1, P. Fitzgerald 2. 50yds (breast stroke)—F. McGrath 1, 25yds (back stroke)—F. McGrath 1, 25yds (for boys under 12)—R. Virtue 2. At the conclusion of the sports the chairman of the Education Board congratulated the Marist boys on their success, and urged on all the importance of being able to swim. He then presented the director of the school with the shield, and called for three cheers for the winning team.

Leeston

(From an occasional correspondent.)

A few friends waited on Sergeant and Mrs. O'Connell, on the eve of their departure from Leeston, for the purpose of congratulating the Sergeant on his promotion and presenting Mrs. O'Connell with a purse of sovereigns, as a small token of the esteem in which they are held. Mr. and Mrs. O'Connell have been transferred to Dunedin.

Masterton

(From our own correspondent.)

At the recent ladies' swimming carnival Miss A. O'Leary secured no less than six first prizes, including a handsome gold watch for the championship. Miss E. O'Leary also annexed two trophies.

The Rev. Father Molloy, from Marton, is at present in Masterton collecting in aid of the Wellington Cathedral fund. He preached impressive discourses both morning and evening services last Sunday.

The executive committee of the Masterton St. Patrick's Day Sports' Association met last Saturday evening. Matters were reported to be well in hand for their annual gathering on March 17. It is intended to hold a social in the evening.

The Rev. Father Kelly, who has been assistant priest here for the past four years, left last week for Marton, but will return again before he leaves permanently for Patea. Father Kelly has been extremely popular among the parishioners and with the public of Masterton generally, so that his departure will be keenly regretted. His kindly disposition, unassuming manner, and his solicitude for the spiritual welfare of his congregation have made him firm friends in the district, and he will carry with him the best wishes of all with whom he has come in contact during his residence in Masterton.

The new season's dress goods, blousings, and flannels are now on exhibition at Messrs. W. Strange and Co., Ltd., Christchurch, and make a grand display. Any of our readers who cannot make it convenient to visit Christchurch at the present time should write for patterns, which will be mailed free to any address....

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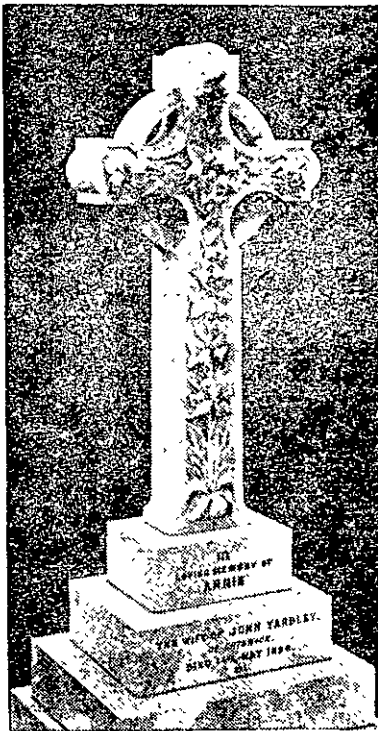
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Irish News

ANTRIM—A Change for the Better

We (*Catholic Times*) are sure that in the minds of many readers of the papers in Ireland a report of a meeting held some few days ago in Belfast must have produced no little astonishment. It was a drawing-room meeting which was convened at the City Hall under the auspices of the Irish Industrial Development Association. The Dowager-Marchioness of Dufferin and Ava presided, quite a number of high-born ladies were present, and the following resolution was proposed by Lady Londonderry: 'That it is our duty to encourage Irish industries and assist in solving the problems of unemployment and emigration by purchasing the products and manufactures of our country.' Our country! Lady Londonderry speaking of Ireland as her country! Why, the good time is coming when Lord Londonderry and Irishmen of his class will begin to feel that they have something to live for besides abusing their country and their countrymen. This meeting in Belfast is indicative of a profound change in the sister country. Hitherto the Irish tenant-farmer and the Irish peasant who felt, as common men do feel, that they had a country which claimed their hearts' allegiance, never dreamt that members of the landed aristocracy such as Lady Londonderry would avow with pride that Ireland was their country. If noble lords and ladies loved the green isle they successfully concealed their affection. Lord Londonderry may speak harshly of popular movements for reform in Ireland, but they have certainly had their effects on his good lady, though she may not be aware of the fact.

CORK—The Patents Law

The action taken by so many public bodies in Ireland to bring before foreign manufacturers affected by the new Patents Law the advantages of districts in Ireland as sites for factories has already borne fruit. A German firm has decided to establish a piano factory at Youghal. Another German firm engaged in the manufacture of electric specialties is, it is reported, in negotiation with Buncrana landowners for the purchase of the site for an extensive factory.

DERRY—A House with a History

A notable building, Ballyscullion House, situated about a mile from Bellaghy, County Derry, is to be sold. Long ago it was known as 'Bishop's Folly,' or the Palace, and owed its erection to the munificent ideas of the Earl of Bristol, who was made Bishop of Derry in 1758. The structure was designed after the best Italian style, and much of the material employed was from the quarries in the county. It had special departments for collections of art treasures, and took sixteen years in building. It extended about 359 feet. The central part was an oval, 94 feet by 84 feet, of which the exterior wall was ornamented with Corinthian pilasters, and two long corridors from either side extended to picture galleries each 32 feet by 25 feet. The building was not completed when the Bishop died, and subsequently the elegant structure was much dismantled.

DUBLIN—The National University

At a meeting of the Standing Committee of the Irish Catholic Hierarchy it was unanimously resolved to issue for publication the following statement:—As this is the first meeting of the Standing Committee of the Irish Bishops since the Charters of the National University and of its Constituent Colleges have been issued, we avail ourselves of the occasion to express the profound interest we feel in the very important work that the Statutory Commission, the Senate, and the governing bodies of the colleges have taken in hand. We entertain no doubt whatever that, no matter how slender the resources of Irish Catholics may be, means will be forthcoming to enable the students of the colleges to have from the outset the advantage of the highest education in the truths of religion, and the necessary facilities for the practice of Divine worship. A college destitute of such spiritual provision as this would be utterly out of keeping with the sacrifices of Ireland for the Faith, and quite devoid of any claim on the confidence of the Episcopate. It shall therefore be our endeavour to secure the means of providing for religion as worthily as may be and in such manner as will be altogether acceptable under the Universities Act of 1908.

GALWAY—A Bog Slide

On Sunday night, January 17, an immense quantity of bog slipped at Kilmore, near Ballygar, County Galway, overwhelming several houses, the occupants of which narrowly escaped with their lives. The bog came from Mount Mary, which is covered with several thousands of acres of heath, and it is supposed the heavy rain following a

severe snowfall caused the bog to shift along the bottom of the mountain, where there are little hamlets occupied by small farmers. The occupants of the houses, on receiving the alarm, had to spring from their beds and rush undressed from their houses. The cattle in the outhouses had in several cases to be abandoned. There was barely time to carry off the children. It is feared that one old woman named McDonnell has lost her life, as her cottage is submerged. Over a hundred horses and carts were endeavoring on the Monday to remove the bog and slush from the houses, but the bog moved again on Tuesday at the rate of about five miles an hour. Farmers whose holdings were in the course of this second movement became greatly alarmed, and immediately set about clearing out their stock and furniture. Laden carts filled the roadways in the scramble to reach a place of safety. Over 100 acres of land which on Monday was under grass was on Monday covered by twelve feet of bog. The loss to the unfortunate farmers is very great. Not only are their houses, and in some cases their stock, gone, but the land will never again be of any use to them, as the mass of bog is constantly piling up on it.

KILKENNY—Practical Toleration

At a recent meeting of the Kilkenny Corporation a cordial vote of thanks was accorded unanimously to Captain the Hon. Otway Cuffe, retiring Mayor of the city. In reply he said no words of his could adequately express his appreciation of the courtesy and consideration extended to him by every member of the Corporation. It had been made a reproach against Irishmen that no one who in religion or politics differed from the majority was likely to receive honor from the people. He was no politician, and he was the only non-Catholic in the Corporation, yet they gave him the highest honor in their gift, a proof, he thought, that in Ireland the people could and did rise above political considerations. The main point with the people was: did the man they meant to honor care about his country, and he believed it was because he had shown that he did care for Ireland that he had been so honored and trusted.

KING'S COUNTY—The Late Lord Rosse

The late Earl of Rosse left personal estate of a total value of £80,178. Testator left £1000 to the Science School Fund of Trinity College, Dublin, the famous Rosse telescope and all his scientific instruments, apparatus, and papers to his sons in the order of seniority, successively, whom failing, to the Royal Society, London; and he left £2000 upon trust for the upkeep of the said Rosse telescope.

LEITRIM—A Papal Honor

Monsignor Prior, who has been appointed by Pope Pius X. as judge of the Tribunal of the Rota, is a native of the diocese of Kilmore, Ireland, his birthplace being in Coragh, Lower Drumreilly, County Leitrim.

LIMERICK—Technical Scholarships

The donation of £500 given by Lord Dunraven for the foundation of technical scholarships in Limerick has been supplemented by a similar amount from the Department of Agriculture, making £1000, and a scheme of administration has been prepared by the Department by which scholarships valued at £50 each, tenable for three years, will be available.

TYRONE—A Centenarian

Hale and hearty and in full possession of all her faculties is Mrs. Hannah McKenna, who lives at Ballygawley, County Tyrone, and who recently celebrated her one hundredth birthday. She is smart and active and able to thread a needle without the aid of glasses. She has always been of a healthy disposition, and attributes her longevity to her mode of living—plenty of sunshine and an abundance of plain, healthy food.

WATERFORD—Mount Melleray

The death of the Right Rev. John Carthage Delany, late Abbot of Mount Melleray, took place on January 15. He occupied the onerous position for about fifteen years, but was obliged to resign recently owing to ill-health, and was succeeded by Right Rev. Maurus Whelan, the present Abbot. The deceased was well known for his simplicity of character, humility, and piety, and he won for himself the esteem and love of his brethren in religion.

GENERAL

Irish Names in Jamaica

In the current issue of the *St. Vincent de Paul Quarterly*, New York, is an interesting account by Rev. Patrick F. X. Mulry, S.J., of a missionary's life in Jamaica. It seems even in that sub-tropical island, and among the colored population, Irish names are not uncom-

mon. Father Mulry says that names like McCloud, McCarty, McCleary, Duncan, Walsh, Fagan, Moore, Brian, Kelly, and Gillespie show what happens to the sons of Erin when transplanted in a tropic soil. 'This morning after Mass,' he writes, 'I was particularly struck by the jovial appearance of a stout mulatto who had been carried up the hill by the stoutest of mules and who had made himself the centre of a laughing group of his fellows. His name, I found on inquiry, was Sullivan. And it was Mrs. Murray who brought to her pastor, as her gift, the most delicious of pineapples, called a cheese pine.'

Help for the Sufferers by the Earthquake

Ireland (writes a Dublin correspondent) is determined to do her part in connection with the world-wide effort which is being made to assist those rendered destitute by the recent earthquake. His Eminence Cardinal Logue has made an earnest appeal for them in the North. His Grace the Archbishop of Dublin has addressed a letter to the clergy, secular and regular, of his diocese, directing that a collection be made for the same purpose. Dr. Walsh says it would be unworthy of the traditional generosity of the Irish people if they failed to claim for themselves a place amongst the hundreds of thousands of those who, rich or poor as they themselves may be, are now hastening forward the world over, to give practical expression to their sympathy with the sorrow-stricken victims of the disastrous earthquake. Most Rev. Dr. O'Dwyer, Bishop of Limerick; Most Rev. Dr. Gaughran, Bishop of Meath; and Most Rev. Dr. McHugh, Bishop of Derry, have also directed that collections be made in their dioceses for the relief of the victims who have survived. Many lay efforts, too, are being made with the same object in view, and are meeting with success, as instanced by the great attendance at the Antient Concert Rooms.

The Irish Press Agency

We (*Catholic Times*) cannot have too much of the enlightenment which the Irish Press Agency is diffusing amongst the British people. Mr. Stephen Gwynn, M.P., in a letter to Mr. John Redmond, recounts some of the undertakings it has successfully carried through since it was established a little over a year ago. The agency has assisted in the production of valuable works on the condition of Ireland, and has issued a number of useful leaflets dealing with charges against the Irish people. Through Irish and English Agencies over 100,000 copies of these leaflets have been distributed, and in exposing misrepresentation a good deal of correspondence has been carried on in the press. So far the amount of money expended has been comparatively small. As the work increases, the need of additional expense will arise, and we trust it will be generously met. Prejudice against the Irish on account of their creed and nationality is still very strong in some places, and is kept alive by bigoted religious and political organisations, which must be continually combated if truth and justice are to prevail. The office of the Irish Press Agency ought to be made such a repository of facts and figures with regard to Irish affairs, whether historical or contemporary, that it may be possible for anyone on application to it to secure at once reliable information which can be employed effectively to refute slanders and libels upon the Irish character.

There are two kinds of pianos—one to play on, and the other to look at. Some pianos look well as articles of furniture in a drawing-room, but are failures as producers of good music. Those who require a piano for music should patronise a reputable firm, such as Messrs. Chas. Begg and Co., Dunedin, where they will be sure of getting an instrument that cannot fail to please in every particular....

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People We Hear About

The Emperor Francis Joseph has bestowed upon Queen Helena of Italy the Grand Cross of the Order of Elizabeth, in recognition of her Majesty's self-sacrificing devotion to the victims of the earthquake in Southern Italy. The decoration is accompanied by an autograph letter from the Emperor.

Mr. Arthur à Beckett, who passed away in London on January 14, was a well-known journalist and author, and had been on the staff of *Punch* for a period of 28 years, part of which time he acted as sub-editor, Sir F. Burnand, a fellow-convert to the Catholic Church, being at the same time editor. Prior to his connection with *Punch* the late Mr. à Beckett edited daily papers in London, and during the Franco-German war acted as war correspondent to the *Standard*. He wrote several novels, dramas, comedies, and other works. After his reception into the Church he was for four years private secretary to the Duke of Norfolk.

Quite a number of notable anniversaries were celebrated on January 15 (remarks the *Irish Weekly*). Hans Sloane was born at Killyleagh, County Down, in 1660. During an enterprising and successful career as a physician and naturalist, he accumulated a vast library of 50,000 books and 3566 valuable MSS., which were purchased from his executors by the British Parliament, and formed into the nucleus of the British Museum which was founded on January 15, 1759—just 150 years ago. Sir Hans had left earthly riches and cares behind him just seven years previously. The National Portrait Gallery was founded on January 14, 1859; and on the same date half a century previously (1809) Sir John Moore fought and lost the Battle of Corunna. Moore was, like Abercromby, a brave and humane commander, and he had strongly protested against barbarities of the yeomen and militia who provoked the Irish Insurrection of 1798. His memory would have fared like those of many other British commanders of greater achievement were it not for the Rev. Charles Wolfe's immortal ballad commencing—'Not a drum was heard, not a funeral note.'

Henry Matthews, Lord Llandaff, is just eighty-three years of age. This (says the London correspondent of the *Manchester Guardian*) recalls the remarkable fact that he is one of four distinguished lawyers who were called to the Bar in 1850 and 1851 and still take an active part in life. The other three are Lord Halsbury, Lord James, and Sir Harry Poland. Henry Matthews joined the Oxford Circuit with Henry James, now Lord James, and they were professional rivals on circuit and in London until 1886, when Matthews left the legal for the political arena to become Home Secretary in Lord Salisbury's Ministry. It was through his friend Lord Randolph Churchill that he got his appointment, and there were few better qualified for the post. When Lord Salisbury formed his next Ministry in 1895, he was offered a viscountcy, which he accepted. In the House of Lords he has taken no part in debate, except on one or two occasions when Catholic interests have been in question. He spoke on the question of the Coronation Oath last session, and in the House, sitting on the same benches, were the two other great lawyers with whom his life has been passed in professional conflict. He and Lord Halsbury are two survivors of the Tichborne case—almost the only ones. Lord Halsbury was counsel for the claimant with Sergeant Ballantine. Lord Llandaff represented the Tichborne family, but he had no *locus standi* in the court, and although he sat in it for the year the trial lasted he never opened his mouth.

Mr. Arthur MacMurrough Kavanagh, father of Mr. Walter MacMurrough Kavanagh, the present Nationalist M.P. for Carlow, sat for the same county in the seventies as a Conservative, and was an extremely able man. He had neither arms nor legs, and had to be carried in and out of the House. Strangest of all, he used to ride to hounds, and achieved the distinction of riding from Russia over the Caucasian Mountains to the Persian Gulf. He was also noted as a yachtsman. He entered and left the House of Commons on the back of his valet; he spoke while sitting; and his vote was recorded without his passage through the lobby. He was a clever speaker and writer. When writing he held the handle of his pen in his mouth, and guided it with his artificial arm. The Kavanaghs are lineal descendants of MacMurrough, the King of Leinster, who brought the Normans over in the reign of Henry II.

Father Schell, the eminent Dominican Assyriologist, has just been elected a member of the Academy of Inscriptions and Belles Lettres, in Paris, receiving thirty out of the thirty-three votes cast. Out of seven volumes published by the French Legation in Persia on Assyriology, five were from the pen of Father Schell. This is but another instance of the work of priests in forwarding the progress of science.

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

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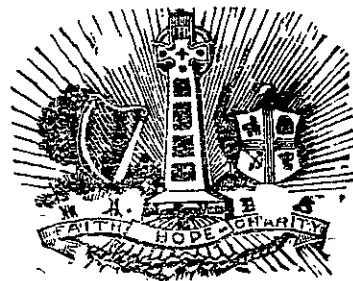
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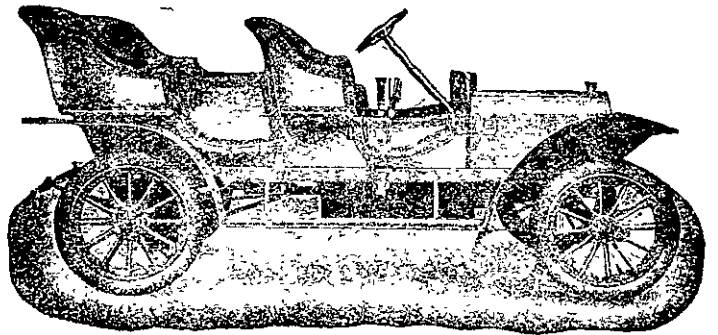
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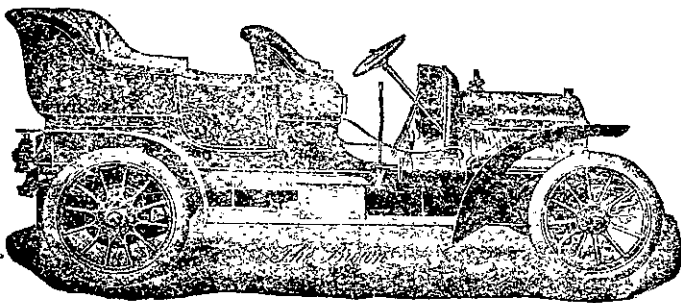
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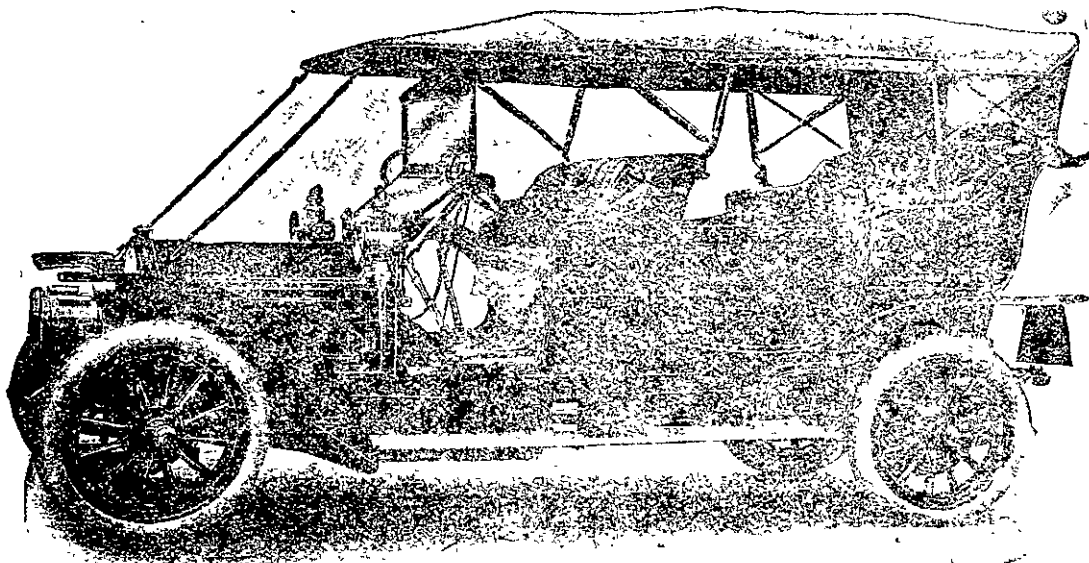
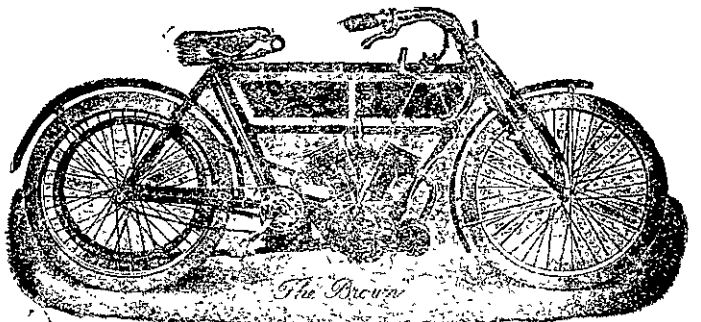
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The Catholic World

ENGLAND—A Mother in Israel

In its notice of the death of the Mother-General of the Sisters of Nazareth, the *London Tablet* said: 'For many years she (Mother Mary of the Nativity) had borne sufferings which could neither restrict her boundless activities nor defeat her fortitude, and it seemed as if only after uncovenanted hesitations and delays were they allowed to fulfil their law and she to lay down her life. On Tuesday, though very ill, she seemed to take a turn for the better. The doctor spoke encouragingly, and the Archbishop of Westminster, who visited her, left the sick-room reassured. In the night, however, there was a change for the worse; and in the presence of the Bishop of Amyela and of members of her community, she breathed her last. Thus passes away Margaret Mary Owen, a Mother in Israel, a woman among women, of whom we can confidently say that no woman of her time has exercised a greater beneficence. The Order which she ruled for thirty-one years will mourn for her even while its members know that, being dead, she yet speaketh; and not only the poor will send up their lamentations; for among all classes alike she carried forward her apostolate of pity and of love. There is a destitution of the heart as well as of the purse, and to the one and the other the personality and the resources of Mother Mary of the Nativity brought succor. The Poor Sisters of Nazareth date only from 1851, and the part taken in the foundation of their Order by Cardinal Wiseman began that connexion between Nazareth House and the Archbishop of Westminster which future events drew closer. Cardinal Manning used to say that had he been a woman he would have been a Sister of Nazareth; and Cardinal Vaughan's biography will tell the story of the unflinching help he had from the Community of Hammersmith and its head. The Hammersmith Mother-house was built in 1857, and has been since enlarged. To-day the branch houses in Great Britain and Ireland, in Australia, South Africa, and New Zealand number over thirty. Those who know the enormous scale of the charities achieved at the Hammersmith House alone will not need to be told what, when thus multiplied, the aggregate of such beneficence must be. And hers was the constructing mind, the directing hand. Thus it is that no dearer name in religion has been known among us for many years than that of Mary of the Nativity. It will be spoken henceforth only in prayer, mingled with praise and thanksgiving for the gift to earth of such a soul. No mother of families gathered round domestic hearths this Christmas, however dear to children and grandchildren, will ever be followed to the grave with so much affection, gratitude, and grief as she.'

FRANCE—An Important Judgment

An important judgment affecting the rights of Catholics to hold their churches has been given by the tribunal of Brive, in France. The Municipal Council formed a cultural association, and intruded an Old Catholic parish priest named Fátome. The Abbé Dumas, who was appointed by the Bishop of Tulle, claimed the church, and the tribunal has decided that his claim is good, on the ground that as between two distinct religions the preference is to be given to that which was formerly in occupation.

ITALY—A Cherished Decoration

Numberless instances of heroism on the part of the priests, Brothers, and nuns of Calabria and Sicily (says a Rome correspondent) are daily recorded in the press. A touching incident occurred a few days ago in a caravan of thirty wounded who were being conveyed to Catania. Among the number was a nun, who only awaited death to end her sufferings. She had made her way among the ruins for the purpose of interring corpses when a tottering wall fell upon her and fractured her skull. Grave though her condition was, as she was conveyed to Catania she preserved perfect lucidity of mind, and when a doctor had dressed her wounds her only cause of sorrow was that she could not make any return for his attendance. Amid effusive thanks the dying nun insisted upon his acceptance of all she possessed—an aluminium medal! With tears in his eyes the old doctor showed the medal to his comrades. 'It is my most cherished decoration,' he said. 'So much faith, such self-sacrifice and resignation on the part of the poor Sister, who believed she had not even done her duty, will surely recall me to the Faith!'

The Clergy and the Sufferers

Our readers (remarks the *Catholic Times*) are aware of the spirit in which the clergy of Sicily, Calabria, and indeed the whole of Italy, acted during the trying time immediately following the earthquake. The reports sent to

the Holy Father and the Cardinal-Secretary of State by Bishops and priests, the letters they addressed to friends, the interviews they gave to newspaper correspondents all eloquently attest how eager they were to help others in the hour of danger. As soon as the aged Archbishop of Messina was released from the wreckage of his palace, his first thought was for his seminarists whose lives were in jeopardy. When he had brought relief to them he sought out the wounded and had them brought into a part of the palace which remained standing. Similar courage and self-sacrifice were displayed by the Vicar Capitular of Reggio di Calabria. As for the ordinary clergy both in Messina and Reggio, most of them were killed; yet those of them who survived and were not severely injured, remained amidst the ruins, affording spiritual succor to the afflicted people. Many other priests, including Cardinals Lualdi and Nava, came to their assistance from Palermo, Catania, Acireale, Syracuse—from every part of Italy and Sicily—and spent days and nights in this work of mercy. What wonder that the Catholics are fiercely indignant at the slanderous utterance of the Italian Minister of Marine, Admiral Mirabello, to the effect that the priests were wanting in devotion to their flocks. The clergy were the first to render aid, and ever since they have remained at the post of duty—beside the suffering and the sorrowing.

The Holy Father and the Orphans

One of the saddest features of the disaster in Calabria and Messina is the number of young children who have been left without father, mother, or relative. It is a splendid proof of the untiring labor and tender solicitude with which the investigations amongst the ruins have been conducted that the lives of such a large number of children who were in deadly peril have been saved. The Holy Father has shown an eager interest in the fate of the orphans. At his request many of them have been taken into private houses and orphanages in Rome, and, according to a report which appears in the *Corriere d'Italia*, he has blessed and promised to aid a scheme which Bishop Morabito has formed for the establishment of a great orphanage in Calabria. No undertaking in the stricken region is more deserving of generous support.

SCOTLAND—Death of a leading Catholic

Our Home exchanges record the death of a leading Scottish Catholic in the person of Mr. James Brand, K.C.S.G. Born some seventy-seven years ago in Montrose, he came of a family hailing from Kincardine. He served an apprenticeship as a civil engineer, and afterwards joined his father in business, first as assistant and later as partner in the firm. He carried out many of the most important undertakings of the Great North of Scotland Railway, his skill as an engineer and his ability as a contractor surmounting many difficulties. In many of his recent contracts millions of pounds were involved, the firm of Messrs. Charles Brand and Son being one of the foremost in Great Britain. Mr. Brand, while still a young man, became a Catholic. The step was an heroic one, but deceased was a man of firm conviction, and he held principles sacred. He was one of the first chairmen of the Glasgow Parish Council, and the first Catholic to fill the honored post. To the Catholic Church in Scotland Mr. Brand gave ungrudgingly of his time. He founded the Caledonian Catholic Association—now one of the most vigorous Catholic institutions in Scotland, and he followed with interest, and assisted in, the work of the Catholic Truth Society. For the great services he rendered to the Faith in Scotland he received from the Pope the Knighthood of St. Gregory. His purse was always at the service of the Church, one of his latest gifts being £1000 for the erection of a hall in Garnethill.

UNITED STATES—An Appreciation

The Governor-General of the Philippine Islands has sent a communication to Archbishop Harty of Manila, thanking him for the services he rendered in enlisting the aid of the clergy to stamp out the cholera.

A Protector of Life and Property

Commenting on the procession of 40,000 Catholic men through the streets of Boston on November 1, which was one of the features of the centenary celebration of that diocese, Mr. George T. Angell, editor of *Our Dumb Animals*—a man internationally famous as a humanitarian, and who is a non-Catholic, says: 'And as we looked down on this great procession two thoughts came to us—First, that saying nothing of theological opinions there can be no doubt that innumerable millions of the human races have on the whole lived better lives and died happier because of the teachings and ministrations of the Catholic Church, and, second, that the American Catholic Church is a great protection of property and life, and if anarchist mobs should ever attempt to raise their bloody hands and flags in Boston, these forty thousand men would crush them as quickly as Napoleon did the mobs of Paris.'

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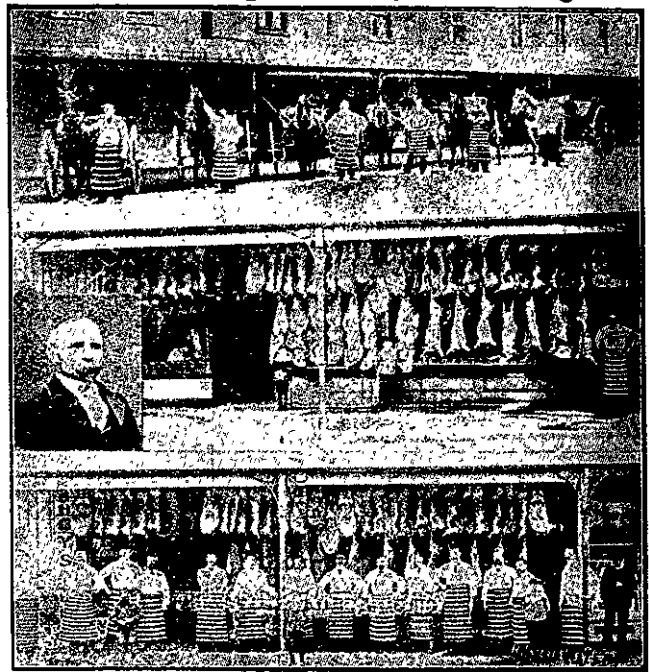
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Greymouth

The following is the report of the Education Board inspector on some of the local Catholic schools:—**Marist Brothers' School:** Number of pupils on roll, 118; present, 109; record of work, satisfactory; record of tests, satisfactory; time table, satisfactory; scheme of work, satisfactory. **General**—If the geography of Standard III. and the recitation of Standard VI. were left out of consideration, I should pronounce the work of Standards III., IV., V., and VI. to be, in all subjects, almost uniformly good. Recitation and singing, in the lower standards, were exceptionally good. The singing in the Upper Standards was also worthy of special mention. Science in Standard VI. has been excellently taught, and the general condition of this class may be fairly estimated from the fact that eight out of the eleven candidates presented obtained proficiency certificates. Order, attention, and manners, very good.

St. Mary's and St. Patrick's Convent School.—Number of pupils on roll, 215; present, 215. The registers are neatly and correctly kept. Record of work, satisfactory; record of tests, satisfactory; time table, satisfactory; schemes of work, satisfactory. **General.**—The pupils in this school have once again passed an examination that reflects the very highest credit upon their teachers. All the Sixth Standard pupils were successful in obtaining proficiency certificates, and their work in all subjects was of exceptional merit. In arithmetic, spelling, and recitation every standard in the school gained the mark 'excellent.' Reading was very good in the higher and excellent in the lower standards. Composition, drawing, and writing were very good in all standards. Singing and physical exercises are excellently taught. Nature study is also taught on good lines, and some very ornamental technical work has been done in paper-weaving and brush drawing. The sewing required by the syllabus was remarkably well done, and, in addition to that, a large amount of very superior fancy work was submitted for inspection. Order, attention, and manners were excellent.

Brunner Catholic School (conducted by the Sisters of Mercy).—Number on roll, 53; present, 57. I was well pleased with the results of the examination of this school. The pupils answered with satisfactory readiness and accuracy, and their written work was also very intelligently expressed. In arithmetic, the work of Standards I., II., III., and IV. was excellent, of Standards V. and VI. fair. Spelling ranged from very good in Standard III. to excellent in Standards II., V., and VI.; very fair in other standards. Composition was very good in all standards; geography very fair; drawing, very good; singing, very good, the infant classes doing remarkably well in this subject. Physical drill was good and sewing very good indeed. Order, attention, and manners, very good. Some very creditable wood-carving and carton-work was exhibited by the pupils.

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Good digestion and strong nerves fortify you against any form of disease. Bad digestion and weak, over-strung nerves expose you to disease and general breakdown.

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I can truly say I have derived much benefit from Dr. Ensor's Tamer Juice. I saw it advertised in a local paper, and procured a bottle. I had had a long and severe attack of influenza, which left me in a state of great depression and weakness. My nervous system being in a very bad way, indigestion, constipation, and sick headaches troubling me continuously, I was irritable and cross without cause; but, thanks to Tamer Juice, the whole condition is changed. I do not know how it acts with other people, but I do know it acts magically with me. The pains, the aches, the constipation, indigestion, and nervousness have all gone, and my health now is just splendid, thanks to Tamer Juice.

The man who made the above statement is a farmer in Otago.

To the thousands of sickly, run-down, nervous, full-of-pain and suffering men and women, we recommend, with all honesty and confidence, this true friend, Dr. Ensor's Tamer Juice.

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Domestic

By MAUREEN

Children and Colds.

Common sources of cold in children are wearing damp boots, sitting in draughty school rooms, sleeping in rooms with closed windows, and in some cases overclothing. It is a mistake to put too many clothes on a young child. It is apt to get overheated, and so more readily get chilled afterwards. Children who are specially liable to colds should be examined by the doctor, and should be given cod liver oil—a genuine emulsion, such as any good chemist puts up himself.

Skipping.

Encourage skipping in the playground. It is one of the best forms of exercise possible, combining free exercise and open air. Calisthenics and drill may be resorted to, but they are often regarded as rather an imposition during an hour usually devoted to recreation.

To Clean Mother-of-pearl.

Wash it with powdered whiting and cold water. Hot water and soap must not be used on any account, for they would destroy the soft brilliancy which is the chief beauty of this shell.

Coffee and Tea Stains.

To remove coffee and tea stains from white flannel and all sorts of woollen materials, apply a mixture of yolk of egg and glycerine. This may afterwards be washed out with warm water.

Creases in Velvet.

The creases can be taken out of velvet and the pile raised by drawing it across a hot iron on which a wet cloth has been spread. If there are pin-marks over which the pile refuses to rise, brush it up with a stiff brush and steam it, repeating the operation several times.

Removing Stains.

The science of removing stains may be broadly divided into two sections—mechanical methods and chemical methods. The former can only be applied when the spot is produced by some foreign matter adhering, by means of grease or some other substance, to the stained article. In all such cases dry scouring and vigorous brushing should be the first resort.

The use of absorbent materials comes under the head of mechanical methods, and of these the most easily secured is stale bread. A mixture of fuller's earth and pipeclay in equal proportions, if applied hot, will quickly remove a grease spot.

If brown paper be placed over a spot and a hot iron tightly pressed on the paper, the stain will immediately disappear. This is the best way of removing grease stains from books, papers, and valuable prints.

French chalk, mixed with a little methylated spirits to the consistency of cream, if placed over a grease stain on a silk material, and then covered with brown paper and ironed, will never fail to remove the stain.

Chemical processes are either solvent or bleaching. Water is by far the most common solvent, and as the solvent powers of a liquid increase with its temperature, boiling water is a valuable agent in the removal of stains. In fact, in the treatment of all stains the housewife can never make a mistake in pouring boiling water through the spot.

Steaming is more effective in the case of grease stains. Medicine stains usually yield to alcohol. Oxalic acid is of considerable use in the removal of ink stains. It should be dissolved in boiling water and well rubbed into the material, boiling water being plentifully poured through afterwards so as to remove the acid.

Tea, coffee, wine, and fruit stains are usually removed by washing in boiling water containing ammonia, into which a little borax has been dissolved.

Acid stains should be treated instantly with strong ammonia. If the stain be old, little can be done in the way of removal, although occasionally sponging with chloroform will, to a certain extent, do good.

Blood stains may generally be removed by pouring very hot water through the stained portion. An excellent method is to make a thick paste with starch, which should be applied, if possible, to both sides. Put a damp cloth over the paste, leave for several hours, then wipe off the paste, and when the material is dry brush vigorously.

Maureen

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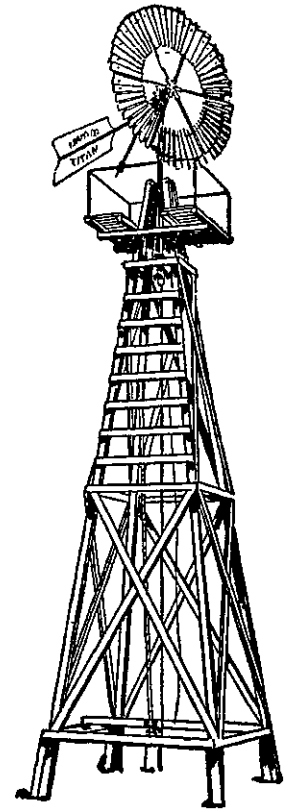
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BY 'VOLT'

Spiders' Threads.

The threads of the garden spider are fixed by astronomers in their telescopes for the purpose of giving fine lines in the field of view, by which the relative positions of stars may be accurately measured. For a century astronomers desired to make use of such lines of the greatest possible fineness, and procured at first silver wire drawn out to the extreme limit of tenuity attainable with that metal. They also tried hairs (1-500th of an inch thick) and threads of the silk-worm's cocoon, which are split into two component threads, each only 1-2000th of an inch thick. But in 1820 an English instrument-maker named Troughton introduced the spider's line. This can be readily obtained three or four times smaller in breadth than the silk-worm's thread, and has also advantages in its strength and freedom from twist. In order to obtain the thread the spider is carefully fixed on a miniature 'rack,' and the thread, which at the moment of issue from the body is a viscid liquid, is made to adhere to a winder, by turning which the desired length of firm but elastic thread can be procured. It has been proposed to use spider's silk in manufactures as a substitute for silk-worms' silk, and pioneers have woven gloves, stockings, and other articles from it. It appears that there are species of spider in other parts of the world whose thread is coarser and more suitable for this purpose than that of any British spiders. But it is estimated that the expense in feeding the spiders—which require insect food—would make the thread obtained from them far too costly to compete with silk-worm silk. A number of different kinds of the lower animals besides spiders have the power of producing threads. The caterpillars of some moths are especially noted for this, since their thread is familiar to us all as 'silk.' It is secreted as a viscid fluid by a pair of tubes opening at the mouth, and hardens on escape. Even some marine creatures—the mussels—produce threads, in this case from a gland or sac in the muscular foot, by means of which they fix themselves to rocks. A very big mussel—the Pinna—called 'Capo lungo' by the Mediterranean fishermen and 'Capy longy' at Plymouth, where they are also found, produces a sufficient quantity of fine horny threads to be used in weaving, and gloves have been made at Genoa from this shell-fish silk.

Plants and Insect Life.

Every plant of any size has a number of insects associated with it, living more or less completely on its substance, or making its home in some part of the plant. Some trees are known to have more than a hundred and fifty kinds or species of insects thus dependent on them, those which are vegetarian serving in their turn as food to a variety of carnivorous insects. The ways in which insects are associated with plants may be briefly stated. It must be remembered that often, though not always, one particular species of plant, and that only, is capable of serving the needs of a given species of insect. Thus, the leaves of a given plant are the necessary food of the grubs of one or more insects which bite their food; its internal juices serve others which suck; its roots others; its nectar in the flower others, which in return serve the plant by carrying away its pollen and fertilising the other plants of the same species which they visit. Protection is sought and obtained from the same plant by insects which burrow in its leaves, or roll them up, or cut them into slices and carry them away, or hide in its bark, or in the flowers, or in other parts—or burrow for food and shelter into its wood. Others lay their eggs in the soft buds, producing or not producing according to their kind distorted growths, known as 'galls' (one plant is known to have as many as thirty species of gall-flies which make use of it). Other insects lay their eggs in the flower-buds and immature fruits, or place them on the plant so that the young grubs, when hatched, can at once eat into those soft parts. Others bore into the wood or into hard or fleshy fruits expressly to lay their eggs, or into the ripe seeds. Certain ants live in chambers specially provided by the woody parts of the plant for them, and benefit both themselves and the plant by devouring other insects which seek the plant in order to devour it. In a museum of natural history there should be exhibited at least one plant with specimens and enlarged models of all the insects which depend upon it for food, protection, or nursery.

At the special sale which is now taking place at the Unique Millinery Store, Lower Stuart street, Dunedin, all trimmed millinery and season's goods are being sold at extremely low prices....

Intercolonial

His Lordship Bishop Doyle, of Lismore, arrived in Sydney on February 22 after a year's absence in America and Europe.

By the China, which sailed from Sydney on February 24, the Ven. Archdeacon Dalton (Murwillumbah), Rev. Fathers James Whyte (Forest Lodge), P. A. Holland (Nowra), J. Dunne (Bulli), and M. Hogan (Lithgow) left on a tour of Europe.

The Bishop's new palace at Goulburn was blessed and opened on Sunday, February 21, by his Eminence Cardinal Moran, assisted by the Bishops of Goulburn, Wilcannia, Bathurst, and Armidale. The erection of the palace cost £4600. The collection taken up at the ceremony amounted to £1150, of which sum his Lordship Bishop Gallagher contributed £500.

With regard to the reported serious illness of his Grace the Archbishop of Melbourne, of which we were advised by cable, the Very Rev. Dean Phelan, speaking to a representative of the *Advocate*, said there was no need for alarm. Only six days prior to the publication of the newspaper report the Dean had a cable message from his Grace on a business matter, and if he were recovering from a serious illness mention would be made of that fact.

Speaking at the ceremonies connected with the opening of his new episcopal palace at Goulburn on Sunday, February 21, Bishop Gallagher mentioned that it was exactly 39 years to the day since he celebrated his first Mass in the little church that then served for the Cathedral. His record both as a priest and prelate is rare, (says the *Catholic Press*), and he did not think of building a proper residence for himself, the priests of SS. Peter and Paul's, and their successors until everything else in the diocese was provided for. He gave £500 towards Sunday's collection, which amounted to £1150.

The Vicar-General of the Archdiocese of Melbourne (Very Rev. Dean Phelan) has made the following clerical changes:—Rev. T. English, from Castlemaine to South Melbourne, to have charge during the absence of Rev. R. Collins; Rev. P. H. Boyle, from Collingwood to Williamstown, to have charge during the absence of Rev. T. Brazil; Rev. M. D. Finan, from Brunswick to Seymour, to have charge during the absence of Rev. T. Considine, who is not in good health, and has been granted a few months' vacation.

The will of Mr. Patrick McGinnis, late of Iveagh, Studley Park Road, Kew, has been filled for probate. Testator, who died on November 24 last, left by will dated March 3, 1905, estate of the value of £1500 realty, and £37,834 personalty to his widow. The following bequests are made:—To the parish priest, Kew, £250 towards the erection of a new church; to the head of the Order of Trappists in Mount Melleray, Waterford, Ireland, £1000.

All who have seen the Archbishop since his return (says the *Tasmanian Monitor*) agree that he has benefited immensely by his trip. He never looked in better health, and never was to outward seeming in higher spirits. Last week was spent in a round of visits to the different institutions—Mt. St. Canice, St. Mary's College and schools, St. Joseph's School and Orphanage—when addresses of welcome were presented to him and nice entertainments were given in his honor. At all of them his Grace made most happy speeches.

His Eminence the Cardinal (says the *Catholic Press*) had a strenuous time at Goulburn on Sunday, February 21. As soon as he arrived there on Saturday afternoon he was welcomed by the Catholics. There was a procession to the Cathedral, where an address was presented. On Sunday he spoke at the Communion breakfast of the Hibernians and Guilds, and immediately afterwards opened the new episcopal palace. Straightway he went into SS. Peter and Paul's Cathedral, and presided and preached a great sermon at the Pontifical High Mass. In the afternoon he was busy again—opening a juvenile branch of the Hibernians. Monday he visited the schools, colleges, and institutions around Goulburn, and in the evening attended an entertainment given in his honor and that of the visiting prelates by the pupils of the Convent of Mercy. On Tuesday morning, accompanied by Bishop Gallagher, Monsignor O'Haran, and Father Lynch, C.S.S.R., his Eminence called on the Mayor at the Town Hall to thank Alderman Holloway for courtesies extended to him during his stay in the city. He left Goulburn by the 1 o'clock train with Bishop Dunne, of Bathurst, Bishop O'Connor, of Armidale, and Monsignor O'Haran, reaching Sydney the same afternoon.

The attention of our readers is directed to a list of the latest Catholic publications to be had from Messrs. Louis Gille and Co., Sydney and Melbourne....

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 To the Farmers of Otago and Southland.

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

Special Facilities for Storage, &c.—We would remind Producers that we provide special facilities for the satisfactory storage and disposal of all kinds of farm produce. Our Stores are dry, airy, thoroughly ventilated, and in every respect admirably adapted for the safe storage of Grain, being conveniently situated, and connected 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 Clients, we can supply best Galontia Corn Sacks, all sizes, and at the lowest prices. Also Chaff Bags, Seaming Twine, and all farmers' requisites at the shortest notice, and on the best terms.

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

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

DONALD REID & CO. LTD.

CLEAN YOUR
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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 REEGE & SONS
 Colombo St., Christchurch.

The Family Circle

THE NAUGHTY DOLLY

Ain't you 'shamed, you naughty dolly?
Ain't you 'shamed as you can be?
'Cause you made your clothes so dirty,
So much trouble made for me.

Oh, you needn't hang your head so;
That won't help the thing a bit;
Here's your mother, naughty dolly,
Hard at work; just think of it.

'Course I ought to be a-playing
'Stead of working here for you;
Oh, dear me, I never realised
Half that mothers have to do!

But I've learned a lesson, dolly;
I'll be good as I can be.
My mamma shall not be tired
Doing extra work for me.

WHERE TOM FOUND HIS MANNERS

Tom's Father was a rich man, and Tom lived in a large house in the country. He had a pony and many other pets, and wore fine clothes. Tom was very proud of all the fine things his father's money bought. He began to think that being rich was better than being good. He grew very rude, and was cross to the servants. Once he kicked Towser, but the dog growled and Tom was afraid to kick him again.

One day when Tom was playing in the yard he saw a boy standing at the gate. He was ragged and dirty, his hat was torn, and his feet were bare. But he had a pleasant face. In one hand he carried a pail half full of blackberries.

'Go away from here,' said Tom, running to the gate. 'We are rich, and we don't want ragged boys around.'
'Please give me a drink,' said the boy. 'If you are rich you can spare me a dipper of water.'
'We can't spare you anything,' said Tom. 'If you don't go away I will set the dogs on you.'

The boy laughed and walked away, swinging the tin pail in his hand.

'I think I will get some blackberries, too,' said Tom to himself. He went out the gate into a lane leading to a meadow where there were plenty of berries.

Tom saw some fine large ones growing just over a ditch. He thought he could leap over it very easily. He gave a run and a very big jump. The ditch was wider than he had thought, and instead of going over it, he came down in the middle of it.

The mud was very thick and soft, and Tom sank down in it to his waist. He was very much frightened, and screamed for help. But he had not much hope that help would come, for he was a long way from any house.

He screamed until he was tired. He began to think he would have to spend the night in the ditch, when he heard steps on the grass. Looking up, he saw the ragged boy he had driven from the gate.

'Please help me out,' said Tom, crying. 'I will give you a dollar.'

'I don't want the dollar,' said the boy, lying down flat on the grass. He held out both hands to Tom and drew him out of the ditch.

Tom was covered with mud, his hat was gone, and one shoe was lost in the ditch. He looked very miserable.

'Who is dirty now?' asked the boy.
'I am,' said poor Tom; 'but I thank you very much for helping me out of the mire. And I am sorry I sent you away from the gate.'

'The next time I come perhaps you will treat me better,' said the boy. 'I am not rich, but I am stronger than you are, and I think I have better manners.'

'I think so, too,' said Tom.
The next day when Tom saw the boy going by the gate he called him in, showed him his rabbits, doves, and little ducks, and gave him a ride on his pony.

'You have good manners now,' said the boy.
'Yes,' said Tom, 'I found them in the ditch.'

KIND WORDS

Kind words are the music of the world. They have a power which seems to be beyond natural causes. There is hardly a power on earth equal to them. It seems as if they could almost do what in reality God alone can do,

namely, soften the hard and angry hearts of men. Even quarrels give way to kind words, for an unforgiving heart is a rare monster. Words have a power of their own for good or evil. Hence it is that an unkind word rankles longer in the heart than an angry gesture, nay, oftener than a blow. Kind words are like revelations from heaven unravelling complicated misunderstandings and softening the hardened convictions of years. Why, then, are we ever else but kind? Kind in words? There are some difficulties. It is hard for a clever man to be kind in his words. He has a temptation—a temptation bordering on the irresistible—to say clever things, and, somehow, clever things are hardly ever kind things. There is a drop ever of acid or bitter in them. And on the whole to say clever things of others is hardly ever without sin. There is something in genius which is analogous to a sting. Its sharpness, its delicacy, its pain, its poison—genius has all these things as well as the sting. A man who lays himself out to amuse is never a safe man to have for a friend or even an acquaintance. He is not a man whom any one really loves or respects. No one was ever drawn nearer to God by a sarcasm. Our Lord's words in the Gospel should be our model.

LINCOLN AND THE LAD

While officially resident in Washington during the Civil War, I once had occasion to call upon President Lincoln with the late Senator Henry Wilson, upon an errand of a public nature in which we were mutually interested, writes ex-Governor Rice in his memorial volume. We were obliged to wait some time in the anteroom before we could be received, and when at length the door was opened to us a small lad, perhaps ten or twelve years old, who had been waiting for admission several days without success, slipped in between us and approached the President in advance. The latter gave the Senator and myself a cordial but brief salutation, and turning immediately to the lad, said, 'And who is the little boy?' The boy soon told his story, which was in substance that he had come to Washington seeking employment as a page in the House of Representatives, and he wished the President to give him such an appointment.

To this the President replied that such appointments were not at his disposal, and that application must be made to the doorkeeper of the House at the Capitol. 'But, sir,' said the lad, still undaunted, 'I am a good boy, and have a letter from my mother, and one from the supervisors of my town, and one from my Sunday school teacher, and they all told me that I could earn enough in one session of Congress to keep my mother and the rest of us comfortable all the remainder of the year.' The President took the lad's papers and ran his eye over them with that penetrating and absorbent look so familiar to all who knew him, and then took his pen and wrote upon the back of one of them: 'If Captain Goodnow can give a place to this good little boy, I shall be gratified,' and signed it 'A. Lincoln.'

The boy's face became radiant with hope, and he walked out of the room with a step as light as though all the angels were whispering their congratulations.

Only after the lad had gone did the President seem to realise that a Senator and another person had been some time waiting to see him.

Think for a moment of the President of a great nation engaged in one of the most terrible wars ever waged among men, able so far to forget all as to give himself up for the time being to the errand of a little boy who had braved an interview uninvited, and of whom he knew nothing but that he had a story to tell of his widowed mother and of his ambition to serve her!

THE HISTORY OF SOME POPULAR PHRASES.

Although in some cases several versions have been given of the origin of popular sayings, there are quite a number which can be traced to one authentic source, and the history of these is sometimes of rather a humorous character.

'My eye and Betty Martin.' The origin of this phrase has been told by Dr. Butler, who was head master of Shrewsbury School, and afterwards Bishop of Lichfield and Coventry.

It appears that many years ago a party of gipsies were apprehended and taken before a magistrate. The constable gave evidence against a very extraordinary woman, named Betty Martin. She became violently excited, rushed up to him, and gave him a tremendous blow in the eye. After which the boys and rabble used to follow the unfortunate officer with cries of 'My eye and Betty Martin.'

'Mind your P's and Q's.' This expression arose from the ancient custom of hanging a slate behind the ale-house

door, on which was written 'P' and 'Q' (pints or quarts) against the name of each customer according to the quantity which he drank, and which was not expected to be paid for till Saturday evening, when he received his wages.

While in the opinion of one authority the phrase 'Before I could say Jack Robinson' originated from a very volatile gentleman of that appellation, who would call on his neighbors and be gone before his name could be announced, it is generally considered that Brinsley Sheridan, the famous dramatist and orator, gave rise to the saying. On one occasion Sheridan was attacking a politician named Jack Robinson, who was a great favorite of George III. When denouncing bribery and its instigators, Sheridan, in reply to the cries of 'Name!' pointed to Robinson on the Treasury Bench, exclaiming at the same time, 'Yes, I could name him as soon as I could say "Jack Robinson."' "

WHY THEY WENT TO WAR

A certain king sent to another king, saying: 'Send me a white pig with a blue tail, or else—'

The other, in great rage, replied: 'I have not got one; and if I had—'

On this weighty cause they went to war. After they had exhausted their armies and resources and laid waste their kingdoms, they began to desire peace; but, before this could be secured, it was necessary that the insulting language that led to the trouble should be explained.

'What could you mean,' asked the second king of the first, 'by saying, "Send me a white pig with a blue tail, or else—"?' "

'Why,' said the other, 'I meant a white pig with a blue tail, or else some other color. But what could you mean by saying, "I have not got one, and if I had—"?' "

'Why, of course, if I had it I should have sent it to you.'

The explanation was satisfactory, and peace was accordingly concluded.

Most quarrels (remarks the *Ave Maria*) are quite as foolish and needless as the war about the white pig with the blue tail.

GLAD HE HAD THE DOG

'I was standing in front one night,' said a theatrical manager, 'when a ragged little urchin came along with a dog under his arm. The dog was a yellow cur of the mangiest variety I had ever seen.'

"Are you the manager of the show?" asked the boy.

'I told him I was.'

"Well," remarked the lad, "I want to see the show, but I hain't got no money. I'll tell you what I'll do; I'll give you this dog if you'll let me in."

'I looked at the boy, and then at the dog, and my heart melted. "You can go in," I said, "but never mind giving me the dog. Take the dog along with you."

'The lad went in with the yellow cur under his arm. After the performance I was standing out in front, and happened to see the urchin come out.'

"Well, sonny," I remarked, "how did you like the show?"

"Oh, pretty well," he said, "but I'm awful glad I didn't give you the dog."

ODDS AND ENDS

'Hurry up, Tommy!' called mother from downstairs. 'We're late now. Have you got your shoes on?'

'Yes, mamma—all but one.'

Boy: 'Pa, what is a hero?'

Father: 'A hero is a man who tries to read a newspaper in the same room with a boy about your size.'

Mistress: 'Have you made the chicken broth, Jane?'

Jane: 'Yes, mum; and fed the chickens with it, ages ago!'

FAMILY FUN

Harder Than it Looks.—Ask some one to catch hold of his nose with his right hand and of his right ear with his left hand. After he has done this tell him to place each hand as quickly as possible in a reverse position—that is, he must catch hold of his nose with his left hand and at the same time grasp his left ear with his right hand. Tell him to repeat this operation several times as quickly as possible, and the more often he does it the more amusement he will furnish for the company, since he will find it more and more difficult to grasp his nose and ear, and will spend considerable time searching for them.

All Sorts

The cost of becoming a naturalised Englishman is about £6.

The British Post Office Savings Bank has over 10,000,000 depositors.

Coal for fuel was sold for the first time in the United States about 1830.

One must walk up every stair ere one can slide down the balustrade.

It is estimated that there are about 865 tons of gold in circulation in England.

Two million pounds' worth of German toys are said to be sold in London annually.

You have learnt something. That always feels at first as if you had lost something.

About 500,000 tons of silver is produced annually by Mexico, Peru, Chili, and British colonies.

German engine-drivers receive a gold medal and £100 for every ten years of service without accident.

According to population, nearly twice as much coal is used in Great Britain as in any other country.

If a bear were to visit a linen draper's shop, what would he want?—Muzzlin'.

When a small boy refuses a second piece of pie, it's a sign there is something wrong with him—or the pie.

Patient—'Doctor, I can't sleep at night. What shall I do for it?' Doctor—'Get a job as night watchman.'

There are in Great Britain 1,440,481 private dwelling-houses over £20 in value, with a total value of £65,681,722.

At birth, a male baby is about one-fifteenth heavier than a female, while the former's brain weighs one-sixth more.

Without the express consent of his wife, no married Austrian subject can procure a passport for journeying beyond the frontier.

The number of sovereigns issued from the London Mint last year was 6,254,000 fewer than in 1907, and the number of half-sovereigns issued 174,000 fewer.

'Sir Henry Irving served his time as a publisher's clerk on these premises, leaving in 1856,' runs the inscription on a tablet which has been placed outside a restaurant at 87, Newgate street, Dublin.

It is stated authoritatively that railway extension in Canada during 1909 will involve the creation of 150 new towns along the lines built west of the Great Lakes during the year.

A bright little boy who had been engaged in combat with another boy was reproved by his aunt, who told him he ought always to wait until the other boy 'pitched into him.'

'Well,' exclaimed the little hero, 'but if I wait for the other boy to begin I'm afraid there won't be any fight.'

'I'm sorry we haven't much of a dinner,' said Smith to Brown, whom he had urged to stay for that meal. 'You ought to have dropped in last evening. We had a fine dinner then.'

'Why, papa,' chirped Smith's young hopeful, 'that's just what you told Mr. Jones at dinner yesterday.'

To the moisture of the air we are indebted for the maintenance of an even degree of temperature. But for it night would be colder than Greenland, even at the Tropics. It is the water in the air that holds the sun's heat, and keeps the earth warm where direct sunlight fails to fall upon bodies.

An Irishman, having enlisted in a cavalry regiment, was undergoing all the horrors of learning to ride, when his horse threw him over its head. According to custom, the sergeant who was superintending the riding lesson called out, 'Pat Murphy, did you receive orders to dismount?' 'I did, sir,' said Pat. 'Where from?' bawled the sergeant. 'From hind-quarters, sir!' was Pat's grinning reply.

The dull-looking and lumbering old grizzly bear appears awkward and slow of pace, but look out for them when they get to running. At that time Mr. Grizzly seems to be about three-fourths hind legs and one-fourth head. And how he does run along! He seems to simply roll over the ground like a giant snowball bounding down a steep hill. Bruin can outrun the fastest horse over a good course, and when hard pressed he will bounce from fifteen to twenty feet at a jump, and his tracks will be marked by claw holes that resemble the work of a big farm harrow.

FITS AND EPILEPSY

ARE CURABLE BY
TRENCH'S REMEDY

HEAD OFFICE: DUBLIN.

A FEW TYPICAL CASES OUT OF MANY. CURES.
48 HOURS TO LIVE.

A girl had fits in such rapid succession that she was unable to take food or drink, and the doctor who was attending her said she could not live more than 48 hours. Trench's Remedy at once stopped the fits, and there has not been a further attack since—over 2½ years—and none of the Remedy has been taken for over a year.

DECLARED TO BE INCURABLE.

A girl who had been at various times under treatment by several of the leading doctors of Melbourne was declared to be incurable by them all, and the parents were advised to place her in an asylum. She took from ten to twenty fits a day, yet upon using Trench's Remedy the attacks ceased at once, and she has not had a fit since—nearly three years. She ceased taking the Remedy nearly two years ago.

£1000 SPENT WITHOUT RESULT.

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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THOUSANDS FROM WANT, and it
deserves the support of all those
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