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THIRTY-SEVENTH YEAR OF PUBLICATION

DUNEDIN, THURSDAY, MAY 27, 1909

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VOLUME  
XXXVII  
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No. 21

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(FIRE, MARINE AND ACCIDENT).

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 30, Sunday.—Pentecost Sunday.  
 „ 31, Monday.—Of the Octave.  
 June 1, Tuesday.—Of the Octave.  
 „ 2, Wednesday.—Of the Octave. Ember Day.  
 „ 3, Thursday.—Of the Octave.  
 „ 4, Friday.—Of the Octave. Ember Day.  
 „ 5, Saturday.—Of the Octave. Ember Day.

#### Pentecost Sunday.

On this day, in accordance with the promise of Christ, the Holy Ghost, the Third Person of the Adorable Trinity, descended on the Apostles. 'This day,' Butler remarks, 'is the birthday of the Church. Christ had indeed begun to form His Church during His ministry on earth, when He assembled His disciples, selected His Apostles, and placed St. Peter at their head. But by the descent of the Holy Ghost He completed His revelation, and gave to His Apostles a special and extraordinary assistance, by which they were directed and preserved from all error in teaching. He thus, as it were, infused a soul into His mystical body—the Church—and endowed it with a vigorous principle of life and action. From this time its rulers, ministers, and officers, being completely commissioned and qualified by the miraculous effusion of the Holy Ghost, set themselves to exercise their respective functions in governing and propagating the spiritual kingdom of Christ, which was then perfectly settled and established.'

### GRAINS OF GOLD

#### A PRAYER.

Thy love and patient tenderness I crave,  
 Heart pierced and torn one day on Calvary—  
 Eternal Godhead, murdered like a slave!  
 Sorrow and slights Thy portion to the grave;  
 And, since that ignominy was for me,  
 Crush Thou within my soul all vain desires,  
 Resolve them into pure and holy fires;  
 Endure my nothingness, its falls forgive;  
 Deign to uphold me, or I cannot live.  
 Hatred and falsehood banish far away,  
 Embrace me with Thy mercy every day,  
 Aid me when Satan with the world conspires.  
 Red flowed Thy lifeblood once: oh, may that crimson  
 stain  
 To my redeemed soul no more appeal in vain!

—Ave Maria.

It is far more merciful to train a child to submit to authority—by means of the physical pain of some good whipping—than to let it go unpunished and thus lay the foundation of a miserable life.—*Schoolmaster.*

If there be a mote in your eye, remove it at once. Otherwise you cannot look the world straight in the face. Further, there will be a cloudiness, a haze, about your character which will be noticeable to those about you.

Over three doors of the Cathedral of Milan, Italy, are three inscriptions. The first, amid a wreath of sculptured roses, reads: 'All which pleases us is but for a moment.' Over another door, around a sculptured cross, we read: 'All that which troubles us is but for a moment.' On the central door we read: 'That only is important which is eternal.'

When the shadows of night are gone, when the hand of God unlocks the gates of morning and gives to the world the unspeakable blessing, in which His creatures may go their several ways—some to meet the morning with a smile, some to work and some to suffer and to weep, but all, if they only wish it, to draw nearer and nearer to God and to God's eternal rest—is there one of His creatures but should offer every thought, every word, and every action of that day to Him?

We should endeavor to perform all our actions with an upright intention, having in view God's honor and the interests of truth, justice, and charity. Resolve, then, to make every morning an oblation of your actions to God. This daily consecration will sanctify your life. It will give a certain holy impulse to your work. Sell the fruit of your mental and physical labor as dearly as possible. Then your days will be full. Then though your life will be short it will be full of merit. Then every act will be a prayer which will pierce the clouds. It will be a sacrifice most pleasing to the Lord.

## The Storyteller

### THE SHEEP HERDER

Mack, shivering on the doorstep, his muzzle pressed close against a narrow crack in the door, quit snuffing lustfully at the smell of frying bacon long enough to cock one ear at the swirl behind him. The breathless swish of wind-driven snow was all about him. He listened a moment and turned, whining, to the crack again.

He hated the cold and the bitter drive of the storm, and he was hungry with the hunger that comes to growing dogs and children. He could hear Dot setting the table, and he could smell the coffee boiling—not that he cared for coffee, however. It was the bacon—and the warm boards behind the stove just under the reservoir where he could curl up and sleep—and it was Dot with her soft hands patting his sleek, black head and making believe pulling his ears. When Mike was gone he was not shut out like this to freeze, and he was not kicked cruelly in the ribs either. He hated Mike and he hated Mike's big overshoes, that were at this very minute lying in his favorite place under the reservoir, making the boards nasty and wet with melting snow. If Mike were a dog—

Surely there was something, back there in the storm. Mack stopped whining, listened, shook the snow off his back, and rushed out to the gate, barking loudly. There he waited, bow-wowing hysterically, keeping one eye on the floor behind him.

In a moment the knob turned and Mike's tousled head appeared in a jealously meagre opening, while the warmth of the kitchen, doing battle with the cold from without, enveloped head and shoulders in a white haze.

'O'm back here, you fool, you! C'm 'ere!'

Mack only barked the louder.

And then even Mike's dull ears heard alien sounds—the yelp, yelp of sheepdogs and the confused murmur of many animals.

A shape took form beyond the gate and a voice greeted Mack, who subsided after a querulous growl or two that he should have made such a mistake.

'Hello! C'm in, whoever yuh be,' called Mike, and opened the door wider. Mack, trying to sneak in unnoticed behind the stranger, got another kick for his pains, and retired to nurse his wrath and his ribs in the coal shed.

Mike shut the door and growled at the cold.

'Oh, it's you, Joe! Come up t' the fire and thaw out. Didn't walk, did yuh?'

Thanky, Mike. I can't stop. My sheep's out here. I just stopped t' get located, for I was plumb lost. I seen the light, but I couldn't tell who's 'twas.'

'Sheep driftin', hey? Hope they pile over a cut bank som'ers. Supper's about ready—ain't it, Dot? You warm up a little, and then we'll eat.'

A fair-haired girl in blue dress and checked apron was kneeling on the further side of the stove taking something from the oven. The man looked again and saw it was biscuits—long rows of biscuits in a pan with crusty, light brown tops and a delicious smell.

'Why, Joe Porter! You sure have drifted off your range, haven't you? You're just in time. Supper's ready, and I guess there's plenty of it.'

She smiled at him, showing him three dimples and a row of pretty teeth, surely an unfair array of weapons to flash before a weary man's face. And the biscuits—and the bacon. He smiled back at her, but shook his head regretfully.

'It looks good—all right—but I can't stop. The dogs can hold the sheep t'gether for a few minutes, but I can't stop t' supper. The river ain't fenced down here in your field, is it, Mike?'

'You still herdin' fur Taylor?' Mike's face took on a crafty smile. He hated Taylor and he hated Taylor's sheep. He stopped just short of hating Taylor's herder as well. 'Man, you're crazy t' follow them fool sheep a night like this. They'll stay in the field likely. My line fence is good; it'll hold 'em. Set down and take off them overshoes and git yer feet in the oven.'

'Is the river fenced?' persisted Joe.

Mike moved the coffee pot from the back of the stove to the hearth, where the steam of it smote the herd's nostrils; his empty stomach yearned after it.

'Aw, never mind the river; come and eat yer supper. If yuh want t' commit suicide they's easier ways than freezin'.'

'I'll have t' go; much obliged, Mike. I couldn't git 'em home against this storm, so I'll just have t' stay with 'em. There ain't—could I get 'em in a corral or some place for the night, Mike?'

# "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.

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

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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. McORMACK Melville Hill Shoeing Forge.

'Naw, yuh couldn't. I ain't got no shelter for Taylor's sheep. You can turn 'em loose in the field and let 'em take chances, seein' they're here, an' you're welcome t' stay here with a good supper an' a good bed; I ain't got any quarrel with you.'

Dot had poured a cup of coffee, trickled a thin stream of canned cream into it, and added sugar.

'Here, Joe, you drink this anyway; it'll warm you up. You better stay. A man's worth more than a bunch of sheep.'

Joe took off a mitten and emptied the cup in two great gulps.

'That's sure all right, Miss Hawkins, thanks. I'd like to stay all right. I ain't stuck on blizzards, but I can't leave them poor animals t' face it alone.'

He pulled the door open and listened, then closed it, and set his broad back against it. The dogs were holding the sheep; he could tell by the sound. He could afford to steal another minute of light and warmth and of being in Dot's presence.

'Oh, here's that song yuh wanted, Miss Hawkins,' he said, fumbling inside his overcoat. 'I copied it off last night. I hope yuh can make it out. It's all there, I guess.'

Dot took the paper, written closely with lead pencil, and slipped it into her pocket. Then she held out a paper bag, warm and moist from the hot biscuits and bacon t' held.

'Take this along, Joe; it'll come handy maybe. Oh, it's just to pay for the song, so don't say anything. I'm awfully obliged.'

Joe looked wistfully around the shabby little room and at the face of the girl.

'Well, I must get in motion. Good-bye.'

'Good-bye,' repeated Dot, her eyes misty. 'Good luck.'

The door slammed, shutting out the wind and the snow and the cold; shutting out the tall form of the sheep-herder as well. Mike lifted the lid of the stove and laid in a lump of coal, dragged his chair across the floor to the table, and took up knife and fork.

'What d' you want t' give him all the biscuits fur?' he growled. 'A fool like that ought t' go hungry—and freeze, too.'

'I didn't,' retorted his sister calmly. 'There's plenty left. He ain't a fool either; he's what I call a brave man.'

'He's what I call a darned fool,' reiterated Mike sullenly.

Dot crumpled the paper in her pocket and listened shuddering to the wind.

Out in the field, where the world seemed but a dizzying dance of frozen white meal, Joe plodded steadily against the wind, guided by the staccato of his dogs. The sheep huddled together, their weakened, reproachful little faces turned from the cruel beat of the blizzard.

Joe took his station behind, and once his face was sheltered set his teeth greedily into the crusty warmth of a biscuit. He had eaten breakfast before day, had munched a chunk of sour dough bread with a cold slice of bacon at noon, and had drunk from a brackish stream. Then the blizzard swept down upon him before he could reach shelter and the sheep refused to face it home, and he had walked and shouted and raved against the shivering, drifting block of gray. So they had wandered blindly until now.

Joe thrust his bare fingers into the bag and counted the biscuits. Two—three—four—there had been five—light, fluffy things, such as only a woman can make. He carressed them each in turn. The warmth of them—and the smell—and the crisp, sweet bacon between!

Only a healthy man who has walked long hours in the cold may know the keen agony of hunger or the ecstasy of yearning at the whiff of fresh fried bacon. The fingers closed around a biscuit.

'Oh-h, Bonnie!'

A dog voice—a tired, patient voice—answered away to the right. He could hear her scurry toward him, and he knew the trustful shine in her eyes even though he could not see.

The little creature bounded against his legs and whimpered pitifully. Joe stooped in the snow and patted her eager little head.

'It's ladies first, ain't it, Bonnie, old girl? Here! What d'yuh think of this now? Smell it once! Ain't that the stuff? Yuh wasn't looking for no such hand-out as that out here in this frozen hell, where the freeze is ground up into flour and thrown into your face, hey? Naw, it's a cinch yuh wasn't. That went down easy, didn't it? Here's another, old lady; put it away where it'll do the most good. They're out uh sight, them biscuits are, Bonnie, 'cause—Dottie made 'em!'

It seemed that even the dog read the wistfulness of the last whispered words, for she raised her cold muzzle

against the man's chilled brown cheek and whined. Joe pushed her gently from him and stood up.

'That's all, Bonnie. Lad's got t' work, too, this night, and he's going t' have a taste. There now—go on—way round 'em!'

The dog gave a short, shrill yelp which held more of courage and not so much of weariness and bounded away into the blur.

Joe listened until he heard her driving in the stragglers on the far side of the band. Then he sang out cheerfully:

'Hi, Laddy!'

From the left came a glad yelp, and another dog wallowed up to the master and crouched, fawning, at his feet. As before, Joe stooped and greeted him like a comrade.

'Good boy. You're sure the proper stuff, Lad. And what d'yuh think, say? Here's your supper, all hot from the stove. Ain't that the clear article? Say, Lad, how's your appetite for warm biscuits, hey? Set your teeth into that once and tell us what yuh think. Ain't it a peach? Say! You're sure the lad that can appreciate good grub an a cold stunt like this, you bet. If you'd a-seen her, Lad, with the lamp a-shining on 'er hair and in 'er eyes when she handed these out t' me you'd love her, Lad, you sure would. No, there ain't any more; I took one myself (it was an odd one, yuh see). I just had to, it smelled so good—and she made it. Well, lick my fingers, then. I wish I hadn't eat that other one, Lad, on my soul I do. I was a big chump, that's what. There; go back and keep 'em close; go on.'

The dog ran back to his post and the man sighed, folded the paper bag as best he could, and put it tenderly away inside his coat before he followed after his sheep.

Tramping blindly with the wind at his back he pictured the little room he had left behind. He smelt the coffee boiling and heard the rattle of the dishes while they ate. He felt the warmth even while he thrashed his body with his arms to fight off the creeping numbness in his hands. He called cheering words to his dogs and tried to forget the gnawing hunger while he hummed the song he had pencilled so painstakingly the night before in the little cabin where he lived alone with his friends—the dogs:

'There's a sob on every breeze'—

'There sure is, all right, on this one. What's the matter, Bonnie? Oh-h, Bonnie! Why, hang it! It's the river—and no fence!'

He set off at a run toward Bonnie, raging at 'er charges and trying all she could to turn them. Stumbling, breathless, slipping on the wiry sand grass which bordered the river, Joe reached her and heard the rush of water close below—too close.

He whistled imperiously to Lad, who, all unconscious, was pressing the band nearer to the death that waited a scant two rods away. Lad came with a rush, and together they charged the bunch desperately. It was hard work in the face of that gale, and by the time they were safe away from that treacherous overhanging bank Joe felt almost warm.

Then the dreary march began again. Mike Hawkins' south fence held them for a few minutes, but it had only three wires, and they were not of the tightest, and the sheep crawled under, leaving whole handfuls of wool to gather snow and swing on the barbs. Beyond there was no river, but there were dangerous washouts, where the surrounding country drained into the coulees.

Into one of these the sheep drifted, and followed its windings like gray, troubled waters to its outlet in the coulee. Then, worn with travel and pinched with cold, they halted at last under a high rocky bank and crowded close for warmth, while the wind passed harmlessly over their heads to the hillside beyond, and only the snow sifted silently down upon their cowering backs.

The dogs lay down on the outer edge and licked their chilled feet while they rested, while their master tramped up and down beside them, beating his hands to keep the blood moving, and thinking of many things.

He wondered how a man felt who could refuse shelter to suffering brutes on such a night because of a prejudice against their owner and calmly allow a comrade to face that wilderness of cold also because of that prejudice.

He wondered if Dot read the song he had given her, and if she noticed the smudges where he erased words not spelled at first to his liking.

He wondered if the coffee pot still stood on the stove, with the coffee hot and strong and fragrant.

What a bitter thing is a blizzard—a blizzard at night! How the cold eats up a man's courage and grips at his blood, chilling it even as it bubbles fresh from his heart. Why hadn't he left the sheep? What was it Dot had said? 'A man is worth more than a bunch of sheep.' Well, yes. But is a man worth more than his honor?

What if he had left them? No one could blame him, surely—no one, that is, except himself—and—yes, Dot,

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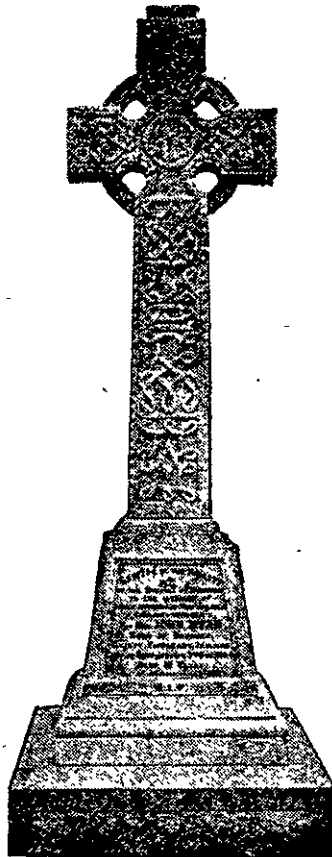
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She knew he would not stay, else why did she pour that cup of coffee? Coffee? What wouldn't he give for a cup now? Yes, and one of those biscuits.

Br-r-r! but the cold could bite. There would be a loss among the sheep—the weak ones couldn't stand a night like this. It was tough enough on the strong. Was that a coyote? What business had even a coyote out on such a night?

For comfort he turned to his dogs.  
 'Bonnie, old girl, this is sure hard lines, ain't it? I'd set down and let you snuggle agin me and got warm if I darst. It's mighty little warmth you'll get, though. I ain't running no furnace at the present time, old lady, I tell yuh those. How's it coming, Lad? Think they'll find us when it lets up, hey? I'd hate t' have any money up on it, wouldn't you? But we ain't all in yet, you bet you my life we ain't. Our paws don't go in the air just so long's they can wiggle-waggle. Ain't that right?

'Gee, Bonnie, I wisht I could lick my paws and get some feel into 'em! I wisht I could stick 'em into the oven them biscuits come out of—Dotty Hawkins's oven. I wisht I could get hold of her little paws—they're soft and warm—that warm yuh can feel 'em clear to your toes, lad. That's right. Yuh can.'

When day sifted through the snow clouds the storm had not lifted, though it raged less fiercely.

Dot cleared the breakfast away feverishly and swept the kitchen with less care for the dust under the stove and in the corners than was usual to her methodical nature. Mike toasted his feet in the oven and smoked.

'There's five calves missin', he grumbled. 'Drifted off when the blizzard struck yist'day. I wisht it'd clear off so'st I c'd go and look fur 'em.'

'I'll go,' volunteered Dot, eagerly; 'I don't mind the storm a bit. I think it's fun to ride in it.'

Mike sucked on his pipe and grunted.

'Anything's fun that yuh don't have t' do. If yuh go yuh want t' fix fur it. This ain't no day for women's skirts a-floppin' on a side saddle. You go like a man if you go at all. Put on my chaps an' fur coat.'

Having thus eased his conscience, he dropped his lank body to the heat and prepared for a comfortable forenoon, at least.

Dot, having put on masculine attire, made other strange preparations for hunting-stray calves. For one thing she took a pint flask and filled it nearly full of strong, black coffee, stole into Mike's room and finished filling it from Mike's jug of brandy, then corked it tightly and slipped it into a pocket in the fur overcoat.

'Has the wind changed since last night?' she asked when she was ready, with only her eyes to tell you who she was.

'Nah. Ain't likely to, either,' grunted Mike.

Outside, she called Mack and waded awkwardly in her strange garb to the barn, where she saddled not one horse, but two. Mike had not even offered to saddle up for her, and it took some time, cumbered as she was by the fur coat. She wondered as she struggled into the saddle how men managed to carry so many clothes. She was stifling with heat as she rode away to the south.

Following the line fence, she discovered the place where many ragged little white bunches swayed on the lower wire and rolled precipitately off her pony.

With a hammer which she had stuck in her pocket for just this emergency she deliberately pulled staples, the number of which would have wrung the soul of Mike had he seen her. When the wires lay flat she led the horses over them, mounted, and rode on before the wind.

A mile of straight level, then came the broken ground where the washouts lay. She stopped, called Mack to her, and held something down for him to smell—a folded, white paper covered with pencilled writing.

'Seek him, Mack!'

Mack understood. It was the tall fellow who never kicked a dog, but always had time for a pleasant greeting, and who followed sheep around the country. It was perfectly simple. To find him one had only to find the sheep, and did not the odor of many sheep cry aloud to the very heavens? Seek him? It was a joke at which he could have laughed. Down this washout, for instance, the air was rank with sheep. A little further now—

Dot rode up to the shivering grey patch under the bank where two weary dogs stood guard and a wearier man stumbled back and fell along a pitiful black beaten trail.

He eyed her stupidly, still staggering along the path he had made.

'Hello!' he said, as one half-wakened from sleep. 'Are yuh—looking—f'r some one?'

'I'm looking for you, Joe.' Dot choked and swallowed hard.

Joe lurched nearer, studying her figure wonderingly. 'Dotty—is it—you? I'm—about all in, my girl.'

'No, you ain't either,' cried Dot, fiercely tearing open her coat. 'A man like you—to keep your feet and your wits all night—you ain't going to give up now. I never slept for thinking of you in the storm. Here, drink this and climb on to Mike's horse. Here, it will steady you.'

Joe lifted a wooden hand and dropped it again with the shadow of a smile.

'Can't, Dot. My hands—they're snowed under, yuh see.'

Dot tore at the cork with her teeth.

'Here, Joe—lean against me—that way. I'll hold the bottle. Drink it all—every drop. There's brandy in it—I stole some of Mike's.'

When Joe spoke again his voice was firmer. The light came into his eyes.

'You're the proper stuff, little girl. A little more, and I'd a-been all in. I can't climb into that saddle. I'm limber as a froze jack rabbit—that's what.'

So Dot got down and helped him, while the horse, which was used to having Mike boosted into the saddle in the grey of a morning, waited decorously till they were quite ready.

'I'll send Mike after some one for the sheep. A man's life comes first—yours does, Joe. Mother'll be home t'day and she's as good as forty doctors. You'll stop with us till you're well.'

Joe steadied himself in the saddle, though he could not hold the reins with his frozen fingers.

'Come, Lad,' he said huskily. 'Come, Bonnie, my girl. Yuh mind them biscuits yuh had? You'll get some more just like 'em, maybe. We're going t' heaven, sure. We're going—home—with Dottie.'—*The Sphere.*

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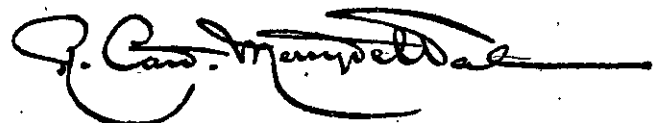
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I avail myself of this welcome occasion to assure your Grace of my very profound esteem, etc., etc.

(Signed)



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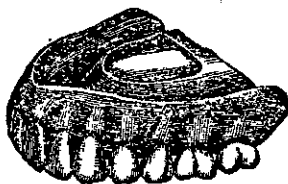
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## Current Topics

### The Third Catholic Congress

Elsewhere in this issue will be found an important circular in connection with the approaching Third Australasian Catholic Congress.

### Secular v. Religious Education

The recent discussion on secular *versus* religious education in the columns of the *Otago Daily Times* will shortly be published in book form at the office of this paper. A considerable amount of additional matter has been thrown into the publication, and references to the various items contained therein will be facilitated by a good index.

### What the Battle is About

A persistent feature in the 'erotic, neurotic, tommyrotic' literature of our time—both books and journals—is the hostility displayed to Christian teaching by the degenerates who produce that pestiferous sort of printed stuff. The noted Presbyterian organ, the *British Weekly*, gives, of this phenomenon, an explanation which explains. 'The truth is,' it says, 'that Christianity is hated and reviled by many of our modern writers simply because it exalts chastity. Let us try every new doctrine by this test. Only a few have had the courage to come out into the open, but to those who read between the lines there is much that is suggestive. We are told that marriage is to be put on a new basis, that the causes for divorce are to be extended, that lives are not going to be spoiled for one mistake, and all the rest of it. This is the exoteric teaching. This is all that it is safe to say in the meantime in the presence of the people, but the exoteric teaching, and sometimes the practice, is much more advanced. There is a true instinct under all this. It was Christianity that created the virtue of purity, and it is Christianity alone that can save it. Christianity opposes the progress of Apollyon in this path. Christianity maintains the sanctity of marriage and of the family. It is no wonder therefore that it should be viewed as an irreconcilable enemy, to be overthrown at any cost. But it is just as well that we should understand what the battle is about.'

### The Romance of Gold

Last week's daily papers contained the following cable message from Melbourne: 'Francis Webster, the discoverer of the famous Welcome nugget, has died at the Ballarat Benevolent Asylum; aged 74 years. He returned to Ballarat three years ago poor and in ill-health, and was compelled to seek the shelter of the asylum.'

We turn to the second edition of Withers' *History of Ballarat* (p. 236), and there we find the familiar tale of the 'Welcome Nugget.' It was discovered on Bakery Hill (Ballarat East) on July 9, 1858; it weighed 134lb 9oz 16dwt; and (as we learn from another source) was valued at £8376 10s 10d. This was, it appears, the world's 'record' nugget. The next largest nugget found 'on' Ballarat (as the miners put it) weighed 134lb 11oz. It was unearthed in the rich ground of Canadian Gully in 1853, while the early gold-ferver was still in men's brains, and they were rocking with the excitement of the big discoveries that, during that and the two previous years had turned the eyes of the world towards Victoria and made it, at a bound, the Transylvania of modern times. Many a man on those rich, shallow alluvial Ballarat claims 'struck it' as did the Canadians and the 'Hell-fire Mob'—or like Hannington, who remarked to our old friend James Oddie: 'Found a few specks in the grass, and put down a hole five feet deep. The gold was all over the bottom like a jeweller's shop.' And again: 'Cleared off a large heap of earth, and sunk twelve feet, and it seemed to be a little gutter. It was like looking into a gingerbread basket, it looked so yellow with gold.' And then there was the lucky miner who had his horse shod with gold in Melbourne, and the other who took his morning 'tub' in the Moët et Chandon (champagne) of the day, and the third who warmed his shins with a pile of bank-notes set blazing in a grate—and lived to see poverty and have it for their bedfellow till the curtain fell. And now the discoverer of the historic 'Welcome Nugget'—no doubt, through no fault of his own—passes out in the shelter of a poor-house in sight of the spot where he saw sudden fortune one-and-fifty years ago. And, we suppose, a pauper's tumbrel has

'Rattled his bones  
Over the stones.'

to sleep in a nameless grave beside his mates of other days under the dark pines of the cemetery on the Creswick Road. With pick and spade they played the wild game of life in those strenuous days of the fifties. But with them, as with the rest of us,

'No matter how much each one wins,  
Or how much each one saves,  
The spade will finish up the game,  
And dig the players' graves.'

### The Outer Guard

'The Church,' says the *Boston Pilot*, 'needs a defender in the outside world. Her interests are too vast and her mission too valuable to be without some public voice to assert her claims and make known and respected her principles of thought and action. Her fair-name is the precious heritage of every Catholic, and must be defended from every hand which seeks to tarnish it. Such a work is not merely a duty. It is a blessed privilege, and all Catholics should covet the opportunity of sharing in such a glorious enterprise. If it is the ideal that is behind men's work that gives it value, what price shall be set upon the labor of those who in any way contribute to promote the glory of the Church in the face of the public opinion of the world? Lesser ideals than this have inspired men to follow after lofty purposes, and have nerved their energies to noble deeds of achievement; and arming the Church with a public official voice which shall present her claims upon the consciences of men and recount her beneficent work and mission should enlist the deepest sympathy and most active efforts of the Catholic people. . . . We are living in a modern world. Public opinion has become in our time a great compelling force. It is generated and kept powerful by the work of the public press. It must not be said of us that "the children of this world are wiser in their generation than the children of light."'

### Women Warriors

The average woman was apparently never intended by nature to throw stones. Yet when a war-scare or a war reaches the acute stage, there are many women both willing and eager to seize a rifle and don a bandolier and essay to score with pellets of lead the bull's-eyes which they seldom achieve with a cobble-stone. And have they not warrant for their martial ardor in Jael, the wife of Heber the Kenite, and in the Amazons of Cappadocia, and in Boadicea and Joan of Arc and Jennie Cameron and Anna Maria Buhler and the women of Limerick? These last made such exceptionally good 'practice' with stones and broken bottles that King William's doughty veterans had to beat a hasty retreat before the wild vigor of their onslaught. It was one of the cases in which the words of *Hudibras* were verified:

'Women, you know, do seldom fail  
To make the stoutest men turn tail.'

The recent war-scare in England reached the stage at which women are prone to volunteer. So much we learn from an English weekly, which records a 'movement' to that effect among sundry warlike members of the sex whose gentle native instincts are more inclined to heal than to make wounds. But now, as during a critical stage of the Anglo-Boer war, the movement is likely to end where it began. And the warrior women, instead of starting out on blood-letting expeditions, will return to the more prosaic and accustomed offices of cooking some of our 'prime Canterbury' and mending socks and paying court to His Royal Highness the Baby. Once upon a time, a bevy of Parisian damsels called upon General Trochu in Paris. The Germans had girded the city round about with a ring of iron, the fighting was proceeding vigorously, and hunger was beginning to gnaw at the vitals of the imprisoned population of the largest city that had ever stood a siege. Trochu was in command. And the ladies demanded to be armed and led against the foe. Now, the General feared that a regiment of armed ladies might possibly be at least as terrible to friend as to foe. But he did not say so. He (so the story runneth) advised the ladies to settle first about their uniform, and then, come along for their chassepots. The apple of discord was thus thrown among them. The question of the uniform was never settled, and the chassepots remained in store.

A somewhat similar ruse is credited to the memory of Joaquin Castella, one of the boldly rugged characters in the history of Peru. Castella was a Spanish soldier. He had little education, but, like many of his countrymen, he had courtly manners and great natural ability and force of character. He took an active part with the Peruvians in their struggle against Spain for independence, and later

on rose to the position of President of the young republic. 'He had the humor of Sancho Panza,' says a historian. 'Once a delegation of women waited on him. The request they had to make to him related to some matter of administration to which an answer would be embarrassing. The old warrior, though he was of low birth, had all the courtesy of a Castilian hidalgo. "Why, ladies," he said, "you chatter like birds, all trying to talk at once. Now let us have silence and let one of you speak for all." A pause. "Let the oldest lady speak." The tradition is that the delegation at once filed out and bothered the grim soldier no more.'

### The French Persecution

Lord Brougham once pointed out, in emphatic speech, the great danger of deviations from its fundamental principles in a free Constitution. The temporary introduction of arbitrary power (said he) likens it to the worst despotisms, and produce the very abuses for which those bad systems are renowned. In fact, he went so far as to say that 'such powers are more dangerous, and more likely to be abused, than the habitual authority of the Sovereign in despotic Governments.' France under the present persecution, like Ireland under coercion, furnishes a melancholy illustration of the truth of Brougham's words. The wholesale proscription and plunder carried out under the Associations Law are further aggravated by the official penalising of the practice of their faith by Government employees and their families, and by the impunity which is habitually extended to insults to religion such as could only be possible under what the *Saturday Review* aptly describes as 'a régime of aggressive atheism.'

Mrs. C. E. Jeffery furnishes the *Catholic Times* with the following translation of an article in a Paris newspaper describing the anti-religious orgies that were carried out, without molestation by the authorities, during the carnival at Franc-Nohain. The extract ran as follows: 'At the head of the procession was an individual wearing the sacerdotal vestments, and having his face covered by a mask in the form of a pig's head. Behind him came the members of the gymnastic and musical societies, dressed as acolytes and choir boys, with large red crosses on their breasts. Others were disguised as monks, and even nuns. This respectable cortège perambulated the streets singing obscene songs and choruses, and varying their performance by grotesque genuflections and blasphemous parodies of the Lord's Prayer. Such is the delicate and elegant manner in which the carnival is permitted to be celebrated in an important commune in the neighborhood of Paris. Our rulers serve a "procès-verbal" on a Suisse [verger], who crosses the road from the church to his own door in the uniform of his office; a priest is put in prison for wearing his ecclesiastical vestments in officiating at the interment of the mortal remains of one of his own parishioners, and women are forbidden to kneel in prayer as a funeral procession passes. All this in order that the susceptibilities of freethinkers may not be offended and liberty of conscience (to infidels) may be safeguarded. But when it comes to vile and ignoble parodies of religion it is another thing. They are freely permitted because they only shock those who believe. Thus an odious exhibition like that at Franc-Nohain, intended to turn into derision the faith of Catholics, is regarded as a display of gaiety, humor, and the most exquisite taste. Should any person express surprise, indignation, or disgust, and raise his voice to protest, the answer is: "What, is it not longer permitted to young people to amuse themselves?" But he must not reply: "Is it, then, no longer permitted to believe in God?" Because to do so would be contrary to the spirit of the law of separation.'

The Sultan of the legend asked Solomon for a motto for a signet or seal-ring—a motto that should hold good both for prosperity and for adversity. And Solomon gave this for a motto: 'This also shall pass away.' The brunt of the persecution of religion in France will probably soon pass. It passed after the worse throes of the Reign of Terror. The present persecution has apparently over-vaulted its purpose and gone to extremes from which the sane bulk of the nation must, in the ordinary course, revolt in self-defence against menaced public and private rights. Archbishop Ireland, of St. Paul (United States), knows France like the pages of an open book. Than the French clergy, said he recently, 'there is no better in the world.' They are (added he) 'animated with a zeal quite new. They are making noble efforts to put themselves in close contact with their people, and especially with their young people, whom formerly they seldom saw except from their stalls, in which they sat clothed in their sacerdotal ornaments. One advantage of the separation of the Church and State is that it has obliged the priest to mix

intimately with the people who support him, like we do in America. God knows how to draw good from evil. I cannot believe that the Faith is dead in the heart of the Frenchman; it sleeps. May the awakening be soon.' At Havre he said: 'From what I have seen and heard during my stay here, I have formed the distinct impression that the State's policy of persecuting religion will not last much longer; that there will be an arrangement to intervene soon. A republic, especially a republic like France, where the people are volatile, cannot endure without religion, which is the creator of the individual conscience. The forces of order and public security realise that with the anchor gone the people will go adrift. The present strikes and unrest are giving the Government rich food for reflection.'

### THIRD AUSTRALASIAN CATHOLIC CONGRESS

TO BE HELD IN SYDNEY IN SEPTEMBER, 1909

The following circular has been issued:—

In September, 1900, the First Australasian Catholic Congress was held in Sydney, and coincided with the celebration of the Centenary of the Catholic Church in Australia, and also with the consecration of the completed portion of St. Mary's Cathedral, Sydney. There can be no doubt that the congress added greatly to the *éclat* of these great festivals, while on the other hand the religious celebrations contributed not a little to its complete success. Many valuable and learned papers were read and discussed during its sessions, and these were afterwards collected in a Memorial Volume, which constitutes a permanent record of the good work accomplished. At the close of the congress it was resolved that others should be held in the chief cities of Australia at intervals of about four years. In 1904 the second congress was held in Melbourne. It resembled, in many of its principal features, the earlier one of Sydney, and achieved a like glorious success. Prominent men, both in Church and State, contributed to the discussions, and the public, within and without our Church, were enabled to gain a better understanding of the Catholic standpoint in relation to the great truths of Christianity, as well as in relation to education and the other burning social questions of the hour.

In accordance with the resolution adopted at the Melbourne Congress, the third Australasian Catholic Congress has been convened, and will be held in Sydney in the last week of September next, and it is hoped it will even excel its predecessors in the zeal of its members and the ability and learning of the papers to be submitted for discussion. It has been decided to group the subjects to be dealt with under eight headings, as follows:—I. Catholic Apologetics; II. Education: Theory and Practice; III. Social Questions; IV. Religious History and Missions; V. Charitable Organisations; VI. Ethnology and Statistics; VII. Science and Art; VIII. Catholic Literature and Newspapers. Papers have already been promised by many leaders of Catholic thought in Europe and America, as well as in Australia, and it is hoped to add still further to the list. Few better means can be devised for promulgating the truths of our holy religion, and for diffusing a sound knowledge of the teaching of the Church on the many complex problems of modern civilisation. The secretaries will be glad to be placed in communication with those who may desire to illustrate matters of Catholic interest in the above or kindred subjects. Papers intended for the congress, as far as possible, should be placed in the hands of the secretaries for submission to his Eminence the Cardinal not later than August 31.

The opening of the congress will be signalled by the ceremony of the laying of the first stone of the portion of St. Mary's Cathedral yet to be built before the Mother Church of Australia will stand in all its completed beauty as the greatest monument to the glory of God, and the intercession of His Holy Mother, in the Australian Commonwealth. It has been erected on the site where the first foundations of the Church were laid in this southern continent—foundations which for many a long year were destined to be cemented with the tears and sanctified by the toil of heroic men, exiles for religion, and confessors of the Faith. Grand and stately is the edifice of Holy Church, which now casts its shadow throughout the length and breadth of this fair land; but it must never be forgotten that it is on these foundations that the whole sacred structure may be said to rest. This third congress will also mark the opening of St. Columba's Missionary College at Springwood, on the Blue Mountains. By happy coincidence it will commemorate the Silver Jubilee of his Eminence Cardinal Moran's first arrival in Australia.

The congress will extend over a week, and there will be three sessions on each day, at which papers will be read

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

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

and discussed. The reading of each paper is calculated to occupy not more than twenty minutes, and each author is requested to furnish a short *précis* for press publication. The papers will subsequently be published in *extenso* in the Memorial Volume.

Every effort will be made to provide for the due reception of members, and the Catholic ladies of the archdiocese will be invited to organise entertainments, such as a reception to the visiting prelates and members, a grand concert, and an exhibition of the work of the children of our Catholic schools.

Application will be made to the Railway Commissioners of the various States, and to the principal steamship companies, and hotels, for the same liberal concessions to members of congress which were made to them on previous occasions, and excursions at tourist rates to the principal places of interest in and around Sydney will be arranged if desired. In short, everything that is possible will be done to provide for the comfort and convenience of visitors who will be entered on the roll of the congress.

The condition of membership is the payment of an entrance fee of half a guinea, or of one guinea for a member and two ladies. Cards of membership will be issued, entitling the holders to admission to all the sessions of the congress, as well as to such entertainments as may be organised on their behalf, and in addition each member will receive a copy of the Memorial Volume containing the proceedings of the congress and the papers contributed.

In order to take the necessary preparatory steps for holding the congress, his Eminence the Cardinal Archbishop proposes to call together at an early date the leading clergy and laity, and to form an executive committee, of which his Eminence will act as president, and the Archbishops and Bishops of Australasia as vice-presidents. The Right Reverend Monsignor O'Brien, D.D., Rector of St. John's College within the University of Sydney, and the Honorable Thomas Hughes, M.L.C., have been appointed hon. secretaries, to whom all inquiries and correspondence may be addressed and the Right Reverend Monsignor O'Haran, D.D., and Mr. T. J. Dalton, K.C.S.G., have been appointed hon. treasurers.

It is earnestly hoped that all who have at heart the interests of the Catholic Faith will place their services at the disposal of his Eminence the Cardinal-Archbishop, and do all in their power to make the third Australasian Catholic Congress a pronounced success.

\*PATRICK FRANCIS CARDINAL MORAN,  
Archbishop of Sydney,  
President.

Denis F. O'Haran and Thomas J. Dalton,  
Hon. Treasurers.

James J. O'Brien and Thomas Hughes,  
Hon. Secretaries.

St. Mary's Cathedral, Sydney, May 12, 1909.

## THE EDUCATION OF WOMEN

### OUTSPOKEN CONDEMNATION OF MODERN METHODS.

There was a large gathering, especially of women, on Wednesday afternoon of last week in Burns Hall, Dunedin, on the occasion of the annual meeting of the Society for the Promotion of the Health of Women and Children. A feature of the meeting was the address by Dr. Batchelor, who dealt in a trenchant and outspoken manner with the modern system of education in its relation to young women. It will be noticed by our readers that the condemnation by Dr. Batchelor of the methods of education in vogue at the present time is a practical endorsement of the opinions expressed time and again in the editorial columns of the *N.Z. Tablet* on the same subject. Dr. Batchelor spoke in part as follows:—He would endeavor to place before the meeting certain thoughts and deductions, the outcome of his own personal experience and observation after some 40 years' active engagement in the work of his profession. He trusted he would never be afraid to express his opinions because they might be unpopular. Then the doctor continued: Let me ask this question—Are the present conditions of life, as lived by a large proportion of the young women of this Dominion, favorable to what I most emphatically assert is the main function of womanhood, the raising of a healthy and vigorous race? Is it not rather altogether pushed into the background, and made a totally secondary consideration, and is not her success in some profession which ensures immediate emolument looked upon as the first and main object of life for the majority of our girls? If this

is the case, we are perpetrating a grave error opposed to the most elementary principles of physiology, and I cannot but think that our existing educational system for girls is primarily and principally at fault in the matter. Let me clearly state that, so far as regards the higher education of women, providing it is conducted on reasonable lines and in accordance with her peculiar physiological necessities, I am fully in sympathy; but my contention is that essential physiological principles are being totally ignored, and that our present educational system encourages and invites young women to enter a course of study for which Nature never intended them, and which undoubtedly, in a considerable number of cases, is followed by an inadequate development of those organs and functions which are characteristic of healthy womanhood. Up to a certain age, say, to the twelfth or thirteenth year, boys and girls can work and be taught together in the same classes with advantage, the girl, on the whole, probably being the brighter and more conscientious in her work; but after that age their course of study should absolutely diverge. Physiology teaches us that the stress of the development of certain organs and functions in the female lays an enormous strain on her constitution. While a moderate exercise and development of her mental powers are beneficial, an undue tax on them tends in not a few cases to a failure in development in her physical characteristics, and often to a breakdown in both directions.

#### Wrong Evolution.

As a medical man practising for over 20 years specially in diseases of women, evidence is almost daily brought before me of the mischief wrought and the disasters that ensue. When we see young women competing with men, undertaking the same University curriculum and examinations, when we see them entering professions, eager to obtain clerkships, office-work, and typewriting, and when the work in our factories is largely conducted by female labor, one cannot but realise that our social evolution is progressing on incorrect lines, and is diverging further and further from the home life which tends to the rearing of a healthy population.

When these young women marry, what is their subsequent history? If there is a family at all, instead of childbirth being a normal physiological process attended by little risk or undue suffering, we find in a large proportion of cases the process becomes an absolutely pathological one, and I think every practitioner of long experience will endorse this view: that the percentage of normal unaided cases attended by the doctor in our large towns is year by year decreasing. Neurasthenic females cannot bear the pains of labor as their healthier mothers did before them. Narcotics and anaesthetics must be freely employed, and manipulative assistance has frequently to be made use of, while the ultimate results compare most unfavorably with those of Nature's unaided efforts. As a sequence, despite the fact that the practitioner of the present day is far better equipped than his predecessors of 30 years ago, his results are no better as regards maternal and infant mortality.

Our Universities invite and hold out inducements to young women to enter their doors. At the inception of the medical woman era, in my student days it was natural that I should have sided with the thoughtless and often boyish opposition at first aroused; years later, after my connection with our local University, impressed by the excellent students some of these ladies proved themselves to be, I was inclined to think that the change might eventuate successfully, but as a result of more extended experience the conclusion forced upon me is that in only a few very exceptional cases are women suited for a profession which makes such incessant demands on the physical and nervous energies of those who pursue it. A small proportion of our lady doctors have attained a moderate success. But at what cost? My experience of medical students, put briefly, is this: Of the men a small proportion break down during their course of study; of the women the majority do—it is the few who do not. The average male student, and sometimes the student below the average, usually turns out a fairly useful and successful practitioner; the brilliant female student at the best attains only mediocrity.

#### Women at Work.

When, again, numbers of young women are found entering into clerkships, office and factory work, this seems to me largely attributable to our educational system, that does not aim at preparing our girls for a domestic life, but attempts to train them to pass a useless matriculation examination. Does our State system of education encourage girls to enter domestic service? Yet, I confidently assert, the girl employed in domestic duties in a good home, with a good mistress, is happier, better off, leads a more wholesome and healthier life, will make a better wife and mother, and is more likely to rear a healthy

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

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

stock than her sister whose aims, possibly, have been more ambitious. That my views are shared by the majority of mankind is shown by the fact that the competent domestic usually promptly acquires an establishment of her own, while the scholarship girl with the D certificate will probably face many years of weary teaching in a back-block school. Two causes of the difficulty of domestic service suggest themselves to me: First, the tendency to educate our girls on wrong lines, and, second, the absurd and stupid stigma almost invariably attached to domestic service. It is essential that the State recognise the necessity for a radical divergence in the education of boys and girls about the age of puberty; after passing the standard usually attained at this age let the girl's studies be chiefly directed to domestic management, domestic economy, physiology, and hygiene.

Is domestic management, in which should be included the care of the infant, such a simple matter that every woman can flounder into it and become competent intuitively? Is domestic economy so generally practised that there is no need for special instruction either for the poor or for the rich? The amount of over-feeding, bad feeding, extravagant feeding, and wasteful feeding, even among the poorest, is stupendous. Yet there is no mystery about the subject; a girl of very ordinary intelligence and very moderate education could readily acquire a sufficient grasp of the fundamentals. If girls were soundly instructed in the general principles of hygiene, might not this be more useful than a smattering of French, algebra, or Euclid? The tendency of their education at present is to train them for some occupation which will be abandoned as soon as their normal career of matrimony is adopted. Is it not more in accord with common sense to train them principally for those domestic duties for which Nature has destined them, and a knowledge of which plays such an important part in the development of a nation? Is it altogether impracticable for our State schools, assisted by our technical schools and our University, to devise a scheme whereby domestic management might be systematically taught and diplomas granted guaranteeing a certain standard of efficiency and ensuring the possessor an improved status?

## THE CHURCH IN NEW ZEALAND

### MEMOIRS OF THE EARLY DAYS

(Contributed.)

From an old Catholic ecclesiastical directory, published in Sydney (the then headquarters of the Church in these lands) in the year 1858, which was once a possession of the late Monsignor Paul, and kindly forwarded to me by his much esteemed successor at Onehunga (Very Rev. Father Mahony), I am enabled to extract a few interesting particulars relating to the early days of the Church in New Zealand. In this old-time directory is published a Pastoral Letter of the Most Rev. John Bede Polding, O.S.B., Archbishop of Sydney, on the subject of the 'Jubilee granted on the occasion of the Definition of the Immaculate Conception'; another, dated 1857, a Lenten Pastoral at the commencement of that holy season; and a third on the subject of 'Catholic College in the University of Sydney.' Over the signature of H. G. Abbot Gregory, D.D., O.S.B., Vicar-General, appears several lengthy-worded proclamations bearing the date 1856. The name of the ecclesiastical head in every portion of the English-speaking world at the time is also given. I append hereunder an exact copy of the matter contained in the directory having reference to New Zealand:—

#### Diocese of Auckland, New Zealand.

**Auckland City.**—Right Rev. John Francis Pompallier, D.D., Bishop; Very Rev. James McDonald, Vicar-General; Priests—The Revs. M. D. O'Hara, and R. Walter McDonald, J. Ford (absent). Howick and Panmure, Rev. H. J. Fynes; Onehunga and Otahuhu, Rev. E. Cleary; Rangiahia, Rev. J. Garavel and Rev. J. Paul; Opotiki, Rev. J. L. Segala and Rev. J. Alletage; Tauranga, Rev. Stephen Halum.

Services, etc., in the churches and districts of the Diocese of Auckland.—Cathedral Church, St. Patrick's, on Sundays. Mass at 7½ and 9½. High Mass and sermon at 11. After Mass Baptisms, etc. At 2 p.m. visitation of the gaols and hospitals. At 5, Catechism. At 6, Vespers and Benediction, lecture, prayers, etc. Benediction during Lent on all Wednesdays. Sick calls attended to at all hours. Burials at 3 o'clock p.m. every day. Confessionals attended on Fridays and Saturdays, and on eves of festivals. Average number of communicants weekly, 100.

North Shore and the Wade.—Mass and sermon at each of these stations once a month, by one of the priests of the Cathedral. The northern settlements of the Colony

and the tribes of the Bay of Islands, Hokianga, etc., are visited occasionally by one of the Cathedral priests. Howick and Panmure.—Mass and sermon on alternate Sundays. Onehunga and Otahuhu.—Mass and sermon on alternate Sundays.

Vacant stations which have no priests habitually, and are occasionally visited.—Hokianga, where there is a large building for the priest's residence and a place of worship. Bay of Islands (Kororaraka), where a parochial church in wood is built since 1843. Also at Whangaroa, Kaipara, Rotorua, Whakatane, and Matamata, where there are churches and presbyteries.

Colleges and Schools.—On Mount St. Mary, College of St. Mary, there are three distinct buildings, one for ecclesiastical students, and the others for the pupils of the Native race. Average of all, 15. At about six miles distant a large building, and a vast glebe of about 400 acres of land for the maintenance of St. Mary's College. Convent and establishments of the Sisters of Mercy at Auckland.—(1) Their convent and chapel near St. Patrick's Cathedral, where there are twelve professed, one novice, and four postulants. (2) Their day schools within their own enclosure at St. Patrick's, and in three distinct buildings—(a) Common, religious, and primary school for adult girls; (b) infant school for every rank; (c) select school, in which all branches of education are taught—viz., besides the elementary knowledge and needle works, music, drawing, embroidery, gymnastics, literature, and living language. The daily average number of their pupils in the above schools is 250. (3) Their boarding schools—(a) Within their enclosure for orphan and half-caste pupils; (b) on Mount St. Mary, near Auckland, where there are four buildings, the establishment, and Chapel of St. Anne, kept by five nuns for the daughters of the colonists, and separately for the Native girls; average number of all the boarders, 35.

There are three schools for boys in the city of Auckland; one at St. Patrick's, average about 70 daily; a second at Parnell, lately established, average about 30 daily; St. Peter's Select School is established for the more advanced boys. The Greek, Latin, French, Italian, and German languages are taught in it; also geometry, mensuration, arithmetic, geography, English grammar, etc. Terms per annum, £12 for each pupil. There is also a school at each of the settlements of Onehunga, Otahuhu, Panmure, and Howick and North Shore, under the direction of their respective pastors.

#### Diocese of Wellington, New Zealand.

Right Rev. Phillip Viard, D.D., Bishop; Very Rev. J. P. O'Reilly, O.S.F., Vicar-General; Rev. J. Forest, priest. Country clergy—Revs. J. Garin and J. Petitjean, Nelson; Revs. J. Pezant and P. Lampila, Taranaki; Rev. P. Seon, The Hutt.

The following statistics will give an idea of the progress of the Church in New Zealand since those far-off days:—Catholic population, 130,000; 260 priests, 62 religious brothers, 820 nuns, 2 ecclesiastical seminaries, 32 colleges and boarding schools, 17 superior day schools, 110 Catholic primary schools, 15 institutes of charity, and some 11,000 children receiving the benefits of a religious education.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

May 22.

The committee that is organising the United Kingdom Fair at Levin have decided that it will be held in September.

The Thorndon social gathering, held a few weeks ago, will result in the local school funds being augmented by about £40.

During Industries Week the pupils attending the Petone Catholic School paid a visit to the Gear Meat Company's works.

There was Exposition of the Blessed Sacrament at the Sacred Heart Basilica on Sunday last from the last Mass until Vespers. His Grace the Archbishop preached in the evening.

At all the churches in Wellington on Ascension Day there were large congregations at the different Masses. The collections taken up were on behalf of the Home of Compassion.

The Associated Board of the R.A.M. and R.C.M., London, announces that Mr. Frederick Cliffe, who occupies a distinguished position amongst English musicians, will this

year conduct the board's practical examinations in New Zealand.

At the distribution of clothes by the Two Garment Society, which took place yesterday, the Home of Compassion among other institutions received parcels of clothing. Mrs. A. A. Corrigan has taken over the duties of secretary of the society.

At the Ohio Home on Friday evening some members of the St. Vincent de Paul Society entertained the old people with several musical and gramophone items. A number of lantern views were also given. The inmates thoroughly enjoyed the evening's programme.

Mr. P. J. O'Regan gave an instructive address to the boys of the St. Aloysius Club on Friday in St. Anne's Club rooms, taking for his subject 'The Words of Great Men.' The boys enjoyed the address, taking a great deal of interest in the various suggestions brought forward.

On Tuesday evening, at St. Anne's Club rooms, the members of the literary and debating branch held a mock banquet, at which there was a large attendance of members, and on Thursday Messrs. Tracey kindly gave an exhibition of sparring, which was greatly appreciated by the members present.

A very successful gathering of members and friends of the Wellington Catholic Club took place on Wednesday evening in St. Patrick's Hall. The proceedings took the form of a progressive euchre tournament, in which close on 100 people were engaged. The ladies' prizes were won by Misses Luke and Crawford, and the gentlemen's by Messrs. McCormick and W. Frost.

Quite a large number of people have taken advantage of the opportunity given them of inspecting the H.M.S. Challenger whilst moored alongside the wharf during the last fortnight. At the 9 o'clock Mass at the Basilica on Sunday there were about fifty of the sailors present. During their stay many visited the Catholic Club and various Catholic entertainments which took place during the fortnight.

Major J. G. Hughes was married at St. Joseph's Church, Buckle street, to Miss Marion de Vere O'Connor, eldest daughter of Mr. Robert de Vere O'Connor, of Wellington, on May 8. Major J. Gethin Hughes, D.S.O., one of the staff officers of the Defence Force, and superintending officer of Defence Rifle Clubs, has been promoted to the position of assistant to Major Joyce, officer commanding the Nelson district.

Next Tuesday, June 1, the St. Patrick's College Old Boys' Association will hold a smoke concert, at which old boys will be afforded an opportunity of bidding farewell to the Very Rev. Father Keogh, S.M., B.A. (president of the association), who is relinquishing the Rectorship of the College after several years of valuable service. It is expected that there will be a record attendance, as several old boys from different parts of the Dominion intend to be present.

It is with regret that I have to record the death of Mrs. Margaret Amelia Chase, wife of Mr. Chas. Chase, who died at Amesbury street, Palmerston North, on Saturday. The remains were taken to St. Mary's Church, and from thence to the Karori Cemetery on Monday. The deceased was much respected in Palmerston North and Wellington, and her death is much regretted. She leaves a husband and four children, for whom the greatest sympathy is felt. Mrs. E. Carroll, of Wellington, is a sister of the deceased.—R.I.P.

The St. Patrick's branch of the H.A.C.B. Society intend holding their annual social about the third week in July, and as the proceeds are to be devoted to the fund for entertaining the delegates at the triennial movable meeting, which takes place in Wellington next February, the delegates reception committee will also take over the management of this function. The St. Aloysius branch, Wellington South, intend holding their social gathering in Victoria Hall on June 3. Bros. W. J. O'Meara and E. Simon are the joint secretaries of a strong committee which has been formed.

The Sailors' Rest was crowded with seafaring men and their friends on Monday night at the concert given by the Wellington Catholic Seamen's Conference. A very enjoyable programme was gone through, the following contributing appreciative items:—Misses Bradley and Murphy (duet), Barton (song), F. and A. Flanagan (pianoforte duet), Jameson (song), M. Strickland (song), K. Sullivan (song), F. Tregonning (song), Mrs. Cole (piano solo), Messrs W. Chris (comic song), J. Knowles (song), J. Wilson (violin solo), E. Pollard (flute solo), Master Frank Walsh (song). The accompaniments were played by Mrs. Cole.

Notice is given by the Inspector-General of Schools (Mr. G. Hogben) in the *Gazette*, that a Civil Service junior examination will be held in November, 1909, beginning on or about the 20th. A Junior National Scholarship and

free place examination will be held on or about the 1st and 2nd days of December, and a Civil Service senior examination and an examination for teachers' certificates of Class C and Class D will be held in January, 1910, beginning on or about the fifth day of the month. Entries for the Civil Service junior examination and special examination for senior free places will be received by the Inspector-General of Schools, at Wellington, until September 15, 1909, or, with a late fee of £1, until September 22, 1909. Entries for the January examinations will be received by the Inspector-General of Schools, at Wellington, until September 30, 1909, or, with a late fee of £1 in addition to the ordinary fee, until October 15, 1909.

### Feilding

(From an occasional correspondent.)

On the eve of the departure of Mr., Mrs., and Miss Desmond for Auckland, where they intend to reside, a farewell social was tendered them on Wednesday evening, May 19, by the parishioners of Feilding. Mr. and Mrs. Desmond were amongst the pioneer residents of the district, when the Catholic population was very few and far between. In matters pertaining to their holy religion they are always most devoted, and generous helpers in the interests and welfare of the Church generally. The bright example they set in the early days of settlement, when the Church was struggling for an existence, is one that may be followed with advantage by many. Always kind and hospitable, they will be long remembered as true friends and good practical Catholics. Advantage was taken of the occasion to present Miss Desmond with a handsome gold bracelet in recognition of the valuable services rendered by her to the Church. In making the presentation, the Rev. Father O'Meara spoke in appreciative terms of Miss Desmond's many good qualities, and her long connection with the choir and assistance in Church matters generally. With socials, bazaars, and other entertainments Miss Desmond—always generously and cheerfully gave her services. With her bright and genial disposition, having always a happy smile and kind word for everyone, the loss occasioned by her leaving Feilding will be keenly felt and her place difficult to fill. All regret that owing to ill-health of Mr. Desmond the family are obliged to seek a home in another part of the Dominion, and all just as sincerely trust that ere long he will regain his wonted vigor and that many years of health and happiness may be their portion.

### DIOCESE OF CHRISTCHURCH

(From Our Own Correspondent.)

May 24.

The Rev. Father Dahdah, pastor of the Maronite rite, is at present on a periodical visit to the Syrian members of his flock in this city.

The balance sheet in connection with the late All Seasons Carnival is ready for presentation at a meeting to be convened on the return of the secretary, Mr. E. O'Connor.

The committee having in hand the presentation of a testimonial to the church secretary, Mr. E. O'Connor, met on Sunday afternoon in the Bishop's House. The Very Rev. Father Price, Adm., presided. Satisfactory progress was reported. A final meeting is convened for next Sunday afternoon at the boys' school, at which all the former pupils of Mr. O'Connor are expected to attend.

Much interest is being manifested in the approaching illustrated lecture on Ireland by his Lordship the Bishop, under the auspices of the Hibernian Society. The proceeds of the lecture are, I understand, to be devoted to the requirements of the schools, which, apart from the excellence of the lecture and the splendid views to be exhibited, should act as an incentive in securing a crowded audience.

The Rev. Father O'Connell, S.M., has been conducting a series of missions in the Nelson district, spending a week each in Waimea West, Takaka, and Wakefield. Later he was joined by the Rev. Father Kimbell, S.M., and together they conducted a week's mission in the town of Nelson. From Nelson the missionaries go to the West Coast, where they will resume their labors throughout the parish of Ahaura.

His many friends throughout the Dominion will regret the fact that the Very Rev. Father Price, Adm., acting on expert medical advice, is obliged to relinquish duty for a time, and take a complete rest. It is the intention of Father Price to join the Manapouri at Wellington this week en route to the Islands and California. On his return he will probably come by way of Japan, spending some little time in the East, being away altogether about five or six months.

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The Sisters of Nazareth acknowledge additional subscriptions of about £50 towards the building fund of the new Nazareth House. The Sisters have recently entered into occupation of the dwelling house at the 'Grove,' Sydenham, near the site of the permanent house now in course of erection, to which they have removed the women inmates, thus giving more room for the orphans at their other temporary residence, Ferry Road. A chapel has been fitted up at the 'Grove' house and was inaugurated on last Saturday morning by his Lordship the Bishop celebrating Mass therein. The children sang at Mass, and his Lordship spoke appropriately of the important occasion, referring to the commencement of the new building some time ago, and the advance step now being taken by the Sisters being actually on the spot.

Before dispersing from the meeting on last Sunday afternoon the members present of the O'Connor testimonial committee unanimously passed a vote of sympathy with the Very Rev. Father Price on the cause of his relinquishing duty for a time, with fervent hopes for his speedy return in renewed health and vigor to his administrative labors, in which he has displayed such conspicuous ability. A warm welcome was promised him, together with every assistance possible in his future undertakings. In reply Father Price heartily thanked the committee for their expression of goodwill and sympathy. He regretted exceedingly being obliged to rest for awhile, but fully anticipated completely recovering his health within a few months. When back again his utmost effort, would be devoted to improving the schools, and with the assistance of those workers who had so well aided him since coming to Christchurch, he had no fear of anything marring the best results.

### Greymouth

(From Our Own Correspondent.)

May 21.

At a meeting of the executive of the St. Columba Club held last Friday evening it was decided to hold a bazaar during November next, with the object of liquidating the debt on the club and raising funds for entertaining delegates at the conference of Catholic Men's Clubs to be held here during next Easter. It is the intention of the executive to leave no stone unturned to make the Greymouth conference a memorable one.

A very successful euchre tournament was held in the Catholic Club rooms last Wednesday evening, about 120 ladies and gentlemen being present. Refreshments were handed round by the ladies' committee. During the evening songs were given by Mrs. A. King, Misses Goodyer, J. Burke, L. Chapman, and Mr. W. Williams; whilst Messrs. E. Casey, P. J. Smyth, and A. O'Donoghue contributed recitations. Miss Alice Priest played the accompaniments. The president (Mr. Heffernan) presented the ladies' prizes to Misses C. O'Donoghue and M. Noonan, and the gentlemen's to Messrs. R. Annibal and A. McSherry.

The usual weekly meeting of the St. Columba Catholic Club was held in the club rooms last Monday evening. The president (Mr. Heffernan) occupied the chair, and there were forty members present, including Rev. Father Taylor and Rev. Father Nouyoux (Ahaura). Three new members were elected, and six candidates were proposed for membership. It was decided to challenge Trinity Club to a debate. The subject on the syllabus for the evening was a mock wedding breakfast, and it proved one of the most enjoyable and instructive evenings spent in the club rooms. Some very interesting speeches were delivered. Songs and recitations were given by the following members:—Messrs. J. Coll, N. Dew, P. McGrath, E. Casey, T. Keenan, and J. Minihan.

At the invitation of the Hibernian Society, the parishioners assembled in the Catholic Club rooms last Sunday evening after Vespers to consider what steps should be taken to erect tombstones over the graves in Greymouth Cemetery of Rev. Father Columb (who was drowned in Nelson Creek thirty-seven years ago) and Rev. Father O'Halloran (who died at Kumara about two years ago). The Very Rev. Dean Carew was voted to the chair, and it was unanimously resolved to erect the headstones, and collectors were appointed to call on the Catholics of the town for support. It was also decided to send lists to Ahaura, Nelson Creek, and Kumara. Mr. P. Blanchfield was appointed secretary, and a strong committee was appointed to further the work.

If you desire good value in drapery and house furnishing, you should not fail to pay a visit to Messrs. Herbert, Haynes, and Co., Princes street, Dunedin....

**GEO. T. WHITE**  
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### DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

May 24.

Dean Hackett lectures on 'Rome' next month, at the invitation of the authorities of the Leys Institute.

St. Benedict's choir, assisted by friends, will reproduce 'Prince Ju-Ju' on June 16, the proceeds to be devoted to the choir fund.

Rev. Father Lane, pastor of Gisborne, is on a holiday, and is touring the city and provinces. In his absence the parish is in charge of Father Ormond, his assistant.

Seven hundred thousand pounds were spent upon new buildings in Auckland city and the surrounding boroughs last year, over £200,000 being in the city proper.

As a result of the completion of the Main Trunk Railway to Wellington, the Union Company has withdrawn from the Onehunga-New Plymouth service both passenger boats, the last trip being made to-day by the Rotoiti.

At the last meeting of the local branch of the Hibernian Society, it was decided to hold on next Tuesday night week a social, to which Bishop, clergy, and officers and members of the Onehunga branch are to be invited. This is a step in the right direction, and was set by the Onehunga branch.

Rev. Father Meagher, at the Masses at St. Patrick's Cathedral yesterday, dealt in strong terms with Sir Robert Stout's slanderous statements concerning denominational schools in New Zealand. Father Meagher considered Sir Robert Stout unfitted to hold the high judicial position he now occupies, owing to his prejudices.

On last Friday evening the new billiard table at St. Benedict's Young Men's Club was formally opened before a large muster of the members and their friends. The greatest enthusiasm was shown, and this valuable adjunct of the club was voted by all present to be a want long felt, from which immense good was certain to accrue.

After Vespers last night a meeting of St. Benedict's Church committee was held in the presbytery. The Right Rev. Monsignor Gillan presided. The question of providing more adequate school accommodation was considered, and after much discussion it was resolved to meet the following morning, when his Lordship the Bishop would attend. The Bishop attended this morning, and Monsignor Gillan and his committee were present. The question as to whether it was advisable to build on part of the present parish property, or to acquire another building site, was carefully thought out.

### Thames

(From an occasional correspondent.)

On May 19 at the Oddfellows' Hall, before an appreciative audience, a concert was given by the Catholic Young Men's Club. In spite of the inclemency of the weather there was a full house, and the frequent applause testified to the success which attended the efforts of the different performers. The following were the chief contributors:—By special request Mr. Leo Whittaker played the overture. A quartet by Messrs. E. Whittaker, T. Wilkes, W. Bougard, and H. Sommerville was especially appreciated and considered one of the best items on the programme. Misses Murphy, McEnteer, Gill, McPike, Messrs. Armstrong, Johnson, and Kenny contributed songs, and all were heartily and deservedly encored. Miss B. Mellett gave a humorous recitation, for which she was enthusiastically applauded. Three other interesting items—tenor horn solo (Mr. C. Bryant), club-swinging (Mr. W. Patterson), sailor's hornpipe (Mr. D. Dalton)—were also greatly appreciated by the audience. At the conclusion of the concert Rev. Father Carran heartily thanked all who had helped to make the concert the success it was, and congratulated the young men on the success of their first attempt, and said it augured well for the future of the club.

If a cold you have neglected,  
Till you fear your chest's affected,  
There's no need to feel dejected,  
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To despair is only madness,  
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## SOME FACTS ABOUT CONVENT LIFE

There are few Protestants who nowadays entertain any deleterious thoughts about convents (says a writer in the *Catholic Times*). And I think such views should not be put forward as commonly entertained. There is, however, a prejudice arising from the nature of the case. If people reject vows, celibacy, etc., it is not likely they will love convents, and they will be ready to believe evil of them suggested by the principles of their own religion. In these days, however, no doubt there is commonly a respect for convents that contrasts very favorably with old views, very far perhaps from the love and veneration entertained by Catholics, but a vast improvement on what existed formerly. We should be ready to respond to such a feeling by explaining convent life at least in its general idea.

It may be considered a strange thing that convent life should be regarded by many as so great a mystery. No life in England is more easily known. There are many things that are far more hidden and secret. What is known, for instance, about the Masonic Lodges? That is one instance of a secrecy carefully veiled and hidden.

### The Rules of the Religious Orders

are easily accessible, and any further details are supplied by the work of each Order. The fact is that many people go by a strange and perverse rule of contrary as regards convents. If the rule says one thing, they imagine that the inmates do another; if the avowed work's aim and object involve definite actions, they say that the inhabitants of all these busy colonies do entirely something else. Hence they interpret everything in a strange spirit of irony, and assume that nuns enter convents on purpose to do what the rules on the surface forbid, and follow a course of conduct at variance with all their avowed objects. Such people say they know human nature. If they did really know it, they would not suppose that such a course of life would be possible. I do not at present propose to defend convent life, or even to explain it; but to fill up the outline with a few facts that are commonly unknown.

Convent life is very usually supposed to embrace those only who have taken the vows and live in convents. It embraces, however,

### More Than One Class;

and may be called a world of very considerable extent, stretching far beyond the convent walls. First there is the considerable number of persons who try and who are unable to enter convents. The number of those who wish to enter and are unable is great enough to make a big convent by themselves. Then there are the persons who enter the convent in order to go out again, who come and look and leave, or who are not admitted beyond the precincts and the first trial. Applications and cases of this sort are numerous. Next there is the large class of those who enter the convent, put on the habit, persevere for a time, and leave before profession. Every Catholic knows cases of this kind. They are to be found in all ranks of life. No slur rests upon them. They have tried and found they had no vocation, or as perhaps also it more frequently happens it was found out for them that they were better where they were before, and they were induced to leave. Every convent in any country can mention cases of this kind.

### The Cause of Departure

may be health, or strength, or unsuitability of various kinds in relation to the work and duties of the community. One thing can be safely said: that the cause of departure is rarely, if ever, that imagined by the prejudiced imagination of the Protestant public. But why do I say Protestant? Are there not at the present day many Protestant convents? There are, I believe, about thirteen different Orders in the Church of England, and the total number of inmates must be considerable, while even the Nonconformists are not altogether hostile to the word and thing called 'Sister.' After all, we have more in common in this matter than we perhaps imagined.

Thirdly, there is the class of persons who enter convents, take the vows, live there some years, and then leave. I know several of this class. Some of them succeed in after life; others are not so happily settled. As regards

### Persons Who Wish to Leave

in this way, there is no difficulty in respect to any physical restraint, and I do not think anyone has the right to make any further inquiry on the part of those who represent the cause of bodily liberty and nothing else. To ask convents to take their views of vows and rules is a strange idea, and only shows that with all possible and fair explanations there will always remain an obvious irreducible minimum of opposition between convictions founded on such different principles. Anyone who wishes to leave can make application to the Bishop, and if the wish is a real one, the thing is done, the vows being 'simple vows' and are intrinsically dispensable.

There remains one other class connected with convent life—a class so completely hidden from the Protestant public that they never take it into account at all. Yet it is a very real class—a class that makes all the chief difficulties and complications of the situation. This is the class of persons who leave, and who wish to return. This class embraces those who leave both before and after vows. It is a curious psychological fact,

### A Commentary of the Most Illuminating Kind

upon the inmost recesses of human nature, that convents in general have more trouble with this class than with any other. A celebrated law case some few years ago opened the eyes of the public very considerably on this point. There was a young lady who brought an action against her convent; why of her cause she was made to leave. Here was an eye-opener, indeed! The public could understand an action for imprisonment and constraint, but here was an ex-nun wanting to return, prosecuting her superiors because they made her leave! It was a mystery, indeed—a saving mystery that did a great deal of good. Every convent dreads this type of person, and several that I know of have smarted severely from them. Strange to say, no sooner is the wish to leave gratified than a reaction sets in and begets

### An Ardent Wish to Return.

It is not always so, but it is so frequently enough to make a class and a difficulty by itself. This well-known fact and tendency give rise to what may be called a subdivision of the same class of those who wish to leave, yet who are evidently influenced by a mere whim that will turn into the opposite direction when gratified. What are superiors to do in such a case? Is it not natural and proper on their part to advise delay? Is not their part to save the person from a step they know will be regretted? This is all the more their duty because they know how difficult, if not impossible, it will be to reopen the door again when once closed on the one they love.

### The Protestant Public

does many a 'cruel kindness' when it raises the cry of 'escaped nun.' That cry is the death knell to any possibility of return. No convent could reopen its doors to any such subject again—the risk would be too great. Such a cry is raised libellously against the convent; but it is aimed no less at the peace and happiness of the so-called 'victim' herself, who is thereby doomed to have all her possible and probable regret turned into bitterness.

Is convent life happy? Perfect happiness is not possible here below. Here is the hypocrisy of the proposals put before convents by their foes. The prospects of a happiness in the world is often a prospect assuredly which the members of the Protestant Alliance can never realise, and with equal certainty, it may be said, which they will never take the trouble to realise as regards any 'escaped' victim they choose to patronise and advertise for one lurid hour. I can say after a long experience that there is

### More Happiness in Convents than Outside,

to say the least. When we see the work done by our nuns on behalf of the poor, the sick, and the afflicted, it is time that prejudice should cease, and facts seen as they really are. The work done by nuns is unique. There is nothing like it. The Salvation Army, with all its excellent qualities, does not come near it. Perhaps some reader will have seen the recently-published Poor-Law Report, a valuable document indeed, vibrating with every kind of human interest. When reading some of the sad details, the thought occurred to me, how different would it all be if nuns had charge of all the poor in England!

## OBITUARY

### MRS. ANNIE MCGARVA, SYDENHAM.

An old and much respected Catholic resident (writes our Christchurch correspondent), in the person of Mrs. Annie McGarva, passed away at her residence, Sydenham, on last Wednesday. The deceased lady was a devout member of the Cathedral congregation, and for many years was foremost in every good work in the interests of the Church. Kindly and hospitable, she was widely known, and her death will be lamented by very many outside her immediate family circle. The late Mrs. McGarva was of a most charitable disposition, and her assistance to those in distress or want endeared her to many who profited by her benefactions. Requiem Mass for the repose of her soul was celebrated by the Rev. Dr. Kennedy in the Cathedral on Friday morning, the absolution at the coffin being given by his Lordship the Bishop. The funeral to the Linwood Cemetery was large and representative. The Rev. Dr. Kennedy conducted the service at the interment.—R.I.P.



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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 Tuesday, when we submitted a full catalogue to a moderate attendance of buyers. With the exception of chaff, for which there was little demand, nearly all the lots on offer had fair competition up to late quotations. Values ruled as under:—

Oats.—Prime Gartons and sparrowbills are in most favor with shippers, and during the past few days prices generally show a slight improvement. Medium and inferior sorts have not the same attention, and in many cases can only be sold for local use. We quote: Prime Gartons, 1s 7d to 1s 8d; prime sparrowbills, 1s 6d to 1s 7d; good to best feed, 1s 4½d to 1s 6d; inferior to medium, 1s 2d to 1s 4d per bushel (sacks extra).

Wheat.—The market is practically unchanged. Millers hold fair stocks, and in the present uncertainty as to the future of their Association are not disposed to make heavy purchases. A few small lots of prime Tuscan have been sold for export, and if suitable freight were obtainable more would probably be done in that direction. Fowl wheat is offering more freely, and has moderate sale at about late quotations. 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 4d to 3s 7d; broken and damaged, 2s 9d to 3s 3d per bushel (sacks extra).

Potatoes.—Fair supplies continue to arrive. During the week nearly all consignments to hand have been quit- ted at late values, but to-day these were difficult to secure. Several lots, however, were quit- ted at £3 12s 6d to £3 15s, which is top price ruling. Medium to good are worth £3 to £3 10s; inferior and small, £2 to £2 15s per ton (bags included).

Chaff.—The market is fully supplied with medium quality, for which there is poor demand. Prime oaten sheaf has ready sale at £2 5s to £2 7s 6d; extra heavy, to £2 10s; medium to good, £1 17s 6d to £2 2s 6d; inferior, £1 10s to £1 15s per ton (bags extra).

Turnips.—We quote: Best swedes, 12s 6d to 13s per ton, loose (ex truck).

Straw.—We quote: Oaten, 35s; wheaten, 22s 6d to 25s per ton (pressed).

Messrs. Dalgety and Co. report as follows:—

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

Oats.—The market is slightly firmer than last week. A grade Gartons are still most inquired for. Demand for B grade is not so keen. Quotations: Prime milling A Gartons, 1s 7d to 1s 8d; A sparrowbills, 1s 6d to 1s 7d; good to best feed, 1s 4½d to 1s 6d; inferior to medium, 1s 2d to 1s 4d.

Wheat.—The market remains in the same state, and quotations are unchanged. Quotations: Prime milling, 4s 1d to 4s 2d; medium, 3s 11d to 4s 1d; 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.—The market is, if anything, easier than last week, and anything not prime, well picked, and free from disease is hard to place. Quotations: Best freshly-dug samples, £3 10s to £3 15s; medium to good, £2 10s to £3 5s.

Chaff.—The market is easier than last week, and only extra prime is in demand. Quotations: Extra prime, to £2 10s; best oaten, £2 5s to £2 7s 6d; medium, £2 to £2 5s; inferior and discolored, 35s to 40s.

Straw.—Quotations: Wheaten, 27s 6d to 30s; oaten, 32s 6d to 35s.

Messrs. Stronach, Morris, and Co. Ltd., report for week ending May 25 as follows:—

Oats.—Prime Gartons and sparrowbills have some enquiry, but medium and inferior quality have very little attention. Quotations: Prime Gartons, 1s 7d to 1s 8d; prime sparrowbills, 1s 6d to 1s 7d; good to best feed, 1s 4½d to 1s 6d; inferior to medium, 1s 2d to 1s 4d per bushel (sacks extra).

Wheat.—The market is unchanged and millers are not disposed to make large purchases. Fowl wheat is offering freely, and has moderate sale at quotations. 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 4d to 3s 7d; broken and damaged, 2s 9d to 3s 3d per bushel (sacks extra).

Chaff.—The market is well supplied with medium quality, whilst prime is scarcer. There is very little demand for all sorts. Quotations: Prime oaten sheaf, £2 5s to £2 7s 6d; extra, to £2 10s; medium to good, £1 17s 6d to £2 2s 6d; inferior, £1 10s to £1 15s per ton (bags extra).

Potatoes.—Supplies are heavier and late values were hard to obtain to-day. Diseased lots are hard to sell. Quotations: Extra prime, £3 12s 6d to £3 15s; medium to good, £3 to £3 10s; inferior and small, £2 to £2 15s per ton (bags in).

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

Straw.—Quotations: Wheaten, 22s 6d to 25s; oaten, 35s per ton (pressed).

### WOOL

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

Rabbitskins.—Owing to the holiday yesterday we held no rabbitskin sale, but we can recommend consignments.

Sheepskins.—We offered a medium catalogue to-day to a small attendance of buyers. Bidding was very keen and prices were fully up to last week's rates. Quotations: Best halfbred, 7½d to 8½d; medium to good, 6d to 7d; inferior, 5d to 6d; best fine crossbred, 6½d to 8d; medium to good, 5d to 6d; best merino, 6d to 7½d; medium to good, 4½d to 6d; pelts, 3d to 5½d; best lambskins, 6d to 7½d; medium to good, 5d to 6d; inferior, 3d to 4d.

Hides.—Our next sale will be held on the 27th inst.

Tallow and Fat.—There is not very much coming forward and prices are much the same as at last report. Quotations: Best rendered tallow in casks, 20s to 22s 6d; medium to good, 16s to 18s 6d; best rough caul fat, 16s to 18s 6d; medium to good, 14s to 16s; inferior, 12s 6d to 13s.

### LIVE STOCK

#### DUNEDIN HORSE SALEYARDS.

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

For last Saturday's sale we had a good entry of both draught and light harness horses, the chief attraction being a consignment on account of Mr. Thomas Ryder, Invercargill. Buyers, both town and country, were present in quest of good, active draughts, and in consequence the tone of the market was very healthy, the major part of the entry changing hands at satisfactory prices. Of the draughts offered there were none of more than ordinary quality, and prices realised were therefore not high, yet, considering the class, were very good. The market is active for good young draughts, both for town and country work, but for stale and aged horses it is decidedly dull, and values of the latter descriptions are distinctly in favor of the buyer. Spring-vanners and spring-carters are also in request, and any coming forward meet good sales. For hacks and harness horses the demand is somewhat slack, as is usual at this period of the year, but, all the same, whenever a first-class animal is submitted it commands its full value. 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.

A notice from the Railway authorities with reference to excursion tickets in connection with the Prince of Wales' Birthday and the Dunedin Winter Show appears elsewhere in this issue.



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STRAIT—  
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SYDNEY, via EAST COAST PORTS and  
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Every Tuesday.

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what they don't get, that this busi-  
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saving money for men, and giving sat-  
isfaction to all everywhere. The fact  
is, the fellows who don't pay for their  
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suits as well as your own. Cut them  
in the future. Refuse to pay for  
what they get. Pay for what you get,  
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RETURNING TO THE FOLD

An announcement which had been made by the *Pall Mall Gazette* with regard to the conversion of the Anglican Sisterhood at St. Katharine's, Queen's square, London, W.C., was circulated widely by the press and made a sensation not only in the Metropolis, but throughout the whole country. The paper's statement was that the entire community was formally received into the Catholic Church on Thursday, April 1, by a French priest, that Mass was said that day in the chapel, that the Archbishop of Westminster has permitted the nuns to continue to wear their own distinctive dress, and that the institution will still be called St. Katharine's Convent.

Naturally, the details given by the journals in which the news has appeared, vary (says the *Catholic Times*). Nearly all of the reports are more or less incorrect. The convent was opened forty years ago as a branch of the East Grinstead Anglican Community. A representative of the *Catholic Times* learns that a few years ago the convent separated from the Mother House. The doctrines and ritual of the Catholic Church had much attraction for some of the nuns, and recognising more and more definitely that union with the Holy See is an essential of true Catholicity, they gradually came to entertain the idea of entering the Catholic fold. The result was that this step was decided on in a number of cases within the past year. In the course of the twelve months six Sisters and ten embroidery school workers came into the Church. The event, of course, had a considerable influence. The converts, steadfast and true in their loyalty to the Catholic faith, set an example by which the thoughts and views of others must have been affected. At any rate, in December the Superior, Mother Ellen Mary, was received into the Church by Abbot Cabrol, of Farnborough, and became, instead of the head of an Anglican community, a Benedictine Abbess.

Permission has since been received from Rome for the celebration of Mass and the reservation of the Blessed Sacrament in the convent, and on Thursday, April 1, Abbot Cabrol said Mass for the first time at the institution.

It need scarcely be said that at present the reporters are eager to make 'copy' out of what has taken place, and that the disposition of the converts is to cultivate retirement and silence.

Palmerston North

(From our own correspondent.)

May 23.

Next Sunday, being the feast of Pentecost, there will be High Mass at 11 a.m., after which there will be Exposition of the Most Blessed Sacrament and a procession in the evening.

There was a large attendance of the Catholic Debating Club and their friends at their rooms, Broad St., last night, to hear Mr. F. Oakley's essay on Shakespeare. The paper, which took up nearly an hour to read, was listened to with great pleasure and interest by the audience. The visitors and members were loud in their praise of the paper, and expressed a hope that Mr. F. Oakley would soon again favor the club with another essay on a similar subject.

There was a profit of £166 10s on St. Patrick's Day celebration in Adelaide. This was nearly £36 better than last year, and the best since 1899.

The late Hon. John Leahy, Speaker of the Queensland Legislative Assembly, was not as wealthy as many believed him to be. Probate of his will, granted the other day, showed realty £4538, personalty £7166.

The Rev. D. Duclou, S.M., has been appointed Superior of Villa Maria Mission, and the Rev. Father Laurent, S.M., has been placed in charge of the parish. The Rev. J. B. Chevreur, of Solevu, Fiji, will now fill the position of Procurator for the Islands.

Captain Anzalono, the inventor of a new system of wireless telephony, by which it is rumored that Genoa has succeeded in speaking to Buenos Ayres, is a Catholic officer in the Italian army. He has been carrying on experiments for a long time, but refuses to reveal his methods beyond saying that the system consists in confining microcophone currents, which themselves are very weak, to the care of massive electrical waves, which gather them up and speed them along for indefinite distances. His system has been successfully tested across the Straits of Messina, and is now being tried on the Trans-Atlantic cables to the United States and South America.

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OBITUARY

MR. JOHN LYNCH, ST. BATHANS.

There passed away at Naseby Hospital on the 5th inst. (writes a correspondent), one of the old pioneers of the goldfields in the person of Mr. John Lynch, a native of Kilmacduan, County Clare. He arrived in Victoria in the early sixties, and after spending some time on the diggings came to New Zealand at the time of the Dunstan rush. He also worked at St. Bathans and Nevis, and later on went to the West Coast, where he remained for a number of years. Returning to Otago, he worked at Black's Flat, and was a member of the Shamrock company. The deceased was, like nearly all the old miners, hospitable, cheerful, and kind-hearted. He was a generous supporter of the Church and all charitable institutions. The deceased had been in failing health for some time. He was attended in his illness by the Rev. Father McMullan and Rev. Father O'Dea. The remains were interred in the Catholic cemetery, St. Bathans. Father O'Dea celebrated a Requiem Mass and conducted the burial service at the graveside, making feeling reference to the many good qualities of the deceased.—R.I.P.

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

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

ANONYMOUS COMMUNICATIONS are thrown into the waste paper basket.

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

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

*Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et 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 27, 1909.

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



SOME years ago Canon McColl told the following story in the *London Times* to illustrate some contention in a letter on the subject of Ritualism: 'A friend of mine once shared the box-seat with the driver of a stage-coach in Yorkshire, and, being a lover of horses, he talked with the coachman about his team, admiring one horse in particular. "Ah," said the coachman, "but that 'oss ain't as good as he looks; he's a scientific 'oss." "A scientific horse!" exclaimed my friend, "what on earth do you mean by that?" "I means," replied Jehu, "a 'oss as thinks he knows a deal more nor he does.'"

The Federal Premier (Mr. Fisher) played the part of the 'scientific 'oss' when, at a recent meeting of the Presbyterian Assembly in Melbourne, he dogmatized with such vigor about the 'failure' of the Church to elevate the toiler. It was a sad exhibition of the little knowledge which is puffed up. Last week we dealt in a brief and summary way with what the Church had done to lift the toiler out of slavery, and to make him

'Taste the joy  
 That springs from labor'

that is free. Bettesworth argued and wrangled and dogmatized about law; yet of law he knew 'nor text nor margent.' And with the mental rawness which is proud and assertive, the Federal Premier of the Australian Commonwealth stood before a gathering of grave and reverend signiors and hosed them with oratorical dogmatism on a subject of which he knew as little as Bettesworth did of legal lore. Yet he was dealing with one of the big, outstanding facts of human progress; he was treating of a thing which bulks so vast in the story of the Christian era that the merest tyro in history has seen it, and, having

once seen, can never more forget—and which even a Premier might be expected to know.

Thank God, the worker can now live humanly and hold his head up in the manly independence that becomes the primeval and perennial nobility of labor. But it is a mistake to suppose that his rise to better things is the conquest of a new right, the capture of a new height, achieved in our day. In great part it is the re-conquest of rights which were won under the ægis of the Catholic Church, which were recognised four centuries ago, which were trampled upon and covered up during the great religious revolution of the sixteenth century, and which the worker has been slowly winning back once more in our time. The learned Anglican Bishop Stubbs, writing of the condition of the poor in the Middle Ages, states that 'there is very little evidence to show that our forefathers in the middle ranks of life desired to set any impassable boundary between class and class. . . . Even the villein, by learning and craft, might set his foot on the ladder of promotion. The most certain rise was furnished by education, and by the law of the land "every man or woman, of what state or condition that he be, shall be free to set their son or daughter to take learning at any school that pleaseth him within the realm."' That first-rank authority on such questions, Professor Thorold Rogers, describes the thriving condition of labor in England during the century and a half which preceded the Reformation. The last decades of Catholic England were (he declares) 'the golden age' of the British worker. In *The Economic Interpretation of History* (p. 63) he says: 'In the age which I have attempted to describe, and in describing which I have accumulated and condensed a vast amount of unquestionable facts, the rate of production was small, the conditions of health unsatisfactory, and the duration of life short. But, on the whole, there were none of those extremes of poverty and wealth which have excited the astonishment of philanthropists and are exciting the indignation of workmen. The age, it is true, had its discontents, and these discontents were expressed forcibly and in a startling manner. But of poverty which perishes unheeded, of a willingness to work and a lack of opportunity, there was little or none. The essence of life in England during the days of the Plantagenets and Tudors was that every one knew his neighbor, and that every one was his brother's keeper.'

In those days the British artisan was protected by his guild against arbitrary dismissal; he was insured against sickness and the ordinary accidents of life; work at night, on Saturdays, and on the eves of feasts was forbidden; Sunday closing was rigidly enforced; low fixed rents contributed to his prosperity; and for a considerable period his working day was only eight hours. The eight-hours' day of our time is simply a reconquest of a privilege that grew up in the middle ages, under the protecting eye of the Church. The rights of the craft-workers were effectively protected by fines and otherwise. Thus, in 1466, we read that the London Pinners' (pin-makers') Guild fined a man two shillings (equal to £2 of our present currency) for setting a child to work before he had been fully apprenticed; another was mulcted in the same amount for having worked after seven o'clock on a winter's night, a third for keeping a shop before he was a 'freeman' of the society, and yet another 'for that he sold Flaundes pyennes for English pyunes.' Professor Thorold Rogers says of the law of Henry VII., cap. 22 (of the year 1486): 'A schedule of wages is given, which, considering the cheapness of the times, is exceedingly liberal. At no time in English history have the earnings of laborers, interpreted by their purchasing power, been so considerable as those which this Act acknowledges.'

We will conclude with a few remarks about German workers. As in England, so in Germany, the generation that preceded the Reformation was the workers' golden age. Belfort Bax is no friend of the Catholic Church. Yet in his *German Society at the Close of the Middle Ages* he shows how the peasant of those days had his abundance of flesh-meat of various kinds, fish, bread, fruit, and wine. Such, indeed, were the prosperity and reputed extravagance of the working classes of the decades preceding the Reformation that a sumptuary law, passed in the Reichstag held at Lindau in 1497, provides that the common peasant man and the laborer in the towns or in the fields 'shall neither make nor wear cloth that costs more than half a gulden the ell, neither shall they wear gold, pearls, velvet, silk, nor embroidered cloths, nor shall they permit their wives or children to wear such.' In England, as in Germany, the middle ages had their drawbacks, their big and little tyrannies, their manifold hardships and discontents. But they were the times when the Church, in the face of many social and political difficulties, did so much

to place the worker upon a pedestal. The religious revolution of the sixteenth century 'downed' him into the dust. And he is still toilsomly winning back his way to some of his olden rights once more. If Mr. Fisher had possessed even an elementary knowledge of social and industrial history, he would never have launched out in his crude generalisations about the Church and the worker.

## Notes

### Better than a 'Dreadnought'

A 'Dreadnought' is a handy bit of argument when others fail. But (as the Catholic Bishop of Goulburn recently put it) a true religious education is the best foundation for a nation's real strength and greatness, and therefore for its defence. 'The evils of secularism,' said he, '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.'

### Is the Queen a 'Papist'?

The Protestant Alliance has dressed up a new bogey and is busy scaring itself out of the few battered fragments of sanity that are left to it. Briefly, the Alliance insinuates that Queen Alexandra is a 'Papist'—or has at least moved far towards 'Popery.' This fearsome 'discovery' has been keeping it awake o' nights, and it has communicated its fears to its votaries in the *Vanguard* (one of the Alliance class of periodicals) in an article bearing the scare-head title: 'Queen Alexandra's Religion: Is she a Roman Catholic?' The date of the publication (it may be stated) was the first of April—a singularly appropriate and auspicious day for the publication of the article in question. The text of it is before us in full in the *Glasgow Observer* of April 17. 'The furnishing of her [the Queen's] bedroom,' says the *Vanguard*, 'as revealed by the photograph, is pointed to as evidence of Queen Alexandra's leaning towards Roman Catholicism. The central place in this rather crowded room is occupied by her Majesty's bed, a beautiful piece of furniture of the Louis XVI. period. . . . The first object that strikes the eye is a crucifix, the figure of Christ, life-size, beautifully carved in ivory.' [The *virtuosi* will, no doubt, be extremely curious to see the piece or pieces of ivory that were large enough to make a 'life-size' figure of Christ.] 'This significant object,' adds the *Vanguard*, 'is hung at the head of the Royal bed, under the canopy, just where it would be hung by the Mother Superior of a convent.' [Mother Superiors will, no doubt, be interested to learn that they take their brief hours of slumber in canopied beds.]

There are still other horrors in store. 'To the right of the bed,' continues the alarmed *Vanguard*, 'is a collection of religious objects to which those who assert that the Queen is leaning towards Rome point as evidence of their assertions. High on the wall hangs a sixteenth century painting of the Virgin Mary in its original frame, with wonderfully chased and pierced brass doors. Over the head of this picture, and set in the framework, is a reliquary or box intended to contain a relic of some saint who is the object of special devotion by the owner. British debaters point out that the little holy-water font, of the same period, placed underneath this picture, is just where it would be placed by a pious Catholic, who on going to bed and rising, blesses herself with fingers which have been immersed in the font. To the left of the sixteenth century picture of the Madonna containing the reliquary is a very fine copy of the famous Dresden Madonna. On a line with this, again to the left, is another sixteenth century triptych, containing another beautiful painting of the Virgin Mary, with St. Joseph and St. Elizabeth on the wings. This also is a wonderfully valuable work of art, in a perfect state of preservation, not having sustained the faintest injury in the three hundred years of its existence. Underneath this is a very fine marble statuette of Christ preaching the Sermon on the Mount, also a reproduction of a famous masterpiece. Underneath the Dresden Madonna is a water-color showing the Shepherds being led to the stable at Bethlehem, and underneath this again is a reproduction of Guido Reni's wonderful head of Christ with the Crown of Thorns—that well-known example of what is called by the purists, meretricious art, for when you gaze on it the eyes seem some-

times to be closed and a moment later to be dimly open and full of inexpressible sorrow and suffering. The whole room presents, indeed, more the appearance of a shrine than a bedroom—at least, so far as the character of the artistic objects immediately around the bed are concerned.'

'Unfortunately,' says the *Glasgow Observer* in an editorial comment on the latest Protestant Alliance bogey, 'there is nothing in all this giving the least evidence that Queen Alexandra is a Catholic, or that she is anything more than a Protestant with some spiritual emotions. It is probably quite unparalleled that the bedroom of a Queen of England (for the past few centuries at least) should be decorated with Christian emblems. The Christianity of Royalty, since the Stuart times anyhow, has never been quite aggressively Christian. No doubt Queen Alexandra could have a bust of Buddha, a statuette of Lucifer, a picture of Venus or any other heathen goddess adorning her bedroom, and the *Vanguard* would not object. Like Rory O'More's tombstone, it is the "Popery" in the business that troubles it. "Take any shape but that!" and the Protestant Alliance will never murmur. After all, it is rather an impertinence even on the part of a Protestant Alliance paper, to discuss, much less to claim to decide, what ornaments or objects of piety ought or ought not to be allowed to adorn a Royal bedroom in England. The Queen, whatever her religion may be, is Queen, and can remain so without the permission or approval of the Protestant Alliance.'

### The 'Watchman' and 'Loyalty'

A fine frenzy recently rolled through an article in which the Sydney *Watchman* (an Orange organ) denounced the Governor-General, Earl Dudley, for his presence at the St. Patrick's Day celebration in Melbourne. Among other hysterical nonsense, the *Watchman* charged that 'the Roman hierarchy' are systematically endeavoring 'to prejudice the young Australian manhood and womanhood, and even the children of their schools, against every sentiment of loyalty and patriotism, so far as it relates to Mother England.' One 'example' of this related to the convent school at Cairns (Queensland). And (said the *Watchman*) it 'was supplied to us last week by a reputable minister of the Presbyterian Church, and is, we are assured, beyond question.' It is as follows: 'When he was in North Queensland, at Cairns, as has been his custom, Lord Chelmsford visited all the schools, including the Convent. At the latter school the pupils had sung various songs for him, when he turned to the Sister in charge, and said: "Now I would like to hear them sing the 'National Anthem.'" The Sister replied: "We don't teach that to the children." "Then, madam," said the Governor, "I will bid you good-afternoon," and at once left the school.'

Our valued contemporary, the Brisbane *Age*, then got to work. The editor communicated with Lord Chelmsford and received from his private secretary a lengthy reply dated May 4, 1909, which it published in full in its issue of May 15. The *Age* then summarises the reply as follows: 'Now there are some important points in this authoritative answer, which we desire to emphasise, viz.—(1) The answer to his Excellency's desire that the 'National Anthem' should be sung was to the effect that 'the children did not know it.' This is vastly different from the obvious construction the *Watchman* endeavors to put upon its assertion that the Sister's answer was 'We don't teach that to the children.' (2) The *Watchman's* remarks that the statement 'was supplied to us last week' would lead readers who did not know how long ago it is since his Excellency visited Cairns to suppose that it was some recent occurrence. (3) A specially important point is that, as his Excellency remarked, he had visited many schools in Queensland, both State and Roman Catholic, and that this was the first at which the children had been unable to sing the 'National Anthem.' The fact of this being the first school at which the children were unable to sing the "National Anthem" is a proof positive that the case was entirely exceptional and completely sweeps away the *Watchman's* insinuation that it was just an example of the general "disloyalty" of Catholics. (4) The refutation of the *Watchman's* assertion of his Excellency having abruptly left the school proves that assertion, and the insinuation it implies, to be false in toto. (5) His Excellency rightly regards as absurd any suggestion that the Catholic body is not in every way as loyal as the rest of the community, and he would be sorry to think that an obvious oversight should be treated as an intentional act of disloyalty. Surely we do not need to add anything further to demonstrate the falsity of the *Watchman's* charges that the Cairns incident is an example and a proof of the Catholic people being disloyal. The *Watchman* has, to say the least, shown very bad taste in using his

Excellency the Governor-General and his Excellency Lord Chelmsford as parties in any way whatever to give seeming weight and importance to its anti-Catholic and false statements and insinuations. In conclusion, on our own behalf, and on behalf of the Catholic people, we thank his Excellency Lord Chelmsford for having honored our schools with his visits, and for his courtesy in acceding to our solicitation for an authoritative statement of the Cairns incident.'

Thus far the *Age*. A perusal of the history and exploits of the Orange Society would suffice to make at least this one point clear: that, if all things on the earth or above the earth, or in the waters beneath the earth, the last of which that turbulent and disloyal association should write is 'loyalty.' Satan reproving vice makes a pretty picture compared with that of the brethren reproving 'disloyalty.'

### Is Chesterton a Catholic?

In the course of a recent editorial paragraph we referred to the noted author, Mr. G. K. Chesterton, as a Catholic. We based this reference upon a recent and very positive statement made by the London *Tablet* that Mr. Chesterton 'has joined the Catholic Church,' and upon a series of articles upon him in the *Catholic World* (a New York monthly magazine) in which he is spoken of as a 'Catholic apologist.' A widely read and scholarly friend, who contributes the ever fresh and interesting literary columns to the Saturday issues of the *Otago Daily Times*, has in the most courteous way pointed out to us that the biography of Mr. Chesterton on which the London *Tablet* bases its statement, does not really assert that the distinguished author has joined the Church. What it does say is that 'under the probably unconscious influence of Mr. Belloc, Mr. Chesterton was drawn towards the Catholic faith.' Which is obviously quite a different thing. The London *Tablet* writer evidently misinterpreted this passage. Since our editorial reference to Mr. Chesterton was written we have looked up a lengthy article on him by Mr. Ward in the *Dublin Review* for January. Mr. Ward does not commit himself to thinking that the position of Mr. Chesterton is 'necessarily identical with Catholicism,' but he holds that 'its affinities to Catholicism are very close.' Clearly, Mr. Chesterton is not yet a Catholic. But he is apparently standing at the door of the Church, and may soon knock and enter.

### DIOCESE OF DUNEDIN

St. Patrick's Young Men's Social and Literary Club held its usual weekly meeting in St. Patrick's schoolroom on Monday night, when there was a fair attendance. The evening was devoted to questions, which were answered in a very interesting and creditable manner.

The Very Rev. P. O'Donnell, Gore, who joined the Canadian-Australian steamer Makura at Sydney for Vancouver, writing from Brisbane, stated that the vessel is splendidly equipped in all departments, and that he had enjoyed the trip from Sydney very much.

On Saturday of last week the anniversary Requiem for the late Bishop Moran was celebrated in St. Joseph's Cathedral. The celebrant was his Lordship the Bishop, Rev. Dr. Cleary assistant priest, Rev. J. O'Reilly deacon, Rev. W. Corcoran subdeacon, and Rev. J. Coffey, Adm., master of ceremonies. The music of the Mass was rendered by the Dominican nuns.

The members of St. Joseph's Ladies' Club held an invitation euchre party and social evening at St. Joseph's Hall on Wednesday evening. There was a large gathering, and a very enjoyable evening was spent. The prizes were won by Mr. Miles and Miss Collins. The following very kindly contributed towards the programme: Songs, Messrs. Carolin, O'Connell, and Graham, Misses Bryant and Hannagan; recitation, Miss Crann; and a skirt dance, Miss Tessie Hannagan. At the conclusion of the programme light refreshments were handed round. A special word of praise is due to the president (Miss Staunton), to whom the success of the evening was due.

His Lordship the Bishop, in the course of his sermon at the nine o'clock Mass at St. Joseph's Cathedral on Sunday, referred to the collection to be made on next Sunday for the St. Vincent de Paul Society. The ladies of the Society (said his Lordship) were doing a noble work in the parish in an unostentatious manner. They visited the sick, relieved those in want, took charge of neglected children and placed them in orphanages, and performed other useful and necessary works. He trusted that the Catholics of Dunedin would be generous in their support of the Society, and would enable the ladies of that excel-

lent institution to carry on their good work during the coming winter. Notwithstanding the prosperous condition of the Dominion there were always cases of want and distress in our midst, owing to illness and other causes, and it was the duty of those who were in a position to do so, to assist in alleviating such distress.

### Oamaru

(From Our Own Correspondent.)

May 22.

The first general meeting of St. Patrick's Club was held at the rooms on Monday evening, 17th inst. The chair was occupied by the president (Mr. T. O'Grady), and there were over 40 members present. The principal business of the meeting was the election of committees to direct the different branches of the club. Three committees of five members each were appointed as follows:—Dramatic committee—Messrs. Mulvihill, Barry, Ford, Cagney, and Curran; debating and entertainment—Messrs. J. Molloy, Mulvihill, Breen, Curran, and Barry; billiards—Messrs. Maxwell, Cagney, R. Griffiths, Barry, and Ford. Wednesday evening was fixed for the weekly debates, the opening meeting being for 26th inst. In regard to the dramatic branch of the club, a first-class production is promised when the company appears at the Opera House in July next. Generally speaking, the club is in a flourishing condition, and much enthusiasm is evinced by the members, which promises well for a successful season. The comfort of the club room has been materially increased by the erection of a large open fireplace, the stone for which was kindly donated by Mr. J. H. Gay, to whom the club is much indebted.

## Interprovincial

The Geraldine Road Board appears to be more fortunate than kindred bodies in the matter of rate collection, for at last meeting it was shown that only 17s 2d was outstanding in rates for last financial year.

'It is a most remarkable thing how the cost of living seems to go up as the Arbitration Court goes round,' said Mr. Justice Sim at Gisborne during a sitting of the Court. 'Everywhere the Court sits they tell us that that is the dearest place in the Dominion in which to live.'

Among the applicants for the position of wardman at the Stratford Hospital, for which place a strong, active young man is required, was one from an aged pilgrim of 78 summers, who briefly wrote that he was looking for a nice job, and 'had no experience of hospitals except as a patient.' He was reluctantly passed.

Taranaki is said to have withstood the financial depression better than any other province in the Dominion (says the *Herald*). Some evidence in support of the statement is afforded by the returns of one of the biggest business concerns in New Zealand. It has twenty travellers, and the returns of its Taranaki representative head the list.

A witness giving evidence before the Timber Commission said that, unlike those of Australia, the New Zealand trees did not revive after a fire. 'Once,' he added, 'a New Zealand tree is scorched on the outside, that tree is dead and useless for other than ordinary building timber.' He also stated that a grub attacked the scorched tree, but the living tree was exempt from the pest. The destruction of bush from Pahiatua to Mauriceville had been tremendous.

'Have you made a fortune at saw-milling?' asked Mr. Field, M.P., of a witness at the Timber Commission at Wellington on Friday. The witness smiled. 'As a money-making business,' he replied, 'it's the worst thing there is. I have two of my own boys working at the mill, and I often tell them to get out, and find something better to do but there's a fascination about the dashed thing. Once a man takes it up, he can't get away from it.' Mr. Jennings, M.P.: 'Like the drink habit!' Mr. Hanan, M.P.: 'But that's curable.'

The present extraordinary activity of Ngauruhoe appears to be affecting the whole of the adjacent country to a renewal in some part of the old thermal life (says an exchange). The bed at Waihora Bay, on the western end of Lake Taupo, was suddenly awakened out of the long years of calm in which it has slept. While the big volcano, 30 miles or more distant, was in the height of its eruption, a fishing party on the shores of the bay were aroused by two loud explosions, and in the morning the

waters of the lake were quite warm, while numbers of fine trout, some as heavy as 18lbs, were floating on the surface or lying stranded on the shore.

At a meeting of the general committee in connection with the Penguin relief fund in Wellington on Tuesday, the sub-committee's report stated that inquiries had been made in 89 cases affected by the disaster, and relief given in 44 cases to the extent of £581. The total contributions to date are £1855. The committee does not consider that a special canvass for further funds is necessary, as the amount promised and in hand should meet all requirements. The sub-committee was empowered to act on the lines already adopted.

Speaking at a social gathering in Christchurch, Mr. J. Piper, of Petone, referring to the devious ways of the Defence Department, mentioned an amusing instance. A corps in the Wellington district some eighteen months ago elected two lieutenants, one first and one second, and in due course sent their names forward to the Defence Department. They received an answer stating that as the name of the first lieutenant began with a W, and that of the second with a letter of the alphabet higher up, the respective positions must be reversed.

It is fairly well known (says the *Dominion*) that the reason Pelorus Jack meets almost every vessel which goes through the French Pass is that he may rub off some of the sea parasites which usually infect all large fish, and which eventually cause death. It is possible that Jack has the fragment of an idea that every vessel he can brush his silver side against will put years on to his life, and from the manner in which he swims and snorts and gambols by the bows of the vessels in the Pass, it appears that his self-constituted position as pilot is an immense delight to him. The other day, when he was guiding the Te Anau through the channel, he gave such an extraordinary display, that a Maori, who had been an interested spectator of the scene, rushed below for a glass of beer, which he offered as a libation to the sportive grampus. Passengers do not state positively that 'Jack' assuaged his thirst, but they declare that afterwards, when he left the vessel, he appeared to wave a fin with the jocular benevolence which otherwise would not have been demonstrated had he been a fish possessed of real teetotal principles.

On being asked as to the date on which Parliament would assemble and as to what course would be taken to determine whether he would attend the Naval Conference in London, the Prime Minister has made a statement to the following effect. He explained that Parliament now stood prorogued until June 10, and that in New Zealand no power existed to enable the Governor, when a day had been so fixed, to call Parliament together for any earlier date, no matter how pressing the urgency or how great the crisis in England. Special statutory power was long since given to the King to summon Parliament at any time on six days' notice, notwithstanding that he had previously fixed by proclamation a later date for its meeting. Unfortunately, in New Zealand no such statutory provision existed. Where, therefore, matters of urgent importance arose requiring the Government to ascertain the will of Parliament the only course open was one which he (the Prime Minister) believed had been taken on several occasions in English-speaking countries—namely, of asking the members of Parliament to informally meet and discuss the urgent matters which had arisen, and so express their opinion and their will to the Government of the day.

Captain Hugo, Inspector of Fire Brigades, states that New Zealand's losses through fire have averaged at least £500,000 per year during the last few years. 'How can this waste be minimised?' he was asked by an *Otago Daily Times* reporter. In reply, he detailed some of the most frequent causes of fire. First in the list came the faulty method of constructing most wooden dwellings. They are provided with excellent material for spreading flames in the shape of light board partitions, covered with highly inflammable paper and scrim, while gaps between the boards were tongue-and-grooved, or more closely fitted, fire destructive element. 'If partitions were plastered there would be a chance of confining an outbreak to a single room, but when the brigade is called to the average dwelling house in New Zealand,' said the fire inspector, 'the whole place has to be soured before the seat of the fire is discovered. The remedy is quite simple. If only the lining-boards were tongue-and-grooved, or more closely fitted, fire would not spread so rapidly. Plaster is a better material for partitions, and brick houses are best of all.' Fires would be reduced in number, he said, if there were fewer chimney faults, some of which were due to earthquakes, and if all local bodies followed the example of the older and well-regulated cities by making the accumulation of empty cases, barrels, and straw a punishable offence.

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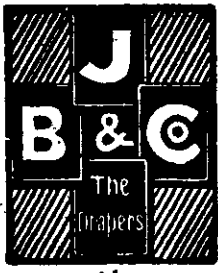
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# Irish News

## CAVAN—A Comparison

In Cavan 79,000 Catholics and 18,000 Protestants return a Council exclusively Catholic and Nationalist. Yet this Council employs 26 Protestants as against 30 Catholics. A Protestant official gets £600 a year; no Catholic more than £300. In Belfast, Catholics are a third of the population, but the Corporation pays £51,405 in a year in salaries, of which only £640 goes to Catholics. It can be confidently asserted—First, that Nationalist Ireland has set to Unionist Ireland a much-needed example of religious and political toleration. Secondly, that wherever Protestants are in a minority, however small, they receive their full proportional share of representation on committees, and more than their full share of salaries; and that wherever Unionists are in a majority, they use it to exclude the Catholic minority so far as possible from either influence or preferment.

## CORK—A Serious Loss to Queenstown

Great indignation is felt in Ireland at the proposal that the big Cuaharders should sail direct from Liverpool to New York without calling at Queenstown.

## DONEGAL—Death of a Priest

The death occurred on April 6 of the parish priest of Raphoe, Rev. Edward McDevitt, who had previously ministered at Stranorlar before the pastorate of Raphoe was conferred upon him. Father McDevitt, who was highly esteemed throughout Most Rev. Dr. O'Donnell's diocese, was a native of Milford, County Donegal, and a member of a highly respected family of that district.

## DUBLIN—A Lady Professor

The Board of Trinity College, Dublin, has appointed a young lady as assistant to the Professor of Modern History. Miss Maxwell, who has had a distinguished undergraduate course, is the first woman to become a member of the teaching staff of Trinity, and her appointment marks a notable step by Dublin University in recognition of women's claims.

## A Vacant Knighthood

The appointment of the Earl of Granard to the vacant Knighthood of St. Patrick restores the Irish Order to the position in which it stood before the late Earl Kenmare's death, in that it has once again a Catholic member. There was a time when a member of that faith could not well be a Knight of St. Patrick, for down to the disestablishment of the so-called Irish Church part of the ceremony of installation consisted of a religious service in the Protestant Cathedral of St. Patrick. The last surviving Knight who participated in that service is his Majesty the King, who was installed as an ordinary member of the Order in 1863, the function being a very brilliant one. As the Earl of Granard is not only a member of the Government, but fills the position of Master of the Horse in his Majesty's household, it will be interesting to note the attitude of his brother Knights when the ceremony of installation takes place in Dublin Castle. The present Government have already appointed two Knights, and when they were installed the majority of the existing Knights absented themselves from the Chapter meeting.

## Charitable Bequests

The late Mrs. Marcella Bermingham, Adelaide Road, Glenageary, left personal estate valued at £18,254. She bequeathed the following sums for charitable purposes:—£2500 to the Home of the Sacred Heart, Drumcondra; £900 for Masses; £200 to the Convent of the Sisters of the Assumption, Dublin; £500 to the Hospice for the Dying, Harold's Cross; £300 each to St. Kevin's Club and Resident Home for Catholic Business Girls, Dublin; the Convent, Boston Spa, Leeds; the Maternity Hospital, Holles street; £200 each to the Police-Aided Children's Clothing Society and the Drumshambo Convent, County Leitrim; £100 to the Rev. Herbert Gray, of Fakenham, Norfolk, for establishing a mission in Northampton; £500 for such of the fishermen around the coast of Ireland as the executors may consider deserving of help in order to enable them to purchase and repair their nets and boats; £200 to the Superioress of the Convent of the Holy Faith, Eccles street; £200 each to the Christian Brothers' Schools, Richmond street, Kingstown, and Westland Row; and £500 towards paying off the debt on the Church of St. Michael, Kings-town.

## GALWAY—A Myth

The practical joker is not, as a rule (says the *Catholic Times*), much troubled about teaching useful lessons, but

when he victimised Mr. William Moore, M.P., one of the representatives of the Irish Orangemen, he conveyed to Parliament and the public a moral which all who run may read. Mr. Moore is a gentleman who takes a genuine delight in endeavoring to make the inhabitants of Great Britain believe that the wickedness of the people of Ireland, the country where he represents a constituency, is past imagining. No matter how pleasant or how peaceable the Irish Catholic may look, he is always, in Mr. Moore's opinion, brewing mischief. Mr. Moore's parliamentary life, therefore, consists of a daily array of questions as to what measures the Government have taken or intend to take in order to prevent this or that crime, or to punish this or that criminal. On Thursday, March 11, he enquired in tragic accents what the Government meant to do with Mr. James Hogan, J.P., of Kinvara. Mr. Hogan, he stated, was a plague in the community. He was a boycotter and oppressor, and had been inflicting suffering on innocent people. The law-breaker had been brought before the magistrates for his misdeeds, but being of his religious and political belief, they acquitted him. The Resident Magistrate had unavailingly protested against the scandal, and the County Inspector had urged the institution of further proceedings. The Attorney-General for Ireland had, however, refused to act on the suggestion, and the audacious Mr. Hogan, of Kinvara, was still at liberty. Mr. Redmond Barry, amidst the laughter of the House, informed the hon. member that Mr. James Hogan, J.P., was a myth—that no such person exists at Kinvara, a Galway village, by the way, made famous through one of Mr. Frank Fahy's songs. The moral is very plain—that anti-Irish members are perfectly reckless as to the grounds upon which they prefer charges against Irish Catholics and Nationalists.

## MEATH—The Bishop of Ballarat

The Right Rev. Dr. Higgins, Bishop of Ballarat, who is visiting his native land after twenty years' absence (writes a Dublin correspondent), was recently presented by his clerical friends of the diocese of Meath—his fellow-workers in the sacred ministry before his appointment to an Australian Bishopric—with a beautifully executed portrait of himself, as a token of their esteem and affection for him. The presentation took place at the residence of his Lordship's old friend and colleague, the Very Rev. Dr. Dooley, P.P., V.G., Kells, and was attended by a large number of clergymen, gathered together from every corner of the diocese, who were anxious to take part in paying a tribute to a distinguished son of the Church. In accepting the gift—presented afterwards to St. Finian's Seminary, Navan, of which he was president for seventeen years—Dr. Higgins delivered a touching reply in the course of which he said that amidst the busy scenes of labor which awaited him in that sunny land wherein he was destined to spend the closing years of his life, his thoughts would often return to Meath to gather new strength for the fulfilment of his duties from the recollection of those bright examples of priestly zeal and brotherly love of which the past was so full for him.

## LIMERICK—A Successful Exile

Mexico lost one of her foremost capitalists in the death of William Purcell. He was a native of Limerick, emigrating to Mexico a penniless lad in 1861, and succeeded in amassing a fortune estimated at £600,000. He bore the reputation of a philanthropist, and his charities were numerous.

## LONGFORD—A Serious Fire

The Longford Workhouse was destroyed by fire on Monday, March 29. The damage is estimated at £10,000. The Most Rev. Dr. Hoare, Bishop of Ardagh, visited the scene shortly after the outbreak, and gave instructions to utilise the local chapel as a temporary shelter for the aged inmates of the workhouse.

## TIPPERARY—A Ballycohey Memorial

On April 4, Mr. Joseph Devlin, M.P., performed the ceremony of unveiling a memorial erected in Sologhead churchyard, County Tipperary, over the grave of Michael O'Dwyer, whose name will live long in Irish history in connection with the Ballycohey episode. In the course of his address Mr. Devlin dealt with the tyrannical powers exercised by landlords in Ireland as late as forty years ago. He said:—Scully had rackrented the tenantry to the last possible farthing; and they had paid and not cried out. The worm had not yet turned. And then came the Ballycohey leases. The terms of these leases seem astonishing in our day. But they are worth recalling, if only to remind the present generation of the power of an Irish landlord so late as forty years ago. A half-year's rent was to be paid in advance; the rent was to be paid quarterly; the holding was to be surrendered on twenty-one days' notice at the end of any quarter; the tenants were to forego all

claims to their own crops that might be in the soil; and they were to pay all rates and taxes whatsoever. Whoever refused to accept these terms must quit! It was a terrible alternative. Let us try to recall, if we can, the scene in Dobbyn's Hotel, in Tipperary town, on that day, in June, 1868, when Scully attended to receive the May rents, and to get his tenants to sign the new leases. He is seated at a table, with a loaded revolver on each hand, and a policeman, with rifle end sabre, close by. Only four tenants come in person. The others have sent their rent by messengers. Even the four tenants who come in person refuse to sign the leases. Scully swears at them. They actually defy him. The worm has turned at last. In that room in Dobbyn's Hotel, Irish landlordism had thrown down the gauntlet, and the men of Ballycohey had picked it up. There is a point beyond which human endurance cannot go, a point where patience becomes cowardice, and that point had now been reached.

### WICKLOW—A Loss to Arklow

A good deal of alarm has been caused at Arklow owing to the fact that over 100 employees of Messrs. Kynoch and Co., the local chemical and cordite factories, have been dismissed. The manager of the works states that work could not be found for the hands, and that there is no likelihood of them being taken on again. The wages of the men affected range from 18s to 25s per week.

### An Irish Riviera

The Countess of Aberdeen, in opening a tuberculosis exhibition at Bray, said that if the people on the other side of the water could have seen Bray during the month of February, in the bright fresh sunshine, day by day, they would go no more, she was sure, to the Riviera in search of early summer, but there would result instead a very large influx of spring visitors to this, the Irish Riviera.

### GENERAL

#### Ireland's Freedom from Crime

At the opening of the Commission on April 1 (writes a Dublin correspondent), Judge Kenny congratulated the grand juries of the Dublin City and County on the almost complete immunity from crime of both. At Cork Criminal Sessions, on the same date, the Recorder was presented with white gloves. The same ceremony took place recently at Limerick City and County Assizes—Monaghan, Wicklow, and other places. The instances in which the criminal calendars comprised not more than one, two, or three cases are very numerous. It would be most interesting if a return giving the records presented all over Ireland at the Spring Assizes were compiled and published far and wide.

#### The Parliamentary Fund

Within six weeks of the issue of the appeal to the people of Ireland, published by the National Trustees in accordance with the resolution at the National Convention, we (*Irish News*) acknowledge a 'first instalment' of £1147 2s 2d towards the United Irish National and Parliamentary Fund, 1909. Several circumstances must be taken into account if the encouraging significance of the list and the total in another page is to be fully appreciated. When the appeal was issued, Irish Nationalists were looking forward with disgust and apprehension to a recrudescence of factional squabbling and, perhaps, a period of political stagnation as a consequence. For five or six weeks the country was threatened with another 'Split'—of a minor character, no doubt, but still a 'Split' annoying and disheartening. Only those whose faith rose above difficulties and to whom political insight revealed the necessity for immediate practical action, cared to respond while the future appeared uncertain. Under these circumstances this week's long list is more than satisfactory: it is inspiring. As a record of the people's confidence in the capacity, fidelity, and unstained honor of their elected representatives it challenges recognition from friends and enemies.

#### Catholic Disabilities Bill

We were informed by cable last week that the second reading of the Catholic Disabilities Bill, moved by Mr. W. Redmond, M.P., was carried in the House of Commons by 138 votes to 123. The measure seeks the removal of the embargo on the eligibility of Catholics for the offices of Lord Chancellor of Great Britain and Lord Lieutenant of Ireland, and the omission of the offensive sentence from the King's Accession Oath. After the second reading the Bill was sent to a committee of the whole House, which is equivalent to shelving it. The Prime Minister, Mr. Asquith, approved of the opening of the Lord Chancellorship and the Viceroyalty of Ireland to Catholics. He said the Accession Declaration was the flimsiest and most unnecessary safeguard. Mr. Asquith suggested the appointment of a committee to find a form of declaration that would be inoffensive to any religious susceptibilities.

## People We Hear About

Madame Melba entered on her forty-fifth year on May 19. She held a reception in honor of the occasion at the Grand Hotel, Auckland.

A short time prior to his death, the Municipality of Sorrento conferred upon Mr. Marion Crawford the distinction of honorary citizenship, and named one of the chief thoroughfares the Corso Marion Crawford.

There are in the Cabinet of Sir Wilfred Laurier, the present Prime Minister of Canada, who is for the third time holding that high office, four Catholics, four Episcopals, two Methodists, one Baptist, and not one affiliated with any religious denomination.

The *Cleveland Catholic Universe* states that a Catholic priest was the first to give the title Father of his Country to George Washington. It quotes from the *Pennsylvania Gazette* of February 22, 1800, these words: 'Father Carr has given General George Washington a name that will live for ever, "The Father of His Country."'

The Very Rev. Father Murray, the newly-elected Superior-General of the Redemptorist Order, is a comparatively young man, having been born in 1865. He was educated at Maynooth, and on concluding his college course entered this Order, and was ordained priest in 1890. He became Provincial in Ireland about three years ago.

Mr. Andrew Selkirk, who died at Cowdenbeath, Fifeshire, Scotland, recently, was a descendant of Alexander Selkirk, the original of Defoe's 'Robinson Crusoe.' Mr. Selkirk, who was an engineer, had himself led a roving and adventurous life, having travelled extensively in Australia and New Zealand and taken part in the early rushes to the Australian gold diggings.

Lord and Lady Roberts celebrated their golden wedding last week. In 1860, whilst stationed in India, and just a year after his marriage, Lord Roberts was very anxious to be sent to China, where there was some trouble. Lord Clyde, however, chose someone else. Afterwards Lord Clyde met Lady Roberts at dinner, and told her that he had purposely passed over her husband because he thought they would not like to be separated so soon. Instead of thanking Lord Clyde (as the latter had expected she would do) Lady Roberts, who had been anxious that her husband should be sent, was very much concerned, and replied that he had made her feel that she was ruining her husband's career. 'Well, I'm hanged if I can understand you women!' was the astonished nobleman's blunt comment.

Sir Frederick Darley, who has just retired from the Chief Justiceship of New South Wales, was called to the Irish Bar, at which he practised for some years, before emigrating to Australia in Hilary Term, 1853, on the same day as another eminent judicial personage, the Right Hon. Christopher Palles, now Chief Baron of Ireland for nearly five-and-thirty years. Sir Frederick Darley is a grandson of a Lord Mayor of Dublin in the days of the old unreformed Corporation of that city, and his first cousin, the late Mr. F. W. Darley, an Irish County Court judge, had a distinct recollection of being taken by his father, a Dublin Corporator, to witness the reception of George IV. by the Corporation in 1825. The King had forbidden political allusions. The moment his Majesty retired the toast of 'The Glorious, Pious, and Immortal Memory' was drunk.

King Leopold of Belgium has unconventional manners, which have ingratiated him with his people. Several good stories are told of his characteristic bonhomie. Once, while in Paris, on seeing a large crowd assembled before the private entrance of the Hotel Bristol, he approached an idler, and asked what the people were waiting for. 'To see Leopold,' was the reply. 'Well,' said the King, 'take my advice and go away. He's not worth waiting for.' And with that Leopold II. betook himself to the boulevards. During one of King Leopold's many rambles incognito, he found himself when darkness was setting in near Enghien, in Hainault, and he sought shelter at a small wayside inn, where he was hospitably entertained. When, however, his host presented him with his very modest bill of three francs on the following morning, the King found to his horror that his purse had either been lost or stolen. The landlord was furious at what he regarded as an imposition, and threatened to hand his guest over to the law. 'But I am your King!' Leopold exclaimed. 'That is very unlikely,' Boffin answered, with a smile of derision; 'kings don't wander about the country with empty pockets. Ah, no!' The matter was finally arranged by the King depositing his watch with the host, and for long afterwards he would humorously speak of himself as the 'King without a franc.'

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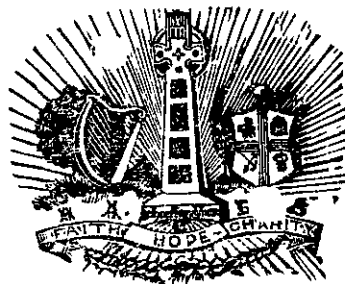
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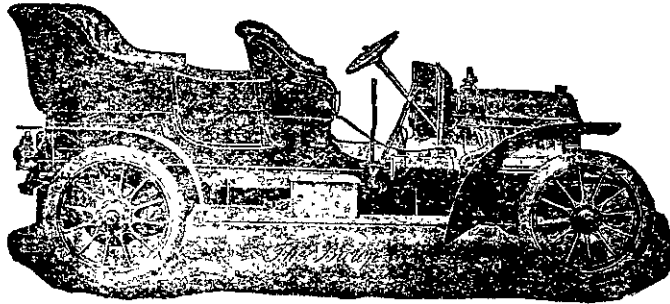
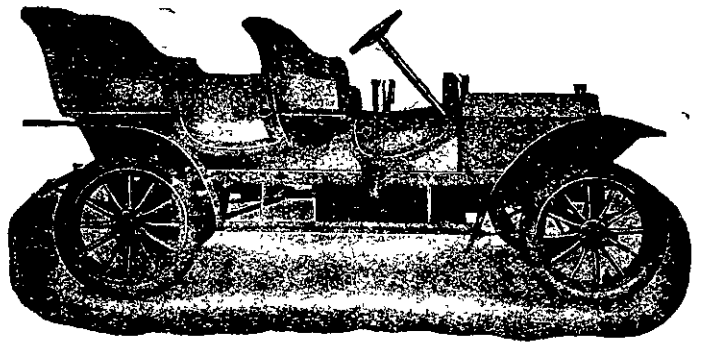
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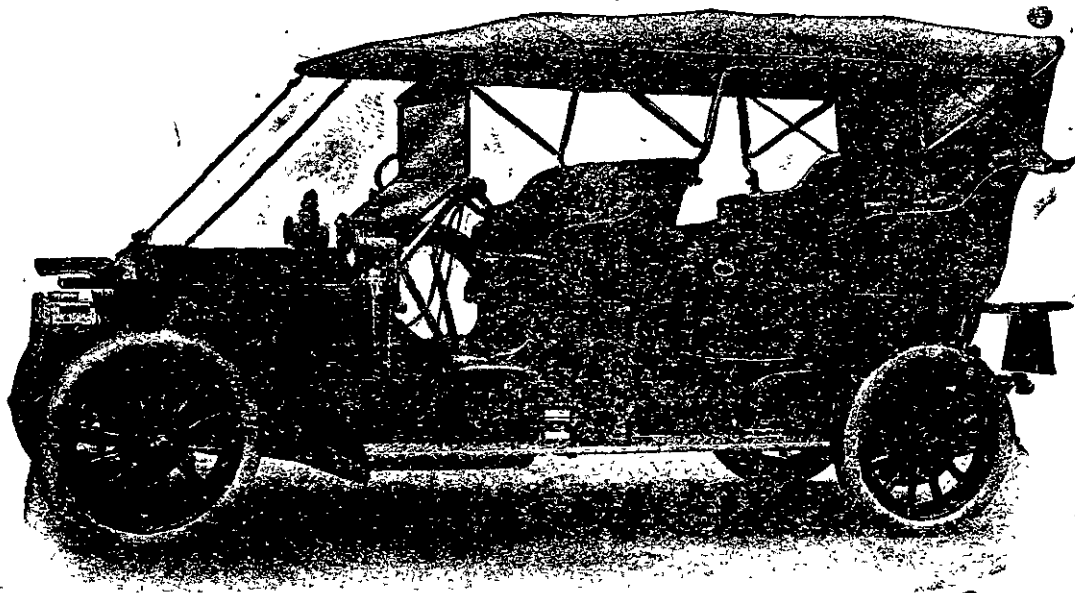
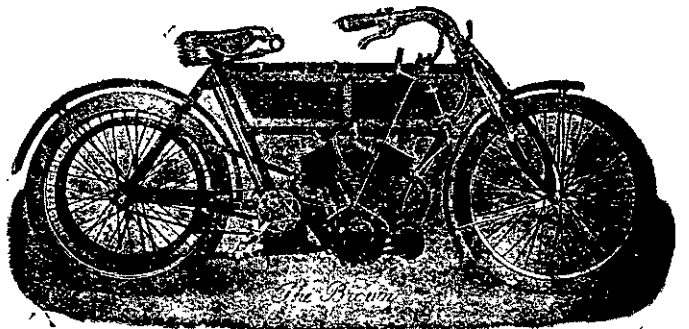


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# The Catholic World

## ENGLAND—Archdiocese of Westminster

In succession to the late Bishop Johnson, the Archbishop of Westminster has appointed Canon Surmout, D.D., to be one of his Vicars-General, and the Rev. Maurice E. Carton de Wiart to be his financial secretary and treasurer.

## FRANCE—Food for Reflection

Archbishop Ireland of St. Paul, on the eve of his departure from Paris, on March 26, in an interview said: 'From what I have seen and heard during my stay here I have formed the distinct impression that the State's policy of persecuting religion will not last much longer; that there will be an arrangement to intervene soon. A republic, especially a republic like France, where the people are volatile, cannot endure without religion, which is the creator of the individual conscience. The forces of order and public security realise that with the anchor gone the people will go adrift. The present strikes and unrest are giving the Government rich food for reflection.'

## The Sleeping Sickness

The missionary priest, Father Beauchene, has died at the Pasteur Institute, Paris, of sleeping sickness contracted in Africa. He was walking across the Luxembourg Gardens when he suddenly collapsed on to a bench and was conveyed to the Pasteur Institute, where all the remedies tried proved unavailing. There are at the Institute fourteen patients who are suffering from the disease.

## GERMANY—The Centre Party

The new leader of the Centre party, Baron Von Hertling, is perhaps the foremost Catholic layman of Germany to-day (writes the German correspondent of the *Catholic Standard and Times*). Few have deserved better of their Church and of their country than he. Though born in 1843, he is still at the height of his powers. His intellectual, social, and political activity has been nothing short of marvellous. For twenty-seven years he has been professor of philosophy in the University of Munich. During this period he has written a number of scholarly works dealing with the history of philosophy. Whatever makes for the uplifting of his fellow-Catholics appeals to him. He helped to found the now famous 'Goerres Society' and the 'Society for Christian Art.' Both societies have done an immense amount of good. As president of the Goerres Society, von Hertling delivered a series of lectures at the annual conventions which have attracted the attention and the favorable comment of the greatest savants of Germany. His able work on *The Principle of Catholicism and Science* has gained for him an international reputation. Baron von Hertling has been a member of the Reichstag since 1875. Thus he has been schooled in politics by Windthorst, Lieber, Reichensperger, and Bismarck. He is a clear and convincing orator and a prudent and far-seeing statesman. The King of Bavaria recognised this and made him a member of the royal council. The Emperor and Buelow managed to ignore this, and passed him by whenever positions of trust in the empire were to be filled. His best speeches in the House are always made when foreign politics or social questions are under discussion. In the famous debates on the 'Kaiser interview' last November, Hertling was the spokesman of his party, and his speech was a masterpiece of tact and good sense.

## ITALY—Divorce Laws not Required

Amid all the tumult that has marked the first few sittings of the new Italian Parliament (writes the Rome correspondent of the *Catholic Times*) a striking instance has been given us of how deeply Catholic doctrine is embedded in the Italian character. No one who knows Italy of the present day would credit the motley gathering on Montecitorio with any overflow of religious feeling; and yet, notwithstanding all their indifference towards religion and all their persecution of the Church, the members of the Chamber of Deputies have declared their intention of having nothing to say to a Divorce Bill. In explaining his position the other day Signor Giolitti, the Prime Minister, said, amid laughter and applause, that 'the Extreme Party should feel grateful towards him for not having introduced a Divorce Bill, simply because it would be rejected by an overwhelming majority.' 'I am convinced,' pursued Signor Giolitti, 'that Italy can be excellently governed without any divorce law'—a remark that was received with enthusiasm by four-fifths of the Chamber.

## ROME—A Message of Welcome

Mr. Roosevelt, the ex-President of the United States, received the following Marconigram on board the Hamburg whilst on his way to Italy: 'Recalling the cordial reception given me at White House, I send with equal cordiality my greetings and congratulations upon your glorious Presidential administration, and wishes for a happy journey, and hopes of meeting you personally in Rome before you return to America.—Francesco Satolli, Cardinal.' Cardinal Satolli was the first Apostolic Delegate to Washington.

## A French Pilgrimage

The arrival of his Eminence Cardinal Couillié, Archbishop of Lyons, reminds me (writes a Rome correspondent under date April 3) of the preparations made in France for one of the most gigantic pilgrimages that ever have been formed to come to Rome from any nation. Enthusiasm is felt in every part of that country in view of the approaching beatification of the Maid of Orleans, a fact that is proved by the number of pilgrims expected here for the ceremony. It is believed the number of French Bishops will be about twenty-eight or thirty; while the pilgrims are expected to reach a total of 35,000, if not even more. The question is, considering that on an average about 20,000 foreigners are present in Rome each year for Easter week, how can the enormous French pilgrimage be accommodated? Already a small army of workmen are engaged on the decorations in the interior of St. Peter's for the great ceremony, while the construction of large tribunes for a number of strangers much greater than usual is proceeding. In the national French church, Rome, S. Luigi dei Francesi, where special ceremonies will be held in honor of the new Beata, portable altars are being erected for the use of the French priests who are expected there for the celebration of Mass.

## SCOTLAND—An Eminent Lawyer on Convents

Lord Guthrie, one of the most eminent authorities in legal circles in Scotland and a Judge of the High Court, speaking at a Protestant gathering in Edinburgh recently, made some remarks which, it is to be hoped, will not be without fruit in producing a truer impression regarding convents than that usually entertained by many non-Catholics. 'Nobody,' said his Lordship, 'could doubt that the Roman Catholic Church had shown a profound knowledge of human nature and had utilised a great deal of work that had been running to seed—that had not been utilised at all by Protestantism. He did not believe in convents, but he was going to spend the following Thursday afternoon in a convent in London with five cousins—one a Sister of Charity, and four other nuns. He often thought what a travesty of convent life many Protestants had. Those cousins of his did not mope away their lives in cells. They were engaged constantly in works of charity, teaching the young, healing the sick, attending to the aged.'

## Death of a Marist Brother

(From an occasional correspondent.)

News has reached the Dominion of the death of the Rev. Brother Berillus, an Assistant-General of the Marist Brothers, in the provincial house of their Order in Spain, on March 22. The deceased, who had attained the age of 69 years, had labored for 55 years in the Society, which now suffers greatly by his demise, but which owes much of its development, extension, and prosperity to his zeal, tireless effort, and great ability. He joined the Brothers when only a boy of fourteen. At that time their numbers were few, their means slender, and the sphere of their labors limited. The ardor and industry that characterised his riper years, showed themselves in his boyhood studies, and, being the favored possessor of uncommon talent, knowledge came rapidly, and with it a judgment keen and sound, which gave early promise of his brilliant future. He soon attracted the attention of his superiors, who employed him first at ordinary duties, which he always performed with great earnestness, then at higher functions in which his tact had greater scope for action, and eventually he was entrusted with positions in which as occasion required he proved himself an able teacher, a capable administrator, and a prudent director. It was evidently but a matter of time when he would be included in the General Council over which the General presides, and to which is confided the organisation and administration of the entire congregation. This distinction became his at the unusually early age of forty, and during the last thirty years he acquitted himself of the duties of his assistantship with a zeal that never abated, an energy that seemed untiring, and a success without a parallel. In the opinion

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GEORGE ST., DUNEDIN.



of many who were cognizant of his capacity, he was regarded as a probable successor to the late Superior-General, Brother Theophane, but the choice of the General Chapter proved to be the present General, Brother Stratonique.

The portion of the Order over which Brother Berillus had immediate control was the province of St. Paul-Trois-Chauteaux, a district that embraced the South of France, from the Alps to the Pyrenees. Owing to his ceaseless toil, power of organisation, and desire of extension, colonies of his Brothers soon found a field for their labors in Spain, from which in a short time communities were in demand and were supplied to Columbia, South America; then houses were established through the length and breadth of Mexico, and the last conquest of his apostolic zeal has been the Argentine Republic, where before death closed his eyes he saw a flourishing sub-district of his province. The number of Brothers under his immediate control could not be far short of 2000; and with these by correspondence and visits he kept in constant touch unaided by a secretary. His duties, though multifarious, were comparatively light before the operation of the iniquitous Law of Associations, which closed the Mother House in France, and drove him and his confrères of the Council into exile. There innumerable difficulties arose, embarrassments cropped up, and hardships supervened which needed more than human effort to encounter and overcome. All was faced, however, with courage and hope by him and his fellow-exiles; but sad to relate, though they succeeded in safeguarding the best interests of the Order, a good many of them have perished at their posts. The inconveniences they suffered and the discomforts attendant on make-shift residences in a foreign soil among strangers, added to many anxieties, have created a sad havoc in their ranks; for in the short space of three years the Superior-General and four of his Assistants have passed to their reward.

The late Brother Berillus was taken ill while on a visit to Spain. The long years of arduous toil had at last toll upon his vigorous frame and ardent nature. The sword had worn out the scabbard, and so on reaching the provincial house at Barcelona, an illness which had been giving trouble for some time grew so acute as to confine him to his bed; the best medical skill proved unavailing to check the growth of the malady, and the kindest care and most affectionate sympathy of his Brothers did but little to assuage his long suffering which he bore with a patience that was always edifying and a resignation that knew no murmur, until it pleased God to call him to his reward.—R.I.P.

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## Domestic

By MAUREEN

### To Whiten a Bread-board.

When a bread-board becomes a bad color, damp it with warm water, then rub it with dry whiting. Next scrub it thoroughly with a clean, hard nail brush and give it a final rinsing under the cold water tap. Then dab it all over with a clean soft cloth, and stand in the air if possible until quite dry. This is an excellent method for whitening and cleaning boards of all kinds. Soap should never be used for them, as it is apt to turn them black.

### The Girl We are Glad to See.

The girl people are glad to see and wish she could stay always, is bright and cheerful. She is dainty, and always tries to look her best. She is warm-hearted and sympathetic. She is helpful and always ready to give a hand with the cooking or the dusting or the sewing, and at the same time never gets in the way. When she is about we forget we have such things as nerves—for she never gets on them.

### To Renew Cane-bottomed Chairs.

When cane seats become slack through use they are uncomfortable and unsightly. Sponge both sides of the cane thoroughly with hot soapsuds, in which a handful of salt has been dissolved. Then stand the chairs in the open air, and when the top of the seat is fairly dry, cover it with a cloth and iron with a hot iron. Treated like this, the seats will become as firm as when new.

### Brushing the Hair.

There has been much preaching about brushing the hair vigorously at night to make it thick and glossy. The latest dictum, however, is that the hair should always be brushed with a gentle caressing motion. It is now said to be a positive crime to attack the head the way some women do. It tears up the tender new hair just as a rake would root up new spring grass. It is quite as essential to be careful about the sort of brush one uses as to bear in mind this rule about treatment. First get a brush with good bristles, of medium stiffness. One set into a rubber covered cushion is best. The value of this style of brush lies in the fact that the slight resistance offered by the rubber cushion has precisely the same effect as massage.

### Sensitive Children.

There is a much worse thing for a child to have than a freckled face, a snub nose, or a hasty temper, and that is an over-sensitive disposition. Sensitiveness is a misery to both men and women; it makes them suffer needlessly and imagine all sorts of slights which were never intended. Yet all this can be cured in infancy. A child begins by being self-centred; it ends by growing morbid. The wise mother, seeing this tendency, directs the child's attention away from its own self to more cheerful and less selfish thoughts, and thus saves it from countless miseries in the future.

### Darning Children's Stockings.

Children manage to get such enormous holes in their stockings that it is almost impossible to darn them. The best way to mend such stockings is to procure some coarse-meshed black net. Cut it a little bigger than the hole, and baste it neatly over it. Then darn in and out of the meshes, and it will be found that the darning of big holes is quite easy.

### To Clean a Mincing Machine.

Mincing machines are so generally used nowadays that a hint as to cleaning will be of service. If it is difficult to get the machine clean, or to remove the meat from the grinders, all that is necessary after having used the machine is to run a piece of dry bread through it. This will not only prevent the meat being wasted but will also free the machine of all trace of fat.

*Maureen*

If a cold you have neglected,  
Till you fear your chest's affected,  
There's no need to feel dejected,  
You can still be quite secure.  
To despair is only madness,  
So away with gloom and sadness,  
Take that thing of joy and gladness,  
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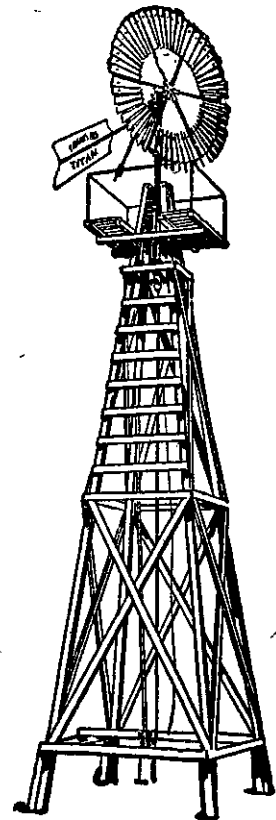
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## Science Siftings

BY 'VOLT'

About Bread.

Bread was first made without leaven, heavy and solid. Then yeast was discovered, and yeast-risen bread came into use throughout the civilised world. Finally baking powder was devised, the most healthful, economical, and convenient of all leavening or lightening agents. Yeast is a living plant. Mixed with the dough it causes fermentation and destruction of a part of the flour, and this produces carbonic-acid gas. The bubbles of this gas become entangled in the dough, swelling it up and making it spongy. In this process, however, a part of the most nutritious elements of the flour (estimated at 10 per cent) is destroyed in producing the leavening gas; there is always danger of sour dough, and there is a delay of many hours for the sponge to rise. Perfect bread is that in which wheat is transposed into an available food without loss of any of its valuable properties. Baking powder is now largely used in place of yeast to leaven bread. It does precisely the same work—that is, swells up the dough and makes it porous and spongy. But the process is not destructive; the baking powder by itself produces the leavening gas. No part of the flour is decomposed or destroyed. Moreover, there is no mixing or kneading with the hands, no setting of sponge overnight, as the loaf is mixed and ready for the oven at once. Bread thus made cannot sour, but will retain its moisture and freshness, and may be eaten while hot or fresh without distress even by persons of delicate digestion. The ease with which baking powder bread is made, its cleanliness and healthfulness, have caused it to supersede yeast bread with many of the best pastry cooks.

The Breeding of Oysters.

The care of the breeding oyster and the plans adopted by the owners of oyster-beds for catching the 'spat,' or young oysters, when they fall to the bottom, by placing movable tiles or frames for them to fix themselves to, form an important part of the craft of the oyster man. It is a difficult business, and is variously carried out in England, France, Holland, and America. The young oysters, when they have fixed themselves, are carried on the movable tiles or frames from one region to another for the purpose of encouraging their growth and avoiding a variety of dangers to their life and health (sometimes from the Bay of Biscay to the mouth of the Thames!). They are often, but not always—finally fed up in sea ponds or inlets, which are peculiar in containing an enormous number of those very minute microscopic plants, with beautifully shaped siliceous shells, which are known as diatoms. These are so abundant in such ponds as to form a sort of powder or cloud near the bottom, and the oysters draw them, day and night, by their gill-currents into their mouths, digest them, and grow fine and fat. The district of Marennes, on the West Coast of France, is celebrated for having sea-ponds or tanks in which a wonderful diatom of a bright blue color abounds; so abundant are they that the cloud produced by them in the pools is of a deep cobalt blue. When oysters are placed in these tanks to fatten, their gills or beards become rich blue-green in color. They lose the color after ten days, when removed to ordinary tanks. These are the celebrated green oysters or 'Marennes vertes' of French restaurants. The coloring matter of the little diatoms—swallowed by the million and digested—is taken up by the blood of the oyster from its stomach, and is excreted by certain corpuscles on the surface of the gills, just as red madder is deposited in the bones of a pig fed upon madder, and as the feathers of the canary take up the color of cayenne pepper when it is mixed with the canary's food. It used to be thought that the green color of the green oyster is due to copper—and that opinion was supported by the curious fact that the blood of all oysters and other molluscs, and also of lobsters, scorpions, and king-crabs, does really contain a minute quantity of copper, just as our blood contains iron.

It may not cure the housemaid's knee,  
Gout or appendicitis;  
But ills and chills before it flee,  
Dyspepsia or bronchitis;  
It is a fact, it will not act  
To polish furniture,  
But to polish off a cold or cough  
Take Woods' Great Peppermint Cure.

## Intercolonial

Very little hope is now entertained for the recovery of the Right Rev. Dr. J. Murray, Bishop of Maitland.

The Catholics of Ballarat intend to give a very hearty reception to his Lordship Bishop Higgins on his return to his diocese early next month.

Another Eureka Stockade veteran, Mr. James Hefferman, of Kyneton, has passed away at the age of 81 years. He arrived in Victoria in 1850.

Bishop Reville has received from Italy the magnificent painting of Pope Pius X., the work of the foremost painter in Rome, which he ordered for the Bendigo Art Gallery.

Prior to his departure for a new parish, the Rev. J. H. Morris was entertained by the parishioners of St. Francis' (Haymarket), Sydney, and presented with a purse of sovereigns.

The opening of the third Australasian Catholic Congress in the last week of September next will be signalled by the ceremony of the laying of the first stone of the portion of St. Mary's Cathedral, yet to be built.

A new presbytery, which had been erected at a cost of over £1800, was blessed and opened on Sunday, May 9, at Tumut, by the Right Rev. Dr. Gallagher, Bishop of Goulburn. The building was opened free of debt.

Mother Clare, a few years ago Superior of Nazareth House, Ballarat, has been appointed Mother-General *pro tem* of the Order of the Sisters of Nazareth. It is probable she will shortly be permanently appointed to the position. She is now working in England.

Rev. Father P. J. Roche, Muswellbrook, was welcomed home by his parishioners after an extended European tour. He declined to accept a presentation of a purse of sovereigns, and suggested that the money offered should be used for the nucleus of a fund for the improvement of the presbytery.

The Very Rev. Dean Phelan, V.G., has received a cable message stating that his Grace the Archbishop of Melbourne sailed from London for Melbourne on Friday, April 30, by the R.M.S. Ortona, which is due in Adelaide on the 7th prox. A committee has been formed to organise the reception arrangements, but its members have been disappointed to learn that the Archbishop has, in a letter to Dean Phelan, given strict injunctions that there shall be no testimonial or presentation of any kind on the occasion of his homecoming. The Right Rev. Dr. Higgins, Bishop of Ballarat, is also a passenger by the same vessel.

Miss Agnes G. Murphy (private secretary to Madame Melba) writes as follows to the Sydney *Freeman's Journal*: The paragraph in a recent issue of the *Freeman*, and which paragraph has been widely circulated any time these eight years, in which Madame Melba is made to say, "Who is this Amy Castles?" is a graceless invention, unjust alike to Madame Melba and Miss Castles. Immediately after Miss Castles arrived in London, I myself introduced her to Madame Melba, who already knew all about her. Madame Melba was delighted with Miss Castles, heard her sing, and invited her to the opera at Covent Garden, also to her town house.

Bishop BoisMENU, of British New Guinea, who was in Sydney for some months, is on his way to Yule Island, his episcopal centre (says the *Catholic Press*). His Lordship is a member of the Order of the Missionaries of the Sacred Heart, whose Australasian headquarters are at Randwick, and succeeded to the charge of the Vicariate Apostolic of British New Guinea on the retirement, at the beginning of last year, of Archbishop Navarre, M.S.H., who still resides at Yule Island. In the vicariate 27 stations are established, each provided with church, schools, and residences. From the central stations 78 villages are regularly visited and instructed. Assisting his Lordship are 26 priests, 21 lay Brothers, 38 nuns. There are 38 schools, with an average attendance of 1400 children, and two orphanages. Dr. de-BoisMENU is a Frenchman, and was only 29 years of age when he was appointed Bishop of Babala and Coadjutor to Archbishop Navarre. He is about 38 years old, has been 14 years a priest, and has been a missionary in New Guinea for 11 years.

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# The Family Circle

## HIS GEOGRAPHY

Said little Ned: 'The man who wrote  
This big geography  
Has surely made a great mistake  
To leave out little me.

'Why, only think, as now I stand,  
All toward my left is west,  
In front of me is north, and back  
Is south, as you have guessed.

'All on my right is east, and so  
'Tis very plain to see  
That north and south, and east and west  
Begin right here with me.

'So I must write and ask to have  
My picture pasted in  
That other boys and girls may learn  
Where all these things begin.'

## A MAID-OF-ALL-WORK

She stood on the verandah of a beautiful old house in a Southern State. The vines climbed to the tops of the pillars, making an exquisite frame for the girl's face as she looked out between them to the terraced slopes below. A party of friends were taking tea in the late afternoon, and the tables were set in the garden among the roses. There were elderly ladies and gentlemen, middle-aged people, and a bevy of young folks included in the groups, over whom fell the mellow light.

In her white gown, with her straight, slender figure, her dark hair, and her vivid coloring, the daughter of the house herself resembled a flower, and suggested sweetness and grace to an older woman who lingered near her. They had held to one another the relation of teacher and pupil, and had separated as intimate friends, with an agreement, made on the day when Adelaide was graduated, that they would meet again.

Twice a twelvemonth had passed, and the teacher was paying her first visit to Adelaide in her home.

'What have you been doing, dear?' she said, 'since you left college, and what are you planning to do with your life? You were full of ambition and energy, I remember. We hoped that you would return for a graduate course, or else go abroad to study, but your letters have told nothing, and I fancy you have found enough to occupy you here, at home.'

'Yes,' the girl replied, after a second's hesitation. 'I have enough to occupy me at home. I am simply a maid-of-all-work. You see, we are a clan. Most of the friends here to-day are connections of the family, or very dear neighbors. There is almost no end to the cousinhood. There are invalids to cheer, babies to pet, old people to amuse, young people to advise, and sorrowful people to comfort. Father needs me in the little leisure that is left him, after managing affairs of state. Mother gave me up for six whole years, counting the two at school before I went to college, and my brothers have settled in their minds, that I am a safe, sisterly confidante. In the kitchen and on the farm I discover places where I can be of use, and I have friends all over the countryside, from the blacksmith's shop and the cobbler's cabin to the manse and the doctor's home, and the inn to which the summer boarders come. I never meant to be merely a maid-of-all-work, but that describes what I am, precisely.'

The teacher looked at her and smiled. 'I remember a phrase you were fond of,' she said, musingly. 'It was your motto in the senior year, and hung over your desk in your pretty, restful room. I used to read it and wonder if it meant to you all that it ought. I have no doubt, now, that you have been led by right ways into its full understanding. "With good will, doing service." A girl could not have a better motto, nor a home a greater treasure than a girl into whose heart that motto had been received.'

## THE BOY WE LIKE

The boy who never makes fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hands rest lovingly on the aged head.

The boy who never cheats or is unfair in his play.

Cheating is contemptible anywhere and at any age. His play should strengthen, not weaken, his character.

The boy who never cheats or calls bad names, no matter what anybody calls him. He cannot throw mud and keep his own hands clean.

The boy who is never cruel. He has no right to hurt even a fly needlessly. Cruelty is the trait of a bully; kindness is the mark of a gentleman.

The boy who never makes fun of a companion because of a misfortune he could not help.

The boy who never hesitates to say no when asked to do a wrong thing.

The boy who never quarrels. When your tongue gets unruly lock it in.

The boy who never forgets that God made him to be joyous, loving, lovable, helpful thing.

## A DOG'S FIDELITY

M. Léon, a wine merchant at Suresnes, France, had a pretty black poodle, to which he was much attached. It was six years of age, and went by the name of Tom. Last year the wine merchant fell ill, and died. During his illness Tom never left his bedside, but licked his master's hands and manifested his affection in his own pathetic, doggy fashion. When M. Léon died the poodle had to be tied up, for he would allow no one to approach the bed on which his master lay. After the funeral he was confined to the house during the day, for he had made several efforts to escape, and was only released at night, when all the doors were locked. Then Tom refused to eat, and whined incessantly. Later on Mme Léon paid a visit to the cemetery, to place some flowers on her husband's tomb. Three weeks had passed since his master's death, but Tom had not forgotten him, and when the door was opened to allow his mistress to pass he bounded down the steps. Walking behind Mme Léon, he succeeded, in spite of the rule which excludes dogs, in entering the cemetery; and when the widow, after kneeling on the tomb, rose to go away, Tom was sitting, sad and silent, at her side. Afraid of being fined for allowing him to penetrate into the burial ground, she seized him by the collar and carried him out. But on the way home he escaped and made his way back to the cemetery. Although search was made for him, he could not be found. Next morning the guardian discovered him sitting on his master's grave, but when he approached Tom fled, knowing that if caught he would be again expelled. The guardian, touched by the dog's fidelity, placed some food by the graveside, but he refused to touch it. Then Mme Léon came to the cemetery, and tried to coax Tom to come to her. But it was in vain. He stood at a distance and wagged his tail in sign of recognition, but he would not allow himself to be captured. There was only one possible termination, and in a few days more it came. Tom followed his master into the unknown, and when the guardian visited the tomb one morning, he found poor Tom stretched out on the snow which covered M. Léon's remains.

## HISTORY IN SLANG

Even slang phrases may have their uses, for many of them preserve history that otherwise might be forgotten or disputed. Take, for instance, the expression, 'He's a brick,' which had its origin in the reply of a king of Sparta, who, when asked concerning the walls of his city, answered: 'Walls? I have walls that cannot be torn down. I have fifty thousand soldiers, and every one is a brick.'

In France, many years ago, there existed a singular method of informing a guest that he was outstaying his welcome. Instead of the hot meats, he was offered a slice of a cold shoulder of mutton; and it was a dull visitor who did not take the hint when the 'cold shoulder' was tendered.

In Puritan times, when the Sunday dinner was always prepared the day before, there was a man named Hezekiah Morton, who used to bake a long row of apple pies on Saturday, and pin on them various labels which indicated the day each one was to be eaten. From this eccentric habit we have the expression, 'In apple-pie order.'

When you are presented with a complimentary ticket to a lecture or other entertainment, you are what is known as a 'dead-head.' In ancient Pompeii various tokens were used for admission to the theatre. Those persons who were entitled to enter free had as a check for their admission a little ivory skull, and were called 'dead-heads,' just as they are to-day.

We say of anyone who has achieved a triumph, 'He has a feather in his cap.' This is a relic of the time when the Hungarians were at war with the Turks. For each Turk they killed they were entitled to wear an additional feather in their caps.

### BEGIN WELL

The late Ian Maclaren, novelist and clergyman, was once talking to a group of literary beginners.

'Begin your stories well,' he said, emphatically. 'There's nothing like a good beginning. Indeed, it's half the battle.'

Then with a smile he added:

'Always bear in mind the case of the young man who, desiring to marry, succeeded in getting a hearing from his sweetheart's irascible father by opening the interview with the words:

"I know a way, sir, whereby you can save money."

### SLIGHTLY MIXED

At the Labor demonstration in the Olympic Grounds, at Botany, Sydney, recently, Mr. T. Brown, M.P., towards the close of a spirited address, became a little carried away (says the *Sydney Morning Herald*). He was urging that, in spite of Labor's victories, she should relax no effort. 'You must not rest in a fool's paradise,' he said, 'but keep your powder dry, put your shoulder strongly to the wheel, and make every post a winning one.'

### THE HARDEST PART OF THE PRESCRIPTION

'Medicine won't help you any,' the doctor told his patient. 'What you need is a complete change of living. Get away to some quiet country place for a month. Go to bed early, eat more roast beef, drink plenty of good, rich milk, and smoke just one cigar a day.' A month later the patient walked into the doctor's office. He looked like a new man, and the doctor told him so. 'Yes, doctor, your advice certainly did the business. I went to bed early, and did all the other things you told me. But, say, that one cigar a day almost killed me at first. It's no joke starting to smoke at my time of life.'

### ODDS AND ENDS

A countryman entered a furniture shop and said he wished to see some beds with a view to purchasing one.

'What class of bed do you require?' asked the shopman; 'is it a spring bed?'

'No,' replied the customer; 'what I want is a bed that will do all the year round.'

Doctor: 'Why, how is this, my dear sir? You sent me a note stating that you had been attacked with mumps, and I find you suffering from rheumatism.'

Patient: 'That's all right, doctor. There wasn't a soul in the house that knew how to spell rheumatism.'

'Ah,' said the fortune teller, in mysterious tones, 'beware of a dark man in the house.'

'Gracious!' exclaimed the young lady in the next chair. 'I bet that will be pa after he has cleaned the stove.'

### FAMILY FUN

When does a man have four hands?—When he doubles his fists.

When is a man thinner than a lath?—When he's a shaving.

What country is like a happy dog?—America (a-merry-cur).

When is it best to lose your temper?—When it is a bad one.

When are your eyes no eyes?—When the wind makes them water.

Why is coffee like a dull axe?—It must be ground before it is used.

Why are feet like olden tales?—Because they are legends (legends).

What table has not a leg to stand upon?—The multiplication table.

What is that which never uses its teeth for eating purposes?—A comb.

Why is a pig's tail like the letter K?—Because it is the end of pork.

What is the riddle of riddles?—Life, because we must all give it up.

If a barrel weighs ten pounds, what can you fill it with to make it seven pounds?—Holes.

## All Sorts

The first iron wire was drawn at Nuremberg in 1351.

The cost of growing an acre of wheat in England is, on an average, £8 10s.

'You are charged with larceny. Are you guilty or not guilty?'

'Not guilty, judge. I thought I was, but I've been talkin' to my lawyer, an' he's convinced me that I ain't.'

At Blair Castle, in Perthshire, the Duke of Athol lives in most regal state, being the only individual in Great Britain who is allowed to maintain an army, and keeping 300 men, kilted, armed, and regularly drilled, who are ready for war at any moment.

In one of the great houses in the West End of London there was a dinner and reception. After a while the maid was called and the mistress said: 'Serve the dinner; there is no one else to come, except a relative of little importance.' Five minutes afterwards the maid announced in a loud tone: 'The relative of little importance!'

'Captain,' remarked the nuisance on shipboard who always asks foolish questions, 'what is the object in throwing the anchor overboard?' 'Young man,' replied the old salt, 'do you understand the theory of seismic disturbances? Well, we throw the anchor overboard to keep the ocean from slipping away in the fog. See?'

Nowhere in the world has the dog such unrestricted right of the way as in Alaska. In winter, when the more than 600,000 square miles of territory are sealed up in solid ice, dogs are almost the sole means of getting from place to place—in fact they seem necessary to life itself. The aristocrats of arctic dog life are the mail teams in the service of the United States Government. They are today a superior breed to the dogs employed some half dozen years ago before great gold discoveries demanded increased mail service.

Commercial travellers will appreciate this story, which is told of one of their number. He had been summoned as a witness in a case at court, his employers having sued a delinquent customer, and the lawyer for the defence was cross-examining him. 'You travel for Jobson and Co., do you?' asked the attorney. 'Yes, sir.' 'How long have you been doing it?' 'About ten years.' 'Been travelling all that time, have you?' 'Well, no, sir,' said the witness, making a hasty mental calculation, 'not actually travelling. I have put in about four years of that time waiting at railway stations and junctions for trains.'

According to all accounts, the Cameron Highlanders' militia are a fine body of men physically. Not long ago four of them occupied the last crowded seat in a full compartment on a Scottish railway. Just as the train was moving off a diminutive little clergyman jumped into the compartment and tried to edge himself in between two of the Highlanders. Not finding it very comfortable, he turned to the one on his right and said: 'Sit up, please. You know that according to Act of Parliament the seat holds five.' The Highlander looked at him for a moment and then replied: 'That may be a-right for your kind, sir, but shairly ye canna blame for no' bein' constructed according to Act of Parliament.'

It will come as news to most persons that there exists in Germany a monument to Napoleon I. This curiosity is to be found eleven miles from Alzeny, in the Grand Duchy of Hesse. The monument is situated near the Volholz hunting lodge, at the summit of a wooded hill, and the spot is known as Napoleon's Garden. It is a dwarfed pyramid of three sides, rather more than 3ft in height. Upon it stands the inscription in Latin, French, and German, showing that it commemorates the marriage of Napoleon I. to Marie Louise, Grand Duchess of Austria, on April 1, 1810. The monument is practically unknown to tourists, and few writers seem aware of its existence. Tradition ascribes its erection at Alzeny to the townsfolk in 1810. Then, after three years, when the Napoleonic star began to wane, the people transported it from the town into the wood near Vorholz. Then it was removed to the museum at Mayence, but later, by order of the Grand Duke Louis II., it was erected on the spot where it is to be seen to-day.

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**£1000 SPENT WITHOUT RESULT.**

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

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

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