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VOLUME XXXVII  
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No. 20

THIRTY-SEVENTH YEAR OF PUBLICATION

DUNEDIN, THURSDAY, MAY 20, 1909

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Parents throughout Australasia know that no cough remedy is so effective and so safe as Bonnington's Irish Moss.

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breaks up the cough or cold, wards off bronchitis and prevents pneumonia. Wise parents always keep a bottle in the home.

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(Late of Drummond and Oriti)

Established 1859.

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Capital subscribed	-	-	-	£1,500,000
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

### GLEANINGS FOR NEXT WEEK'S CALENDAR

- May 23, Sunday.—St. John Baptist de Rossi, Confessor.  
 „ 24, Monday.—Feast of the Blessed Virgin Mary, Help of Christians.  
 „ 25, Tuesday.—St. Gregory VII., Pope and Confessor.  
 „ 26, Wednesday.—St. Philip Neri, Confessor.  
 „ 27, Thursday.—Octave of the Ascension.  
 „ 28, Friday.—St. Urban I., Pope and Martyr.  
 „ 29, Saturday.—Vigil of the Feast of Pentecost. Day of Fast and Abstinence.

#### St. Urban I., Pope and Martyr.

The pontificate of St. Urban lasted from 223 to 230. Though the Church generally enjoyed peace at that time, a local outburst of pagan fury claimed him as a victim.

#### Vigil of the Feast of Pentecost.

After the Ascension of Our Lord, the Apostles remained in Jerusalem, preparing themselves by prayer and recollection for the coming of the Holy Ghost. By commemorating this fact, the Church invites us to dispose ourselves for the worthy celebration of the great feast of Pentecost. The eve of Pentecost was, in the primitive Church, one of the two principal days appointed for the solemn administration of Baptism, and the baptismal font is still blessed on this day, with ceremonies similar to those made use of on Holy Saturday.

### GRAINS OF GOLD

#### SHEAVES.

O Soul, let us ingather to the heart  
 Some growth of Summer's field, ere bloom depart;  
 Nay, not the grain: only the quiet of grass,  
 The herb of Peace with balm for all who pass!

And let us hoard in vaults of memory  
 Some golden spoil of Summer's orchard tree;  
 Nay, not the fruit: only the bough wind-stirred,  
 With its light burden of the singing bird.

And in the mind, before the Summer goes,  
 Let us store up some beauty of the rose;  
 Nay, not the leaves: only the scent whose breath  
 No worm can touch or mad wind spill to death.

Soul, let us garner for our Winter need  
 Some crowning harvest, ere the Summer speed;  
 Nay, not the sun: trust only of the clod,—  
 And hope of yet another Spring of God.

—Ave Maria.

Work is the grand cure for all the maladies that beset mankind.

Faith is the silken garment of the soul; disbelief the rags and tatters.

The most unhappy of all men is the one who cannot tell what he is going to do.

A woman who is tender, beautiful, and intelligent is Nature's most glorious work.

An honorable man is one who invariably does the thing which his conscience dictates.

Inquire not who may have said a thing, but consider what is said.—Thomas à Kempis.

In the shipwreck of life there might almost be a last chance of safety, did not dishonor take her place on the plank.

Turn away from the gloom and take up the task of helping others; the light will come again and you will grow strong.

The man who is afraid to submit a question to the test of free discussion is more in love with his own opinion than with the truth.

The scholar without good breeding is a pedant; the philosopher, a cynic; the soldier, a brute; the teacher, a clown; and every man disagreeable.

Of all the vices to which human nature is subject, treachery is the most infamous and detestable, being compounded of fraud, cowardice, and revenge.

To get in touch with God is a great thing. It is likewise a great thing to get in touch with human needs and conditions. And who succeeds in this has grasped the great gain.

Humility is the genuine proof of Christian virtues; without it we preserve all our defects, and they are only crusted over by pride, which conceals them from others, and often from ourselves.—La Rochefoucauld.

## The Storyteller

### NOT AFRAID

As the passenger train drew alongside the station a slender young man stepped to the platform. He was less than thirty, a boyish-looking fellow, a little above medium height, straight and square-shouldered.

The newcomer paused and looked about him. The few shabby idlers regarded him curiously. He stepped up to a stout man in an oily jacket who was endeavoring to decipher the markings on a box of freight.

'Station master?'

The man looked up.

'Yes.'

'I want to get to the mines. What's the best way?'

The man looked him over from hat to shoes.

'Minin' engineer?'

'Yes.'

'The place ain't bad, but it's a mighty tough gang to handle. Jest now, they're all stirred up over the firin' of the old sup'rintendent. Got drunk and let some property get destroyed an' came near killing a lot o' the men. Then the old man Guthrie fired him. But th' miners didn't want him to go.'

The stranger only nodded and passed on.

When he neared a waggon under a tree a stout man suddenly confronted him.

'Hullo,' said the stout man. He was short in stature, unshaven and roughly clad.

'Hullo,' said the traveller. 'Are you Mr. Haskins?'

'I'm Jim Haskins.'

'The station master suggested that you might take me over to the Gloria mines.'

The stout man frowned.

'That's one o' Joe's fool jokes,' he said.

The stout man jerked his thumb toward the waggon.

'That's dynamite in there,' he said.

The young man looked at the boxes curiously.

'That's all right,' he quietly said. 'How soon do you start?'

The stout man stared at him. Then he went to the horses' heads.

'Get in,' he growled.

'All right,' said the stranger, and took his seat.

'That's a good team you have there,' he said.

The stout man suddenly smiled.

'They understand the bizness they're engaged in,' he said with a dry chuckle. 'Gettin' a little old now, an' I'm afeared th' n'gh hoss won't stand it much longer. Like hosses?'

'Very much.'

'Handled 'em any?'

'Ever since I was a small boy.'

The stout man moved his head again.

'What are you—minin' engineer?'

'Yes.'

'Goin' to stay for any length o' time?'

'I hope so.'

The stout man shook his head.

'I dunno as you'll like it,' he said. 'They gen'ly don't. An' jest now th' boys are a good deal stirred up over th' old superintendent bein' fired.'

'And why should the miners have such a high regard for the old superintendent?' the young man asked.

'They're a queer lot,' the driver answered. 'They liked Jack Barclay 'cause he wuz a good deal of a man when he wuz sober. Jack wuz the fust feller down the shaft after the explosion two years ago. He wasn't 'fraid o' nuthin'—an' that's what th' boys liked in him.'

He bent forward a little more, his eyes on the laboring team. They were winding around the side of the mountain, a somewhat stiff grade, and the team was feeling the weight of the load.

'Shall I get out?' the young man presently asked.

'Afraid?' chuckled the driver.

'No,' replied the passenger with a quick laugh. 'I'll promise to walk beside the waggon. It might make the haul a little easier for the horses.'

'Sit still,' said the driver. 'Th' team's all right. This piece o' climbing don't last much longer.' He paused. 'I'm takin' quite a fancy to you, young fellow.' He laughed, 'That's a good deal for Jim Haskins to say.'

'Thank you,' said the passenger. 'I'll rely on you to say a good word for me.'

'Why do you want my good word?'

The passenger laughed lightly.

'Why? Because I'm the new superintendent.'

The old driver held in the horses with a sudden tightening of the reins. They stopped obediently.

# "BEGG'S" PIANOS

SOME people have the idea that if the external appearance of a Piano is attractive and the tone fairly pleasant, the instrument is all right.

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

The Pianoforte is a piece of extremely complicated mechanism. Naturally, it follows that if you want to be sure of securing a thoroughly satisfactory instrument you must rely upon those who understand the principles of construction which go to produce Perfection in Tone, Delicacy of Touch, and Reliability in Make. For more than 40 years "BEGGS" have been the Leading House for Musical Instruments.

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

Whether you purchase a Piano at £35 or 200 guineas, you can have confidence in getting from "BEGGS" the utmost value and perfect satisfaction.

You are invited to call and look through the Show Rooms.

"BEGGS" Hire-Purchase System of easy payments makes it possible for almost every family to own a GOOD Piano.

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Headquarters for Musical Instruments,  
DUNEDIN.



To a meal unless it includes a cup of that delicious beverage

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This Tea can be obtained from the leading Grocers and Storekeepers throughout Otago and Southland, and is, without doubt, the VERY BEST. It is put up in four qualities, packed in 1lb. and ½lb. packets, and 5lb. and 10lb. tins.

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**W**EAK 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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Melville Hill Shoeing Forge,

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

J. MOORMACK Melville Hill Shoeing Forge.

'It's all down hill th' rest of th' way,' he said. 'I always give 'em a little breather here. You can get out an' walk to the level if you want to.'

'No,' said George Guthrie. 'I'll ride.'

'Th' road would be purty good of 'twasn't for th' bowlders, an' we ain't in no condition to stand a sudden jar. Gitap.'

The horses moved ahead, the driver holding them in firmly, his short figure thrust forward, his keen eyes on the road.

And then something happened. It was not the unexpected. Quite likely the old driver had carried the thought of this emergency down the hill with him many times.

As the team, firmly held back by Haskins, felt their way downward, the nigh horse suddenly slipped and fell. As the animal went down, Haskins, who was leaning well forward, was jerked from his seat, and half turning fell heavily across the sharp edge of the dashboard. He gave a low groan and turned white.

George Guthrie reached forward and drew the old man back to his seat, his hands still clutching the reins. As the driver dropped the fallen horse plunged forward. The plunge was so sudden that the reins would have been dragged from the old man's hands had not George caught them.

'Jump!' shrieked the old man. 'Jump for your life! Never mind me. Save yourself. In a moment more it may be too late. Jump!'

He clutched at Guthrie's coat, his face writhing with pain. But the young man did not heed him. His feet firmly braced, his stout young arms extended, he did his best to hold them in the roadway.

And the old driver crouched on the floor, moaning and praying.

The road wound along the side of the mountain and came out in the valley where the mining village lay. George Guthrie's tense gaze swiftly took in the possibilities that confronted him. If he could guide the frantic horses safely around the curve just ahead he might hope to quiet them down on the easy grade below.

And now they were close to the curve, and his arms stiffened and his grip tightened. And the old man on the floor looked up and caught sight of his face and cried out in terror.

George half arose and called to the team reassuringly. Instinctively his body swayed to one side as they struck the curve, the waggon careened, he fancied he heard the load behind him shifting, the old man cried out again and covered his face with his hands, there was a quick swerve as George swung the horses, and then they were on the almost level road galloping free.

It was half a holiday at the mines, and the main village street was filled with idlers. They gave way as the team came pounding down the incline, and stared in wild amazement at the tall figure gripping the reins.

'Cut them loose,' cried the stranger as he drew the team to a standstill.

George Guthrie stooped and lifted the old man to the seat.

'Haskins has been hurt,' he told them. 'A little brandy will revive him.' A flask was quickly passed up and pressed to the driver's lips.

'Lift me up,' he said to George.

'Men,' he cried, and his voice suddenly grew strong. 'You all know me, old Jim Haskins. I've been hurt, and I've rubbed elbows with death, and I've something to tell you. The horse fell on th' hill yonder an' the team ran away—ran away with all that death behind us—an' I was hurt an' helpless—an' this boy caught the reins away from me—he looked up—'caught th' reins an' gripped 'em fast, an' I cried to him to jump and save himself—an' he wouldn't do it, men—he wouldn't leave me—he clung fast to th' lines an' kept the team on th' road—an' me lying there helpless an' all that death behind us—an' he swung 'em round the curve, men—you know th' place—an' he brought the team down here.' His voice, which had faltered suddenly, grew strong again. 'Look at him, men,' he cried. 'This is th' lad that saved my life an' never thought of savin' his own! Look at him well, for he's your new superintendent—an' a braver man than Jack Barclay ever thought of being! Give him a mighty cheer of welcome, boys. Now!'

A wild roar went up from the excited throng as the old man, limp and trembling, fell back in George Guthrie's arms.

'You've won 'em, lad,' he gasped. 'It's all right now.'

—Cleveland Rain Dealer.

## A SHRINE LAID WASTE

A motor car had just turned in to the courtyard of the big house that belonged to the famous deputy for the Department of Haut Tarn; and as it drew up at the steps, the deputy himself got out of it and passed quickly up to the glass entrance door. A footman, warned by the bell that the porter had rung to announce the arrival of the motor at the outer gate, stood ready to receive his master in the hall, where the thickness of the Turkey carpets, the richness of the Eastern hangings, and the pictures on the walls told alike of culture, taste, and lavish expenditure.

The deputy's study opened from this hall; and, crossing it, he entered the smaller room, where a bright wood fire burned upon the hearth. After laying the roll of papers that he carried on his writing table, he threw himself into a big armchair and stretched himself at ease, sighing as he did so, or rather drawing a deep breath of satisfaction.

He was tired, it is true; but, judging from his expression, his day had been passed in work that was worth the doing. It had indeed been a memorable day—a day of triumph unusual even in his successful career. He had made a speech in the Chamber of Deputies that would long be remembered. For nearly three hours he had held the attention of his audience; his flow of language had never failed; his well-chosen sentences had lashed his opponents unmercifully; the sound of the applause with which his own side had greeted his mocking, cutting words still echoed in his brain; and the faces of the Ministers rose before him, startled by his daring, triumphing in the work his oratory had done, yet half afraid that he might go too far and so spoil all. But this he had not done; he had not allowed himself to be carried away; and when at length he resumed his seat he and his party felt that their work of dechristianising France had made material progress.

'When first we started this campaign,' he murmured to himself, 'it seemed as though the very earth would rise against us, so deeply did the faith of twenty centuries appear to be imprinted on men's minds. But that was twenty-five years ago; now, after that speech of mine, we Rationalists have a different tale to tell. In spite of opposition, we have persevered; and gradually but surely we are destroying the religious sense of the people. The day is drawing near when the State will be the unrivalled mistress of the nation' (he almost laughed at his own thought), 'and I may be at the head of the State.'

He paused for a moment to consider himself on this pinnacle of fame and success, and then continued his train of thought:

'I am afraid that the women still cling to the old ideas. I know if my poor wife had lived we should have disagreed; in fact, I never could have succeeded in bringing Germaine up in the way I have done. She at least is above all foolish sentiment and superstition. I took care to see to that. If all our girls could only be brought up as she has been, France would soon be freed from all religious trammels. No religious books or emblems, no church-going; no intercourse with those who hold old-fashioned ideas, not even if they are relations, unless the governess chosen to carry out the scheme of education is present. I was certainly fortunate in finding one so up to date, so anti-clerical, I may say so anti-religious, as Mademoiselle to superintend Germaine's upbringing. Fancy nuns thinking that they could ever produce such a model as my Germaine! She is a living proof of the superiority of an independent, Rationalistic education—'

His reflections were interrupted by a gentle tap at the door; and, in answer to his permission to come in, the heavy curtain was raised, showing a girlish figure standing on the threshold. It was Germaine. Certainly any father would have reason to be proud of such a daughter. Tall and fair, slender and very graceful, her simple tailor-made gown fitted her to perfection, and its severity was softened by the ruffles of real lace upon her blouse. Her small head and delicately formed hands and feet were an inheritance from her dead mother; and, though outwardly there was no likeness to her father, those who knew her were not long in realising that she possessed no mean share of his talents.

When entering the room, she had turned on the electric light; and, drawing forward a low footstool, she seated herself beside the armchair.

'How late you are, father!' she said. 'You must be tired after such a long day's work. Don't say that I am selfish, but I hope you are tired, because I want you to say "Not at home" to visitors, and let me have you all to myself just for one night.'

'What is this sudden fancy for solitude?' said her father, smiling. 'Or are you trying to flatter me by pretending that you don't know which of us more than half our visitors come to see? Seriously, dear, I should often ask nothing better than to have a quiet evening; but, now that

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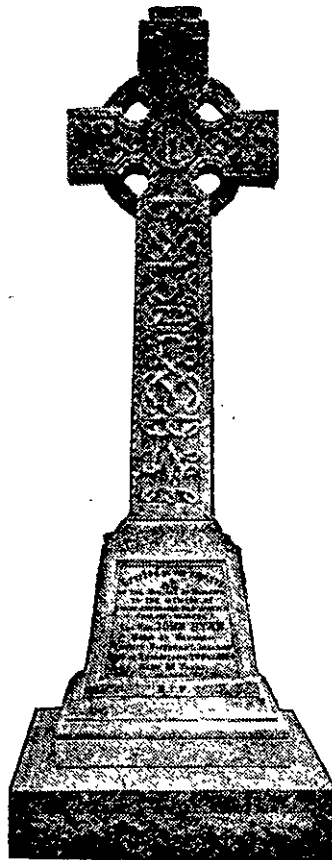
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you are twenty-one, I feel it is my duty to give you every opportunity of finding out which of your admirers you intend to make happy.

'And when I have found out, father,' she said, 'are you going to let me please myself, or do you mean to decide for me even against my own wishes, like a cruel Spartan parent?' She spoke lightly, but there was a serious undercurrent to her words.

'Even if I wished to act the Spartan parent, you know I could not do so now,' he replied. 'You are of age, and therefore free to do as you please. I suppose,' he hesitated for a moment, and the anxiety that he suddenly began to feel betrayed itself in an unwonted tenderness of tone—'I suppose, from what you say, that you have already made your choice? I might have guessed as much, considering the number of refusals I have had to give for you.'

'Yes, father,' said the girl, gently but firmly, 'I have made my choice.'

Ever since Germaine had grown up, her father had often thought of this interview, which, sooner or later, he knew would come; but, now that it was taking place, there was something in it that he had not expected, that he could not understand.

'And am I to be allowed to know the name of the favored man? I own I am curious to hear whose shrine it is that so many hopes are to be immolated upon.'

The girl's hand was resting on the arm of the chair, and he laid his own upon it. Her fingers closed on his; and, pushing aside her low seat, she slipped on to her knees beside him. Her answer came in a voice that was low, but very calm.

'Father, I have chosen to be a nun.'

She raised her head and looked up openly and fearlessly into her father's face. But he had turned so deadly white that she was frightened; and, getting up quickly, she was about to call for help; but he signed to her to come back. He had been obliged in his public life to cultivate a habit of self-control, and even now, when he saw what for years he had built up with so much care crumble to dust before his eyes, this habit stood him in good stead.

'How long have you been thinking of this?' Despite his efforts, he could not steady his voice to speak as usual.

'For three years.'

'Have you talked it over with Mademoiselle?'

'No, father. I could not tell any one until I had spoken to you.'

'But what can have given you such an idea? One of your associates or friends must have suggested it, or at least encouraged you to think of such a thing.'

'Listen, father, dear, and I will tell you everything. One day when we were in the country—it is four years ago now—Mademoiselle and I came upon one of the wayside shrines that people used to erect long ago, and that the peasants honored so much. This one had been a Calvary, but the cross was broken and the figure of Christ lay in pieces amongst the grass. Mademoiselle sat down upon the stone steps of the shrine; but I was not tired, and whilst she rested I amused myself by collecting the pieces of the broken crucifix and putting them together again. I did it only as a child puts the pieces of a puzzle together. But when Mademoiselle saw what I had done she got up and—she, father!—kicked the figure, that was complete now, though all broken and desecrated, and scattered the pieces farther even than they had been before. I did not dare say anything to her then, and we continued our walk; but from that day, from that moment, somehow, I began to see things—life—in a different light.'

'No one ever told me all that since then I have felt to be the truth. I simply knew that it was so. When you and Mademoiselle have spoken of there being no hereafter, when you told me that death was an endless sleep, I knew that, though my body might fall asleep, there was a light in my soul that must burn forever. Mademoiselle used to give me scientific reasons as to how the world was formed, but all the time I knew that God had made it. Father, dear, when by degrees I learned more about God, it made me very, very sad to think of you. But the remembrance of that broken crucifix was always a comfort, because it reminded me how much He loves us when He was willing to suffer so much for our sake. When I thought of all that He had won for us by suffering, I wanted to suffer too. And I asked God to show me how best to help you to see the truth again; for I want you to love Him as much as I do, and I have offered my life to Him for that intention.'

Whilst Germaine was speaking her father never moved; it almost seemed as though the shock of what he heard had turned him to stone. But when at last she bent and kissed his hand as it lay still and rigid on his knee, the soft touch of her lips brought him to himself. He could not answer her, he could not speak as yet; but with an effort he motioned to her to leave him, and unwillingly she obeyed.

He had to be alone; his self-control was deserting him, and he could not bear that any one should see the bitterness that his own work had brought upon him. The shrine laid waste—the scene came suddenly and vividly before him. Every detail was familiar to him, because it was he himself who had planned and approved that laying waste. He had gloried in his successes; he had congratulated himself on having dechristianised his country, on having banished Almighty God from France; and at the hour when his hopes seemed about to be fulfilled he found that in his own home Jesus Christ had triumphed. He had thought, by banishing God's image, by forbidding all mention of His name, to rear his daughter in ignorance of everything spiritual; and God Himself had lit the light of faith in her heart, and faith had taught her love and sacrifice.

He rose from his seat and began to pace the room. The hours passed by, till at length, chilled and exhausted, he threw himself down again, this time on his knees, and buried his face in the cushions of his chair. His brain was numbed, he could think no more; only the words of another apostate more famous far than he—words spoken centuries ago—echoed dully in his ears:

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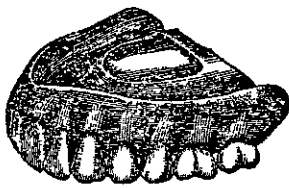
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## Current Topics

### The Catholic School

In the course of a recent address at Norwood (South Australia) the Archbishop of Adelaide expressed in the following happy language the Catholic idea of education: 'Catholics look upon the school as they do on the Bush of Horeb or the Mount of Sinai. To them it is hallowed ground, a sanctuary to be pervaded by God's Presence, a temple wherein that Presence should never be forgot.'

### Sir Robert Stout's Libel

In a few odd corners of New Zealand little spasms of controversy have arisen over Sir Robert Stout's recent libel on religious schools as, in effect, a sort of Fagan's academies for the manufacture of criminals. As abundantly shown by us in the columns of our esteemed local morning contemporary, Sir Robert Stout's foolish story is, in the present instance, the manufactured article. And, no doubt, New Zealand's Chief Justice has, in this instance, come down from his lofty seat and stormed about in the arena of religious controversy for the purpose of preventing his traditions from becoming blue-mouldy for want of an airing. The whole incident is curiously reminiscent of the days when Sir Robert used to play in Dunedin the rôle of agnostic or materialistic lecturer, conducting an active propaganda somewhat after the fashion of the late Robert Ingersoll, whom Dr. Lambert (editor of the *New York Freeman's Journal*) dissected in so marvellous a way in his *Notes on Ingersoll*. We cannot leave out of sight the historical element in dealing with the present conditions of any race or people. And just as little can we, in casting up personal accounts, leave out of our calculation long and ingrained habits of mind, such as those which (in the present connection) made Sir Robert Stout a missionary of agnosticism or materialism. Says Byron:

'Men love in haste, but they detest at leisure.'

And it is not, perhaps, altogether unreasonable to suppose that, at the back of Sir Robert's peculiar attitude towards religion, there may even still remain in odd corners of his heart some traces of resentment against those who are supposed to have long been his political opponents—and even to have caused a check in his parliamentary career. These, too, happen to be the people who conduct the great bulk of the religious schools in the Dominion of New Zealand. These things may, of course, be merely coincidences. But they are the sort of coincidences that arouse suspicion—just as the Samivel Weller's suspicions were awakened by the coincidence of the disappearance of the fat and flabby little puppies and the appearance of 'weal pies' upon the dinner-table.

At Waimate, last week, sane common-sense spoke a reproof—strong in substance, though mild in form—against Sir Robert's statistical fairy tale. Several issues of this paper might be filled with the testimonies of Protestant and non-religious educationists in commendation of the attitude taken up by Catholics in connection with this vital question of religious education. Let, however, two suffice. Some six years ago Professor Coe, of the North-western University (United States), said in the course of a lecture delivered in Chicago: 'The position of Roman Catholics in regard to religion and education, and their policy in the establishment of parochial schools, are absolutely correct. For corroboration of this opinion I refer you to the work, *Philosophy of Education*, by Dr. Arnold Tompkins, Principal of the Chicago Normal School, in which he says religious character is the proper end of all education' (*New York Freeman's Journal*, January 24, 1903).

So distinguished a non-Catholic authority as Mr. Amasa Thornton gave utterance to similar views in the *North American Review* for January, 1898 (pp. 126-8). 'The questions,' said he, 'which we have to solve, then, are these: How can the present decline in religious teaching and influence be checked; and how can such teaching and influence be increased to such a point as will preserve the great cities of the next century from depravity, degradation, and destruction? What can be expected of the family? . . . If the adults of the present age are not as religious as the needs of the hour and of the future require, will the children receive the proper religious training if they receive none except in the home circle?' This leads Mr. Thornton to some 'plain English' about the results of the exclusion of religion from the public schools. 'The Catholic Church,' adds he, 'has insisted that it is its duty to educate the children of parents of the Catholic faith in such a way as to fix religious truths in the youthful mind. For this it has been assailed by the non-Catholic population, and Catholics have been charged with being

enemies of the liberties of the people and the flag. Any careful observer in the city of New York can see that the only people, as a class, who are teaching the children in the way that will secure the future for the best civilisation, are the Catholics; and, although a Protestant of the firmest kind, I believe the time has come to recognise this fact, and for all of us to lay aside religious prejudices and patriotically meet the question.'

### Her Majesty the Cook

Our local evening contemporary has been reading a wise and needful homily on the need of fair treatment of honest food at the hands of Her Majesty the Cook. Which moves us to remark that good cookery would often turn marriage from a failure into a success, and thereby diminish to an equivalent extent the output of our divorce-mills. The high and higher education of our budding womanhood is a good thing. It was carried to a very high point indeed in the later middle ages—but so were the arts and graces that adorn woman in her proper sphere, the home. We cannot for the life of us see why the study of a Rhapsodie Hongroise on the piano, or the painting of a flake-white swan with the neck of a giraffe, or the spoiling of a 'good piece of canvas by a daffy-down-dilly 'done' in crude chrome yellow, should render 'miss in her teens' incapable of boiling water without burning it. Yet so it often seems to be decreed. Simple Bertoldino couldn't see the forest for the trees, nor the town because there were so many houses. And in all this straining after 'the accomplishments' of the moment, both teachers and taught are apt to miss some of the accomplishments that matter most.

In her *Note Book*, published some time ago, Lady Nevill declares that only a small minority of the 'educated' young ladies of her time had even an elementary knowledge of domestic management. She tells of a distinguished society leader (one Lady Caroline) who wedded, so to speak, when the bloom was off the rye—when the blush of youth had passed and the envious years had begun to engrave their sign-manual around her once lustrous eyes. Lady Caroline determined to manage her household according to her own principles of domestic economy. One of her first acts was to dismiss the cook for specific dishonesty. The poor woman pleaded—but pleaded in vain—that there were only two legs of mutton to each sheep butchered on the premises; for (declared the angry matron) 'have I not all my life seen them grazing with four?' Every nation may (as Brillat Savarin avers) have the cookery that it deserves. But none the less, there is a modicum of truth in a dyspeptic, gloom-pampered man's definition of a bad cook as 'a hired assassin.' In his *Between Ourselves*, Max O'Rell gives the other side of the picture: he tells of a French author who was blessed with a loving, sympathetic wife. Like most French matrons, she was a little wizard in the arts of domestic economy. 'Look at him!' said the wife fondly, as he was taking green-fly off some plants in his greenhouse. 'Look at him! You wouldn't think, to see him killing green-fly, that he is such a great man, and writes those beautiful things out of his own head! He says it is all owing to the way I feed him that he is able to give such great thoughts to the world, and that as long as I look after his digestion, and believe in him, he'll write the books. Isn't he a dear!' And Max wrote: 'So are you, dear little woman!'

### Pestilential Books

Last week a deputation waited upon the Premier in Christchurch to press upon the Government the urgent need of dealing with the spread of filthy and demoralising literature. The Catholic and the Anglican bishops spoke strongly and pointedly upon this growing evil. And the head master of the East Christchurch School (Mr. S. C. Owen) declared that 'the elder children had no difficulty in obtaining the class of books referred to, and they had to institute a censorship and had to do a great deal of confiscation.' Evidently there are some booksellers in Christchurch, as in other cities of this Dominion, that would be 'nane the waur o' a hangin'.' Milton, in his *Areopagitica*, stood for freedom of the press—but not for such deadly license as that which nowadays pours out streams of tainted and pestilent printed stuff to degrade and demoralise the youth of our time. 'I deny not,' says he, 'but it is of the greatest concernment in the Church and Commonwealth to have a vigilant eye how bookes demean themselves, as well as men; and therefore to confine, imprison, and do sharp justice on them as malefactors; for bookes are not absolutely dead things, but doe contain a potencie of life in them to be active as the soule was whose progeny they are.' Blackstone, in his *Commentaries*, gives the same view in slightly different terms. 'To punish,' says he, 'as the law does at present, any dangerous or offensive writings, which, when published, shall, on a

fair and impartial trial, be adjudged of a pernicious tendency, is necessary for the preservation of peace and good order, of government and religion, the only solid foundations of civil liberty.'

Despite their easy acquiescence in a peculiarly strict censorship of plays, English non-Catholics have not, as a rule, taken kindly to the application of a censorship or Index as a method of imposing some measure of restraint upon the publication and distribution of the literature of the sty. In the circumstances, it is interesting to note the frequency with which, in such protests as that of Christchurch, there now arises a demand for a censorship or Index or (as a non-Catholic member of last week's deputation termed it) 'a list of proscribed literature.' Our non-Catholic friends seem to be gradually, though under protest, sidling along to an acceptance of the principle of the Roman Index—like the lady in Byron's poem—

'A little still they strove, and much repented,  
And, whispering they would ne'er consent, consented.'

### Haeckel Again

'A Mother' asks us if the infidel writer Haeckel's *Evolution of Man* is a proper book for Catholic young people to read. We unhesitatingly say that it is not. Indeed, none of the same author's works are safe reading for young people. And this, partly because so very few young people have the mental training and equipment necessary to dissect the inaccuracies and the fallacies with which that aggressive atheist missionary's books abound; partly because the false and exaggerated glamor of a scientific reputation which, in the popular eye, has been thrown around him by his rationalist and free-thinking admirers, blinds the unskilled reader to the deplorable methods by which Haeckel ekes out his case in favor of an atheistic evolution. In the eyes of men of real eminence in the world of science, Haeckel has long since found his level. For a generation past his studied falsifications of facts, illustrations, etc., have, indeed, constituted one of the gravest scandals in the scientific annals of our time.

In our last issue we published, in condensed form, the latest and most serious exposure of the man's methods of bending his 'facts' to suit his theories. But this is an old resort of that prime favorite of the Rationalist Press Association. 'It is more than forty years,' says the April number of *The Month* (1909, pp. 374-5), 'since Haeckel exhibited his ideas as to how science may be abused to serve his purposes, in the notorious instance of the "three wood-cuts," which should, it might be supposed, have for ever destroyed his authority in the eyes of the world, scientific or otherwise. In his *Natural History of Creation* (*Natürlichen Schöpfungsgeschichte*), published in 1868, to support his statement that, in their rudimentary stages, wholly different animals exactly resemble one another—and thus testify that they are all developments from one identical form—he printed in one place plates which purported to be embryos of a man, an ape, and a dog, pointing out that they were exactly alike, and elsewhere three other plates, to represent those of a dog, a fowl, and a turtle, similarly indistinguishable. Presently, however, it was observed, by Professor Rüttimeyer, of Basle, that no wonder the objects represented were precisely similar, as in both instances the same plate had been printed three times over, with only the title altered, as was proved by accidental scratches and fissures on the face of the blocks. What is more remarkable, Professor Haeckel did not attempt to deny the charge thus brought against him. But, although he described it as "a very foolish blunder" (*eine höchst unbesonnene Torheit*), he was by no means inclined to plead guilty to dishonesty. . . . The case of the three woodcuts, though it has attained more notoriety than some others, is by no means singular. On the contrary, such scientific authorities as His, Semper, Hensen, Bischoff, Hamann, and others, declare that of Haeckel's plates, some are pure "inventions," and others are arbitrarily altered to suit his purpose, and that, having thus wantonly trifled with facts, he has forfeited all claim to rank amongst serious men of science.' Young people can find abundant works on scientific subjects—such as those of Father John Gerard, the writer of the article in *The Month*—without risking shipwreck of their faith by saturating their minds with the unscientific falsifications of so militant a propagandist of materialism as Ernest Haeckel.

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## CONVENT LIFE

### WHAT IT IS, AND WHAT IT IS NOT

The recent sensation (says a writer in the *Glasgow Observer*), regarding 'runaway nuns' at Colchester renders opportune some statement regarding the general rules of religious Orders relating to the reception of nuns in Catholic convents. The popular impression among unenlightened Protestants is that Catholic convents exist as receptacles for Catholic girls who have been 'crossed in love,' or that convents are instituted for the purpose of attracting women of large fortune so that their money may be collared for Church purposes, or that Catholic convents are virtually prisons to which Catholic girls are lured and interned in life-long duration, with no hope and no means of escape, being made the while to undergo cruel tortures, and to remain exposed to moral dangers beyond description or even imagination. Catholics know that there isn't the least grain of truth in any of these silly, stupid, and vile suggestions, and even enlightened Protestants either know this also, or conclude that Catholic fathers and mothers would scarcely send their beloved children to conventual institutions, as the Protestant-Alliance Protestant conceives them, if there were the least foundation for the Protestant Alliance conception of what a Catholic convent is.

To begin with, a Catholic girl who enters a convent usually enters in early youth. Catholics with actual knowledge know that there is no foundation for the 'crossed in love' theory, for the excellent reason that girls become nuns, or begin to become nuns, oftener in their teens than out of them, and while their chances in the marriage market, so far from being exhausted, have hardly begun.

In the second place, Catholic nuns can't live on air, and the days of material manna are over—for the present at least. They must live on bread and butter; on the ordinary physical sustenance of the ordinary woman of the world. This has to be provided. Where is it to come from? Where the Catholic nun is a teacher she earns her own bread. No question of fortune or dowry arises here. The nun, as an individual, is able to give wage-bearing service which may assist in the maintenance of others who, in their earlier day, have borne the burden of the day and its heat. Other Catholic nuns belong to the mendicant Orders, such as the Sisters of Nazareth, or the Little Sisters of the Poor. These also give labor which furnishes maintenance. They beg from door to door for the poor whom they succor, and from the charity given to them they first of all feed the poor, or the young, or the helpless confided to their care before they feed themselves. They work laboriously late and early at occupations which furnish physical sustenance and shelter. Here, again, as a rule, no question of dowry arises. The nun gives her labor at a calling which furnishes supply for her simple needs. Then, again, there is a third class of Catholic nuns, belonging to what are called

#### The Contemplative Orders.

These pass their time in meditation and prayer, not from any spirit of laziness, but because their life, which is that of the highest perfection, is one of constant mental communion with God, which cannot suffer even the disturbance of ordinary, every-day avocation. They think and pray, and pray and think, making their whole lives complete immolation of ceaseless worship of the Divine. It is obvious that those called to this state must live like other people while they pursue their sublime avocation. Now, where are the ways and means to come from? The Catholic Church has no national revenue nowadays. (The 'Reformers' saw to that!) Manifestly the nun who enters on such a life as this must provide the wherewithal for her material maintenance, and from such nuns (they are the fewest) a dowry is sought and received on their entry to conventual life. In this there is nothing unreasonable. A Protestant sending his girl to a boarding-school on the Continent pays for her maintenance while she is there. The Catholic parent sending his daughter to a contemplative convent finds nothing irrational or extortionate in being called upon to furnish the means for her material upkeep during her period of residence in such an institution.

With regard to the other aspect, it should be clear, even to Protestant Alliance obtuseness, that the teaching nun, or the mendicant nun, has the utmost freedom and facility of movement. She walks the streets every day, and returns to her convent voluntarily. But even in the case of the contemplative nun the utmost precaution is taken to ensure the freedom of the individual at all times. In common with nuns of all classes, she has to undergo a period of probation. A noviceship, usually extending over some years, is undergone. During this time the pro-

'Thae awfu' cauld nichts there's naethin' sae warmin' an' comfortin' as a cup o' Hondai Lanka Tea! Imphm!

Just as you like it—full flavored, rich taste, palate-satisfying & economical—that's 'Hondai Lanka' Ceylon Tea.

bationer has opportunity of becoming acquainted with the life she is going to lead. All its details are manifested. She has ample time to think whether it suits her, or whether it doesn't, and she is not merely free to leave at any time she pleases, but she is counselled earnestly that it is a conscientious duty not to adopt or accept the conventional life unless she has found that it is the vocation to which Providence has called her. The rules of the great Orders, the legislation of the Church as set down by the Council of Trent,

All Guarantee the Nun the Utmost Freedom.

In her choice of the state to which she may be called. In the event of a nun, even after her final profession, losing her vocation, or becoming in any way unhappy—the victim of depression or wearisomeness—abundant remedy is provided. Her friends have the means of easy access to her—if they care to visit her. Her confessor is in constant communication with her. It is the duty of a bishop to visit, either in person or by deputy, every Catholic convent within his diocese, in order that he may afford facility for the expression of any complaint on the part of an inmate; and this is a rule which is rigidly observed. In the case of confessors or episcopal-visitors, the Catholic Church wisely provides that there must be a periodical change of person, so as to prevent the least chance of abuse arising within, or of complaint from within being shut off from prompt and proper ventilation.

Even on the mere grounds of common sense, no observant Protestant would credit the extravagant stories of the ordinary 'ex-nun' or 'escaped nun.' The most sensational stories of the ex-nun are those which come from the absolute impostor, such as 'Mrs. Slattery,' who never was a nun, and probably never inside of a convent door, and yet who is touring the world drawing money from the pockets of Protestant fools for telling them tales, not merely devoid of the least foundation, but of a character which would make any decent woman blush to give ear to. Take it at its lowest, observant Protestants should be able to see that when they get a real ex-nun, such as the late Mary Frances Cusack, who, having been a Protestant, became a Catholic nun of a strict and contemplative Order, and finally a Protestant again, they should be able to see that when such a woman, after ceasing to be a nun, and ceasing to be a Catholic, devotes her platform discourses to fine points of doctrinal difference, and refuses, as Mary Cusack (to her credit, be it said) refused to listen, to the suggestion of the Protestant Alliance school that

She Should Talk Filth,

and not doctrine—it should be clear, we say, that the filthy story of the ordinary 'ex-nun' has no ground in fact, and that even the mild sensation of the 'escape' is also groundless. Miss Cusack never pretended to have escaped. She posed as an 'ex-nun' only, and bitterly confessed, in sadness of heart, her disappointment, that there was no platform for the mere ex-nun, and that the money of Protestant Alliance audiences was only forthcoming to the unscrupulous adventurers who, besides being 'ex,' also posed as 'escaped,' and drew boldly on imagination, as 'Mrs. Slattery' does, to furnish her patrons with what they pay for, viz., filth. The mere fact that in any large community a number of Catholic ladies can be found who, having been nuns, are now nuns no longer, is ample proof to any reasonable Protestant that the tales of imprisonment and enforced detention so commonly spun by 'escaped nuns' are devoid of fact. Of course, there are some people who don't want to know the truth, and who refuse to believe it when it is told them. These people are past argument, and it is a waste of time to attempt either to reason with them or placate them.

The last word of a Catholic on the convent system ought to be this: that it is a Catholic matter, pertaining to Catholics only, and one with which Protestants have no legitimate business to interfere. There are Protestant convents, of course, but as a rule 'the convent' means a Catholic convent. Where a bigoted or ill-minded Protestant proves impervious to the plain truth, plainly stated, the ground which the Catholic should assume with such a one is—'Mind your own business!'

## THE CATHOLIC ENCYCLOPEDIA

Mr. H. Ridhalgh, the sole Australasian agent for *The Catholic Encyclopedia*, has arrived in New Zealand in connection with the introduction of this famous work to the people of the Dominion. Mr. Ridhalgh is at present in the Auckland district, and within the next few months will visit every centre of importance in both Islands.

The sale of the work has been most satisfactory in the Commonwealth, and this success will doubtless be repeated in New Zealand.

Four volumes of this work have already reached this country, while the fifth volume is expected shortly.

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

## PRESENTATION TO DEAN REGNAULT, S.M

(From our Special Reporter.)

The Oddfellows' Hall, Waimate, was crowded in every part, and even many persons were unable to gain admission, on Thursday evening of last week on the occasion of a farewell presentation to the Very Rev. Dean Regnault, S.M., who had been for about 20 years pastor of the district, until his appointment last year as Provincial of the Marist Order in New Zealand. The composition of the audience gave clear indication of the high esteem in which Dean Regnault is held by every class in the community, a large number of those present being members of non-Catholic faiths in the district. The speeches delivered by the various speakers reached a very high level, and one and all passed high eulogiums on Dean Regnault's labors as a priest and as a citizen. The greatest enthusiasm was displayed throughout. The local Pipe Band, Brass Band, and the orchestra (the last-named under the direction of Father Aubry) contributed selections during the evening. Apologies were read from the Right Rev. Mgr. Mackay, Ven. Archbishop Le Menant des Chesnais, and others for their unavoidable absence. The Mayor of Waimate (Mr. N. Francis) presided, and there were on the platform, in addition to the guest of the evening, Rev. Father Tubman (Timaru), Rev. H. W. Cleary (Dunedin), Drs. Barclay and Hayes, Messrs. J. Manchester, J. Foley, F. Landon, W. H. Hamilton, A. Harris, Freeman, Craighhead, Sinclair, Edwards, A. C. Perry, L. Glendinning, A. J. Manchester, and Connelly.

The Mayor said they were there that evening to show their appreciation of the services rendered to the Waimate district by their guest. He was sure that the large audience present that evening was a better recognition of his worth than any album or anything else they might present to their guest, the Dean. There was no one more popular than he had been. He possessed a genial disposition, a ready tact in a critical moment. Many of the teachers in this district were indebted to the Dean for their knowledge of French, which he most gladly taught them. The Mayor went on to say that when they got a man broad-minded like the Dean, they were glad to see such in public life. And the Dean had done his share in securing both water and gas in Waimate. As a member of the Cemetery Board he had also taken an active part. Then the Bands had come that evening to do the Dean honor. The Dean was naturally modest, yet he was always available for public meetings and ready to serve on committees. It was as a public speaker that they perhaps knew him best, as when there was anything of importance to be done he was always there. He pushed home his morals in such a way that they could take no offence. In loyalty, peace, or war they could not beat the Dean. As a business man he had always shown great capability. In a short time he had been instrumental in erecting a church that would be an ornament to any town. It gave his Worship great pleasure to acknowledge the Dean's value as a citizen. They had in Fathers Aubry and Tymons worthy successors to the guest of the evening.

The following address, which was artistically illuminated, was then read by the Rev. Father Tymons:—  
'With sad hearts we assemble to bid you farewell. So thoroughly have you entered into our every day life, that we can scarce believe we are really losing our devoted friend, generous and true. To us you were all in all. On occasion you were banker, lawyer, legal adviser; you drew up our wills, found us employment, fought our battles, settled our disputes, you helped the needy and turned not the beggar from your door. Facts not flattery is our theme. Prompt at every sick call, you were undismayed by length of distance, unformed roads, darkness of night, snows of winter, fierce rains, and piercing blasts, and often returned famished and fasting to begin the heavy duties of Sunday. In the sick-room, in the hospital wards, beside the sick bed your presence was felt and sighed for; your soothing words and kindly smile, gentle ways and cheery voice soothed the pain, drove off despair and anguish, and worked comfort in the struggling soul, while your priestly ministrations strengthened and sanctified the dying. As a memorial of your business ability coupled with indomitable courage and energy, stands the excellent financial state of the parish. No debt, but rather a substantial credit to the parochial account, the school account, and Altar Society account; twenty-two acres of land, two cottages for educational purposes, a snug presbytery, a modest convent, the Morven, the Makikihi, and the Hakateramea churches, solid and devotional, planned, built, and paid for. The new church, a massive, solid, ornamental, and architectural gem, your last undertaking, crowns your labors of twenty years. In the strength of its walls, in the beauty of design, in the choice of site, it stands to-day a monument to immortalise the name of Dean Regnault.'

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

As priest of God you moulded the model parish, as your confrères love to call it. "Educate the child, teach him his religion," was your maxim. At once the convent rose, the nuns came, the Waimate Catholic children were under Catholic discipline. No journey, no opposition, no fatigue blocked you from reaching every Catholic child attending the many Government schools that dot this large district from the Waitaki to Tavistock, from the seashore to Hakateramea, and this for many years without a curate. The teaching of the catechism in these schools, together with your scholarly sermons on sound Christian doctrine, prepared with diligence and delivered with force, has raised the percentage of the Catholics, crowded the churches, filled the confessionals with penitents, and multiplied the communicants. Your religious superiors, though far removed, soon discovered your worth, your tact, your energy, and so entrusted you with the grave responsibility of the highest position of the Marist Order in New Zealand. We



VERY REV. DEAN REGNAULT, S.M., PROVINCIAL.

congratulate you, but with regret. We thank you, and shall ever cherish your memory and pray to God to bless you.

Mr. Foley said he had great pleasure in making a presentation to Dean Regnault, who had been their devoted pastor and kind friend for about twenty years. Catholics and non-Catholics had contributed to this, and the donors trusted he would keep it for his personal use and not spend it on the Church, as he had done with the last cheque that was given him.

Mr. A. Harris said that the Dean having reached one of the most important milestones in his life, and now that his connection with Waimate had been formally severed, a few words on his career would not be out of place. The Dean was born in Brittany, in France, a strong Catholic centre, very much as Ireland was to the United Kingdom. In 1880 the Dean went to Ireland, where he became imbued with much that was characteristic of the people; in fact, it had been frequently remarked that the Dean was more of an Irishman than a Frenchman. He came out to Timaru, then went to Hokitika, and then came to Waimate about twenty-one years ago, following a good man in Father John. They had rough roads then to traverse, but the Dean was made of the right stuff, and he ministered to his people over a wide district. In that time the parish had changed and advanced. Churches had grown up in different parts of the district. The Waimate church had been his crowning effort. His labors had been appreciated by Catholics and non-Catholics alike. The speaker concluded by hoping that the Dean would be spared to continue his work in the future with the success he had achieved in the past.

Mr. O'Callaghan (Morven) voiced the feelings of the Catholics in the outlying districts, where Dean Regnault had built churches that were monuments of Catholic faith, and the country people owed a great debt to him. They had found Dean Regnault a thoroughly self-sacrificing priest. He never missed a service, and when the Waihao was in flood he had known him to go round by Waihao

Forks in order to get to Morven. Then there was the education that had been given to their children. In their joys and in their sorrows Dean Regnault had been all in all to them, and there would always be warm hearts for him in Waihao.

Mr. O'Reilly (Makikihi) paid a tribute to the work carried out by the Dean in his district.

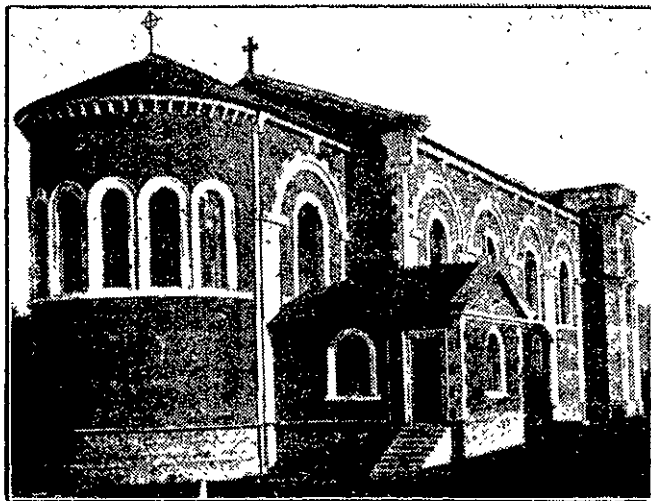
Dr. Barclay dealt with the high qualities of Dean Regnault both in public and private life, and referred to the part he took in the celebration of the Centenary of '98, the reception of the troops on their return from South Africa, and the unveiling of the troopers' memorial. The Dean was ever ready to help the sick, and frequently he would be at the hospital at 6 o'clock in the morning, before he commenced his other duties of the day. He made no difference between rich and poor, and he left Waimate with the deepest regret. He was beloved by his own people, and an ornament to the Church. His memory would be kept ever green by the love he brought to their homes irrespective of creed or denomination.

Mr. John Manchester said that since the early days they had advanced from the rush-light to the gas, and from the bullock-dray to the motor-car. Dean Regnault had met with the early difficulties in carrying out his priestly duties. The first minister he had met in the district was a Catholic priest. He agreed with all that the previous speakers had said. The Dean had maintained a high standard of character, and they must have that to look the whole world in the face without a blush. His high standard of moral excellence had elevated him into power. Another thing about the Dean was that he knew how to mind his own business and leave others alone. He was devoted to his work and attended to his labors. The church and school were monuments to his energy and ability. He regretted that the school had to be carried on under difficulties. He saw the other day that Sir Robert Stout had said that more criminals were coming from the private than the public schools. He challenged that statement. The denominational schools taught all that was taught in the State schools, and in addition they gave religious instruction, and he could not see how denominational schools by doing so could encourage criminality. In conclusion, he wished the Dean every happiness.

The Very Dean Regnault, whose rising was the signal for long-continued applause, began his reply with a few witty remarks, which were greatly appreciated by the audience. Continuing, he said: I have met with so much kindness during the years I lived in your midst that I am not very much surprised at the demonstration of loyalty and affection witnessed here this evening; yet I need not tell you that my heart is full of overflowing feelings of gratitude for this new expression of kindness and affection. When at the call of my superiors it was my painful duty to sever my connection with the parish, I was so deeply affected that I hoped to depart in the same unostentatious manner as I had come to Waimate for the first time on March 28, 1889. At the time of my departure, some twelve months ago, the walls of your new church had just risen above the ground. Frequent appeals had been made, your generosity was taxed to its utmost, and I could not bear to think that, under the circumstances, any call would be made upon your purse on my behalf; hence I declined at first to come and accept this expression of your generosity and love. I hinted to those responsible for the movement that if any money had been collected for the purpose, it should be handed over to the church building fund. However, such were the entreaties of my friends that it would have been bad grace on my part to make any further objections, and to-night I am proud to be here. Such a gathering as this serves to bring forth a side of human nature which does not always find expression in the midst of the business and cares of everyday life. I mean the tender feelings of the human heart—feelings which make intercourse amongst fellow-citizens so pleasant and relations amongst friends so cordial. This side of human nature, it appears to me, finds its highest expression in the relations which exist between a Catholic congregation and its pastor, its priests, particularly when the members of that congregation are, in a great majority, Irish or of Irish descent. They look upon their pastor as the appointed minister of the Most High, and as one endowed with special prerogatives and privileges. Even when a Catholic thinks that he is justified in differing from his pastor on matters of policy, etc., he still respects his priestly character, and is willing to receive the ministrations of the Church at his hands. There is another reason. During the long centuries of the most bitter trials, the most extreme poverty and sufferings, the Irish Catholic had but one friend—a friend who suffered with him, who consoled him, who stood by his side on the scaffold, and who died with him. That friend was the priest. In your beautiful address and the speeches that have been made you have been good enough to bestow



praises upon me; you have traced the portrait of the priest such as I should have been, such as, in the generosity of your hearts, you believed me to be. I fear I do not deserve all you have said of me. When I came to Waimate I had before me the noble examples of virtue, of piety, of self-denial, and untiring zeal of predecessors, the Rev. Fathers Chataigner and Chervier, who visited this district periodically in the sixties, and the Rev. Father Goutenoire, who succeeded them. It only remained for me to walk in the footsteps of those noble men and continue the work so well begun. As I am not altogether blind to my faults, I fear, however, that I have fallen short of those high ideals. You have been good enough to mention the modest convent, the churches, and other buildings erected during the time of my ministration in this parish. These buildings are monuments not so much of the zeal of the clergy as of the faith and religious spirit of the people. Your new church will be such as any city might be proud of. I have to thank the Rev. Father Aubry, who has continued the work with such zeal and devotedness and so successfully. You have mentioned a particular work, which cannot be passed over in this address—a work I always had at heart, and from the performance of which I have derived much satisfaction. I refer to the work of imparting religious instruction to all Catholic children who, by force of circumstances, were unable to attend the Catholic school. As every child is bound to acquire the knowledge of his origin and the end of his existence, of the claims his Creator has upon him, and of the duties which he owes



ST. PATRICK'S CHURCH, WAIMATE

Now in course of erection. The completed structure will have a handsome tower and dome over the façade.

(Photo. by Rev. Father Tymons, Waimate.)

to God and to his fellow-men; and as such a knowledge is not imparted in the public schools, and cannot be sufficiently imparted in the home, then every Catholic child must be brought under the influence of his Church, and not only at the time he is preparing for his First Communion or Confirmation, but from his earliest years. If that child is not able to place himself under the direction of the priest, I take it that the priest is bound to seek that child either in the public school or in the home of the settler, just as the Good Shepherd went after the lost sheep, and impart to that child the highest of sciences, that of his salvation. If that child does not come under the direct control of the Church, he will never learn enough about God or his religion to care, and he will go to swell the ranks of careless Catholics. Thanks be to God, if other duties have been neglected in this parish, this paramount duty has been discharged. Here I must express my gratitude to the teachers and school committees of this district for the great facilities given us at all times, and sometimes at great inconvenience to themselves. The result of this teaching has been to fill our churches with men and to multiply our churches so as to accommodate our increasing congregations. I see here many friends who do not belong to the Catholic congregation, who have come here as a mark of sympathy to their fellow-citizens and of friendship to myself. I beg of them to accept the expression of my deepest gratitude.

In conclusion, the Dean thanked the committee, especially Father Tymons, the ladies, the bands, orchestra, and all who had assisted in making the gathering such a success.

On the motion of Dean Regnault, a vote of thanks was accorded the Mayor for presiding. The Dean, in speaking to the motion, said that Waimate has been particularly fortunate in its mayors, who were all men of high character.

Light refreshments were then handed round, and a pleasant hour was spent in social intercourse.

## FAREWELL SOCIAL to REV. FATHER O'MALLEY SOUTH DUNEDIN.

(From our Invercargill correspondent.)

The Rev. Father O'Malley, who for three years had acted as assistant to the Very Rev. Dean Burke, V.F., Invercargill, and who was lately transferred to the Administratorship of St. Patrick's, South Dunedin, was farewelled in St. Joseph's Schoolroom on Wednesday evening, the 12th inst. The hall was packed to the doors, and Mr. J. Mulvey, who occupied the chair, said the large audience was in itself a tribute to Father O'Malley's popularity. He pointed out that the time which had elapsed between Father O'Malley's notice of removal and that of his actual departure was so short that it was impossible to say farewell to him then in a manner befitting the occasion. That was the reason Father O'Malley had been invited to Invercargill that evening. Mr. Mulvey went on to refer to the good work performed by Father O'Malley in connection with the various Catholic organisations of the town. He assured him of his popularity amongst all in the parish, and referred to the time and the trouble that had been so voluntarily and gratuitously given to every good work. Mr. Mulvey then read and presented the following address to Father O'Malley:—

'On the occasion of your leaving Invercargill, after three years' ministration, we, the parishioners, wish to express our sincere sorrow at parting with you, and to express our deep appreciation of the manner in which your duties were performed. Your zeal and energy in the religious and social uplifting of your flock were proverbial, and we believe that there is not a household with which you were unfamiliar, and in which your memory is not kindly cherished. Your services have been freely given to the Men's Club and the Hibernian Society, and are deserving of our warmest thanks, and the young people especially will sadly miss you. One and all join in wishing you God-speed, and pray that you may be long spared to successfully carry on your ministrations.'—E. Columb (president Hibernian Society), J. Collins (president Catholic Club), J. Mulvey (Invercargill), J. Shepherd (Invercargill), F. Fraser (Invercargill), J. McDonough (Invercargill), H. F. Caufield (Rakahouka), Jno. Flannaghan (West Plains), C. Tulloch (Bluff).

At the conclusion of the address, the Chairman handed Father O'Malley a purse of fifty sovereigns.

Mr. J. Shepherd, on behalf of the parishioners, expressed the regret that was felt by all at Father O'Malley's departure. He paid a high tribute to the labors of Father O'Malley in the parish, and trusted that he would long be spared to carry on his good work.

Mr. J. Collins said he had known Father O'Malley for many years, and found it hard to give expression to his feelings that evening. On behalf of the Catholic Club, he specially thanked Father O'Malley for the great interest he had at all times taken in its progress and welfare. In conclusion, he wished Father O'Malley success in his new parish and a long and happy life.

Mr. L. Morton said that Father O'Malley had done a tremendous amount of work in Invercargill, and they knew, without being told, that everything was done in an unassuming manner.

The Very Rev. Dean Burke paid a glowing tribute to Father O'Malley's work in the parish. No one was more sorry than he (Dean Burke) at this parting. The previous speakers had all in turn wished Father O'Malley success. He thought that unnecessary, as Father O'Malley was endowed with the qualities that led to success. He was so efficient and so kind in everything he did, and he did so much—in fact, there was hardly anything for him (the Dean) to do when Father O'Malley was with him, and, what was more, everything was done efficiently and properly. Great work was done by him in the visitation of the parish. Father O'Malley was very successful in getting the parents to send their children to the Catholic schools. The Dean went on to say that, apart from these things, in order to know one you must live with him. Father O'Malley and he had lived happily together for three years, and their relations proved the soundness of Father O'Malley's character. He had never seen Father O'Malley put out, had never found him gloomy; but, as it were, always gliding on the smooth, even tenor of his way. His prudence, his evenness of temper, his foresight would certainly bring success to Father O'Malley's work in his new charge.

The Rev. Father Murphy (Riverton) said it afforded him the greatest pleasure to be present at this farewell to his dear friend. He had been associated with Father

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O'Malley in Dunedin, and could endorse the remarks of the previous speakers. He was not surprised at the wonders Father O'Malley had worked in Invercargill. This meeting showed the deep Catholic spirit that existed in Invercargill, and it was pleasing to note that Father O'Malley, who was everything that a good priest ought to be, had been appreciated.

Mr. E. Columb (president of the Hibernian Society) said he was sure he was voicing the opinion of the whole of the members of the society when he said they were truly sorry at Father O'Malley's departure. They recognised that the society had lost a good and staunch friend.

Father O'Malley, on rising to reply, was greeted with prolonged applause. He said he could scarcely tell them the great pleasure he felt at seeing again so many familiar faces. It was the duty of a priest to be the vigilant watchdog of the House of Israel, to know his sheep, so that they may recognise the sound of his voice. Being the physician of souls, it was the duty of the priest to look after the waifs and strays, and to bring them back to the paths of righteousness. There were certain things which tended to make the life of a priest a happy one, and he had been fortunate in the people amongst whom his lot was cast. In his daily rounds he was always received with a genuine, hearty welcome. Another thing which struck him very forcibly about the people of Invercargill was their constant generosity towards the church building fund. Freely and generously they gave their contribution (sometimes even the widow's mite), thus showing that they were determined not only to clear off the debt, but also to complete the decoration of the church and to make it the most splendid ecclesiastical edifice in Invercargill. Not only were the Catholics of Invercargill practical, but they are also sturdy colonists, efficient citizens, and well able to hold their own in the battle of life. The Catholic young men of this town were pre-eminently deserving of a word of recognition and praise. Their zeal and activity were known to all. There were in the parish a literary society and an athletic association, and both were in a very flourishing condition. But there were two societies of which the young men might feel proud, the Hibernian Society and the Hibernian Brass Band. The Hibernian Society, though established only a little more than a year ago, had progressed by leaps and bounds and had given rise to four kindred branches, full of life and vigor. The utility and efficiency of the band were displayed a few weeks ago in the unprecedented demonstration of welcome given to his Lordship Bishop Verdon. Within twelve months after its establishment, the Hibernian Band was thoroughly equipped and efficient. Its success, to a great extent, was due to the indefatigable energy of its conductor, Mr. Wills. Invercargill was fortunate in its pastor. Without flattery, Dean Burke was a true specimen of a *soggarth aroon* and an ornament to the sacerdotal calling. When the wet day came it was a pleasure to enter his room, to converse with him on literary or historical subjects, or to discuss philosophical and theological topics. In concluding he thanked all from the bottom of his heart. He hoped to see them at his home in South Dunedin, and he would always be glad to hear of the welfare of this fair southern city.

During the evening a concert programme was gone through, to which the following contributed:—Mrs. Matheson, Misses Kirwan, Shea, and Bonner, Messrs. Byrne and Pasco, Masters Arthur and Wills.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

May 15.

As the Rev. Father O'Meara, of Feilding, is still unwell a priest from Wellington relieves him of his duties every Sunday.

Last Wednesday the members of St. Anne's Club and the Children of Mary held a euchre party and social gathering in the local club rooms, Newtown.

Mr. W. J. Mahoney, lately a prominent member of St. Mary's Church, has been appointed Deputy Registrar of births, marriages, and deaths at Hawera.

Rev. Father Kimbell, S.M., left Wellington on Friday for Nelson, where he will join the Rev. Father O'Connell, S.M., and both will conduct a mission in the district during the next three weeks.

There was a large attendance of members at St. Anne's Club last Tuesday evening, when the debate, 'Is the present system of volunteering sufficient for the defence of

the Colony?' took place. After an animated discussion those present decided in the affirmative.

A ladies' branch of the St. Vincent de Paul Society was inaugurated last week in the Thorndon parish. Twenty-five active members have already taken part in the work.

Messrs. M. H. McCarthy and Dwyer have been elected vice-presidents of the St. Joseph's Conference of the St. Vincent de Paul Society. Bro. Savage has taken up the secretarial duties of the Particular Council during Bro. Reichel's absence in Europe.

Mr. E. J. Fitzgibbon, B.A., LL.B., last Friday addressed the boys of the St. Aloysius' Club, Newtown, on 'How to read and how to speak.' There was a large gathering of members present, who took great interest in the various points and instructions brought forward by the speaker.

At the fourth annual meeting of the delegates to the Wellington Literary and Debating Societies' Union which was held on Friday, Mr. M. O'Kane was elected hon. treasurer of the Union. The meeting passed a vote of thanks to Mr. A. H. Casey, who has retired from the vice-presidency after being actively connected with the Union since its inception. Both the above gentlemen are prominent officers of the Wellington Catholic Club. There are now twelve societies in the union, nine of whom took part in the annual debating tournament.

The Society for Promoting the Health of Women and Children held its first annual meeting last Friday afternoon in the Town Hall. His Worship the Mayor (Dr. A. K. Newman) presided. There was a large number of ladies present. The annual report mentioned that over 1000 visits had been paid by the Plunket nurse during the year, over 200 in one month. The members spoke highly in praise of the Plunket nurse, Mrs. Macdonald. Rev. Mother Mary Joseph Aubert and Mrs. A. A. Corrigan were elected on the committee for the ensuing year.

The boundary line between Thorndon and Te Aro parishes has been adjusted under the decree of his Grace Archbishop Redwood. Starting from the entrance of the Queen's Wharf, across the Post Office Square to Grey St., thence to Kelburne Avenue, across Wellington Terrace, to the Tramway Avenue, proceeding along the Kelburne tram line to its present terminus in Kelburne, thence by Upland Road as far as its junction with Plunket St., by Cemetery Road to Highbury Road, along Highbury Road to the sea coast.

At the annual fortnightly meeting of the St. Patrick's branch of the H.A.C.B. Society, held on May 10, a vote of condolence with Bro. J. J. Ward on the death of his wife was passed. As the next triennial movable meeting of the District Board will be held in Wellington next February a strong and enthusiastic committee was formed for the purpose of entertaining the delegates from the various branches throughout the Dominion who are expected to take part in the meeting. Bro. Jas. McCusker was elected to the position of secretary of the committee. Bro. M. Sheahan, J.P., of Auckland, paid a visit to the local branch meeting. Bro. Pender, late president of the Christchurch branch, who has now taken up his residence in Wellington, has become a member of the St. Aloysius' branch. Newtown.

### DIocese OF CHRISTCHURCH

(From Our Own Correspondent.)

May 17.

Large congregations attend the month of May devotions in the Cathedral, when appropriate sermons are preached by the resident clergy.

An attractive entertainment is being arranged to raise funds for liquidating a small liability on the church at Sumner. It is to be given in the local public hall.

There was Exposition of the Blessed Sacrament at St. Mary's, Christchurch North, from the 11 o'clock Mass on Sunday, followed by the customary procession after vespers. The May devotions at St. Mary's are being largely attended.

His Lordship Bishop Grimes presided at a presentation of awards by the Prime Minister, Sir Joseph Ward, at the Alexandra Hall on last Thursday afternoon, in connection with the Christchurch Centre examination of the Trinity College of Music. There was a large attendance. His Lordship said that it was his pleasing duty to welcome the Prime Minister, and to thank him cordially for turning aside from grave and onerous duties to present the medals and diplomas of Trinity College of Music to the successful candidates of the Christchurch Centre. The medals had been given by Mr. A. Kaye and the Dresden Piano Company. Sir Joseph Ward's presence was a proof that he believed, with Plato, that the study of music should form

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a part of the education of youth. Not only was Trinity College the oldest and first institution to hold examinations, but since its incorporation it had held 400,000 examinations, while above 25,000 candidates annually presented themselves for examination. All qualified teachers should be gratified at the presence of a centre in their locality.

A number of the parishioners of the Cathedral, at the invitation of the Very Rev. Father Price, Adm., met at the Bishop's house on last Monday evening. His Lordship the Bishop presided, and said the object of bringing them together was a proposal to fittingly recognise the faithful and gratuitous services rendered over the long period of forty years by Mr. E. O'Connor as church secretary. To enumerate the work done by Mr. O'Connor in the interests of the church and Catholic community was a task well nigh impossible. During that lengthy period of time he had scarcely ever been absent from his position, and had even denied himself holidays so attached was he to duty. Mr. O'Connor was now away on a holiday, the first real one in his (the Bishop's) recollection, and his absence afforded them an opportunity of arranging something in the nature indicated, which would not, they well knew, be possible under any other circumstances. The Very Rev. Father Price proposed that a testimonial in the form of an address and purse of sovereigns be presented to Mr. O'Connor on his return. This was unanimously agreed to. It was also resolved to arrange a complimentary conversation, at which the presentation will be made, and to secure the Alexandra Hall for the purpose. All present, with power to add to the number, were formed into a committee, with Mr. J. J. Wilson, as secretary, to carry out the event, which is fixed for Tuesday, June 1.

An influential deputation, consisting of the heads of denominations, head masters of public schools, members of Parliament, and prominent citizens, waited on Sir Joseph Ward on Thursday morning and urged him to introduce legislation to suppress the sale of immoral and obscene literature. His Lordship Bishop-Grimes, who was the first selected speaker, said that when he was asked to join the deputation he readily consented to do so, not only because of its objects, which had his deepest sympathy, but also because he felt sure that as soon as Sir Joseph Ward was aware of the great evil that was growing up in the Dominion in connection with the spread of immoral, indecent, and filthy literature, he would do his best to put a stop to it. It was very easy to point out an evil, but it was often very hard to suggest a remedy. As, however, stringent and praiseworthy efforts were made to prevent the spread of contagious and other dreaded diseases, and as there was a Government department to control and prevent the introduction of contraband and dangerous goods, it seemed to the deputation that the Government in its wisdom could see its way to establish a similar department to take steps to prevent the growing evil of which the deputation complained. He had been informed that in England, in the past few months, it had been seriously proposed, in order to prevent the circulation of those filthy novels, to require that works of imagination should be licensed. He knew that 'censorship' was an ugly word, and it naturally created a feeling of dislike on the part of everybody. But he thought that there was a necessity for a society for protection from vice. In New Zealand there was a Society for the Prevention of Cruelty to Animals. A similar society might be established to deal with the immoral literature evil. If it had the support of the Government, people would be protected from the immorality of the sex novel and other wretched productions. He repeated that the word 'censorship' was an ugly one, and he did not like it. He had frequently gone out of his way to express his appreciation of the clean press, speaking generally, which existed in New Zealand. Still, he thought that the people were sufficiently enlightened to recognise the difference between the freedom of the press and shameless license. He thought that as municipal authorities had some control over places of amusement, it would be possible to establish authority to see that in all large centres books which were injurious and dangerous might be suppressed. He hoped that Sir Joseph Ward would find some means to do something in that direction.

### Timaru

(From Our Own Correspondent.)

A most successful social was given by the Young Men's Club in their rooms on last Tuesday week, progressive euchre being the chief event of the evening. There was a large attendance, and a pleasant evening was spent. The prizes fell to Mr. J. Purvis and Miss Ryan, the consolation trophies going to Miss McAtter and Mr. D. Doyle.

On Wednesday evening the Avoca Hockey Club gave a return social in the girls' school. There was an overflowing attendance. At the close of the progressive euchre

competition an enjoyable supper was partaken of, and the prizes were awarded to Mr. Geddes and Miss C. Dunne.

Mr. M. Driscoll, of Kerrytown, a widely known and highly respected resident of the Kerrytown district, passed away on Sunday, May 9, in his 73rd year. The deceased was a great benefactor of the Pleasant Point church, and took a deep interest in public affairs during his long and useful life.—R.I.P.

The Timaru *Herald* inserted in its supplement of Saturday week the account of the 'escaped nun' which was shown by the *Tablet* to be a grossly exaggerated story. Evidently the *Herald* got acquainted with the untrustworthiness of its information after the supplement was printed, for in its issue of the same day it had the courtesy to contradict the story.

### DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

May 17.

A complimentary concert is to be given by the Parnell parish to his Lordship the Bishop this evening. This was the Bishop's parish prior to his elevation to the See of Auckland.

A largely-attended meeting was held at St. Benedict's last evening in connection with the bazaar intended to be held in aid of the parish debt. Much interest is manifested in the proposal, and the undertaking is sure to be successful.

An estimable young lady, Miss Mary Ford, died last Friday. The remains were interred yesterday. She was a Child of Mary, and for years, though of retiring disposition, she was well known at the Cathedral. Her long and trying illness was borne with great fortitude and resignation. The remains were taken to the Cathedral. Rev. Father Meagher, assisted by Rev. Father Wright, read the burial service. The Children of Mary preceded the hearse to the Symond Street Cemetery.

At the Cathedral yesterday Father Meagher informed the parishioners that the *Tablet's* representative was now in the city, and he exhorted every head of family to subscribe to that admirable Catholic paper. He said it ranked foremost amongst the Catholic papers of the colonies, was a terror to slanderers of the Church, never missed an attack, and repelled it with ability and vigor. They should support the *Tablet* in its constant battle for Church, priests, and people.

### OBITUARY

#### MRS. W. VEITCH, OAMARU.

On April 30 there passed away, at her residence, Towey street, in the person of Mrs. W. Veitch, a lady who was greatly beloved by all in the parish (writes our Oamaru correspondent). Mrs. Veitch was the eldest daughter of Mr. and Mrs. J. Barry, of Oamaru, and at the time of her death was only 30 years of age. The deceased was ever foremost in everything for the benefit of the Church, being a willing and energetic worker. For a number of years Mrs. Veitch was a prominent member of St. Patrick's choir, and an active member of the Altar Society and Children of Mary Confraternity. She was of a kind and gentle disposition, an affectionate daughter, and loving wife, and deep sympathy is felt for her bereaved parents and husband. During her long illness, which was borne with resignation and patience, she was attended by the Right Rev. Mgr. Mackay, V.G., and Rev. Fathers Farthing and O'Neill, and died fortified by all the rites of the Church. The remains were conveyed to St. Patrick's Basilica, whence the funeral proceeded to the cemetery, headed by the Hibernian Society, of which body Mr. Veitch has long been an energetic and zealous office-bearer. The cortege was the largest witnessed in Oamaru for many years, and testified to the respect and esteem in which the deceased was held, and to the sympathy felt for her relatives. The burial service at the graveside was conducted by the Right Rev. Mgr. Mackay, assisted by Rev. Father Farthing.—R.I.P.

Said Darby to his old wife, Joan,  
"We, side by side, have aged and grown,  
But here I tell you plump and plain,  
You shall not poultice-me again!  
There's something now to cure one faster  
Of cough or cold than mustard plaster,  
No more these blisters I'll endure,  
I'll purchase Woods' Great Peppermint Cure."



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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 was a very full one, and met with fair demand from a large gathering of local buyers. Values ruled as under:

Oats.—Consignments have been coming forward more freely, and nearly all lots of good to prime quality on offer have been taken at late quotations. Medium and inferior samples are not so easily dealt with. Many consignments give evidence of having suffered through bad weather, and rejections on account of unsoundness are often the result. Gartons maintain their position of first favorites with buyers. We quote: Prime milling (Gartons), 1s 7d to 1s 7½d; Sparrowbills, etc., 1s 6d to 1s 6½d; good to best feed Gartons, 1s 5d to 1s 6½d; Sparrowbills, 1s 4d to 1s 5½d; inferior to medium, 1s 2d to 1s 3½d per bushel (sacks extra).

Wheat.—There is no change to report. Millers are not disposed to operate freely except in the case of prime velvet, for which there is fair demand. Fowl wheat is offering freely, and has only moderate inquiry. Business is quiet, as there is no opportunity for export at present, and quotations are nominal. We quote: Prime milling, 4s 1d to 4s 2d; medium to good, 3s 11d to 4s; best whole fowl wheat, 3s 8d to 3s 10d; medium, 3s 3d to 3s 7d; broken and damaged, 2s 6d to 3s per bushel (sacks extra).

Potatoes.—The market is well supplied, but with fair demand nearly all consignments have been cleared at prices on a par with those of last week. We quote: Best sound freshly-dug lots, £3 12s 6d to £3 15s; medium to good, £3 to £3 10s; inferior, £2 5s to £2 15s per ton (bags included).

Chaff.—Fair supplies of medium chaff are coming forward, but are not greatly in favor with buyers, who have a strong preference at present for prime heavy chaff. Inferior and discolored lots are difficult to deal with at reduced values. We quote: Best oaten sheaf, £2 7s 6d to £2 10s; medium to good, £2 to £2 5s; inferior, £1 10s to £1 15s per ton (bags extra).

Messrs. Dalgety and Co. report as follows:—

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

Oats.—The market is quiet, and, if anything, a shade easier. A grade Gartons are readily taken at quotations, but other sorts are difficult to place. There is no demand for Australian shipments at present. We quote: Prime milling A Gartons, 1s 7d to 1s 7½d; Sparrowbills, 1s 6d to 1s 7d; good to best feed, 1s 4½d to 1s 5½d; inferior to medium, 1s 2d to 1s 4d.

Wheat.—There is little business doing in wheat. The millers are well stocked, and are not disposed to offer prices asked. As no freights are offering, shippers are not operating, and quotations are nominal. We quote: Prime milling, 4s 1d to 4s 2d; medium, 3s 11d to 4s; whole fowl wheat, 3s 9d to 3s 10d; medium and smutted, 3s 4d to 3s 7d; inferior, 2s 6d to 3s per bushel (sacks extra).

Potatoes.—Sound and prime potatoes meet with ready sale, and though there are considerably more offering, last week's prices are rather more than maintained. Anything at all blighted is hard to sell. We quote: Best freshly-dug samples, £3 10s to £3 15s; medium to good, £2 10s to £3 5s.

Chaff.—The market is over-supplied with chaff, which can hardly be classed as prime, and this quality is hard to sell at quotations. Any really bright, heavy, and well-out meet with ready sale. We quote: Prime, £2 7s 6d to £2 10s; medium, £2 to £2 5s; inferior and discolored, 3s to 40s.

Straw.—We quote: Wheat, 27s 6d to 30s; oaten, 32s 6d to 35s.

Messrs. Stronach, Morris, and Co., Ltd., report for week ending May 18, as follows:—

Oats.—There has been a good number coming forward, but prices are a shade easier. A grade Gartons are most in demand, whilst Sparrowbills, especially of off color, are harder of sale. Quotations: Prime milling Gartons, 1s 7d to 1s 7½d; Sparrowbills, 1s 6d to 1s 6½d; good to best feed Gartons, 1s 5d to 1s 6½d; Sparrowbills, 1s 4d to 1s 5½d; inferior to medium, 1s 2d to 1s 3½d per bushel (sacks extra).

Wheat.—There is no change to report in the wheat market, as millers are not inclined to do business. Fowl wheat is plentiful and has only moderate enquiry. Quotations: Prime milling, nominally, 4s 1d to 4s 2d; medium to good, 3s 11d to 4s; best whole fowl wheat, 3s 8d to 3s 10d; medium, 3s 3d to 3s 7d; broken and damaged, 2s 6d to 3s per bushel (sacks extra).

Chaff.—There is a large quantity of medium quality and discolored chaff coming forward, but buyers are enquiring more for prime heavy. Inferior and discolored lots are hard to place at lower rates. Quotations: Best oaten sheaf, £2 7s 6d to £2 10s; medium to good, £2 to £2 5s; inferior, £1 10s to £1 15s per ton (bags extra).

Potatoes.—The market is well supplied, and prices still hold good for all sound lines. All blighted and medium quality lots are harder to sell. Quotations: Best sound freshly dug, £3 12s 6d to £3 15s; medium to good, £3 to £3 10s; inferior, £2 5s to £2 15s per ton (bags in).

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

Turnips.—Quotations: Best swede, 12s to 13s per ton loose (ex truck).

### WOOL

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

Rabbitskins.—Our weekly sale took place yesterday, when we offered a very large catalogue. Bidding was exceptionally keen, and prices showed an advance of from ¼d to 1½d per lb on all good skins. We can strongly recommend consignments. We topped the market yesterday with 20½d for winter does, and indications point to good skins going even higher. Quotations: Prime winter does, 18d to 20½d; winter bucks, 16½d to 17½d; mixed bucks and does, 15d to 17d; incoming winters, 14½d to 15½d; best autumns, 11½d to 14½d; spring bucks, 9d to 13d; spring does, 8d to 12d; summers, 7½d to 9½d; milky does, 5½d to 6½d; mixed, 6d to 8d; small, 3d to 5½d; winter blacks, to 17½d; summer blacks and fawns, to 8d; hare skins, to 4d; horse hair, 17d to 18½d.

Sheepskins.—We held our usual weekly sale to-day, when we offered a good catalogue to a large attendance of buyers. Owing to the rise in the wool market, bidding was very brisk, and all good skins showed a rise of from ¼d to ½d per lb. Quotations: Best halfbred, 7d to 8½d; medium to good, 6d to 6½d; inferior, 5d to 6d; best fine crossbred, 6½d to 7½d; medium to good, 4½d to 5½d; inferior, 3d to 4½d; best merino, 6d to 7½d; medium to good, 4½d to 5½d; pelts, 3½d to 5½d; best lambskins, 6d to 7½d; medium to good, 4½d to 5½d.

Hides.—We held our usual fortnightly sale on the 13th inst., when we submitted a small catalogue. The attendance of buyers was an average one, and competition all round was keen at prices equal to last sale's. Quotations: Prime stout heavy ox hides, 7½d to 8d; good heavy do., 6½d to 7d; medium, 5½d to 6½d; light weight, to 4½d; inferior and staggy, 4d to 4½d; best heavy cow hides, 5½d to 6½d; medium weight do., 5½d to 6d; light weight, 5½d to 5½d; inferior, 4½d to 4½d; yearlings, 3d to 5½d; calfskins, 4½d to 7½d.

Tallow and Fat.—There has been very little coming forward during the last week, but prices show no change, all being readily taken up at late rates.

### LIVE STOCK

#### DUNEDIN HORSE SALEYARDS.

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

For last Saturday's sale there was a good entry, draughts especially being well represented. Light harness horses were not so numerous, although amongst them were a few serviceable sorts. The attendance was large, and as a good proportion of those present were actual buyers we are pleased to report a good sale. The main feature of the entry was a waggon team on account of Mr. Farraway, of Burnside. The horses comprising this team were big, powerful shafters, rather on the heavy side for farm work; consequently carriers and contractors were the principal buyers. On account of other clients were sold quite a number of good, useful farm animals at prices ranging up to £36. Aged horses were rather dull, and these were most difficult to quit even at reduced values. For spring-carters there was a good demand, and for a really good five-year-old mare we succeeded in obtaining £30. As is usual



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SYDNEY, via EAST COAST PORTS and  
AUCKLAND—  
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MELBOURNE via BLUFF and HOBART—  
Every Sunday.

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Oamaru, Timaru, Lyttelton, and Well-  
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at this time of the year, light harness horses were rather slow of sale except for really first-class animals, these selling at quite up to recent rates. We quote:

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

## THE CHURCH IN NEW ZEALAND

### MEMOIRS OF THE EARLY DAYS

(Contributed.)

Writings of the Early Missionaries (continued).

Letter from Rev. Father Épalle to Bishop Pompallier.

Wangaroa, N.Z., January 14, 1840.

'My Lord,—Shortly after my arrival at Kuaru with Father Petitjean the great chief, Ururoa, came to find us, intending to make us retrace our steps to the Bay of Islands; but before he arrived at our dwelling God had inspired him with better sentiments. He showed us benevolence; told us that he had been deceived, and that he recognised the falseness of all that had been reported about us. Yesterday he presided in our bay at a committee or meeting of chiefs, which lasted all day. I have never yet seen anything so solemn in New Zealand. The business was serious; it was questioned among the chiefs of the party of Ururoa of depriving him of Kuaru, a good part of his land, and that by the sole reason that he had made us welcome. Ururoa gave new proofs of his happy change in our regard, and appeased the resentment of his chiefs. He came to visit us after, and offered me his boat to go to Kororareka to bring the Bishop. He wished your Lordship to come to live on his land, and become the friend and protector of the mission.

'We commenced our exercise at Wangaroa on Sunday, January 4. They had made of the chapel a depot for clothes, but by the intelligent cares of Amoto we soon saw it tastefully adorned with leaves and flowers. On Sunday we had few; the weather was bad, and the news of our arrival was not yet spread about. The neighboring tribes came in the course of the week, and on the demand of their chiefs, books and medals were distributed to them. Instruction and prayer take place every day, morning and evening. The class for the little children of the tribe commences with the same regularity. Already seven young boys ask to join us. Among them is the son of a non-Catholic. One day his father came to see us, and said to me on entering: "I am a Protestant, and I have four children. I give them to you, but I remain a Protestant." Two of his sons have been admitted to the grace of baptism; the elder has received the name of Werahiko (Francis), and the second that of Penetito. This last name was repugnant to the poor child. He informed me that others simply called him Tito by mockery. But he was fully satisfied when I told him that Tito or Titus was a famous warrior of antiquity, because here, as in the whole of New Zealand, nothing is more esteemed than the title of a warrior or a great captain. Another who showed the same repugnance for the name of Rutowiko (Louis) consented to receive it because it was the name of the King of France. Amoto renders me great services; he appears to me full of intelligence and modesty, and to be a noble and generous character. With three of his friends he formed the project of establishing a saw-pit to prepare all the wood necessary for the construction of a church, of a house for the two priests and the Brother, and, lastly, of a little school similar to that which he saw at Kororareka. He possesses the most beautiful trees of the country, and destines them to the accomplishment of his project. Yesterday I met him going with his friends from one side of the bay to the other, measuring the land and fixing its boundaries. "See," he said to me, "the view is beautiful here. There are the boundaries of the land I give you for a church and a house."

Now is the time to order new fruit trees and small fruit bushes, but before doing so it is as well to remember that it will be two or more years before some of these bear, and then, unless you have put in good kinds, your labor and your waiting will have been to no purpose. To guard, therefore, against disappointment, you should patronise a reliable firm like Messrs. Howden and Moncrieff, Dunedin, whose fruit trees, roses, and ornamental and flowering shrubs will be sure to give satisfaction....

## Late Burnside Stock Report

Cattle.—210 forward; a fair yarding of good quality. Best bullocks, £8 12s 6d to £9 7s 6d; medium, £7 10s to £8 7s 6d; best heifers, £6 10s to £6 17s 6d; medium, £5 to £5 10s; inferior, £3 10s to £4 12s 6d.

Sheep.—A medium yarding of 2527, a large proportion of which consisted of good ewes. There was a slack sale for wethers. Best wethers, 15s 6d to 16s 6d; extra, up to 18s 9d; medium, 13s to 14s; inferior, 12s to 13s; best ewes, up to 12s; extra, up to 15s 6d; medium, 9s 6d to 10s 6d; light, 5s 6d to 8s 6d.

Lambs.—1936 penned. Best lambs, 12s 6d to 13s 6d; extra, up to 14s 3d; medium, 11s to 12s; light, 9s to 10s.

Figs.—104 forward; a short supply. The market generally was firm, and late rates were maintained. Suckers, 10s to 15s; slips, 16s to 25s; stores, up to 35s; medium porkers, 40s to 45s; best do., 45s to 50s; light baconers, 55s to 63s; heavy do., up to 70s.

### MR. RODGER MULROONEY, PALMERSTON N.

It is with sincere regret (writes our Palmerston North correspondent) that I have to chronicle the death of Mr. Rodger Mulrooney, who died at his private residence in Pascal street last Wednesday morning, at the comparatively early age of 53 years. The esteem and respect in which he was held were shown by the large concourse of people who followed his remains to the grave on Friday afternoon. The coffin was borne from the hearse to the grave by six members of the H.A.C.B. Society, of which he was an honorary member of long standing. The Very Rev. Dean McKenna and Rev. Fathers T. McKenna, Costello, and O'Beirne officiated at the graveside. Mrs. Mulrooney has the sincere sympathy of a large circle of friends in her bereavement.—R.I.P.

Nothing is nicer on a cold day than a cup of Kozié tea, which warms and refreshes you. If you are not using it you should give it a trial....

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Chrome Shoes.....	7/11
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Patent Evening Shoes.....	2/11
Tan Kid Shoes, usually 11/6.....	8/6
Children's Patent Shoes, 4's to 6's.....	1/9
Children's Patent Shoes, 7's to 10's.....	2/9
Chrome Boots, splendid line.....	9/9
Glace Kid Boots, very superior, usually 12/9.....	9/9
Men's Strong Working Boots.....	9/6
Men's Extra Strong, wood pegged and nailed and pegged.....	11/9
Men's Chrome Dress Boots, sewn, usually 13/6.....	10/6
Men's Chrome Extra Quality, very superior.....	13/6
Men's Canvas Shoes, usually 6/11, now.....	4/6
Men's Warm Slippers.....	1/6
Men's Patent Evening Shoes, usually 9/6.....	6/11
Boys' and Girls' Leather Boots, strong, 7's to 9's.....	4/6
Boys' and Girls' Leather Boots, extra strong, 7's to 9's.....	5/6
Boys' and Girls' Leather Boots, strong, 10's-13's.....	4/11
Boys' and Girls' Leather Boots, extra strong, 10's-13's.....	6/6
Youths' Leather Boots, strong, 1's to 3's.....	7/6
Youths' Leather Boots, extra strong, 1's to 3's.....	7/11
Youths' Leather Boots, strong, 4's to 5's.....	8/9
Youths' Leather Boots, extra strong, 4's to 5's.....	9/6

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### DEATHS

MOORE.—On May 12, at the residence of her sister (Mrs. Boyce, No. 2 Tonk's grove, Wellington), Bridget Agnes, youngest daughter of the late Michael and Margaret Moore, of Dunedin; aged 42 years. R.I.P.  
 MONSON.—On Sunday morning, April 25, at their residence, Queenstown, Louisa, the dearly beloved daughter of Mr. and Mrs. E. Monson; aged 27 years. Deeply regretted. R.I.P.  
 POWER.—On May 11, at her residence, Tiverton street, Palmerston, Catherine, beloved wife of Martin Power; aged 65 years. Deeply regretted. R.I.P.

### HAWERA

A SOLEMN REQUIEM for the repose of the soul of the late Mr. O'Dwyer, of Cappawhite, Ireland (father of the Rev. M. O'Dwyer, of Hawera) will be celebrated in St. Joseph's Church, Hawera, on May 25, at 10 a.m.

### 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 20, 1909.

### MR. FISHER ON THE CHURCH AND THE TOILER

HE reinforced seismic wave that was caused by the Messina earthquake travelled fast and far. It rocked ships in Crete and Cyprus and spat foam upon the blackened rocks of Malta. A somewhat analogous result has been produced in a small way in these southern lands by the eruptive passion of the speech delivered last week by Mr. Fisher (the Australian Federal Premier) to the Presbyterian Assembly in Melbourne. It set up a reinforced wave of controversy that circled all Australia and ended by tossing its foam upon the shores of New Zealand. 'I think,' said the Catholic Bishop of Auckland, 'the Presbyterian Assembly made the greatest mistake in asking a man such as Mr. Fisher to address their meeting. You do not as a rule invite a man to insult you. It is easy to bring up all sorts of objections to the Church.' Mr. Fisher repaid the compliment of his hosts by treating them to his crude and ill-digested ideas as to what Christianity has 'failed' to do for the toiler and the poor. Mr. Fisher's bountiful unacquaintance with the broad and outstanding facts of the Church's work in these respects would have remained undiscovered had he been satisfied to play an innocuous part, or to bear in mind the Celtic proverb which makes the closed mouth melodious. But, like the blackboard in Kipling's *Day's Work*, he elected to tell the Assembly all that he knew upon his chosen theme (which was very little indeed)—and a very great deal that he did not know.

One of the outstanding facts of history is the transformation that was wrought in the whole social fabric by the Christian teaching of the Fatherhood of God, the brotherhood of man, and the essential equality of all men in His sight. This teaching gave to the world a new view of human life and of the poor and lowly; it set in operation, too, those wondrous and varied works of charity which have done so much to enrich mankind and assuage the ills of earthly existence. In the course of time it wrought another revolution in the social order, when it

extinguished slavery, raised honest toil, for the first time in human history, to its proper dignity, and surrounded it with many comforts and safeguards which, lost to a great extent during and after the Reformation, the toiler is now only winning back once more. It is a poor criticism that must clap its blind eye to the telescope. Here let it suffice to say a few brief words about what the Church has done for the toiler. She found him a slave. She made him a free man. Free labor was scarcely known in the world that the Church set out with such slender means (humanly speaking) to conquer. Lecky points out three well-marked stages of servitude in pagan Rome. The worst of these succeeded the Roman conquests in the East and West. The victories of the Republic flooded the markets with hapless captives, who were sold as slaves to the highest bidder. In his *History of Slavery and Serfdom* (London, 1895), Dr. John Kells Ingram says that, on a moderate calculation, the slaves in Italy alone, in the hey-day of the Republic, reached the enormous total of 21,000,000 in a free population of only some 7,000,000. Some of these slaves were the friends and trusted agents of their masters. The great mass of them were the merest chattels—beasts of burden, or worse. They were (as Dr. Ingram shows) denied every moral right, and were completely at the mercy of their task-masters in an age when parents had—and occasionally exercised—the power of life and death over even their own children. The marriage of slaves was not recognised by law. 'Their testimony,' says Lecky, was in general only received in the law-courts when they were under torture. When executed for a crime, their deaths were of a most hideous kind. The *ergastula*, or private prisons, of the masters were frequently their only sleeping-places. Old and infirm slaves were constantly exposed to perish on an island 'n the Tiber.' Slaves were liable at any time to be thrown to the wild beasts in the arena—and did not Vidius feed his fish with the flesh of his slaves? Porters were chained to the doors in pagan Rome. Slaves cultivated the fields in chains. And, in the event of the murder of a master by some unfortunate toiler, maddened by ill-treatment, all the slaves in the household were executed, after the hideous fashion of the time, except those that were in chains at the time or incapacitated by serious illness. And Tacitus tells us that this law was rigidly enforced. This was the condition of the toiler, white and colored, in the Roman Empire when SS. Peter and Paul came to its capital to preach Christian liberty, the equality of all men before God, and the moral and human rights of dependents to brotherly and kindly treatment at the hands of their masters.

Such was the condition of the toiler when the Church came upon the scene. Labor had then touched its physical hell-of-the-damned. Its moral evils cannot well be overstated. The toiler was brutalised; a stigma rested upon honest labor; the free poor were degraded and impoverished. The Church altered all that. Writing upon this subject ten years ago, we summarised her action in the following words: 'Her course of action,' says Baluffi, 'was measure 1, not sudden nor reactionary.' So deep a social sore naturally took time to heal. The Church's action on behalf of the slave resolved itself into three kinds: (1) She proclaimed the equality of and fraternity of all men in the sight of God; (2) she raised the moral dignity of labor; (3) she gave an unexampled impetus to the movement for enfranchising slaves. Not alone the priesthood, but even the episcopate, were open to manumitted slaves in the early Church. And the noble Church of St. Vitalis, at Ravenna (Italy), was dedicated by Justinian to the memory of a martyred slave. The monks were the pioneers of modern free industrial life. They removed the stigma of contempt attached to labor, worked for work's sake and for God's sake, and softened and sweetened everywhere the life of the tiller of the soil. In over forty Councils the bishops enacted laws for the protection of slaves, for their gradual emancipation, erected schools and asylums for them, sanctified their manumission by solemn religious services, and excommunicated all who attempted to deprive them of their liberty. Both in the East and West the monks emancipated the slaves on lands given to them. Alms were collected for their enfranchisement; the practice of manumitting as an act of devotion, and of leaving them their liberty by will, was encouraged by the Church everywhere. The result is stated by Lecky: In the twelfth century 'slaves in Europe were very rare. In the fourteenth century slavery was almost unknown.' It had been mitigated into serfdom and villeinage. These, in turn, gave way in time to the absolute liberty of free and untied labor.

The great religious revolution of the sixteenth century was accompanied by a return to the enslavement of the toiler in England and Scotland. In England, the condi-

tion of labor reached, during the early part of the nineteenth century, a degree of degradation and misery such as, perhaps, it never touched in any Christian land. It is only since the days of the Reform movement that labor under the British flag began to win back some of the rights and privileges that (as Professor Thorold Rogers and others show) it had enjoyed in the much-abused, because much-misunderstood, middle ages.

## Notes

### Catholic Disabilities

The *Evening Star* (Dunedin) of Monday, May 17, describes 'certain Catholic disabilities' (which Mr. W. Redmond's Bill—now shelved—sought to remove) as 'the irritating and belated survivals of a semi-savage age.' 'There are not wanting signs,' adds our contemporary, 'that no future Monarch of England will be called upon at his accession to take an oath which was deliberately couched in the most offensive terms possible, and purposely intended by its authors to wound and insult. The Protestant succession, in these days of large-hearted charity, humanitarian sentiment, and the preaching of universal brotherhood, can be secured, as Mr. Asquith sensibly suggests, without calling upon the Monarch to insult the religious faith of millions of his most loyal and honored subjects. That there are bigoted, bitter, and unpleasant Catholics is only to say that among tens of millions of people of the one faith there are many who possess the least admirable passions of ordinary humanity. But the highest and best Protestant religious thought to-day has absolutely no sympathy with attacks upon or tirades against Roman Catholicism as a form of religious faith. . . . We shall be glad to hear that the Prime Minister's suggestion to appoint a committee to draw up an inoffensive form of declaration has been given effect to. That now on the Statute Books, along with other "brands," should go the way of the old penal laws, the rack, the ducking-stool, the whipping-post, and the stocks.'

### That 'Escaped' Nun

Mr. Sloan, an Ulster Orange member of the Westminster Parliament, has been very 'onaisy in his mind' over the East Berghold Convent incident, which the 'yellow' or sensational press worked up into an 'escape.' He threw his 'onaisiness' into a rather anguished question to the Home Secretary (Mr. Gladstone), and coupled it with an application for information as to the prospects of a Royal Commission of inquiry into the necessity of 'Government inspection into all such institutions.' Mr. Gladstone's reply hosed question and questioner with much cold water. 'I have made inquiry,' said he, 'and have received a full report from the Chief Constable of Suffolk, from which it appears that no attempt was made to use force to bring the lady back to the convent, and that she did not in fact return. Two Sisters overtook her when on the way to the railway station and tried to induce her to go back with them, but she refused to do so. The Chief Constable tells me that the reports of this case published in the press were of a garbled and sensational nature. There is no ground for any further action on my part.'

### The Rosary among Anglicans

The *London Tablet* of March 27 (p. 490) reprints in part the rules and annual report of an Anglican Rosary Confraternity that has been in operation for the past four years. Here are some extracts which give some idea of the manner in which some of our devout brethren of the Establishment have been moving Romewards:—

'THE LIVING ROSARY OF OUR LADY AND ST. DOMINIC.

'This Society was founded in October, 1905, and its rules are:

'(1) To say daily the decade of the Rosary, as appointed by the Quarterly Intention Card.

'(2) To receive Holy Communion Rosary Sunday.

'(3) To hear Mass on St. Dominic's day.'

Among the 'Intentions' on the Quarterly Card are the following: 'Thanksgiving to the Holy Guardian Angels'; 'Removal of prejudice against the Holy Rosary'; 'Restoration of the Sacrament of Extreme Unction'; 'Gratitude for the Immaculate Conception.' In the 'Annual Report' the object of this Anglican Society of 'The Living Rosary of Our Lady and St. Dominic' is stated to be 'The furtherance of devotion to our Blessed Lady by means of the Holy Rosary. It exists,' adds the Report, 'to encourage the faithful in the recitation of the Rosary,

and to bring its knowledge and use into the lives of others. There is no devotion which teaches the Incarnation so profoundly as does the Rosary, or which nurtures so perfect a Catholic tone and mind, besides enabling us to give Our Lady that regular and constant devotion which is due to her as our Queen and our Mother.'

## DIOCESE OF DUNEDIN

The Christian Brothers' Association football teams had a day out on Saturday, the result being a win in each case. In the second grade they beat Mornington—6 goals to 3. In the third grade they beat High School—2 goals to 1. In the fourth grade they beat O.B.I.—4 goals to 2. The senior school team beat Mornington—6 goals to 2.

The St. Joseph's Harriers had a good muster for their run on Saturday, which was held at St. Clair. The hares went up past the Castle, along the water's edge for some distance, and, making a large circuit in the direction of Green Island, returned home along the hills overlooking St. Clair.

St. Patrick's Ladies' Club, South Dunedin, held its weekly meeting on Thursday evening. It took the form of a musical evening, and there was a large attendance. The following contributed items:—Duet, Misses Tonar and McGowan; recitation, Miss M. Brennan; song, Mr. W. Walsh; recitation, Miss S. Mullin; song, Miss Reid; piano solo, Miss Cunningham; recitation, Mr. W. Mulrooney; dance, Misses Dunford (2), Brennan, and Marlow.

St. Patrick's Young Men's Club, South Dunedin, held its usual weekly meeting in the schoolroom on Monday evening, the programme consisting of a euchre tournament. There was a large attendance, and a very pleasant evening was spent. The lady's prize was won by Miss V. Marlow, and the gentleman's by Mr. A. Heffernan. The proceedings were brought to a close with musical items by Miss M. Brennan, recitation by Mr. J. Atwill, and a song by Mr. R. Walls.

News has reached London to-day (writes the correspondent of the *Otago Daily Times* under date April 2) that the Pope received in private audience yesterday Rev. Brother Hennessy, of Dublin, Assistant Superior-General of the Christian Brothers, who has been engaged during the past year in inspecting the educational establishments of his Order in South Africa, Australia, New Zealand, and India. His Holiness, who was greatly interested in Brother Hennessy's report of his work, and of the progress of the schools and colleges conducted by the Brothers in the British colonies, showed an intimate knowledge of the educational problems of those countries.

The weekly meeting of St. Joseph's Men's Club, held on Friday evening, was largely attended, when the Glee Club gave a concert. The following programme was presented:—Songs, Messrs. Jos. Swanson, A. Graham, T. Hughes, R. Devaney, O. Swanson, J. V. Quelch; vocal quartet, Messrs. F. Heley, T. Deehan, L. Coughlan, and Jos. Swanson; and the part songs, 'Comrades in arms' and 'The village blacksmith,' by the Glee Club. Mr. Heley acted as accompanist. Since last season the members have made rapid strides of improvement. The programme was highly appreciated.

A branch of the H.A.C.B. Society is to be opened in Otautau on Saturday, May 29. The success of the movement is assured by the number of eligible men who have signified their intention of joining the branch. This is due in a great measure to the untiring efforts of the Rev. Father Murphy, Riverton. The Catholic young men of the district should avail themselves of the opportunity offered of joining what is both a sound benefit society and a sterling Catholic organisation. As many as possible should be in attendance on the 29th inst., when Mr. J. J. Marlow, district deputy for Otago and Southland, will open the branch.

An adjourned meeting of the Catholics of South Dunedin for the purpose of forming a Men's Club was held on Sunday evening, Mr. J. J. Marlow in the chair. Upwards of forty names were handed in, and it was decided to meet on Thursdays, the initial meeting to be held on May 27. The following are the office-bearers for the current year:—Patron, his Lordship Bishop Verdon; president, Mr. C. A. Shiel; vice-presidents, Rev. Father O'Malley, Messrs. J. J. Marlow, W. Carr, and J. Donlan; secretary and treasurer, Mr. J. Saunders; spiritual director, Rev. D. O'Neill. A committee was appointed to draw up rules, etc., and to report to the meeting on the 27th inst.

The annual meeting of St. Joseph's Ladies' Club was held in St. Joseph's Hall on Wednesday evening. The Rev. Father Coffey, Adm., presided, and there was a large

attendance of members and intending members. The secretary (Miss K. Hannagan) read the report and balance sheet. The committee in their report stated that the past year's work had been very satisfactory. The financial members numbered 71, which was a large increase on the previous year. The weekly meetings were well attended. The wood-carving and fancy sewing class proved a great success, as could be judged by the splendid display of work which was exhibited at the final social evening, this being due to Mrs. T. Hussey. Many musical evenings were held, and the committee take this opportunity of thanking all those who contributed towards making those evenings so enjoyable. On behalf of the members, the committee return their sincere thanks to their president (Miss Staunton) for her generosity and kindness in devoting so much of her time to make the club so successful, and in her recent sad bereavement she had the sincere sympathy of all the members. The Rev. Father Coffey complimented the president (Miss Staunton) on the careful and painstaking manner in which she had looked after the interests of the club, and for having left nothing undone during the past year which would tend towards its success. The election of officers resulted as follows:—President, Miss Staunton (re-elected); secretary and treasurer, Miss K. Hannagan (re-elected); committee, Mrs. Jackson, Misses O'Reilly, Bryant, and Flannery.

## Oamaru

(From Our Own Correspondent.)

May 17.

The first school football match of the season, played on Takaro Park on Saturday last between St. Patrick's and North schools, resulted in a win for the latter.

St. Patrick's Dramatic Club is at present actively rehearsing for their production of a popular comedy at the Opera House on July 22 and 29.

The grand bazaar, for which all members of the congregation and their friends have been busily working for months past, will eventuate in August next. The Town Hall has been engaged for twelve nights. Signor Borzoni's engagement as superintendent of entertainments is a sufficient guarantee that patrons will get only the best novelties in the way of amusements.

The formal re-opening of St. Patrick's Club, under its new title and much improved conditions generally, took place on Friday evening last, in the presence of a large and enthusiastic gathering of members. Mr. T. O'Grady (president) occupied the chair, and was supported by Right Rev. Mgr. Mackay, V.G., Rev. Father Farthing, and Rev. Father O'Brien.

The chairman, in his opening speech, said it gave him great pleasure to see such a large muster of young men, including all the old members and a very gratifying number of new ones. To the latter he tendered the most cordial welcome, and hoped they would be as constant in their attendance at the various functions as were many of the original members, and that they would derive much benefit from their association with the club. He spoke of the strides made by the club during the year just ended, and trusted that the coming session would see a vast improvement in all directions. The room was now in capital order and up-to-date in every respect, and it only rested with the members to make St. Patrick's Club second to none in the Dominion. As the members knew, they owed a debt of gratitude to Rev. Father Farthing for his untiring energy in the interests of the club since his arrival in Oamaru, and it was to his efforts that they owed the wonderful improvements in the room, its furnishings, and appearance. He then called on Monsignor Mackay to declare the club open.

Monsignor Mackay, in a happy and instructive address, endorsed the president's remarks concerning the immense advantages to be gained by belonging to such an institution. It was very gratifying to him to see such a large attendance. Most of those present had passed through their school curriculum, but they must not think that their education was finished. It was but commencing, so to speak. It required considerably more than the 'three R's' to carry a man successfully through life, and when they joined a club of this kind they were afforded an opportunity of enlarging their minds and fitting themselves mentally, morally, and physically for life's battle. He could not conclude his remarks without mentioning a matter which caused much indignation. He referred to a paragraph, appearing in all the papers, in which the highest judicial authority in the Dominion was credited with a statement at once baseless and untrue, and which as a prominent Nonconformist had stated, was absolutely improbable. He hoped the matter would, at an early date, be taken up by the club, and he would have great pleasure in being present to hear their views of the question.

The Rev. Father O'Brien, in a brief speech, said he was delighted to have the opportunity of saying a few words. Though a stranger to Oamaru he took a great interest in all pertaining to young men. In any club or body the young men might well be called the backbone—the future success of the institution depending on them. There was no question as to the immense benefit accruing from membership of a young men's club. He could not praise the work of Father Farthing too highly. As a worker Father Farthing was indefatigable, and his name at the head of a movement meant success in every instance. The Oamaru Club was indeed most fortunate in having Rev. Father Farthing as its spiritual director and adviser.

The Rev. Father Farthing gave a pointed and telling address, in which he urged all present to assist the club in every way, and to show practical sympathy by becoming financial members and introducing as many new members as possible. They must prove that St. Patrick's Club was not a name only. It was now on a sound basis, and the club's great gratitude was due to Monsignor Mackay, who came forward at the time of need and proffered most valuable practical assistance, enabling them to re-open a club room that was up to date in every respect. He thanked all those who so ungrudgingly gave their services and leisure time to renovating the room, and the result was a credit to them. A debating society was being formed to carry on weekly debates. A dramatic branch is at present engaged in active rehearsal, and will stage a comedy in the Opera House in July. Later it is hoped to have an orchestra and a gymnasium. He would ask the Right Rev. Mgr. Mackay (patron) and Mr. O'Grady (president) to play the opening game on their new billiard table.

During the evening an enjoyable musical programme was gone through, items being given by the following:—Piano solo, Miss Hannon; recitation, Mr. M. F. Cooney; song, Rev. Father Farthing; recitation, Mr. E. Barry.

The newly-renovated club room came in for much admiration. The interior has been painted light green with dark facings. A low staging has been run round the room and seated with neatly upholstered forms. The most conspicuous addition, however, is the new and up-to-date billiard table, which received high encomiums from those who tested it. An excellent piano has also been installed.

### Invercargill

(From our own correspondent.)

The Athletic Football Club, which had such a remarkable record last season, has started off again by winning their first two matches in great style. The scores for the first two matches were 16 to nil and 22 to 6 in favor of the Athletics in both cases. Mr. H. Grace, last year's captain, has retired from the game, and is now an active member of the Referees' Association.

The first debate of the Literary Club was 'The Government's offer of a Dreadnought.' Mr. T. Pound led in the affirmative, and was supported by Messrs. Morton, Collins, Prendergast, and Packer. The negative side was taken by Mr. J. Mulvey, supported by Messrs. Byrne, Scully, O'Brien, and Moloney. Rev. Brother Alfred acted as judge, and after congratulating the various speakers gave his decision in favor of the affirmative side of the question.

The formal opening of the Catholic Club took place in the Club Rooms on Tuesday evening, May 11. The hall was crowded, and Mr. J. Collins (president) occupied the chair. In his opening remarks, the president welcomed those present, and at the outset thanked the members for the honor they had done him in electing him president. He made an earnest appeal to the Catholic young men to support the club, and advised the parents and sisters of the young men to do their utmost to help to supplement the membership of the most important Catholic organisation of the town. A literary and musical programme was then proceeded with. The Very Rev. Dean Burke gave a lecture, taking for his subject some of the characters from that entertaining and amusing book, *Angel Jim*. The lecture proved most enjoyable, and was punctuated throughout with the hearty laughter of those present. Mrs. Matheson and Mr. Pasco contributed songs, and Mr. J. Mulvey recited 'The man from Snowy River' with dramatic effect. Miss Crissie Bonner acted as accompanist. At the conclusion a hearty vote of thanks was accorded Dean Burke and those who contributed musical and other items.

All classes in the community who want boots or shoes have now an opportunity of procuring them at ridiculously low prices at Messrs. Simon Brothers, George street, Dunedin. They are making a great sacrifice of a choice stock, bought at a heavy discount....

## Interprovincial

The assisted passengers by the Tainui, which arrived in Wellington on Saturday, numbered 85, of which 65 were nominated by friends in New Zealand, who guaranteed them employment. One assisted passenger, Miss Sarah Johnson, died on the voyage from heart failure, and was buried at sea.

In order to get over the difficulty of procuring medical attendance in case of sickness, the co-operative workers on the Blenheim-Waipara railway at Domett propose to pay a subscription of 6d a week into a general fund to be paid to the doctor, subscribers to be attended free of further charge. The matter is being arranged by the Co-operative Workers' Union.

An orator at the Queen's Staute, Wellington, in the course of an address against the proposal to institute a system of military training, got himself into the following tangle:—'I would,' he shouted vigorously, 'compel the landlords to pay for the defence of the country in the same way that King Charles was compelled to sign the Magna Charta—with his head on the block and a pen in his hand!'

A new and important industry is likely to be commenced in Waitara during the next few months (says the *Taranaki Herald*). For some time past negotiations have been proceeding with respect to the leasing of certain portions of the sea beach on the south side of the river in order that the ironsand may be treated under a patent electric process which is said to be giving admirable results in England.

Pig-hunting in South Canterbury is not yet a thing of the past. Mr. J. W. Evans, of Woodbury, killed an immense boar at Waihi Gorge last week. The animal (says the *Timaru Herald*) measured 7ft 4in from the tip of the nose to the end of the tail, had a girth measurement of 57in, and a shield 4in thick. During his 25 years' experience of pig-hunting, Mr. Evans has shot 15,000 pigs.

There is in the Timaru Courthouse a contribution box, the funds collected in which have to be handed over to the South Canterbury Hospital and Charitable Board. The collection of the past fifteen months consisted of three coins, of a total value of 2d. One-half of it is 'conscience' money. A resident of Timaru gave 1d short change one day, and it preyed so on his mind that he decided to ease his conscience by giving the money to a good cause.

It is reported that an exceedingly valuable deposit of hematite ore has been found within a few miles of Kawhia township. The Government analyst, reporting on the sample sent to him, states that the ore contains 83 per cent. of oxide of iron, which is equal to 57.80 of metallic iron. The deposit is said to have been traced for a distance of three miles, and as there are large deposits of excellent limestone and beds of coal in the same district, this discovery may be regarded as of national importance.

Many people think that peanuts grow on trees. As a matter of fact, they don't; the peanut is a leguminous plant, the fruit of which ripens under the soil. Mr. Byron Brown has forwarded to the *Wellington Post* a root of peanuts 'raised' by Miss Eva Judd in the open air at Otaki. The nuts are large and well grown, which fact is a tribute to the fine climate of the place mentioned. Peanuts will not grow anywhere.

The Hon. Dr. Findlay (Minister in Charge of the Prisons Department) says that the Government intended to set aside a sufficient area of the Momahaki State Farm near Wanganui as a reformatory farm, and the scheme for working this farm and the general rules regarding the class of offenders to be sent there were now under consideration by himself and the Inspector of Prisons. 'A smaller farm,' Dr. Findlay went on to say to a newspaper representative, 'will be established in the South Island. From the experience of other countries where the experiment has been tried, I have every reason to expect satisfactory results. The area of the farm will be decided by the number of prisoners we are likely to send there, but it will be made quite large enough for extension. The class of prisoners who will be sent there will be young offenders from 16, probably up to 25, and first offenders in certain classes of crime. I also hope to have alterations made in the law in order to enable the reforms of the present system which I have been considering with Dr. Hay to be carried out.'

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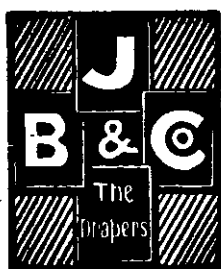
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# Irish News

## ANTRIM—A Windfall

By the death of Mr. James McCracken, of Philadelphia, formerly of Garryduff, Ballymoney, his relatives, it is stated, will come into a fortune of £250,000 (says the *Irish Weekly*). His nephew, Mr. John McCracken, is manager of Messrs. Stevenson and Co.'s pork-curing establishment, Ballymoney, and he and his brother, Mr. James McCracken, farmer, of Claughey, and sister, Mrs. McAfee, will be participators, it is said, to a considerable extent in the large fortune. A brother of the late Mr. McCracken is also living at the village of Dunloy.

## ARMAGH—Appointed Canons

His Eminence Cardinal Logue has appointed the Rev. B. Donnellan, Ravendale, and the Rev. F. McNally, Upper Killeavy, Canons of the archdiocese.

## CORK—To help the Earthquake Victims

An offering of £300 from the diocese of Cork has been forwarded to the Holy Father in aid of the sufferers by the earthquake in Calabria and Sicily.

## Mr. O'Brien's Resignation

To his followers, the announcement of Mr. William O'Brien's intention to vacate his seat in Parliament, because of 'recent developments, notably the defect of no less than five Cork M.P.'s,' came like a thunderbolt, for he had not given the slightest inkling of it even to his most intimate political friends. The preponderating majority of Nationalists, however, heard the news with great relief, for they looked forward with a feeling of pain and almost of dismay to the results of the campaign of dissension with which the honorable member had threatened the country.

## DUBLIN—An Interesting Little Town

Swords, the quiet little town on the main road between Dublin and Drogheda, is 'familiar with bygone days.' It has a magnificent Round Tower, and was the home of a great ecclesiastical establishment in pre-Reformation times. Swords was one of the 'prebends' of St. Patrick's Cathedral, and was so richly endowed as to be known as 'the Golden Prebend.' It is generally known that Cardinal Wolsey was, with many other preferments, a Prebendary of Swords. Brackenstown, a mansion near Swords, was the seat of Lord Molesworth, from whom Molesworth street is named. He was an intimate friend of Dean Swift, who in one of the 'Drapier's Letters' almost reveals his identity by mentioning incidentally that he had ridden out to Brackenstown to see 'my Lord Molesworth.' Swords was an ecclesiastical nomination borough, like St. Canice's, Kilkenny. It returned two members to the Irish House of Commons—the patron of the borough being the Protestant Archbishop of Dublin. When Swords was disfranchised at the Union the compensation (£15,000) for its disfranchisement was not paid to the Archbishop, but devoted to the establishment of a school.

## GALWAY—The Archbishop of Melbourne

The termination of the visit to Ireland of his Grace the Archbishop of Melbourne is fast approaching (writes a correspondent of the *Weekly Freeman* of April 3). He will leave our shores early in April, and continue his voyage uninterrupted to Australia. During his brief sojourn in this country his Grace has been the recipient of beautifully illuminated addresses from the following Nationalist Boards, viz., the Tuam Town Commissioners, the Galway Urban Council, and also one from the people of his native parish of Moylough. Some months ago the *Freeman* contained a graphic report of the enthusiastic reception that was accorded his Grace at Moylough on his first appearance there after his arrival in Ireland. We need not refer to the esteem and veneration in which he is so deservedly held by the people of his Grace's native parish. They lay claim to the learned Archbishop as one of their own, and will always look back with pleasure and pride to his Grace's visit to Moylough as one of the most interesting events in connection with the history of the parish, and have been impressed by and feel grateful for his Grace's kindness during his entirely too brief stay amongst us. His Grace's great work in the holy cause of Faith and Fatherland in the land of the Southern Cross is well known to all. We congratulate his Grace on his complete recovery from his recent indisposition. It is a source of great consolation to know that his illness was only of short duration. We hope his Grace can look forward to many more years of health and happiness to govern the Church in Australia, with the same wonderful success in the future as in the past.

## KILKENNY—A Distinguished Visitor

The Mayor of Kilkenny, Alderman Potter, at the last meeting of the Urban Council stated that Archbishop Ireland, who is a native of Kilkenny, is about to visit the city, and he thought it fitting that the citizens should pay his Grace some mark of respect. It was decided that the freedom of the city be presented to his Grace.

## LIMERICK—More White Gloves

County Court Judge Law Smith opened the business of the Limerick Quarter Sessions on March 29, and was presented by the High Sheriff with a pair of white gloves as a further indication of the peaceful condition of the city.

## Unabated Confidence in the Irish Party

At a recent meeting of the Limerick County Council the following resolution was unanimously adopted: 'That we, the members of the Limerick County Council, once again tender to Mr. John E. Redmond, M.P., the expression of our unabated confidence in him as leader, and through him to express our admiration and gratitude to the members of his Party, who on all occasions have acted so loyally under his guidance.' In the course of his remarks in moving the resolution Mr. O'Shaughnessy said it was a well-known fact that politically the country was going through a very extreme crisis, and the time had arrived when, above all others, the public bodies had a right to speak out their minds on the present-day issues. He thought it behoved every man and every set of men to have passed resolutions of confidence—or want of confidence if they wished—to let it be known where exactly they were, and let the country see that they were really behind Mr. Redmond and the Party now as ever. He had the greatest possible pleasure in proposing the resolution, copies of which would be sent to Mr. Redmond and the chief Whips of the Party, and thought that every public body should immediately pass a similar one.

## Death of a Member of Parliament

The announcement of the death in London of Mr. William Landon, M.P. for East Limerick, caused general regret in that constituency. The deceased, who was a man of most amiable character, had a very large circle of friends. The remains were taken to Ireland for interment, his Parliamentary colleagues accompanying them to the railway station. Amid manifestations of genuine grief the remains were interred on March 26 in Kiltely. When the train conveying the remains reached Pallas an immense concourse of people had assembled, and the procession at once set out for Kiltely. A solemn office was chanted, and High Mass was celebrated by Rev. John Power, P.P., Kiltely. He, with Canon Ryan, P.P., Galbally, and six other priests, were present at the burial. The members of Parliament present were Alderman Joyce, David Sheehy, John Cullinan, and P. J. O'Shaughnessy.

## MONAGHAN—The Vacant See

On March 30, a meeting of the parish priests of the diocese of Clogher was held in Monaghan under the presidency of his Eminence Cardinal Logue for the selection of three names to be forwarded to the Holy See in connection with the vacancy caused by the death of the Most Rev. Dr. Owens. The result was as follows:—Dignissimus: Rev. Patrick McKenna, Professor, Maynooth College, 16; Dignior: Rev. Patrick Keown, P.P., Lattin, 10; Dignus: Very Rev. Archdeacon McGlone, P.P., Carrickmacross, 8.

## TIPPERARY—Supporting the Irish Party

In the course of a letter, accompanied by a contribution to the funds of the Irish Party, the Most Rev. Dr. Fennelly, Archbishop of Cashel, says:—'Within the last quarter of a century very great benefits have come to Ireland through organisation and legislation; and if the friends of Ireland at home and abroad will continue to support the Irish Party, I am sanguine that our long struggle will be crowned by the concession of Home Rule in the near future. At all events, I recognise my obligation to the men who have labored so unselfishly and successfully, and I take this opportunity of discharging it, at least to some extent.'

## TYRONE—A New Zealand Legacy

News has reached Stewartstown (says the *Belfast Irish Weekly*) that Mrs. Driver died recently in New Zealand, leaving a legacy consisting of about £8000, and as it was believed that the deceased lady had some relatives living in the neighborhood of Coalisland, inquiries were made. Since then it has transpired that Mr. Michael Gartland, Brackeville, Coalisland, Mrs. Mary Connolly, Shaneless, Coalisland, and two wealthy brothers named Messrs. Peter and Terence Corr, residing in Stewartstown, are the only relatives at present alive, and claims have been lodged on their behalf.

## GENERAL

## Catholic Dissabilities Bill

The late Mr. Landon, M.P. for East Limerick, had charge of the Bill to remove Catholic disabilities. To Mr. William Redmond the task of piloting it through the House of Commons now falls.

## Four Great Events

Under the auspices of the United League of Great Britain Mr. John Redmond and Mr. T. P. O'Connor on March 23 addressed a very large meeting in Liverpool. Mr. Redmond, in the course of his address, said:—The year 1908 would be ever memorable in the history of Ireland for at least four great events. The first was the establishment, for the first time for centuries, of a free National University, where all the youth of Ireland, poor and rich alike, Catholic, Protestant, and Presbyterian, would have placed within their reach the advantage of higher education. He considered the creation of that University one of the greatest achievements of the past century. The next great achievement of the last year was the passing into law of a Bill to provide better housing accommodation for the workers and artisans in the cities and towns of Ireland. The third was the achievement of the Irish Party in saving and protecting the interests of the Catholic schools of Great Britain. They had defeated four Education Bills in this Parliament; and in last session, when the Government thought they had made terms with the Church of England, they took it for granted that the representatives of the Catholics would be obliged to acquiesce; but they defeated that Bill; and, at any rate for this Parliament, the Catholic schools of England, were safe. The fourth and the last remarkable achievement was that the emigration from Ireland in 1908 was lower than in any year for half a century. During last year also their organisation had been growing in strength, and they had received from their countrymen in America, Canada, Australia, and South Africa most overwhelming proofs of their confidence.

## Comparative Statistics

In the course of a lecture delivered recently in Letterkenny Mr. Joseph Devlin, M.P., dealt with some fallacies regarding the wealth of Ulster as compared with the other provinces of Ireland. He said:—We are told that Ulster contains the wealth and intelligence of Ireland. How do the facts and figures square with this contention? Take the ratable valuation for 1908. The ratable valuation of the whole of Ulster was £5,510,202; but, if we deduct from this the valuation of Belfast, which was £1,506,138, we get the figure for Ulster of £4,004,064. The figure for Munster, exclusive of Cork City, is £3,301,231, whilst for Leinster, exclusive of Dublin, it is £4,192,503, or £188,439 in excess of Ulster. Taking the rural districts only, the valuation of Ulster is £3,406,024, whilst that of Leinster is £3,500,372, showing an excess over Ulster of £94,348. Excluding Belfast, Dublin, and Cork, the ratable valuation in 1908 per head of the population in the provinces of Ulster, Leinster, and Munster works out at £4 17s 3d for Leinster, £3 6s 0d for Munster, and only £3 4s 10d for Ulster. In County Antrim, including Belfast, the mean valuation of agricultural holdings is £27. In Dublin County, including Dublin City, the mean valuation is £54. According to a recent return, the average assessment per head for income tax is greater in Leinster than it is in Ulster. The number of holdings rated at £4 and under in Leinster is 107,940. In Ulster the number is 159,379, or more than Munster and Connaught added together. According to a return issued in 1884, the most recent available, the number of inhabited houses rated at £1 and under—that is the very worst class of houses in Ireland—were as follows: Ulster, 152,499; Connaught, 105,008; Munster, 92,632; Leinster, 85,040. So that Ulster contains more houses of the worst class than Munster and Leinster put together, and more than one-third of the total number of such houses in the whole of Ireland. These are not random assertions, made to deceive the public. They are simple statements of fact, which can be verified by reference to official documents, and they certainly do not bear out the contention that Ulster has a monopoly of the wealth of Ireland.

The way it was long, and road it was dark,  
And the wayfarer fell in the pond in the park,  
And it filled him right up to the Plimsoll mark,  
And not only filled but chilled him!  
He contrived to get home all a shiver and shake,  
He'd a terrible cold and had swallowed a lake.  
But Woods' Peppermint Cure they induced him to take,  
Or the cold that he caught would have killed him.

## People We Hear About

Mr. Max Pemberton, the well-known novelist, who is a Catholic, has just been made a Justice of the Peace in the County of Suffolk.

Lady Robinson, who took a leading and active part in promoting the success of Lady Edmund Talbot's sale of valuable objects at Buckingham Gate, London, the other day, for the benefit of poor children, is a comparatively recent convert to the Catholic Church, and is the wife of Sir Clifton Robinson, the able and indefatigable organiser and director of the great tramway enterprises which have become so widely developed in London and Dublin, and in other parts of the kingdom. Both Sir Clifton and Lady Robinson are liberal donors to many Catholic charities.

Admiral Lord Charles Beresford, whose name has been very much before the public of late in connection with the demand for strengthening the British navy, is a Waterford man. He is now in his 64th year. The following story is told of how he managed to get his own way in a controversy with General Buller: During the last Nile campaign, while on board a river steamer descending some dangerous water in one of the higher cataracts, General Buller entered into a discussion with Lord Charles respecting the proper channel that ought to be navigated. Each most obstinately defended his own course, but eventually that which Sir Redvers so strenuously recommended was used, with the result that the steamer got through without accident. 'You see, I was right,' exclaimed Sir Redvers triumphantly, 'mine was the proper channel.' 'That was mine, too,' coolly replied Lord Charles. 'I only recommended the other because I know you would go against whatever I said.'

Just sixty years ago there died in Rome that linguistic wonder-worker of modern times, Giuseppe Cardinal Mezzofanti. Born of humble origin in 1774, he was ordained priest at the age of twenty-four, having been a few days previously appointed Professor of Arabic in the university of his native city of Bologna, for by this time he was already master of ten languages. From the little income of £25—derived from his professorship supplemented by the proceeds of private instruction, Mezzofanti supported two helpless parents. Among his pupils was Byron, to whom, when he was in Bologna in 1817, he gave some lessons in modern Greek. The poet, writing of his stay in that city, says: 'I don't remember a man among them whom I ever wished to see twice, except Mezzofanti, who is a monster of languages, who ought to have existed at the time of the Tower of Babel and acted as universal interpreter.' Nine years later, the Crown Prince of Prussia, passing through Bologna on his way to Rome, reports of the linguist: 'He is truly a miracle. He spoke German with me like a German, with my Privy Councillor he spoke the purest French, with Bunsen perfect English, and with General Gröben fluent Swedish.' Another time it was the Grand Duke Michael of Russia who was surprised to find himself exchanging voluble Polish with the polyglot priest.

Sir Robert Hart, who retired from the position of Inspector-General of Chinese Customs last year, has been asked to return to China. Sir Robert, who had been connected with public affairs in China for upwards of forty-five years, knows that country better than any other European. It will be remembered that some time ago in the course of an address at a non-Catholic meeting in Belfast, he paid a very high tribute to the zeal, self-denial, and success of the Catholic missionaries in the Chinese Empire. Sir Robert built up the huge fabric of the Customs on a basis of integrity and efficiency. One of the most prominent characteristics of Sir Robert Hart is his extreme punctuality. He has always lived by the clock, for he says that was the only way in which he could get through his work. To his guests he would say: 'Your early tea will be brought to you when you ring. Please ring once only, holding the button pressed while you count three. Then, will it be convenient to you to tiffin at 12 sharp? If not, I will tiffin myself at 12, and order for you at any time you like. I ride from 3 to 5; there is always a mount for you if you wish it. Dinner at 7.30 sharp, and I must ask you to always excuse me at 11.' Needless to say, everything in his office went like clockwork. At 10 a.m. a line was drawn across the books, and late-coming clerks had to sign their names below, while at 4 p.m. the books were again opened and every clerk had to sign again. No chance of slipping away before the proper time. For 30 years, it is interesting to notice, Sir Robert drank his tea sitting in the same big dining-room chair, which was always covered with a rug so that no one else should use it.

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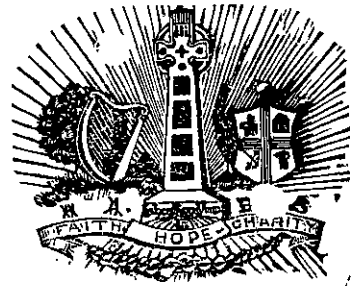
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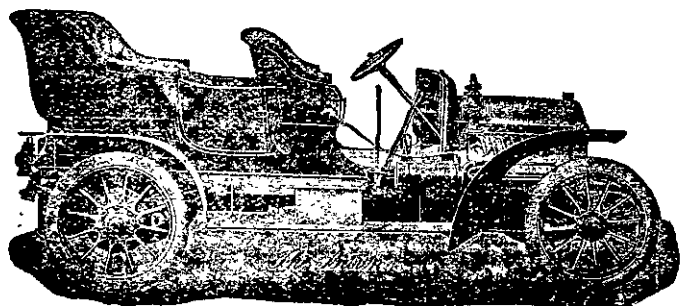
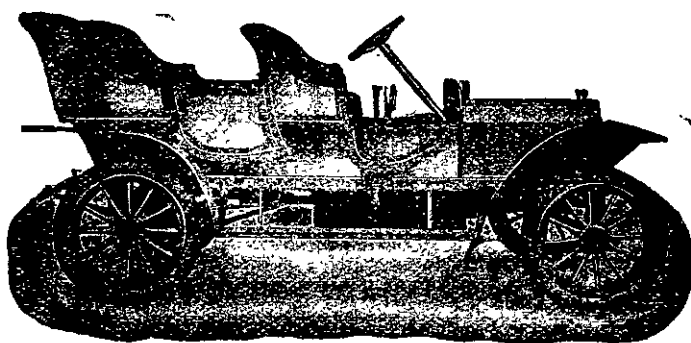
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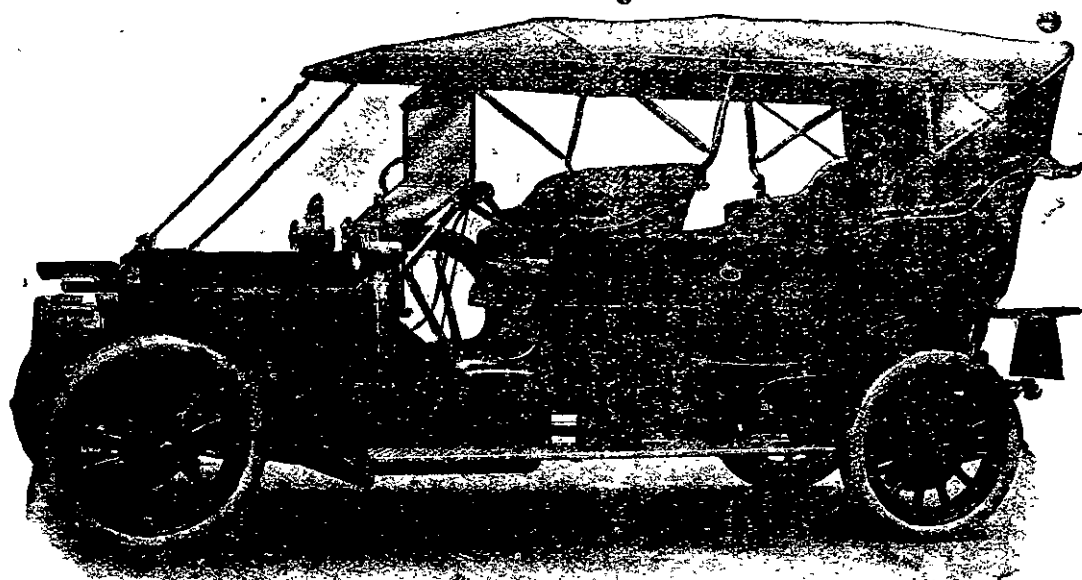
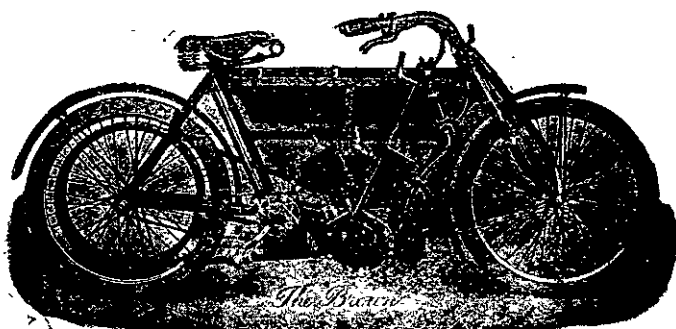


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# The Catholic World

## ENGLAND—Death of Bishop Johnson

Not the diocese alone (says the *Catholic Times*), but the province of Westminster, which embraces the whole of England and Wales, has sustained a serious loss by the death of Bishop Johnson. Many thousands of priests and religious communities who never saw him and his work, and the British Empire was the limit reached by his work as given in the *Catholic Directory*, will hear with regret of his demise. The seventy-second annual issue of this useful compendium of ecclesiastical information was edited by the deceased prelate in December, 1908; of the seventy-two annual issues he had been responsible for forty-one. This is the golden jubilee year of his service in the sacred ministry for Westminster. He was born in London in 1832, and after receiving his primary education from the Christian Brothers he proceeded to the English College at Douai, and from there went to the English College at Rome. After being a short time on the English mission he was appointed by Cardinal Manning assistant secretary in 1865, and two years later he became Chief Diocesan Secretary, a position which he held for forty-two years. In 1893 Pope Leo XIII. raised him to the dignity of a Domestic Prelate, and in 1906 he was consecrated Bishop at the united request of the English hierarchy.

## Suppression of Sweating

Concluding his course of Lenten sermons at Farm Street Jesuit Church, London, Father Bernard Vaughan said the attitude of the Commons with reference to the Anti-Sweating League Bill was magnificent. Practically both sides of the House were unanimous in their determination that sweating in this country must cease.

## ROME—The Earthquake Victims

The Right Rev. Mgr. O'Riordan presented recently to the Holy Father for the surviving victims of the earthquake in Calabria and Sicily the amounts collected in the dioceses of Cashel and Elphin, a second instalment from Dromore, a third from Derry, and the sum of £750 from his Eminence Cardinal Moran. The Holy Father, after speaking in terms of praise of the generosity of the Irish people towards the sufferers, gave Monsignor O'Riordan an idea of how carefully the sums received are accounted for. Taking out a small note-book, Pius X. turned over the leaves and showed how every sum received and every sum disbursed is accurately noted down. Whence the money comes; where it goes; the precise reason why such a sum was disbursed—every detail was noted down in the small, neat handwriting of the Holy Father. It is not necessary to say (writes a Rome correspondent) that every penny that comes to the Pope for the sufferers will not only be spent in the proper manner, but to the best possible advantage. His Holiness has already relieved thousands of the poor people who never came near Rome, so that throughout Italy, even from those who differ from him on many points, nothing but warm approbation is felt for the action of Pius X.

## The Vatican New Picture Gallery

The new picture gallery which was opened by the Holy Father on Sunday, March 28 (says the *Catholic Weekly*), has evoked unmixed praise from the *Times* and the other English journals whose representatives were present at the opening ceremony. The arrangement of the pictures, the lighting of the rooms, the decorations, all things, in fact, connected with the gallery, have been highly applauded. Simplicity, harmony, and good taste characterise the new gallery. The ceilings are vaulted, and decorated with stuccoes in low relief of the Renaissance style, and the walls hung with olive green watered silk. Thus the opening of the Vatican Gallery presents to the world a good example of careful and conscientious arrangement, many well-known masterpieces better arranged for appreciation, and not a few treasures hitherto unknown to any but a few students. For which artists and lovers of art will feel due indebtedness to Pope Pius X.

## A Reception

In the early part of March the Holy Father received in private audience Canon Mackintosh, of Fort William, accompanied by Mrs. Cameron, of Dalnaboe, and Miss Gibson. Canon Mackintosh, who was introduced by Mgr. Mackintosh, Vice-Rector of the Scots College, presented to his Holiness an offering of Peter's Pence from the diocese of Argyll and the Isles. The Holy Father, who was much touched by the offering, bestowed the fullest blessings upon the Canon and the diocese, and referred to the fact that many parts of that diocese had bravely preserved the Faith through all the stormy period of the Reformation in that

purity in which they had received it in the beginnings of Christianity in Scotland.

## Death of an English Priest

I regret to announce the death of Father Whitmee, the widely-known and highly-esteemed Rector of San Silvestro in Capite (writes a Rome correspondent). Some few years ago he had been brought to death's door by a serious illness. He made a wonderful recovery, and his friends were confident that he had many years still before him in which to exercise that charming influence which he never failed to exercise over those who came in contact with him, whether high or low, ecclesiastic or lay. Father Whitmee was only 58 years of age. His death has cast quite a gloom over English and Irish circles in Rome. He enjoyed the confidence of Queen Margherita in an eminent degree, and was to have accompanied her in her approaching journey to Japan. The Holy Father made constant inquiries during Father Whitmee's illness, and finally sent him the Apostolic Benediction through Cardinal Vincent Vannutelli.

## SCOTLAND—Mission to Italians

Perhaps few towns in Great Britain (writes an Edinburgh correspondent) have, in proportion to their population, a larger Italian element than the capital of Scotland. It is seldom that an Italian priest is resident in Edinburgh, but there are several clergy who are able to confess these exiles from their own sunny land, and from time to time a special mission is preached for their spiritual help and consolation. Such a mission has just been conducted in the Cathedral by Dom Maurus Caruana, O.S.B., of St. Benedict's Abbey, Fort Augustus. For some time Dom Maurus has been preaching at the Cathedral; a native of Malta, and therefore a British subject, he is extraordinarily cosmopolitan in his sympathies and attainments. He speaks English like an Englishman, Italian like a Tuscan, and is said to be equally at home in five other languages. His course of mission sermons was intensely appreciated by his very large Italian congregation. On the Sunday when the mission closed, his Grace the Archbishop addressed the congregation in their own language, speaking of the gratitude they owed to Canon Stuart, Adm., for having secured Dom Maurus' services, and telling them how the Holy Father, on the occasion of the Archbishop's last visit *ad limina*, had specially inquired as to the welfare of the Italians in Edinburgh, and had sent them his blessing.

## Catholic Schools

Very Rev. Canon Dyer, speaking recently in St. Mary's, Glasgow, said that within the year, in accordance with the demands of the Government inspectors, a start would require to be made with the building of new schools. The existing buildings are now seventy years old. The new schools are to cost between £13,000 and £14,000, and will provide accommodation for 2200 scholars, so that St. Mary's congregation, which at present possesses the largest Catholic place of worship in the country, will also possess in the near future one of the largest parochial schools in Scotland.

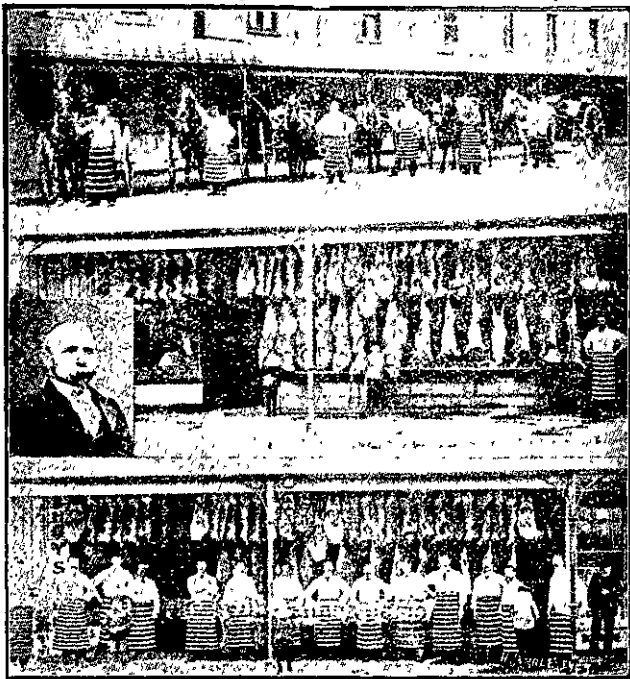
## UNITED STATES—Jesuit Observatories

An observatory devoted to the study of seismic disturbances is to be erected at Washington. It will be one link in a chain which the Jesuit Order will stretch around the world, to the better understanding, it believes, of the cause of earthquakes. Georgetown University will be the Washington link in this chain, and already the Rev. Father Himmel, president of the University, has consented to enter into this research. Within a short time the observations of the Government experts can be checked against those of the institution of learning. The society will have American stations at Brooklyn, Worcester, Mass.; Buffalo, Denver, Spokane, Wash.; Cleveland, and also one at Havana. The movement was started by the Rev. Frederick L. Odenbach, of St. Ignatius's College, Cleveland, inventor of an electric seismograph. He has observed the use of different instruments in different countries. Under his idea all the Jesuit observatories in the world eventually will be equipped with instruments of similar make, so that deductions will be made with some degree of accuracy.

## A Poor Man's Hotel

'Father Dempsey's Hotel' is a unique St. Louis institution. Father Dempsey (says the *St. Louis Republic*) is the rector of St. Patrick's Church, which stands almost at the entrance to the city and is well situated to bring its pastor into touch with the homeless and idle men, 10,000 of whom are estimated to be on its streets every winter. Just two years ago Father Dempsey, with the approval of Archbishop Glennon, started his work in a small house, and registered 53 the first day and over 100 the second day. Presently he secured the abandoned public school,

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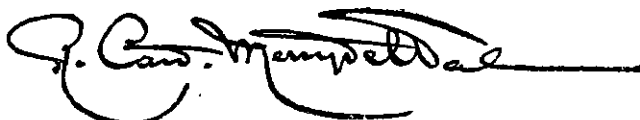
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Through your good offices, the Holy Father has lately received the first volume of the (illustrated) *Catholic Encyclopedia*, which is to be followed by fourteen other volumes. Quite apart from the rich binding especially prepared for his Holiness, and from the numerous remarkable illustrations which enhance the value of the work, and which charm the reader by their perfect artistic finish, the Holy Father notes with a special satisfaction the importance and practical utility of this new encyclopedic work. To collect and publish in a form so attractive for the English-speaking world where there are still so many non-Catholics, the magnificent and immortal achievements of the Catholic Church and her children in the domains of science, literature, and art cannot but be an enterprise eminently helpful and beneficent. Moreover, as the preface of the first volume explicitly states, the purpose of the work is to set forth the immense benefits conferred through the Catholic Church on mankind, not only by furthering moral and social development, but also by promoting civil, scientific, and artistic growth and progress. In conclusion, the Holy Father heartily congratulates the efficient editors and their collaborators on the first happy fruit of their labors; he encourages them to continue with zeal the great task to which they have set their hands, and as an earnest of his special good will he bestows on each of them his Apostolic benediction.

I avail myself of this welcome occasion to assure your Grace of my very profound esteem, etc., etc. (Signed)



Rome, December 1, 1907.

From his Eminence Cardinal Moran, Archbishop of Sydney: . . . The *Encyclopedia* is a marvellous undertaking. . . .

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Domestic

By MAUREEN

How to Clean Wall Paper.

Remove every particle of dust from the paper with a soft cloth. With flour and cold water make a very stiff dough; take a convenient piece and rub the wall gently downward, being careful not to cross the paper, or to go up again, and in this way go around the entire room. When the dough becomes dirty cut off a slice.

Furniture Polish.

A good furniture polish consists of one ounce of linseed oil and two of turpentine, or 15 ounces of white wax, one ounce of powdered yellow resin and a quart of spirits of turpentine; stir until dissolved, lay it on with a cloth, and polish with flannel. Many old housewives prefer beeswax and turpentine for polishing furniture to linseed oil and turpentine.

To Cut Plate Glass.

To cut a piece of plate glass it is thought a diamond cutter is necessary, but it is not. If the glass is not very thick it can be cut with a pair of scissors, a large pair being preferable. While cutting hold the glass beneath half a foot or more of water, and it can readily be cut any shape desired. A round piece of glass has been cut out of a good sized pane in just this manner. The scissors do not have to be extra sharp.

Swallowing Things.

Some children have quite a facility for swallowing things or choking in the attempt, thereby causing the household some awful moments. Having recovered from the first shock of seeing a child apparently suffocating, the first thing to do is to put the finger down the throat as far as ever it will go, and try to dislodge the obstruction. If this has no effect, seize Johnny at once by the heels and turn him upside down, thumping him violently on the back all the time. This method, though severe, is usually satisfactory.

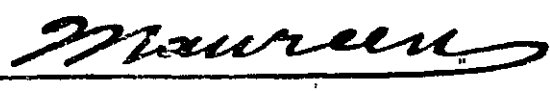
When the Nose Bleeds.

When the nose is bleeding never hold it over a basin or hold the head down in any way. This only causes further rush of blood to the broken tissues in the nose. The head should be held up and back, the flow being caught in handkerchiefs or cloths. One of the most effective and simple means of checking a nosebleed is to press on the upper lip. Near the under surface of the lip runs the artery that supplies the interior nasal passages where the ruptures occur. If this is pressed, the flow of blood is mechanically checked, thus allowing the blood around the broken tissues to congeal and seal up the opening. If merely pressing with the finger does not succeed, place a wad of paper under the lip and fold the lip over it, holding it down tight.

To Mend China.

One of the least known, though also one of the simplest and effective, cements for mending china is white oil color, such as is usually sold in tubes, from which it is squeezed out in the desired quantity. Broken things should always be mended as soon as possible after the accident, but, of course, there are occasions when this is not feasible. Paint the broken parts with the oil, press them in position, tie them together, and the operation is complete. The only precaution to observe to ensure perfect success is to put the mended article away to dry thoroughly for six weeks; after that period, however, neither heat nor cold nor moisture should affect the cement. If, after complete drying, any color remains, having possibly oozed out, it must be carefully scraped off with a knife.

If any kind of earthenware vessel is cracked and leaks, it can be so treated as to be quite of use again. Put the cracked utensil into a fish kettle or other suitable vessel that will hold it conveniently, covering it completely with cold milk. Set it over a moderate fire, let the milk boil up gradually and nearly boil itself away. When the liquor has been absorbed by one half, stand the vessel aside, and when the contents are quite cold the dish will hold water again.



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## Science Siftings

BY VOLT

### The Heat of the Sun.

There is one thing in connection with the heat of the sun that many people do not understand (says the *Chicago News*). Citing the well-known fact that the nearer we get to a fire the more we feel its heat, they ask why it is that we find the air so much colder on the top of a high mountain than on the plain below. On the plain the sun's rays pour down with an intensity that causes actual suffering, while on the mountain three miles nearer the source of heat there is perpetual snow. That apparent inconsistency is perfectly understood by those that have given even casual study to atmospheric phenomena, for it is in the earth's atmosphere that the cause may be found. The sun's rays impart little of their heat to the air. It is the surface of the earth that they warm, and their radiation from the surface warms the superincumbent air. It is a law of nature that all hot bodies throw off their heat into space. The earth throws off at night part of the heat that it receives from the sun during the day. It would throw it off with almost equal facility during the day if it were not for the atmospheric coat that surrounds it. That atmospheric coat may be compared to the glass roof of a hothouse—it permits the sun's heat to enter readily, but prevents it from escaping. We see, therefore, why in precisely the same latitude the heat on the plains may be so great as to parch the vegetation, while on the mountain top there may be snow and ice the whole year around. The air is so dense on the lower levels that free radiation of heat from the earth's surface is impossible. Therefore the lower levels are warm. But on the mountain top the air is not nearly so dense, and heat is thrown off into space almost as fast as it is received.

### Isinglass and Gelatine.

The difference between isinglass and gelatine is mainly one of source and quality, isinglass being a very pure variety of fish gelatine. Originally isinglass was obtained from the sturgeon only, and consisted of the dried air bladder of that fish. This is still the source of the finest qualities, which come from Russia, but it is also obtained from the sounds of other fishes. Isinglass is largely used for clarifying liquors, its chief value in this respect being due to its fibrous structure, the crossing threads forming a fine network in the liquid, which mechanically carries down all the minute particles that render the liquor cloudy and turbid. Gelatine, which generally occurs in thin, elastic, brittle plates, is obtained from bones, skin, tendons, horns, hoofs, etc., by boiling in water. On cooling, the solution gelatinises, or forms a jelly, which, when dried, becomes gelatine, size, or glue, according to the source from which it is derived. The best gelatine for dietic purposes is obtained from calves' heads and feet, but it is not desirable to inquire too closely into the source of what we find at table.

### World's Largest Bridge.

The Pennsylvania Railroad has filed plans for building the largest bridge in the world. It will connect the mainland of New York with Long Island, and, with its approaches, will be three miles long. The greatest span over Hell Gate Channel will be 1000 feet long. The bridge will be 140 feet over the water, permitting the passage of the biggest vessels. The entire structure, except the piers for the arch, will be of steel, having an estimated weight of 80,000 tons. It will have four tracks—two for passenger trains and two for freights—and is designed for live loads on each of the tracks of two 190-ton locomotives, followed by a uniform load of 5000lb per lineal foot. The estimated cost is between £3,000,000 and £4,000,000.

### Thunderstorms and Milk.

It is well known that milk often turns sour during a thunderstorm, and various reasons have been assigned (says the *Chicago News*). One of the reasons is that lightning causes the gases of the air to combine and produce nitric acid, and that some of this acid mixes with the milk, thus souring it. But the most probable reason is that the souring is due to the growth of a fungus in the milk which forms at other times than during a storm, but more freely then because the atmospheric conditions favor it. Scientists have investigated this matter, and they say that milk will seldom turn sour if the cows are given the right kind of food and the milk vessels are kept perfectly clean.

'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.

## Intercolonial

Sister Mary Genevieve Varley died at Star of the Sea Convent, Elsternwick, on April 25. She was a native of County Galway, Ireland, and had been a nun 15 years.

Madame Melba has accepted the invitation of the Sisters of the Good Shepherd to visit their Abbotsford Convent on her return to Melbourne.

A cable message has been received by the Rev. J. Shiel, administrator of St. Patrick's Cathedral, Ballarat, stating that his Lordship the Bishop of Ballarat is returning to Victoria by the Ortona, and would arrive in Ballarat on June 8. It is understood that he will be accompanied by the Archbishop of Melbourne.

Lieutenant Shackleton, of Antarctic fame, was a guest of his Eminence the Cardinal at the Palace, Manly, one evening recently (says the *Freeman's Journal*). In his time Lieutenant Shackleton met many distinguished men, but he says the bright recollections of his visit to Manly will not fade from his memory for many a year.

The Rev. G. A. Robinson, B.A., Camberwell, Melbourne, is in receipt of a letter from a prominent London musician in regard to the success on the concert platform of Miss Amy Castles. The writer says he has followed the career of Miss Castles from her first appearance in London, and that 'her voice is of surpassing power, bright and rich in quality, ample in range, and employed with true artistic instinct.'

The Right Rev. Dr. Duhig, Bishop of Rockhampton, at the close of the annual retreat of the clergy held at Meteor Park, received an address and testimonial from the priests of his diocese, previous to his departure for the Eternal City. Father Gallagher was the spokesman, and voiced the love and affection of the priests and people of the Diocese of Rockhampton towards the Bishop. His Lordship will also receive a valedictory address from the citizens of Rockhampton.

At a recent meeting of the general committee charged with preparing a reception to his Grace the Archbishop of Melbourne a letter was read from the Very Rev. Dean Phelan, V.G., in which it was stated that his Grace had expressed the wish that he might be allowed to return as quietly as possible. He laid down two requests—(a) that there be no presentation whatsoever; (b) that there be no procession. A deputation was appointed from the meeting to interview the Vicar-General in order to decide on what form the reception of his Grace shall take.

The Rev. J. J. Bannon, O.P., and the Rev. G. O'Farrell, O.P., of North Adelaide, opened a two-weeks' mission towards the close of April in Cairns, the seat of the Vicariate of North Queensland. The mission (as we learn from a Queensland correspondent) was an unqualified success, the attendances at the Masses and evening devotions taxing the holding capacity of the Cathedral. The sermons of the zealous and devoted missionaries were of a high order of merit, and made a great impression on those who heard them. The missionaries intend to visit all the centres of population in the vast Vicariate, and will be kept busy at their work until the end of July.

The Rev. Father MacDonnell, C.S.S.R., one of the bright and zealous band of Redemptorists of Mount St. Alphonsus' Monastery, Waratah, died in St. Vincent's Hospital, Sydney, on Saturday, May 1, after having undergone a very serious operation. Father MacDonnell (says the *Freeman's Journal*) had been suffering from an internal complaint for some considerable time, and despite great suffering carried on missionary work in West Australia and Victoria. Father MacDonnell was a native of Lime- rick, Ireland, and was born on November 16, 1867. He was professed in 1887, and ordained a priest in 1892. Six years later he arrived in Australia, where he labored with zeal in a fruitful spiritual mission.

Speaking at the banquet in connection with the opening of the new wing of Mount Erin Convent, Wagga Wagga, on Sunday, May 1, Bishop Gallagher said Catholicism was the very antithesis of secularism, for Catholics held that unless religion was based on God's teaching it had no value whatever. In this they had the command of God Himself, Who taught the little children, for did He not say, 'Suffer little children to come unto Me.' The evils of secularism were to be found in France, which was already on the down-grade, and the opposite effect could be seen in Germany, where four hours every week were devoted to directing the school children in either the Catholic or Lutheran religion. That was the difference between the two nations. France was a decaying one, and Germany a rising one, that could afford to build Dreadnoughts as she was doing.

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# The Family Circle

## WHY MOTHER IS PROUD

Look at his face, look in his eyes,  
Roguish and blue, and terribly wise—  
Roguish and blue, but quickest to see  
When mother comes in as tired as can be;  
Quickest to find her the nicest old chair,  
Quickest to get to the top of the stair,  
Quickest to see that a kiss on her cheek  
Would help her far more than to clatter to speak,  
Look in his face, and guess, if you can,  
Why mother is proud of her little man.

The mother is proud—I will tell you this:  
You can see it yourself in her tender kiss.  
But why? Well, of all her dears,  
There is scarcely one who ever hears  
The moment she speaks, and jumps to see  
What her want or her wish may be.  
Scarcely one. They all forget,  
Or are not in the notion to go quite yet;  
But this she knows, if her boy is near,  
There is somebody certain to want to hear.

Mother is proud, and she holds him fast  
And kisses him first and kisses him last.  
And he holds her hand and looks in her face,  
And hunts for her spool, which is out of place,  
And proves that he loves her whenever he can—  
That's why she's proud of her little man.

## "HONEY" AT THE 'PHONE

'Honey's' mamma had gone to market, leaving her home with nurse. Nurse was upstairs making beds, while little Honey, with hands behind her, was trudging about the sitting-room looking for something to do.

There was a 'phone in the house, which was a great mystery to Honey when it first came. She could hear voices talking back to mamma, yet could not see a person. Was some one hidden away in the horn her mother put to her ear, or was it in the machine itself?

Honey never failed to be on hand when the bell rang, and found that her mother generally talked to her best and dearest friends, ladies that were such frequent callers that Honey knew them all by name.

Her mamma wrote down the names of her friends with the number of their 'phones, and, because the child was so inquisitive about it she very carefully explained to her just how the whole thing worked, never thinking that Honey would sometime try it for herself; and, indeed, for a while she satisfied herself by playing 'phone.

She would roll up a piece of paper and call out through it: 'Hullo!' asking and answering all the questions herself.

One day, on finding herself alone, she took down the receiver and tried to talk to one of her mamma's friends, but it was all a failure.

She watched mamma still more closely after that, and, on this particular morning, while mamma was at market, she tried again, commencing with the first number on her mamma's list.

Taking down the receiver, she called out, 'Hullo!' Then soon came the answer back, 'Hullo!'

'I wants A-215,' said Honey, holding the receiver to her ear.

'Yes,' came the reply.

'Are you Miss Samer?' asked Honey.

'Yes,' was the reply.

'We wants you to come to our house to-night to supper, mamma and me.'

'Who's mamma and me?' asked the voice.

'Honey,' was the reply.

'Honey, through the 'phone, eh?' laughed the voice. 'Tell mamma I will come with pleasure.'

Honey was not only delighted, but greatly excited. She used every number on her mother's list, inviting them all to supper.

About 4 o'clock p.m. the guests began to arrive, much to mamma's amazement and consternation, especially when they divested themselves of their wraps, and proceeded to make themselves comfortable.

What could it mean? She would think she was having a surprise party if every one had not come empty-handed. Perhaps it was a joke on her. If so, they would find she was as game as they.

There wasn't enough in the house to feed half that crowd, but she had the 'phone, and she fairly made the orders fly for awhile.

When her husband came home from his office, he was surprised to find the parlors filled with company.

While helping the guests to the second plate of chicken, turning to his wife, he said: 'Why, this is a sort of surprise, isn't it?'

Honey's mamma's face flamed, and she looked right down to her nose without saying a word.

'Why didn't you tell me you were going to invite them, and I would have brought home some flowers?' said Honey's papa.

Honey, who sat right next to her papa, resplendent in a white dress and flowing curls, clutched his sleeve and said: 'It's my party, papa. I wited 'em frew the 'phone. Honey likes to have cean coes on, and have comp'ny.'

It was the visitors' turn now to blush, but Honey's papa and mamma laughed so uproariously that it made them feel that it was all right even if Honey had sent out the invitations.

Not one went home without extending an invitation to her host and hostess to another dinner or supper, and in every one Honey was included.

'Just what she wanted, the little monkey,' said her papa, as he tossed her up in his arms and kissed her. Then turning to his wife, he said: 'Never mind, mother, she will learn better as she grows older.'

## A GENTLEMAN

Let no boy think he can be a gentleman by the clothes he wears, by the horse he rides, the stick he carries, the dog that trots after him, the house he lives in, or the money he spends. Not one or all these do it—and yet every boy may be a gentleman. He may wear an old hat, cheap clothes, live in a poor house, and spend but little money. But how? By being true, manly, and honorable. By being civil and courteous, and finally, above all, by fearing God and keeping His commandments.

## JUMBLED WORDS

Here are some sentences that it is fun to repeat quickly:

She sells sea shells by the seashore.

Seven selfish shellfish shoved some shrimps sideways.

Prudently peel prime potatoes.

Royal rulers rarely really read riddles.

Faint flames frequently feed fierce fires.

Truly rural.

## AN INTELLIGENT CAT

Baron Von Gleichen, a German diplomat, used to tell a story of a favorite cat as a proof that feline race can think and draw practical conclusions. The cat was very fond of looking in mirrors hung against the walls, and would gnaw at the frames, as if longing to know what was inside. She had, however, never seen the backside of a mirror. One day the baron placed a cheval glass in the middle of the room, and the cat instantly took in the novelty of the situation.

Placing herself in front and seeing a second cat, she began to run round the mirror in search of her companion. After running round one way several times, she began to run the other, until fully satisfied that there was no cat beside herself outside of the glass. But where was the second cat? She sat down in front of the glass to meditate on the problem. Evidently inside, as she had often before imagined. Suddenly a new thought occurred to her. Rising deliberately, she put her paws on the glass in front and then behind, walked round to the other side, and measured the thickness in the same way. Then she sat down again to think. There might be a cavity inside, but it was not large enough to hold a cat. She seemed to come to the deliberate conclusion that there was a mystery here, but no cat, and it wasn't worth while to bother about it. From that time the baron said she lost all curiosity about looking-glasses.

## WHY HE DIDN'T RUN

A battalion of volunteer infantry were drilling in a field when a regiment of regular cavalry rode by.

The colonel of the cavalry halted his men to watch the volunteers, and, getting into conversation with the colonel of the latter, he criticised their drill unfavorably, especially their want of steadiness.

The volunteer colonel was a fierce fellow, and he cried, hotly:

'My men are as steady as any regiment of regulars.'

'I do not think so,' retorted the cavalryman; 'and if you'll draw up your men in order to receive cavalry, I'll prove it.'

The challenge was accepted, and the cavalymen charged down upon the citizen soldiers, who awaited them in the usual way.

Now, regular cavalry can charge to within a few feet, or even inches, of infantry, at full gallop, and then, at the word of command, pull up short.

The volunteers, however, lost their nerve when they saw the huge horses thundering down upon them, showing no sign of stopping, and when a few yards off they fled, all but one man, who remained on his knee with bayonet levelled.

His colonel, enraged at the others' flight, approached the hero, and, tapping him on the back, cried: 'You're the only brave man in the regiment! You scorned to run.'

'Yes, sir,' gasped the hero; 'I had my fut stuck in a hole, or I shouldn't have waited.'

### THE EARLY BIRD AND THE WORM

The old man was lecturing his more or less wayward son on the evils of getting up late in the morning.

'Remember,' he said, 'that it was the early bird that caught the worm.'

'But how about the worm, dad?' queried the youth, who thought he had his sire up in the air. 'Where did his reward for getting up early come in?'

'I am informed,' replied the old man, gravely, 'that the worm was on his way home—hadn't been in bed at all.'

And there being nothing more to say, the young man said nothing.

### AN UNAVAILING PROTEST

One of a party of gentlemen left his seat in an already crowded railway carriage to go in search of something to eat, leaving a rug to reserve his place. On returning he found that in spite of the rug and the protest of his fellow-passengers, the seat had been usurped by a woman clad in handsome clothes. With flashing eyes she turned upon him:

'Do you know, sir, that I am one of the director's wives?'

'Madam,' he replied, 'were you the director's only wife I should still protest.'

### ODDS AND ENDS

Solicitor: 'And I am sure you will find, madam, that this is the best course to adopt in the event of your friendly letter failing to produce the effect we desire.' Client: 'Yes, I see, Mr. Jones. If I cannot get what I want by fair means, I must put the matter unreservedly into your hands.'

Down in Maine is a town called Burnham, situated on a small branch railroad that joins the main line at Burnham Junction. One day as the train approached the latter place the brakeman entered the car and in his usual stentorian tones went through his regular rigmarole when a station and junction are reached. 'Burnham Junction!' he shouted. 'Burnham Junction! Change cars for Burnham! Leave no articles in the car! Burn'am, Burn'am!'

### FAMILY FUN

Trick With Coins.—If the boy magician is a much appreciated acquisition to an evening company, surely one that can turn one coin into two must be doubly welcome. Here is the way to perform this seemingly impossible feat. Prepare a penny by putting a little wax on it, and then attach it by means of the wax to the underside of a table, near the edge. Now borrow another penny from one of the company, and announce that you intend to turn it into two pennies. Holding the borrowed penny under your thumb, rub it briskly along the table near the edge with your hand, under the table in such a position that you can at any time you wish take off the penny that you have fixed there with wax and thus have two pennies in your hand. If neatly done this trick defies detection.

To Magnetise a Knife.—Take a pocket or table knife and lay its blade flat upon the back of a fire shovel. With a pair of tongs held firmly in the hand rub the blade vigorously and always in the same direction from point to base. Turn the blade over now and then, so that the friction may be applied to both sides. After a rubbing of from 40 to 50 seconds the blade will be magnetised and will be capable of lifting a needle with which it is placed in contact, point to point. The magnetisation will last a long time. This experiment, which is not put down in works of physics, is very interesting, and worthy of study.

## All Sorts

There is a strong movement in France to have women form a part of juries when women prisoners are being tried.

The British Postmaster-General proposes to make a small issue of stamps with mourning borders. This issue is intended as an experiment.

Letter-boxes, which are shot up electrically to the apartments of the tenants, have been installed in large buildings in Buda Pesth.

The wings of birds are not only to aid locomotion in the air, but also on the ground and water. One bird even has claws in the 'elbows' of its wings to aid in climbing.

The School of Medicine at Nantes, France, is using electricity successfully for producing sleep. The effect is secured by a certain method of turning the current on and off intermittently.

An eggshell is used as an incandescent mantle with the acetylene flame by Emil Lewis Andre, who has patented his idea in France. It does not shatter or break, he says, and it gives a pleasant soft light.

The teak, which has passed into proverb as the best material for ship-building, is superior to all other woods from the fact that it contains an essential oil which prevents spikes and nails driven into it from rusting.

An optical mirror for the Mount Wilson Observatory, said to be the largest and most expensive ever cast, has recently been taken to America. It is 100in in diameter, concave in form, cost £12,000, and weighs about six tons and a half.

A curious inquirer wants to know 'what are the sister States,' and the *Fairfax Forum* answers: 'We should judge that they are Miss Ouri, the Misses Sippi, Ida Ho, Mary Land, Callie Fornia, Ala Bama, Louisa Anna, Della Ware, and Minnie Sota.'

'Tommy,' said the visiting uncle, 'seems to me that baby sister of yours is pretty slow. She hasn't any teeth yet, has she?'

'She's got plenty of teeth,' replied the indignant Tommy. 'She's got a whole mouthful of teeth, only they ain't hatched yet.'

Many English verbs are metaphors derived from the names or habits of animals. Thus, we 'crow over' a victory like a cock; we 'quail,' as that bird does in presence of danger; we 'duck' our heads; we 'ferret' a thing out; we 'dog' a person's footsteps; we 'strut' like an ostrich (*strouthos*); and so on.

'Is it the first offence?' asked the chairman at Cavan petty sessions recently, in a case in which Francis Fitzpatrick was summoned for allowing his jennet to wander on the public road. Defendant: 'It is, indeed, your worship. She is 38 years of age, and was never up before, so I hope you will let her off under the First Offenders Act.' Chairman: 'Considering her age we will let her off with a fine of sixpence.'

Apropos of the large sums which authors have sometimes received for a single work, it is interesting to recall the remarkable terms on which Chateaubriand arranged for the posthumous publication of his memoirs. He received £10,000 in cash and an annuity for himself and his wife of £480. He lived twelve years to draw the annuity, so that he received £15,760 in all. That, however, was only his price for his book rights. The serial rights were sold separately for £3200, making a grand total of £18,690. It may be doubted whether any other author has ever derived so much advantage during his lifetime from a posthumous work.

The old tradition of the heir of the great house of the Geraldines having been saved from death in a burning house by a monkey who carried him in his arms from the flames, an incident which made the Leinster family adopt a monkey for its crest, has its analogy in the family history of the Earl of Granard. Sir Walter Scott relates that Viscount Forbes, the eldest son of the sixth Earl of Granard, and the grandfather of the present peer, who died in the lifetime of his father, was, like the first Earl of Kildare, saved from being burnt to death by the devotion and sagacity of a dog. He was asleep in his house at Castle Forbes, when he was awakened by a sense of suffocation which deprived him of the power of stirring a limb, yet left him the consciousness that the house was on fire. At this moment, and when his apartment was actually in flames, his large dog jumped on the bed, seized his shirt, and dragged him to the staircase, where the fresh air restored his powers of existence and escape.

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

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

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