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VOLUME XXXVII  
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No. 19

THIRTY-SEVENTH YEAR OF PUBLICATION

DUNEDIN, THURSDAY, MAY 13, 1909

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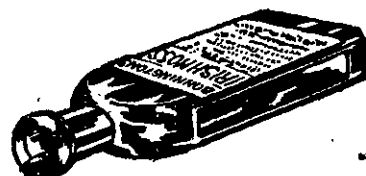
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Capital paid up	-	-	£300,000	
Reserve Fund	-	-	185,000	
Reinsurance Fund	-	-	250,000	735,000
Net Revenue for 1908	-	-	-	647,300
Losses paid by Company to date	-	-	-	£7,098,471

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# Friends at Court

## CLEANINGS FOR NEXT WEEK'S CALENDAR

- May 16, Sunday.—Fifth Sunday after Easter. St. Brendan, Abbot.
- „ 17, Monday.—St. John Nepomucene, Martyr. Rogation Day.
- „ 18, Tuesday.—St. Venantius, Martyr. Rogation Day.
- „ 19, Wednesday.—St. Peter Celestine, Pope and Confessor. Rogation Day.
- „ 20, Thursday.—Ascension of Our Lord. Holiday of Obligation.
- „ 21, Friday.—St. Felix of Cantalicio, Confessor.
- „ 22, Saturday.—St. Paschal Baylon, Confessor.

### St. Brendan, Abbot.

St. Brendan was a native of Ireland, and a disciple of St. Finian. Passing into England, he established there two monasteries. On his return to Ireland he continued the same good work, and founded, among others, the famous abbey of Clonfert. He died in 578, in the ninety-fourth year of his age. According to a tradition accepted by some historians, St. Brendan voyaged to America, and landed in, or near, the present State of Virginia.

### St. John Nepomucene, Martyr.

In the Sacrament of Penance, so indispensable is the obligation of secrecy, and so far does it extend, that the priest may say with an ancient writer: 'What I know by Confession, I know less than what I do not know at all.' St. John, a native of Nepomuc, in Bohemia, and a priest of the City of Prague, was a martyr to his fidelity in observing this sacramental secrecy. As the inscription on his tomb states: 'Because he had faithfully kept the seal of Confession, he was cruelly tormented, and thrown from the bridge of Prague into the river Moldau, by the orders of Wenceslaus IV., Emperor, and King of Bohemia, A.D. 1383.'

## GRAINS OF GOLD

### AN ANGEL UNAWARES.

Suppose for every act of love and duty  
 An angel in the path of life should lay  
 A lovely rose of sweet perfume and beauty—  
 Ah, even then, how bare would be the way!

Suppose for every kindly word unspoken,  
 For every fault which careless hands had done,  
 For every resolution made and broken,  
 A thorn beneath our erring feet had grown.

Ah! then the way would be one stretch of anguish,  
 With only here and there a flower to cheer;—  
 Our feet would falter and our spirits languish,  
 And life would be a burden hard to bear.

But seldom are we outwardly rewarded  
 According to the deeds which we have done.  
 'The pure in heart' are by the world discarded;  
 The wicked harvest where the good have sown.

And yet to every heart in darkness hidden  
 There comes an angel, whom we cannot see,  
 Who strives to keep us from the paths forbidden,  
 And in the narrow way where faith may be.

His name is Conscience, and he brings us roses—  
 Sweet roses, borrowed from the brow of Peace,  
 Or thorns on which remorseful thought reposes,  
 Regrets whose sharp tormentings never cease.

Then let us strive temptation's storm to weather,  
 Let every thought and every deed improve,  
 Till Conscience finds no cruel thorns to gather,  
 But crowns the soul with joy, and peace, and love.

That time is the worst employed which we give up to regrets, unless we learn from them lessons for the future. Ah! there is no telling, but perhaps we might not sow quite as recklessly if we would only bear the reaping time in mind.

The fountain head of social good or evil, of vice or crime, or of honor and virtue, is in the home; and the wife and mother make and unmake the home.—Bishop Spalding.

None of us is so humbly placed that he may not do something in behalf of Catholic truth. The philosopher Balmez gives us the motto: 'Truth is Catholic; proclaim it ever, and God will effect the rest.' There is no more effective way to advance the interests of our holy religion and to hasten the coming of the golden age that would follow the evangelisation of the world than by encouraging good, wholesome literature.

# The Storyteller

## HOW THE REWARD CAME.

On the narrow road, covered with coarse rubble, that leads from the high forest country, by many turnings and windings, down a steep slope to the village, was heard the sound of fierce, half-suppressed grumbings and curses. An old, crooked little man, in dilapidated leather breeches and tweed jacket, holding a short pipe in his toothless mouth, was tugging away with angry impatience at a low wooden sledge heavily loaded with logs of wood. It had stuck between the sharp-pointed stones, and refused to move in spite of all endeavors. The old man cursed and swore between his empty jaws, and poured out the stream of his fury with such celerity that it would seem as if his purpose was to make a record in profanity. Again a desperate pull; the sledge did not stir; and again a most horrible oath.

As he spoke, there sounded behind him a sonorous voice, full of gentle but earnest warning:

'But, my man, how can you curse so?'

The old man looked up, and slowly took off his fox-skin cap.

'The new parish priest!' he murmured, and then pointed to the sledge. 'Your reverence thinks I shouldn't swear. Just look here! This is the fifth time it has stuck since I left the top of the hill. Could anything be more aggravating?'

'You are certainly Rupert Bodsteifer, known as the "devil's Rupert," because you are always saying bad words. I have heard of you. You swear because your sledge has stuck fast—'

'Do you expect me to sing?'

'You swear under all circumstances.'

'Because I'm always getting stuck fast, whatever I do.'

'You never go to church.'

The old man threw an obstinate glance at the priest, and murmured peevishly:

'I'll do that when I'm happy; I wait for happiness all my life, and it doesn't come.'

The priest sternly replied: 'Why do you grumble, man, that happiness does not come to you, while all your life long you refuse to come to Him Who is the Fountain of all happiness—God, Who rewards the good and—'

'Does He reward the good?' broke in the old man, as he replaced his fur cap on his gray head. 'I can't say. All my life I've never stolen or robbed or done harm to anyone, and yet every bolt from heaven falls on my house. Don't shake your head, Father, but stop a moment. I was a brave soldier in the Kaiser's army. I had married a wife, and always worked faithfully and zealously. We had built a house; it was burned over our heads. We built it again, and thought that the two best and finest cows in the valley belonged to us; we lost them. We began again, and with hard toil got a field—the best soil on the hillside—and when the fruit was hanging on the boughs, down came a land slide of the overhanging rocks, and field and fruit were gone for ever. Our little vineyard was devoured by grubs, our cabbage patch by worms; our field down by the mill, ever since it belonged to me, has produced nothing but weeds. Nature has given me no reward for all my sweat and labor.'

'Nature does not reward where God does not bless, and God does not bless where man does not pray.'

'Other people don't, Father, and still are lucky. Down in Tobelthal; that fellow Markl is certainly a homicide, drunkard, rascal, usurer, who oppresses people, and is a thief; but he has thirty cows on the mountain, the biggest farmyard in the district, and a house like a castle. Ten years ago he was a common servant. He has not only cursed, he has committed many crimes.'

'Is the man still alive?'

'I don't exactly know. He was in prison two years ago for smuggling. He got twenty years or thereabouts, I think.'

'And you envy him his luck? He had his luck from wickedness; but when the devil lends a groschen he demands a thousand ducats as interest. Look at Merkfelsbader here in the village! He is the richest man hereabouts—'

'Twenty years ago he was poorer than I,' interrupted the old man; 'and he's not a bit more industrious or honest.'

'But he prays instead of cursing, and so blessing comes upon his fields and his house; for happiness passes away, but blessing stays. His son has studied and become a priest.'

'My son had that in his mind—he is in the town; but it takes money to study, and he has become a clerk. Just

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This is a delusion; many have found it so—too late.

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### HELP FOR YOUR HEART.

WEAK hearts are just as common as weak stomachs, weak lungs, weak eyes, etc., yet very few persons affected with weak hearts are conscious of the fact. Even doctors very often attribute such serious signs of heart weakness as fluttering or palpitation of the heart, pain or tenderness in the left breast or side, shortness of breath after slight exertion, choking sensation in the throat, fainting spells, irregular pulse, swelling of the feet or ankles, etc., to an entirely different cause, and treat the sufferer for other complaints which are not obtaining. But though these symptoms indicate Heart Weakness, they do not mean you have "Heart Disease." It is simply a sign that the heart is overtaxed, and unless it is speedily assisted in some practical manner, serious complications will result. What your tired, exhausted heart wants to restore it to its normal strength and vigor, is some remedy that will help it to do its work, for while the heart is in this weakened condition, it is unable to supply the rich red blood, so necessary for perfect health. Dr. Day's Heart-Help has made thousands of weak hearts strong again, and it will permanently restore your heart to its normal healthy condition, enabling it to perform its vital duties regularly and completely. This reliable medicine, by affording the heart the assistance it so urgently requires, helps the other organs of the body which have become affected to regain their strength and vigor, too. If you have suffered from any of the symptoms mentioned above, and have till now attributed them to some less serious internal derangement, secure a bottle of Dr. Day's Heart-Help today. Price 4s 6d per bottle from all Chemists.

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now he is badly off, and must go hungry, poor boy! He is clever and honest. I've not seen him for eight years. He doesn't come home, because he doesn't find the happiness there that he seeks. For us there is no reward.'

'Because you live without God. Seek Christ's kingdom, man! Press the cross to your heart—'

'I've done that already,' said the old man; and he rummaged under his red waistcoat, and presently brought to light a silver crucifix, scarcely the length of a finger, hanging on a narrow band. 'You see, Father, I've got a cross, and there's something written on it, but I can't read it. It is in a foreign language.'

He handed the Father the cross, which bore the inscription, 'Deo fidelis.'

'What does that say?'

'It says: "True to God." And you have been living all your life untrue to Him. How do you come to have that cross?'

'I've had it these thirty years—since I left the army. The day I was discharged, as I was going with my box from the barracks through the town, on my way to the station, I saw three big fellows attack a young gentleman and ill-treat him as if they wished to murder him on the spot. He was crying, "My book! my book!" His clothing was torn to rags. It was night, and there was no one to help; so I put down my box, and brought down my stick on one of the rascal's back. They ran as hard as they could, and disappeared. When I turned to take up my box, I could see nothing of the lad. Perhaps he had feared the rascals would come back again. As I stooped to pick up my box, I saw this little cross lying between the stones. At once I thought that he had lost it; but he did not return, and I had no time to lose, so I took it and hung it round my neck. I might often have sold it when I was hard up, for it's silver; but I've not let it go. I've often thought that the devil is waiting to take everything from me, if only he could make me give it up.'

The priest returned the cross, saying in a tone full of significance:

'If only you would pray instead of cursing! Prayer is work for God, and He never leaves it unrewarded. You must carry the cross not only on, but also in your heart, and be true to Him who died upon it. But remember that even where God does not give earthly good things, He grants His peace. Pray, Bodsteifer, and curse no more; and the reward will not fail you.'

He gave the old man a friendly nod, and walked on up the mountain path.

The old man scratched his head in a puzzled manner, and looked downward toward the little village church. 'The reward?' he murmured. 'And He gives at least His peace? I have no peace, and I can never pray. But to go in there does one good. And He helps everyone else—perhaps He will help me.' And, leaving his sledge to its fate, he hobbled on, with strange feelings in his heart, almost rapidly, down to the village—and to the church.

There stood Bodsteifer before the high altar, clutching his fur cap in his brown, horny hands. He saw the Tabernacle in front of him, but did not know how he should speak to Him who dwelt therein. He had never prayed, he could not pray now. But deep within his breast, full as it was of sadness and anger, he felt something incomprehensible, mysterious, almost terrifying, and yet peace-bestowing. 'My God! Jesus! Redeemer!' He could think of these words, nothing more.

Then he took out the little silver cross, and sank on his knees. With voiceless prayer he held it up toward the Tabernacle. Perhaps He who was there understood, and would help him. He gazed fixedly upon the cross that surmounted the Tabernacle, and thought: 'Lord, I am not Thy servant; I have done no work for Thee; I can do none. Thou canst not reward me for anything I have done; but, since Thou art rich, Thou canst bestow on alms upon me. Give me Thy peace; and then I will learn to work for Thee, that I may receive a reward.' The unspoken prayer rose earnestly, but with a hard effort, in Bodsteifer's heart, and he held up the cross still higher.

A half-uttered cry of astonishment sounded behind him; there was a hasty whisper, and presently a hand rested softly on his shoulder. Turning round, he saw a footman in livery, who whispered that his master, who had been seated in a pew near at hand, wished to speak with the old man, and would wait for him outside the church.

As he came out of the porch, a man, evidently of high rank, stepped up to him and said:

'On my journey I went for a few moments into the church; I saw you kneeling and lifting up the little cross. Tell me, my man, where did you get it?'

'A young gentleman, I believe, lost it in the city when three rascals set upon him one night long years ago. I interfered with my stick, and the thieves ran away, I after them. When I turned back, the young gentleman was nowhere to be seen; only this little cross lay on the ground. Ever since then I've kept it—'

'My deliverer!' the stranger interrupted him joyfully and warmly pressed his hand. 'I was that lad; and the little cross, a family heirloom, I then wore, as you do now, on my breast, whence it was torn during the fight with my assailants.'

Bodsteifer shook his head. 'Was it only that, then, which the rascals wanted?'

'You have earned the right to know,' answered the stranger. 'Listen, then. It was about six months after the death of my grandfather, who was known to be an eccentric man, but who was universally loved on account of his deeds of charity, which corresponded to his wealth. One day before his death he presented me—I was always his darling—with an old, worn Bible, and said: "Take it, Edward; and if ever you find yourself disinherited by Destiny, read often and diligently therein; for in this book, which contains God's testament, every man may find his rightful inheritance, since it contains the very truth of God." I took the book, and laid it, unread, on my book shelf, secretly amused at the old man's whim, as I called his exhortation. I knew better than to read an old Bible! When my grandfather died, a will was found which, contrary to all expectation and to his own promises, excluded myself and all his relations from sharing in his property, and appointed three former servants as his sole heirs.

'This will was disputed by us, who were the rightful heirs, and the matter came into court. One night I could not sleep, and for the first time, out of very weariness, took my grandfather's Bible into my hand. There I found, on five leaves which had been stuck into the book, a will in his own handwriting, appointing myself and our kindred as his sole heirs, and also leaving large sums in charity. There was no doubt; here was the true will; the other was false and unauthentic. Though it was the middle of the night, I hastened with the Bible to my brother, who lived not far away, to share my discovery with him. On the way the three rascals who had forged the false will met me; they recognised me and began to jeer at me. I flared up, and with boyish thoughtlessness shouted out, waving the Bible, "You are lying cheats! Here is the truth—the real will!" Then they fell upon me, to tear the book away from me; and if you had not come up they would have gained their end. I did not wait for your return from pursuing them, but hastened to my brother with my treasure. I have never seen you since until to-day. You then secured for me and ten poor families a life free from anxiety; and yourself, whom I have sought so long in vain, must now be free from all care. If you are in poverty, I will supply your need; and if you have children I will secure their future; in a word, I will—'

He would have continued speaking, but the old man, pressing his cap to his breast, cried, half laughing and half in tears, as he joyfully lifted his eyes to heaven:

'The reward!—the reward!'

The next day the old man presented himself, with a transfigured face, at the door of the priest's sitting-room. To the priest's question as to what he desired, he answered in a trembling voice:

'The reward has come, Father—the reward is here! We keep our cottage; it will become a good house, and our old age will be bright and happy. Our boy has his future secured, and the dear Lord God—'

In the excess of his joy he began to weep. Then he related to the priest, who listened joyfully, what had happened to him the day before, and concluded:

'And now, your reverence, I pray you, make me a good servant of the Lord, that I may work diligently and only for heaven. Father, teach me God's work—teach me to pray.'

'That I will, indeed!' cried the priest, much moved, as he seized the old man's hands. 'See, here is the way clearly marked. Prayer gives man's honest work value in God's sight—a value that merits a reward in heaven. Every man strives for an earthly inheritance, but it is only the heirs of eternal life that the good God gathers into His kingdom. Let him who is oppressed by the riddle of the cross he has to bear ask of the Church, and she will solve it for him. And happy is he if he follows her counsel. He will seek peace and find his salvation.'

'Your reverence is right,' nodded the old countryman. 'On every cross that comes to us there is inscribed in homely script, "True to God!" But to read it one must carry it to the church, and by prayer work for Him who carried the whole world's cross. At once we find His mercy; He helps us to bear the cross; He even takes it altogether away, and reckons with true human joy the work of His servant as meriting a heavenly reward—our loving, all-good Lord, Jesus Christ!'—Translated from the German for the *Ave Maria*.

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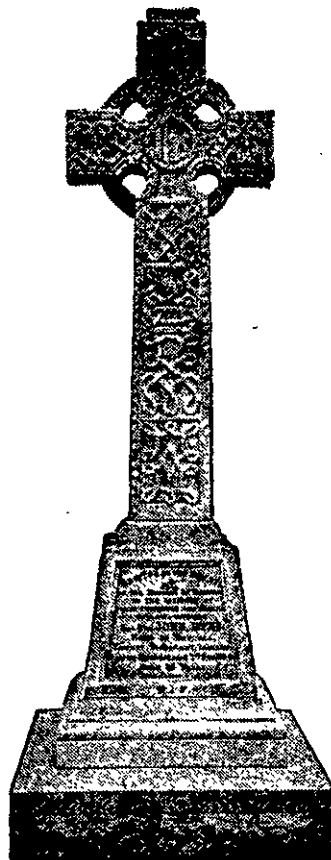
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## A MYSTERIOUS DISAPPEARANCE

'It beats all!' said the proprietor of Lufkin's store at Hardhack Corner, drawing his shaggy eyebrows together in a puzzled frown. 'You sure you laid it on the counter, John?'

'I certainly did,' replied John Burton, a customer of many years' standing. 'I laid it right down there,' he added, smiting the indicated spot with a hairy fist. 'You were back to me at the time, putting up some dishes on the shelf. Just then Uncle 'Bijah came along, and I turned to shake hands with him, and when I looked round again you were facing the counter, and there wasn't anything there. Sure you didn't pick it up absent-minded like, and put it in your pocket, or else in the drawer?'

'No, I never touched it,' declared Mr. Lufkin. 'Beats all how a thing can get away from right under your nose.'

'Lost something?' asked Uncle Abijah Neal, in a tone of mild interest, while others of the little company who had gathered in the store this summer evening left their seats on sundry chairs and kegs, and moved up within closer range of the discussion.

'Yes,' said John Burton, 'it's a dollar bill. I laid it down on the counter and waited for my change, and now it's mysteriously disappeared. Looks kind o' suspicious. You don't know anything about it, do you, Uncle 'Bijah?' he continued, with a twinkle in his eye. 'You were standing pretty close to it before it vanished.'

'Well, you are welcome to search me,' responded the old gentleman. 'I guess I sha'n't run away as I did the last time I was accused of stealing a dollar bill.'

There was an invitingly reminiscent note in his voice that at once called out the question, 'How was that, Uncle 'Bijah?'

'It was when I was a boy up in Pooduck,' he began.

'Might as well all sit down,' said Abner Harmon, one of the younger members of the loafing fraternity. 'I wouldn't be a mite surprised if one of Uncle 'Bijah's Pooduck stories charmed that bill right back.'

'I was only ten years old or so at the time,' Uncle 'Bijah went on, 'and I guess I was about the loneliest little chap that ever was. I'd lost my own folks, and I was living with a cousin on my mother's side—David Berry by name.'

'I've nothing to say now against David, nor Mehitable, his wife. I suppose they thought that the proper way to bring me up was to make me toe the mark. They used to say that they didn't intend to have any spoiled child on their hands. But I don't know; I guess they came pretty near it, after all. When a little shaver has had all the spunk taken out of him, so that he goes meeching round, expecting a scolding or a cuff at every turn, he doesn't lack much of being spoiled, according to my way of thinking. Sparing the rod isn't the only way of spoiling a child.'

'Well, to come to my story. One day in the fall along came Sol Peters, a tin pedlar that used to make regular trips through those parts. He didn't stop at our house, for Mehitable couldn't abide pedlars; but I knew that he would call at the Dobsons', and so, as David wasn't round, and Mehitable wasn't looking, I tagged on behind the cart.'

'In those days a tin pedlar's cart had a powerful attraction for me, and if I had any ambition it was to drive one of my own when I grew up.'

'Mrs. Dobson and her daughter Jane came out to the cart, and spent some time dickering with Sol, and finally bought quite a little truck. Sol figured it up, and it came to 87 cents, besides the rags that he had taken in exchange, and Mrs. Dobson went into the house and came back with a dollar bill.'

'Sol was busy packing his goods into the cart, and Mrs. Dobson was looking over what she'd bought; and somehow, when he got ready to change the bill, it wasn't anywhere to be found. Meanwhile Jane had gone back into the house.'

'Of course, there was a good deal of hunting and wondering, and pretty soon I began to get scared and to think that I'd better be making myself scarce.'

'I didn't have the least idea what had become of the bill, though I had been hanging round the cart all the time; but I was so used to being blamed that I was afraid they'd suspect me. And, of course, that was just what they did.'

'When Sol saw me slinking off, he sang out, "Look here, Bub, do you know anything about that money?" And at that I started to run, and Sol after me. He caught me easy enough, and came dragging me back. Then he made me empty out my pockets. Of course, he didn't find what he was after, but that didn't anyways pacify him. There was a lump in my throat that made me keep swallowing, I suppose; at any rate, Sol says, says he:

"I'm blest if I don't believe the little scamp has gone and swallowed that bill!"

'At that it did seem to me as if I should sink right down into the earth. I expected to be whipped, and I didn't know but I'd have to go to State's prison; but, worse than all was the idea that folks would always be pointing me out for the chap that swallowed a dollar bill.'

"Own up, or I'll trounce you!" says Sol; and I don't know but I should have owned up if Jane Dobson hadn't appeared on the scene just then. Jane was certainly a friend in need. She said right off that she didn't believe that I had taken the money.

"Well, then," says Sol, "where's the bill, and what did he run for?" And she says, "He ran because he was frightened; and as for the bill," says she, "I don't know where it is, but I guess I'd hunt round a while longer before I accused a poor little motherless boy of stealing it," says she.

'At that Sol let go of my jacket, and they all began to hunt again; but they couldn't find hide nor hair of the bill, and I could see by the way that Sol looked that he hadn't changed his mind about me.'

'Pretty soon Jane says, "You just wait a minute," and went into the house. I guess it was what you might call an inspiration that had come to her.'

'In a jiffy she came out, holding a piece of brown paper that she'd cut out just about the size of a bill.'

'I can see her now as she stood by the cart, holding the paper between her thumb and finger, her eyes shining, and her cheeks as smooth and red as a sop-savine apple, and her curls kind of blowing about in the breeze. 'Pears to me I don't see any such pretty girls nowadays, but perhaps it's because my eyesight is failing.'

'Then she dropped the piece of paper, and before it got to the ground a gust of wind took it, and away it went through the air, with Jane following along to keep it in sight.'

'There was quite a sizeable brook crossed the road a few rods below the Dobson place, with a bridge built over it; and in under the bridge that paper blew, and Jane crawled in after it.'

'In a minute back she came, with the paper in her hand. She'd found it in a little crevice, like, between two stones in the arch. And that wasn't all that she had in her hand.' Here Uncle 'Bijah paused impressively. 'For in that very same place, right beside that piece of paper, she'd found the identical dollar bill!'

'Oh, Uncle 'Bijah!' exclaimed Abner Harmon, a little incredulously. 'That wouldn't have happened once in a million times!'

'Maybe not,' was the quiet reply.

'I wasn't telling you about the million times that it didn't happen. I was telling you about the one time that it did.'

'Well,' resumed the old gentleman, 'that cleared my skirts, and Sol gave me a tin whistle by way of apology, and Mrs. Dobson brought me out some caraway-seed cakes to soothe my feelings with.'

'But Jane just patted my cheek, and says she, "You musn't ever run away from trouble, 'Bijah. Just stand your ground, and speak up for yourself, and be a man!" says she.'

'And that little bit of advice did me a lot more good than the whistle or the seed-cakes. It was a word spoken in season, and I took it to heart.'

'It's curious,' mused the old man, 'how memory works. I'm getting sort of forgetful, but it's only what has happened lately that seems to slip my mind. Well, I suppose it's just the same as when you have a basketful of odds and ends, and they begin to spill out—it's the things near the top that go first. This little circumstance that I've been relating was pretty near the bottom of my basket, buried, as you might say, under the happenings of seventy odd years. And yet it came out just as fresh and distinct as if it was a thing of yesterday the minute I heard you speaking about a dollar bill disappearing. You sure you've made a thorough search for that bill, Mr. Lufkin?'

'Why, yes, I think so,' said the storekeeper, with a little start, as if he had suddenly been brought back to a consciousness of the loss. 'However, I guess we'll look again. Perhaps we'd better have a little light on the subject,' he added, scratching a match and turning to the kerosene lamp behind the counter. 'The days aren't quite so long as they were.'

'What's that hanging on to your coat-tail, Lufkin?' called out John Burton, with a chuckle.

'Oh, that is one of those sheets of sticky fly-paper, I suppose,' said Mr. Lufkin, impatiently. 'I declare, they're more plague than profit!'

Then, after a downward glance, he added, in a tone of deep disgust, 'And I'll be jiggered if this one hasn't got that dollar bill plastered on to it!'—*Youth's Companion*.

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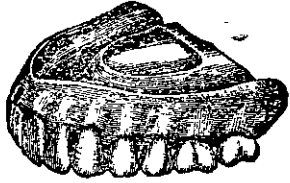
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# Current Topics

## Secular v. Religious Education

The attention of the reader is directed to the 'Reply to Criticisms,' which appears on the next following pages. It is reprinted from last Saturday's issue of the *Otago Daily Times*, and deals with such comments as have appeared on our articles on the education question in the columns of our esteemed local contemporary.

## The Catholic World

In a recent issue, *Rome* states that, according to Monsignor Battandier's *Annuaire Ecclesiastique* for 1909, there are now 1027 residential sees in the Catholic world—946 in the Latin and 81 in the Oriental Churches. Europe alone contains 605 of these bishoprics, of which 25 are in Germany, 53 in England ('Mgr. Battandier,' says *Rome*, 'with a pertinacity worthy of a better cause, insists on believing that Ireland, Scotland, and even Malta, are in "England," and he tells you that there are two "English" Cardinals, one being Cardinal Logue and the other Cardinal Moran'), 52 in Austria-Hungary, 6 in Belgium, 1 in Bulgaria, 56 in Spain, 84 in France, 7 in Greece, 5 in Holland, 268 in Italy, 1 in Luxemburg, 1 in Montenegro, 1 in Monaco, 12 in Portugal, 2 in Roumania, 13 in Russia, 1 in Serbia, 5 in Switzerland, and 7 in Turkey. Asia has 40 sees—32 of them in the East Indies, 4 in Japan, 1 in Persia and 3 in Turkey in Asia. The American continent counts 249, of which 10 are in the Antilles, 4 in Bolivia, 281 in Brazil, 29 in Canada, 4 in Chile, 14 in Columbia, 7 in Equador, 91 in the United States, 4 in Guatemala, 5 in Hayti, 30 in Mexico, 1 in Paraguay, 8 in Argentina, 3 in Newfoundland, 3 in Uruguay, 6 in Venezuela. Australia has 19 sees, New Zealand 4, and the Philippine Islands 9. And of the 81 residential sees of Oriental rites 20 are Armenian, 3 Coptic, 27 Greek, and 31 Syrian.

## A Newspaper Homily

'Perhaps it may turn out a sang,  
Perhaps turn out a sermon.'

The form of the quotation given at the end of this paragraph may indeed suggest what the Scottish bard calls a 'sang.' It is, in reality, a rather striking short sermon or homily addressed to those myopic Catholics who shoot bolt and bar against the religious paper of their faith, while admitting into their homes journals that often give false views of life and of their religion. Our St. Louis contemporary reserves a space of about seven inches by five, and surrounds it with a deep mourning border. The middle of the space is occupied by the following striking legend, which we commend to all whom it may concern:—

This space MOURNS the 'dead ones,'  
who never read a good Catholic  
paper—Who are ignorant of the  
Catholic events of the world.  
Help to dispel their ignorance—  
Tell them of

THE CHURCH PROGRESS.

## Catholic Saints: A Protestant View

Our valued Presbyterian contemporary, the *Outlook* (Dunedin), has, in its issue of May 8, a charmingly written leading article on 'Religious Biography.' In the course of it the writer refers to 'men in whom one can see plainly enough the religion, but it is a religion so queerly lodged.' In some of these strange lives (says the *Outlook*) religion 'is like radium in the pitchblende—it takes a good deal of getting at. Let us,' it adds, 'turn to those souls where the spiritual has become predominant and all-mastering; who have breathed the upper, diviner airs; who have seen God and eternity everywhere in the world and time. How significant, when we think of it, that these are a permanent feature in the order of things; permanent, for every age produces them! Men have had to create a word to express what they stand for. The word "saint" is in our vocabulary, the greatest, the richest that is there. In the darkest ages the saints shine out, exhibiting amid surrounding barbarisms the overwhelming power of sheer goodness. Always in those times the warrior, the savage bows before the saint. The wildest natures recognise in him something to reverence and to love. They appear

in every rank. Here it is a Louis on the throne of France, there a Santa Zita, the humble little servant girl of Lucca. And in every creed: here a Jesuit Francis Xavier; there an Anglican George Herbert; there a Quaker John Woolman. The Jesuits have done us a good turn in compiling that Bollandist *Acta Sanctorum* of theirs, whose 50 odd volumes and 25,000 *Lives* make such wondrous reading.

'Our good Protestants need to enlarge their view here, and to rid themselves of the supposition that the Christian life went underground at the close of the Apostolic age, only to re-emerge at the Reformation. It has, they need to remember, been running all the time in a strong and glorious current. They ought to know about Ignatius and Polycarp and Justin Martyr; about Origen and Clement and Cyprian; about Basil and Gregory of Nazianzen and Jerome and Augustine; about Martin of Tours and St. Patrick and the Venerable Bede; about Bernard and St. Francis; about Eckhart and the Brothers of the Common Life; about the anchoress Julian of Norwich and St. Catherine of Siena and St. Catherine of Genoa. These, out of a countless multitude less known, are examples of the saintly life, lived after the Apostolic time and before the Reformation; possessed, it is true, all of them of opinions which we no longer hold, but whose record is filled full of highest inspirations, of divine facts which no earnest soul can afford to lose. Why do not our pastors, in their pulpit-teaching, deal more fully with these records? There is no richer vein. For are not these lives part of the Divine revelation—a revelation embodied in heaven's action and speech through elect men and women of this earth?'

## The Free Church Panic

Emotion yoked to fear usually plays sad antics before high heaven. But seldom in the later history of England has it performed such risky high-kicking, and such bumpy ground-tumbling, and such all-round fantastic capers as were gone through a few weeks ago by usually grave and reverend seigniors of the Free Church Congress in London. The Rev. Joseph Hocking—hé of the No-Popery novels—called the tune and beat the time and led the fearsome revels. 'Fear has many eyes,' says Cervantes. And the bulging orbits of the Rev. Mr. Hocking and most of his fellow 'Frees' saw on every hand—in the press, in the pulpits, in the convents all over the land—myriad spectres of 'Romish aggression,' and of 'Romish conquest' of Great Britain, that scared them for the time being out of their sober seven senses. There were 'visions about,' and the tumult and the uproar raised by the majority of the brethren mark a notch in the annals of religious assemblies. Emotion, well-regulated and in due control, is a powerful agent for good; out of bounds, it is the torrent that bursts its dam and floods the valley, leaving ruin along its track. The pagan Greeks of old understood all this, when they represented the god Pan as suddenly appearing among a group of artless travellers, and with his human body and goatish horns and beard and legs, scaring them out of their wits—or, as our modern word has it, giving them a *panic* fear. The Rev. Joseph Hocking, on the occasion here referred to, tricked out the scarecrow or spectre of the No-Popery Pan which—with its horns and cloven hoof—caused so comical a panic at the recent Free Church Congress on March 10.

In our last issue we published some of the comments that appeared in the London press on the Free Church Carnival. One of the best, as well as the kindest, of these appeared in the *Daily News*, from the pen of the brilliant and gentle-minded Catholic author, Gilbert Keith Chesterton. 'Dr. Horton and Mr. Hocking,' he writes, 'seem to have two main accusations against the modern Press. The first is that the facts about Catholicism are mentioned; the second is that the facts about Catholicism are not mentioned. Touching the first of these charges, there is surely nothing that needs explanation. That Catholicism should be often mentioned is as natural as that America should be often mentioned; it is a very large thing. What would Dr. Horton say of me if I complained that the United States, with extraordinary cunning, got itself alluded to in many magazines, encyclopaedias, and atlases? He would reply that a man talking freely can hardly help mentioning America. Neither can he help mentioning Europe. And Catholicism simply means Europe for one thousand years and half Europe for nearly two thousand. Such an institution could not hide if it wanted to; it is like recommending social effacement to an elephant. You do not talk about the Matterhorn cleverly thrusting itself into prominence. You do not say that the Eiffel Tower has been very successful in getting itself admitted into most photographic views of Paris. If Rome bulks large in newspapers (which has not been

proved), it is not because of Rome's cunning and perfidy, nor because of Rome's courage and wisdom. It is because Rome (both pagan and Christian) must bulk large in the mind of any intelligent man. The second count is not gossip about the Catholics, but silence about them; the alleged suppression of "anything unfavorable to Catholicism." Though not the most commercial of men, I am worldliness itself compared to Dr. Horton, and I will give him upon this point the plain answer out of Fleet Street. If it is true that London editors and sub-editors are by this time somewhat shy of printing anti-Catholic scares, it is for the quite practical reason that they so often turn out to be untrue. The truth is quite the reverse of the present accusation. It is not that some fact is found against Catholicism, but is not published. It is that it is published, and is then found not to be a fact. This has been the history of a hundred expositors of Romish evil, of the dirty half-wit *Maria Monk*, of the fugitive profligate *Achilli*, and numberless others. So when Dr. Horton says sternly to the practical sub-editor, "You have not had enough anti-Popery revelations in your paper," the practical sub-editor laughs, and says: "Thank you, we have had quite enough."

'The business of monk-hunting and of nun-ragging,' says Mr. Chesterton in the same communication, 'is of curiously evil omen for English democracy: for it was actually out of such a craze against convents that the tyranny of our English landlords arose. We read our history and ask in wonder: "How did it ever happen that a few adventurers named Russell and Howard and Cavendish got and kept this colossal monopoly of earth and wheat and water, which has hardly a parallel in the world?" There is now no solid English historian who will hesitate about the answer. The reason was that Mr. Joseph Hocking was then a great power in the land, and that the great landlords went thoroughly through the Englishman's pockets while ceaselessly adjuring him to keep his eye on Rome. The same game will be played now if we turn from defending ourselves against the great plutocrats to defending ourselves against a few nuns.'

The storm at the Free Church Congress serves as a fresh illustration of the sobering truth that came at last to so strong an opponent of the Catholic Church as Canon Kingsley. It found expression in the first volume of his *Miscellanies*. He there declared: 'We have attacked Rome too often on shallow grounds, and, finding our arguments weak, have found it necessary to overstate them. . . . We have dealt in exaggerations, in special pleadings, in vile and reckless imputations of motive, in suppression of all palliating facts. We have outraged the common feelings of humanity by remaining blind to the virtues of noble and holy men, because they were Papists, as if a good deed was not good in Italy as well as in England. . . . And we have our reward; we have fared like the old woman who would not tell the children what a well was, for fear they should fall into one. We see educated and pious Englishmen joining the Romish communion simply from ignorance of Rome, and have no talisman wherewith to disenchant them. Our medicines produce no effect on them, and all we can do is, like quacks, increase the dose. Of course, if ten boxes of Morrison's pills have killed a man, it only proves that he ought to have taken twelve of them. We are jesting, but, as an Ulster Orangeman would say, "it is in good Protestant earnest."'

### Haeckel's Adapted 'Facts'

There is no such thing as scientific prejudice. But there is a very solid reality in the shape of the unscientific prejudice of (some) scientists. Both Darwin and Huxley expressed regret that facts did not fit their theories. Huxley frankly expressed his disappointment on finding, in the course of his investigations into spontaneous generation (abiogenesis), that life always came from pre-existing life—that all the known facts of science show that the law of *omne vivum e vivo* (every living thing comes from a living thing) admits of no exception. English scientists would not listen to Lavoisier's demonstration of the falsity of the old *phlogiston* theory of fire. Routledge, in his *History of Science* (p. 368) says: 'The English chemists—no doubt in some degree affected by the general British determination to oppose all French innovations—almost to a man clung to their beloved *phlogiston*. Cavendish published an able defence of the old theory, but, finding that the new opinions were nevertheless gaining ground, he relinquished chemical studies altogether. Priestly died in the *phlogiston* faith, and the other British chemists imitated Cavendish by throwing up the study in disgust.'

Unscientific prejudice on the part of scientific men has, perhaps, never taken so discreditable a shape as that

which was given to it by a chief standard-bearer of unbelief in our time, Professor Haeckel. His *Riddle of the Universe* was dissected in (among other works) that masterpiece of expository criticism, the Rev. John Gerard's *The Old Riddle and the Newest Answer*, which should be in the hands of every one interested in this question. In the infancy of railways, Stevenson was asked what would happen if a locomotive came into collision with a cow. 'It wad be sae much the waur for the coo,' quoth Stevenson. When a fact comes into collision with a theory, sae much the waur for the theory. But Haeckel and some of his anti-Christian fellow-scientists shape and adapt and pad their 'fact' to meet their theories. *Rome* of February 27 (p. 103) publishes an amazing exposure in point. The story runneth thus: In June, 1908, Haeckel (says *Rome*) 'delivered a conference at Jena which he called "The Problem of Man," and which he illustrated by three plates proving the affinity between man and the mammifers. The first of these plates showed five skeletons of anthropomorphs, viz., man, gorilla, chimpanzee, orang, and gibbon; the other two contained drawings of embryos of mammifers in their various stages of growth, to show that at certain periods of development the human embryo differs hardly at all from those of the other mammifers. What comes next makes very curious reading from many points of view. The following December a Dr. Brass boldly accused the Jupiter of Materialism with having forged his thunderbolts in favor of evolution. "Not only," he wrote in a statement which made a sensation in the scientific world, "not only has Professor Haeckel falsely represented various evolutive stages of man, the monkey, and other mammifers . . . but he has even taken from the work of a scientist the figure of a macaco, cut off its tail, and made a gibbon of it." This latter proceeding may sound like a burlesque—in reality it covers a scientific tragedy, which deserves a whole paragraph to itself in *Rome*.

'The admirers of Haeckel held their breath waiting for their Master to come forth and pulverise the impudent Brass with a refutation of the ignominious charge of doctoring the evidences of embryology. Fancy, then, their surprise and the amazement of men of science when they read the following admission over Haeckel's own name: "A small number (perhaps six or eight per cent.) of my numerous drawings of embryos are really falsified . . . that is to say, all those figures for which the material possessed by us is so incomplete and insufficient that when we come to make an uninterrupted chain of the evolutive stages, we are obliged to fill the vacancies by hypotheses, to reconstruct the missing members by comparative syntheses. After this confession, I should perhaps have to consider myself as annihilated. But I have the satisfaction that side by side with me in the prisoners' dock stand hundreds of fellow culprits, many of them being among the most trusted and esteemed biologists. The majority of figures, morphological, anatomical, histological, and embryological, which are circulated and valued in students' manuals and in reviews and works of biology, deserve in the same degree the charge of being falsified. None of them is exact, but all are more or less adapted, schematised, reconstructed." The professor then proceeds blandly to explain that he gerrymandered his data in order to render "accessible to the general public some truths which biologists have for a long time held as beyond all question to be admitted." Cruel judges have been known to give a man five years for similarly innocent enterprises on other documents. But that is not the point. Haeckel not only admits that he himself manufactures his proofs, but he accuses practically all German biologists of his way of thinking of doing the same thing. If that is true, it is the severest blow that has ever been dealt to the theory of evolution.'

A matter of supreme importance for the careful housewife now that winter is approaching is a supply of suitable bed-covering. Nothing can beat good blankets, all of pure wool, which can be procured at reasonable prices from Messrs. J. Ballantyne and Co., Christchurch....

Now that Maori is a subject for matriculation and civil service examinations, its study has become more general. The Gregg Shorthand Institute, Wellington, makes it possible for students to learn Maori in their spare time and in their own homes. No books are required. The institute's instructor is a licensed Native interpreter, who has prepared a special six months' mail course in Maori. Mail tuition is also given by expert teachers in Greek, Latin, French, and in Gregg Shorthand....

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## THE SECULAR PHASE OF OUR EDUCATION SYSTEM

### A DISCUSSION

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

#### XIII.—A REPLY TO CRITICISMS.

The following article on secular *versus* religious education appeared in last Saturday's issue of an esteemed contemporary, the *Otago Daily Times* (Dunedin):—

The *Otago Daily Times* has been courteous enough to permit me to reply to criticisms of the series of articles in which, through its generosity, I was able to place before its readers what I conceive to be the Catholic position in regard to education. Ample time for criticism has elapsed, but thus far none has appeared deserving of more than passing notice except that which was contained in an editorial article in the *Otago Daily Times*—an article which represents everything that a discussion should be in dignity of tone and in kindliness of feeling.

At this stage it will be well to recall to mind the state of the discussion. The matter out of which it arose was an assertion of the Catholic position in regard to the necessity of religion in education. To this was united its sequel or corollary, an assertion of the Catholic claim in education (*Otago Daily Times*, December 22, 1908). The reply (December 23, 1908) asserted sundry objections to the Catholic claim, and (by implication) to the principles on which it is grounded. Next (December 31, 1908, and January 4, 1909), another subsidiary question was drawn into the vortex of discussion—namely, the argument from results, so far as the results of State and Catholic education may be deemed to be disclosed by sundry vices and by statistical returns of legal crime. When the columns of the *Otago Daily Times* were chivalrously opened to my contributions I followed on the lines traced by my predecessors in the discussion. I dealt with (I.) the secular *versus* the religious system in education—with the question of religion or no-religion in the school; (II.) with the question of results; and (III.) with the facts of the Catholic demand and the principle upon which it is based.

1. THE SECULAR VERSUS THE RELIGIOUS SYSTEM IN EDUCATION.—From the first it was clear that this was a discussion between Christian men. And both sides 'argued it out as sich.' With non-believers a different line of treatment would have been followed. On practically all hands—both among believers and unbelievers—education is looked upon as a preparation for life. But, obviously, the nature, purpose, and processes of this educational preparation for life cannot be determined until we have first decided what is the aim and purpose (or the chief aim and purpose) of life itself—what is the real life-object and destiny of the little budding men and maids whom the law forces into our schools. Christians—and many besides—stand on common ground in their common belief that the one great thing that matters in life—its chief end and aim—is to know and love and serve God here; that the crown of life and the completion of our being is the Beatific Vision of God hereafter; that all earthly life is intended as a training for this; that education is merely one (a juvenile) phase of that training; that the path to the attainment of our sublime destiny is that of duty fulfilled (which means virtue); and that the first and chiefest of our duties are those which we owe to our Creator—namely, the duties of religion. Religion is the thing that matters above all others in the life of the child as in the life of the adult, in the school as in the home. To quote Robert Browning's fine lines:

'Religion's all or nothing; it's no more smile  
O' contentment, sigh or aspiration, sir—  
No quality o' the fuelier tempered clay  
Like its whiteness or its lightness; rather, stuff  
O' the very stuff; life of life, and self of self.'

Christian history—and much of history as well which is not Christian—knows no kind of education but that which assigns the place of prime importance to religion and religious training. That system of education is geographically, as it is historically, in possession. And it must be deemed to be rightly in possession until the contrary is shown. The secular system excludes religion from education. It is comparatively new, localised, experimental; it comes to us as a legacy from the anti-Christian philosophy and the anti-Christian revolution of the eighteenth century. As a new and rival claimant for the possession of the world's schools, the burden of proof is upon it: it must show its title deeds, it must seek its justification in the only plea that has any force or relevancy here—namely, by an appeal to a philosophy of life, to the life-aim and destiny of the children whom it proposes to prepare

for the serious business of life. In one of his cleverest works, G. K. Chesterton illustrates a similar point by the following charmingly appropriate parable:

'Suppose that a great commotion arises in a street about, let us say, a lamp-post, which many influential people desire to pull down. A monk, who is the spirit of the Middle Ages, is approached upon the matter, and begins to say in the arid manner of the Schoolmen: "Let us first of all, my brethren, consider the value of Light. If Light be in itself good . . ." At this point he is somewhat excusably knocked down. All the people make a rush for the lamp-post, the lamp-post is down in ten minutes, and they go about congratulating each other on their unmediæval practicability. But, as things go on, they do not work out so easily. Some people have pulled the lamp-post down because they wanted the electric light; some because they wanted old iron; some because they wanted darkness, because their deeds were evil. Some thought it was not enough of a lamp-post; some too much; some acted because they wanted to smash municipal machinery; some because they wanted to smash something. And there is war in the night, no man knowing whom he strikes. So, gradually and inevitably, to-day, to-morrow, or the next day, there comes back the conviction that the monk was right after all, and that all depends on what is the philosophy of light. Only, what we might have discussed under the gas-lamp, we must now discuss in the dark.'

'The monk was right after all.' We, too, have had our 'commotion' of lawmakers and others over the light of religion in the schools. Those who exhorted them to 'consider the value' of that light were (figuratively) knocked down. In a brief space legislators had extinguished the light—some for one reason, some for another. And the conviction is getting back, and showing itself in the action of school committees and in various other ways, 'that the monk was right after all, and that all depends on what is the philosophy of light'—what (in the present connection) is the philosophy of life, what is the true aim and destiny of the child, what is the rightful place which the guiding ray of religion should fill in the school, as in the home and in every phase of his earthly probation. It would have been interesting to have perused a defence of the exclusion of religion from the school life of the child, on this plea of Christian philosophy and revealed religion—the only plea on which a Christian defence of it can be set up. But it has not been attempted. Such contentions as have been advanced in its favor were based upon considerations quite apart from these. The problem of life and childhood was not faced as it is presented to us; eyes were shut to the most outstanding facts of the question; and wide conclusions were drawn upon a false and partial view. Hereunder are stated in summary terms the principal pleas advanced for the banishment of religion from the schools:

1. 'The civil Government is not competent to teach religion.'—Granted. But it does not follow that religion must therefore be excluded from the schools. This argument wrongly assumes: (a) That the Government has sole, supreme, and exclusive control of the whole course of education; (b) that the Government is morally entitled to exclude from the course of education everything which it is not competent to teach; (c) that the exclusion of religion from the school is a means of educating—that is, of promoting the true life-aim and supernatural destiny of the child. But these contentions are to be proved, not to be assumed. Christian principles of education, which have been in immemorial possession, stamp such an interference by the Government as beyond its true rights, and a grievous wrong upon the child. This whole question was treated in detail in the sixth article of this series.

2. The different denominations (we are told) have not agreed among themselves as to the kind and quantity of religion to be imparted in the school. Religion had, therefore, to be excluded by the Government from the schools, in the interests of educational peace.—This argument wrongly assumes (a) the moral right of any Government to exclude religion from the process of education. But this is the very thing which is denied, and which the supporters of the secular system have to prove. (b) It assumes likewise that such exclusion of religion from the school promotes the true life-aim and sublime destiny of the child. (c) It assumes that no-religion is the only feasible 'solution' of a difference of opinion among religious people as to the quantity and kind of religion that should be taught in the schools. In a speech delivered at Liverpool on April 5, 1872, the late Marquis of Salisbury smote those who tell parents 'that, because there is a difference amongst those who desire to be their teachers as to what form of religion they shall be taught, they shall be taught no religion at all.' That (added he) 'seems to be the most grotesque form of tyranny that can be devised. It is just as bad as if a starving man were to apply to

'Oor Sandy wis eye girnin' aboot his tea till I gied him Cock o' the North. Eh! but he's pleased noo!'

Some prefer 'Hondai Lanka' tea for its delicious flavor, others for its economy. Have you tried it?

two gentlemen for relief, and they, quarrelling whether they should give him beef or mutton, decided not to give him anything at all.' The so-called 'secular solution' of the religious difficulty in education is not a solution, but an evasion, of it. Experts have widely conflicting views on arithmetic. Does the Government 'solve' these differences by banishing arithmetic, as it does religion, from the schools? There is 'educational peace' in at least some countries that support the denominational system. When, for even one year, was there 'educational peace' in any State or country that has adopted the 'secular solution'?

3. The secular system is (it is claimed) undenominational, unsectarian, and neutral.—(a) Even if it were, it would not follow that it is a true and proper system of education, a true and proper preparation of the child for its duties in life and for the noble destiny that awaits him after death. (b) In the sixth article of this series it has been abundantly shown, by reference to its underlying principles and to the methods by which it is pressed upon the consciences of dissidents, that the secular system is oppressive to objectors, and that it is sectarian and denominational in the only sense in which these terms have any relevancy here. It creates a monopoly of State-aided free instruction; it takes advantage of the poverty or comparative poverty of large bodies of parents by compelling them (in the absence of other free educational systems) to send their children to these schools; and then it deprives these parents of the power to determine what view of religion shall there be placed before their little ones.

4. The plea of political and social expediency has been dealt with in the second article of this series. Let it be added, (a) that it can never be expedient to inflict a wrong upon the soul of a nation or to violate 'the Crown rights of Christ'; and (b) that education is a matter of sacred principle—the training of the Christian youth of a Christian land to live as good and true men and women here, in preparation for the wider and greater life hereafter. And so high a principle, so sacred a duty, can never be justifiably made subservient to mere worldly expediency, or to the passing interests of political factions, or to the clamors of a biased or uninstructed local feeling.

II. THE QUESTION OF RESULTS.—Before you can determine the respective merits or demerits of the results of two systems of education, you must (a) first clearly ascertain the guiding principles and aims and processes by which each produces its results. In no other way can you with any degree of certainty trace educational results back to their educational causes. Here again we are forced back upon the philosophy of life that lies at the root of each system. (b) Next you must ascertain what are the results which, in point of fact, the system or systems under review have produced; and (c) by what criteria these results, when ascertained, are adjudged to be good or evil. (2) Here again we get back, and ever more back, to the fundamental consideration dealt with in the first section of this article. And here again the secular system has upon its shoulders the burden of proof, and against it well-grounded a-priori suspicion, as has been pointed out at length in the fourth article of this series. (3) No attempt has been made to grapple with this subject of comparative results upon the only lines on which it can be reasonably and logically discussed—namely, upon those set forth in the fourth and fifth articles of this series. (4) A fallacy does not become sound reasoning, nor an error a fact, by merely passing through the mind of Chief Justice Sir Robert Stout. His personal deductions from the misleading returns of crime by denominations in New Zealand do not add to their statistical value so much as the weight of a speck of grey fluff from a hawk-moth's wing. In every part of Australasia malefactors are permitted, with complete impunity, to misdescribe (partly for purposes of statistical comparison) their denominational allegiance, while non-criminals are made to feel 'the butt end iv the law' if they give misleading information in the census-paper or in the income-tax returns. As already intimated, there is ample evidence, ready at any moment for the inspection of the statistical authorities, to show that the returns of 'Roman Catholics' in our prison-cells are seriously misleading for purposes of accurate and scientific information and comparison. I fully agree with the *Otago Daily Times* that this 'allegation is one which the authorities cannot disregard.'

III. THE CATHOLIC CLAIM.—The facts and principles of the Catholic claim were set forth in the last previous articles of this series. That claim is based upon the ground-work principles of Christian education referred to in the first section of this article. It is unnecessary to repeat these here. They are in possession. And the Catholic claim can be hit only through them. We are thus ever and evermore getting back to the bedrock of fundamental principles in this discussion. Here again the burden of proof falls upon the critic of the Catholic claim. To upset it, he must demonstrate one or other of the following proposi-

tions: (1) That the principles upon which the Catholic claim is based are false or untenable; or (2) that the Catholic claim does not follow from these principles; or (3) that the Catholic claim is inconsistent with these principles. Not one of these lines of demonstration has been even attempted. The only pleas advanced against it were based upon considerations quite apart from the justice of the claim or the merits of the principles upon which it is grounded. The principal adverse contentions usually advanced are summarised hereunder:

1. The granting of the Catholic claim would, we are told, result in educational chaos. (a) This plea carefully avoids criticism of the facts and principles upon which the Catholic claim is based. And it is from these, rather than upon more or less scared guesswork, that the merits of the claim itself are to be determined. (b) The plea of 'chaos' is, moreover, merely a prophecy. And prophecy of this kind is, proverbially, poor argument. George Eliot describes it as 'one of the most gratuitous forms of human error.' This prediction would merit serious attention if some country could be pointed out as a melancholy example of educational chaos resulting from handing over to Catholic schools an equivalent of the taxes contributed by Catholics to public education. But this has not been done. On the contrary, we find that among State-aided denominational-school countries are the only ones in which educational peace prevails; moreover, that among them are nations which (like Germany and the Scandinavian lands) lead the van of educational progress. And must not justice be done, even if the heavens should fail?

2. The majority, we are reminded, are opposed to the Catholic claim—it is outside the range of practical politics.—(a) This is the argument of the Big Stick. It has been dealt with in the third article of this series. (b) This plea, too, avoids contact with the facts and principles upon which the Catholic claim is based. (c) It makes a count of noses and an uninstructed local feeling the final arbiter in a matter of the deepest and most tremendous import to the individual, the family, and the nation. And, finally, this plea by no means impresses those who have read history and know how people are given to dance and sing around their golden calves to-day and to crush them beneath their heels to-morrow.

3. 'Minorities must suffer.'—So we are sometimes told. But (a) what has this plea to do with the merits of the Catholic claim as disclosed by the facts and principles on which it is based? (b) Let me quote from an English educationist: "'Minorities must suffer' is the old, discarded cry of utilitarianism. It is hopelessly out of date. Democracy, and especially Liberalism, raises the counter cry: "'Minorities must be safeguarded!'" Politics is fast learning from commerce and from science the human, necessary art of specialisation. There are now several hundred processes in the making of a shoe. Secularists would decree that there shall be but one process for the making of a citizen. There are ten thousand ways of building up the kingdom of science, but secularists decree that there shall be one way—the way of suppression—for building up the kingdom of politics.' Educational methods are rapidly becoming specialised—even in the interests of minorities, such as deaf-and-dumb and defective children. Our legislation is packed with provision for minorities, from the old-age pensioners to the habitual drunkards on Pakatoa Island, for whose education in habits of self-control the Salvation Army receives a well-merited capitation grant—the thing which Catholics request for the training of children of a smaller growth in secular knowledge. And why should minorities suffer, or conscientious convictions be disregarded in education, more in Australia and New Zealand than in less democratic countries, such as Germany, Holland, Canada, and the rest?

4. 'No return to denominationalism!'—(a) 'Great is Diana of the Ephesians!' This is the Big Stick again, with a fresh knob. (b) But are serious questions to be settled by clamor? And what has this war-cry to do with the merits of the Catholic claim, as disclosed by the facts and principles on which it is grounded? Unfortunately, Berrier's words are to an extent true—that shibboleths and catch-words too often serve where arguments fail, and that many people are swayed more by question-begging epithets and sounding fallacies than by fact and reason. Some Rabelaisians tickled themselves in order to laugh. A great many more build scarecrows to scare themselves withal. One of the shibboleth-scarecrows is the term 'denominationalism.' Mr. Knatchbull Hugessen 'pinked' it with gentle raillery in a pamphlet published in London in 1872. 'Now,' said he, 'do not let us be frightened at that word. I have often noticed that when people in this country want to get up a cry against something or other they give it a long name. It is astonishing how far a long name goes with some people. I have known measures condemned before they were half understood, because grandiloquent orators had declared that they were akin to "centralisa-

tion," which is a terrible word; and "denominational" is another instance of the same kind of thing. --But "denomination," you very well know, is only a longer word, meaning the same thing as "name" or "title." A denominational school is, therefore, really only a school called by a particular name, or a school founded by people who are called by a particular name; therefore a secularist school, from which religion is excluded, is just as much a denominational school as any other; and the more correct name for other schools would be "anti-secularist" or "religious-teaching" schools." I may close with a further quotation from the speech of the late Marquis of Salisbury, already referred to in the course of this article: "I cannot imagine a greater evil to the country than setting up in every parish a man whose duty it is to press upon the parishioners and the young the superior importance of secular to religious knowledge."

To sundry earnest and kindly writers I may once more state at the close, as I did at the beginning, that this is a discussion on religion as against no-religion in education, and not a discussion on the merits or demerits of past or present schemes of Biblical reading or instruction in the public schools. I have, furthermore, to repeat that, throughout these articles, I have at no time occupied a representative capacity; I have merely stated in my own way my personal view of the Catholic position in regard to education. And, finally, I have to tender the *Otago Daily Times* my deep and abiding sense, not alone of the conspicuous fairness, but of the chivalrous generosity, with which it has enabled an opposing view on this great public question to be placed before its readers, with a fulness that has never yet been permitted by any secular organ of public opinion in Australasia.

## THE CHURCH IN NEW ZEALAND

### MEMOIRS OF THE EARLY DAYS

(Contributed.)

Writings of the Early Missionaries (continued).

Letter from Rev. Father Servant to Very Rev. Father Colin.

Saint Mary's, Hokianga, N.Z., October 15, 1839.

'Very Rev. Superior and dear Father,—The letter dated August 1, 1838, with which you have honored me has given me an incredible joy. I bless God a thousand times for the paternal sentiments you have expressed to me, and for the anxiety you have for my spiritual advancement. How much I am touched by your exhortations! How grateful I am to you for your orders and your advice, which breathe only charity. I am only too happy to be remembered by you and to be the object of your zeal and vigilance. I am always at Hokianga. Father Baty, to whom his Lordship has given the direction of this mission, has been here since June. Already he knows the language well enough to instruct the Natives. Shall I speak to you to-day of the life led by the missionary in New Zealand? The crosses, the happy lot of the apostles, are everywhere great and abundant, but the consolations are greater than the crosses. In a preceding letter I made known to you the beginning of our mission; to-day my intention is to give you some details of the people to whom we are called to preach the Gospel.

The religious system of the New Zealanders presents some remarkable peculiarities; nevertheless, I shall say few things about it, because my instruction on this point is not complete enough. The Natives, whom I have consulted, agree generally in saying that the worshipping of idols is unknown in New Zealand; the spirits alone are adored by them. As to the figures and statues that are met with in the country, these are so many memorials of their ancestors killed in battle. They are usually placed on the tops of the palisades which surround the villages, and which serve for fortifications. The pirogues of war, the arms, and even the commonest utensils are ornamented with sculptures and designs of a work more finished than varied. The forms that they produce are nearly always strange and sometimes frightful—a huge tongue, with shining eyes made of the shell of a large oyster; this is, for the Natives, the most magnificent effigy. They have a pronounced liking for music, but they are wanting in instruments. The only one on which they play is a worthless flute with four notes, and from it they draw only monotonous sounds. Their song, modulated in a language as sweet as it is poetical, has for them charms with which Europeans appear little touched. When they express the affection that they have for their parents, their friends, or their country, their faces are inflamed and impressed with an inimitable sensibility. Nothing equals the vivacity of their imagination. If

they are telling a story, it is not only the mouth which speaks: it is the whole body, and the silent language of the latter adds to the interest of the recital; the words of the personages that they put into action are repeated word for word; their tone of voice and their gestures scrupulously imitated. The whole scene, in a word, is reproduced under your eyes with the most minute exactness. When a chief approaches a tribe to whom he goes to pay a visit they cry to him from afar, "Come! come!" At his arrival long lamentations commence; they sing, they weep, sometimes they tear the forehead and the cheeks with shells. It is their cry of affection, and the prelude of a song called the cry of tenderness. The chiefs then sit on some mats prepared for them, and after some instants of silence the most distinguished among them speaks. Later on the conversation is animated; it always languishes at his first appearance, each one appearing more pre-occupied with what he ought to say than with the desire to speak. The most used forms of salutation are very simple. The "good-day" is expressed nearly thus: "It is then thou." "Remain there," they say in taking leave of someone. "Go away" replies the person who receives the good-bye. In order to deliver me from the importunities of a Maori, without always wounding his self-love, here is my method: "Is thy discourse ended?" "No," replies he. "Ah, well, speak; and when you shall have finished, you shall go out, because I want to write." If he does not give in at this first invitation I add: "You have said enough; be off with you." If he is still obstinate in remaining, at last I say to him: "Do you wish to trouble me?" At this last word he always leaves.

Two things easily provoke the anger of the Natives; these are offensive words and the violation of ceremony. They look upon some words as being so offensive that they revenge themselves by the death of him who has uttered them. As to etiquette, I one day rather gravely compromised myself by a deviation from it. In the middle of a dance which my neophytes executed in my honor, I was begged to preside at the reception of a great chief who came to visit them. As yet, too little accustomed to their habits, I happened to be wanting in Native politeness. This was enough to excite their anger; but peace was not long in being re-established, and I was left to address the assembly with some words of justification. Each tribe has many chiefs who recognise among them one superior to them in dignity and in power. This one has authority over the life and the death of his slaves, his children, and of the inferior chiefs of his tribes. When he thinks of declaring war, the people are summoned in council. In the middle of the circle that the subjects form the principal warriors are seen walking around and greatly excited. They speak in a loud voice, and express by their animated gestures, by their looks the punishment they intend to inflict on their enemies. Once the decision is taken it is made known to them to what condition they ought to submit to preserve peace. On their refusal war is declared in these terms: "Go into the woods," which is equivalent to saying: "We shall reduce you to slavery; your names will be forgotten, and you shall be governed only by women." The Maori's respect for the dead goes so far as to punish as a crime even a shadow of a profanation; thus, one runs the risk of one's life in going into a cemetery at any other time than when a funeral ceremony is taking place. The last honors consist, besides the song of grief, of laying the corpse in a coffin painted red and ornamented with divers figures, and exposing it for some time on a pillar, the height of which is in accordance with the dignity of the deceased.

'How shall I describe to you the happy influence that religion exercises on the Natives? You shall judge it by a few facts I quote. A tribe resolved on having a war. The chief harangued the people, and they heard only words of blood. Then one of the principal warriors came to me and said: "True, missionary, we are wicked people; speak, speak for peace." I spoke, and a complete reconciliation followed my discourse. "Father," a young man of the Wirinaki tribe wrote to me, "I am sad on account of my wickedness. Every day I ask God that my sins may be destroyed. I must go to Papakawau (residence of the missionary) to see you and consult you." "True missionary," said a good neophyte to me "say the evening prayer for this sick man that he will become better." He was a sick man little disposed to receive Baptism. What could be more touching than these words of a young chief: "If my body experiences hunger after having spent a day and a half without eating, my soul feels yet more vividly the need of being instructed; make known to me the proofs of the Catholic religion, because when they ask me the reason of my faith I support my head on my hand, and I seek, but as I find nothing I remain dumb." The news having been spread that the Protestant ministers had intended to drive us from the island, a great number of the islanders came to Mgr. Pompallier.

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"Bishop," said one of the principal chiefs to him, "you have left your own country and your family to bring the light to us; stay, stay; we are all here to defend you, and shall perish to the last on the threshold of your dwelling before they lay a hand on you." But God watched over us with a solicitude which rendered this devotion unnecessary. He did not permit that our enemies dared to show themselves.

(To be continued.)

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

May 8.

Tenders are being called for the erection of a new chapel in connection with the seminary at Meanea.

On Tuesday the members of the St. Anne's Literary Debating Society held a 'Question Night.'

Brother Kieran, of the Redemptorist Order, arrived from Sydney on Wednesday, having been transferred to Wellington.

Brother Donatus, of the Marist Brothers, has been transferred to the school at Invercargill, his place in Wellington being taken by Brother Frederick.

At the election of the Wellington South School Committee the following members of St. Anne's parish were successful in gaining seats:—Messrs. B. A. Guise, J. Heavey, E. J. Leydon, and J. Wicklyffe.

Last Monday night the members of the St. Aloysius Boys' Club were entertained by Mr. L. F. Reichel, who gave lantern views of European scenes. The boys heartily enjoyed the entertainment.

The tide of immigration flowed fairly strong during April, as far as Wellington was concerned, but the figures show a falling off of 470 as against those of April last year. The total arrivals were 1141, being 440 from the United Kingdom and 701 from Australia.

At the successful social evening held on Wednesday evening in the Town Hall in aid of the building fund of the new church at Brooklyn, there was a very large attendance. It is expected that about £100 will be added to the fund.

There was Exposition of the Blessed Sacrament at St. Mary of the Angels' Church on Sunday from the last Mass until Vespers. The Very Rev. Dean Regnault, S.M. (Provincial), preached an instructive discourse on the Blessed Virgin.

The stallholders and assistants at the recent bazaar in aid of the building of a new Catholic Church at Kilbirnie were entertained by the Ven. Archdeacon Devoy, S.M., at a social gathering in St. Anne's Hall, Newtown, on Wednesday evening. A very enjoyable evening was spent. The total net results of the bazaar amount to about £450.

On Thursday at St. Joseph's Church Mr. Frederick W. Whitaker, second son of the late Mr. C. Whitaker, and stepson of Sub-Inspector O'Donovan, was married to Miss Jeannie Leatchwich, of Wellington, the Very Rev. Father O'Shea, S.M., V.G., officiating. Miss Hilda Scott was bridesmaid and Mr. W. O'Meara best man. The wedding breakfast was held at the residence of Mrs. Elliott, Hayward terrace.

The half-a-crown tax levied by Madame Melba for her autograph, in the interests of charity, reached a not inconsiderable sum during the diva's stay in Wellington. On the suggestion of Mrs. Findlay, wife of the Hon. Mr. Findlay, K.C., Attorney-General, who was consulted in the matter, Madame Melba decided to hand over the full amount to the Home of Compassion. This was done on Tuesday afternoon at the Grand Hotel, when the Rev. Mother Mary Joseph Aubert, who was accompanied by Mrs. Findlay, received the gift from the distinguished singer on behalf of the home.

At a special meeting of the executive of the St. Patrick's College Old Boys' Association, held on the 30th ult., it was resolved—'That all subscriptions in arrear prior to the 28th February, 1908, be remitted, and that every member be circularised to the effect that such remission has been made conditional upon outstanding subscriptions for the years 1908-9 and 1909-10 being paid on or before the 30th June, 1909.' The object of this resolution was to give all members who had from various causes become defaulters an opportunity of becoming financial, and by this means to resuscitate interest in the association.

An effort is being made to increase the parish collections for the Cathedral fund this year, in the hope that it may be found possible to fix a date for the commencement of the work. The Cathedral will be erected on the block of ground containing St. Joseph's Church, St. Patrick's College, and other Catholic buildings, and it will face either Buckle street or Tory street. With the completion of the Cathedral, St. Joseph's Church will be no longer used. The authorities do not intend to commence the erection of the Cathedral till they can provide, without undue financial strain, for a building of sufficient size and dignity to meet the requirements of many years to come.

Notwithstanding the inclement weather on Monday there was a large attendance of sailors at the Rest, when a concert was given under the auspices of the Wellington Catholic Seamen's Conference. The following kindly contributed items to the programme:—Misses Bowden (song), Nellie Hickey and Vera Little (Scotch reel), McCarthy (piano), E. Scanlon (recitation), Elsie Strickland (song), F. Tregonning (song), Scanlon and Wareham (Spanish bolero), Messrs. Stewart Brown (several comic items), Cooze (comic sketch), A. Foote (song), A. Hudson (violin solo), C. E. Richards (cello solo), F. Parkes (song). The accompaniments were played by Misses McCarthy and Taylor.

It is intended (says the *Dominion*) to request power of Parliament, next session, under the Catholic Lands Act, to lease the valuable site in Victoria avenue, Wanganui, on which stand the Catholic Church, convent, schools, and priests' residence. The site, which has a frontage of 400 feet, is now so near the business portion of the town that it can ill be spared for church purposes, for which a more suitable site, with an elevated situation, has been secured in Guyton street, a few minutes' walk distant. If Parliamentary authority is obtained, the church, convent, and other structures will be rebuilt on this site, and the old site let for business purposes. The convent is not nearly large enough for present requirements, and the church is getting old, so that it will be an advantage to replace these buildings.

The members of the Wellington French Club were the guests of Professor von Zedlitz at Victoria College on Tuesday evening. There was a large attendance. M. Duflou presided. Prof. von Zedlitz gave a most interesting address on travels in Spain, referring to Gibraltar and Algeciras, but more particularly to Granada and the Alhambra, the Alcazar, and the famous mosque at Cordova. In order to illustrate his remarks on Moorish architecture in Spain, the professor used a lantern, and exhibited a magnificent collection of architectural pictures. The glorious reign of the Moors and their surrender of Granada to Ferdinand and Isabella were also referred to, and some magnificent passages in connection with Boabdil's farewell were read from Theophile Gautier. After the lecture, Professor von Zedlitz entertained the members at supper. A cordial vote of thanks was accorded the professor, on the motion of M. Duflou, the president.

It will be remembered (says the *Dominion*) that some time ago the water which supplied the hillside reservoir at the Home of Compassion failed, and Mother Mary Joseph Aubert was greatly troubled to obtain a fresh supply. The Rev. H. Mason, who had on many occasions been successful in discovering underground springs, came from Auckland to Mother Mary's assistance, and succeeded in locating water in four or five places. His is a very curious gift. Surface water does not produce any extraordinary effect upon him, but when he comes near hidden water, it may be twenty or forty feet beneath him, the impression is as definite as though there were some electric communication. He selected one place as being workable, a place on a steep hillside, and he said that water would be found so many feet beneath the place where he put a peg. The only way of reaching the water was to tunnel from far down, and for the past five weeks two men have been at work, first cutting in the open ground and then tunnelling. A fifty-foot tunnel was to reach the spot, and by Tuesday night the men were quite disheartened because, having tunnelled to 49 feet, there was not a trickle of water. Next morning they put in another charge of dynamite, and with a spurt the water came. 'Cold as ice,' says Mother Mary delightedly, 'and pure as crystal; enough to fill a two-inch pipe continuously.' Steps will now be taken to convey this water to the reservoir, which so many of the Wellington people helped to build.

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

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## DIOCESE OF CHRISTCHURCH

(From Our Own Correspondent.)

May 10.

Mr. W. Hayward, sen., of the Rink stables, who recently entered a number of horses for the Sydney Royal Show, secured a notable record of wins for the Dominion. These include a first prize for four-in-hand teams, first for a carriage pair, first and second for cobs, second for tandem team, third for dog-cart horse, and third for gig horse. The whole number of exhibits were subsequently disposed of at satisfactory figures.

Mrs. François Narbey, an old resident of Long Bay and Akaroa, passed away recently at the age of seventy-four years. The late Mrs. Narbey was of Irish descent, and her childhood was spent in England. She arrived with her parents in 1851, and walked from Lyttelton to Banks Peninsula. On arrival at Long Bay the family resolved to stop, and began dairying under great difficulties. They persevered, however, and prospered. In 1856 she married Mr. François Narbey. They had a family of eighteen children. The late Mrs. Narbey was a generous benefactor to the Church, of which she was an ardent and faithful member.

The funeral of the late Rev. Mother Marie St. Benedict took place at Ashburton on last Tuesday morning, and was very largely attended. At 10 o'clock the remains of the deceased religious were removed from the convent to the Church of the Holy Name of Jesus, where a Requiem Mass was celebrated by the Very Rev. Dean O'Donnell. The following clergy were present:—Very Rev. Dean Ginaty, S.M., V.G. (representing his Lordship the Bishop), Very Rev. Dean Bowers (Geraldine), Rev. Dr. Kennedy (Cathedral), Rev. Fathers Tubman, S.M. (Timaru), Hyland (Rangiora), Tymons, and Ahern. At the conclusion of Mass the funeral procession, headed by cross-bearer and acolytes, and followed by the school children, the Children of Mary (in regalia), and members of the Congregation, moved to the cemetery. The funeral procession was the largest ever seen in Ashburton, and extended from the convent to the railway station. The Very Rev. Dean Ginaty officiated at the interment.

Great interest is taken on both sides of the dividing range in regard to the progress of the huge tunnel which is to connect Canterbury and Westland. Some particulars of the methods adopted and work already accomplished were given by Mr. Murdoch McLean, one of the firm of contractors to a *Lyttelton Times* reporter. At the Otira end, he said, favorable progress was being made, and the men were quite satisfied with the conditions under which they were employed. The plant for making concrete blocks had been installed, and the blocks for lining the tunnel were being made. When the concrete was set, they would begin to line the widened portion of the tunnel with the blocks. The progress at the heading was particularly good, and between 41 and 42 chains had been done. It was hoped that the distance driven would this week be between 78ft and 80ft, and if that were accomplished the men engaged on the works would get a bonus of £12 or £14. With the bonus system the men were quite satisfied. At times the ground driven through was particularly hard, and though the men worked with great vigor, they were unable to advance more than 60ft or 66ft a week. In portions of good ground they could do 70ft to 80ft a week, and for everything in addition to 66ft they received a bonus, and by that means they got the full benefit of the ground. If the conformation of the soil did not allow more than 66ft to be cut out, the men received the same wage, and no decrease was made for the 'bad lands.' Mr. McLean said the employees were of a good class, and if they did not get a bonus they would do just as much work as they could. It had been said by labor agitators that the men by doing extra work and by exerting themselves were robbing other men of work. As it was, it happened to be a matter of fact that no more men could be employed, owing to the nature of the work. They were confined within narrow limits. The hydro-electric installation at the Otira end of the tunnel was working with marked success, and ever since it had been placed in position it had been driven without a hitch. At the Bealey end of the work a good deal had been done, though the very hard work at the cuttings on the face and the great work of fixing the pipe line to the water supply from the Devil's Punch Bowl had caused a good deal of delay. The pipes were now laid to the mouths of the tunnels at the top of the rise, and the flumes through the tunnel which was to convey the water to the pipe-head were nearing completion. The power-house, compressor-house, generators, pelton wheels, and compressors were all in position, and the cables had been placed on the connecting poles. It was probable that in a couple of weeks work would be started at the heading at the Bealey end.

## DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

May 10.

The annual meeting of the Old Boys' Club will be held next Thursday night.

Right Rev. Mgr. O'Reilly left by the Mokoia to-night for Sydney, on a trip for the benefit of his health. His many friends in the Dominion hope and trust that his recovery may prove speedy and lasting.

A fortnight's mission, conducted by Rev. Father Tigar, O.P., was concluded last evening at Avondale. Throughout it was most successful, the attendance being remarkably good.

At the opening of the Rugby football season on Saturday the Marist Brothers' Old Boys' team in the first junior competition won handsomely, and are to be complimented on the form displayed. In the second grade junior competition the Marist Brothers' team was defeated by the narrow margin of two points at the end of the game.

The last social held at St. Benedict's will, it is expected, turn out a great financial success. Rev. Father Meagher presided over the meeting at Ailsa House after Vespers last evening, when a large gathering of ladies and gentlemen decided to hold a series of socials, commencing on May 25. The interest shown in the proposal augurs well for its ultimate success.

His Lordship the Bishop entertained the choir and collectors at the Cathedral at a social gathering on last Wednesday evening at Ailsa House, adjoining the Cathedral presbytery. Rev. Fathers Holbrook, Meagher, Zana, and a large muster of guests were present. A choice musical programme was given by the choir. The Bishop assisted the performers on his 'cello. The accompaniments were played by the organist, Mr. Harry Hiscocks. At an interval his Lordship addressed those present, and expressed his pleasure at having round him the conductor and choir. He knew and highly appreciated, as also did his clergy and people, the onerous duties performed so ungrudgingly and willingly by the choir for years past. He had heard many choirs during his wide and varied travels, and he was proud to tell them that the Cathedral choir did not suffer in comparison. He took this opportunity of thanking Mr. Hiscocks and the members, and wished them long life and good health that they might use their talent in doing honor to Almighty God and His Church. His Lordship took occasion to say that while recently in the South he met several who expressed delight at the efforts made in Auckland to make their schools free, and they promised to assist in the matter. A gentleman had promised him a block of land on the northern shore of Waitemata, to be devoted to freeing our schools. Another offer for the same purpose came from a gentleman who was preparing what promised to be a big local entertainment. All this was most gratifying to him, as it would be to the priests and people of the diocese generally. His Lordship then presented to every member of the choir a medal, which he procured in Rome, and upon which was engraved the effigy of St. Cecilia, Patroness of Music. Rev. Father Meagher, at the request of Mr. Hiscocks, replied on behalf of the choir, and thanked his Lordship for his eulogistic remarks, and for the thoughtful presents, which were highly appreciated by every member. While absent his Lordship often thought of his choir, and he (Father Meagher) could assure his Lordship that they often thought of him, and were delighted to have him back with them. The gathering was brought to a close by the choir singing the 'Hallelujah Chorus' from the 'Messiah.'

It is interesting to note (says the *Auckland Herald*) the growth per head of our European population in exports and imports. The value of exports has risen from £9 4s 10d per head in 1895 to £18 6s 6d in 1907, whilst the exports have only risen from £12 7s per head to £21 16s 9d during the same period. What are the reasons for this portentous change in the difference between imports and exports? There are two reasons. The minor one is, no doubt, the higher and more expensive style of living so common today. The major one is the difference in the proportion of primary producers per head of our population. Nearly seven-eighths of the exports of this country are represented by agricultural products, consequently, to put the matter briefly, the reason why our exports have not kept pace with our imports is due to the fact that land settlement and farming have not kept pace with the growth of our population.



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## Commercial

### PRODUCE

Messrs. Donald Reid and Co. report:—

We held our weekly auction sale of grain and produce at our stores on Monday. Our catalogue comprised nearly all the classes of produce in demand locally, and met with fair competition from a large gathering of buyers. Values ruled as under:—

Oats.—The market shows little change, and late values practically held good to-day. Prime bright Gartons (A grade) are first in favor, and if free from weeds are readily quitted for shipment. B grade Gartons are also in request, but for sparrowbills of all sorts the demand is not quite so keen. Medium and inferior lines have little attention. We quote: Prime milling (Gartons), 1s 7d to 1s 7½d; good to best feed, 1s 4½d to 1s 5½d; inferior to medium, 1s 1d to 1s 4d per bushel (sacks extra).

Wheat.—The market has a better tone, with a tendency towards better prices. This applies more particularly to prime milling, which is the only class in demand. Millers hold fair stocks, and are not disposed to make heavy purchases, so that in the absence of shipment from this port few sales are taking place, and quotations are nominal. We quote: Prime milling, 4s 1½d to 4s 3d; medium to good, 3s 11d to 4s 1d; best whole fowl wheat, 3s 9d to 3s 10d; medium do., 3s 6d to 3s 8d; broken and damaged, 2s 9d to 3s 3d per bushel (sacks extra).

Potatoes.—Moderate supplies are coming forward, and with good inquiry all in sound condition are readily quitted on arrival. Consignments badly affected by disease are difficult to place. At our sale to-day prime Up-to-Dates made a further advance of about 10s per ton, best lots realising £3 10s to £3 15s; medium to good are worth £2 10s to £3 5s per ton (sacks included).

Chaff.—The market is fairly well supplied with chaff of medium quality, for which there is only moderate demand. Prime heavy oaten sheaf is inquired for, but is not offering freely. We quote: Best oaten sheaf, £2 7s 6d to £2 10s; choice, to £2 12s 6d; medium to good, £2 to £2 5s per ton (bags extra).

Straw.—We quote: Oaten, 32s 6d to 35s; wheaten, 30s per ton (pressed).

Messrs. Dalgety and Co. report as follows:—

We held our usual weekly auction sale of grain and produce on Monday, and submitted a moderate catalogue to a good attendance of buyers. Prices ruled as under:

Oats.—Prices rule much the same as last week, and the fact that oats are not yet coming forward too freely keeps prices up to quotations. We quote: Prime milling, 1s 7d to 1s 7½d; good to best feed, 1s 4½d to 1s 5½d; inferior to medium, 1s 2d to 1s 4d.

Wheat.—In sympathy with the Home market, prices have firmed slightly, but holders are still not disposed to sell at prices offered. We quote: Prime milling, 4s 1d to 4s 3d; medium, 3s 11d to 4s; whole fowl wheat, 3s 9d to 3s 10d; medium, 3s 4d to 3s 7d; inferior, 2s 6d to 3s per bushel (sacks extra).

Potatoes.—Best sound samples meet with good competition, and sold at 10s better than last week's prices. There is strong inquiry for lines free from disease. Extra prime, up to £3 15s; best freshly dug samples, £3 7s 6d to £3 12s 6d; medium to good, £2 10s to £3 5s.

Chaff.—Prices are, if anything, a shade easier than last week. There is little really prime chaff offering. We quote: Extra prime, £2 12s 6d; prime, £2 7s 6d to £2 10s; medium, £2 to £2 5s; inferior and discolored, £1 15s to £2.

Straw.—We quote: Wheaten, £1 7s 6d to £1 10s; oaten, £1 12s 6d to £1 15s.

Messrs. Stronach, Morris, and Co., Ltd., report for week ending May 11 as follows:—

Oats.—There is very little change to report in the oat market, last week's prices still holding good. A grade Gartons are most in demand, whilst for B grade and Sparrowbills the inquiry is not so keen. Medium and inferior lines are harder of sale. Quotations: Prime milling, 1s 7d to 1s 7½d; good to best feed, 1s 4½d to 1s 5½d; inferior to medium, 1s 1d to 1s 4d per bushel (sacks extra).

Wheat.—There is very little business, being done in wheat owing to the millers holding large stocks, and not being disposed to buy until after the Flourmillers' Association meeting about the end of this month. Quotations are merely nominal. There is a large quantity of fowl wheat about, and prices show a slight decline. Quotations: Prime milling, 4s 1½d to 4s 3d; medium to good, 3s 11d to 4s 1d; best whole fowl wheat, 3s 9d to 3s 10d; medium, 3s 6d to 3s 8d; broken and damaged, 2s 9d to 3s 3d per bushel (sacks extra).

Chaff.—There is a large quantity coming forward, and the demand is far from strong. Second quality is practically unsaleable. Quotations: Prime heavy oaten sheaf, £2 7s 6d to £2 10s; medium to good, £2 to £2 5s per ton (bags extra).

Potatoes.—Consignments of late have not been large, and good lines under competition realised from 5s to 10s per ton more than at last week's sale. Quotations: Prime free from disease, £3 10s to £3 15s; medium to good; £2 10s to £3 5s per ton (sacks in).

Straw.—Quotations: Wheaten, 27s 6d to 30s; oaten, 32s 6d to 35s per ton (pressed).

### WOOL

Messrs. Stronach, Morris, and Co., Ltd., report for week ending May 11 as follows:—

Rabbitskins.—We held our weekly sale yesterday, when we offered a large catalogue. Bidding was very keen, and prices were fully up to last week's quotations. All sorts are eagerly inquired for. Quotations: Prime winter does, none forward; incoming winters, 13d to 15½d; best autumnus, 12d to 13½d; spring bucks, 9d to 13d; spring does, 8d to 12d; summers, 7½d to 10½d; milky does, 5½d to 6½d; mixed, 6d to 8d; small, 3d to 5d; blacks and fawns, 7½d to 9d; horse hair, 17d to 18d.

Sheepskins.—We held our usual sale to-day, there being a good attendance of buyers. Owing to the favorable reports from the London markets, prices were fully up to the high rates ruling last week, and all kinds of skins were taken at full market value. Quotations: Best halfbred, 6½d to 7½d; medium to good, 5½d to 6d; inferior, 4½d to 5d; best fine crossbred, 6½d to 7½d; medium to good, 4½d to 5½d; inferior, 3d to 4½d; best merino, 6d to 7d; medium to good, 3½d to 4½d; pelts, 3d to 5d; best lambskins, 4½d to 7½d; medium to good, 3d to 4d.

Hides.—Our next fortnightly sale will be held on the 13th inst., when we expect good prices to rule.

Tallow and Fat.—There has been slightly more coming forward during the last week, but prices keep on the same level. Quotations: Best rendered tallow, 20s to 22s 6d; medium to good, 16s to 18s 6d; best rough fat, 16s to 18s 6d; medium to good, 14s to 16s; inferior, 12s 6d to 13s.

### LIVE STOCK

#### DUNEDIN HORSE SALEYARDS.

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

We had a good entry of horses for Saturday's sale, and a splendid attendance of the public. Considerable interest was taken in the entry of trotting bred horses offered on account of Mr. T. Farquharson, but the quality of these were rather disappointing, and not much business was done with this consignment. For draught horses, however, the demand was keen, and last week's improved rates were quite maintained. As a consequence we have pleasure in reporting a complete clearance of all the country consignments at very satisfactory prices. Although there were no horses of outstanding merit in the yard, the entry was comprised mainly of good useful sorts, mostly young, and the feature of the sale was the competition of country buyers. Although the usual muster of town carters and contractors was present, most of the horses sold were purchased by country clients. It is with the greatest confidence that we recommend consignments of sound young draughts to this market at present. Besides having a keen demand from our friends in town, we have several country clients whose demands are still unsupplied, and the market for good draughts at the present time is in a better state than it has been for some weeks past. There is also a good inquiry for strong spring carters and spring-



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SYDNEY, via EAST COAST PORTS and AUCKLAND—  
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## OBITUARY

### MRS. FRANÇOIS NARBÉY, SEN., AKAROA.

There passed away on April 23 (writes an occasional correspondent) one of the oldest residents of Akaroa in the person of Mrs. François Narbéy, sen. She had enjoyed good health till a year ago, but since has been gradually failing. Her maiden name was Mary McGee, and in 1851 she came out to Lyttelton with her father and mother, two sisters, and a brother. When they left the ship they walked over the Peninsula till they came to Long Bay, where they resolved to make a home, and started dairying. The work was carried out under the greatest difficulties, but they were very hard-working and persevering. In 1856 deceased was married to Mr. François Narbéy, son., and from that time forth the pair worked hard, and did their full share in making the Peninsula a land of happy homes. They were noted for their hospitality, and no weary traveller was allowed to pass without rest, refreshment, and words of encouragement. Mr. Narbéy was prosperous as the years went on, and bought his present homestead, and afterwards purchased an estate from Mr. Lyons. They were blessed with a family of eighteen children, twelve sons and six daughters. Of these four sons died about thirty years ago, but the rest are all alive and well. Six of the sons are married, and there are fifty-six grandchildren and three great-grandchildren. Mrs. Narbéy died at the ripe age of seventy-four years. Cheerful, unaffected, and hospitable, she won the respect and esteem of all who knew her. Full of love and charity for her fellow-creatures, she did all the good she possibly could, and passed away universally loved and regretted. She died fortified by the rites of the Church, and surrounded by her sorrowing husband and children. They mourn the loss of a devoted wife and loving mother. The funeral, which took place after Requiem Mass at St. Patrick's Church, Akaroa, was one of the largest seen on the Peninsula. Rev. Father Bonetto conducted the burial service and spoke very feelingly on the edifying death of the deceased, which he said must have been a great consolation to her relatives.—R.I.P.

### The Faith of Pasteur

The appointment of Madame Curie, D.Sc., who, with her distinguished husband, discovered radium, as a professor of physics at the University of Paris, brings to mind the name of another eminent Catholic scientist, Louis Pasteur, who, notwithstanding his great attainments, had lived and died a loyal son of the Church. In the *Life of Pasteur* by René Valléry-Radot we find (remarks the *Sacred Heart Review*) fresh corroboration of the statement that the eminent scientist was a firm believer in a power which the human mind could not fathom. Pasteur was a Catholic, and a Catholic he lived and died, his simple faith untouched and unaffected by the deep studies which he made and the great triumphs that he achieved in the realm of science. On one occasion he wrote to Sainte Beuve that he had read of Auguste Comte, whose Positivism was at that time creating some stir, 'only a few absurd passages' 'My philosophy is of the heart and not of the mind,' wrote Pasteur from the bedside of his dying daughter, 'and I give myself up, for instance, to those feelings about eternity which come naturally at the bedside of a cherished child drawing its last breath. At those supreme moments there is something in the depths of our souls which tells us that the world may be more than a mere combination of phenomena proper to a mechanical equilibrium brought out of the chaos of the elements simply through the gradual action of the forces of matter.' The author of Pasteur's 'Life' says of this:

'That "something in the depths of our souls," of which Pasteur spoke in his letter to Sainte Beuve, was often perceived in his conversation; absorbed as he was in his daily task, he yet carried in himself a constant aspiration towards the Ideal, a deep conviction of the reality of the Infinite, and a trustful acquiescence in the Mystery of the Universe.'

Another passage from this book speaks again of Pasteur's repudiation of Positivism. The author says:

'This scientific conception of the world affirms nothing, denies nothing, beyond what is visibly and easily demonstrated. It suggests altruism, a "subordination of personality to sociability," it inspires patriotism and the love of humanity. Pasteur in his scrupulously positive and accurate work, his constant thought for others, might have been supposed to be an adept of this doctrine. "Positivism," he said, "does not take into account the most important of positive notions, the Infinite." He wondered that Positivism should confine the mind within limits; with an impulse of deep feeling Pasteur, the scientist, the slow and precise observer wrote the following passage of his speech: What is beyond? the human mind actuated by an invincible force, will never cease to ask itself: "What is beyond? . . . It is no use to answer: Beyond is limitless space, limitless time or limitless grandeur; no one understands these words. He who proclaims the existence of the Infinite—and none can avoid it—accumulates in that affirmation more of the supernatural than is to be found in all the miracles of all the religions; for the notion of the Infinite presents that double character that it forces itself upon us and yet is incomprehensible. When this notion seizes upon our understanding we can but kneel. . . . I see everywhere the inevitable expression of the Infinite in the world; through it, the supernatural is at the bottom of every heart.'

At that time (goes on the writer) when triumphant Positivism was inspiring many leaders of men, the very man who might have given himself up to what is called the 'enchantment of Science,' proclaimed the mystery of the Universe; with his intellectual humility, Pasteur bowed before a Power greater than human power.

When Pasteur was elected to membership in the Academy in 1882, in his opening speech he praised his predecessor, Littré, but almost immediately expressed his dissent from the Positivist opinions of that philosopher. 'He was listened to with attentive emotion,' says M. Valléry-Radot, 'and when he showed the error of Positivism in attempting to do away with the idea of the Infinite, and proclaimed the instinctive and necessary worship by man of the great Mystery, he seemed to bring out all the weakness and dignity of man—passing through this world bowed by the law of toil and with a prescience of the Ideal—into a startling and consolatory light.'

As years went on and his studies became more and more deep, Pasteur's religious convictions deepened, and we find him in the days of his last illness reading with emotion the *Life of St. Vincent de Paul*. 'He loved this son of poor peasants, proud to own his humble birth before a vainglorious society; this tutor of a future cardinal, who desired to become a chaplain of some unhappy convicts; this priest who founded the work of the Enfants Trouvés (foundlings), and who established lay and religious alliance over the vast domain of charity.'

On September 28, 1895, Louis Pasteur, the scientist, died in the bosom of the Church of his fathers, the Church of his youth, the Church in whose teachings all his studies did not diminish his faith. One of his hands rested in that of Mme. Pasteur, his devoted wife, and the other clasped a crucifix.

Mr. James Patrick Farrell, M.P., who was presented recently with a purse of 600 sovereigns by his constituents in North Longford on his release from prison, to which he was committed two or three days before Christmas, under a statute of Edward III., was born in Longford in 1865, and was educated at St. Mel's College. On leaving college he joined the staff of the *Roscommon Herald*, and took an active part in the work of the Land and National Leagues, serving two months' imprisonment in 1889. He was returned for West Cavan as Nationalist in 1891, and has represented North Longford since 1900. He is proprietor of the *Longford Leader*, and the author of a popular history of that county.

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

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

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

**ANONYMOUS COMMUNICATIONS** are thrown into the waste-paper basket.

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

### DEATH

VEITCH.—On April 30, at her residence, Towey street, Oamaru, Nellie, the dearly beloved wife of William Veitch and eldest daughter of Mr. and Mrs. J. Barry. Deeply regretted. R.I.P.

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

*Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et 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, MAY 13, 1909.

### THE ACCESSION OATH



CABLE message from Sydney in the daily papers of May 7 ran as follows: 'A large meeting of Orangemen passed a resolution opposing Mr. J. E. Redmond's Bill for the amendment of the King's Oath on his accession and decided to cable a protest to Mr. Asquith.' The 'relic of barbarism,' for the retention of which the Saffron Brethren clamored in Sydney, runneth as follows: 'I, Edward the Seventh, by the grace of God, King of England, Scotland, France, and Ireland, Defender of the Faith, do solemnly and sincerely, in the presence of God, profess, testify, and declare that I do believe that in the Sacrament of the Lord's Supper there is not any Transubstantiation of the elements of bread and wine into the Body and Blood of Christ at or after the consecration thereof by any person whatsoever; and that the invocation or adoration of the Virgin Mary or any other Saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous. And I do solemnly, in the presence of God, profess, testify, and declare that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted to me for this purpose by the Pope or any other authority or person whatsoever, and without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope or any other person or persons or power whatsoever should dispense with or annul the same, or declare that it was null and void from the beginning.'

This is the ferocious formula with which the Orange brethren would perpetuate a series of falsehoods under the sacred sanction of an oath, and brand Catholics with calumnies that were invented in a period of coarse manners, gross ribaldry, and of volcanic religious passion. This oath dates from the year 1688. It was (as Father Bridgett points out in his monograph on the subject) a time when 'the question was not merely of securing a Protestant heir to the throne, but of the suppression of Catholic worship. Some fanatics,' adds he, 'would have it suppressed because they judged it idolatrous; some politicians called it idolatrous because they wished it to be suppressed.' From 1673 a substantially similar oath had been used to keep Catholics out of every public position, civil and military. And in one shape or other it was used for the same purpose within the memory of persons that are still living. O'Connell spurned the oath, in the form taken by members of Parliament, when, standing at the Bar of the House of Commons, he declared: 'In this oath I see one assertion as to a matter of fact, which I know to be untrue.

I see a second assertion as to a matter of opinion, which I believe to be untrue. I therefore refuse to take this oath.' So far as Catholic doctrine and practice are concerned, part of the accession oath of British Royalty is untrue, the rest is false. It repeats, in this twentieth century, the coarsest calumnies of the boisterous Popery times of the Revolution in regard to the Real Presence, the 'adoration' of the Blessed Virgin, the intercession of the Saints. It declares as 'superstitious and idolatrous' doctrines which have been and are accepted by the greatest and subtlest intellects of every age, and which—by a strange irony of circumstance—are to-day preached and practised more and ever more widely by a large and growing section of the very Church which the accession oath was professedly devised to safeguard against them. In addition to misrepresenting Catholic belief, the accession oath perpetuates the offensive falsehood that the Pope can and does dispense with the truth and give his sanction to lying and deception.

Calumny is one of the worst forms of persecution. One can understand the Orange fraternity standing for the perpetuation of this, as of other, forms of religious disabilities against Catholics, seeing that there still endures, and finds expression in their ranks, the unrelenting spirit of sectional hate which drove them into frantic rebellion (as we may call it) over Emancipation and Disestablishment. We might address to them the candid words of Artemus Ward: 'Take the advice of a Amerykin sitterzen: take off them gownds & don't try to get up a religious fite, which is 40 times wuss nor a prize fite, over Albert Edard, who wants to receive you all on an ekal footing, not keerin a tinker's cuss what meetin' house you sleep in Sundays. Go home and mind yure bizness & not make noosences of yourselves.' The kindlier and more common and more enlightened Protestant feeling will deplore not alone the wrong to Catholics, but likewise the humiliation and insult it must be to any ruler, to compel him to inaugurate his reign by singling out for special opprobrium twelve millions out of all his subjects of every creed and color, and to fix upon them the stigma of superstition and idolatry. We may here quote from an article on this subject in our issue of February 7, 1901: "A Christian King should most certainly hold gentleness and honor as the brightest of his crown-jewels. Is it, then, treating our King as a gentleman to suspect his word and his oath, to oblige him to multiply phrases that he is not equivocating, nor guilty of evasion, nor dispensed to lie, and the rest? We tie a conjuror into his chair with knots and double knots. Are we thus to tie a King upon his throne? The conjuror will, in any case, give us the slip. And how will twisted and knotted phrases bind a King who is not a man of honor? Oh, how dignified was the simple coronation oath of our Catholic forefathers, how worthy of a King, and worthy of a great and free and Christian nation! Dryden used the phrase: 'As kind as King on coronation day.' It was, no doubt, a proverbial expression. But it can never again be used in England until the hateful note of discord introduced at the Revolution is silenced. Catholics and Protestants will bless the man who shall relieve the nation from a burden which is both a folly and a crime."

## Notes

### 'Sir Robert Stout's Libel

The following extraordinary cable-message appeared in last Tuesday's daily papers:—'London, May 10.—In an interview which he accorded a representative of the *Daily News*, Sir Robert Stout stated that the children who are secularly trained in New Zealand produced only half the number of criminals in proportion to the numbers of those trained in denominational schools.' We cannot, of course, say whether the cable-man has or has not fairly and faithfully represented Sir Robert Stout's remarks. If he did, everyone in New Zealand knows that his assertion is a libel on the denominational schools. In the first place, there is absolutely nothing in the statistics of New Zealand crime to warrant such a statement. Sir Robert as a lawyer and Chief Justice is well aware that there is not, nor has there ever been, a return giving details of the school training of New Zealand criminals, and, moreover, that our crime statistics give only a fraction of the crimes actually committed in the country. In addition to this, if he had even made the most superficial examination into this matter he would be aware that (as we have already amply demonstrated from time to time) the returns of crime by religious denominations are wholly untrustworthy as regards Catholics, who conduct by far the greater number of denominational schools in the country. And, as

already shown (likewise by references to large numbers of detailed cases in our prisons), criminals that are Catholics are, as to their vastly greater number, recruited from the ranks of those who owe their training to the secular, and not to the denominational, schools. In the course of our recent articles on education, in the *Otago Daily Times*, we have proved in a sufficiently conclusive way that, so far as school-systems may be deemed to tend to crime, that tendency is to be sought in the State secular, and not in the religious, schools. These arguments have never been met, nor can they be met. The whole discussion will shortly appear in book form, and will afford every reader a ready answer against the crude fallacies of Sir Robert Stout. A further reference to this subject will be found in the article on education in this issue. We might add that no Catholic in New Zealand would regard so combative a Secularist as Sir Robert Stout as an unprejudiced witness on matters affecting religion or religious schools—and least of all on matters affecting Catholics in this country.

### Care of the Children

'The Roman Catholic Church is a thousand years ahead of the Protestant Church in taking care of the child. They bring the children into the Church.' So (says the *Milwaukee Catholic Citizen* of March 20) spoke Rev. S. Trevena Jackson, pastor of the Arling (N.J.) Methodist church, in addressing the Women's Literary Club of that place at a recent meeting.

### The Catholic Paper

'For my part,' recently said Cardinal Mercier, Primate of Belgium, 'I would defer the building of a church in order to provide for the founding of a Catholic paper.' And on a recent occasion, at Saragossa (Spain), Archbishop Soldevilla y Romero said, in the same general connection: 'Among Catholics there are many rich persons who give money for the erection of churches and monasteries. Such generosity is very praiseworthy, but, unfortunately, a political change is sufficient to annihilate these works, whilst, on the other hand, the good wrought through the Catholic press can never be destroyed. Is it not, therefore, preferable to found and sustain first-class Catholic periodicals to defend the true cause? We live in an age in which it is necessary to support morally and materially the Catholic press, the most reliable defence of Christ's Church. May God inspire us with our sense of duty towards Catholic journals and journalists!'

### 'An Impeached Nation'

Our cleverly edited contemporary, the *Adelaide Southern Cross*, gives two lengthy and detailed notices of the latest *N.Z. Tablet* publication, *An Impeached Nation*. The two notices run into four columns of our South Australian contemporary's space. We take the following extract from the opening paragraph of the first notice: 'The title of this volume is too restricted, and does not convey an adequate idea of its scope and purpose. Though entitled *A Study of Irish Outrages*, it is in reality a handbook of the Irish question from the Union to the present day, written and compiled with the ability, thoroughness, and research which always characterise Father Cleary's contributions to current literature. A glance at the "Index of Authorities," at the end of the book, will convey an idea of the reading and research expended in the preparation of the work. All the writers of any note, British and foreign, who have dealt with the Irish question during the last century, are laid under contribution. The book is, indeed, largely made up of quotations, with a connecting commentary by the author. Written originally as a series of articles in the *New Zealand Tablet*, there is necessarily some repetition and overlapping in the various chapters. The newspaper articles have been re-written and expanded, and Father Cleary has conferred a boon on students of Irish problems by issuing them in permanent shape.'

### DIocese of Dunedin

The St. Joseph's Harriers held their run on Saturday from the residence of the Hon. J. B. Callan, M.L.C., Roslyn. The weather conditions were perfect, which made the run very enjoyable. Swanson and Coughlan led an exceptionally good trail through Kaikorai, up Fraser's Gully, and around the surrounding hills, returning home via Brockville. The runners were generously entertained by Mr. Callan and Mrs. Callan.

St. Patrick's Young Men's Club, South Dunedin, held its usual meeting in St. Patrick's schoolroom on Monday night. The programme consisted of a lecture by the Rev. Father O'Malley (president) on the subject of the attitude

of the Church in regard to art, literature, and science. Notwithstanding the inclemency of the weather there was a good attendance, and the interesting lecture was listened to with the closest attention of the audience. On the motion of Mr. J. Atwill a hearty vote of thanks was accorded the rev. lecturer for his interesting and instructive address.

We understand that the St. Clair Comedy Company has acceded to the request of the Rev. Father Howard to give a performance in Milton on June 5. Father Howard is to be congratulated on securing the services of this talented company, which easily takes first place in Dunedin as amateurs, and, judging from previous performances, we can safely prophesy that the people of Milton will be highly delighted with the performance. The company generally gives its services gratuitously in the cause of charity, and therefore deserves every encouragement and support. Invercargill will be visited by the company this month, when performances will be given on the 18th and 19th. Our readers in the southern capital should not miss the opportunity of witnessing these performances.

A representative and enthusiastic meeting was held in St. Patrick's schoolroom, South Dunedin, on Monday evening for the purpose of forming a Catholic Men's Club. Rev. Father O'Malley briefly sketched the lines on which the proposed club should be formed, and suggested that a layman should preside. Mr. J. J. Marlow was appointed chairman *pro tem*. On the motion of Mr. W. Carr, it was decided to form a committee to report to a meeting to be held on next Sunday evening. In answer to Mr. P. Fitzgerald's remarks that the inconvenience arising from holding the meetings in the school was too great to allow of a successful club, the chairman stated that he had no doubt but that a Catholic hall would soon follow the formation of a strong club. Mr. C. A. Shiel gave a graphic description of the difficulties in the paths of men too negligent to avail themselves of the assistance such clubs afforded. He said that if a strong club was formed and the members showed aptitude for their work he would be prepared to give a substantial donation towards erecting a Catholic hall in the district.

### St. Joseph's Men's Club, Dunedin

The programme at the meeting of St. Joseph's Men's Club on Friday evening consisted of an inaugural lecture by the Rev. Father Coffey, Adm., who took for his subject freedom of conscience and freedom of worship, and what the Church teaches on this subject. He said that a great many people believed that liberty of conscience and of worship was unknown until the time of the so-called Reformation. The period during which the Church was accused of being most intolerant was in the middle ages, and yet Montalembert said that was an age which was bristling with freedom. While man is physically free to act and think, to do right and wrong, man is not morally free; freedom of conscience does not give him the right to do wrong, or neglect to do what he knows to be right. The rev. lecturer here quoted the opinions of St. Thomas, St. Athanasius, St. Martin of Tours, St. Ambrose, and Fénelon on this question, and went on to show that freedom of conscience has been the guiding principle of the Catholic Church in all ages, and if in given instances her children have acted contrary, it was because they acted not in accordance with her teaching. Father Coffey then dealt with two favorite themes of controversialists—the Spanish Inquisition and the Syllabus of Propositions condemned by Pius IX. in 1864. He showed how greatly these were misunderstood and misrepresented by controversialists, and quoted in support of his statement the opinions of many non-Catholic writers of note. He then dealt with what the Church had done for liberty of worship from the earliest Christian times, and showed how it was only in Maryland, of all the early settlements of what is now known as the United States, that liberty of conscience and worship was proclaimed and practised. In conclusion, he said that all citizens should enjoy the same religious rights in the community; that all should live in peace and concord, respecting and tolerating each others' religious views and beliefs, and never allowing the pestilential blast of religious bigotry to destroy the union which should exist between the children of the one Father.

On the motion of Mr. H. Poppelwell, seconded by Mr. E. W. Spain, a hearty vote of thanks was accorded Father Coffey for his instructive address.

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

### WAIHI

(From our own correspondent.)

May 3.

Last night, at St. Joseph's Church, after Rosary, three statues were unveiled—viz., the Sacred Heart of Jesus, the Blessed Virgin, and St. Joseph. The Very Rev. Dean Hackett, of Paeroa, preached an eloquent sermon.

For the past year the local branch of the H.A.C.B. Society has been practically at a standstill, but now the officers are making great efforts to get new members. The balance sheet for last quarter showed that the funds had increased by over £14. So as to make the meetings attractive a syllabus of after-meeting entertainments has been arranged.

The annual entertainment by the pupils of the Waihi Convent School was given last Friday evening at the Academy Theatre. The programme submitted was an excellent one, each item being enthusiastically received. Pianoforte selections were played by Mrs. Barber and Misses McAnulty and O'Donnell. The choruses by the girl pupils, 'Starlight on the sea' and 'Pansy faces,' were given in a very pleasing manner. Miss D. Hatton, in a descriptive ballad, was a great success. She was loudly applauded, and had to respond to an encore. The Kazoo Band next marched out in all the glory of red and yellow uniform, and occupied the boards with distinct success. This was a most interesting item, and though the instruments used were evidently of a primitive nature, the effect was really good, and there was certainly no discord. The action song, 'Flower girls' and 'Hark, 'tis fairy-music' (the latter a quartet, by the pupils) were both nicely rendered. 'Blue Bells,' by the junior pupils, proved the gem of the evening. The boys followed with an action song, and this also proved a most acceptable item. Master Walter Ford took the drummer boy's part, including the solo, with marked success. 'The queen's garland,' the next item, was a pretty musical sketch introducing the song and chorus 'Roses,' Miss McAnulty taking the queen's part. The costumes and floral decorations were presented with nice effect. Miss M. Kelly sang a descriptive song in a meritorious manner, assisted by three or four little tots as playmates, and was loudly applauded. A recitation by Miss M. O'Donnell, and tent drill by the pupils, were well received. The chorus and tableau, 'Erin,' was another pleasing contribution, Miss McAnulty taking the part of Erin. A skirt dance by the girl pupils was gracefully executed, and the effect was most pleasing.

The Very Rev. Father Brodie returned thanks to all who assisted in making the function a success. He congratulated the children and their teachers, and he trusted that the efforts of the Sisters would be marked every year by the same success, and that when the children graduated to the great stage of life, they would prove a credit to their teachers, to their parents, and to themselves. A dramatic sketch entitled 'Dottie's Dream' concluded the programme. The principal role was nicely sustained by little Miss Doris Hatton, who showed exceptional ability in this part, her acting and enunciation being equally good. The other girls also did excellent work. The local paper says: 'The Sisters are to be congratulated for the very fine programme which they presented, and which must have cost them many hours of careful training, and hard work. The children are also to be commended for the whole-hearted manner in which they entered into the work, and the efficiency with which they surmounted all difficulties.'

### Blenheim

(From our own correspondent.)

The Birth of the Empire carnival and bazaar closed last week, and proved a great success. A sum of over £1300 was taken, with the result that the parish debt has been liquidated. Too much praise cannot be given the energetic members of the bazaar committee, who had worked so zealously for several months. Signor Borzoni's work in training the performers in the dances and marches contributed much to the success of the undertaking. At a benefit to Signor Borzoni a substantial sum was realised. A complimentary social was subsequently given to those who had taken part in the bazaar, and was a great success.

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## Interprovincial

The Hon. Thomas Mackenzie has taken the position of Minister of Agriculture, and Sir Joseph Ward retains the portfolio of Lands.

Messrs. Findlay Bros., of Oreti, are reported to have threshed one paddock of oats which realised 126 bushels to the acre (says the *Tapanui Courier*).

His Majesty the King has been pleased to direct that the Hon. J. McGowan, who has served for more than three years as a member of the Executive Council of the Dominion of New Zealand, shall retain permanently the title of 'Honorable.'

It is stated that from 20 to 30 families are emigrating to Nelson from Wellington (says the *Nelson Mail*). The heads of these are mostly retrenched officers, who lived in Wellington on salaries of from £500 to £600 per annum, but whose retiring allowance, £250, will not allow them to continue in Wellington.

'There are women doing things that you or I would not do for £5000 a year,' said Dr. Mason, in eulogising the female nurses at the Nelson Hospital and Charitable Aid Board meeting. It was, he said, the innate gentleness of women that made them more satisfactory nurses than men. In spite of what one or two members of the board remarked, he said if he were ill he would prefer a female nurse.

A correspondent points out that on the electoral roll for 1874-75 there were only seven qualified electors at Cheviot, the names being Joseph Barlow, William Horne, George McMillan, William Robinson, Thomas Robson, John Sinclair, and William Stearn, and the qualification for three of these was 'four-roomed house,' 'three-roomed house,' or a 'two-roomed house.'

The Prime Minister states (according to the *Dominion*) that there is no intention of calling Parliament together earlier than usual. Previous sessions had begun on June 23, June 25, June 28, and other dates in that neighborhood, and he knew of no special reason for a departure from the custom. The exact date for the opening of the coming season was not yet fixed.

The total estimated population of New Zealand (including the Cook Group and outlying islands) on March 31 was 1,028,384. Of this number the Maori population is set down as 47,731, and that of the Cook Group and other islands at 12,340, so that, excluding population under those heads, the white population of New Zealand is 968,313. The net increase for the March quarter was 4223 males and 3448 females, making a total of 7671.

Mr. Barber, ex-M.P. for Newtown, stated at the Timber Commission's Auckland sitting that houses could be built in Wellington of concrete almost as cheaply as of wood. A witness doubted the assertion, whereupon Mr. Barber said that the Government architect, who was his authority, had declared that a four-roomed cottage built of concrete cost only £6 more for material than if it had been built of wood.

Referring to a statement which has been published in Wellington to the effect that his Excellency the Governor, Lord Plunket, is likely to leave the Dominion in February next, the representative of the *Otago Daily Times* says that, as a matter of fact, Lord Plunket's term of office (six years) does not expire until June 20, 1910. Whether or not he will leave before that date is not officially known.

The Prime Minister told a representative of the *New Zealand Times* on Tuesday that the Government had already saved £187,000 per annum in the remodelling of the public service. This was not in salaries alone, money having been saved in other directions than by the retirement of officers. A further series of rearrangements was announced by Sir Joseph.

The *Wellington Post*, in the course of an article on death duties, says: 'How far the dispersion of large properties will be aided by giving effect to the Premier's suggestion we cannot pretend to say, but the revenue should certainly profit, and it may also be that testators will be stimulated to greater generosity to public and charitable objects on their own account, instead of leaving these matters for vicarious settlement by a duty free and verbally enjoined widow.'

The Otago Hospital and Charitable Aid Board has secured a site of 80 acres two miles south of Palmerston South for a consumption sanatorium. The cost of the land is about £1000, and there are buildings on the ground which will fit into the plans of complete premises. Sufficient ac-

commodation will be provided to answer Southland requirements, as well as those of Otago. It is also intended to provide for paying patients, with separate accommodation. It is hoped to make the institution self-supporting from revenue-paying patients, keeping cows, etc.

In the course of his lecture at the Otago University on Thursday night (says the *Otago Daily Times*), Professor Black made reference to one curious and little-known effect of the introduction of coal gas to houses. A century or so ago, he said, bismuth was largely used by ladies in the preparation of cosmetics for beautifying their faces, but just about the time coal gas came in the practice suddenly stopped. Coal gas contained another kind of gas which had the effect, as he showed by experiment, of turning bismuth to a dark reddish brown. 'Now you will understand,' he said, 'why the ladies gave up the practice.'

In responding to a toast at the banquet to the Hon. A. T. Ngata, at Kaiapoi on Saturday night, a speaker said the framework of the proposal to give Maoris representation in Parliament was first laid before the Natives at Kaiapoi, and the letters of Mr. J. E. FitzGerald, which brought the representation forward, were translated into the Native language. It was always Mr. FitzGerald's idea that the Native race should have every opportunity and encouragement to become at least the equals of the pakeha in the crafts, arts, and sciences. Though this had been tardy in operation, the speaker hoped the Young Maori Party would witness advancement with the assistance of the guest of the evening.

At the Invercargill Police Court last week a case of interest to motorists was decided. This was an information by T. A. Piper (District Traffic Manager) against E. Brown (Gore), in which defendant was charged with carrying a tin of petrol in a passenger carriage on the railways contrary to regulations. Mr. W. Macalister appeared for the department, and stated that it was contrary to the regulations to carry explosive substances in the carriages. The department wished the public to know that this was an offence, as it was not only a nuisance, but dangerous. In this case defendant had a motor bicycle, and he put this in the van and emptied the oil from the tank into a small can, which he put in a first class non-smoker carriage, while he himself went into a smoker. Brown admitted the offence at once when asked about it, but stated he did not know it was an offence. Defendant stated that he acted in ignorance of the regulations. In order to avoid any possibility of the spirit being exploded by combustion he placed the can in a non-smoker instead of taking it into a smoking carriage. Defendant was convicted and ordered to pay costs (witnesses' expenses and solicitor's fee) amounting to £3.

The Government meteorological observer gave a *Wellington Post* reporter the other day some interesting information regarding those playful atmospheric disturbances called cyclones. A cyclone (he explained) is commonly understood to be a violent whirling wind, but in meteorology the term is applied to a low-pressure movement advancing like a great top spinning from left to right in the direction traced by the hands of a watch. An anti-cyclone is a high-pressure movement in which the whirl is from right to left. Thus, if a cyclone has its centre in Cook Strait, the result will be a westerly wind at Auckland, a northerly on the east coast, southerly on the west, and easterly at the Bluff. An anti-cyclone similarly centred reverses the dispensation, giving an easterly to Auckland and a westerly to the Bluff. One has only to watch the face of a watch to follow the range of the wind. Most of the North Island bad weather is brought by cyclones and monsoonal depressions, chiefly cyclones, and much of the South Island's share of disagreeableness is due to westerly waves of low pressure. The low-pressure cyclones are responsible for the numerous northerlies and the not infrequent south-easters that sweep Wellington. Cook Strait is on the boundary line of both systems, and therefore the capital may get a taste of each disturbance. The high-pressure anti-cyclones generally bring bright days, and the life of this friend is generally from seven to nine days; but it may be rudely ousted by an enemy after a reign of only one day. Per electric cable the low-pressure waves from the west give notice of motion. When Perth announces that it has been visited by a low-pressure, Hobart may expect a call three days later, and the Bluff may be reached in another three days. The gap between Perth and the Bluff is generally covered in five to seven days. The average is six days. However, the undesirable immigrant may be diverted—it may die away or be delayed. The cyclones manage to get a tyrannical sway for a time, but the ruling force is the anti-cyclone for ever. The high pressure is in conflict with the low, and the high pressure wins eventually by superior size and strength. It is a beautiful game of balancing, and man, taking the year through, gets the balance in his favor.



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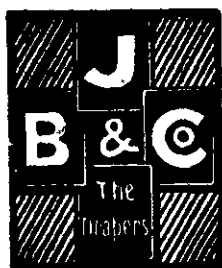
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## Irish News

### ANTRIM—Value of Temperance Associations

The Most Rev. Dr. Tohill, Bishop of Down and Connor, in the course of an address at St. Mary's Church, Belfast, on temperance societies, said:—In the temperance society, by instruction and the good example of others, they would gain strength to resist the drink temptations which beset their path. Children, both boys and girls, should join it; they would be the future men and women of the district. If a generation of the young grew up, not knowing what drink meant, they would be a credit to the Catholic Church. There would be few or no absentees from Mass on Sundays, and the confessionals would be more thronged on Saturday evenings. He repeated that the temperance society, with its weekly meetings and lectures and the frequentation of the Sacraments at fixed times, was the best machinery to effectually check the great evil that was ruining the homes and souls of a good many. It was a satisfaction to hear that drunkenness was on the decrease, and that the practice of temperance was making steady progress amongst the people.

### CORK—Parliamentary Representative

An election to fill the vacancy in the representation of Cork City, owing to the resignation of Mr. W. O'Brien, took place last week, when Mr. Maurice Healy, brother of Mr. T. M. Healy, was returned. Mr. Healy represented Cork in parliament from 1885 to 1900.

### A New Catholic Church

The tender of Mr. J. J. Coffey, of Middleton, has been accepted for the erection of a new Catholic church at Mogeely at a cost of £3000.

### Death of an Alderman

Sincere regret was felt in Cork when it became known that Alderman Barrett, well known in the public life of the city, had passed away. For upwards of fourteen years Alderman Barrett represented his fellow-citizens in the Corporation, first being elected as Councillor for the South Ward, and on the death of Alderman Blake, some seven years ago, he was elected Alderman of the South-Centre Ward, a position which he occupied since. He was during the greater part of his time in the Corporation a member of the Law and Finance Committee, in which he displayed great ability in dealing with the financial questions connected with this important department. He filled with credit the office of Lord Mayor during the years 1905 and 1906. He was also a member of the Cork Board of Guardians and of the Committee of Management of the Cork Lunatic Asylum, enjoying the esteem of everybody connected therewith for his straightforwardness.

### The Architect of Queenstown Cathedral

Mr. Charles Guilfoyle Doran, architect, passed away at Queenstown on March 19. Mr. Doran's name will be for all time associated with the building of the great Cathedral of Cloyne, overlooking Cork Harbor at Queenstown. In every nook and corner of the Queenstown Cathedral there is to be found carved work of the highest artistic excellence, and many a well known churchman's face is there recorded in stone for all time. Mr. Doran's whole life was given to the great work. His knowledge of Irish literature was enormous, and he had accumulated a most extensive and valuable library of books dealing with Irish subjects.

### DUBLIN—Catholic Toleration

The Lord Mayor of Dublin having been taken to task by the authorities of the Dublin Young Men's Christian Association for granting the use of the Mansion House for a meeting of the Catholic Young Men's Association, sent a reply which should have the effect of making for a better feeling between the members of both bodies. His Lordship replied as follows:—'The object of the Catholic Young Men's Society is to establish a bright and cheerful club, with a genuine Catholic and Irish atmosphere, and the committee, while affording the members every facility for promoting many games and out-door exercise, will not forget the paramount duty of endeavoring to improve the mental and moral stamina of the members, and of encouraging them to help one another. The Lord Mayor has no doubt that the members of the Young Men's Christian Association can claim with equal justice that their organization is in no way antagonistic to the interests of their Catholic fellow-citizens. In granting the use of the Mansion House for any purpose, the Lord Mayor will not be influenced by any sectarian feeling, and each application will be considered and dealt with on its merits. I am further to say that, having allowed the use of the Oak

Room to the Catholic Young Men's Society for the purpose referred to, the Lord Mayor will not have the slightest objection to place the same room at the disposal of the members of the Young Men's Christian Association for a similar purpose, namely, the inauguration of a new branch of their organisation.'

### DERRY—Congratulating the Grand Jury

Mr. Justice Holmes, in opening the Assizes for the County Derry, said, in his address to the Grand Jury, there were but three charges that they were called upon to investigate. None of these was of serious character. Therefore, as far as the calendar is concerned, he could congratulate them upon its very small dimensions. He had no reason to believe that if they took the county as a whole there was anything to cause apprehension, as far as any disorderly conduct is concerned. They knew the county better than he did, but as far as he was aware the county of Derry still preserved the same peace that it always had done during his long connection with it and recollection of it. Mr. Justice Kenny, in his address to the City Grand Jury, said it gave him great pleasure, on the occasion of his presiding there as judge of assize after an interval of three years, to inform them that the condition of the city, so far as criminality was concerned, was most satisfactory. There were only two cases for their consideration, both of a very simple character. The County Inspector reported that the city was in a most peaceful condition, and, if statistics could be regarded as a true criterion, that crime during the past three months had been on the decrease. His Lordship concluded by congratulating the Grand Jury on the peace and good order that prevailed in the ancient and historic city of Derry.

### KERRY—Death of a Baronet

Sir Rowland Blennerhassett, Bart., a member of the Privy Council for Ireland, died on March 22 at his residence in London. Deceased was a Commissioner for National Education in Ireland and a Senator of the Royal University of Ireland. He sat in the House of Commons as a Liberal for many years, representing Galway and Kerry.

### GENERAL

#### The All-for-Ireland League

At a meeting of the Irish Parliamentary Party in London, at which Mr. John Redmond presided, the following resolution was unanimously adopted:—'That in the opinion of this Party the movement announced under the name of the "All-for-Ireland League" is hostile to, and intended to be subversive of, this pledge-bound Party and the United Irish League; that its success could only result in creating a fresh split in the National ranks, with consequences disastrous to the National cause; and we strongly condemn this movement as an attempt to spread faction and its resultant ruin throughout Ireland. We call upon the members of this Party to abstain from identifying themselves in any way with this new movement, and we appeal to the Nationalists of Ireland to do all in their power to put down this attempt to divide the National ranks and ruin the National cause.'

#### No Religious Test

The Most Rev. Dr. Kelly, Bishop of Ross, who was among the speakers at the Irish National banquet on St. Patrick's night at the Hotel Cecil, London, said in the course of his speech:—'The attitude of some of the native population of English Catholics, and of a section of their press, in regard to the Irish question and to the dearest hopes and most cherished aspirations of Ireland, sorely tried the temper of many of them. The native English Catholics, apart from their Irish brethren, could not change the scales in a single English election. They relied on the Irish Party to help and defend them, and the Irish Party had unstintedly come to their help and assistance. In return on Irish questions this small section of English Catholics would not give the Irish Party even the 'charity of their silence.' They were anti-Home Rulers first and Catholics after. He ventured to suggest to them firstly that the Irish Party had been elected by Ireland and sent to Westminster to promote and safeguard the interest and welfare of Ireland, and they had no mandate with regard to English questions; and secondly, that the Irish Party was not composed exclusively of Catholics. On the patriot roll of Ireland many of the most brilliant and honored names were those of Protestants. His own oldest friend amongst the Irish Party was Mr. Swift MacNeill, a Protestant and the son of a Protestant clergyman. If a Protestant were a sound Nationalist he was elected quite as freely as a Catholic, for the test was not a religious one. The Party, from a spirit of chivalry, had defended English Catholics on the religious questions, but this chivalry of Irishmen was not inexhaustible, and if this section of English Cath-

olics were finally left to their own resources they must blame themselves.

### Revival of Irish Trade

In a speech delivered on March 11 at Bradford, Mr. Birrell made some interesting references to the revival of Irish trade. Mr. Birrell pointed out that from 1825 to 1904, no statistics were kept of Irish trade. He then proceeded to compare the trade of the country in 1904 and 1907. In the former year the total imports and exports amounted to £105,000,000, in the latter year they reached £122,000,000, an increase of 17 millions. Going through the different Irish agricultural industries separately—cattle, butter and eggs, bacon, poultry—Mr. Birrell showed they were in a condition of increasing prosperity. Summing up the position that Ireland holds in the markets of Great Britain 'the great open markets of the world for agricultural produce'—the Chief Secretary stated that in 1907 the Irish export of all classes of live stock was much larger than the import from any other country into the United Kingdom; the Irish export of butter to Great Britain was the second largest in quantity and value; the Irish export of eggs was the second largest quantity and the largest value imported into Great Britain; the export of poultry from Ireland was greater than that from any other country into the United Kingdom; Ireland supplies the third largest quantity of bacon and hams and yields to none in quality; and it sends also to Great Britain large quantities of farm produce such as potatoes and oats.

### Contrasts in Toleration

In the course of a lecture delivered in Letterkenny on March 19, Mr. Joseph Devlin, M.P., contrasted the treatment meted out to minorities in Armagh and Cork. He said: 'Let us now contrast Protestant Armagh, in Ulster, with Catholic Cork, in Munster. The population of County Armagh, according to the 1901 census, was 123,392, of which 56,652 are Catholics and Nationalists, and 68,740 are Protestants and Unionists. There are 30 members on the County Council, of whom 8 are Catholics and 22 Protestants. The number of officers employed by the County Council and the committees appointed by the council is 50, and of these three are Catholics and 47 Protestants. Of the committees appointed by the council, the Catholics have 2 on the Finance Committee and the Protestants 10. On the Proposals Committee there are 2 Catholics and 22 Protestants. On the Agricultural and Technical Instruction Committee there are 7 Catholics and 30 Protestants. Armagh County Council has, since the Local Government Act of 1898 became law, persistently and contemptuously rejected the claims of the Catholics to recognition. Scores of Catholic young men have, in answer to advertisement which the council are by law compelled to insert in the public press when vacancies arise, offered themselves as candidates for positions under the council. How they fared is best answered by the fact that 94 per cent. of the places are monopolised by Protestants and Unionists. Let us now contrast Protestant Armagh with Catholic Cork. The total population of Cork County in 1901 was 404,611, of which 365,742, or over 90 per cent., are Catholic, and 38,857 Protestant or non-Catholic. The council consists of 52 members, all Catholics and Nationalists. The Committee of Agriculture, appointed by this exclusively Catholic County Council, consists of 75 Catholics and 10 Protestants, and the Committee of Technical Instruction of 28 Catholics and 2 Protestants. The officers employed by the council number 119 Catholics and 24 Protestants. The Committee of Agriculture employ 4 Catholics and 4 Protestants, and the Technical Committee 29 Catholics and 11 Protestants. In other words, the Cork County Council, exclusively Catholic and Nationalist, gives positions to 40 Protestants and Unionists, out of a total of 191 places. The population is 90 per cent. Catholic and Nationalist; the County Council is exclusively so; and yet over 20 per cent. of the public appointments go to Protestants and Unionists. I could quote many other examples of Protestant and Unionist exclusiveness and of Catholic and Nationalist toleration in connection with the County Councils, did time permit. But those I have given are typical of the others.'

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## People We Hear About

Mr. Maurice Healy, who was elected last week as the parliamentary representative for Cork City in succession to Mr. William O'Brien resigned, was born in 1859, and is a younger brother of Mr. T. M. Healy, M.P., K.C. He was admitted as a solicitor in 1882, and represented Cork City from 1885 to 1900. He is married to a daughter of the late Mr. A.M. Sullivan.

The newly appointed director of Lincoln Agricultural College, Mr. R. E. Alexander, is a son of Mr. J. A. Alexander, of Imlick, Carrigans, County Derry. Having spent some years in the acquirement of a practical knowledge of agriculture, he graduated in that subject in the Royal College of Science, Dublin. On the completion of his college course he was appointed agricultural instructor in County Derry, and he was subsequently promoted to the more important office of manager and resident instructor at Albert College, Glasnevin.

In the course of a chat with Mr. Abraham Shackleton, of Rathmines, Dublin, a representative of the *Weekly Freeman* was told that Lieutenant Shackleton, leader of the Antarctic expedition, is 35 years of age. 'I wish,' said Mr. Shackleton, 'that the greatest publicity should be given to the fact that Lieutenant Shackleton is an Irishman. His father is a first cousin of mine, who graduated at Trinity College, and is now practising as a doctor in Sydenham, near the Crystal Palace, London. His mother is an Irishwoman also, and though Earnest Shackleton was born in England, you know the old saying, "It isn't because a man's born in a stable that he's a horse." I foresee that the English newspapers will claim him as an Englishman, and will, as in the case of Marconi, ignore his Irish descent. So I hope it will be widely known that he belongs to the Ballytore Shackletons, who have been in Ireland for two hundred years past.' Having mentioned that a representative of the *Evening Telegraph* had an interview on the subject during the morning with Mr. George Shackleton at Lucan, 'I am glad to hear it,' he said, 'for he keeps the records of the family.' 'He mentioned that Ebenezer, of the family, was the first to place flour-milling in Ireland on a scientific basis.' 'Yes,' said Mr. Shackleton, 'he did more than that. He was a staunch supporter of O'Connell in the Repeal movement. Let no one make any mistake about it, the Shackletons are Irish.'

Sir Rowland Blennerhassett, whose death is reported in our Home exchanges, was the fourth baronet. Sir Thomas Blennerhassett, the founder of the house, obtained a large grant of land out of the confiscated estates of the Earl of Desmond. His descendants intermarried with the principal families of Kerry. At one time they were Protestants, but before the late Sir Rowland succeeded to the title his branch had gone back to the Catholic faith. Rowland Blennerhassett, the son of Sir Arthur, was born in September, 1839. He was educated at Downside, under the Benedictine Order, and afterwards spent some time at Stonyhurst. He went to Oxford, entering at Christ Church, and spending a year or two there. Later he became a student at the University of Louvain, which had then achieved a high reputation in Belgium for philosophical and kindred studies, and took his Doctor's degree there with 'special distinction,' but he passed on almost immediately to the University of Munich, and from that to the University of Berlin, where he pursued a course of training which colored his whole subsequent career. At this period he became acquainted, while still a young man, with many of the most eminent statesmen and writers in Germany, France, Italy, and Belgium. He knew Bismarck well. At Munich he became intimate with Dollinger and with the family of the lady, Countess Charlotte von Leyden, who afterwards became Lady Blennerhassett. He saw France and distinguished Frenchmen of all parties, from Guizot to Morny, during the expiring splendors of the Second Empire. After he returned from the Continent he became intimately associated with Sir John Acton, with whom he took a share in the production of the *Home and Foreign Review*, and the *Chronicle*. Of the latter he was the proprietor. At the general election of 1865, he was chosen as Liberal member for the borough of Galway, the late Lord Morris as his Liberal-Conservative colleague, being at the head of the poll. He retained the same in association with Lord St. Lawrence after the dissolution of 1868. But in 1874 he betook himself to his native county, for which he was elected in conjunction with his cousin, Mr. Rowland Ponsonby Blennerhassett, and for which he continued to sit down to the dissolution which followed the Reform Act of 1885. Having become a Unionist, he could not afterwards find a constituency to elect him in Ireland.

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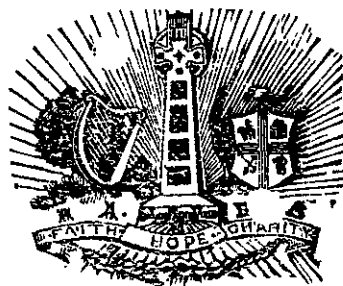
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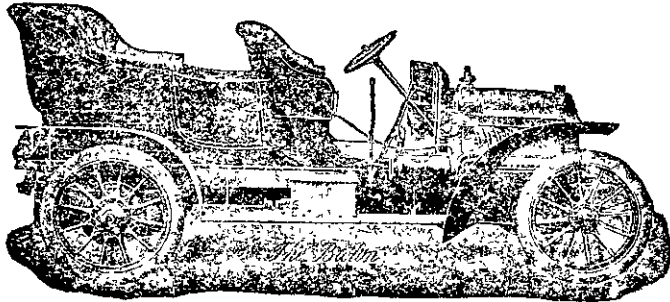
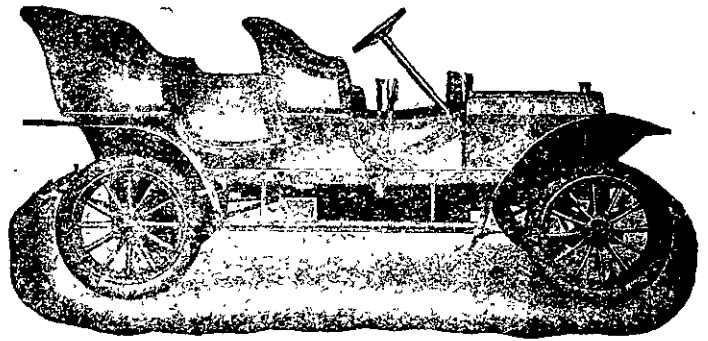
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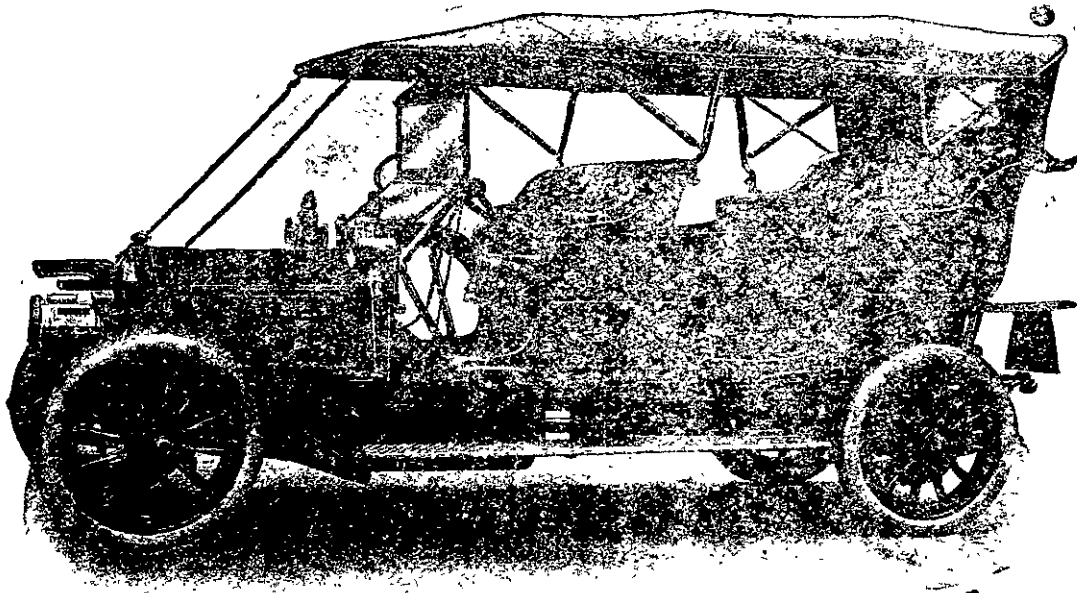
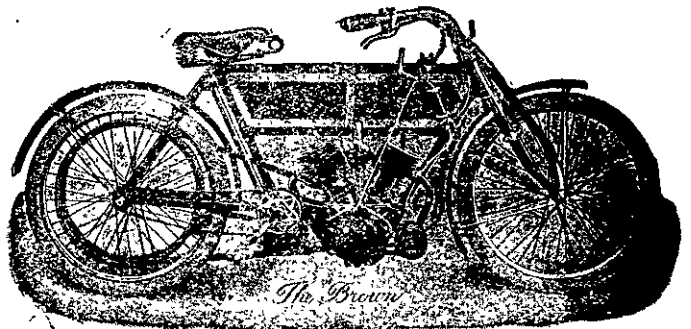


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# The Catholic World

## BELGIUM—The Worth of the Catholic Press

The *Corrispondenza Romana* publishes an interesting interview with Cardinal Mercier, Primate of Belgium, on the subject of the Catholic press. His Eminence is represented as having made the following statement: 'Talking about newspapers, permit me to express the pain I feel every time I come to Rome and find that the immoral and anti-clerical press is every day gaining ground. This morning I went to celebrate Mass at the Church of S. Francesca Romana in the Forum. It was early, and near the church stood a news vendor. Every one of the working men who passed by bought his paper, and went on his way reading it attentively. They were all anti-clerical sheets. And then I thought: How is it that you do not succeed in giving greater development and circulation to the Catholic press in Rome? Take my word for it—the necessity of consecrating all our forces to the development of the press is a necessity of capital importance at the present moment. I, Bishop as I am, would delay the building of a church in order to help in the founding of a newspaper.'

## ENGLAND—Proposed Presentation

Father Bernard Vaughan has been appointed chairman of the committee which has been formed to organise a presentation to the Very Rev. Dean Ring on the occasion of the silver jubilee of his ordination. Dean Ring, who is a native of Kerry, has spent practically all his missionary life amongst the poor in the East End of London.

## Catholics and Education

The Right Rev. Dr. Whiteside, Bishop of Liverpool, after having laid the memorial stone at a new school at Peasley Cross, said Catholics believed the school to be the vestibule of the Church, and that any Church which neglected its schools was doomed to extinction. Catholics were determined that their schools should go on; and as they had made great sacrifices, they deserved special consideration at the hands of the Government.

## Woman Suffrage

Whatever one's views may be on the hotly-debated question of woman suffrage (says the *Catholic Weekly*), it must be admitted now, after the impressive list of distinguished names which has been published in the *Times*, that the movement has made great headway, and that it is very probable that at no distant date women will have the same voting rights as men. We have never been able to see any solid reason why they should not, whilst we can see several good reasons why they should.

## Member of a Well-known Catholic Family

Mr. Walter Weld, a well-known Catholic solicitor and a member of a branch of the Weld family, of Lulworth Castle, passed away recently at Birkdale. Mr. Weld, who was seventy-seven years of age, was born at Leagram Park, near Preston, and was the son of Mr. George Weld, whose birth was as remote as the year 1786. He was the last surviving nephew of the late Cardinal Weld, and was educated at Stonyhurst College. Stonyhurst was formerly one of the residences of the family, and was given to the Jesuit Order by Mr. Weld's grandfather, Mr. Thomas Weld. He practised as a solicitor in Liverpool for many years, having been admitted in 1854, and was the trusted legal adviser of a number of the county families. He was a man of rare culture, maintaining his love of the classics and of various departments of natural science right up to the last. He leaves a widow, four sons, two of whom are members of the Jesuit Order, and two daughters, one of whom is a nun.

## ROME—The Holy Father's Name Day

On the Feast of St. Joseph and the name day of Pius X., his Holiness received countless telegrams from all parts of the world, from Kings, Emperors, and heads of States, as well as from Bishops and Catholic Associations, conveying warm good wishes for the occasion. On the same day, his Holiness received the members of the Sacred College in private audience. Their Eminences offered their good wishes for a long and prosperous pontificate, which his Holiness acknowledged in a short but cordial address.

## The Rector of San Silvestro

The Rev. Father Whitmee, the Rector of San Silvestro, who had an apoplectic stroke in 1907, has had another seizure, and was lying at the point of death when the last mail left Home. The Holy Father, being informed of his condition by Mgr. John Vaughan, sent him the Apostolic Benediction *in articulo mortis*.

## Offerings to The Holy Father

The Right Rev. Monsignor O'Riordan has presented to the Pope £776, as an offering from the archdiocese of Cashel and the dioceses of Elphin, Dromore, and Derry; also a personal offering from the Bishop of Killaloe. His Holiness expressed his cordial thanks.

## St. Patrick's Day

At the Irish College, Rome, his Eminence Cardinal Satolli celebrated the Community Mass and administered Holy Communion to the students on the morning of St. Patrick's Day. Pontifical High Mass was sung at 10.30 by Archbishop Panici, Secretary of the Sacred Congregation of Rites. At the same hour Archbishop Seton, Titular of Holiopolis, sang Pontifical High-Mass in St. Isidore of the Irish Franciscans. The panegyric of the National Apostle was preached by the Very Rev. David Fleming, O.F.M., Consultor to the Sacred Congregation of the Holy Office, before a large congregation, over a third part of which were non-Catholics.

## SCOTLAND—The Late Father Angus

The following tribute was paid recently to the memory of Rev. Father Angus, of St. Andrews, Fife, by a non-Catholic, Rev. R. W. Wallace, of St. Leonards parish church: 'It would ill become us, as a Christian congregation, to part this morning without a reference to the loss this community has felt in the sudden death of Father Angus. Though his health had been visibly failing for some time, the end came very quickly, and was a shock to us all. Of his actual work in the ministry here I knew very little, but we all knew his public spirit, his interest in the good of the community, his love for St. Andrews, especially for the remains of its ancient piety and art. He was the master of a swift and incisive pen, which, like his spoken word, was clear and straightforward. No one was ever left in doubt as to his meaning. Nor could anyone fail to appreciate his ready humor and the smile which illuminated his kindly features. A soldier, a priest, a patriotic citizen, an accomplished man of the world, he was above all things a gentleman, generous, kind, and courteous. To those of us who had the privilege of his friendship his loss is a blow very hard to estimate, of which it is difficult to speak.'

## Papal Distinction

Mr. Stuart A. Coats, Papal Chamberlain, who accompanied Cardinal Vanutelli, Pontifical Legate, at the Eucharistic Congress in London, has received from the Holy Father the 'Commenda' of the Order of St. Gregory the Great.

## SOUTH AFRICA.—Silver Jubilee

The silver jubilee of Mother M. Joseph (Ryan), Prioress Provincial of the Dominican Sisters in Natal, was celebrated on March 1 at the mother house of the Order at Oakford, Natal, and was attended by a large number of prominent Catholic prelates, Sisters, laymen, and noted chiefs of the Kaffir and Zulu tribes of Natal. The convent buildings were decorated for the occasion with British, American, and Papal flags, and presented an attractive appearance.

## UNITED STATES—A Soldier-priest

The Rev. William A. Olmstead, the soldier-priest, who was breveted Brigadier-General for bravery during the Civil War, and who, after a distinguished career as a soldier, doctor, engineer, and traveller, became a priest at the age of sixty-six, died on March 8, at St. Vincent's Hospital, New York. Father Olmstead's ordination took place in 1900, at Notre Dame, Indiana, and for two years he was attached to Notre Dame University. In 1902 he became affiliated with the New York archdiocese. Although Father Olmstead was seventy-five years of age, he was as active, until his fatal illness, as a man of half his years.

## The See of Cleveland

The nomination of the Right Rev. Mgr. Farrelly to the Bishopric of Cleveland, Ohio, U.S.A., has given a good deal of pleasure to his many friends. Mgr. Farrelly has discharged for several years the duties of spiritual director in the North American College, Rome.

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NEW PUBLICATIONS

*With Uncle Sam and His Family.* By Mr. and Mrs. Grattan Grey. George Robertson and Co. Proprietary, Melbourne. No country in the world affords more scope for the student of politics than the United States of America. In little more than a century its population has grown from about three millions to over eighty millions, and this increase has taken place not, as in the case of other countries, by the conquest and absorption of weaker nations, but by natural growth and by immigration from the countries of the Old World. It has become the home of the surplus population of other lands, and has been for a century the Mecca of the oppressed of every country in Europe. The composite character of the population of the United States and the manner in which the various nationalities, of which it is composed, adapt themselves to their new surroundings, are matters which excite the interest of every thoughtful visitor. The ordinary traveller has neither the time nor the inclination for the study of sociological problems. He looks upon the surface of things; he is particularly struck with the feverish hurry of the business community, and the material progress visible on every hand. In no other country have the arts and sciences become so subservient to man. The visitor who rushes through the country in express trains and stays for a day or two in the large centres of population is greatly struck with what he sees—immense warehouses, factories, elevators, the many labor-saving devices, and the facilities for handling the products of the country. In this category is not to be placed Mr. and Mrs. Grattan Grey, both of whom are well known in New Zealand, who made a tour of the United States a few years ago, and who now give the result of their observations in a bulky volume of 684 pages. The authors made a thorough study of the American people, their history, customs, form of government, and laws, and these they have graphically described in the volume under review. The book is a mine of information on the United States, with statistics of growth and development, and of its present commanding position among the Great Powers—a position which stands for peace and progress, and the well-being of humanity. The authors say that 'in its onward march to nationhood and to the fulfilment of that destiny towards which it is unquestionably advancing, the young Commonwealth of Australia can derive many useful and valuable object lessons from the marvellous developments which have ensued in the Western World since the planting of the first permanent English colony in Virginia in 1607 to the present day.' It would be idle to contend that the American people have not made mistakes, and that public life is what it ought to be, and therefore the people of the Australian Commonwealth by a study of American history, as told in *Uncle Sam and His Family*, can see what might with advantage be imitated and what should be avoided. The authors have shown us the bright side of the picture, but they have not refrained from painting the darker side when necessary. The volume is profusely illustrated, well printed, and turned out in a style highly creditable to all engaged in its production.

Domestic

By MAUREEN

Medicine Hints.

Give medicine exactly on time ordered; do not vary three minutes. Measure medicine exactly; a few drops extra of some medicine might mean death. Keep the medicine glass covered. Make a round cover of white paper, and lay upon the top. Replace the cork in the bottle immediately after using. Do not allow the patient to remain too long in one position. Be patient and considerate, but firm in carrying out the physician's orders.

Deadly Hatpins.

A campaign against the aggressive hatpin has been instituted by the newspapers of Berlin, in view of a series of accidents which occurred during the busy period of the holiday season. Numbers of more or less serious injuries were caused by these dangerous implements protruding from the huge hats of fashionable ladies, cases of scratched face being reported from many quarters. The newspapers remind ladies that they are liable to punishment for wounds thus inflicted, and urge them to use guards on the points of their hatpins.

The Toys to Buy.

When buying toys for children, the temperament of the particular child who is to receive the gift should be considered. A child who is very active and keen will be far happier with a horse on wheels or a barrow or something upon which he can, as it were, 'let off steam' by pushing it about all over the place than he will be with a box of soldiers or a puzzle, which would be a real delight to a child of a quieter temperament, who can sit down quietly and enjoy the game. If the toy is thus adapted to the requirements of the child, it will amuse and interest him while a bit of it holds together.

The Family Friend.

There is no family comforter like the hot water bottle, and heat, whether in liquid or dry form in poultices, fomentations, or heated flannel, is a household friend! There are few ailments that cannot be eased by heat. For ear-ache or tooth-ache nothing is better than the hot water bottle, or lying with the ear on a bag of hot bran. Bruises and sprains are relieved by bathing the part affected in water as hot as can be borne. Sleeplessness is often routed by cloths wrung out of hot water placed on the forehead. A hot footbath and a glass of hot water has driven away many a bad sick headache, while nervousness is frequently allayed by a cup of hot water with half a teaspoonful of salt in it.

The Usefulness of Putty.

One of the most useful things about a house is ordinary putty. Where boards do not meet in the floor, walls are honeycombed with nails, skirting-boards have parted company with the floors, mice holes, beetle holes, etc., it is invaluable. The cracks in the floor should be carefully filled in, left for a day to slightly harden, and the putty then smoothed over till absolutely level with the surrounding boards. If the floor be then stained and polished it will look like solid board throughout. For filling mice holes mix with the putty a liberal quantity of cayenne pepper, working it well in, and before filling in the holes place inside each a rag saturated with a solution of carbolic mixed by a chemist.

Wrinkles on Wrinkles.

Sitting up late at night and getting insufficient sleep bring 'crows' feet' round the eyes. Living in unventilated rooms affects the nerves of the face, and makes the tissues shrink; such shrinkage shows in the form of wrinkles. To constantly sit facing a bright light makes one screw up the eyes. Naturally it is their only way of protecting themselves. But after a course of such treatment, a network of tiny lines all round will be discovered. Constant sitting over the fire dries up the skin, and predisposes it to wrinkle, while continually being 'just a little out of sorts' will write lines on the face almost impossible to eradicate, yet with many people this is a constant condition, and they make no effort to escape it by endeavoring to lead a more healthy life.

*Maureen*

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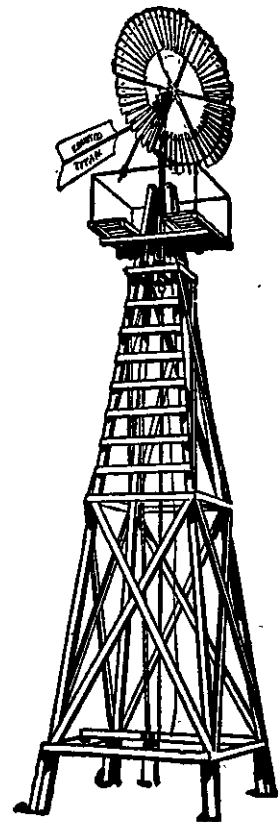
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## Science Siftings

BY 'VOLT

### A Dangerous Cargo.

Lime is one of the most dangerous of all cargoes for a vessel to carry. When it catches fire, as it frequently does, in spite of the greatest precautions against the admission of water into the hold, it is almost impossible to extinguish it. The only method that ever avails is to stop every crack with soap, so that no air can reach the lime. Sometimes this will stop the fire, but often these fires will burn for weeks, till the vessel sinks beneath the water, a mass of charred embers holding together.

### Do Plants Breathe?

Respiration is a part of the life of all organisms, animal and vegetable. It is a series of chemical changes, the first of which is the absorption of oxygen into the body and the last of which is the exhalation of carbonic acid. Any organ adapted to this double work—the inhalation of oxygen and the exhalation of carbonic acid—is a lung, though of course the organ is much more rudimentary in the plant than in man. It is none the less true, however, that every living organism, whether plant or animal, breathes.

### No Imitation Opal.

It is said that all the precious stones have been counterfeited, with more or less success, except the opal. That stone never has been and perhaps never will be counterfeited, for the reason that it is made up of innumerable facets so held together by cohesion as to refract the light like a prism. It is this quality that produces the well known iridescent effect. A few artificial opals have been obtained in the laboratory, but they seem to have been accidental, as repetitions of the experiment have not succeeded.

### Ancient Locks.

Locks were used in the time of the Pharaohs. At Karnak the visitor is shown the sculptured representation of a lock which is almost exactly like the kind of lock used in Egypt at the present day. Homer says that Penelope used a brass key to open her wardrobe. He adds that it was very crooked and had an ivory handle. A Greek writer who lived in the last half of the twelfth century explains that such keys were undoubtedly very ancient, although still to be seen in Constantinople and elsewhere. Roman locks, like the Egyptian, required a partial sliding of the key. They were, however more intricate.

### The Test of Hardness.

A good many people appear to think that resistance to a blow is a test of hardness in minerals, whereas it is resistance to erosion. Ignorance of this fact led a man not long ago to experiment on what appeared to be a large and unusually clear garnet of rather light red color. He took a hammer to it and smashed it to atoms. A diamond is the hardest substance in the world, yet it may be broken by a tap from a hammer or even a fall on the sidewalk, as it is apt to split along any of the cleavage lines, which are parallel to its faces. Experts test an undetermined gem first with a file and after with a fragment of stone of differing hardness. If it yields to the file, it is a glass or something no more durable than that.

### Waterproofing Matches.

Perhaps some of your readers would be interested to know that I have found a simple, inexpensive way to waterproof matches (says a writer in the *Scientific American*). Into some melted paraffin (care being taken that it was as cool as possible) I dipped a few ordinary parlor matches. After withdrawing them and allowing them to cool it was found that they scratched almost as easily as before being coated with the wax. Several were held under water for six or seven hours and all of them lighted as easily as before immersion. When the match is scratched the paraffin is first rubbed and the match lights in the usual way. Matches treated as above would be very useful on camping or canoeing trips, as they do not absorb moisture. Since more rubbing is required to light them than the ordinary match, it would be practically impossible to set them on fire by accidental dropping.

You can lose your situation,  
You can lose your rank or station,  
You can lose your reputation,  
You can even lose your wife!  
But if this advice you follow  
When your cough sounds harsh and hollow,  
And Woods' Peppermint you swallow,  
You will never lose your life.

## Intercolonial

Our latest Australian exchanges report that the condition of the venerable Bishop of Maitland is causing considerable anxiety, and his medical attendants hold out very little hope of his recovery.

The death is reported of Major T. W. Faulkner, Cooma, who passed away in his 70th year. The deceased, who was a fervent Catholic, took an active and leading part in public affairs during his 35 years' connection with the district. Major Faulkner was a native of Mohill, County Leitrim, and came out to Australia in 1858. One of his daughters is Sister Mary Anthony, of the Brigidine Convent, Masterton.

At a meeting of citizens of Brisbane it was resolved, on the motion of Mr. Philp, 'That in recognition of the eminent public services of the late Mr. John Leahy, and in testimony of the desire of the people of Queensland that his life and character should remain as an example to future generations of Queenslanders, the meeting resolves that his memory be perpetuated by some form of public memorial.' The form which the memorial should take was left for decision to the committee which was subsequently appointed.

The late Rev. P. Huault, S.M., had only been a couple of days ill. He celebrated Mass as usual on Thursday at the Villa Maria Church, and he passed away at the Lewisham Hospital on the following Sunday. The interment, after a Requiem High Mass in the Villa Maria Church, took place on Tuesday at the new cemetery in the church grounds. The Right Rev. Dr. de Boisjennu, M.S.H., Vicar-Apostolic of British New Guinea, presided at the Requiem Mass and also officiated at the graveside.

His Eminence Cardinal Moran, in commencing his address at the ceremony of laying the foundation-stone of a church at Haberfield a few Sundays ago, said: 'I would remind you that our fellow-citizens of the Anglican community are honoring the memory of their departed Primate to-day, and giving expression to their sorrow at his demise; and on your part, as on my own, and on the part of every Catholic of the archdiocese, I beg to tender to our Anglican fellow-citizens our sincere sympathy and condolence in their bereavement.'

The foundation-stone of a new church at Haberfield was laid on Sunday, April 25, by his Eminence Cardinal Moran. The contract price of the church is £1500. His Eminence, in responding to a vote of thanks for his presence, said that the church would be dedicated to the Blessed Joan of Arc, and would be the first so dedicated in Australia, if not in the world. She would give her blessings as she did to the banners of France. And that blessing would rest on all who defended the best interests of Australia—possibly not on its Dreadnought, but on all that stood for its progress, prosperity, and safety.

His Eminence Cardinal Moran, speaking at the laying of the foundation-stone of a church at Haberfield on Sunday, April 25, made reference to the united efforts of the Church of England and the Catholic Church in the fight in England over the education question in the cause of religion. He said that it presented a most cheering feature, which, he thought, was unique in history for England since the Reformation. He also made reference to the address presented by the Society of St. Thomas of Canterbury to the Pope on the occasion of his sacerdotal jubilee, in which many of the most enlightened members of the Anglican Church, including the Archbishop of Canterbury, expressed the hope that 'all things may be restored in Christ, and that there may be one fold and one Shepherd'—a prayer which went up, he was sure, from the heart of every Catholic in Australia.

His Eminence Cardinal Moran and Monsignor O'Haran had a very sensational experience in the city on Tuesday, April 27 (says the *Freeman's Journal*). His Eminence and secretary during the day visited St. Francis' Church, Haymarket, and at the termination of the visit his Eminence and Dr. O'Haran re-entered their carriage, and the coachman was directed to drive to St. Mary's Cathedral. The vehicle was driven up Commonwealth street without mishap, but when the carriage came to the Liverpool street crossing the trouble occurred. As the vehicle was crossing the street it was run into by a bus driver. The carriage was considerably broken up as a consequence of the impact, but his Eminence preserved his presence of mind, and escaped from the debris quite unhurt. Monsignor O'Haran also escaped uninjured. A cab was then hailed, and his Eminence proceeded to St. Mary's in the conveyance. It is the opinion of Monsignor O'Haran that the congestion of traffic in this locality, occasioned by the municipal works now going on there, may have been somewhat responsible for the accident.

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# The Family Circle

## JIMMIE'S PLAN

When I grow up I'm going to keep  
A home for little boys,  
Where they can frolic all day long  
And no one mind the noise.  
The stairs shall have long banisters  
Where all of them can slide,  
And nothing that they want to do  
Shall ever be denied.

I'll have the pantry shelves just crammed  
With things they like to eat—  
With liquorice and gingerbread  
And cookies, crisp and sweet;  
And mother, when she wishes to,  
May come and spend the day;  
But nursery maids like Jane, I think,  
Will have to stay away.

I've heard of homes for orphans  
And the deaf and dumb and blind,  
And homes for nice old ladies  
Are plenty, you will find;  
But all of these are places where  
You mustn't make a noise—  
So when I grow to be a man  
I'll build a home for boys.

## DOT

'Oh, dear!' Dot looked in dismay at the letter in her pocket. She had been so sure she had dropped it into the post-box, as she had promised Aunt Charlotte that morning. It was a good thing she had found it now.

She mailed the letter and went home. She expected that Aunt Charlotte would ask her about it, and of course she was going to tell the truth. But instead Aunt Charlotte asked her how she got along in her arithmetic, and whether Annie Clifford was well enough to be back in school yet. All through supper Dot waited for the question that did not come.

After all, it could not make any particular difference whether a letter was mailed at half-past 8 in the morning, or half-past 5 in the afternoon. To be sure, Aunt Charlotte had said, 'Now, post this letter the very first thing, Dot, before you have time to forget it.' But if she had really cared she would have thought to ask her if she had done so. Besides, the letter was only to Uncle John, and he had not been gone three days.

The evening dragged. Dot had hard work to keep her mind on her books, and was glad when bedtime came. But long after the quiet breathing in the next room told that Aunt Charlotte was asleep, Dot tossed about in her bed, unable to think of anything but the letter that had not been mailed on time. Presently her restless movements awakened her aunt.

'What is it, dear?' the kind voice questioned. 'Haven't you been asleep?'

'No'm.'

'Are you sick, child?'

'No'm.'

'Come here, dear,' Aunt Charlotte's outstretched arms welcomed a little white-robed figure that ran into them. 'Something to 'fess, is it, Dot?' she asked tenderly.

'It isn't much, but it's something,' Dot acknowledged. 'I didn't post that letter.'

She felt her aunt start. 'Not when you told me I should,' she hastily explained. 'Not till half-past 5. Does it make any difference, Aunt Charlotte?'

'A great difference, Dot. Your uncle was planning to sell a piece of property at Mayfield to-morrow, and I have just received some information which I think will lead him to wait. But that letter will not reach Denton till after he has left in the morning. We must communicate with him to-night.'

'To-night, Aunt Charlotte!' There was consternation in Dot's tones, for even as she spoke the little clock on the mantel struck 2.

'Yes, to-night. The telegraph office will be closed, and it's too late to wake up our neighbors and ask to use their telephone. We must go to the Central office. There's no help for it.'

As long as she lives Dot will remember making a hurried toilet in the middle of the night, and starting out on a long, lonely walk to town. The moonlight and the stillness made the every-day world seem strange and unfamiliar, and she shivered, though the night was warm. It was a relief

to reach the telephone office, where a sleepy girl operator roused herself and set to work to call up the hotel at Denton.

Aunt Charlotte laughed when her husband's voice reached her over the wires. 'Don't be frightened, John; nothing is wrong.' Then she went on to give the information which the delayed letter had contained. 'It will change your plans, won't it?' she asked in conclusion. 'Yes, I thought so. Good-night!'

There was a faint light in the east when they reached home. 'Almost sunrise and you haven't had any sleep yet,' said Aunt Charlotte, as pityingly as if it had not all been Charlotte's fault. 'Sleep as late as you can in the morning, dear.'

But Dot was thinking of something else. 'The next time I've something to own up,' she said with solemnity, 'I won't wait till the middle of the night to do it.'

## WHY GOOD CHEER WINS

No matter how disagreeable your work, or how much trouble you may have this year, resolve that, whatever comes to you or does not come to you, you will keep sweet, that you will not allow your disposition to sour, that you will face the sunlight, no matter how deep the shadows.

The determination to be cheerful will discourage multitudes of little worries that would otherwise harass you.

If you cannot get rid of a trouble, do as the oyster does with the grain of sand that gets into the shell and irritates it. Cover it with pearl. Do as you would with an ugly rock or stump on your grounds. Cover it with ivy or roses, or something else which will beautify it. Make the best of it.

You can make poetry out of the prosiest life, and bring sunshine into the darkest home; you can develop beauty and grace amid the ugliest surroundings. It is not circumstance so much as attitude of mind that gives happiness.

'Nothing can disturb his good nature,' said a man of one of his employees; 'that's why I like him. It does not matter how much I scold him or find fault with him, he is always sunny. He never lays up anything against me, never resents anything.'

That is recommendation enough for anybody. No wonder this man did not want to part with such an employee.

Who can estimate the value of a nature so sunny that it attracts everybody, repels nobody? Everybody wants to get near sunny people; everybody likes to know them. They open, without effort, doors which morose natures are obliged to pry open with great difficulty, or perhaps cannot open at all.

We all love the one who believes the sun shines when he cannot see it.

A potted rose in a window will turn its face away from the darkness toward the light. Turn it as often as you will, it always turns away from the darkness and lifts its face upward toward the sun.

So we, instinctively, shrink from cold, melancholy, inky natures, and turn our faces toward the bright, the cheerful, and the sunny. There is more virtue in one sunbeam than in a whole atmosphere of cloud and gloom.

Your ability to carry your own sunshine with you, your own lubricant, your own light, so that, no matter how heavy the load or dark the way, you will be equal to the emergency, will measure your ability to continue and to achieve.—*Catholic Standard.*

## THE BOY WHO FITTED IN

One of the world's successful men told some young men recently how, when he was a boy working in a hardware shop, he wanted to leave when he was put to cleaning windows, and the young girls he called on saw him. The boy complained to his father, who advised him to do the cleaning and to do his best.

'If you do whatever is given you to do to the best of your ability,' said his father, 'your employers won't find it profitable to keep you long at window cleaning.'

Another boy asked a merchant for a position. He was given one, and all went well for a few days. Then, the boy was set to work cleaning windows. His pride rebelled; he threw up his job and went home. In a few hours another boy appeared.

'I'm Jim's brother,' he announced, 'and I'd like to have his job. I'll clean windows or do whatever you want me to do.'

'Jim's brother,' added the gentleman, 'has already had one rise in wages, and is one of the best boys we ever had.'

### LOTS EASIER

Bobby rushed out to meet his father the other night as he was returning from work, and said breathlessly: 'Oh, papa, I won't have to study nearly so hard at school any more.'

Now, Bobby had been doing far from well, and his father was pleased to hear of the new interest, hoping for better things.

'How's that, my son?' said he.  
'Oh, I got put back a class.'

### NO DOUBT ABOUT THAT

The fresh spring breezes were blowing through the open windows of the schoolroom, and George Washington was the momentous question in hand.

'Why do you think George Washington was the first man?' asked the teacher.

'Because he was "first in war, first in peace, and first in the hearts of his countrymen."'

Another boy then raised his hand.

'Well, Johnny, what can you tell us about the first man?' said the teacher.

'Don't know his name,' answered Johnny, 'but I know George Washington was not the first man, 'cause my history says he married a widow, so there must have been another man away ahead of him.'

### THE HORSE HAD A HABIT

At an annual series of races 'for all comers,' the sun was blazing down on a field of hot, excited horses and men, all waiting for a tall, raw-boned beast to yield to the importunities of the starter and get into line.

The patience of the starter was nearly exhausted. 'Bring up that horse,' he shouted; 'bring him up.'

The rider of the refractory beast, a youthful Irishman, yelled back: 'I can't! This here's been a cab horse, and he won't start till he hears the door shut, an' I ain't got no door!'

### ODDS AND ENDS

Why is a dead hen more valuable than a live one?—Because she will 'lay' wherever you put her.

Active construction work has been begun on the telephone lines which are to link the leading towns of China together. The construction and operation is entirely under control of the Chinese Government.

Mother: 'Ethel, you naughty child, what have you been doing to make Charlie cry so?'

Ethel: 'I've only been sharing my cod-liver oil with him, mamma. You said it was so nice.'

'What is your trade?' said the lawyer to the witness. 'Platelay,' replied the man. The lawyer asked him a host of other questions, then harked back again to the subject of his employment. 'I understand you work on the railway, my man?' 'Oh, no, I don't,' replied the witness. 'But you just said you did,' persisted the lawyer. 'Beg your pardon, I never said anything about the railway.' 'Come, come, don't trifle with the court, my man. You said you were a platelay.' 'Well,' replied the witness, imperturbably, 'isn't a waiter a platelay?'

### FAMILY FUN

To Suspend a Ring by a Burnt Thread.—Take a piece of coarse cotton thread, and soak it for an hour or so in a very salt brine. Dry it, and tie to one end a small ring. Tie the other end to the gas fixture or a small bracket, so that it will hang suspended. Then set fire to the thread. It will burn, but the ring will still remain suspended by the ashes of the thread. It is a good idea to soak a number of pieces of thread and dry them. Then they are ready if one wishes to perform a bit of parlor magic.

Miniature Fountain.—Take an ounce vial and fill it three-quarters full of water; then make a hole in the cork and insert a small tube or a stout piece of straw. The opening must be as small as possible; the tube must reach nearly to the bottom of the vial, and the cork must be pushed in tight. Now, if you blow into the tube the air will be compressed in the upper part of the bottle, and when your lips are taken away a little fountain will play from the tube for a short time.

## All Sorts

The Speaker and 40 members constitute a House of Commons.

The sound of a bell carries better under water than through air.

Forty-eight thousand tons of iron were used in building the Forth Bridge.

In Iceland men and women are in every respect political equals. The nation, which numbers about 70,000 people, is governed by representatives elected by men and women.

Japanese children are not allowed to attend school until after six years of age, as the Japanese believe that school education before six is physically and mentally detrimental.

Recruit: 'Please, sergeant, I've got a splinter in my 'and.'

Sergeant-Instructor: 'Wat yer been doin'? Strokin' your 'ead?'

'Margaret, it was very naughty of you to make such a fuss. You said if I'd buy you that new dollie you'd go to the dentist's without a murmur.'

'I didn't murmur, muvver. I screamed.'

Probably no nation in the world is so much given to 'Hibernicisms' as the French. A sign which is not infrequently seen over the doors of shops and restaurants in Paris which are undergoing repairs and refurbishing is the following: 'Closed on account of re-opening.'

If you have a pet bird, look at it closely when it is asleep, and will see that it does not, as is generally believed, tuck its head under its wing. You have heard all your life that a bird sleeps in that way, but it does not; it turns its head and lays it on the soft yielding feathers of its back, which sometimes entirely hide it.

The peanut grows in the ground, never above it. The flowers above ground are sterile, but after the flower withers a stalk from an inch to two inches long shoots down into the earth and forms the nut. As to the native country of the peanut, the opinions of botanists are divided between Africa and America. It is extensively cultivated in all tropical countries, but seems to thrive best in the southern States of the American Union.

Mr. Washington Booker, at a meeting in New York, attended by Mr. Taft, told a story which is likely to cling to the President. An old negress cook in the South who had cooked a delicious dinner for Mr. Taft during his recent visit was asked if she did not feel greatly honored at cooking for such a great man. Aunty replied: 'Nebber done heerd ob him befor'. Know nothin' about him except he do look as if he been reglar at his meals.'

A well-known New York judge invited a friend of his, a lawyer from Boston, to go for a short trip on his yacht. A storm came up, and the boat began to roll and toss in a manner which the Boston lawyer did not relish.

The judge laid a hand on his friend's shoulder and said, 'My dear fellow, is there anything I can do to make you comfortable?'

'Yes,' was the grim reply, 'overrule this motion!'

Italic letters were first used about the year 1500 by Aldus Manutius, a Venetian printer. He observed the many inconveniences resulting from the vast number of abbreviations which were then so frequent among the printers that a book was difficult to understand. A treatise was actually written on the art of reading a printed book, and thus addressed to the learned. By introducing the italic letter he contrived an expedient by which these abbreviations might be entirely got rid of, and yet books suffer little increase in bulk. He dedicated his invention to the Italian States: hence the name. It has also been distinguished by the name of the inventor and called the Aldine. The first book printed in italics was an edition of 'Virgil,' printed at Venice by Aldus in 1501.

Pallid, thin, and passing weak,  
Shivering in the cold wind bleak,  
Coughing till he scarce can speak,

This is man without it!  
Laughing at each cough and cold,  
What is this that makes him hold?

Stuff that's worth its weight in gold—  
Woods' Peppermint Cure—don't doubt it.

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48 HOURS TO LIVE.

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

**DECLARED TO BE INCURABLE**

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

**£1000 SPENT WITHOUT RESULT.**

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

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

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