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VOLUME XXXVII
**
NO II

THIRTY-SEVENTH YEAR OF PUBLICATION

DUNEDIN, THURSDAY, MARCH 18, 1909

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Capital -	-	-	-	£1,500,000
Paid-up Capital and Reserves -	-	-	-	£890,000
Net Revenue for 1907 -	-	-	-	£642,759

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- March 21, Sunday.—Fourth Sunday in Lent.
 „ 22, Monday.—St. Frigidian, Bishop and Confessor.
 „ 23, Tuesday.—St. Benedict, Abbot.
 „ 24, Wednesday.—The Five Wounds of Our Lord.
 „ 25, Thursday.—The Annunciation of the Blessed Virgin Mary.
 „ 26, Friday.—The Most Precious Blood.
 „ 27, Saturday.—St. Rupert, Bishop and Confessor.

St. Benedict, Abbot.

'The Patriarch of the Western Monks,' as St. Benedict is styled, was born in Central Italy about the year 480. Shocked at the dissolute conduct of his school companions, he retired, at the age of sixteen, to the mountains of Subiaco, where he lived for three years in a cavern practising well-nigh incredible austerities. The place of his retreat being discovered, so many disciples flocked to him that he was able to establish twelve monasteries in the neighborhood. The regulations which he drew up for the guidance of his monks form the basis of the rule of most religious orders. Leaving Subiaco in consequence of an unjust persecution, St. Benedict founded the celebrated abbey of Monte Cassino, where he died in 543.

The Annunciation of the Blessed Virgin Mary.

'The Angel Gabriel was sent from God into a city of Galilee called Nazareth, to a virgin espoused to a man whose name was Joseph, and the virgin's name was Mary. . . . And the angel said to her: "Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call His name Jesus."—(Gospel of St. Luke.)

GRAINS OF GOLD

MY HOPE.

Seest thou yon lonely, silent tomb,
 Where flowers bloom and children play?
 I see, but ah, I have my hope
 Not there, but far, far, far away!

Seest thou yon cloud of azure hue
 On heaven's fair bosom sport and play?
 I see, but ah, I have my hope
 Not there, but far, far, far away!

Seest thou yon dome of silent sky,
 Where sparkle stars of silver ray?
 I see, but ah, I have my hope
 Not there, but far, far, far away!

Nor mossy tomb, nor cloud, nor star,
 My soul from Higher Love can stay,
 For while God lives I have my hope
 Not here, but far, far, far away!

—From the Spanish.

Gossip is a sort of smoke that comes from the dirty tobacco pipes of those who diffuse it; it proves nothing but the bad taste of the smoker.

Don't imagine you are the only person in the world who has annoyances. There is so much trouble in the world that there is plenty to go around.

Religious indifference on the part of many may be traced to the lukewarmness of those who profess the Faith but are cold and careless in the practice of it. The careless Catholic is, indeed, a stumbling block to many who might have some spirit of religion, and which would increase with time if his Catholic friend or neighbor would only have the fervor and piety that his Faith supposes and imperatively demands. There are, unfortunately, too many that are Catholics only in name. It is unfortunate for mankind that there are so many in the world who have no religion, for they give to life a coldness and gloom that make it at times trying and almost unbearable. It is in fact the reason for most of the suicides that occur. Men have nobody outside of themselves to look to, hence they despair. They have no life, only this disappointing one to live, so they end it. If men would only be reasonable and acknowledge a God infinitely good and merciful Who created them, and Who desires one day to bring them to Himself never to be separated from Him, they would be buoyed up 'midst life's struggles and disappointments, and no matter how much they would know of suffering, they still would have hope and, like Job, would exclaim: 'I know that my Redeemer liveth.'

The Storyteller

A STRING OF PEARLS

A year ago, August and Lotte had been an engaged couple, with at last—at long last—their marriage-day in prospect. They had been so long engaged that it seemed a strange and wonderful thing to think of being married.

August would have given up in despair long ago, would have settled down to a miserable life of teaching the piano to young ladies in schools for a miserable pittance, if Lotte had not been at his elbow to inspire and uplift him.

'Ah, that is good!' she would say, all her soft face ashine as she listened to his music. 'That is good! There must be some to have ears for such music. Courage, August! The day will come for thee and me. Such a musician as thou art, my August, can not remain hidden and in obscurity. Thou wilt come to thine own one day, and soon.'

A year ago they had married, because a very small prosperity had come to them. August had had two or three songs accepted—not of his best, and Lotte had unexpectedly come upon an old friend, a professor of the Academy of Music, under whom she had worked a year or two at the violin. He had procured her some engagements to play at concerts and private houses. On the strength of the achievement and the hope, they married.

They had married just before Advent. A few weeks later, both being freer than usual because of the closing of schools, they took a walk through the glittering streets to see the Christmas shops. They were exquisitely happy being together; and they had found out that there were so many delightful treats to be enjoyed in London for so very little money, or no money at all. They had, indeed, known that for a long time; but it was another matter when, after a concert or a picture-gallery, or a walk in the Park or down Regent street, they had to go their separate ways, instead of going home together.

It was exquisite. Lotte thought, pressing August's arm against her side, to be going home, after the sight-seeing and the engagements, together to the little room and the little fire and the little meal, over which there would be such happy laughter, each insisting upon the other's sitting still and being waited on, till the dispute should end in the two preparing and serving the meal, and washing up the dishes afterward.

Well, on that far-away, exquisite afternoon of December, with the light haze in the air, and the touch of scarlet in the smoky sky above the high houses, and all the electric lights sparkling like so many jewels, and the happy, present-giving people skurrying from shop to shop, a wonderful thing had happened.

August had pulled up in front of a jeweller's window. 'Thou art to have a Christmas present, Lotte,' he said, 'for which I shall pay the sum of two whole pounds. Ask me not if I can spare it.—I have it here'—he slapped his pocket proudly—'and it is for thy present. Not for anything useful nor prudent, little Lotte. A present thou shalt have, so seek not to turn me from my purpose.'

All in a happy tremor, Lotte scanned the glittering windows. She had always been prudent, always tried to look at every penny before spending it; but the recklessness was only the sweeter because of that. It was good for once to be reckless, and August—her dear August, her handsome, gifted husband and lover—was laughing like a boy as they scanned the beautiful things in the shop window, playing at being rich people, and considering whether a diamond and sapphire bracelet or a diamond and emerald tiara would be more suitable to Lotte's needs and desires.

At last they went in without having decided upon anything. The shop was in two parts—one with barred windows, behind which the precious things blazed in their cases; the other showing only pretty, trumpery things, which Lotte thought every whit as lovely as the others. August and Lotte went into the cheap part, which was crowded with customers, two and three deep in front of the counter, and the tired-looking, hurry-skurrying assistants.

In time August got some one to attend to him—a bewildered-looking, freckled youth, plainly put on for the Christmas pressure. He set before them tray after tray of brooches and rings and such things, all so pretty that Lotte found it more and more difficult to choose.

Suddenly August caught sight of something in a case on the shelf behind the assistant—a pearl necklace which seemed to shine with a soft moving light in the obscurity. Of course, it was imitation, but how excellently done! He pointed it out to the assistant, who took it up in a tired way and dropped it into his hand. He and Lotte bent

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Their wide experience enables them to guarantee the Instruments they sell.

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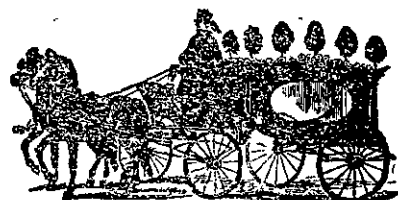
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their heads over it. The setting was beautiful. August was a person of taste, and he recognised the beauty. To be sure, they were copying all the old wonderful settings and designs now for the imitation jewellery.

'What price?' he asked.

The assistant took it back, found no tab appended, and turned hastily to a whole row of pearl necklaces for comparison.

'Thirty-five shillings,' he said.

So there would be a whole five shillings over for some fruit and a bottle of white wine to grace the little supper.

August did not care for imitations. He had meant Lotte to have a genuine thing, even if it were small. Still, the necklace was lovely. He glanced at Lotte's white neck showing above the fur jacket. The necklace would look lovely on it.

He bought and paid for the necklace and took it away in its shabby old case, he and Lotte in the seventh heaven of delight.

A year ago! And Christmas was again upon them. But how sadly things were changed! August was ill, very ill, every day growing thinner and paler before Lotte's terrified eyes. Ill clad, ill fed, he had taken a chill at the beginning of the winter, and had not been able to shake it off. The fogs were particularly heavy and black that Christmas—so different from the last happy one—and they got into August's throat and chest, half strangling him.

'If you could only get him away!' said the over-worked young doctor. 'It is madness to keep him here. He is a big, strong fellow naturally, but he has run down hill at a pace. It would be life to him.'

It would be life! And the utmost Lotte was able to do was to keep a fire going day and night, and by incessant pinching and contriving, to procure a little nourishment for August, from which he would turn away with a groan, knowing that Lotte pinched herself in order to feed him. And there was something Lotte had not dared to tell August. She wept when his eyes were not upon her, and prayed incessantly to the good God; and, meantime, her eyes grew bigger and bigger, and her soft cheeks showed hollow places. She did not dare think of the future. And—August's life might be saved by a few of those pounds the rich people were squandering in the great city every hour of the Christmas-time.

Well, Lotte would keep up her heart, for August's sake. With one of the few shillings, she bought a little Christmas-tree, and decked it with the tinsel and colored things, saved over from last Christmas. She dressed it up one afternoon in August's room, while he lay in bed and smiled at her weakly.

'I do not know what our gifts will be yet,' she said, nodding her head at him with a pathetic pretense of gaiety. 'But they will come, August—surely they will come.'

She was to play the violin that night at a big party in a West End Square. She hated to go out and leave August; but there were a few guineas, and they would tide them over Christmas. It was a great thing that somebody's birthday should have fallen at such a slack time, and been celebrated by a dinner party and At Home. But for these few guineas Lotte did not know how she would have got over the Christmas. She fervently thanked the good God for the engagement.

She put on her little shabby black evening dress. She clasped the pearls about her neck, standing before the glass.

'How they become thee, little one!' August said. 'They are wonderfully pretty, seeing that they are only imitation. It is well thou canst keep them, seeing they have no value.'

Lotte smiled at him, although her eyes were bright with tears. She was thinking how different it had been last year. How strong and well her August, her bridegroom, had been! And now! His life depended on something she could not give him, although she would have given her own life for it.

The pain and the trouble seemed to have got into the violin, which was a good old instrument. It might come to selling that to procure August the things he wanted. But the violin was what they lived by; with a cheap violin, Lotte's engagements would dwindle and cease.

She played beautifully, with a poignant sweetness. Her thoughts were full of sorrow. The violin sobbed and cried, like a heart in suffering because it cannot avert trouble and death from those it loves. The audience was moved—some of it too deeply to join in the conventional applause. One or two came up to thank Lotte for the pleasure she had given them. And Lotte was pleased. She would have something to tell August when she returned home.

While she put her violin into its case in a little anteroom, from which she could see the gleaming supper table covered with all the out-of-season delicacies, and was wishing she could have carried home some of the things

to tempt August's sick appetite, a little old gentleman with a hooked nose stood beside her.

'Allow me to congratulate you,' he said, with a snuffle, 'on your—'

Lotte expected him to say 'playing,' but the word was 'pearls.'

'My pearls!' she said, in amazement.

'There was nothing like them in the room,' he went on. 'I know—I know all about pearls. They are unique.'

Lotte stared at him. Was he joking? But no; his look and manner forbade the idea.

'Indeed, sir, you are mistaken,' she said. 'My pearls have no value. They are not real.'

'Not real! No value!' he repeated, in a shriek. 'My dear lady, I will give you for them six thousand pounds.' He lowered his voice as he made the offer, and glanced about him anxiously; but there was no one within ear-shot.

Lotte was frightened. She thought the old gentleman must be a bit mad. She began to move toward the door, with her violin held between him and her.

'I will give you six thousand pounds,' he went on, growing more and more eager. 'Will not that content you? Well, then, I shall make it seven. It is as much as they are worth. Here is my card.'

He forced a card into her hand.

'I must ask my husband,' she said, more to pacify him than anything else.

'Ah, yes, the husband! He will consent. When shall I know? To-morrow?'

'I will let you know to-morrow,' Lotte answered.

She was getting into her cab by this time, and the impertunate man had followed her to the cab door.

'Your address?' he shouted, as the cab began to move.

But Lotte was glad the cabman had whipped up his horse. She was quite glad to get away from the madman who offered her seven thousand pounds for a string of mock pearls.

She held the card still in her hand when she came in on August, whose face brightened at sight of her.

'Thou hast been long, sweetheart!' he said. 'And I have wearied for thee.'

'And thy fire is low and the fog is in the room,' she replied, kneeling down to replenish the fire.

While she ate her bread and cheese by his bedside she told him of the madman who had offered her seven thousand pounds for the pearls. He listened with languid interest till she picked up the card which had fallen on the floor, and read out the name and address. Then he looked startled.

'Why, Lotte,' he said, 'he is one of the richest Jews in London, and his Park Lane house is filled with beautiful things. Supposing—supposing—he were right about the pearls?'

Lotte uttered a little cry. She saw August strong and well again; she saw prosperity and comfort and freedom from carking cares, and it was like a mirage in the desert. Suddenly her face fell.

'Then, to be sure,' she said, 'we should not really own the pearls at all. It would be some one's mistake.'

'Thou shalt take them back, Lotte. To-morrow thou shalt take them back to the shop, and tell them what has happened. It is strange if the Jew is mistaken.'

'And at least they will give me back what we paid for the pearls,' Lotte said. 'Sometime thou wilt give me another string, August—perhaps real ones; who knows?'

The next morning after breakfast Lotte put on her little fur jacket and cap and went off to the West End. Fortunately, the fog had drifted away, and the streets were quite bright. Lotte had the case inside her muff. She hurried on as well as she could for the crowded streets. She did not dare glance into the shop windows; there were so many things she would have wanted for August. When she was coming back, she might perhaps be able to get him some little delicacy. If the people at the shop should take back the pearl necklace and return her the price paid for it.

August had told her what to do. She was to march into the shop boldly, and ask to see one of the principals, and tell her tale, and hand him back the pearls.

'They may treat thee as a mad woman, Lottchen,' he said. 'I wish I could go in thy place. Yet tell them the name of him who said he would give thee seven thousand pounds for the necklace. If the story should be true—'

'Oh, August, if it should be true!' she repeated. 'Seven thousand pounds! Think what that would mean to thee and me!'

'If it is worth so much, it is not worth it to us. It is worth to us just thirty-five shillings. We are honest folk, thou and I, Lottchen. Come back soon, dear one!'

There were as many pourparlers before Lotte gained

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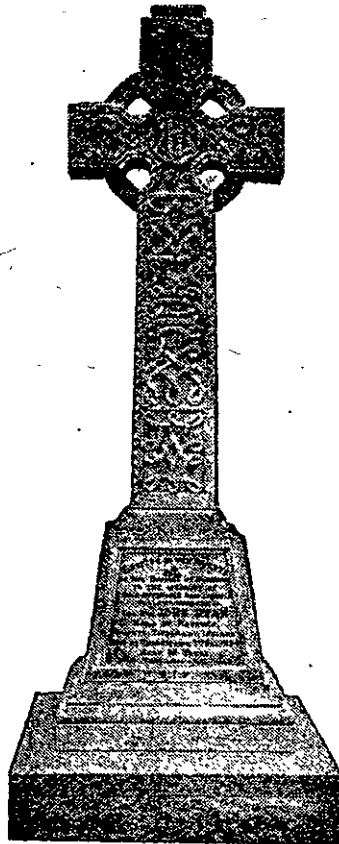
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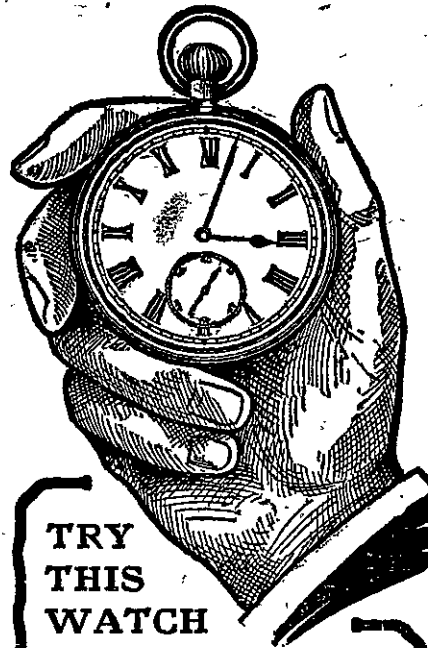
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admittance to the comfortable room where 'Mr. Arthur' sat by a huge fire, leisurely smoking a cigar, as though he were a royal personage. There was quite time enough for Lotte to feel that if she had come on a fool's errand it would be an unpardonable matter to have insisted on seeing 'Mr. Arthur,' before she found herself following an assistant down a carpeted passage to the great man's door.

Mr. Arthur stood up with his back to the fire, his cigar behind his back, as Lotte came in. It was a concession to her delicate refinement of air; and it said something for Mr. Arthur that he recognised it, despite her very shabby clothing.

'Well, madam,' he said, 'what can I have the pleasure of doing for you?'

His manner was a trifle supercilious. He did not see how Lotte could have important business such as must be dealt with by one of the firm, and he rather suspected an appeal for alms.

'I called about a pearl necklace which I——' Lotte began.

Mr. Arthur fung his cigar into the fire. He jumped at Lotte and snatched the necklace from her. He flew to the door and shouted. Three other gentlemen, as like himself as possible, but a little older or a little younger, came in answer to his summons.

'The pearls!—the pearls!' he shouted. The other gentlemen shouted, too. To Lotte's imagination the room seemed full of excited 'Mr. Arthurs.'

Presently the excitement calmed down a bit; and the oldest of the gentlemen turned his attention to Lotte, who was waiting to tell her story.

These were sold to you, madam, by mistake, as a string of imitation pearls, a year ago. We have been advertising everywhere for you since.'

'I never saw the advertisement,' said Lotte. 'But you discovered that the pearls were not what you had supposed them to be? How did you discover it?'

'I was playing the violin at a party this week. A gentleman noticed the pearls. He said he would give me seven thousand pounds for them. I thought he was jesting. But I went home and told my husband—who is very ill, or he would have come to you himself.'

'Who was the gentleman?'

Lotte produced the card which she had brought with her. It passed from one gentleman to another, and they smiled at one another. The youngest said, 'Cute old fox!' and stroked his fair moustache.

'May I ask what reward you expect for restoring the pearls?' inquired one.

'Reward, sir?' Lotte answered, lifting her eyes to the questioner. 'I never thought of reward. The pearls are yours and not mine. I suppose you will let me have the money I paid for the necklace?'

'You have restored this without hope of fee or reward, although you have been offered seven thousand pounds for it!'

'But it was not mine to sell—not ours; so my husband said when I told him.'

All the faces seemed to look wonderfully kind at Lotte. 'As a matter of fact,' said the eldest gentleman, 'the necklace is practically priceless. It belongs to the Duchess of Westshire. It has cost lives as well as years and money to find these pearls, perfectly matched, perfectly graduated. Her Grace entrusted it to us to repair the clasp. By some incredible error, it was laid down where an inexperienced assistant found it and sold it to you. Her Grace has been very considerate with us. Such a thing never happened before now in our hands. My dear young lady, you have done us an incalculable service!'

'I will go now,' said Lotte. 'I am very glad, sir, that we found out about the necklace. I will wish you good-morning.'

She made a little old-fashioned curtesy. Then she remembered and blushed.

'Please may I have the thirty-five shillings?' she said. 'We are poor and my husband is ill.'

Thirty-five shillings! Good heavens! Why, the firm is indebted to you for more than it can pay! And in any case, there is a reward of a thousand pounds for the restoration of this.'

The room seemed to go round with Lotte. 'A thousand pounds!' she repeated. 'August would not take it. It is too much for just being honest.'

'I will come with you and see your husband,' the elder man said. 'It is on my way to the Duchess's. I must let her know at once that the pearls are found. It will be better to talk business matters over with your husband.'

A few minutes later Lotte found herself flying noiselessly westward in an electric brougham, the gentleman by her side saying little, but looking very kindly at Lotte now and again, while his hand caressed the jewel case which he was carrying.

Lotte waited for him while he interviewed the Duchess and restored the precious jewels to her keeping.

He came from the house radiant.

'Her Grace is coming to see you,' he said. 'My child, whom the Duchess befriends is fortunate indeed.'

It was like a dream to Lotte. There was a thousand pounds in bank for them, and the jewellers had also insisted on providing August and Lotte with their passage money to Italy. And before they had got over these wonders there was a most beautiful young lady in the doorway of the poor little room, asking for Lotte and August; and smiling at them with the most bewitching kindness; while her bright eyes roamed hither and thither, taking in the evidences of poverty and refinement in the room.

'You are to get strong,' she said to August; 'and next season you shall both play at my parties. The Duke adores music, and so do I.'

Her eye fell on a sheet of manuscript music, on which August had been working when he fell ill. She seemed to understand without asking questions.

'You shall dedicate this to me,' she said; 'I am going to look after you both. I adore artists, and you have rendered us an incalculable service. It would have been so easy to break it up and scatter the pearls. I am going to bring my own doctor to see you. You must be got away to a good climate as soon as possible, the doctor says.'

The Duchess never did things by halves. All sorts of dainties and delicacies for a sick man were rained on August and Lotte. Every hour of the day a big van seemed to stop at the door with another hamper or another parcel. Fortunately, there were the landlady and her children to share these perishable gifts. She had been very patient with August and Lotte since the bad times had come, and the gentleman from Harley street decided that August might be moved almost at once by easy stages.

So Lotte dressed her Christmas-tree for the landlady's children, and loaded it with all manner of wonderful things. And the little child-angel at the top of the tree, with outspread wings, seemed to hover over them as in the act to bless them. All the wonderful things had come true. August was going to be strong and bonny once more, and the world would listen to his beautiful music. The good God had not forgotten them.

And now, with her head on his breast, and hidden eyes, wonderful in their obscurity, Lotte might tell August her mother secret.—Katharine Tynan, in the *Ave Maria*.

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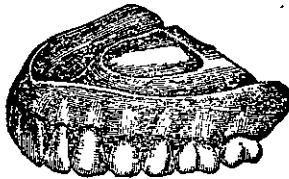
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Current Topics

Bogus 'Catholic' Criminals

The manufacture of 'Catholic' criminals by the simple process of making lying statements to arresting officers is an industry which has often received attention in these columns. The business will probably flourish and require notice so long as crime statistics continue to be compiled on the present lax basis. In one of our recent articles on the education question we dealt somewhat fully with the whole question of the relation of Catholics to crime, and showed the utter uselessness of ordinary crime 'statistics' for purposes of information and comparison by reason of the enormous extent to which the returns are swollen by these fictitious 'Catholics.' In relation to this matter it is important that Catholic priests and papers should promptly put on record specific examples which come under their notice, for nothing so effectually clinches the Catholic contention as actual, definite, concrete cases in point. In this connection we note that our able and alert contemporary, the *Brisbane Age*, has just been switching on the electric light to a very glaring case in point. A local pawnbroker, when arrested for receiving stolen goods, had calmly given his religion as 'Roman Catholic,' though he was not then, and never had been, in any sense a Catholic.

The full facts are given in the latest issue (March 6) of our esteemed contemporary. We quote as follows: 'At the Criminal Sittings of the Supreme Court held in Brisbane last week, Adolphus James, pawnbroker, on a charge of receiving stolen goods, was sentenced to five years' imprisonment. James, when arrested, gave his religion as 'Roman Catholic.' Now, as a matter of fact, James was not a Catholic, though he occasionally attended the evening devotions at St. Stephen's Cathedral, as many non-Catholics do. When James's premises were searched by the detectives, among other things brought to light were documents and a certificate of membership in a Masonic lodge. Yet when the next prison returns are compiled James will figure as a Catholic, simply because he chooses to "give" his religion as "Catholic." Some time back a case was brought under our notice where a young man was awarded twelve months' gaol for a serious offence. This young man gave his religion as "Roman Catholic," yet his parents, brothers, and sisters attend the Church of England; in fact, some of the children are receiving their education at the Church of England school. Another example, some couple of years ago, in Brisbane: a Swede was locked up on the charge of drunkenness. In the watchhouse he gave his religion as Catholic. To the watchhouse keeper this appeared ridiculous, so he insisted on the man stating his religion correctly. He then admitted he was not a Catholic.'

'These are just a few examples,' continues our contemporary, 'of the multitude of similar cases that occur every year, but which escape detection and public exposure wherein criminals as well as mere petty offenders falsely state that they are Catholics—or "Roman" Catholics, in order as one such falsifier admitted when challenged, "to save bringing discredit on his church." In this manner the police court and higher criminal courts statistical returns are unjustly crammed with fictitiously large numbers of "Catholic" offenders. It should also be known to non-Catholics that those offenders who really are Catholics cannot adopt this lying and unjust method of shirking whatever discredit they are to the Catholic body. For a Catholic to deny his religion, even under such circumstances, would not only be the sin of lying, but would also make him guilty of the grave sin of denying his Faith. It is a pity that the law does not provide any punishment for those who make these false statements of their religion.'

Burial and Sentiment

We are often told by would-be social reformers that there ought to be no such thing as sentiment in relation to place or manner of burial. But that such sentiment exists, and that it is very tenacious, is admirably illustrated by a story told by the late Dean Hole. A clergyman whose graveyard was sadly overcrowded, except on the north side of his church—which, being damp and drear, was not used for sepulture—went to a woman who was very old and ill, and having explained to her that the dislike to the shady side was a mere fancy and superstition, asked her as a favor, and for the example of others, to give directions that her interment should take place in the vacant portion of the ground. The old lady took a few moments for consideration, and then made answer: 'Well,

sir, as you say that one part's as good as another, and that it's of no consequence whatever where we're put, p'raps you'll gie us a lead.'

A Fight to a Finish

The French Government have entered on what is evidently meant to be a fight to a finish in the campaign they are carrying on with such relentless bitterness against the right of parents to protect the faith and morals of their children. We referred last week to the infamous Morizot case, in which a French parent, M. Girodet, succeeded, after an immense amount of trouble, delay, and expense, in obtaining from the Court of Appeal at Dijon nominal damages against a teacher—a moral degenerate—in the State school for talking atheism, anti-patriotism, and unprintable indecency to the hapless pupils confided to his care. Instead of being unceremoniously ejected from the profession which he had disgraced, this moral leper and assassin was promptly promoted and appointed to another teaching post to which a higher salary was attached!

And now the Government have gone one step further in their war on religion. Seeing that earnest parents were growing restive under the aggressive irreligiosity of the State teachers, and were beginning to organise themselves for the defence of their children, the Government determined to take drastic measures to immediately nip this movement in the bud. Accordingly, two bills were tabled in quick succession, and have now been finally adopted by the Committee on Education in the French Chamber of Deputies. The first bill punishes with imprisonment up to two years any parent who prevents his children from attending school, or receiving instruction in obligatory subjects, or using the authorised text-books (however anti-Christian they may be). It further prescribes the same penalties for any person who shall incite to disobedience of this law. Thus a journalist or priest who pointed out the danger to children's morals contained in any objectionable lesson in the authorised text-books would be held to be 'inciting' to a breach of the foregoing regulations, and would become immediately liable to fine and imprisonment. The second bill enacts that 'the civil responsibility of the State is substituted for that of the members of the public teaching body for the acts performed by them to the prejudice of the scholars during school hours.' That is, a parent will no longer be allowed to sue a teacher for irreligious or immoral teaching; he must take legal action against the Education authorities, represented in this instance by the *autoorat* and Grand Panjandrum of French provincial life, the Prefect of the Department. The meaning of all this is so clear that he who runs may read. M. Girodet, in his efforts to secure redress for the blackguard Morizot's misdoings, appealed to the Education officials again and again—and they, in every case, did nothing but attempt to whitewash the ruffianly offender. And when at last the Dijon Court of Appeal gave a final judgment against Morizot, the departmental authorities showed their sense of the fitness of things by at once transferring and promoting this human jackal. What the new bill means, therefore, is this: parents have now practically no redress against irreligious and immoral—or even blasphemous and indecent—teachers; their most sacred and inalienable rights as parents are being taken away, and their children are being gradually confiscated to the State. It is not to be supposed that religious-minded parents will remain like passive doormats under such tyranny, and when the inevitable reaction comes, and a Government friendly to religion is returned, it is consoling to think that the anti-clericals will be 'hoist with their own petard,' and that the powers they have so generously conferred on themselves may be used with very telling and deadly effect against them.

The 'N.Z. Times' Again

Quantum mutatus ab illo! What malignant microbe has invaded the office of the once able, scholarly, and reputable *New Zealand Times*? This paper, at one time in the forefront of New Zealand dailies, has of late been going steadily down hill, and is being dragged, by callow and slovenly editing, from the high and honored position it once occupied down to a level approaching that of a gutter journal. A few weeks ago the Rev. Father Hickson, S.M., had occasion to impeach it for publishing a coarse and bitter attack by a non-Christian on Christian faith and sentiment. His timely and temperate protest was approved and endorsed by some of the most powerful secular papers in the Dominion. Father Hickson's protest evoked from the Managing Editor a declaration of 'principles' which, if pushed to their logical conclusion in the columns of the *New Zealand Times*, would lead to energetic action under the libel and slander laws and

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the Offensive Publications Act. For a time the plague was stayed; but like the retired tallow-chandler, who used to revisit the works in orders to enjoy the old familiar smell, the *Times* could not long resist its new penchant for unsavoriness. In its issue of March 6 appears an article headed 'A Few Remarks,' by '149.' Whether this is a prison-number or not, this deponent sayeth not, for the article is (for reasons that will presently appear) not signed; so that the *Times's* former flimsy pretext for publishing garbage is wanting in this case. The stuff here referred to is mere hod-man's work—written without brains, literary style, or ability of any sort. Its one outstanding characteristic is that, from the moral point of view, it is from first to last noisome and nauseous: the trail—or, rather, the very slime—of the serpent is over it all." After putting to one side the vague generalities, silly chatter, and long drawn-out irrelevancies of this journalistic hotch-potch, it is discovered to have a twofold trend or object: (1) It is a formal (though very feeble and futile) attack on Christian marriage; and (2) it contains a covert, though tantamount and unmistakable, assertion of the absolute natural right of man to commit certain crimes against the accepted canons of Christian morality.

We have no idea of exaggerating in any way the tone and trend of that leprous production. For obvious reasons, however, outright and extended quotation is not possible in a journal of a religious character. We merely refer to the writer's assertion that 'God has never joined anybody'; that, not He, but 'man made marriages'; that 'marriage is more physical than mental'; and that it is not the normal but the 'bent natural instincts' of civilised life that have led man 'to see sin in following instinct and to accept punishment for it.' There is very much more direct writing than this, but it is not properly quotable here. The upshot of all of which is sufficiently plain. We have no intention of arguing with '149' or his editor. The person who could indite or publish the stuff represented by that type of writing is beyond the reach of argument, and the ordinary readers for whom we write do not require it. But we do desire to express our profound regret that the *New Zealand Times* should have fallen so low, should have departed so far from the highest and best traditions of New Zealand journalism, as to have afforded the hospitality of its columns to such literary offal. This is the day of lax divorce laws, of loose ideas on the marriage relations, of rampant and increasing immorality. There never was a time when the young man who is honestly trying to avoid 'the primrose path of dalliance' and to lead a clean and wholesome life had more temptations and allurements to sin. And the *New Zealand Times* has now, apparently no higher conception of journalistic morality, or of the mission of the press than to permit an anonymous degenerate to say in effect to such an one: 'Don't be a fool. Follow your natural instinct. The man who tells you to keep straight is a crank. Throw the reins on the neck of your instincts and give them full play.' The writer who gives expression to sentiments such as these puts himself at once, morally and mentally, on a level with the supporters of social evil. Father Hickson on a previous occasion rendered a distinct service to the community by his outspoken and manly protest; he will be amply warranted now in carrying that protest a step further. We cannot conceive that the directors of the Wellington paper can have any possible sympathy with this insinuated, and unwholesome attack on Christian marriage and common decency, and we are persuaded that an appeal to the directorate for protection and redress would not be made in vain.

In the meantime, for the benefit of (prison number?) '149' and any other members of the same fraternity whom these lines may chance to reach, we reproduce certain eloquent words of Henry Ward Beecher on corrupters of youth. They were uttered sixty years ago, but time has emphasised these weighty syllables: 'There is no such thing as good corrupters. We denounce them. The downfall of youth is our sorrow; but for their destroyers, for the corrupters of youth, who practise the infernal chemistry of ruin and dissolve the young heart in vice, we have neither tears, nor pleas, nor patience. We lift our hearts to Him who beareth the rod of vengeance and pray for the appointed time of judgment. Oh, thou! corrupter of youth! I would not take thy death for all the pleasure of thy guilty life a thousandfold. Thou shalt draw near to the shadow of death. To the Christian these shades are the golden haze which Heaven's light makes when it meets the earth and mingles with its shadows. But to thee these shall be shadows full of phantom shapes. Thou shalt not die unattended. Despair shall mock thee. Agony shall tender to thy parched lips the fiery cup. Remorse shall feel for thy heart and rend it open. Good men shall breathe

freer at thy death and utter thanksgiving when thou art gone. Men shall place thy gravestone as a monument and testimony that a plague is stayed. No tear shall wet it, no mourners linger there. And as, borne on the blast, thy guilty spirit whistles toward the gate of hell, the hideous shrieks of those whom thy hand hath destroyed shall pierce thee—hell's first welcome! In the bosom of that everlasting storm which rains perpetual misery in hell shalt thou, corrupter of youth, be for ever hidden from our view; and may God wipe out the very thought of thee from our memory.'

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 tenth of the series—appeared in the *Otago Daily Times* of March 13:—

X.—THE CATHOLIC CLAIM. PART I.: WHAT IT IS NOT.

When Gulliver got to Laputa, the royal tailor was ordered to provide him with a new suit of clothes. Instead, however, of measuring him at close quarters, in the usual way, the tailor stood afar off, took Gulliver's altitude with a quadrant, worked out therefrom elaborate calculations, and, after six days, completed a suit that was hopelessly shapeless and misfitting. The anonymous (but now well known) 'R.W.' has adopted an analogous method of estimating 'the demand of the Roman Catholic Church' in these lands in regard to education. Specific and practically uniform Catholic demands, in this connection, formulated a thousand times over, have been before the public of Australia and New Zealand for a generation past. These demands must, until the contrary is proved, be assumed to be in accord with—or, at least, not opposed to—Catholic teaching and practice. Moreover, systems embodying these demands, in measures wholly or partly satisfactory to Catholics, have long been in operation in Canada and in several European countries, as indicated in the eighth article of this series. 'The demands of the Roman Catholic Church' in New Zealand are right here upon the spot, to be 'sized up,' measured, and criticised at close quarters. But the anonymous writer preferred the method of 'Laputa,' with a variant. He stood afar off, applied his quadrant to the papal Syllabus of 1864, and evolved therefrom a 'Roman Catholic' scheme which fits the facts as badly as the Laputa suit fitted Lemuel Gulliver. A few remarks on the Syllabus in this connection will therefore be useful.

1. WHAT THE SYLLABUS IS.—'Syllabus' is a Latin word, derived from the Greek, meaning an index or table or list of contents, propositions, etc. In the connection here used, 'The Syllabus' means a collection or list of eighty assertions or propositions condemned by Pope Pius IX., and appended to the Encyclical Letter, *Quanta Cura*, of December 8, 1864. This document and its covering Encyclical were addressed to the Catholic Bishops throughout the world. The eighty condemned propositions are sorted out under nine general (sometimes grouped) headings, the chief of which are Pantheism, Naturalism, Rationalism, Indifferentism, Latitudinarianism; Errors concerning the Rights of the Church, Civil Society, Natural and Christian Ethics, Christian Marriage, the Pope's Temporal Power, and Contemporary Liberalism (in the Continental sense). Each of these eighty assertions (commonly called propositions) is accompanied by a reference to the particular documents in which Pius IX. had previously condemned it. The syllabus is thus at once a résumé, a memorandum, and a list of errors.

2. INTERPRETATION OF THE SYLLABUS.—The Syllabus is not (as its non-Catholic 'interpreters' commonly imagine) a popular document, couched in popular language—such as, for instance, a newspaper article on municipal elections. It was not addressed to the people, but to the bishops, who (as Newman said) 'would be the interpreters of it, as the need arose, to their people.' It is a theological document, written in a mediæval ecclesiastical language all its own, and largely couched in the highly technical modes of expression used in such cases by the Roman Curia. Its explanation is a matter for the expert theologian and not for all expert theologians, but for those only who are well acquainted with the methods and principles on which such documents are drawn up and interpreted. In the seventh section of his historic Letter to the Duke of Norfolk, Cardinal Newman says: 'At Rome the rules of interpreting authoritative documents are

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known with a perfection which at this time is scarcely to be found elsewhere. Some of these rules, indeed, are known to all priests; but even this general knowledge is not possessed by laymen, much less by Protestants, however able and experienced in their several lines of study or profession.' Inexpert Catholic writers, and all non-Catholic writers, in our tongue err in two chief ways in their efforts to 'interpret' the Syllabus according to their lights: (a) They more or less seriously misunderstand the technical language and modes of expression in that document; and (b) they translate the erroneous meanings, thus put upon technical language, into the popular English speech of the street or the newspaper column.

3. AUTHORITY OF THE SYLLABUS.—According to the now general opinion of Catholic theologians (based upon certain documents of Pius IX. and Leo XIII.) the Syllabus is a papal document; its eighty propositions are condemned not alone in the Encyclicals, etc., referred to at the close of each, but also in themselves and in the precise form contained in the Syllabus (with, of course, in each case their proper interpretation). Catholic theologians do not hold that the eighty propositions are condemned by infallible authority; they hold, however, that these condemnations are an exercise of the teaching authority, as well as of the directive authority, of the Holy See. The eighty propositions are condemned in various degrees and for different reasons. Some are atheistic, or heretical, or schismatical, or subversive of civil government and social order; others are merely scandalous (in the theological sense), or erroneous, or rash, or evil-sounding, or captious, etc. Neither the Encyclical nor the Syllabus indicates what class of condemnation falls upon any particular proposition. That is a question which is left for the theologians to determine, or for official interpretation, wherever this may be given. The great bulk of the propositions condemned are of such a nature that no one could maintain them and at the same time maintain the Catholic, or even the Christian, position. A number of propositions, relating chiefly to liberty of speech, print, conscience, etc., were grossly misrepresented by the French irreligious press and its English echoes; yet these are, in the Catholic sense, equally condemned by every civilised Government; and, if reduced to practice, they would make the preservation of social order impossible. The commentary of Bishop Dupanloup, of New Orleans, which was approved by Pius IX., makes clear what is well known to every Catholic theological expert, that the things generally aimed at in the Syllabus were the un-Christian and anti-Christian principles and the extreme religious indifference of the time, 'Liberalism' in its evil Continental meaning, and the principles of the Revolution. As regards the propositions that are condemned as merely erroneous, rash, etc., Catholics give even to these condemnations what theologians term 'the religious assent,' which is wider than the strict assent of faith, and which is based upon a religious obedience to a divinely-constituted religious authority. The reader who may desire to pursue the subject of the Syllabus farther would advantageously consult Newman's 'Letter to the Duke of Norfolk,' Wilfrid Ward's *William George Ward and the Catholic Revival* (pp. 234-274), Rinaldi's *Il Valore del Silabo*, Ruffoni's *Il Silabo e la Regola di Fede*, and also consult the second volume of Bonomelli's *Questioni Religiose, Morali e Sociali del Giorno*.

4. THE SYLLABUS AND THE SCHOOL.—'The Syllabus of Pius IX.' says 'R.W.' (1) 'declares war against State-controlled education in Christian countries; (2) declares that the supreme control of all schools pertains to the Church (i.e., the Roman Church); (3) affirms that all schools not controlled by the Roman Church are hostile to the Church.'

There are in the Syllabus four condemned propositions relating to education—they are numbered 45, 46, 47, and 48. Not one of 'R.W.'s' three 'declarations,' quoted above, is to be found in these propositions or in any part of the Syllabus, by any stretch of legitimate and recognised Catholic interpretation. The reader will bear the following points in mind: (a) The Syllabus is a technical theological document addressed to Catholic bishops for the instruction of their Catholic flocks. (b) The condemned propositions being, in theological language, 'unfavorable,' are 'of strict interpretation,' and must therefore be taken as negatives. (c) Account must also be taken of the circumstances which gave rise to the condemnation of the four propositions mentioned above—namely, the Continental 'Liberal' and anti-Catholic movement for the complete secularising of public instruction. Three out of the four condemned educational propositions demand, in fact, the entire exclusion, from the schools, of religion, and of the clergy as the representatives of the religious principle. Avoiding technical explanations as far as is possible, I may sum up the position as follows:—

Proposition 45 claims for 'the civil authority' the 'entire control' (*totum . . . regimen*) of the 'public schools' for the education of 'Christian youth' (that is, Catholic youth) 'except, in some respects' (*aliqua ratione*) episcopal (Catholic) seminaries. Moreover, the State control here demanded is of such a sweeping nature that 'no right shall be recognised in any other authority whatsoever (*alibi cuicumque auctoritati*) to take part in the teaching of the schools, in the direction of studies, in the conferring of degrees in the choice or approval of teachers.' This amazing claim is, of course, condemned in the Syllabus. The Pope is thereby not asserting; but denying, a universal, which is equally denied by practically every Christian Church. It is one thing to deny the assertion that the Catholic Church has no say whatsoever in the education of Catholic children; it is obviously quite a different thing to assert that the Catholic Church 'demands' absolute and 'complete control of all schools'—not alone Catholic, but Protestant, Jewish, Mahomedan, Buddhist, Shintoist, and the rest. The Catholic Church does not make, and never did make, such a preposterous 'demand.' The power claimed in that condemned proposition would take away from every Christian Church the right of protest against the placing of teachers of evil character in the schools, the active propaganda of atheism therein (as in France), and the corruption and demoralisation of innocent children by the blatant and unclean blasphemies of degenerates like the creature Morizot, who, after being condemned on six counts by the Court of Appeal of Dijon on December 29, 1908, was promptly rewarded by promotion and higher pay by the French Government. In his *Education and Educationists in Otago* (p. 48), the Rev. C. S. Ross (Presbyterian) laments as follows one alleged result of the passing of the secular Act of 1877: 'The doors were thus flung wide open for the reception of men whose antecedents, or whose attitude towards Christian truth, would in earlier days, under the Provincial rule, have disqualified them for the important office of teachers of the young.' The Otago Presbyterian Assembly would have heartily joined with Pius IX. in condemning proposition 45 of the Syllabus.

Proposition 46 of the Syllabus says: 'Nay, even in the ecclesiastical seminaries' (Catholic seminaries are here intended) 'the course of studies to be followed is subject to the civil authority' (*civili auctoritati subijcitur*). How would our Anglican and Presbyterian friends like to see, for instance, the course of studies of their aspirants to the ministry 'subject to' the lay control of (say) an agnostic or atheistic Minister of Education, such as at present controls education in France?

Proposition 47 of the Syllabus emphasises still further the demand of proposition 45; it insists that public school education shall be freed from all Church authority, direction, etc., and shall be 'placed under the complete control (*pleno . . . arbitrio*) of the civil and political authority' to do with it as the rulers please (*ad imperantium placita*) and to follow the prevalent opinion of the time. The Pope condemns this out-and-out secularising of public instruction. And here again he denies a universal, which is equally denied by the Bible-in-Schools League and by almost every denomination of Christians. Here, again, it is one thing to deny the assertion that the Catholic Church has no right whatsoever of authority or direction in regard to the education of Catholic children; it is quite a different thing to assert that the Catholic Church 'demands' absolute and 'supreme control of all schools.' The Catholic Church makes, of course, no such 'demand.'

The 48th proposition claims for Catholics the right of approving of systems of education (for Catholic children—so it is interpreted) 'separated from Catholic faith and the Church's authority,' restricted 'altogether, or at least principally,' to 'natural knowledge,' and confined within 'the bounds of earthly social life.' This, like the preceding condemned propositions, is intended to refer directly and immediately to Catholics and Catholic children. But the condemned principle is equally reprobated by the great majority of Protestant Christians.

There is nothing in all the condemnation of these propositions, in their usual and proper interpretation; (a) declaring 'war against State-controlled education,' but against the abuses of State control, or (b) claiming for the Catholic Church 'the supreme control of all schools,' or (c) affirming that 'all schools' not so controlled are 'hostile to that Church.' No such claims are, as a matter of fact, advanced by the Church. Moreover, (d) there is nothing in the condemnation of these propositions that claims exclusive control of even Catholic schools. The Catholic Church does claim, has ever claimed, and will ever claim, the right to say what shall and what shall not be taught to Catholic children in all matters pertaining to faith and morals. She makes no such demand in regard to non-Catholic children. She does not claim, either in the Syllabus or elsewhere, control of the schools in purely civil

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matters—as, for instance, the financial administration of the schools, the pedagogical methods to be followed, the selection of text-books in matters of purely secular instruction having no relation to religion or morals (such as, for instance, arithmetic, etc.), nor in any other purely civil concern connected with education. In New Zealand the Catholic Church authorities pressed for years, and at last successively everywhere, for State inspection and control of the whole secular part of their school curriculum. And in doing so they violated no point of the faith or practice of their Church. Similar demands for State inspection and control have frequently been made in Australia and in the United States. (e) Catholics do not (as is commonly supposed) demand any contribution whatsoever from non-Catholics for the maintenance of Catholic schools—they would be content (as in Canada) with a fair equivalent of what they contribute annually in taxation to the cost of education in this Dominion. And (f) finally, Catholics claim payment for secular results only, and have never demanded, and do not demand, State aid for the religious instruction and training imparted in their schools.

THE CHURCH IN NEW ZEALAND

MEMOIRS OF THE EARLY DAYS

(Contributed.)

GREYMOUTH (Continued).

Death of Father Colomb.

'As far as I can remember (states Father Binsfeld) it was in the month of July, 1871, that Father Colomb was called to Wellington by Bishop Viard, probably for the purpose of making his retreat, as immediately on his return I was summoned there for a like duty.' Whilst there, Father Binsfeld was notified of his appointment of priest in charge of the mission of Waimea and Staffordtown in the Hokitika district, and that he would be replaced at Greymouth by Father Pertuis. Meanwhile Father Colomb, having received a call to Half-ounce on parochial business, a distance of thirty-four miles, departed thither after leaving instructions to have preparations made for the other two priests, who were expected by the next steamer, adding that he would hasten back in time to receive them. Heavy rain set in during his journey, and the next day on his return the creeks and rivers he had to cross were in high flood. When he reached the Ahaura he was warned by two gentlemen, who had just come from Greymouth, that it was unsafe for him to proceed on his journey. Determining, however, to proceed, he soon reached the ford of Nelson Creek, which was in full flood. In crossing, the horse encountered one of those treacherous hidden narrow channels mentioned previously, and went down head foremost. Father Colomb was thrown from the saddle, and the horse, in its attempt to swim, struck him over the temple so that his death must have been instantaneous. Fathers Binsfeld and Pertuis heard the sad news next day on their arrival at Westport. To the former it was so unexpected and overwhelming that he could not fully believe it until landing early next morning at Greymouth. Going straight to the church, they found it draped in mourning, and then the awful reality of the catastrophe was borne upon them. It was on a Sunday, and already a telegram from Bishop Viard awaited Father Binsfeld reappointing him to the charge of Greymouth, and appointing Father Pertuis to Waimea and Staffordtown. After the first Mass, celebrated by Father Binsfeld, two search parties were organised by him, as the body of Father Colomb had not as yet been found. One headed by Father Binsfeld began at Nelson Creek and followed the Grey River to Brunnerton, the other from Brunnerton to the sea. The body was found on the beach, having been swept down through snags and obstructions a distance of over twenty miles. The mark of the horse's shoe was clearly defined on the left temple, whilst the face bore a calm expression. A ritual was found in the breast pocket only slightly damaged, and is still in the possession of Father Binsfeld.

All classes in the town and country sorrowed for the loss of a good and holy man who, by his superior ability, affability, and tact, had in the space of a short time endeared himself to the public generally. The day of the funeral was proclaimed a public holiday for the miners, thus enabling them to leave their claims. About eight hundred of them came from every direction and great distances to join in the funeral procession—a very imposing one—which was taken part in by a vast concourse representing every denomination. The funeral sermon was preached by Father Michael Cummings, and the body was enclosed in a leaden coffin, cased in a wooden one, and interred in a brick vault beneath the church. The site of

the church in later years was used for other purposes, and the body of Father Colomb, after a lapse of about twenty years, was exhumed and transferred to the cemetery. He was 45 years of age at the time of his death—the untimely and sudden nature of which came as a great shock to his conferees in New Zealand. Even at his time of life he wrote down all his sermons, which are still preserved at Meanea. He never spoke about the hardships he endured in travelling on the diggings. His memory is still green on the Coast. 'Revisiting Greymouth a few years ago, after an absence of twenty-four years (states Father Binsfeld), I heard the people then speak of Father Colomb as a great priest, a model priest, and one for whom they still entertained the warmest feelings and most tender recollections.'

Some years ago the Canterbury section of the New Zealand Natives' Association, an organisation which has ceased to exist so far as that particular district is concerned, not only conceived, but also put into practice, the laudable idea of discovering and defining by some sort of suitable memorial, the landmarks of early colonising effort. This work, so well begun by those energetic and patriotic young men of the Dominion, is, it is pleasing to see, being carried on in these parts by the pioneers themselves, an advance step that was seen accomplished by the Canterbury Old Colonists Association on the last Anniversary Day of the province (December 16). Previously, in the course of these memoirs, I was led by the remark of one of our young New Zealand-born priests to comment on the fact that the last resting places of many of our pioneer priests are, if not wholly forgotten, but vaguely defined, and in many instances totally neglected. Not even the most inexpensive and modest wooden headstone marks the plot in God's acre where their venerated remains repose. My attention has again been directed to this matter by one who has borne his full share of the missionary burden, and who pleads that this reproach may not be allowed to endure. As a case in point, he mentions the grave of Father Colomb in the Greymouth Cemetery, which, he assures me, was not up to a few years ago even distinguished by a simple wooden cross. This is a work I might respectfully suggest to the numerous Catholic Young Men's Societies in the various centres of the Dominion. If the defining of the mere historical landmarks of the Dominion is thought of such value, how much more so should the care of the little hallowed plots occupied by the remains of our pioneer priests, to whom the young Catholic manhood of this Dominion owes so much.

(To be continued.)

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

March 18.

Mr. D. Kenny has been appointed organist to the choir at Mt. St. Gerard Monastery, Oriental Bay.

The result of the social held at Thorndon on February 17 was that the Karori Catholic Church building fund has been augmented by £15 10s.

The annual meeting of St. Anne's Conference of the St. Vincent de Paul Society will take place on Sunday evening, March 28, after evening devotions.

The St. Anne's Catholic Club are holding a billiard tournament, and Messrs. Guise and Butler are left in the final match, which will be decided next month.

His Grace Archbishop Redwood went to Palmerston North on Monday, 8th inst., and went on the 10th to Hamua, to attend festivities in connection with the Maori Catholic Church.

The Rev. Father O'Meara, of Feilding, has been unwell for some time past, but is now progressing slowly. He has been relieved by Rev. Father Bowden, S.M., of St. Mary of the Angels', Wellington.

The Rev. Father Hurley, of St. Patrick's College, has been transferred to St. Joseph's parish, Buckle street. His place will be taken by the Rev. Father Schaefer, S.M., of St. Mary of the Angels', Boulcott street.

The Ven. Archpriest Walsh, of Maclean, Clarence River, New South Wales, and Rev. Brother O'Shea, of the Christian Brothers of Sydney, arrived in Wellington from Sydney on Monday. The latter is about to pay a visit to Dunedin.

The Wellington Catholic Club cricket team played Milligan's at Newtown Park last Saturday, and were defeated by 20 runs, the scores being for the former 76 runs against 96. McGrath (43) batted well, and McGovern bowled successfully for the Catholic Club.

The Rev. Father Saunderson arrived from Ireland via Australia by the Warrimoo on Monday, 8th inst., to take up work in the archdiocese of Wellington. The Rev. Father, who was educated at Kilkenny College, has been appointed assistant priest at Masterton.

At the Wellington Amateur Athletic Club's sports meeting, to be held on Saturday, 13th inst., the inter-college championships of 100yds and 400yds for Mr. L. Blundell's cup will be decided. Entries have been received from St. Patrick's and Wellington Colleges. The cup is at present held by St. Patrick's College.

Unofficial intimation of their successes at the recent University degree examinations has been (says the *Evening Post*) received by the following candidates:—Rev. Father Bartley has obtained the M.A. degree with third class honors in mental science; Rev. Father Gilbert has won a senior scholarship in either Latin or English.

The annual meeting of delegates of the Federated Catholic Clubs of New Zealand will be held at the Wellington Catholic Club rooms, St. Patrick's Hall, Boulcott street, commencing on April 10. It is expected the meetings will last a couple of days: Mr. A. H. Casey, of Wellington, is the president of the federation, and Mr. P. J. McGovern hon. secretary.

At the monthly meeting of the men's branch of the Sacred Heart Association, Newtown parish, held at St. Anne's Church last Sunday, there was a large attendance of members. The Ven. Archdeacon Devoy, S.M., gave an impressive sermon on 'Faith.' The spiritual director, Rev. Father Herring, S.M., enrolled five new members, and, addressing the meeting, congratulated the members of the association on their display of faith that morning, when they received Holy Communion.

A Requiem Mass was celebrated at St. Joseph's Church, Buckle street, on Wednesday morning for the repose of the souls of those who perished in the earthquakes in Sicily and Calabria. The Ven. Archdeacon Devoy, S.M., was celebrant, Rev. Father Venning, S.M., deacon, Rev. Father Peoples, S.M., subdeacon, and Rev. Father Herbert, S.M., master of ceremonies. A choir of priests sang the music of the Mass under the direction of Rev. Father S. Mahony, S.M. There was a large congregation. The Italian Consul (Mr. R. T. Robertson), the Rev. Dr. Capra, of Milan, and many Italian residents of Wellington were also present.

At the annual meeting of the Wellington Musical Union, which was held in the Sydney Street Schoolroom on Monday, the 8th inst., there was a large attendance of members. His Grace Archbishop Redwood was present, and in supporting the adoption of the report spoke appreciatively of the work of the union, and hopefully of its future. He trusted they would be able to increase materially the number of subscribers. He would always do his best to further the success of the union. In addition to his Excellency the Governor, it was decided to nominate Sir Joseph Ward as a patron of the union. His Grace Archbishop Redwood was re-elected as a vice-president.

The Sailors' Rest was crowded on Monday night, March 8, when a successful concert was given under the auspices of the Wellington Catholic Seamen's Conference. The following contributed items to the programme:—Mrs. Cole (piano), Misses Bowden (song), Burns (violin), Hamilton (song), Maisey Reeves (Hungarian bell dance), Peggy Reeves (Columbine dance), A. Sullivan (song), and Messrs. Clements (song), V. G. Cole (violin), Heinz (recitation), A. Hickmott (song), Levin (recitation), F. Moran (song), E. B. L. Reade (song), E. E. Walsh (song), and Cooze (comic sketch). Several phonographic items were rendered by an instrument supplied by 'The Talkeries,' Willis street. The accompaniments were played by Mesdames Cole and Reeves and Miss Lorraine Tansley. The manager of the Rest (Captain Bonner), on behalf of the seamen, returned thanks to the performers and organisers for the excellent evening's entertainment they had provided.

The members of St. Anne's Catholic Club received Holy Communion in a body at St. Anne's Church last Sunday. It was an edifying and impressive sight to see such a large number of men approaching the Holy Table. The Rev. Father McDonald, S.M., was the celebrant. The spiritual director of the club, Rev. Father Herring, S.M., at Vespers expressed his pleasure at the large number of members who received Communion in the morning, and he was glad also to hear the testimony of a non-Catholic who had attended the club on several occasions that the members were the best behaved lot of men he had ever come in contact with, and that all the time he had spent with the members he had not heard the use of one improper word. In the new club rooms there are installed two full-sized billiard tables.

It has always been a burning question as to what can be done to keep in touch with boys from the time they leave school until they reach manhood, but the members of

St. Anne's Conference of the St. Vincent de Paul Society, through the energy of the Rev. Father Herring, S.M., and the kindness of Ven. Archdeacon Devoy, S.M., are trying to solve the problem, and have formed a boys' club. A room under the church has been fitted up for them. During the winter months the boys will be formed into a junior debating society and a football and gymnastic club. Wholesome literature has been placed at their disposal, and one of the strictest rules of the club will be the attendance of members at monthly Communion.

The Rev. Joseph Capra, Doctor of Science and Agriculture, of the Salesian Institute, Milan, Italy, who has been investigating agricultural matters in the Dominion with a view to immigration, returned to Wellington from visiting the various Government experimental farms in the North Island. He was a guest of his Grace the Archbishop until Friday last, when he left for Nelson to visit the Stoke Orphanage. He will leave for Sydney on March 19, in continuance of his mission of investigation. He will tour through Queensland, thence returning to Italy, after an absence of about eight months. He is greatly impressed with the scenic beauties of New Zealand, and acknowledges the kindness and hospitality that has been extended to him throughout the Dominion.

An interesting and impressive ceremony took place on Saturday morning, March 6, at St. Mary's Convent, Hill street, Thorndon, when Miss Monica Venning, of Timaru (in religion, Sister Mary Magdalen), was professed. Mass was celebrated by his Grace the Archbishop, and the occasional sermon was preached by Rev. Father C. J. Venning, S.M. (brother of Sister Mary Magdalen). There were also present Very Rev. Father O'Shea, S.M., V.G., Ven. Archdeacon Devoy, S.M., Rev. Father Hickson, S.M., Rev. Father Lowham, C.S.S.R., Rev. Fathers Herbert, S.M., and Peoples, S.M. Sister Mary Magdalen is the second daughter of Mr. John Venning, of Timaru, and sister of Rev. Father C. J. Venning, S.M., of St. Mary's, Wellington, and of Rev. A. Venning, of St. Mary's Seminary, Meane. After the ceremony his Grace the Archbishop conveyed to the newly-professed Sister the best wishes of her many friends, and congratulated her on having chosen the better part, and wished her many years of happiness in the religious life. The family were represented by the mother, sister, and brother.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

March 15.

The religious celebration of the Feast of St. Patrick, Apostle of Ireland, was observed in the Cathedral on Sunday. At the 7 o'clock Mass the members of the local branch of the H.A.C.B. Society, in a body, approached the Holy Table, and at the 11 o'clock Mass the panegyric of St. Patrick was preached by the Very Rev. Father Price, Adm.

The following pupils of the Sisters of the Missions (Ashburton) have passed the December examinations in connection with the Trinity College of Music, London:—Honors: Annie Cullen, Josephine Molloy, Rose McDonald, Margaret Fitzgerald, and Christina McCormick. Pass: Kathleen Bue and Mary Sheehan.

The results of the theoretical examinations in music in connection with Trinity College, London, held in December, have been announced. The following pupils of the Sisters of Mercy, Lyttelton, were successful:—Junior honors: Gabriel McEvedy, Ngaio Toomey. Preparatory: Vera Ryan, Eileen Toomey, Margery Spiers, Muriel Fenton, Mabel Bedingfield, Veronique Ealam, Barbara Duff, Kathleen Haydon.

The following pupils of the Sisters of Mercy, Colombo street north, were successful in passing the examinations in musical knowledge which were held in Christchurch last December:—Senior honors: Grace Marie Haughey. Junior division: Dorothy Trolove (honors), Kate Haughey (honors), Gladys Sugden (honors), Christina Sutherland (honors). Preparatory division: Phyllis Hollow, Evelyn Cousins, Mildred Aslin, Selina Marie Sunley, Vera Wilson, James Murray.

His Lordship the Bishop, who has been on relieving duty at Hawarden during the past few weeks, celebrated Mass at Waiatu on Sunday. To-day (Monday) he returns to the city, and will be replaced in the northern district by the Very Rev. Father Price, Adm. The Rev. Father Richards, who has much benefited in health whilst in Australia, is expected to return at the end of the month. During his Lordship's stay in the district he made a house-to-house visit to see if it was possible to establish schools in connection with the parish. The people were naturally delighted to get a visit from their chief pastor.

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On Sunday afternoon there was a meeting of the Executive Committee of the forthcoming All Seasons' Carnival. The Very Rev. Father Price, Adm., presided, and those present were Messrs. E. O'Connor (secretary), G. R. Hart, P. Burke, T. Cahill, G. Dobbs, M. O'Reilly, J. Power, and J. J. Wilson. Excellent progress in preparatory work was reported, and several matters of a nature tending to the popularity and success of the carnival were arranged. It was decided to issue season tickets, available for families or parties, at a considerable concession on ordinary rates. A representative of the Catholic Club submitted a list of side shows, which the club members intend conducting. These were generally adopted, and should prove both popular and revenue producing.

On Friday evening there was a large and representative gathering of the Catholics of the Rangiora parish to bid good-bye to Mr. and Mrs. J. McAleer and family, who have left Rangiora to live at Spreydon. The Rev. Father Hyland spoke appreciatively of the valuable services rendered the church by Mr. McAleer during the past thirty-two years, he having been one of the prominent office-bearers during over half that period. On behalf of the parishioners he presented Mr. and Mrs. McAleer with a hall stand, wicker settee and two easy chairs, and other articles of furniture. A musical programme was given and refreshments were served by the ladies of the congregation.

Timaru

(From our own correspondent.)

March 15.

On Sunday last the services in the Sacred Heart Church were of a character that surpassed anything that has hitherto been seen in connection with the Catholic Church in Timaru. The men of the parish, who have filled the church morning and evening during the past week, taking part in the mission conducted by the Redemptorist Fathers, again occupied every available seat at the nine o'clock Mass, and in numbers to nearly 500 received Holy Communion from the hands of Very Rev. Father Clune. The Hibernians and Catholic Club wore their regalia for the occasion, and occupied half the seating accommodation of the church. The 11 o'clock Mass was also well attended, the Rev. Father McDermott occupying the pulpit. At night a procession issued from the Priory grounds, and wended its way along Craigie Avenue. A temporary altar had been erected on the verandah of the girls' school, and from it, as a centre, seats were ranged in a semicircle, but although a large congregation was anticipated, even before the procession entered the grounds all the seats were practically taken. After the opening prayers, the Very Rev. Father Clune spoke to the 1500 people present for upwards of an hour on the necessity of perseverance.

After the nine o'clock Mass on Sunday the members of the Hibernian Society and Catholic Club marched to the school, where a Communion breakfast was laid. Father Tubman presided and complimented the societies on their fine muster and the good example they had set during the mission. Very Rev. Father Clune and Rev. Father McDermott were received amidst applause. The Very Rev. Father Clune thanked the Catholic men of the parish for the opportunity to meet them in social intercourse, and pointed out the various movements and good works that the foremost Catholic society in Australia had done for the practical help of the poor, needy, and afflicted, and mentioned the generous help they had extended to his own Order by giving the beautiful stained-glass window to the Redemptorist Church in Wellington. He urged every young man to join the society. Rev. Brother Egbert, Mr. M. F. Deunehy, for the Hibernian Society, and Mr. J. Mahony, for the Young Men's Club also spoke, their remarks meeting with frequent outbursts of approval. The proceedings terminated with cheers for Very Rev. Father Clune, Rev. Father Tubman, and the ladies who attended at the tables.

DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

March 15.

Rev. Father Kehoe, Parnell, is on a well-earned holiday in the north of Auckland. Rev. Father Tigar, O.P., is at present in charge of Parnell.

The Right Rev. Mgr. O'Reilly is still at the Mater Misericordiae Hospital. His many friends in the Dominion will be pleased to learn that his health is improving.

The Rev. Father Holbrook has been in town during the last three weeks, and celebrated High Mass at the

Cathedral yesterday. Rev. Father Murphy, of the Cathedral, is relieving him at Cambridge.

During the last ten days the monstrances and crosses brought out by his Lordship the Bishop were exhibited in Mr. Kohn's window, Queen street, and attracted considerable attention. The local papers had laudatory comments on the magnificence and elegance of the articles.

As a mark of their esteem and appreciation, the people of the Sacred Heart parish have presented Rev. Father Edge with a handsome gold watch. Hon. J. A. Tole, in making the presentation, alluded to the great progress made by the parish during Father Edge's regime, particularly the liquidation of the whole of the parish debt; and the people could not allow this happy event to pass without recognising it in some tangible form. Rev. Father Edge, to whom the presentation came as a complete surprise, thanked his people for this kind expression of their goodwill towards him. He would ever prize it, as it would remind him of the happy time he had spent in Ponsonby, where his relations with his people had been of the best.

The members of the local branch of the Hibernian Society approached the Holy Table yesterday at the Cathedral at the 9 o'clock Mass. The children's choir sang 'Hail, glorious St. Patrick.' After Mass the members, in a special tramcar, travelled to the Hibernian Hall, where the breakfast was laid under the supervision of Miss Kane, assisted by Misses Walsh, Twohey, and Duffin. Bro. Hubert Nerheny (president of the branch) occupied the chair, and was supported by the district president (Bro. P. J. Nerheny). Here we had the good example of son and father filling high positions at one and the same time. Interesting speeches were delivered by Bros. Nerheny (2), Patterson, Flynn, Kane, and Sheahan. A special vote of thanks was passed to the ladies for their generous work in preparing the breakfast.

The members attended the Cathedral in the evening, when the panegyric on St. Patrick was delivered by the Rev. Father Meagher. Throughout the discourse the large congregation listened in rapt attention to the vivid description of the saint's great and lasting work, accomplished for Ireland. At the conclusion of the sermon the choir sang 'Hail, glorious St. Patrick.' This may be said to be the beginning of the celebration in connection with the Irish national festival, which will conclude on St. Patrick's night.

ST. VINCENT DE PAUL SOCIETY, AUCKLAND

(From Our Own Correspondent.)

The general meeting of the Particular Council of the St. Vincent de Paul Society, at which were represented the various conferences in connection therewith, was held on Sunday afternoon at the Marist Brothers' School, Pitt street. His Lordship the Bishop presided, and there were also present Rev. Fathers Edge, Holbrook, Dignan, and Wright, and Bro. C. Little, president. Short addresses were given by his Lordship the Bishop, and Messrs. E. Mahony and J. J. O'Brien, J.P., in which complimentary references were made to the good work done in and around the city by the St. Vincent de Paul Society. Mr. C. Little read the report and balance sheet. The report, which was as follows, was signed by Bros. C. Little (president), A. J. Fernandez (secretary), and J. A. McIntyre (treasurer).

In this our first annual report we feel justified in saying that the society has obtained a firm footing in our midst; the reports from the Conferences re the attendance of the members at the weekly Communion being very satisfactory. During the year the Brothers held a pilgrimage to the Little Sisters of the Poor of the Immaculate Conception, Ponsonby. The attendance was splendid, and the Brothers followed the Holy Way of the Cross, afterwards receiving Benediction of the Blessed Sacrament from the hands of the spiritual director of the Sacred Heart Conference, the Rev. Father Doyle. A collection was then made, the proceeds being handed over to the good Mother. On All Souls' Day another pilgrimage was held, this time to St. Benedict's Church, the Brothers going round the Stations of the Cross, afterwards proceeding to the cemetery of St. Francis de Sales, and offering up prayers for the dead. The collection here was given to Very Rev. Dean Gillan, V.G. On Sunday, December 20, an enjoyable visit was paid by the Society to the Star of the Sea Orphanage, each of the Brothers taking with him an offering of cakes, fruit, or confectionery, which, needless to say, was much appreciated by the orphans. A collection was also taken up and handed over to the Rev. Mother. The reports of the Conferences show that the Brothers have been the means of persuading many careless Catholics to return to their duties, and attend regularly to same, and have even got some to re-

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ceive Holy Communion who had not even been to Mass for a number of years, and one Conference reports the conversion of a family of five. We desire to express our appreciation of the good work done by the ladies' branch of the Society; their statement showing an expenditure of £54 13s 4d, and the distribution of a considerable amount of clothing, boots, etc. We feel they deserve the highest praise for their zeal. During the first part of the year St. Patrick's Conference took up the work of visiting the ships, visiting 53 in all, distributing cards among the Catholic seamen showing them the time of Mass, etc., at the Cathedral, but on October 18 of last year a special Seamen's Conference Committee was formed, who now fulfil these duties, having visited 12 ships since formation, also distributing cards, meeting the seamen, and accompanying them to Mass, and doing all in their power to help our seamen to lead good Catholic lives. St. Benedict's Conference have under their patronage a Boys' Club, in which they take great interest. On Boxing Day they entertained them at a picnic, together with the altar boys. We regret that up to date the Onchunga Conference of the Assumption has not sent in any returns. The Ladies' Branch has made an earnest appeal to us to help them in getting a Maternity and Rescue Home for our girls and little children in this city. We feel that a home of this kind is urgently needed in Auckland, as there is no place at present where we can put infants, and the danger in sending cases to Christchurch is too great for us to risk any longer. It is to be hoped that some benevolent people will realise the necessity and help us by giving freely for this purpose. Donations will be thankfully received by any of the undersigned.

During the year 4498 visits were made. The total receipts were £308 1s 1d; expenditure, £270 5s 8d; and the active members numbered 80.

The receipts of the Particular Council for the year ended December 31 were £36 5s 11d, and the expenditure was £24 18s 7d, leaving a credit balance of £11 7s 4d.

The following is a summary of the work of the various conferences:—St. Patrick's—Cases, 48; visits, 901; receipts, £163 10s 5d; expenditure, £154 1s 11d; active members, 19. St. Benedict's—Cases, 17; visits, 193; receipts, £48 12s 2d; expenditure, £45 19s 6d; active members, 21. Sts. Michael and George—Cases, 5; visits, 68; receipts, £20 15s 9d; expenditure, £14 6s; active members, 9. Sacred Heart—Cases, 4; visits, 64; receipts, £36 19s 10d; expenditure, £30 19s 8d; active members, 11. Ladies' Branch—Receipts, £54 15s 10d; expenditure, £54 13s 4d. During the year the branch distributed various articles of clothing to adults and children, and also performed the following work:—Rescue work, Mt. Magdala cases, 13; rescue work, prison cases, 3; rescue work, Police Court cases, 6; maternity cases, 10; visits, prison 22, sick and destitute 112, hospital 90; baptism, adults 6, children 12.

On Sunday evening his Lordship the Bishop, preaching at the Cathedral, said: 'On this my first Sunday evening at the Cathedral after my return from abroad, it was my intention to address you concerning the Eucharistic Congress in London, but I was so much edified by the meeting of St. Vincent de Paul Society, which I attended this afternoon, that I feel bound to speak to you of it. Again next Sunday evening there will be a procession of the Blessed Sacrament, and that will be an appropriate occasion to speak of the Eucharistic Congress. With the proceedings this afternoon I was quite charmed. Last Sunday evening you gave me a reception marked by its enthusiasm and warmth, and its memories shall never fade from my mind, and I want again to thank you all individually for that great welcome home. In the midst of it the president of St. Vincent de Paul Society asked me to keep free next Sunday afternoon. At the time I did not understand, but during the week he asked me to attend the conference on Sunday afternoon. I did so, and it is because I was so pleased with what I heard and saw that I wish to speak to you of it. When, about two years ago, Mr. Heydon, of Sydney, was here he asked me what success would attend St. Vincent de Paul Society here. I answered that I thought its success very doubtful. "Permit me to try," he said. About this time the Hibernian Society was holding its triennial meeting in Auckland, and on Sunday the assembled delegates, after Holy Communion, gathered in the Hibernian Hall for breakfast. To this I invited the Hon. Mr. Heydon, with the result that he arranged for a meeting one evening that week. The society was formed, and, contrary to my expectations, it has flourished, and the results, which were laid before us this afternoon, amply prove this. The rules are most stringent. The president directs his men to pay such a visit: this is done. No ostentation, no display, but simple charity and humility are paramount. Founded in 1833, in imitation of the teachings of St. Vincent de Paul, by eight young men in a small town in France, it has spread over the whole world. It flourishes in New York and in Constantinople—capitals so widely apart in their

characteristics. The conferences here have done noble work: in addition to alleviating distress, they visit ships in port and converse with and supply Catholic sailors with information and Catholic literature. I was surprised at the amount of work done, and the money raised and expended by a handful of young men. Praise they do not seek—the rules forbid it. The work is done and the money subscribed in true Christian spirit, and true charity given for the honor and love of Almighty God, not for personal merit. We know that to many this work would be distasteful, but with the spirit animating the members all this is easily overcome. The work reminds me of that done by the Little Sisters of the Poor. We should recollect that Our Saviour visited the sick and distressed. I hope my remarks may tend to interest you in the great work going on in your midst; that you might assist the society, and also that they may impel young men to join in the work and assist those engaged in this noble undertaking. We realise that the members in doing this work give up time and pleasures. They have assisted the priests very much, to whom those in distress readily apply for succor. Many a time I have been stopped and asked for help in the street. Now we feel that, thanks to the society, our money finds the right quarters. I ask you to contribute of your means, always remembering that you could not expend your charity in a better cause, thus pleasing God and comforting yourselves.'

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PRODUCE

Messrs. Dalgety and Co. report as follows:—

We held our weekly auction sale of grain and produce at our stores on Monday, when we offered a small catalogue to a poor attendance of buyers. Competition was slack for all medium quality lines offered, but taking into account private sales a fair clearance of the catalogue was effected.

Oats.—Harvesting operations are now in full swing, but as yet offerings of the new crop have been light. Any arrivals during the week have been taken at from 1s 4d to 1s 4½d per bushel (ex truck). Stocks of old oats in stores are now almost exhausted, and the few lots remaining are being worked off in small lines for local consumption. We quote: Prime milling, 1s 5d; good to best feed, 1s 4d to 1s 4½d; inferior to medium, 1s 2d to 1s 3½d per bushel (sacks extra).

Wheat.—The reported easier tendency of the London market, coupled with the fact of millers having purchased fair quantities, has caused many to withdraw from the market meantime. Values to-day range from 3s 9d to 3s 10d on trucks, but many growers are now asking 4s on trucks at their stations. Fowl wheat is in short supply locally and is saleable in small lots at from 4s to 4s 1d per bushel, ex store (sacks extra).

Potatoes.—There has been if anything a little better inquiry. Arrivals throughout the week have been light. To-day's values are—Prime, £3 5s to £3 10s; medium, £2 17s 6d to £3 2s 6d; inferior, £2 5s upwards (bags in).

Chaff.—In the absence of an outside demand, values are again easier. Local buyers are very particular as to quality, and none but the primest lines arriving are readily quitted. It is assured that there will be very heavy offerings in chaff this season, and taking into account the low prices ruling, we would strongly urge consignors to keep out damaged sheaves when cutting if they wish quick returns for their consignments. We quote: Prime old, £3 to £3 2s 6d; good old, £2 15s to £2 17s 6d; prime new, £2 15s to £2 17s 6d; inferior, £2 upwards (bags extra).

Messrs. Donald Reid and Co. report:—

We held our weekly auction sale of grain and produce at our stores on Monday. Our catalogue included nearly all the lines in demand at present, and with fair competition most of the lots on offer found buyers at quotations. Values ruled as under:—

Oats.—Samples of the new season's grain are now coming to hand. Most of these are threshed from stock, and being harvested in favorable weather are fairly bright and in good condition. The demand for export is not particularly strong, but good to prime gartons and sparrow-bills are readily saleable on arrival. Other sorts such as Danish, black Tartars, etc., have not the same attention. We quote: Prime milling, 1s 4½d to 1s 5d; good to best feed, 1s 4d to 1s 4½d; inferior to medium, 1s 3d to 1s 3½d per bushel (sacks extra).

Wheat.—The bulk of the wheat already threshed is in prime condition and commands ready sale for direct consignment. The bulk of the Taieri grown wheat has been placed at 3s 9d to 3s 10d per bushel on trucks at country stations. In the local market stocks are light, and most of the wheat offering finds an outlet as fowl feed at 4s to 4s 1½d for whole, and 3s to 3s 9d per bushel for broken and damaged wheat.

Potatoes.—Moderate supplies have been coming forward and values have firmed to some extent. We quote: Best lots ripe and freshly dug, £3 5s to £3 10s; medium, £2 15s to £3 per ton (bags included).

Chaff.—The market is so well supplied with new season's chaff that prices show a slight decline. Buyers have a strong preference for prime old chaff, which sells at £3 to £3 2s 6d; new chaff in best condition sells at £2 15s to £2 17s 6d; inferior, light, and medium, £2 to £2 10s per ton (bags extra).

Straw.—Wheaten is in short supply and is worth 35s per ton, but eaten is plentiful and slow of sale at from 32s 6d to 35s (pressed).

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

Oats.—There are a good number of samples of new season's oats coming to hand, but there is very little demand either for export or local use. Quotations: Prime milling, 1s 4½d to 1s 5½d; good to best feed, 1s 4d to 1s 4½d; inferior to medium, 1s 3d to 1s 3½d per bushel (sacks extra).

Wheat.—There are a good number of samples of wheat coming forward, and this is readily sold at 3s 9d to 3s 10d per bushel on trucks at country stations. Fowl wheat is in good demand, and brings from 4s to 4s 1½d for whole, and 3s to 3s 9d per bushel for damaged (sacks extra).

Chaff.—The market is well supplied with new season's chaff, and prices show a decline. Prime old chaff is worth from £3 to £3 2s 6d, whilst best new brings from £2 15s to £2 17s 6d; inferior and medium, £2 to £2 10s per ton (bags extra).

Potatoes.—Moderate supplies have been coming forward, and prices have improved slightly. Quotations: Best, £3 5s to £3 10s; medium, £2 15s to £3 per ton (bags in).

Straw.—Wheaten is in short supply, and is worth 35s; eaten, in over supply, 32s 6d to 35s per ton (pressed).

WOOL

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

Rabbitskins.—Our next sale will be held on the 22nd inst.

Sheepskins.—We held our fortnightly sale to-day, when we offered a very large catalogue. The attendance of buyers was large, and bidding was very brisk, prices being fully up to late rates. Quotations: Best halfbred, 6½d to 7½d; medium to good, 5d to 6½d; inferior, 3½d to 4½d; best fine crossbred, 6d to 7d; medium to good, 4½d to 5½d; inferior, 3d to 4d; best merino, 5d to 6½d; medium to good, 3½d to 4½d; pelts, 3d to 5½d; best lambskins, 4½d to 6½d; medium to good, 3d to 4d.

Hides.—We held our fortnightly sale on Thursday last, when we submitted a medium catalogue of 270. Competition was not so good as at last sale, and all descriptions of ox hides showed a decline of ¼d to ½d per lb. Heavy and medium cow hides were as good as at last sale, but light weights were down from ¼d to ½d. Quotations: Prime stout heavy ox hides, none forward; good heavy, 6½d to 7½d; medium weight, 5½d to 6½d; light weight, 5d to 5½d; inferior do, 2½d to 4d; best heavy cow hides, 5½d to 6½d; medium weight, 5½d to 6½d; light weight, 5½d to 5¾d; inferior, 2½d to 4d; yearlings, 2d to 5½d; calfskins, 3½d to 7d.

Tallow and Fat.—There is no change to report in the tallow and fat market, all coming forward being easily placed at late rates.

LIVE STOCK

DUNEDIN HORSE SALEYARDS.

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

For Saturday's sale there was a rather poor entry of horses both in respect to number and quality. The attendance of the public was very good, and included several buyers on the look-out for first-class draughts fit for town work, but as our entry did not include any of this description very little business was done. The demand for second-class draughts is very slack indeed, but there are still good buyers for really first-class young mares and geldings, heavy and staunch, and we can recommend vendors having such for sale to try our market. Good young upstanding spring-cart and spring-van horses are also scarce, and any coming forward are easily placed at full rates. We quote:—

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

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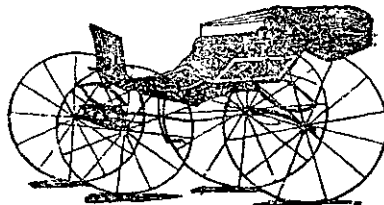
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Invercargill

(From our own correspondent.)

His Lordship the Bishop will visit Invercargill in about a fortnight's time for the purpose of administering the Sacrament of Confirmation. As this will be his Lordship's first visit since his return from Europe, addresses of welcome will be presented by the parishioners and by the various societies connected with the Church.

As was anticipated, the Irish Athletic Society's sports promise to prove a record. Over 200 individual entries have been received, including 43 for the Sheffield.

Oamaru

(From Our Own Correspondent.)

March 15.

At the Teachers' examination held in Dunedin recently Miss Bridget Wright, of Oamaru, passed in Class D.

The usual fortnightly meeting of the Hibernian Society was held on Tuesday evening last, when one candidate was initiated and three proposed. The annual general Communion of the Society will be on Sunday next at the 8.30 a.m. Mass.

The sports committee of the local branch of the Hibernians have decided, owing to lack of support, not to hold their customary gathering on Easter Monday, the season of the year being in many ways unsuitable for sports meetings in Oamaru.

Holiday excursion tickets in connection with the Otago Rowing Association's regatta at Waihola on Tuesday, March 23, will be issued by the Railway Department. Further particulars will be found elsewhere in this issue.

Messrs. Duthie Bros., George street, Dunedin, have now on exhibition all the latest novelties for autumn and winter wear, such as trimmed hats, jackets, furs, dress tweeds, and costume cloths....

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TUESDAY, MARCH 23, 1909.

CHEAP EXCURSION FARES.

HOLIDAY EXCURSION TICKETS will be issued to Waihola from Port Chalmers, Clinton, and intermediate stations (including Outram, Lawrence, and Catlins River Branches) on MONDAY, March 22, and by Morning Trains on TUESDAY, March 23, also by 1.15 p.m. Special Train from Dunedin Tuesday, March 23, available for return up to and including WEDNESDAY, March 24.

The Return Fares will be: First Class, 2d per mile; Second Class, 1d per mile; plus 8d for admission to Regatta, the minimum being 4s 8d and 2s 8d respectively.

On TUESDAY, March 23, a Passenger Carriage will be attached to the Goods Train leaving Milton for Dunedin at 1.25 p.m. This train will stop where required to pick up and set down passengers to or from Waihola.

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—Inserted by his loving wife and family.

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ANSWER TO CORRESPONDENT

W.H.F.—Contribution too long for our columns. Kindly send address, and we will return it.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, MARCH 18, 1909.

CREMATION



AFTER many years of discussion and effort, the cremationists of Wellington are at last within sight of their goal. In December last the first definite step was taken towards the erection of a crematorium; the City Council accepted a tender (£545) for the furnace; and a week or two ago the contract was let for the erection of the building, at a cost of £749 10s. It is expected that everything will be installed and the institution 'ready for business' by August next. The City Council apparently anticipate that they will not require to charge more than £2 or £3 for each incineration. But in such cases hope usually tells a flattering tale. The experience of other countries would seem to suggest that the Wellington Councilors are unduly sanguine. A similar anticipation of economy and cheapness was indulged in in England, and it was confidently hoped that the price would be as low as £1 10s; but the cost there for each cremation is still more than three times that sum. Nor does the signifi-

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cantly slow progress of the movement in other lands afford much ground for supposing that Wellington's new venture will prove at all a remunerative investment. In Paris, from 1889 to 1905, there were 73,330 cremations; but out of this seemingly large total only 3484 were by request, 37,082 were hospital débris, 32,757 were embryos. Of the requested cremations, there were 216 in 1894, and 354 in 1904—an increase of only 138 in ten years. The figures for Great Britain, so far as they are accessible to us, tell a similar tale. Crematories have been in operation in England since the year 1885, yet in 1907 for the whole United Kingdom the total number of cremations was only 706. At Woking, in Surrey, where the first English crematory was erected, the number of cremations dropped from 140 in 1906 to 108 in 1907.

Both in its ancient and in its modern form cremation has been chiefly used by the enemies of the Christian Faith, and on this ground the Catholic Church has from the first opposed the practice. Her attitude is clearly and unequivocally expressed in the decree of May 19, 1886. Two questions had been submitted to the Holy Office in the following form: (a) Whether it is lawful to become a member of any society whose object it is to spread the practice of cremation? (b) Whether it is lawful to leave orders for the burning of one's own body or that of another? Their Eminences the Cardinals, 'after serious and mature consideration,' answered both questions in the negative, and these decisions were formally approved and confirmed by Pope Leo XIII. There is no direct question of doctrine or dogma involved, and the Church's objections are partly practical, partly based on broad but everlastingly true general principles. The practical objections are: (1) The canonical processes required regarding the mortal remains of her saints, some of which—like those of St. Theresa, St. Charles, and St. Catherine of Bologna—have been preternaturally preserved; (2) her practice of venerating their relics; (3) cremation destroys all signs of violence or traces of poison, and would thus give a dangerous security to crime. There have been many poisoning cases, even in New Zealand, where the crime could never have been proved but for a judicial autopsy after exhumation; and this medico-legal impeachment of cremation has never yet been satisfactorily answered. The Church's objections on the ground of principle are: (4) That even the lifeless body of a Christian is something essentially sacred, and that it is in the highest degree unseemly that what was once the temple of the Holy Ghost, washed with the waters of Baptism, anointed with the Holy Oils, sanctified so often by the Sacraments, should finally be deliberately subjected to a treatment that filial affection or even mere friendship seems to revolt against as inhuman. And (5) That in its origin cremation was associated in the minds of the majority—and still is, by many of its chief supporters—with the denial of a belief in a future life. It was, in fact, a sort of open and public profession of disbelief in the resurrection. We are aware that there are many excellent people—beguiled into supporting cremation on account of its supposed sanitary advantages—who have no sympathy with these irreligious notions, and who would, so far as they are concerned, vehemently repudiate any anti-Christian significance in connection with the rite. But our statements regarding the origin and general trend of the movement are incontestably true. It was the Continental Freemasons who first obtained formal recognition of this practice from various Governments, and we have before us, as we write, quotations from official documents issued by the Brotherhood in Europe, in which the existence of God and the immortality of the soul are declared to be 'formulae which have no meaning,' 'nothing but a generic expression,' 'the product of ignorance.' It was chiefly because of this anti-religious significance that cremation was condemned in the past: it is chiefly because of its tainted history and its affinity for materialism that the Church condemns it to-day.

Almost the only argument of any weight advanced in favor of cremation is that derived from hygienic grounds—viz., that it will prevent the corruption of the soil, that drinking water will be safeguarded against contamination, and that corruption of the air will be avoided in localities bordering on cemeteries. This implies, of course, that cemeteries are an undoubted and unquestioned cause of the infection of the air. At first sight the contention seems entirely plausible; and that is how it happens that so many excellent citizens, without investigating the matter at all for themselves, have accepted the Cremation Society's version as gospel, and have promptly sent their donation along. As a matter of fact, careful scientific reasoning and actual practical experiments have both alike demonstrated that under ordinary conditions cemeteries are not a cause of the infection of the air, and are not in any way a danger to water wells. In this

connection we quote from a weighty and well-informed article in the latest (fourth) volume of that very admirable and scholarly publication, *The Catholic Encyclopedia*. 'In any well-ordered cemetery,' says the writer on Cremation, 'putrefaction takes place six or seven feet below the surface. In the open air, with abundance of oxygen, corruption proceeds more quickly, with continuous discharge of noxious gases, in large quantities highly deleterious to health; but it is not so in the grave. Mantegazza, a celebrated bacteriologist, has shown (*Civiltà Cattolica*, ser. IX., vols. X-XII.) that, where there is but a small supply of oxygen, bodies will decompose without the emanation of any odor whatever. Often, too, the human body is so reduced before death that in the earth it suffers little or no corruption at all, but is first mummified and then slowly reduced to dust. Again, earth pressure prevents chemical decomposition to a great extent, producing in the place of gas a liquid which enters into various combinations with the materials in the soil, without the slightest danger to the living. Earth is a powerful agent of disinfection. Even were noxious gases to escape in any quantity, they would be absorbed on their way upwards, so that a very small part would ever reach the surface, or were the soil not fit for absorption (as was said to be the case at Pere-Lachaise, Paris) the process would be taken up by the vegetable matter on the surface.'

'It is held, also,' continues our authority, 'that it is no more true to say that cemeteries are a menace to water wells. Charnock, Delacroix, and Dalton have proved that of three parts of rain water only one penetrates the soil, the other two either evaporating or flowing into rivers. Now, corpses in cemeteries are not so placed as to form continuous strata, but a moderate distance intervenes between any two bodies or rows of bodies. Of the third part of rain, then, which penetrates the soil of a graveyard a very little will touch the bodies at all, and what does will not all reach the water streams, but will be absorbed by the earth, so that the remaining drops that would ultimately trickle into the stream would have absolutely no effect, were the stream large or small. Two experiments have proved this. The doctors above mentioned selected a tank 6½ feet high, filled it with sand, and for many months filtered through it sewer water taken from the drainage pipes of Paris. The water received at the bottom of the vessel was always found pure, clear, and drinkable. A like experiment was made with a smaller vessel, with like results. To anticipate the difficulty, that what held for an experiment with small quantities would prove untrue were the amount of water very great, a large tract of ground near Genvillers was inundated for many months with the same putrid and reeking waters of the Seine after they had passed through the sewers of Paris. The result was the same. Wells were dry in the inundated portion, and the water was again found pure and clear—purer, as it chanced, than that of other wells outside the boundary of the place of experiments. In like manner, the waters in the cemeteries of Leipzig, Hanover, Dresden, and Berlin were examined and found purer and freer from organic matter than the wells of the town!'

As a matter of fact, all that is required in order to render the existing system free from the least vestige of danger on hygienic grounds is the adoption of a simpler grave-burial, with perishable coffins and the avoidance of such abuses as leaden caskets, family vaults, the bricked grave, and such other hindrances to the antiseptic action of mother-earth. A reform in this direction the Church would be the last to oppose. It is freely admitted, of course, that in exceptional, emergency cases—as, for instance, on the battle-field, or in plague-stricken cities, or in conditions such as have arisen in Messina, where large numbers of decaying bodies corrupt the atmosphere—cremation is both allowable and desirable. In such cases—as, for example, in the great plague at Milan—the Church not only permits, but urges, a departure from her ordinary rule. Nor does the least instructed Catholic need to be told that, intrinsically, incineration is no impediment to the fact of corporal resurrection and that the burned body is not thereby rendered in any way less fit for its rising—identical as to substance, but 'a spiritual body'—on the last day. 'In conclusion' (to quote the words of the high authority already cited), 'it must be remembered that there is nothing directly opposed to any dogma of the Church in the practice of cremation, and that, if ever the leaders of this sinister movement so far control the Governments of the world as to make this custom universal, it would not be a lapse in the faith confided to her were she obliged to conform.'

The drawing of the art union in aid of the building fund of the new Sacred Heart Church, Timaru, has been postponed until the second week after Easter.

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{ Just over Bridge and opposite Drill Shed. } Manufacturer and Importer of Every Description of Headstones, Cross Monuments etc., in Granite, Marble and other stones.

Notes

Benefit Societies

The Independent Order of Oddfellows, we are told, are to abandon signs, grips, passwords, and the rest of the 'flummery' of secret societies. We never could understand why, in our day, men should act the part of rats in a cellar for the performance of any good work. Hence we welcome the new departure in the 'Oddfellows' organisation, and hope that other societies having an object that will bear the light of day, will go and do likewise. For Catholics, the Catholic benefit society is best in life and death. And, in the Hibernian Australasian Catholic Benefit Society, we have in these countries an organisation of which Catholics may well be proud, and which, for them, approaches most nearly to the ideal.

Encouraging the Editor

One esteemed subscriber, in enclosing his subscription a few days ago, remarks: 'The *Tablet* is the best pound's worth I get.' Another writes us as follows: 'As a Catholic parent, I feel that if I did not get the *Tablet* I would be doing the greatest injustice to my little ones that can read. The young nowadays are so apt to devour any printed stuff that comes their way, that it is incumbent on the parent who recognises his responsibilities to place before the young and impressionable minds of his children wholesome reading matter. For this I find none better than the *Tablet*, which each week pours out a crystal stream of pure Christian and moral teaching.'

There spoke a parent with a cultivated conscience in the matter of reading and a true sense of his responsibilities in this matter in regard to his children.

Earthquake Heroism

'Language,' says the *Catholic Times*, 'cannot adequately describe the gratitude which the Italians and Sicilians of all classes feel towards their clergy for the heroism of which they have given so many proofs during these trying days. Cardinals, Archbishops, Bishops, priests, monks, and nuns have done infinite honor to their high calling by their eagerness to render help, their forgetfulness of themselves and their indifference to risks. Some of them, alas! have lost their lives; but their fate has not deterred others from facing danger. Whilst Cardinal Merry del Val and other members of the Sacred College are exerting themselves to carry out the Holy Father's wishes with regard to the sufferers in Rome, Cardinal Laudi, Cardinal Nava di Bontifé, Mgr. Arrigo, the brave Archbishop of Messina, and a whole list of other prelates, priests, monks, and nuns are going through the ruined cities and districts, ministering to the spiritual and corporal wants of the injured and the starving. Some of those who are thus engaged have seen friends killed or dying by their sides, and bear marks of suffering themselves, but they continue their ministrations without faltering, even when they are barely able to move from place to place. From Cardinal Nava di Bontifé, who is sixty-two years of age, an interviewer elicited the confession that he would never have believed he would have been able at his years to stand the fatigue he had endured. Surely the fortitude and self-abnegation which the Catholic faith inspires shine out gloriously on occasions such as this which try men's souls.'

DIocese of Dunedin

The annual concert in connection with St. Patrick's Day takes place this evening in the Garrison Hall. Some of the leading vocalists of the city will contribute to the programme.

Miss Barth, the local secretary (says the *Otago Daily Times*), has just received word from Trinity College of Music, London, that senior exhibitions of the value of £9 9s each have been awarded to Kathleen Quill (St. Dominic's College) and Gladys M. Stoneham (pupil of Mr. A. Vallis) of this city. These exhibitions provide for the further education of the winners for twelve months in the subjects in which they have already been successfully examined.

The Rev. Father Howard, who was recently transferred from South Dunedin to Milton, will be entertained at a farewell gathering in St. Patrick's School, South Dunedin, on Monday evening. An excellent musical programme has been arranged, and all friends of the Rev. Father Howard are cordially invited to attend. Advantage will be taken

of the occasion to make Father Howard a presentation on behalf of the parishioners, and the members of the Young Men's Club intend also to show their appreciation of the great interest which Father Howard had taken in the affairs of the club and his sterling work on its behalf.

His Lordship the Bishop visited the Mornington Sunday school on Sunday, March 7, when there was an attendance of about 70 children. His Lordship was welcomed on behalf of the teachers and children by the Rev. Father Corcoran, who referred to the increase in the attendance during the year, and the zeal and devotion of the teachers. His Lordship in reply expressed his pleasure at the progress of the school, complimented the pupils on their regular attendance, and congratulated the teachers on the results of their work. At the conclusion of his Lordship's address the children sang several hymns, including 'Faith of our Fathers.'

The members of the Dunedin branch of the H.A.C.B. Society, to the number of a hundred, attended at St. Patrick's Basilica, South Dunedin, on Sunday, 14th inst., and approached the Holy Table in a body at the 9 o'clock Mass, in order to suitably celebrate the feast of St. Patrick. The sight was a most edifying one, old and young members marching together side by side to profess their holy religion and show their unceasing veneration for the patron saint of Ireland. Still the attendance could and should be much larger, and it is a matter of regret that all the members who are able cannot understand the importance of all joining together and making a united act of faith. The Rev. Father O'Malley preached a fine discourse suitable to the occasion, dwelling on the advantage of being members of the Society from a moral, temporal, and spiritual point of view, and urged parents to persuade their sons to become members of this excellent organisation.

Interprovincial

Misses Violet Wright and Una Sullivan, pupils of the Sisters of Mercy, Hokitika, passed the Matriculation examination, and Miss Ellen Troy was successful in the Teachers' D examination.

The Government has decided that the Mount Cook Barracks shall be converted into Dominion Museum, and tenders for the necessary alterations, involving about £10,000, are to be invited immediately.

The *Auckland Herald* points out that the railway revenue returns for the four weeks ending January 30 show that the North Island lines earned £5686 more than those of the South Island, though the latter has 441 more miles of line open.

A despondent looking land-hunter, who had taken part in 23 ballots for Crown lands, mournfully told a representative of the *North Otago Times* that he had grown grey in the effort to draw the right marble, and had now given it up as a bad job.

The rain last week did a great amount of good to the rape and turnip crops in South Canterbury, which were beginning to hang out signals of distress as a consequence of the long spell of dry, hot weather. The downpour was, therefore, welcomed by farmers, to whom it conveyed an assurance of a good supply of winter feed.

The Southland Acclimatisation Society a short time ago recommended the Minister of Internal Affairs to withdraw the protection on Paradise ducks during the ensuing season, and the secretary of the society has been notified that it is not intended to comply with the request in the meantime.

The Timaru Borough Council has resolved in connection with the renewal of the waterworks loan of £60,000, next year to submit to the ratepayers proposals to add loans of £18,000 to improve the water supply, £6000 for permanent improvements in the streets, and £4000 for municipal buildings. The valuation of the borough (annual value system) has just been completed. The total is £95,629, an increase of £4913. One of the six wards shows a decrease of £2.

It is expected (says the *Press*) that in about a month's time a new telephonic system will be in working order in Timaru. Under the new system a subscriber wishing to communicate with another subscriber will not require to ring up the exchange; by the mere act of removing the receiver from its hook he will indicate to the exchange that he wants to be put in communication with a subscriber; the number of the subscriber wanted will, of course, be given to the exchange by the subscriber desiring to be connected. The exchange operator will then notify the second subscriber by ringing a bell near the second subscriber's tele-

phone. This system will be shortly installed at Invercargill.

The Registrar-general makes up an estimate of the population in the four chief centres of the Dominion, basing his figures mainly upon the returns of the number of inhabited houses as supplied by the town clerks. This year's figures show that the chief cities remain in exactly the same relation to each other so far as population is concerned. Auckland is leading, with Christchurch, Wellington, and Dunedin following in that order. In compiling his return the Registrar-general does not take ordinary city and borough boundaries, nor does he follow the course adopted in some countries of taking a circle. The plan followed is to take the cities and their suburbs, including contiguous boroughs and road board districts. The figures are as follow:—Auckland city and boroughs, 75,345; road districts, 18,199—total, 93,554. Christchurch and suburbs, 62,096; road districts or parts thereof, 14,613—total, 76,709. Wellington city, 69,357; Onslow, 1400; Karori, 1317; Miramar, 1623—total, 73,697. Dunedin city, 38,548; suburbs, 22,731—total, 61,279.

Notwithstanding the standing warning of the postal authorities, the public continues to send money by post in unregistered letters in the most careless manner. It will hardly be credited by people who exercise ordinary prudence in such matters that it is a common thing to find in the post office letters crammed full with bank-notes, very often in the flimsiest of covers. Frequently the contents protrude from the envelopes, or are found loose in the mail-bags, having burst their envelopes, and as frequently letters filled with notes are carelessly thrown loose into railway-vans for the guard to deliver with the mails. Many other cases could be instanced of carelessness on the part of the public in sending money by post. It often happens that letters containing money are alleged to have been lost in the post office, and it has generally

said that sending Home lambs up to 50lb had been the means of detracting from the reputation of the New Zealand lamb export trade, something smaller and not quite so fat being what was desired by consumers in England, but the sudden change in weight and the drop in price would mean a heavy loss to a good many sheep-men here this season.

New Presbytery at Omakau, Central Otago

(By telegraph from our special correspondent.)

March 17.

For a considerable time past extensive alterations and improvements have been in progress in and in connection with the parochial house, Omakau. These amount practically to an entire rebuilding of the presbytery, together with the addition of new rooms, oratory, verandah, etc. The work has been solidly and thoroughly done, under the personal supervision of the pastor, the Rev. Father O'Dea, and the result is a handsome, commodious, and permanent structure inside and out. The building has also been finished off, as to its interior fittings and furnishings, with excellent taste, and both pastor and people are to be congratulated upon the result of their joint exertions.

It is now one of the most comfortable presbyteries in the diocese. The accommodation consists of nine rooms—dining room, 20ft by 12ft; bedrooms, 14ft by 14ft and 10ft by 12ft; oratory, 10ft by 14ft; bathroom, 6ft by 8ft; kitchen, 16ft by 12ft; servant's bedroom, 12ft by 10ft; pantry, 9ft by 7ft; hall, 25ft by 5ft. The building material is stone, faced with cement, with corrugated iron roof and embossed zinc ceilings. All the outhouses—stable, coachhouse, washhouse, and dairy—are new. The total cost of the improvements is over £700. The house is comfortably furnished throughout. The grounds are tastefully laid out; and when the work is finished will present a



NEW CATHOLIC PRESBYTERY, OMAKAU.

been proved that such letters were either not posted or were mislaid or lost after due delivery. No record is kept of unregistered letters, and persons who post such letters containing money expose to temptation every one through whose hands they may pass, and in the event of non-delivery suspicion is cast on many innocent persons. The public are again earnestly requested to register all letters containing money or valuables intended to be sent by post. Receipts are given for registered letters. The letters are traced from hand to hand, and a receipt obtained on delivery; therefore it is very rare that a registered letter is lost.

The present state of the lamb trade is causing farmers some annoyance, so a *Timaru Herald* reporter was informed on Saturday by a farmer, who stated that he and others did not know where they were just now in regard to their fat lambs, as the altered basis of buying had altogether upset their calculations. Previously, growers had aimed at getting heavy lambs with plenty of fat on them, but now buyers had fixed 36lb as the maximum weight for first quality, with the result that those who had bought store lambs at up to 13s 6d each to fatten were losing money, as the lambs were worth no more than this when ready for killing. The prices now offering were:—Up to 36lb, first quality, 4½d per lb; second quality, same weight, 4d; 36lb to 42lb, 4½d; over 42lb, 3½d. Thus a big lamb over 40lb did not fetch as much as a prime quality 36lb lamb, and farmers, when buying stores, picked out the biggest framed lambs, thinking to make up in weight for the reduced price now offering per lb, but instead of attaining their object they found themselves worse off through having big lambs. The farmers further said that the freezing works had been at a standstill for some time because growers of fat lambs had been holding back to get extra weight on their lambs before selling, but now that they found the extra weight was going to count against them they were pushing them in the works. Further, he

very pleasing appearance. Water is supplied by a hydraulic ram, and circulates throughout the building from a high-pressure boiler. The house is supplied with electric bells.

The blessing and opening of the new presbytery took place shortly before 11 o'clock this morning, after which Solemn High Mass was celebrated by the Rev. Father McMullan (Ranfury), Rev. Father O'Dea being deacon, Rev. Father Hearn subdeacon, and Rev. Father Coffey master of ceremonies.

The occasional sermon—an impressive and telling discourse on the life of St. Patrick and his missionary labors—was delivered by the Rev. Father Murphy (Riverton) from Gen. xii., 1-2. The music of the Mass was pleasingly sung by the choir, Miss Flannery presiding at the organ. The collection in aid of the building fund amounted to £160.

There was a very large congregation at the ceremonies, and the Rev. Father O'Dea was the recipient of congratulations from friends and parishioners on the excellent work which was brought to a happy termination on this auspicious occasion—the feast of Ireland's patron saint.

No man or woman of the humblest sort can really be strong, gentle, pure, and good without the world being better for it, without somebody being helped and comforted by the very existence of goodness.

Messrs. Ballantyne and Co., Christchurch, are making a special feature at the present time of Irish linens, Irish lace, and Irish peasant work. These goods have a world-wide reputation, and are noted not alone for their quality, but also for their artistic design and finish....

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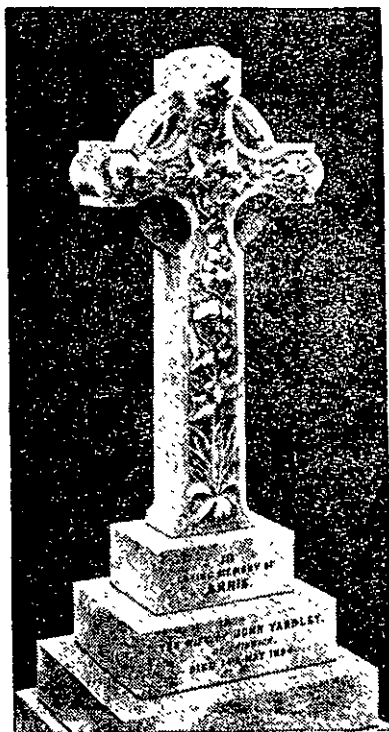
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TESTIMONIAL TO THE WONDERFUL CURE OF 'NOAH'S DOVE' OINTMENT—I had suffered from Eczema for 14 years. I was twice in the Auckland Hospital. It is now over two years since I left that institution, as I found they were doing me no good. I tried all kinds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

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Irish News

ANTRIM—Italian Earthquake Fund

The Most Rev. Dr. Tohill, Bishop of Down and Connor, acknowledges a cheque for £200 from Miss Teresa Hamill, French House, Belfast, towards the earthquake fund. Miss Hamill and her sister wished to make it the occasion of expressing their heartfelt thanksgiving to the Holy Father, who felt so intensely the terrible sufferings of his unhappy children, and for the many spiritual favors which the Hamill family had received from his Holiness.

Banquet to Mr. Devlin

Mr. Joseph Devlin, M.P., was to be entertained at a banquet in Belfast on February 11. Mr. John Redmond, M.P., chairman of the Irish Party, was to preside on the occasion, and was to be supported by Mr. John Dillon.

CLARE—The Quilty Disaster

The following members of the County Clare Force stationed in the Ennistymon district have received from the French Government the bronze medal and diploma bearing the signature of the Minister of Marine, for their services in assisting in the rescue of the crew of the French barque *Leon XIII.*, which was wrecked at Quilty, County Clare, on October 2, 1907. District Inspector James Reid, Ennistymon; Sergeant John Maloney, Milltown-Malbay; Sergeant James Brien, Mullough; Acting-Sergeant Daniel Comerford; Constables Denis Shanahan, Patrick Doran, Richard Kell, Thomas Gillman, Michael O'Shea, John W. Giles, Peter Clancy, Owen T. Kerrigan, James Harrington, Timothy McCarthy, Patrick Hayes, Francis Rooney, and William R. McBride, since transferred from Milltown-Malbay to Belfast. The medal is inscribed with the recipient's name and attached to a very neat French tri-color ribbon. His Majesty King Edward VII. has granted special permission for the acceptance and wearing of the decoration by the men so highly honored.

DERRY—White Gloves for the Judge

Judge Overend, K.C., was presented at Magherafelt Quarter Sessions with a pair of white gloves in recognition of there being no criminal business. In acknowledging the compliment, the judge thanked the sub-sheriff, and expressed the hope that the satisfactory state of affairs would long continue.

DUBLIN—A Destructive Fire

One of the most alarming fires that have occurred in the City of Dublin for a considerable period broke out at an early hour on Sunday morning, January 24, in the extensive manure and chemical works of Messrs. W. and H. M. Goulding, Limited, situate at the North Wall extension, and promptly obtained such a hold as to necessitate the continued labors of the full strength of the Dublin Fire Brigade for several hours before the flames were finally subdued. Damage to the extent of several thousand pounds was done.

The Lord Mayor

Alderman Coffey has been elected Lord Mayor of Dublin for the ensuing year. He is a Nationalist and a life-long temperance advocate.

Some Irish History

Speaking at a gathering of the National Literary Society in Dublin, Dr. Sigerson said that the Normans excluded the Irish Catholics from the walled cities and expelled the Irish monks and nuns. When they changed their religion in England, the Penal Laws followed, but in both cases the question of religion entered not at all—it was a question of the government of the country and of the ignoring of the people by an autocracy. When Englishmen passed over to Ireland they ceased to be Englishmen, and once the interest of the English settled in Ireland seemed to overreach in any degree upon the interest of the English remaining in England, the colony had to go under. Throughout the whole history of Ireland it had been manifest that whilst settlers came as conquerors and as strangers, they soon fused with the people of Ireland, owing to the strange glamor of the Celtic nature. It was thus that men like Swift rose to defend the interests of the colony against oppression, and spoke with a voice which endeared them to the entire nation.

Licensing Legislation

With the opening of the new year (writes a Dublin correspondent) renewed efforts are being made to deal with the drink evil. Under the auspices of the Irish Association for the Prevention of Intemperance, large and enthusiastic meetings have been held in Dublin and Belfast, at each of which the dominant note struck was 'Onward

still.' This is only as it should be, for although considerable improvement has taken place in the habits of the people, there is plenty of work for temperance advocates still to do. Mr. T. W. Russell, M.P., who presided at the Dublin meeting held in the Ancient Concert Rooms, said that the bill which the Lords so contemptuously rejected was not dead yet. That bill was the bill of the Government, and the Government would see that the work bestowed upon it was not lost. With regard to legislation; he trusted that long before this Parliament came to an end his friend, Mr. Hazleton, and he would have an opportunity of voting for an Irish Licensing Reform Bill. He hoped that Lord Lansdowne, who had brought all the calamities of the land trouble upon the country by the rejection of the Compensation for Disturbance Bill, would not be allowed to begin another period of wreck and ruin for the country by perpetuating the evils of the liquor traffic as he had undoubtedly perpetuated the evils of an unjust land system.

GALWAY—Resignation of the Bishop

The resignation is announced of the senior Irish Bishop, the Most Rev. Dr. Francis McCormack (Bishop of Galway and Kilmacduagh), and its acceptance at Rome is notified. Throughout the diocese the news has caused the most profound regret. Dr. McCormack was born at Ballintubber in 1833, being therefore in his 76th year. Educated at Maynooth, he was ordained to the priesthood in 1862, and in 1871 was appointed from a curacy to be Coadjutor-Bishop of Achonry, succeeding to the See in 1875. From there he was transferred in 1887 to the United Sees of Galway and Kilmacduagh, and to the Apostolic Administration of Kilménora. The Galway diocese is a comparatively modern one, being erected in 1831. The Bishop is a member of the governing body of the University College, Galway.

The Bog Slide

Some eighty people have been rendered homeless in consequence of the bog-slip at Ballygar, County Galway, while one poor woman, Mrs. McDonnell, lost her life in the disaster. The sufferings and misery of the afflicted peasants, whose homes have been obliterated by the avalanche, are great indeed. Bereft of their little holdings, without food or shelter, or the means to provide either, their lot is deplorable. The scene of misery as described by those on the spot is enough to melt the heart of even the most hardened. An appeal for the victims has been made by Very Rev. Dr. Kieilty, Ballygar, and Mr. John MacDonnell, vice-chairman, Galway County Council. The latter says the sufferers were a thrifty, industrious people, but the future looms drear and hopeless before them if immediate help is not forthcoming.

KILKENNY—The Archbishop of Trinidad

After an interval of nearly two years (says the *Freeman's Journal*), an appointment has been made to the Archiepiscopal See of Trinidad, in the person of the Most Reverend John Pius Dowling, O.P., who has administered the diocese since the death, in 1907, of the Most Rev. Vincent Patrick Flood, O.P. The new Archbishop was born at Freshford, County Kilkenny, in 1860, and made his classical studies at Rockwell College, County Tipperary. In 1881 he entered the Dominican Order at the Novitiate House in Tallaght, and finished his ecclesiastical studies in Rome, where he was ordained in 1887. He returned to Ireland the following year, and spent the next nine years in Tallaght as Novice-Master and Professor. In 1897 he returned to Rome as Prior of San Clemente. After spending seven years in the Eternal City, he was appointed Superior of the Trinidad Dominican Mission, and Vicar-General of the late Archbishop. The new Archbishop has been always of a retiring spirit, and has been noted for his devotion to prayer and study as well as for his kindness and charity. His administration of the diocese for the last two years has given unqualified satisfaction to the clergy and laity, and his pastoral letters have made it evident that he will be a worthy successor to Dr. Flood.

LIMERICK—Technical Education

It was announced at a recent meeting of the Limerick Technical Instruction Committee that Mrs. O'Brien, South Hill, had promised a donation of £100 towards the Dunraven Scholarship fund.

MAYO—An Eviction

A correspondent sends us (*Catholic Times*) a copy of an Irish provincial paper, in which appears an account of evictions on the Logan estate, West Mayo, and asks whether the details are not such as to make the reader's blood boil. That they are of the most harrowing character cannot be denied. The tenants who have been evicted because they have been a few pounds short in the rent

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live on a bleak hillside. Their dwellings are utterly wretched. The land is too poor to raise grain crops, and only by the hardest labor can they eke out a subsistence. Three ladies who are returned as the owners of the estate reside in England, and have never been in the district in their lives. The agent lives in Dublin, and his only appearance in the neighborhood is an annual visit to Westport for the purpose of collecting the rents or issuing processes of ejectment. One of the tenants, a man named Geraghty, who was sued for the non-payment of rent two years ago, presented such a pitiable aspect in court that a subscription was then and there raised for him by the Clerk of the Crown and Peace, the solicitors, and others. This man, though he is 75 years of age, has been evicted from his little holding. His wife, who is ten years his senior, and has been confined to bed almost constantly for years, was also thrust out of the miserable hovel in which they lived. In another case, a tenant's wife, who was very seriously ill, was likewise ejected, and altogether it is not too much to say that the proceedings of the evicting party were simply brutal. It would be astonishing if a district in which such incidents take place were not in a disturbed condition.

TIPPERARY—Restoring Evicted Tenants

On January 23 the following evicted tenants were reinstated in their holdings by Mr. McElligott, Estates Commissioners' Inspector: Mrs. Rody Gleeson, Denis Looby, and Wm. Hoare. Some of these tenants were evicted as long ago as 20 years. Some time ago, after the passage of the Evicted Tenants Act, the Estate Commissioners sent down an inspector to value these holdings, etc., with a view to their compulsory acquisition. Sir John Carden subsequently appealed on the grounds that the price was too low, and that he wanted these lands as a home farm. The result has been that the tenants who are now reinstated have become the purchasers of their holdings at an annuity reduced from their former rent by about 50 per cent. In addition, the tenants are receiving a free grant of about £100 each to help them to restock their farms.

WEXFORD—A Welcome Home

Sir George Le Hunte, lately Governor of South Australia, has returned to his estate in Wexford. The tenants greeted Sir George with a torchlight procession.

GENERAL

Mayoral Elections

The following is the result of the Mayoral elections in the principal provincial towns:—Belfast, Sir Robert Anderson (re-elected); Cork, Councillor Donovan (re-elected); Limerick, Alderman Donnellan (re-elected); Waterford, Alderman Thomas Whittle (re-elected); Sligo, Alderman Higgins; Clonmel, Councillor Cahill; Derry, Councillor McFarland (re-elected); Drogheda, Councillor Peter Lynch; Wexford, Alderman James Sinnott.

Christmas Day was the 77th birthday of the Irish Lord Chief Baron, the Right Hon. Christopher Palles, LL.D.—the second favorite of the Irish National University Senate in their election of a Chancellor, and a very good second too. One of the most brilliant scholars who ever came out of Clongowes, the Chief Baron was the first Senior Moderator of his year at Trinity, and was only not a Scholar of the House because at that date Catholics were ineligible for scholarships. The Lord Chief Baron is president of the Clongowes (Old Boys') Union.

The solemn blessing and opening of the Central Novitiate for the Sisters of Mercy, Flemington, on Sunday afternoon, February 28, by the Right Rev. Dr. Reville, Bishop of Sandhurst, drew a large and representative gathering of clergy and laity. The property was purchased some months ago from Mrs. McCracken at a cost of £3000. The site is an imposing one, consisting of about three acres on the crest of the hill in Mount Alexander road. The original house is to be used for residential purposes, while a new three-storeyed building has been erected, bringing the total cost up to about £10,000. Bishop Reville blessed the building, and was then introduced to those present by Dean Phelan, who said he doubted if in the memory of any of them they had attended a function of such lasting and important effects as that one would have. Bishop Reville had not only come there at a good deal of inconvenience, but the speaker had much pleasure in announcing that the Bishop had devoted £100 towards the expenses on his own behalf, and £1000 from the Bendigo parish.

WANTED KNOWN—That Bill-heads, Circulars, Cards, Programmes, and General Printing of every description are executed at the *Tablet* Office. Moderate rates.

People We Hear About

Miss Beatrice Mills, whose marriage to Lord Granard took place about the middle of January, will probably some day inherit a share of the enormous wealth of her grandfather, Mr. Darius Ogden Mills, the well-known 'millionaire philanthropist.' Mr. Darius Mills was very modestly cradled, 83 years ago, in North Salem, New York State, and began his working life as clerk in a New York store. At 22 he was cashier in a Buffalo bank; and when the gold fever broke out in California in 1849 the young cashier made his way to Sacramento, where his financial talent put £8000 in his pocket within the first twelve months. Then followed the founding of the bank of D. O. Mills and Co., the cradle of the many millions he later won. But it is as a philanthropist that Mr. Mills is best known; and there are thousands in his 'poor men's hotels' in New York who bless his name to-day.

There is commenced in the February number of *London* the 'Authorised Biography' of Madame Melba, the great prima donna (says the *Dublin Freeman's Journal*). It is written by Agnes Murphy, one of Melba's secretaries. Her other secretary is another 'Anglo-Saxon' called O'Hara. The beginning of the autobiography contains quite a number of interesting details, but perhaps that which will most interest all our young friends who 'have voices' is the fact that some exceptionally competent judges did not think much of Melba's, now regarded as the finest cantatrice in the world. Signor Alberto Randegger said 'he did not feel warranted in accepting her as a pupil,' and Sir Arthur Sullivan 'did not consider her vocal attainments sufficiently good to justify his suggesting her inclusion in the Savoy Opera Company, although he did add that if she worked hard he might be able to get her an engagement in "The Mikado" after a year's further study.' This reads quite Gilbertian in the light of her career since then. Think of the Melba of the Mad Scene in 'Lucia di Lammermoor' as one of the Three Little Maids in 'The Mikado.' The moral for the budding prima donna or primo tenore is to continue to have that magnificent confidence in herself or himself which is, indeed, inseparable from the one or the other. We have often heard it said that to slight a young vocalist's voice—nay, to consider it anything below the second greatest of its kind in the world—is the deadliest and most unforgivable insult, and now the case of Melba can be cited in justification for that adamant attitude.

The appearance the other day of the Knight of Glin (Mr. Desmond Fitz-John Fitzgerald) as a witness in a prosecution in one of the Dublin police courts will perhaps render it of interest to know that his title of Knight of Glin is one of two hereditary Irish titles—the other is that of the Knight of Kerry—which are not to be confounded with ancient Irish chieftaincies claimed by representatives of the Irish Septs at the present time (says the *Wexford People*). The titles of Knight of Glin and Knight of Kerry are of a very peculiar character, and, though not regal honors, have been held as prescriptive rights from medieval times, and at various times have been recognised by the Crown in patents under the Great Seal and other legal documents. John Fitz-Thomas Fitzgerald, Lord of Decies and Desmond, by virtue of his royal seignory as a Count Palatine created three of his sons by his second marriage hereditary Knights, and thus originated the titles. That of the White Knight, is now extinct; and the two other hereditary Knightships are now, so far as we are aware, the only titles now extant of this peculiar species of honor. The father of the present Knight of Kerry was made a baronet in 1880, within a month before his death. Under the ancient Irish law of Tanistry the Irish chieftains were elective, and required formal investiture by their clans, and the title did not descend hereditarily. In the sixteenth and seventeenth centuries these chieftaincies were surrendered by their then holders to the Crown, and ceased to exist. About the beginning of the nineteenth century some of the representatives of the last holders of the chieftaincies assumed the titles, and they became recognised by courtesy. They are not, however, officially recognised. There are twelve of these titles now extant, including those of the MacDermot, Prince of Coolavin; the MacGillicuddy of the Reeks, the O'Grady, the O'Conor Don, the O'Donoghue of the Glens, the Fox of Kilcourseie, the O'Morchoe, the O'Kelly, the O'Toole, the O'Maine, the O'Donovan, and the MacDermott Roe.

Mr. George Davies, of Colombo street, Christchurch, is not a philanthropist, nor does he claim to be one, although he gives a well-cut suit of clothes at half of what a suit would cost elsewhere. How he does it is explained by him in another part of this issue...

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"Champion" and Webster Agree

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

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

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

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

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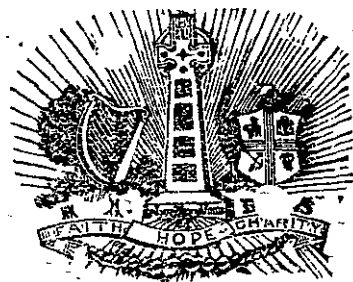
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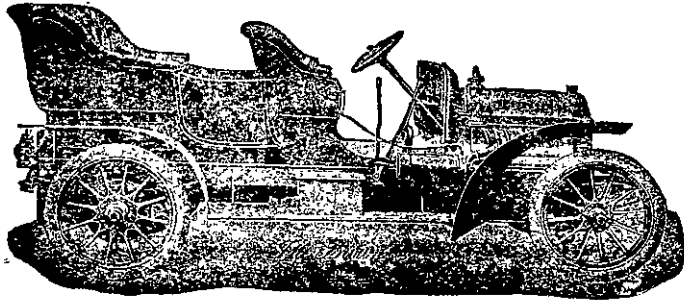
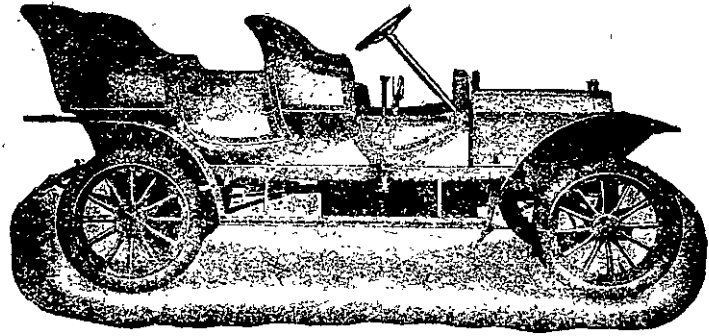
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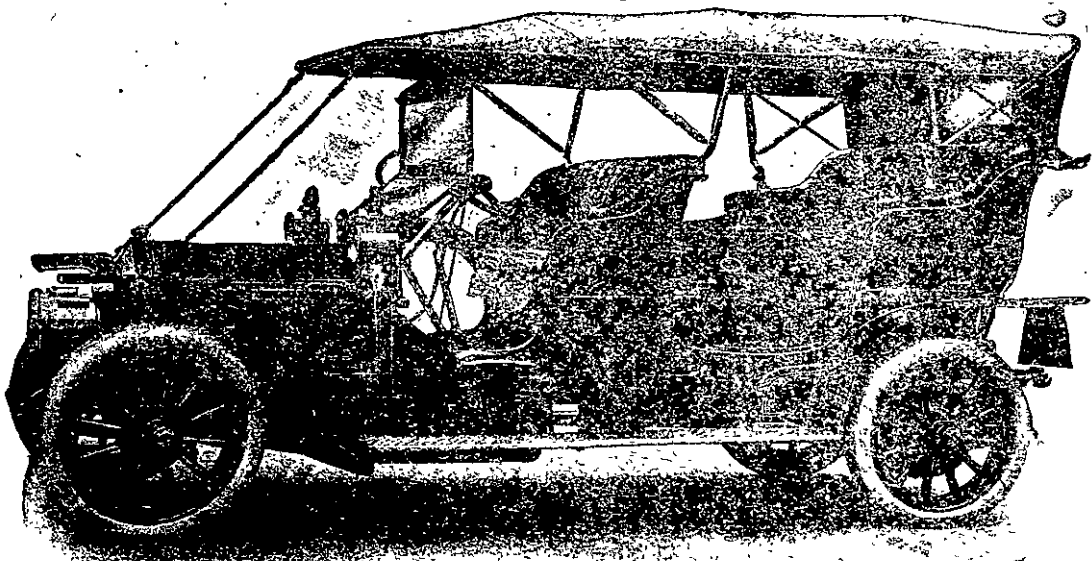
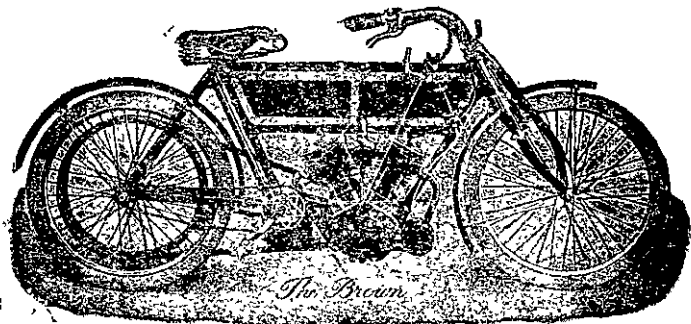


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The Catholic World

ENGLAND—The Holy Father and the Government

The following communication has been issued from Archbishop's House, Westminster, to the press:—The Holy Father has desired the Archbishop of Westminster to convey to his Majesty's Government his heartfelt thanks for the services rendered to his spiritual children, especially at Reggio, by the officers and men of the Royal Navy. His Holiness makes a specially grateful allusion to the efforts that they made to provide not only for the material relief of the victims of the earthquake, but also for their spiritual wants. The Archbishop has communicated the Holy Father's message to the Prime Minister.

The Holy Father's Appreciation

The Holy Father, at the request and on the recommendation of the Archbishop of Westminster, has been pleased to bestow on Mr. T. W. Hunter, M.A., of Archbishop's House, Westminster, the Knighthood of the Order of St. Gregory the Great, in recognition of the services which he has rendered for many years as secretary of the Westminster Diocesan Education Fund, and of the Diocesan Schools Association, especially in connection with the recent Crisis Fund. On the same recommendation, his Holiness has also conferred on Mr. John Gilbert, B.A., the Knighthood of the Order of St. Sylvester, as a mark of his high appreciation of the very important work which Mr. Gilbert has done in the cause of Catholic education.

Help for the Italian Sufferers

His Grace the Archbishop of Westminster has forwarded to the Holy Father the first instalment of £600 of the collection that is being made in the Westminster diocese for the sufferers by the earthquake.

FRANCE—Joan of Arc

The Decree authorising the Beatification of Joan of Arc was read in the Hall of the Consistory on Sunday, January 24, in the presence of the Holy Father. His Holiness delivered an address from the Gospel of the day, in which the healing of the leper and of the centurion's servant is narrated. He prayed the Venerable Joan of Arc to intercede with Almighty God on behalf of modern society, which so much needed to be cleansed of the leprosy of atheism with which it was so sadly disfigured.

The Religious Situation

The religious situation in France is, from one point of view, as bad as it well could be (remarks the *Catholic Weekly*). But there is a point of view seen from which the situation is most hopeful. An admirable unity binds the clergy to the Bishops, and the Bishops to the Holy See; and there is a most devout and devoted body of lay men and women, small, perhaps, in comparison with the great body of the population, but sufficiently large and influential to save the nation from absolute infidelity. The Archbishop of Montreal, Mgr. Bruchesi, who has just been on a visit to France, has expressed sentiments to a representative of the *Times* which, we think, furnish the correct view of the religious situation in that country. 'What impressed me greatly during my sojourn in France,' said his Grace, 'was the admirable union of all the Bishops with the Pope, and the devotion of the Catholic population for their Bishops and clergy.' While I have confidence in the future, I fear it will be long before the Church can contemplate the position of affairs in France with satisfaction.

GERMANY—The Leader of the Centre

Count Hompesch, leader of the Centre, passed away on January 21, and his remains were consigned to the grave in Berlin after a Requiem Mass in St. Hedurg's Church, at which all the German political parties were represented. The Count was the leader of the Centre for a period of fifteen years. He was not a man of very brilliant parts (says the *Catholic Times*), but in the sterling qualities that win lasting respect he was not inferior to his friends, Mallinckrodt, Franckenstein, Windthorst, and Lieber. Amidst difficulties he was ever confident of success, and to his followers he was true as steel. He always lived up to the principles he professed. Dr. Schaedler, who delivered his panegyric at the service in St. Hedurg's Church, observed that he was a true descendant of Heinrich von Hompesch, of whom chroniclers declare that he was 'the bravest and most pious of knights.' Count Hompesch heard Mass each morning, was a frequent Communicant, and never allowed any duties, public or private, to interfere with his devotions. He carried his beads into the Reichstag, and however urgent the demands on his time never neglected to recite the Rosary before retiring

to sleep. A soldier of the Cross, he gave special directions on the approach of death that that sacred symbol should appear on the plate of his coffin. Throughout his long career he never knew fear and never laid himself open to reproach.

INDIA—A Venerable Prelate

His Grace Archbishop Colgan, of Madras, is said to be the oldest prelate of the present day. He was working in India several years before the provinces of Otago or Canterbury were founded.

ITALY—The Government and Earthquake Victims

When the Deputy de Felice accused the Italian Government of having caused the loss of 20,000 lives in Messina by its neglect, or rather its red-tape regulations, many considered his accusation uncalled for (says a Rome correspondent). However, the public have wakened up to the fact that perhaps the number of those who have been left to die beneath the debris may be anything from 10,000 to 30,000. The want of a sufficient number of men, the absence of any plan, the attention paid to guarding property, while the owners of it were either buried in the ruins or shivering in the rain and crying for a crust, and a spirit of general distrust in which every man thought his neighbor a rogue, have caused the loss of more lives in Messina than the earthquake. Even the staid *Osservatore Romano* has joined in the outcry raised on account of the delay in succoring the people—both those above and below the ruins—and now speaks plainly of the thousands left to die beneath their houses. The *Corriere d'Italia* has been imploring the Government day after day to do away with its red tape arrangements and come with a quick hand and whole heart to the help of the survivors.

The Clergy of Messina

It is against the clergy of Messina (says the *Catholic Times*) that Admiral Mirabello, the Italian Minister of Marine, directed his reproach when he remarked that they were not to be seen amongst the sufferers. We have stated in our columns that the Admiral, if he had moved much amongst the injured himself, would have seen them—all that remained of them—and information contained in an article published by the *Spectator* confirms the assertion. The Archbishop was buried for nearly fifty hours in his private oratory, where, deprived of light, air, food, and even water, he remained continually in prayer until he was extricated. Then, after a little sleep to revive his strength, he set to work energetically in the organisation of relief. As to his clergy, observes our contemporary, they were more than decimated, and how could the Minister see them conspicuous in rescuing others, when so many of them wanted rescuing themselves? What actually happened to the clergy we find set forth in an official statement which has been prepared at the instance of the Archbishop and is given by the *Corriere d'Italia*. From this reliable document we learn that on the eve of the disaster there were in Messina one hundred and eight priests. Of these twenty-one were invalids or too old for duty. There were therefore eighty-seven in active service. In the earthquake twenty-seven were killed, and twenty-one were buried under the debris and more or less seriously injured. Thirty-nine who were fit for active labor escaped, and of that number thirty-one went about relieving and consoling the afflicted.

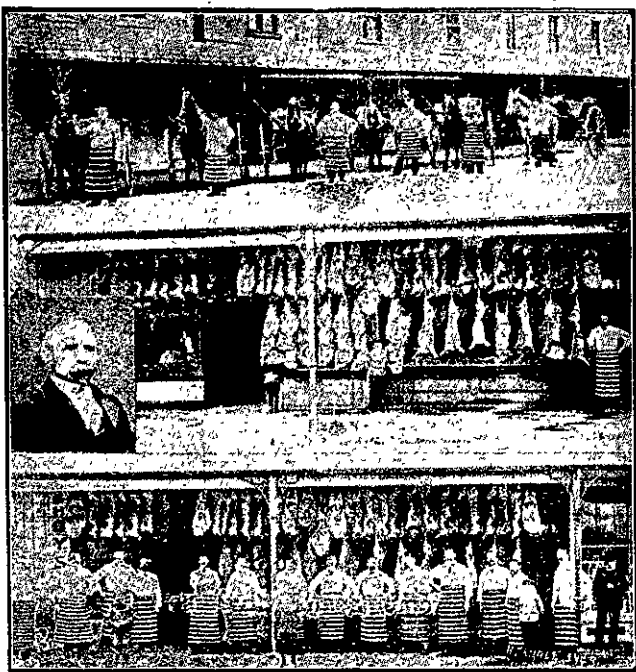
ROME—The Devotion of the Nuns

The devotion and heroism of the nuns of the Little Company of Mary, Rome, in connection with the Calabrian earthquake have (says the *Catholic Weekly*) excited considerable admiration even in quarters where nuns are not much liked. The English press has published a Reuter telegram which should help to rectify the wrongheadedness of those sections of Evangelicals in England who still worry their representatives in Parliament, their neighbors, and themselves on the subject of nuns. The telegram is as follows:—A report from Calabria says that four English nuns of the Little Company of Mary, known as the "Blue Sisters," are doing wonders in works of charity—nursing the wounded, helping the needy, and looking after the children—and are arousing the admiration of the authorities, especially the officers. In the home of the "Blue Sisters" here, the hospital being already overcrowded, all the sitting-rooms are being transformed into hospital wards and lodgings for the refugees.

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Domestic

By MAUREEN

To Dry Peas for Winter Use.

Allow a heaped tablespoonful of castor sugar to each quart of shelled peas, sprinkle the peas with the sugar, and lay them on a paper on a baking tin. Allow them to remain at the mouth of the oven until they are quite dry. When cold, place the peas in a jar, and keep in a dry place. These peas when cooked are like fresh green peas.

Hard Water.

A good and economical way of softening hard-water for laundry purposes is to always keep on hand a tub half filled with wood ashes, but filled to the brim with water. A gallon of water drawn from this tub will soften a copperful of the hardest water, and soften it in such a way as to improve instead of injure, as is the case with many softeners, the texture of the clothes.

Starch-polish for Oilcloth.

The following will be found an economical and labor-saving linoleum oilcloth polish:—When the oilcloth has been washed and thoroughly dried, make a little starch in a pint basin with boiling water, and rub lightly over with a clean cloth. It will dry very bright without any further rubbing or polishing, and has the advantage of being glossy without being slippery, and will keep clean much longer. When doing up the collars and cuffs, there is generally starch left, and this is often thrown away. This can have boiling water poured on till it thickens, and will do to polish the oilcloth.

Button-holes.

Button-holing is one of the bugbears of sewing to many women, and the number of women who can make button-holes well is by no means large. A tailor who has given the benefit of his knowledge says: 'Never make button-holes on flimsy stuff. The material should be strengthened for button-holes by interlining, or by close rows of "running" all round the hole. Then begin at the right-hand corner of the lower edge of the button-hole, and work towards the left. After attaching the thread at the corner of the button-hole, the needle should be put in at the necessary depth for the button-hole stitch, and put just half way through the material. Then the fingers of the right hand, catching the double thread at the eye of the needle, should bring it down under the point of the needle, passing from right to left. The needle should then be pulled through, and the stitch drawn up to the edge, with the slightest pull towards the left, and so on till the starting point is reached, when the thread should be brought through to the inside and finished off.'

The Needs of Children.

It is a great error to suppose that the so-called children's diseases are of no great moment, and that it is almost a necessity that they should contract one or all of them at some period of their youthful existence. There is no need for anything of the kind, and, should they escape, there is much more chance of them growing up strong and healthy men and women. Some mothers even expose their children to infection under the mistaken idea that they may as well have it and have it over. Children and old people are alike in this respect, that cold is a great enemy to them both. It is very important, then, that young children should not be exposed to cold, that no part of their body should be left uncovered, as, unfortunately, is too often the case. It is a mistaken idea that by leaving the arms and legs bare, the children will become inured to cold. They should be warmly clad, the underwear all wool and meshed, allowing ventilation without causing chill to the skin. A certain amount of exercise is necessary for children if they are to keep in good health. Naturally they are not capable of as great and prolonged exercise, either mental or bodily, as adults, and they should not be kept too long at any one kind of work. Children require more rest than grown-ups. Ten hours out of the twenty-four is not too much. Bad air is a fruitful source of ailments in children, especially during winter time. The rooms, both living and sleeping, are generally overheated, and fresh air strictly prohibited, with the result that there is a want of 'go' among the inmates. Too much stress cannot be laid on the necessity of giving free access to plenty of fresh air at all times and seasons, which does not mean at all to expose oneself to the danger of direct draughts.

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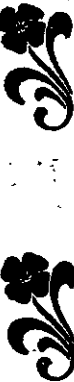
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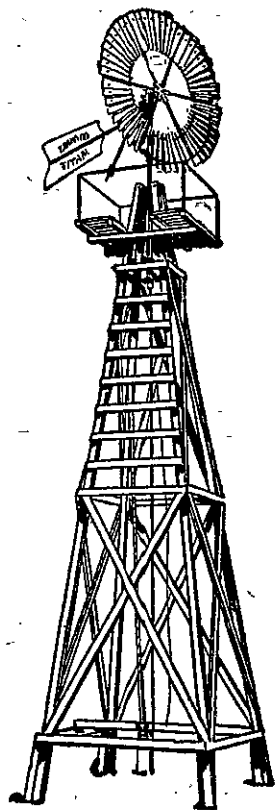
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BY VOLT

Motor 'Buses in War.

Until last year German soldiers returning from manœuvres to their regular quarters had made the journey by train, but a few months ago the military authorities decided to bring them home by motor 'bus.' This was in the form of an experiment to prove the possibilities of employing 'buses in time of war. Several vehicles were lent by the Berlin Motor 'Bus Company, and successful journeys were made.

A New Brick-laying Machine.

A recent Canadian invention, worked by two men and a boy, will lay 400 to 600 bricks an hour. Door and window spaces cause only a slight delay. The machine is suited for all plain work, such as walls, sheds, mills, factories, rows of cottages, and piers or bridges. The invention will do the work of six or seven skilled bricklayers, and it is believed that a machine adapted to build a factory covering about 60 feet by 40 feet could be put on the market for £100.

Nature's Methods.

Nature has provided almost countless ways of scattering and distributing the seeds of plants so that the various species may be propagated. Some seeds are borne on the wind, as those of the dandelion and the thistle, the elm and the ash. Others are thrown from their pods by the explosion of the latter when the time comes. But these methods are effectual for only a limited area. Where a wider distribution takes place, say from one part of a continent to another, or from island to island, birds, animals, and men are the carriers. It has been noticed that many plants not native to the region grow in and near the yards of trunk line railroads, showing that the seeds have been brought by the cars in one way or another. The new soil suits them, and they thrive and gradually spread over the surrounding country. Many plants, for example, are found in the Mississippi valley that were brought by railroads from the Atlantic seaboard, from the gulf region, and from the west side of the Rocky Mountains. All through the East are found weeds and grasses that are peculiar to the West and South-west, and there is no doubt that the seeds from which they sprung were brought in the hoofs of cattle imported by the meat dealers.

Common Sense and Tobacco Smoking.

Now we would not have it supposed (says the *Hospital*) that we favor in the least degree excessive indulgence in tobacco or any other luxury, nor do we shut our eyes to the demonstrated facts that nicotine, or some other constituent of this herb, exerts a most deleterious effect on the musculature of the heart and on certain nerves. But to instance a half-dozen or so of eminent men who do not smoke, and about as many lives of exceptional longevity, backed up by a case in which the onset of phthisis is believed (without evidence) to have been induced by smoking, is to provoke the production of equally inconclusive examples of similar feats by inveterate smokers. The truth of the whole matter is probably to be sought somewhere half-way between the positions of the extremists. There is little question that the majority of mankind can enjoy tobacco-smoking in moderation without any obvious harm resulting; and it is equally true that to many, especially brain-workers, the habit does bring a certain soothing and beneficent influence. It is also certain that many men misuse the drug by excessive and harmful indulgence in it, to their physical and mental deterioration; and this is particularly true of boys and adolescents, in whom the habit of excessive smoking is a real and pressing evil. Again, there are some whose idiosyncrasy to nicotine is such that they are far better off by total abstinence from tobacco. But, because the latter class exists, it is as hopeful to attempt to root out smoking as it is to abolish tea drinking and alcohol taking for a similar reason.

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Intercolonial

His Eminence Cardinal Moran blessed the foundation stone of a new church at Watson's Bay on Sunday, February 28. The new church will cost about £1400, and a sum of £280 was collected at the ceremony.

The Catholics of the archdiocese, and, indeed, the public at large (says the *Advocate*), will be pleased to learn that the slight indisposition from which his Grace the Archbishop of Melbourne was suffering in Dublin is now passed.

A generous parishioner (says the *Freeman's Journal*) placed £1000 to the credit of his Grace Archbishop Delany to enable him to negotiate for the introduction of the Christian Brothers into Hobart. Dr. Delany was successful in his mission when abroad, and arrangements have been made to spend £4000 in making additions to the local college for occupation by the Christian Brothers.

On February 18 the celebration took place at the Convent of Mercy, Wilcannia, of the silver jubilee of Mother Mary Gertrude, to mark her first 25 years as a Sister of the Mercy Order. She was the recipient of many congratulations and wishes for her future happiness and success in the service of the Order of Mercy, in which during the past quarter of a century her career has been marked by much ability and strength, as teacher, administrator, and Superioress.

The Rev. Father T. Vaughan, of Bega, and Mr. Joseph Cusack (says the *Catholic Press*) had a sensational experience while returning to Bega from Tanjaon. They were in a buggy descending Doctor George Mountain, when the horse started kicking, and ultimately went over a precipice about 30ft deep. The buggy was smashed, and a splinter of it penetrated Mr. Cusack's leg, severing an artery. Father Vaughan escaped with a shaking. The horse was uninjured.

After the opening ceremony of the Training College at Flemington on Sunday, February 28, the Very Rev. Dean Phelan sent a cable message to the Archbishop of Melbourne telling him of the magnificent success of the event, at which over £3000 was subscribed (says the *Advocate*). The Dean also mentioned the rumor regarding his illness. An immediate reply came from the Archbishop saying that he was now quite convalescent, and congratulating the Dean and all who contributed to make Sunday's function such a success.

News of the dangerous illness of the Right Rev. Dr. Murray, the venerable Bishop of Maitland (says the *Catholic Press*), will be received with very great regret by all classes in the community. His Lordship had not been in good health for some considerable time, but during the past week or two he grew gradually weaker. So much so that on Saturday, February 27, the last Sacraments of the Church were administered to the venerable prelate by the Coadjutor-Bishop of Maitland, the Right Rev. Dr. Dwyer. On Sunday the prayers of the congregation were requested at all the Masses at St. John's Cathedral for his speedy recovery or happy death. Two doctors and two nurses from the Little Company of Mary, Lewisham, are in constant attendance on the Bishop, who will be 81 years of age on the 25th of this month.

The Most Rev. Dr. Delany, Archbishop of Hobart, who returned to Hobart the other day from a tour of the Old Country, in the course of an interview, said: 'I have been fortunate enough to secure the Christian Brothers for our college. I had set my heart on that. Their success in Queensland, New South Wales, Victoria, South Australia, Western Australia, in the conduct of secondary schools, dispenses me from any appeal to their brilliant and solid work at Home. At Oxford lately I met among the Rhodes scholars from Australia students direct from the Christian Brothers' colleges in Queensland and Western Australia. And since I left Europe I learn that yet another of their boys has carried off the same coveted prize at Perth, in Western Australia. The Brothers are always practical and pleasant to get on with, if they are treated fairly.'

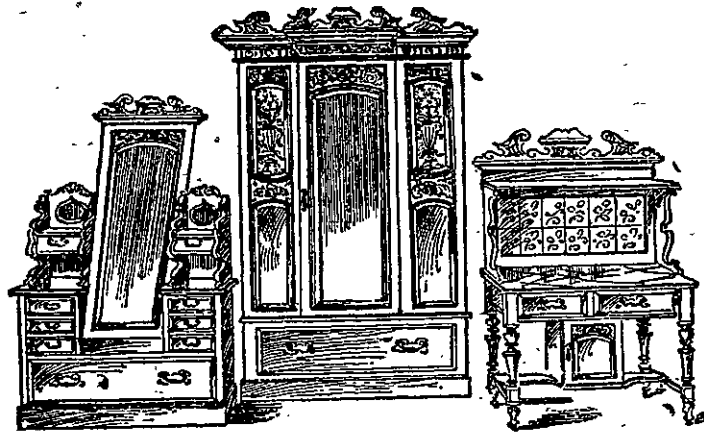
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DON'T

'I'm tired of "don'ts," said Margaret B., 'Just as tired of "don'ts" as I can be, For it's don't do this, and don't do that; Don't worry the dog, don't scare the cat; Don't be untidy, and don't be vain, Don't interrupt, don't do it again, Don't bite your nails, don't gobble your food, Don't speak so loud, it's dreadfully rude; Don't mumble your words, don't say "I won't." Oh, all day long it's nothing but don't! Some time or other I hope—don't you?—Some one or other will say, "Please do!"'

IN THE BABIES' WARD

In the line of anxious, inquiring friends waiting in the hospital corridor was seated a young man, very young, manifestly Irish, and carrying the marks of his trade in the plaster that caked his shoes and spattered his trousers. The superintendent of nurses looked disapprovingly at the patch of grey dust that surrounded the big, shuffling feet.

'You should have wiped your shoes on the mat at the door,' she said.

'I beg your pardon, mum,' he said humbly; 'I forgot it through bein' that disturbed in me mind. I'm come to see is me wife doin' well?—Mrs. Delia Gaffney. I'm—him.'

'You are her husband?'

'I am that, mum.'

'She is doing well.'

'Has she—is it—'

He gazed in her face, with parted lips.

'She has a boy.'

The blood rushed hotly up to the sandy hair that overarching his brow. He pushed the hair back with an unsteady hand as he stammered:

'Is he—is he—a good wan?'

'Just like all of them,' she answered indifferently.

'There's niver another wan of thim all that's mine, mum,' he replied, with a sort of ungainly dignity. 'Might I have speech of me wife? Might I see thim?' He choked on the word.

'No; not before Sunday,' the superintendent answered stiffly.

The nurse at her elbow ventured to suggest—

'There is no one else in the maternity ward at present, Miss Stone, and the young woman is very well.'

'I can make no exception to the rule,' retorted the superintendent, and passed into the office.

'If we held an autopsy on that woman,' said the junior intern, 'I suppose we should find a heart; it is the only way in which we shall ever obtain evidence of its existence.'

'I wonder if I dare,' the nurse mused.

'Go ahead,' the young doctor encouraged her; 'she's safe for twenty minutes in the office.'

'I'll tell you about your baby,' she smiled on the young man, who was shambling dejectedly toward the door; 'you shall see your wife on Sunday.' They were at the door now, and out of hearing of the others. 'Go around to the back of the building, to the small door near the corner, and I'll take you up to have a peep at the baby,' she whispered.

He almost betrayed her by the exclamation that escaped him. She pushed him through the door. 'Be quiet—be quick,' she said; 'there's very little time.'

When he reached the small door at the corner, she was already turning the key. The door, seldom used, refused to open. 'Push, push,' she called through the keyhole, 'but don't make a noise.' She led the way along the paved corridor, warning him to be as quiet as possible.

'I'll make no noise at all, mum,' he assured her, as he followed, crouching, with great hands sweeping the wall to steady his tiptoeing steps, while his shoes creaked horribly.

'I dare not let you see your wife,' she said; 'the superintendent would be sure to find it out. But the baby can tell no tales, and you shall see him—just for a minute.'

'I'm sure you're very good, and I'm much beholden to ye,' he answered in a smothered voice like the rumble of wind in the chimney. Then, drawing his hand out of his pocket, 'Take it—that's all right; take it, now,' he urged, as she shrank from the proffered quarter-dollar. 'It's but little for what you're doin' for me; it's worth a week's pay.'

'Keep it to help buy the baby-carriage,' she suggested.

'That's so,' he chuckled; 'I'll get a dandy wan!' 'Don't get it until your wife comes home,' she cautioned. 'She will like to select it herself.'

'Mebbe she'd do it better,' he admittedly meekly. 'We'll need to be savin'. He's goin' to cost!' He grinned with evident satisfaction at the thought. 'And we'll not be runnin' about evenin's now, neither.' The grin broadened as the lengthening list of privations added to the value of its unconscious cause.

In the babies' ward he hung in dumb wonder above the snuffling bundle from which the nurse turned back the covers, and touched the mottled cheek timidly with her finger, producing a twitching of the mouth sufficiently like a smile to fill him with delight.

'D'ye mind how he laughs, the wise little thing!' he cried gleefully. 'Ain't he a sort of a queer color? It'll change, will it? Well, I'm glad to hear it. It might be prettier. There's a great dale of babies here, isn't there, mum—and yous do be in the way of knowin' a lot about thim?' She nodded. 'Thin, will yous tell me thrue?' His manner was as solemn as if he were administering the oath to a witness. 'Will yous tell me thrue, is he a good wan? Is his back and his legs all they had ought to be?'

'He's a fine-boy,' she assured him; 'you'll be proud of him.'

'I'm that now,' he said.

'You look too young to have others,' the nurse said.

All the soul there was in Dan Gaffney looked from his earnest eyes, that met hers as he said, with a thrill of reverence in his voice:

'He's me furst-borrun child.'

Gripping the side of the crib, he leaned close to the tiny red ear, murmuring, 'Little lad, me own little lad!' scanning the small wrinkled face as if for some sign of recognition, repeating over and over: 'Little lad, little lad!'

He had forgotten the nurse, and the need for haste. She roused him regretfully.

'You must go now. Sunday afternoon you may see him again, and your wife too. Come! You will get me in trouble if you stay any longer.'

'I'd do nothin' to hurt ye, mum, God bless ye! Whin Delia's able, she'll say what's becomin'; I'm not ekal to it. Good-bye, little lad.'

At the head of the stairs she was saying:

'Mind you say nothing about this; and the baby can be trusted to tell no tales—Heavens!' The president of the senior staff was standing in the open door of private ward number three, and the cold voice of the superintendent of nurses sounded close behind him.

Miss Stone, said the doctor over his shoulder, 'I'll close this door; there's a draught from somewhere. . . I'll tell no tales, either; but get out as fast as you can.'

With a grateful look toward the doctor, the nurse hurried her guest downstairs and pushed him out at the corner door. Dr. Standish heard the creak of the closing door, and loosened his grip on the knob he had been holding. Miss Stone darted out of the room.

'Jenks must oil that lock at once,' he said; 'I've been struggling with it for two full minutes and couldn't turn it. I must look for that draught; Mrs. Frye says she has felt it all the morning. Miss Lane, have you had that door open?' she called sharply down the stairway.

'Just for an instant, Miss Stone,' the nurse replied sweetly; 'the damp weather has made it stick so don't you think it should be opened now and then?'

Dan Gaffney had reached the street, and she felt no fear of detection, but stood watching him, wondering to see the lately slouching figure erect, almost soldierly, the shuffling tread firm and quick, hastening to meet a welcome task. He stopped a little girl who was pushing a baby before her in its carriage, stooped over the baby, whistled to it and poked a finger in its cheek—with the result of awakening a terrified shriek and arousing the indignation of the little elder sister. Dismayed at such a failure of the only fatherly art he knew, he made overtures of peace to the baby's guardian with a hand that had dipped into his pocket. The child accepted the proffered war indemnity with smiling satisfaction, and trundled the baby away. The young father stood watching until they had turned a corner, then wheeled about, stamped a foot emphatically, threw his hands into his pockets, and threw back his head in a big, happy, boyish laugh.

The mist that dimmed the nurse's eyes for a moment was dispelled by a flash of defiance.

'I'd do it again,' she whispered, 'in spite of the Stone and her wrath.'—*Maclure's Magazine.*

OUR NEIGHBOUR

If we would avoid speaking ill of our neighbor, if we would overcome the habit of publishing his faults, or

of causing mischief by tale-bearing, we should do well to try to put in practice the three rules which are often given us by spiritual writers on this point. The first rule is: If you cannot speak well of your neighbor do not speak of him at all. This is a most excellent maxim; for if you think ill of another, or if you are prejudiced against him, you may be sure that your conversation in that person's regard will be under the influence of this prejudice. The second rule is: Do not say in the absence of your neighbor what you would not say in his presence. For it is certainly unfair to say hard things or to aim a blow at the good name of one who by his absence is unable to defend himself. The third rule is: Say not of another what you would not have another say of you. Let us endeavor to act in conformity with these rules, and we shall find that they will often put a check on our speech and save us from many a sin against holy charity.

OUT OF THE GAME

John D. Rockefeller, conversing amiably with a reporter, drove home a remark on inefficiency with a golf story. 'There was a man,' he said, 'who had no success at golf at all. The more he played, it seemed, the poorer he became. One day his work was particularly bad. "Dear, dear," he said to his caddie as he looked ruefully at a deep hole in the turf that he had just made with his iron; "dear, dear, there can't be worse players than myself." "Well," said the caddy reflectively, "maybe there's worse players, but they don't play."'

AN UNPROFITABLE TRANSACTION

A good many years have passed since the grave closed over John Rea, the famous Belfast lawyer, whose brilliant wit gained him widespread fame. John Rea had a dog, and this dog was a skilful thief. One day he stole a piece of beef from the open window of a butcher's shop in Hercules street. The butcher met John Rea, and put a supposititious case to him. 'Suppose,' said he, 'a dog stole a bit of my beef, what legal remedy would I have?' 'Well,' said John, 'you could ask the owner of the dog to pay for it.' 'Well, Mr. Rea,' said the butcher, 'your dog stole a bit of my beef this morning.' 'What was it worth?' said John. 'A shilling,' said the butcher. John put his hand in his pocket, pulled out a shilling, and handed it to the butcher. 'Now,' said he, 'you owe me six and eightpence!'

ODDS AND ENDS

Teacher: 'Now, I have explained to you what a biped is; it is anything which goes on two legs. Can any of you name a biped?'
Small boy: 'A pair of stockings.'

Customer (pointing to the hieroglyphics on his check): 'Is that my name in Chinese?'
Go Long (Chinese laundryman): 'No; 'scRIPTION means "li" ole man; closs-eyed; no teet."
Customer: 'Er—thank you.'

Mrs. Cottage: 'Is your daughter studying freehand drawing?'
Mrs. Villa (with warmth): 'No! My daughter gets nothing free; I pay for all her tuition.'

FAMILY FUN

There is a noun of plural number,
Foe to peace and tranquil slumber.
Now, almost any noun you take,
By adding 's' you plural make.
But if you add an 's' to this,
Strange is the metamorphosis.
Plural is plural now no more,
And sweet what bitter was before.

Answer: Cares, caress:

Games for the Evenings.—Here are a few games that do not require any apparatus and very little thinking. Try to stand for five minutes without moving and with your eyes blindfolded. Get up out of a chair without bending your body forward or putting your foot back under the chair. You'll be very clever if you can do it. Lay a match across the nail of your middle finger, and try to break it by pressing upon it with the first and third fingers of the same hand. Stand with your left foot, shoulder, and the left side of your head touching the wall and try to kick with your right foot.

All Sorts

Angry Caller: 'Look here, I understand you called me a liar in this morning's paper. Am I right?'
Editor: 'No; we only print news.'

'My boy,' said the baker to the Scottish laddie who complained of the quality of his pies, 'I made pies afore ye was born.' 'Aye,' said the boy, sadly, 'this is ane o' them.'

Miss Jones: 'It seems to me that all the nicest men are married.' Mrs. Brown: 'Well, dear, they weren't always so nice, you know; they've only been caught early and tamed.'

Miss Ellen Terry, in speaking of the many women who want to go on the stage, said that every woman under thirty thinks she is an actress, and every actress (she added) believes she is under thirty.

'I don't want my hair brushed over my forehead any longer,' declared Harold. 'I want a crack in it, like father's.'

The Tenant: 'This wall is full of enormous cracks, and if you don't fix it it will soon fall down.' The Landlord: 'I'll have it papered at once.'

A lady one day remarked to the English novelist, Bulwer Lytton, how odd it was that a dove (colombe) should have been sent out to find the Old World, and Columbus (Colombe) should have found the New. Sir Henry Drummond Wolff says in his book, 'Random Recollections,' that Bulwer Lytton immediately replied: 'Yes; and the one came from Noah; the other from Genoa.'

A country man and his wife paid a visit to the seaside. While the simple pair were walking on the beach one evening they suddenly noticed the revolving light of a lightship. The old lady gazed at it with open eyes for some minutes, then she turned to her husband with a puzzled look. 'Well,' she exclaimed, 'if the man in that ship hasn't lit that light this forty times, and it has gone out every time!'

A small boy, told to write down during class what he wanted to be when he grew up, was found to have written 'gardener.'

'But I never knew you wanted to be a gardener!' exclaimed the teacher in surprise.

'I don't,' said the small boy, sadly, 'but I don't know how to spell engineer.'

One night as a doctor was driving into a village he saw a man, a little the worse for liquor, amusing a crowd of spectators with the antics of his trick dog. The doctor watched him awhile and said: 'Sandy, how do you manage to train your dog? I can't teach mine to do anything.'

Sandy, with that simple look in his eyes, said: 'Well, you see, doctor, you have to know more'n the dog, or you can't learn him nothing.'

An Armenian girl goes to school at four or five years old, but before that she has probably learned her 'letters,' which is almost an education in itself, as the Armenian alphabet contains thirty-nine. She learns these letters from a small slab of wood on which they are printed. This slab is fastened to a handle, making it something like a hair-brush in shape. The Armenians boast that their formidable alphabet is so perfect as to give every sound known to any other nation.

Put to the test of the thermometer, it appears that the normal temperature of the body is almost invariable, regardless of latitude or season. Putting the bulb of the thermometer under the tongue of an Eskimo at the frozen north or of a man under the blazing sun of the tropics, we find that in each case, the body being in a state of health, the temperature is about the same, the difference not amounting to a degree. We may say absolutely that the average normal temperature of a human being is about 98.5 degrees F., just as we may say that at sea level water boils at 212 degrees F.

To most persons in the temperate zones a banana is a banana. But the truth is that there are over sixty known varieties of the fruit, with as great, or greater, variation in character as in the different kinds of apples. Hawaii is said to have something over forty distinct varieties of the fruit, most of which have been introduced by the whites. Some of these are of extremely delicate and delicious flavor, while other kinds are used, if at all, only when cooked in various ways. There is scarcely a city house lot or country 'kuleana' or homestead which does not have a clump or two of bananas, which grow with practically no care, new plants, or suckers, shooting up to replace the ones which have fruited and been removed.

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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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