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DUNEDIN, THURSDAY JUNE 3, 1909.

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VOLUME XXXVII  
\* \*  
No. 22

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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

- June 6, Sunday.—Trinity Sunday.  
 „ 7, Monday.—St. Augustine of Canterbury, Bishop and Confessor.  
 „ 8, Tuesday.—St. Angela Merici, Virgin.  
 „ 9, Wednesday.—St. Columba, Abbot.  
 „ 10, Thursday.—Feast of Corpus Christi.  
 „ 11, Friday.—St. Barnabas, Apostle.  
 „ 12, Saturday.—St. Leo III., Pope and Confessor.

#### Feast of Corpus Christi.

As the Adorable Trinity is the essential and primary object of all religion and of all festivals, so the august Eucharist is the perpetual sacrifice and the holiest worship we can render to the Trinity. In other words, every day is a festival of the Trinity which we adore, and of the Eucharist by which we adore it. The special feast of the Blessed Eucharist, which we celebrate to-day, was instituted in the thirteenth century. 'Without doubt,' says Urban IV., in the Bull of Institution, 'Holy Thursday is the true festival of the Holy Sacrament, but on that day the Church is so much occupied in bewailing the death of her Spouse that it was good to take another day, when she might manifest all her joy and supply for what she could not do on Holy Thursday.'

#### St. Leo III., Pope and Confessor.

St. Leo, a Roman by birth and a member of the Order of St. Benedict, was elected Pope in 795. During a pontificate of twenty years he displayed singular prudence in the management of public affairs. His zeal for the propagation of the Catholic Faith was equalled only by his solicitude for the poor and sick. In the year 800 he crowned Charlemagne in St. Peter's, thus establishing the Empire of the West.

### GRAINS OF GOLD

#### VESPER HYMN.

All-bounteous Builder of the earth,  
 Who, when Thou gav'st the world its birth,  
 Rolled back the waters with Thine hand,  
 And so securely fixed the land.

That these the seeds of all things bright  
 Might burst in beauty soon to light—  
 The fragrant flowers, the golden fruit,  
 The grassy mead, the generous root.

Oh, let Thy grace descend like dew,  
 And wash the wounds our sins renew,  
 Till, by our tears at length made clean,  
 No more the dreadful scars be seen.

So that our hearts may keep Thy law,  
 And from all evil thoughts withdraw  
 But, glad in all things pure below,  
 In death's approach no fear may know.

This grant, O Father, only One;  
 And Thou, His sole-begotten Son;  
 In union with the Spirit, He  
 Who reigns with both eternally.

—Ave Maria.

We are all apt to be prejudiced against what we don't understand.

Watch a man driving a borrowed horse and you can tell whether he has any pity for his own.

Block the windows of your heart with dirt, and it will not be strange if you deny the divine light.

There is something missing in a man's religion when he has to be shown the rule before he will do right.

No life is so short that it has no time for good and kindly deeds, nor so long it can delay their doing.

Few attributes add so much to one's personal power as the knowledge that one is absolutely genuine and sincere.

No real artist ever became an artist through secondary motives. A vocation is a vocation, potent, irresistible.

If your life is a perpetual lie, if you know that you are not what you pretend to be, you cannot be strong. There is a continuous struggle with the truth going on inside you which saps your energy and warps character.

## The Storyteller

### MIGUEL AND MARIA

James Fleming turned everything he touched to gold. The world thought him the most fortunate of men. Having come from humble beginnings, he had achieved power, wealth, social position, the envy of his fellows. He had a beautiful Spanish wife; whose face of stormy beauty attracted all eyes to it wherever she appeared. He adored his Mercedes, and she him. He was handsome also in a dark, un-English way. Flemings had been connected a long time with the Southern Spanish town, where he had met and loved Mercedes. His own mother had been a Spaniard. Life was not always smooth sailing with the Spanish wife and semi-Spanish husband; but James Fleming would have told you, if you had got into his confidence, that there was no wife like a Spanish one. He despised the smoother happiness of his fellows as one who loved the changing sea might despise a backwater.

Life, indeed, had been lavish in her gifts to these two. Only—there is always an only—the children had died, one after another—had just blossomed to lovely buds of babyhood, and then died. Four little sons and a little daughter had been given to them, only to be taken away again. The children explained the passionate desolation in the great eyes of Mercedes as she sat at ball or opera, the admiration of all beholders, her eyes, under the tiara of diamonds, dark stars of despair. Her husband would have given her anything—anything. He had sometimes an uneasy sense that he had been cruel to her in robbing her of her religion. But even he had no idea of the remorse that was in her heart—of how, as each child was lost to her, she bowed her head beneath the just scourge of God.

If James Fleming had been altogether English he would have been less violent in his denials of the faith he and she alike had been brought up in. He would, at all events, in all probability, have let his wife alone. As it was, he was jealous of even God himself, although he would have said there was no God. He could not have borne her to have thoughts and feelings in which he could not share. He set himself through her love for him to rob her of her faith; and he seemed to have succeeded. Only he had not succeeded altogether. Poor Mercedes had indeed lost a God of Love, but she had found a terrible and threatening God—a God of Fear. She never doubted the justice that rained blow after blow upon her. She had chosen a man before God, and God did well to be angry.

If James Fleming had been altogether an Englishman he would have been incapable of the hatred of religion and the priests which he displayed openly, causing thereby disquiet in the minds of many of his friends, who looked upon the violence as a sign of ill-breeding—a constant reminder that Fleming was but a half-breed after all. Their indifference to religion was positive indifference. Monty Lanyon, a well-known man about town, only said what his fellows were thinking when he remarked with a shrug of his shoulders that Fleming must believe in something, or why he so violent in his statements that there was nothing to believe. 'Take my word for it,' said Monty, who was a philosopher as well as a man about town, 'that Fleming will go back to it all before he dies; something will happen, and he will go back. I may not live to see it, but some of you fellows will.'

There was a butler in James Fleming's house whose manner towards his master and mistress had been unusual enough for a servant to attract here and there the notice of a discerning guest. He was a little, dark-faced man, with very bright eyes, and a quick, bright smile when a friendly person happened to speak to him. He had attracted the notice of Monty Lanyon a long time ago. Monty always spoke to him now with an unusual friendliness, and Miguel's face would light up in response. He was a Spaniard from the same town as Mr. and Mrs. Fleming, and he had been in James Fleming's service before his marriage.

Mr. Lanyon did not often share his discoveries with his less-discerning fellows, but to his nephew George, whose wit he valued as being in the direct line of descent from his own, he imparted certain results of his observations.

'Miguel is as deft as they make them,' he said. 'I don't know what I wouldn't give for such a servant. Note the air of solicitude with which he watches Madame. There is something fatherly and motherly both in it; there is also a suggestion, to me, that Madame might break down in some way at any moment. Miguel has a little brown wife, Maria, who runs the entire establishment. I have seen her going softly upstairs when Madame has not appeared, and I am sure it is to be with her. Miguel loves

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

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

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

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

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### HELP FOR YOUR HEART.

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

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There is no experimenting and no failures, and why should one suffer the continual martyrdom of Pain, Nervousness, Indigestion, and Functional Disturbances arising from bad teeth when such an opportunity presents itself of removing the cause of all these troubles without pain?

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Terms very moderate, and Consultation Free. Special arrangements made for families. Country appointments made by letter receive strict attention. Telephone 958. J. E. BAIN, Dental Surgeon.

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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. M O O R M A O K Melville Hill Shoeing Forge.

Fleming, too, but it is with resignation, as one loves someone who is breaking one's heart. Have you seen him wince when Fleming gets on to the priest? And once or twice when he has been most unpleasantly blasphemous I have seen a flash cross the little brown man's face, almost as though, if a knife were handy at the moment, Miguel might have stabbed his master, dearly as he loves him.

'What an interesting situation!' said George Lanyon.

'My dear George, for you and me who have the wit to discover it—the world is full of interesting situations. It is only to dull people that life need ever be dull. And now I will tell you another thing. I have an idea that a good many of our friend's quips and sallies are directed at his butler.'

'Impossible! That would be to believe Mr. Fleming something of a bounder.'

'We must not judge him according to our narrow English code, my dear George. Half of him belongs to the most polite of civilised nations. But—can't you understand the resentment? Our friend has quarrelled with the good God. Nor for what an unequal combat! No one knows it better than poor Fleming himself. And here is an enemy, an adherent of the enemy, nay, a pair of them, squatted on Fleming's hearthstone. You have only to go at 7 o'clock any morning to the Church of St. Joseph, round the corner, and you will find the excellent Miguel and Maria absorbed in their devotions.'

'What omniscience, my dear uncle! You were never there nor anywhere else except in bed at 7 in the morning.'

'Wrong, my dear George. I grant you I have never got up at that hour—of late years, at all events; but I have frequently not gone to bed till after that hour. However, I have not attended the early Mass at St. Joseph's. I have my information from the priest, Father Casserly, a charming fellow, full of wit and knowledge of the world.'

'Wonderful! How do you come to know Father Casserly?'

'Choice spirits find each other out all the world over. Never mind how I met him. We must all have our reserves. He pointed out Miguel to me one day, not knowing that I knew him, and displayed to me a bit of the mystery. "It is an impious house," he said, "and I could get him employment where he would not have his religion outraged day after day. But he will not leave, and I applaud his decision." I was profoundly interested, but I asked him no more than what he told me. Since then I have discovered in Miguel an air of waiting. He watches like a cat. He is waiting for Fleming's soul as his protagonist the Devil may be waiting. I am glad Miguel is there for the sake of Madame and the child. It is an ungodly atmosphere for women and children who need the good God.'

The youngest child born to James Fleming and his wife had lived and thriven, and grown up to eight years old. He was a beautiful boy, dark and spirited, full of generous impulses. He had lived amid love and praise from the time he could understand either, but he was singularly unspoilt. He was merry and innocent, the light of the house, the centre of the world to both his parents.

He was to do great things in the world. Already he was something of a wonder-child, his thoughts and his words often beautiful and strange. There was mind there, said the people, there was imagination, there was poetry. And yet side by side with these there was the simplicity of nature, the frankness that became the boy. He was to go to Eton in a couple of years' time. Everything that money could do to help him to a career would be done. James Fleming had a curious desire that his boy, Maurice, should have a share in the Government of the country; he wanted him to be a statesman, to write his name on the history of the country. He had great dreams, this half-Englishman, for the future of his boy.

One day in Monty Lanyon's presence James Fleming swore at his servant. Something was not forthcoming; had been mislaid, as it proved by the master himself. If he had minded his business instead of praying to his saints.

There was an expletive, and Miguel's eyes flashed. The scene disgusted Monty, whose code and religion and all were summed up in the word good-breeding.

'My dear Fleming,' he said, 'you are too impulsive. That Southern blood is responsible for a good deal. I shouldn't like to do it myself in your place. I seemed to see Miguel—perhaps it was only in imagination—steal a hand towards his breast, where an ancestor of his may have carried a dagger. I am quite sure Miguel would not hurt you, but—it is all the more unfair to him to give him so much provocation.'

Fleming laughed, his sudden fury over.

'Miguel hurt me!' he repeated. 'Why, he's as devoted to me as my dog, and to mine as well. He would be happy following me like a little dog. You should see how I can bring the brightness to his face when I choose

to be civil to him. He adores my wife and the boy. So does Maria, his wife. Have you seen her—a little brown body, who lives in the kitchens all day? She was a beautiful girl once, was Maria, but now she only leaves the kitchens to go to church, where she prays for us. We are everything to Miguel and Maria.'

'You are a lucky fellow to have such devotion. I wouldn't tax it too much. The proud Spaniard, you know, I appeal to you as an Englishman, Fleming, if it is not hitting below the belt.'

Mr. Lanyon condescended to a weakness of Fleming's, who liked to be reminded of the English side of his ancestry rather than of the Spanish.

Fleming laughed again.

'I suppose it may be,' he answered good-temperedly. 'I must give up goading Miguel. I can't make amends to him more than by giving him a kind word, but I shall do that, to oblige you, Lanyon, and because the other thing is, as you say, un-English. I know we are lucky in having Miguel and Maria, but then I account myself lucky in most things.'

He pulled the little pointed beard which completed his resemblance to a Velasquez portrait.

'You are very lucky,' Monty Lanyon asserted, 'uncommonly lucky. If I were you, Fleming, I should throw away something I held dear, to propitiate the gods, you know.'

'I am no believer in gods, old or new,' Fleming said, lifting his handsome, audacious face, as though he flung a challenge towards Heaven.

A few days later Monty Lanyon, playing an afternoon game of bridge at the club, was startled out of his usual attitude of calm acceptance of all things that happened or might happen.

'That poor devil, Fleming,' said someone. 'Have you heard? The little chap, his one child, has been thrown from his pony. A motor-car frightened the beast. They say there's no hope. The spine is telescoped. Half Harley street is in consultation, but what can you do with a telescoped spine? He's dead already from the waist downward.'

'Good God!' said Monty, dropping his cards. It was the first time he had ever done anything so unsportsmanlike as to spoil a game. 'Good God! The poor little chap! It was the most spiritual thing of its age I ever knew. Very like the mother.'

He fixed his eye-glass in one eye with a hand which positively trembled. He had let it fall in his agitation. The thought of Jim and mother—Fleming would have the child called Jim, and oddly incongruous the name was by the lad's Southern looks—had added the last pang to his thought. Madame, as Monty called her—a woman as like to the red rose she often wore Spanish fashion behind her ear as a woman can be to a flower—had been languid of late, had rested much on sofas, had been watched over more solicitously than ever by her husband, and by Miguel. That was a complication. Madame was in delicate health. The remembrance cast Monty Lanyon into such an abstraction that he cannoned into a dozen people on his way down Piccadilly. That poor devil, Fleming, indeed! What if the gods, the God, he had defied were only to be propitiated by the sacrifice of wife and child.

The young footman, not long from the country, who opened the door to Monty, had traces of recent tears on his round, boyish face. Monty averted his gaze from them with careful politeness.

'Master Jim was no better. He was such a jolly little chap, sir,' with an ominous sniff. The young footman had played cricket in the team captained by Master Jim down at Ringwood. And Mrs. Fleming was very bad. There was a doctor with her now. The master was in his study. He might see Mr. Lanyon. Mr. Lanyon was always a friend of Master Jim's.

Lanyon was shown into the study. At the writing-table Fleming sat with an immovable air, as though he had been there for hours. His face twitched just a little as his eyes met his visitor's.

'Ah, Lanyon,' he said, in a husky whisper, 'this is good of you. You've heard?'

'I've heard,' Lanyon replied, sitting down opposite to him and feeling more profoundly wretched in the absence of any words to say than he had ever felt in all his life. This was a moment, he said to himself, in which religion would have been of some use. Unfortunately, neither he nor poor Fleming had anything to do with religion; and in this supreme moment there was nothing, absolutely nothing, to be offered in the way of consolation.

'How are they?' he added, after a pause.

'He . . . there's no hope for him. You must see him. He'll like to see you. There's nothing dreadful, you know . . . only . . . he can't move. You never saw anything so plucky in all your life.'

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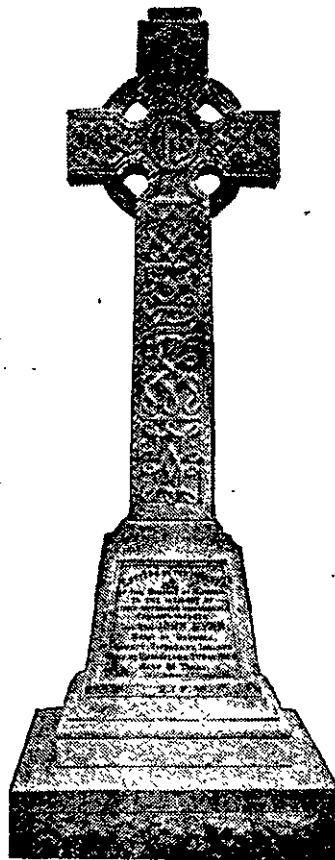
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The most curious forlorn note of pride was in the father's voice. Lanyon said nothing. What could he offer that was not dust and ashes, dust and ashes?

'And she—Madame?' he asked, after a second's pause. 'How is she?'

'The doctors are there. They are doing all they can. It was the shock. She saw them bringing him in. Miguel caught her as she fell.'

He drummed with his fingers restlessly on the table. Monty remembered the far-away days of his childhood when he had had a believing mother. A phrase came to him out of that distance—'She is in the hands of God.' If he could only have said it with any assurance on his own part, any hope of its acceptance by the heavily-stricken man before him! His eyes wandered round the room on the books, the marbles, the pictures. All the luxury and beauty that money could buy were there. London roared without. For all that was heard of its tumult it might have been miles away. Outside one long window a fountain played, falling on a green sward.

'She is young; that is in her favor; and she will have all medical skill and knowledge can do,' he said, realising how trite the words were in comparison with those others, if only he might have said them.

'But I have been breaking her heart all these years.' 'You. We are a domestic nation, but you, as a husband, put the rest of us to shame.'

'She has never forgotten the old faiths, superstitions of her childhood. She only pretended that my love was enough. The pretence cost her . . . all the joy of her life. If she pulls through, with Jim gone the way of the others, she may not care to live. She is more to me than . . . many children. If I can but keep her . . . I shall have everything.'

We must hope for the best,' Lanyon said, with a dreary sense of the futility of the words.

Lanyon stayed with his friend while the long afternoon grew towards evening. They ate a silent meal together. Together they visited Jim's room, where the little figure lay so rigid in bed that only the eyes seemed alive. Lanyon knew the room. It was not so long ago since Jim had been given a room of his own. His books were there, his desk, his cricket-bat, his games: there was a toy gun above the fireplace, Monty's gift on Jim's last birthday. Monty had spent a good many half-hours since then shooting at a target with Jim's gun, and had forgotten how long ago it was since his own boyhood.

Already the gay, innocent room had altered its aspect. It had the air of a sick-room. A watchful, silent nurse stood at guard. Jim had a strange, torpid, unnatural air. It was a relief to Monty when they retired, closing the door softly behind them. Jim seemed to have no need of them any more.

Miguel waited on them at dinner in his usual careful, well-trained way. He seemed to Mr. Lanyon's eyes to have grown smaller, more weazen-faced, since they had last met. His eyes had a strained, bloodshot look. He watched his master with the gaze of an anxious and loving dog.

After dinner they went to the billiard-room and made a pretence of knocking the balls about. A strange silence seemed to settle down on the house. The ticking of the clock on the mantelpiece and the clicking of the balls seemed only to make the silence felt. There was something oddly tragical about the silent game. Lanyon imagined behind the outward Fleming, who played with mechanical carefulness, the real man, listening in a passion of listening for the sounds from the sick-room upstairs. When now and again Miguel came in to replenish the fire, to bring fresh glasses or a syphon—anything for a pretext to hover a little while in his master's vicinity—Fleming would look up with an arrested air of expectancy, as though for the moment his very heart had stopped to listen.

There was no talk of Lanyon leaving his friend. Earlier in the afternoon he had arranged for that. He was going to see him through it. He rather wondered at himself for his own altruism. He had been accustomed to think of himself as a selfish fellow, little touched by the troubles and joys of others. And here he was with his heart wrung not only for the dying boy and the woman in grips for her life, but more for the man whose soul in torture looked out from his suffering eyes. He remembered with a curious sense of shame and contrition that he had not altogether liked James Fleming in the old days, that he had been critical of his breeding.

Somewhere about the middle of the night Miguel came into the room, with his swift glance at his master as he pretended to make up the fire. Fleming had the cue in position to attempt a cannon. Suddenly he flung it down. He muttered something to himself, of which Lanyon fancied he caught a word or two—was it the cry of the Apostate Julian—'Galilee, Thou hast conquered.'

'How is your mistress, Miguel?' he asked. 'She is quieter, dear soul,' said the man. 'If it would not harm her, Miguel, if it would help her and not harm her, she can have the priest. Will you

fetch him? I will see the doctors. Perhaps they would let me see her now. At the same time . . . it would make her happier . . . he can christen Master Jim.'

The little brown face lit up with the most wonderful radiance.

'Master! Master!' he cried in a rapture, 'it will save her life. Maria has been with her. She prayed for Maria, and the doctors let her come. And Maria has done her good. She has told her . . . you must forgive us, Master, because it has done her good. The little ones that died . . . it was killing her to think of them . . . every one of them was made a lamb of Christ by the priest. Maria and I carried them to the church. Could we have a child of yours die like a dog without baptism?'

He bent his head almost as though he expected a blow, but James Fleming, with hardly a glance at him, went out of the room.

Lanyon had time to get very tired of his own company, and the books and magazines with which the billiard-room was plentifully supplied, before anyone came near him.

At last the door opened, and James Fleming came in. He came up to the mantelpiece by which the other man was standing, and putting his arms on it, leant his face down on them. Lanyon waited patiently.

At last Fleming lifted his face and looked at him. It was grey as ashes, and a thick sweat was on his forehead, but the inhuman suffering had gone out of its expression.

'It is over,' he said. 'There is a child, a boy, and a strong one. She has come through it better than the doctors dared hope. To be sure, she had the priest. She is quite clear about everything, even about Jim. She gives him up to . . . God. . . It is as though she had all the children restored to her since she knows that they were christened. My God, how could I have been so cruel to her?'

They went upstairs and sat wordlessly by Jim's bed. Nothing could do him any harm now, said the nurse, who stood about with an air of baffled capability once there was nothing for her to do, so they might stay.

After a time Lanyon went away and went to bed. He felt worn out with the sufferings of others, and he slept heavily. Then he awoke, suddenly, because someone had him by the shoulder and was shaking him; the full sun was in the room. Fleming was standing over him, wan and worn indeed, but with a light of hopefulness on his face.

'She is sleeping like a lamb, he said. 'I have just been in to look at her, with the youngster snuggled up against her. And . . . and . . . a sudden sob broke from him . . . 'Sir William Hunter has just gone. He is not so hopeless this morning. . . Thinks an operation may save him . . . it is not as bad as they thought.'

Lanyon seized his hand and wrung it. Miguel came into the room with the gliding step of the well-trained servant and drew up the blind. The sun poured in blindingly. For once Miguel forgot himself.

'So,' he said to Lanyon, 'so, it is well. Thanks be to the good God, it is not as yesterday.'

His little face was wrinkled in smiles of happiness. He rubbed his hands softly together.

'Rascal,' said James Fleming, his face still working, 'to think how I have been deceived by thee and Maria all these years!'

But his eyes smiled as he said it, smiled oddly in his face, seamed with twenty-four hours of despair.—*Catholic Weekly.*

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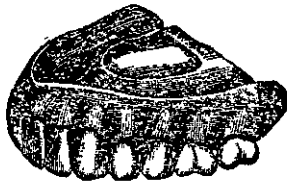
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## Current Topics

### Marion Crawford

The last words of the great novelist convert, Marion Crawford, were: 'I enter serenely into eternity'; 'I die with Christ.' He was (says the *Boston Pilot*) 'a prodigious worker. The output of his pen for the past few years has been simply phenomenal. He chose a home in one of the most beautiful spots of the world, overlooking the Bay of Naples, and there he led an active literary career that for intensity has scarcely been surpassed even in this day of strenuous and feverish writing.'

### Calumny

'A man's reputation,' says Hazlitt in his *Characteristics*, 'is not in his own keeping, but lies at the mercy of the profligacy of others. Calumny requires no proof.' Its principal agents are the unconscionable or feather-witted gabblers who 'had it on good authority' and pass it on to their gossips, just as the pickpocket passes the stolen watch or 'wipe' to his 'pals' in a crowd. How many pause to think that, in this matter, the receiver may be as bad as the thief? It was Sancho Panza who cautioned his neighbors not to spread 'at random, hab-nab, higgledy-piggledy,' whatever you hear, or whatever 'comes into your noddle.'

### Sydney Fog and Other Fogs

A cable message from Sydney (N.S.W.) in Monday's daily papers deponeth as follows: 'There was a record fog last night, the city and harbor being enveloped from 10 p.m. till 10 o'clock this morning. Shipping traffic was at a standstill, and late visitors to the city and those down the harbor were unable to reach their homes. Many passengers on the Manly boats camped aboard all night.'

A fellow-feeling makes us wondrous kind. And a 'fellow' feeling his way, as best he may, through Sydney's little 'record fog' can sympathise with the people who have periodically to sit or grope in the shadows of fogs of great meteorological renown, such as those that blot out the landscape in Oregon, Nova Scotia, and California, or that which, in London, comes

'Creeping down  
The bridges, till the houses' walls  
Seem changed to shadows, and St. Paul's  
Looms like a bubble o'er the town.'

Fog-swept Sydney can patch its passing grief over its motionless water-craft, with the thought that it might have been worse. A twelve hours' fog in the capital of the Mother State cost, probably, little worse than passing inconvenience to sundry passengers compelled to 'camp aboard all night' under genial skies. An eight-hours' fog in London—one of the business-like kind—may cost the city anything from £50,000 to £100,000, even though it may not reach the bewildering density of what is known as the 'cotton-wool' fog. 'Out West' in America, they have, of course, the gold-medallists of all the fogs—the 'lick-creation' fogs, even though these do not find a record in the meteorological fog-charts. There was, for instance, the fog described by a veracious chronicler who had to get three of his farm-hands to push him through it. And there was that other fog—solid as hay—on which the hens sat and laid their eggs. And yet another was so thick that wicked little boys made fog-balls of it and pelted them at passers-by. There are evidently big possibilities in fog-dom. And Sydney may be thankful that it did not get a sample of those (tap-room) fogs from 'out West.'

### 'Liberty' in France

Every false pretence is the unwilling tribute which the coward or the sinner or the tyrant pays to the good and true. Nearly every wrong inflicted in private or in public life has its native hideousness hidden by some shibboleth-mask, some verbal false pretence—by some 'good, varchous raison,' as 'Mr. Dooley' puts it. 'The lion,' says Newman, 'rends his prey and gives no reason; but man cannot persecute without assigning to himself a reason for his act. His very moral constitution forbids contentment with mere brute force.' The French persecution of religion is, most curiously of all, based upon the transparent falsehood of 'liberty.' But it is liberty of the Cromwellian type—the sort of liberty which (as Carlyle remarks in his *Past and Present*) 'requires new definitions.' 'We are so used to fair play,' recently said the Rev. F. C. Kelley, of Chicago, after a sojourn in France, 'so satisfied with our kind of separation of Church and State,

and so free to be good without hindrance from the secular authority, that we do not exist elsewhere, and especially in France, which so long has been considered a Catholic country. If I must explain the situation, I would say that in France to-day there is no basis, politically or religiously, for anything else than oppression. Now, there may be a radical change to-morrow, but there will be confusion always. France is not a republic. It is an auto-cracy as strong as that in Russia, except that it represents the collective tyranny of the radical majority instead of a single ruler. It is too easy in France to take away the rights and liberties of those who disagree with the ruling power. The law to-day protects spoliation and robbery. The Government and its dependent officials vote and count the votes. I may be wrong, but I feel that things strange and terrible are in the air. Here property rights are violated and religion persecuted, and here Cabinet Ministers are insulted in the streets. The Government trembles before striking functionaries, and finally retreats. Men talk of barricades and revolutions and of a republic which shall be run by trade unions composed of people who have no Christ. What more do you want? Months must see a change or the years—not more than five, perhaps—surely will see the end.'

### Power of the Catholic School

The preacher is, at his best, a seer as well as a teacher. Some part of the seer's gift seems to have fallen upon the Rev. Frank De Witt Talmage, the great Presbyterian preacher of Philadelphia. And, like Amasa Thornton and others, he has read aright one of the signs of these times that 'tint to-morrow with prophetic ray.' In the *San Francisco Monitor* of April 17, he is reported to have spoken in part as follows regarding the future triumphs that the Catholic Church is to achieve through her greater practical sense of the perils and the possibilities of child life, and her responsibilities in its regard. 'If,' said he, 'the years which the child passes before he reaches his twelfth milestone are the most important years of the human life, what are you and I, as parents, doing for the physical and mental and moral and spiritual training of our little children? Most of us are willing to confess that our little children are not receiving at home the religious training which they should. How are they to get that training? In our Sunday schools? Most of the children do not go to Sunday school. Indeed, half an hour a week of Bible study will never make strong Christian men and women out of our children. Now I am going to say something you may not agree with me in, and which will shock some of you here present. The only Church which is dealing with the spiritual development of her little children aright is the Catholic Church. The Catholic priest says, "Let me mould the child up to twelve years of age, and I care not who has the child after that." And, mark me, on account of the parochial school, the Catholic Church is to become the universal or the conquering Church of America's future. And when I say this I am not attacking the Catholic Church. Mr. Beecher used to say that some people had "two requisities for heaven: First, do you believe in Christ? Second, do you hate the Catholics?" Like Mr. Beecher, I am no bigot. I would infinitely prefer one of my children to be a Catholic rather than to have him go to no church at all. Indeed, I would prefer one of my boys to be a good Catholic rather than a poor Presbyterian, although I would prefer to have my children good Presbyterians than good anything else. But whether I like the Catholics or no, one fact is certain, the Catholics train their children for the Church. The result: The Catholics are simply going ahead by leaps and bounds. The coming universal creed of this land is the Catholic creed, unless we as a Church have the brains of the Catholic priest and put the chief emphasis of our spiritual work into moulding our children under twelve years of age for God.'

Well said, Brother Talmage!

### Our Deaf and Dumb

In a well-known passage of his *Hyperion*, Longfellow tells of how great value to our race is the voice, the organ of the soul. 'The intellect of man,' writes he, 'sits enthroned visibly upon his forehead and in his eye, and the heart of man is written upon his countenance. But the soul reveals itself in the voice only; as God revealed Himself to the prophet of old in the still, small voice, and in the voice from the burning bush. The soul of man is audible, not visible. A sound alone betrays the flowing of the eternal fountain, invisible to man.' Though not theologically exact, Longfellow's words broadly indicate the bitterness and the far-reaching character of the affliction that condemns sundry little ones in every country to voicelessness and the lack of power of hearing the sounds that fall from the mouths of those among whom they live.

The great avenue of knowledge and of human communication is thus closed to our deaf and dumb; closed, too, and sealed is the gateway of voice by which they may reveal their souls to others. And in a double isolation they are set upon a lone Molokai of silence, apart in mind and soul from their fellows, among whom they live in external social contact. The little toddling mite of two or three years old has a foundation of ideas solidly laid and conveyed in language by his mother and others. But no mother's accents reach the imprisoned soul of the deaf-mute. Ideas pass into his mind, flutter about in it like wild birds that stray in by open door or window, and then, perhaps, depart, leaving little impression of their visit. There is little power of comparing them, assimilating them, stamping them with the impress of the deaf-mute's own mind, making them his own property, and labelling and pigeon-holing them for future use. The process of impressing ideas upon him is a task of patience and gentleness and charity beyond all bounds. And, for Catholic deaf-mutes, this noble work is carried out with conspicuous success by the Sisters of St. Dominic in the great Institute at Waratah (New South Wales), to which more detailed reference is made in the present issue. It is, we may add, the only Catholic Institute of the kind in Australasia, and its expansive charity holds the door wide open for the deaf and voiceless children of our faith in all these southern lands.

In the circular accompanying their annual report, the management of the Institute say: 'Though not made generally manifest, a system of proselytism is going steadily on within the Commonwealth, powerful and earnest allies in this work being only too numerous. Each State has not only its institution for children, with a numerous and highly paid staff, but it has also its adult mission, fully equipped with men and women, zealous in their endeavors to provide religious services specially adapted to the peculiar wants and dispositions of the deaf and dumb; likewise libraries, clubs, social gatherings, etc., while comparatively very little or no effort is being made by Catholics for the benefit of their similarly afflicted co-religionists. In the Government Institution of New South Wales alone between twelve and twenty Catholic deaf and dumb children are being educated at the present time, in spite of our unremitting efforts, by the limited means at our command, to have them sent here. The hierarchy and clergy of the United States of America are now taking up the cause of the Catholic deaf mutes in their districts more earnestly than before. They are alarmed at the lately-published statistics, which go to show that during the past 100 years 11,000 deaf mutes, baptised Catholics, have been lost to the Faith. It would be incorrect to say they had fallen away from the Church, for the Faith infused into their souls at baptism was never fostered or nurtured, and they simply joined the ranks of the Episcopalians and other sects to whose care they were committed for instruction. We have only too reliable authority for believing that if the number of Catholic children at present in the different State Institutions of Australasia could be collected, the figures would certainly run into three places. As a beginning towards remedying this evil, we have hopes that a general appeal in all our churches, not only for funds, but also to rouse the zeal, sympathy, and charity of the people in the cause of the Catholic education of these sadly-afflicted children, may bring about a more widely-spread knowledge of their many wants and privations.'

Nine years ago it was our privilege to witness an exhibition illustrative of the methods so successfully followed in the Waratah institute for opening the world of knowledge—and above all of religious faith and practice—to the darkened minds and souls of the deaf and dumb. We may here quote the final paragraph from a lengthy description of what we then saw: 'Undoubtedly the most striking feature in this interesting exhibition of deaf-mute education was the teaching of articulate speech. A number of usual words were written upon a blackboard by a deaf-mute assistant teacher. A line of little deaf-mutes swung round in front of them with military precision and smartness, and one by one pronounced the words with what was, in the circumstances, wonderful accuracy. Some of the little voices were hard and metallic, and the syllables came like the snapping of successive caps; others were soft and plaintive; one spoke with a strong hiatus, and with effort, yet plainly, the difficult word "pinafore." But there was no mistaking the meaning of the poor afflicted little ones. We looked around and saw tears in many an eye; and we thought of Dr. Marigold [who patiently trained the deaf-mute in one of Dickens's Christmas tales]; and before our fancy there rose up the scene in which the Tender One stood before a tomb in Bethany and wept over human sorrow even when He was about to relieve it; and we felt that we could share in the happy

tears of the afflicted parents who had left their deaf-mute child with the nuns at Waratah, and when they came to see their little dumb darling, she flung her loving arms about their necks, and addressed them and her brother in fair human speech: "Papa," and "Mamma," and "Willie." Well, there be great things done for God and neighbor on this hoary old earth; but few things greater than this and all that it imports. And is it a matter of wonder that the New South Wales Commissioners had their breath taken away by the splendid charity that they saw at Waratah, that they testified to their admiration in a practical and substantial way, and that they recommended that every Catholic deaf-mute child in the colony should be placed under the charge of the daughters of St. Dominic?'

## SIR ROBERT STOUT'S SLANDER

### DISCUSSED IN HAWERA

The recent cabled report of Sir Robert Stout's attack on religious schools in New Zealand has awakened a lively controversy in the columns of the *Hawera Star*. So far as we have been able to follow the discussion, it has been marked by one chief characteristic—namely, the complete and significant unanimity with which Sir Robert Stout's two defenders have been shirking the burden of sustaining by evidence their chief's attack. The thesis before them was stated as follows by Father Power in reply to one of the two: 'Sir Robert does not generalise: he comes down to particulars; and with all respect to the intelligence of Mr. Wright, he is content with no statement of "opinion," but states it as a fact that the Catholic and non-Catholic children brought up in the Christian schools of New Zealand are more criminal by over 50 per cent. than the Catholic and non-Catholic children brought up with secular schools. Will Mr. Wright oblige us all by keeping to the point and giving us some figures in support of that contention? . . . Let him remember, too, that if the State system has worse enemies than these, they are to be found in men like Sir Robert Stout and his supporters who bring forward in its defence arguments from which every decent man turns with loathing and disgust.'

Another writer (Mr. J. J. Ramsay) pleads for Sir Robert that, like Cardinal Logue, he may have been misquoted by the cable-man; that Father Power does not 'refute' Sir Robert's charges; that Sir Robert is wrongly described as an ex-teacher of a secular school; and adds, in fine, that Sir Robert has abandoned the hostile attitude towards religion which long made him an 'active propagandist of agnosticism and materialism.' To these contentions Father Power replied as follows:—

Mr. Ramsay informs us that a lengthened and varied experience has taught him how to take part in newspaper controversy, and he kindly suggests that this may be news to me. While thanking him for the kindness, I cheerfully confess that it is an item I should not be likely to gather from his treatment of the matter now in hand. Some men forget in the course of years much of what they had acquired in youth, and Mr. Ramsay must bear with me while I rehearse with him a lesson he has entirely forgotten. Let me for the purposes of this lesson submit each statement in his letter to a little criticism.

(1) There is no parity between the case of Cardinal Logue and that of the Chief Justice. The Cardinal is reported to have made a statement, *the direct contrary of an oft-expressed opinion*, and within twenty-four hours he sends round the world an indignant denial of it. Sir Robert Stout, on the other hand, is reported to have made a statement which is *in perfect harmony with statements he had been making for more than twenty years*; that statement was at once flung back by those concerned and ridiculed by leading newspapers. The Press Association, of course, cabled the repudiation and the ridicule to London at once; yet *no denial has come from Sir Robert Stout*. As the first point in our lesson I am constrained to point out that to make the case of the Cardinal explain that of the Chief Justice is a very poor specimen of controversy.

(2) He considers that there is no point in my letter because I have made no attempt to refute the charges, etc. Will he be very much offended if I tell him that I have given the only answer to the charges which the principles of right reason allow, and by which all men of education must be guided? Has he never heard of the sound principle, '*Quod gratis asseritur gratis negatur*'—'Let what is asserted without proof be denied without proof'? This principle no writer can afford to ignore. No one may be asked to prove a negative. It is the charge that must be proved, and until it is proved the proper and logical answer is to fling it back with indignation. If Mr. Ramsay's lengthened and varied contributions to controversy

have been constructed on a different principle, he had better start again at the beginning.

(3) He says I am wrong in describing Sir Robert as an ex-teacher of a secular school. But that is really a point to be settled with the Bible-in-schools League. The members of that league seem to hold that Bible-reading will not destroy the secularity of the secular schools. However, if, for the sake of argument, I concede the point and admit that he was teacher in a religious school, matters only become worse; for then he is the ill bird fouling its own nest; or if a human, but more humiliating, comparison be preferred, he is the ungrateful wretch, despised by all, who has forgotten eaten bread. If, ignoring the dilemma, and forgetting for the moment that he ever was a teacher, we take Mr. Ramsay's description and consider him merely as 'one of the noble band of pioneers who laid the foundation of our present secular system,' my argument becomes a thousand-fold stronger when I ask, 'Why this noble pioneer sent his own daughter to a convent school.' Here, again, lengthened and varied methods of controversy turn out badly, and better methods should be adopted.

(4) The illustrious and revered name of John Ballance is bracketed with that of the Chief Justice in connection with the establishment in New Zealand of a branch of the Grand Orient. John Ballance expressed deep sorrow on his death-bed for having joined the godless French sect; he cut off all connection with it, and asked to be buried by his old God-professing lodge in Wanganui, and he caused a letter to be written asking, through a clergyman in Wanganui, the pardon of those whom he might have scandalised through his connection with a godless lodge. Mr. Ramsay endeavors to minimise the difference between the two lodges, but it was sufficiently great to cause the expulsion of Sir Robert Stout.

(5) We are told that Sir Robert has recanted his agnosticism and materialism. Who has witnessed his recantation and received his profession of Christian faith?—that Christian faith which is now, forsooth, as strong in his breast as in the breast of an advanced Protestant clergyman! What arrant humbug finds its way into print! He preaches the 'Brotherhood of Man'; therefore he is an advanced Christian! But that Brotherhood of Man is the doctrine of the Grand Orient of France, that denies the Fatherhood of God and rejects His rights.

(6) Mr. Ramsay accuses me of 'hurling the epithet,' 'ex-secular teacher,' as if it were a term of ignominy. And here, indeed, Mr. Ramsay shows his anger, despite his fine protestation that he is no tyro in controversy, and that a somewhat lengthened and varied experience has taught him the wisdom of keeping his temper. This charge—unworthy, foul, and unjust—is on a par with that of the chief he is trying to defend, and on the sound logical principle already explained, and which he now, perhaps, understands, I fling it back to him with all the righteous indignation I can command. I admire no men more than the school-teachers of this Dominion. They are doing a great and noble work. They are poorly paid and badly housed, but wherever their lot is cast, in the crowded city or in a clearing of the lonely bush, they go their way uncomplaining, conservers or pioneers of civilisation, wanting the comforts that men of less intelligence and less refinement enjoy, but blessed by the good God who gave men minds for knowledge.

I apologise to your readers. Mr. Ramsay's letter was again away from the point, and needed no reply; but I feared that silence on my part might be misunderstood. I shall not notice him again unless he keep to the point. He sees it now. If he does not, he is incapable of seeing it, just as a blind man is incapable of seeing the sun.

## IRISH LACE

### ITS ORIGIN AND VARIETIES

(For the *N.Z. Tablet*, by Miss E. Leahy, Dublin.)

Famine, Pestilence, Death! Strange sponsors for that thing of dainty lightness and beauty—Irish lace. It is hard to imagine this most lovely adjunct to the toilet of the woman of wealth and fashion owing its creation to these grim spectres, and springing in all its beauty forth from the gloom and desolation of a stricken land. Yet so it is.

It was the year 1848, the saddest year in the Irish annals. The air was filled with the cries of famishing children; the earth was cumbered with the dead and dying. These cries penetrated to and broke the stillness of cloistered calm in a convent in the ancient southern town of Youghal. They re-echoed in the tender heart of a gentle nun. Well may her name be handed down to future generations. Mother Margaret Smyth heard those children's cries; she saw the frenzied mothers, with the wolfish glare of starvation in their own eyes, stretch forth their hands

in frantic appeal for their little ones. Can we wonder that her woman's heart throbbed with passionate desire to help these stricken people, to do something, were it ever so little, which might help to provide these mothers with some employment by which such suffering might in future be averted? But how? What could she do, one weak woman, long secluded from the world in her quiet cloister? Through the long hours of night she lay awake, seeking some solution to the heart-rending problem. When she did sleep, it was to hear again in her dreams the cries of the hungry little ones, to see those wan, starving faces. And so the days passed, weighted with sorrow for this Sister's sensitive heart. It chanced that one day, her mind and heart still occupied with the one thought, while searching in some old drawers, she lighted upon a piece of rare Italian lace. Who can tell whence it came, or how long the filmy scrap had lain hidden in the convent presses? Perhaps one of the nuns had brought it when first she entered, fresh from the gay world of fashion. Perhaps it formed part of some lovely gift to the altar. Be it as it may, there was the exquisite scrap, in its lightness resembling nothing so much as the gossamer web which floats lightly from the bushes in the morning breeze. As she held the dainty bit musingly, like a lightning flash there came to her the idea that it might be possible to imitate this gem of needle-work. Well, Mother Smyth knew how quick to learn and how deft-fingered the Irish women and girls were. Still, the intricacies of the complicated pattern were many and hard to follow. Mother Smyth sat down, and patiently, stitch by stitch, set herself to undo the meshes of the lace. She succeeded so well that in the end all that remained of her precious scrap was a heap of unravelled thread; but she was triumphant: she had grasped the secret of construction.

#### Youghal Lace.

The heaviest part of her self-appointed task, the founding of a school for lace, was now before her. It was a long up-hill struggle; many difficulties and disappointments beset her path, but in the end she conquered. To-day the Youghal School of Lace has achieved European fame. The most exquisite specimens of needle-point, both flat and raised, are made in the Youghal Convent. Hundreds of new stitches have been invented, and so much has the old design been improved upon that this queen of Irish laces may be regarded as a triumph of Irish artistic skill. Some of the lace is so fine as to resemble the spider's web. As an object-lesson in what can be done with the needle, let anyone take one of the lovely Youghal lace handkerchiefs and examine the way in which the lace is joined to the cambric.

Most of the work is done by the girls under the direct supervision of the nuns, but a good share of it is also done by the women of the neighborhood, married and single, at their own houses. There is a class for designing attached to the convent school, where those pupils who display an aptitude for this important branch of the work receive instruction. It has been proved beyond dispute that a knowledge of drawing is of incalculable service to the workers.

It would be impossible to over-estimate the benefits conferred on the surrounding district by the Youghal lace industry. It has been the means of bringing comfort into many a cottage home, which otherwise would be bare and desolate. A good number of the unmarried workers support themselves entirely out of their earnings, and in some instances provide for an aged parent as well. Youghal lace is entirely worked by the needle, and the stitches are so complicated that to unravel them is almost an impossibility. It washes and makes up well, and may be said never to wear out. A piece of this exquisite lace might be handed down to one's children as an heirloom.

#### Carrickmacross.

There is an older lace industry existing in Ireland, the Carrickmacross lace, which dates from 1823. In this case, too, a piece of Italian lace was the source of inspiration. The wife of the then Rector of Dunamoyne, County Monaghan, had a servant named Mary Steadman, who possessed rare talent for needlework. Anxious to foster this talent, Mrs. Grey taught the girl to copy some old Italian lace which she happened to possess. Mary Steadman soon became an expert, and obtained many orders for her beautiful lace. Amongst Mrs. Grey's neighbors was a lady, Mrs. Reid, of Rahans, who took a deep interest in Mary Steadman's work. There was much misery amongst the poor of her neighborhood. Hunger was a familiar visitor in the humble homes. The idea came to her that it might be possible to teach this new work to the women and girls, and so provide them with employment which would procure them some few comforts, or, rather, the necessaries of life. In an outhouse given by her brother, Mrs. Reid gathered round her a little class, which she and her sister initiated into the mysteries of lace-making. Here, in these small beginnings, we have the germ of this

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

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

Bath and Shirley School, the oldest lace school in Ireland. The work prospered apace. In 1846 the sad famine year, Carrickmacross became the centre of the industry, giving its name to the lace.

Carrickmacross lace is of two kinds, appliqué and guipure. In the first the pattern is cut from cambric and applied to net with point stitches. This was the lace which Mrs. Grey taught her servant to make. There is much difference of opinion regarding its origin, some claiming Persia, others India, as its cradle; while the old Florentine writer Vasari tells us that it was invented by Botticelli. Certain it is that an enormous quantity of it was to be found in Italy during the seventeenth century.

Guipure lace is made by tracing a design with thread on cambric. The design is joined by point stitches, and the superfluous parts are cut away. The pattern is then connected by 'brides' or 'picots,' further supplemented in the richer pieces of work by small 'pearls' or 'loops' springing from the 'brides.' The making of guipure lace was added to the older appliqué lace industry of the famine year.

Carrickmacross lace is exceeding rich and beautiful; of a somewhat heavier make than the Youghal lace, it has been called the 'king of Irish laces.' Exquisite specimens are made at the Convent of St. Louis, Carrickmacross.

#### Irish Crochet.

Once again let us turn back the pages of the years to the tear-stained one of 1846; Mother Smyth, in the Youghal Convent, is anxiously considering how to relieve the misery around her. And in another corner of the same sunny Southern country another nun, with heavy heart, is pondering over the same fateful question. There was then, as there is now, a convent of Ursulines at Blackrock, County Cork. A fair spot by 'the pleasant waters of the River Lee,' removed from the smoke and noise of busy cities. But here, too, the cries of the starving broke the stillness of cloister calm, filling another gentle heart with pain and longing to relieve. This time there was no lovely lace from far-off Italy to serve as inspiration and model. For all inspirations the Ursuline Sister had but an ordinary crochet needle, and for model nothing but what her own rich artistic imagination could devise. In her hands the commonplace crochet needle became as a fairy instrument capable of producing lace which to-day is universally acknowledged as unique in its beauty. Irish crochet, or, as the Parisians call it, 'Irish point,' is a veritable triumph of Irish artistic skill, owing its origin to no foreign source, but purely and simply the rich fancy of Irish brains woven into shape by Irish fingers. Looking at some of these exquisite creations, one can scarcely realise that they are produced by a crochet needle. Irish crochet is in great demand amongst the leaders of fashion in Paris, as we said before; it is termed 'Point d'Irlande.' The crochet industry at the present day has been brought to the highest degree of perfection, both as regards designs and execution. Foreign lace manufacturers tell us that it is quite impossible to imitate Irish crochet.

#### Limerick and Rose Point.

Limerick lace is another lovely Irish lace, which of late years has been brought to great perfection. It somewhat resembles Brussels lace, and is exquisitely light and graceful in appearance. There are two kinds—'run' and 'tambour'—both consisting of embroidery on net. Although Limerick is the home of the industry, it having been introduced there in 1829 by a Mr. Walker, the lace is made in various other parts of Ireland.

Some of the loveliest specimens of Limerick lace are made in the Convent School for Deaf and Dumb at Cabra, County Dublin. There is a strange pathos in beholding these girls, so set apart from their fellow-creatures by their affliction, producing with their needle these things of loveliness, destined to adorn the gay butterflies of fashion. It would be impossible to describe the beauty of some of the lace worked by these poor deaf mutes.

On the fair shores of Lough Erne, in the County of Fermanagh, we find girl-workers who in their own homes produce the exquisite lace known as 'Inishmacsaint Rose Point.' This fairy-like fabric is so exquisitely fine that its production is very tedious, a small square of four inches lace requiring a considerable time to execute. The girls sit outside their cottage doors working in full view of the beautiful isle which gives its name to the locality and the lace, Inishmacsaint—in English, Isle of the Sorrel Plain. This is, in truth, a most rare and beautiful lace, resembling Venetian rose point, on which it was at first modelled. It is worked with the needle, and has no foundation of braid. Inishmacsaint lace is extremely rich, the pattern being raised in high relief, which causes a splendid effect. Here, again, we owe the lovely work to the gloomy days of the famine year. Mrs. Maclean, wife of the Rector of Tynan, in the County Armagh, in her tender-hearted charity and desire to help the poor at her gates, gathered

a class of girls round her and taught them the mysteries of lace-making. The model was a piece of Venetian rose point. It was slow work at first, but at last the intricacies were mastered. The industry prospered amazingly, and in 1865 the centre of the work was removed to Inishmacsaint. Experts who have visited the Murano School of Lace in Venice declare that Inishmacsaint lace is far finer and more beautiful than modern Venetian rose point. The Irish product is quite as lovely as the precious old Venetian point, and can be had for about one-third of the cost.

Very beautiful needle point, both flat and raised, is made in the Convent of Poor Clares, and also in the Presentation Convent, Killarney.

It would be almost impossible to estimate fully the importance of the Irish lace industry. North, south, all over the land, the lace centres provide hundreds with the means of earning a comfortable livelihood. Homes otherwise bare and desolate, lacking the very necessaries of life, are rendered bright and prosperous. Many an aged parent owes the comforts of his or her declining years to Irish lace. Happiness sits beside many a cottage fireside, which otherwise would be cheerless, and simple comforts hitherto unknown are now within the reach of the industrious worker. Can wealth be better employed than in fostering such an industry by the purchase of the lovely and precious work? 'A thing of beauty is a joy for ever.' Never were the poet's words better exemplified than in the case of Irish lace. Truly, it is 'a joy for ever.' The fashionable beauty who drapes her form with this lovely fabric may indulge in the sweet reflection that while adding to her charms she is at the same time clothing her soul with that garment of charity which we are told 'covers a multitude of sins.' If ever extravagance in dress might be condoned, it is surely when it takes the form of Irish lace.

## H.A.C.B. SOCIETY

### BIENNIAL MEETING

The fifth biennial meeting of the Executive Directory and Interstate Deputies of the H.A.C.B. Society was opened in Hobart on May 13, Bro. D. F. Brazel (chief president) in the chair. The other members of the Executive Directory present were Bros. J. Bradley (chief treasurer) and F. B. Keogh (corresponding secretary). The delegates included: Bros. W. H. Taylor (D.P.), R. Clerehan (D.T.), J. W. Ryan (D.S.), representing Victoria; J. L. Mullen (P.D.P.), and L. Courtney (D.P.), representing New South Wales; G. L. Murphy (D.P.), and P. F. Riley (D.S.), representing South Australia; Rev. Father P. Lynch and M. O'Dea, representing West Australia; P. J. Nerheny, representing New Zealand; and R. J. Meagher, representing Tasmania.

In welcoming Archbishop Delany (says the *Catholic Press*), the Chief President made grateful acknowledgment of the help received by the society from the Cardinal, the hierarchy, and clergy of Australia. Were it not for their co-operation and assistance, the society would not be in the excellent position it was to-day.

His Grace the Archbishop of Hobart said it gave him the greatest pleasure to be present at the deliberations, which would be of such high interest to their organisation and to the Catholics of Tasmania and other States. He feared that the actual position of the society in Tasmania would seem to be disappointing in spite of the kind words which had been said about assistance given by Bishops and priests. His Grace then went on to explain how the society had not progressed in Tasmania owing principally to the scattered nature of the Catholic population. The clergy had done all in their power to advance the interests of the society, but had not been very successful. He hoped that the presence of the delegates would galvanise the whole movement in the State, and that before long flourishing branches would be in existence throughout Tasmania.

The following cable was transmitted to the Holy Father:—

'Representatives of the Hibernian Australasian Catholic Benefit Society assembled at Hobart in congress submit an expression of filial devotion to our Holy Father, Pius X., and implore the Apostolic Blessing of his Holiness.'

A reply was received through Archbishop Delany from Cardinal Merry del Val, Secretary of State, as follows: 'Our Holy Father, Pius X., thanks the members of the Hibernian Australasian Catholic Benefit Society assembled in conference at Hobart for their cable message of filial homage, and sends them his Apostolic Benediction.'

The following resolution was unanimously carried:— 'That this biennial meeting, gathered together in Hobart from every State in Australia and New Zealand, expresses

its unabated confidence in the Irish National Parliamentary Party, and its trusted leader, John Redmond, and that we will continue to assist the party in every way possible.'

The executive officers' progress report, covering the society's operations in Australasia for the past two years, was presented and adopted. In part it read: 'The last biennial meeting (held in Perth, W.A.) carried a resolution calling for annual progress reports in order that districts might be kept in closer touch with the society's affairs throughout the Commonwealth and New Zealand. In our 1908 report we spoke with emphasis on the necessity of early attention being paid to the E.D. management fund, and we are glad to report that the agenda paper shows two proposals—either of which should furnish a solution of the difficulty. The economy practised during the first term of our office had perforce to be continued during the past twelve months, but the deputies should be pleased that the C.T. is able to show such a satisfactory statement in the face of the liabilities placed on him when he assumed his office. So far as the district funds are concerned, it is most cheering to observe the healthy condition of the several districts, which stands as a tribute to the foresight of the officers who control the funds. The present funds of the society amount to £218,458 6s 8d, being an increase of £34,225 3s 2d, since the last biennial meeting.'

#### Membership.

With such a moving population in our midst, it is to be feared that for some years to come Hibernians, in common with all other friendly societies, will show a large leakage in membership, and at this juncture we would again urge the six districts who have not established juvenile contingents not to procrastinate any longer. The contingents will be an immense source of strength to the society, are of more importance than the female branches, and are an institution required for the boy leaving school to go out into the world. If the society is to exercise a still greater influence in maintaining the loyalty to the Church, fidelity to Ireland, and good, sound Australian citizenship, it must devote more energy and enthusiasm in the matter of retaining members. The past two years have been exceedingly prosperous in Australia and New Zealand (except in mining districts, where stability is dependent upon the price of metals), and work has been plentiful and wages increased. It is therefore cause for regret that the returns show such a heavy percentage of 'departures' for arrears of contributions. It should be the ideal of every member to see the numbers multiply; the finances are all right, and when every member at initiation is inspired to constitute himself an apostle of the society within the sphere of his own influence and effort, great indeed will be its achievement and genuine prosperity. Branch officers, especially the permanent ones, have a great obligation passed upon them to prevent so many lapses of membership. We take pride in announcing that during our term of office we have issued dispensations for 43 new branches, as follows:—New South Wales District: 10 male, 3 female, 3 juvenile; Victorian District: 4 male, 3 female; West Australian District: 5 male, 1 female; North Queensland District: 6 male; Brisbane District: 2 male, 2 female; New Zealand District: 2 male; Adelaide District: 1 male; Rockhampton District: 1 male. The totals show 31 male, 9 female, and 3 juvenile branches.

The increase of membership during the last two years has been 2821, bringing the total to the end of 1908 to 29,341. The numbers in the various districts were as follows: Victoria, 9456; district and branch funds (in round number), £62,215. New Zealand, 2500; funds, £20,346. New South Wales, 7369; funds, £50,820. Brisbane, 3456; funds, £35,474. Rockhampton, 796; funds, £7973. Adelaide, 3267; funds, £22,257. West Australia, 1021; funds, £6990. Tasmania, 550; funds, £4639. North Queensland, 926; funds, £9040.

We have remitted 100 guineas to Bro. W. Redmond, M.P., in Dublin, as a third contribution of the members towards the £1000 tribute promised with such spontaneity and enthusiasm by the 1905 biennial meeting. The total subscribed to date and remitted is £705, and half of the districts—the smaller ones—have raised their quota of 1s per member.

Correspondence will be placed before you from the National Secretary of the Ancient Order of Hibernians in Ireland inviting affiliation with a view to bringing Australian Hibernians in closer union with their Irish brethren. The Order in Ireland is making rapid progress; whilst in Scotland its branches are spreading throughout the cities. The A.O.H. (Board of Erin) are doing splendid work in the encouragement of Irish manufactures and in connection with the revival of the Irish language and the study of Irish history and literature. A communication from National President Cummings, who has guided the affairs of the A.O.H. in the United States with conspicuous courage

and ability, indicates that he is at present in Ireland on a mission to develop a stronger fraternal spirit between the order in the two countries. The forty-sixth international gathering of our American brethren in Indianapolis last July was a memorable one, lasting several days, and including 201 of the Ladies' Auxiliaries the muster roll showed 733 delegates assembled from every State under the Stars and Stripes. At this great meeting many of the delegates were clergymen, University professors, doctors, and army officers. The A.O.H. membership was shown as 195,173, an increase of 19,958 since the previous convention. An important feature of the gathering was a resolution for an alliance with German-American Societies, comprising 6000 branches, with a membership of 1,250,000.

We have noted with extreme joy the great work performed by our hon. chief chaplain, his Eminence Cardinal Moran, in the extension of God's Kingdom upon earth during the past two years, and trust he may be spared for many years to continue his high and holy ministrations in the land of the Southern Cross. To the other prelates and pastors throughout the Commonwealth and New Zealand, who lose no opportunity of recommending the society to their congregations, we also express our sincere thanks and deep obligations. Nothing could sever the strong bond existing between the society and the hierarchy and clergy.

When the balance sheet was submitted a discussion took place with regard to the disposition of the suspense account remaining from the old executive directory. Tasmanian and Western Australian delegates claimed a share of the money, but it was decided not to apportion it. The balance sheet was adopted.

A proposal to establish a society journal was strongly supported, but it was considered that the time was inopportune for such a step. It was agreed after a short discussion that delegates should meet triennially in future, instead of biennially. A proposal from the South Australian delegates to elect members belonging to societies at the next place of meeting to the executive directory was negated on the casting vote of the chairman.

The following motion, moved by the Victorian district representatives, was carried: 'That it is desirable that steps be taken to forthwith place the executive directory and triennial meeting upon a legal footing with effective control by members of the society, and thereby secure legal union of the various districts in Australasia.'

Two nominations were received for the location of the head office of the society, but on the vote Melbourne was selected by nine votes to seven. Perth was the other nomination received.

The following executive officers were elected:—Bro. M. Sheehan, chief president; Bro. F. W. O'Connell, chief treasurer; Bro. J. Hassett, corresponding secretary.

Melbourne was fixed upon as the next place of meeting.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

May 29.

The Very Rev. Dean Regnault, S.M., Provincial, has returned to Wellington, after being about three weeks in the Canterbury district.

Tenders are invited for the erection of additions to St. Mary's Scholasticate, Meeanee. Mr. J. S. Swan is the architect.

The St. Joseph's Christian Doctrine Society held a progressive euchre party on Wednesday evening in the Geisha tea rooms, the proceeds of which go towards the Sunday school children's prize fund.

For the purpose of erecting a convent and private chapel the Sisters of Notre Dame des Missions have purchased a seven-roomed house and section in Britannia street, Petone, which is alongside the present school. The price was £1025. Tenders for the erection of the new buildings will be called for shortly.

A debate on 'Compulsory Military Training' was the programme for the evening at the Palmerston North Catholic Club on Monday night, May 24. Messrs. W. Scanlon and F. Herring spoke for the affirmative, and Messrs. W. McLean and L. Hanlon for the negative. The arguments brought forward on both sides were very good, and the debate was thoroughly enjoyed by those present. On a vote being taken, a tie resulted. Mr. M. J. Kennedy (president) occupied the chair.

The usual fortnightly meeting of the Hibernian Society took place on Monday evening, Bro. E. F. Reichel presiding. Three candidates were proposed and one member initiated. The report of the Delegates Reception Com-

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mittee was unanimously adopted. Bro. Joseph Saunders, president of the Dunedin branch, who was passing through Wellington from Wanganui, was present, and addressed the meeting. The officers of the branch are endeavoring to enrol as many new members as possible this year, and for this purpose are distributing circulars, setting forth the benefits and the aims of the society, at the church doors. The clergy are ably assisting the officers in this matter by exhorting their respective congregations to join the only Catholic benefit society in New Zealand.

A very enjoyable evening was spent on Tuesday, when the Children of Mary, Newtown, assembled in the St. Anne's Convent Schoolroom for the purpose of making a presentation to the Rev. Father Herbert, S.M., late spiritual director to their confraternity, who has been transferred to the Thorndon parish. The schoolroom was artistically decorated with palms and flowers. A short address from the Children of Mary was read by Miss Maisie Webb, after which the presentation was made by the Rev. Father Herring, S.M. In reply, Father Herbert said that the gift of which he had been made the recipient would be much appreciated by him as a token of the respect and esteem in which he was held. During the evening the following contributed items:—Misses K. Gallagher, Moya O'Sullivan, Agnes Segrief, Nellie Strickland (songs), and Misses Alma and Una Simon (pianoforte items). Father Herbert also contributed songs, and Rev. Father Macdonald, S.M., violin solos.

The committee of St. Mary's Sewing Guild, Te Aro, in their first annual report, say: 'Our society was started on April 10, 1908. We then had no funds and no material. Each member present made an offer to bring material for the following week. Very quickly three machines and some drapery were donated to the society. In a short while the library of St. Mary's became a busy little work room. There are now ten active members. The average attendance is six. Last winter was rather severe for us. It was rather difficult to keep up with the many calls made on us last winter. We not only assisted Te Aro parish, but also Thorndon and Newtown. Excellent work has been done during the year. Active members made 239 garments. This is very satisfactory. Ninety-one cases were attended to, and 220 new garments and 42 parcels of second-hand clothing have been sent out, and about 46 parcels of clothing (new and second-hand) have been received. We are able to show a credit balance of £2 15s 6d. We must thank St. Mary's (men's branch of the St. Vincent de Paul Society) and the conference of the Sacred Heart (men's branch) for their very helpful donations. The guild meets every Wednesday afternoon at St. Mary's presbytery, Boulcott street. All the ladies of Te Aro are invited to share in this good work. Some may not be able to come on the Wednesday afternoon to the meeting room, but yet find it convenient to do some sewing in their own homes. We shall be grateful for any work done for the society. Others might wish to assist with a donation, and thus become honorary members.'

Mr. P. J. O'Regan was admitted by Mr. Justice Chapman on May 24 as a barrister of the Supreme Court. He was complimented by his Honor on having passed all the examinations prescribed for admission of barristers. Mr. P. J. O'Regan's admission to the Bar (says a local paper) is a striking instance of what can be accomplished by perseverance and industry. He was born in Charleston, West Coast, in 1869, but three years later his parents settled in the Inangahua Valley, where they have since resided. He had no chance of attending school in those days, and was instructed at home. At the age of fourteen he went to a boarding school, but left before he was fifteen. Thence he had to fight his own way in the world. He early evinced a liking for journalism, and joined the staff of the *Reefton Guardian* in 1891. A year later he became editor of the *Inangahua Times*. At a bye-election he contested the Inangahua seat in 1893 against Sir Robert Stout, being then only twenty-four years of age. He was defeated, but secured election for the same electorate at the general election a few months later. On the readjustment of the electoral boundaries in 1896, the Inangahua electorate was abolished. Then he stood for Buller, and was elected, but was defeated at the general election in December, 1899. He then determined to take up the study of law, and passed the solicitor's examination in 1903, being admitted to practise in 1905. Since then he has practised in Wellington, and in addition to taking part in many other things managed to find time to pass all examinations prescribed for admission as barrister.

### Masterton

(From Our Own Correspondent.)

May 29.

St. Bride's Convent Glee Class gave a most enjoyable entertainment on Wednesday evening last in honor of the

visit of the Mother Provincial of the Order and the Rev. Mother Stanislaus. A large number of friends attended, and showed by their applause their hearty appreciation of the efforts of the class. Following were the items:—Pianoforte duet, 'Duet in D,' Misses K. Holloway and R. Jury; chorus, 'Rest thee on this mossy pillow,' the Glee Class; recitation, 'He kept his word,' Miss R. Hooper; vocal solo, 'Creation's hymn,' Miss May Harris; violin solo, 'Shepherd's dance,' Miss K. Holloway; comic duet, 'Money matters,' Misses Bennington and Harris; pianoforte solo, 'Barcarole,' Miss R. Jury; vocal solo, 'Ave Maria,' Miss Vera Edwards; violin obbligato, Miss K. Holloway; recitation, 'Over the ranges,' Miss D. Fowler; vocal trio, 'O memory,' Misses Holloway, Harris, and Edwards; violin solo, 'Torch dance,' Miss Allen; chorus, 'Hark, hark! away,' the Glee Class; vocal solo, 'Hush, my little one,' Miss K. Holloway; pianoforte solo, 'Grace,' Miss May Harris; vocal duet, 'Venetian boat song,' Misses Holloway and McKenzie; recitation, 'The black baby,' Miss Hooper; vocal solo, 'She is far from the land,' Miss McKenzie; comic duet, 'Singing lesson,' Misses Bennington and Harris; violin solo, 'Nine concerti,' Miss Holloway; vocal solo, 'Ashoo at her lattice,' Miss Jago; chorus, 'Good-night,' the Glee Class.

### DIOCESE OF CHRISTCHURCH

(From Our Own Correspondent.)

May 31.

The Ven. Archpriest Le Menant des Chesnais, S.M., has been appointed diocesan director of the Apostleship of Prayer and League of the Sacred Heart.

Bro. Valerian, of the local Marist Brothers, recently received the news of the death of his father, Mr. Dalmin, whilst on a visit to Sydney. The deceased resided for many years in the vicinity of Bathurst. On the day following his arrival in Sydney he received Holy Communion, and the same night passed away in his sleep. He was the head of a good Catholic family. Sympathetic notices of the death of Mr. Dalmin have appeared in a number of papers.

In the Sumner Town Hall on last Thursday evening a very successful variety entertainment was given in aid of the debt on the local church property. His Lordship the Bishop and Rev. Father O'Hare were among an audience which quite filled the hall. The following contributed to a well-arranged and most enjoyable programme:—Pianoforte duet, Mrs. Pratt and Mr. Alfred Bünz; songs, Mrs. Barber, Miss M. O'Connor, Messrs. G. March, J. F. Peake, and R. Beveridge; Dutch dance, Misses McDougall (2). The children, whose performances were so popular at the All Seasons Carnival, gave four of the principal dances. Messrs. A. Bünz and H. Rossiter were accompanists.

On Sunday last (Feast of Pentecost) there was Pontifical High Mass in the Cathedral at 11 o'clock. His Lordship the Bishop was celebrant, the Rev. Father Bell, S.M., assistant priest, Rev. Dr. Kennedy deacon, Rev. Father O'Hare subdeacon. His Lordship the Bishop preached from the day's Gospel, and imparted the Papal and Episcopal blessings. There were Pontifical Vespers in the evening, at which his Lordship the Bishop officiated, attended by the Rev. Dr. Kennedy and Rev. Father O'Hare. His Lordship again preached an impressive sermon on the subject of the day's festival, and gave Solemn Benediction of the Blessed Sacrament. The annual diocesan collection in aid of the Seminary fund was made at all the Masses and at Vespers.

### Timaru

(From our own correspondent.)

May 31.

Our popular stationmaster, Mr. Matheson, is now conductor of the church choir.

The Catholic Young Men's Society hold their weekly meetings in the Boys' School, and they are well attended. The prospects so far point to a successful winter session.

On Monday last, in the Sacred Heart Convent, a Timaru young lady, Miss Taylor, was received. Rev. Father Tubman, S.M., officiated, and the beautiful chapel was nicely decorated for the occasion.

Mr. Ward and family left here last week for their new home in the North Island. During their sojourn in Timaru they took a deep and active interest in all Church matters, and their departure will be regretted by a wide circle of friends.

Those who have the cause of Catholic and Christian education at heart will be pleased to learn that the nuns of the Sacred Heart, who have two magnificent and flourishing branches in Timaru and Wellington, are going to establish another house in Auckland. The Timaru Con-

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vent is the original foundation in the Dominion. The Wellington branch was founded only a few years ago.

The Celtic Football Club made a very creditable stand in the four grades on Monday last at the seven-aside tournament. They got into the semi-finals in three grades, and two of them—the Presidents and Juniors—have still to be decided. The Catholic Schoolboys' football team played the Main School on the Athletic Grounds on Saturday afternoon. The Main School boys were considerably heavier than their opponents, but the dash and fine combination of our boys made up for the advantage, and kept the Main School on the defensive most of the game. Clarke and McGrath scored for the Marists, and Allan and M. O'Meeghan also put in some good work. The result makes the Marist boys the winners of the first round in the schools' competition for this year.

## DIocese OF AUCKLAND

(By Telegraph from our own correspondent.)

May 31.

A collection in aid of the St. Vincent de Paul Conference of Ponsonby was recently held at the Sacred Heart Church, with good results.

Last Friday evening a social was held by the Young Men's Club, at which there was a large attendance. A committee of the club, assisted by lady friends, carried out the details.

A social in aid of the Cathedral debt fund on last Tuesday evening was most successful. Rev. Fathers Meagher, Williams, and Holbrook, and a large gathering of ladies and gentlemen were present. The arrangements were highly satisfactory, this being due to the united efforts of Father Meagher and his willing assistants. All present enjoyed themselves thoroughly.

Rev. Brother Paul, director of the Sacred Heart College, who has been appointed Brother Provincial of the Marist Order for Australasia, left this evening for Sydney to take up his new appointment. Auckland loses with deep regret Brother Paul, recognising in him an able, conscientious, and indefatigable worker in the cause of Catholic education. Rev. Brother Clement, director of Hunter's Hill College, Sydney, takes the position of Director of the Sacred Heart College here, and is expected to arrive in June.

His Lordship the Bishop preached yesterday at the Cathedral on the day's festival. In the evening his Lordship referred to the attack on the Church by Mr. Fisher, the Commonwealth Premier. Bishop Lenihan showed that from the very beginning the Church had always provided for the poor and afflicted, and enumerated the institutions established and fostered by the Church and tended by good Sisters and Brothers. The day he (the Bishop) was leaving London he was shown a crowd of big strong men shivering with cold waiting for somebody to employ them. He was assured it was a common spectacle in London, yet State aid was given to cope with distress. It was the same in every country, and as it would be the height of insanity to charge Governments with the responsibility of creating distress, so it was in regard to the Church, which, out of slender resources, performed its duties to the poor. See what France had recently done. It had hunted from the country the religious, who for centuries had nursed and comforted the wrecks of humanity. When in Honolulu recently, he was shown by the Bishop there good works done by the Church in the alleviation of sufferers—notably, the leper settlement at Molokai, where Father Damien and his successors sacrificed their own lives to comfort and solace others. No sane man dare charge the Church with causing poverty, because it existed in every community, even in the most opulent, nor dare he charge the Church with want of sympathy and active assistance to alleviate suffering humanity. His Lordship concluded by saying he felt impelled to remind them of the great glorious work done for the poor by the Church, so that when charges were laid against her by those in high places they would be enabled to refute them and defend her. There was a crowded congregation, and the Bishop was listened to with deep interest. Yesterday morning the Bishop, in his motor-car, visited Newmarket, then St. Benedict's. Later on the Bishop presided at Solemn High Mass at the Cathedral.

A very edifying sight was witnessed at St. Benedict's last Sunday, when the members of the Old Boys' Club made their quarterly Communion at the half-past 7 o'clock Mass. On this occasion the members of St. Benedict's Club joined forces with the Old Boys, with the result that considerably over one hundred young men approached the Holy Table. During the course of the breakfast in St. Benedict's Hall his Lordship the Bishop spoke very feelingly of the grati-

fication he felt at seeing so many of his boys fulfilling their religious duties. He urged them in a special manner to foster the establishment of kindred clubs throughout the diocese, stating that he looked upon the Old Boys' Club as the mother club of the Auckland district. His Lordship's words were received with much appreciation by the gathering, and at the conclusion he was heartily cheered. Rev. Father Holbrook, who followed, said that the magnificent gathering that morning was a most effective reply to those fault-finders and carping critics, whose general question is 'What is the use of these Catholic clubs?' He said that if the Old Boys' Club had done no other good work than to institute a quarterly Communion for its members, that work alone would have been sufficient to amply justify its existence. During the course of the breakfast Mr. J. Duggan, president of St. Benedict's Club, presented a set of gold sleeve-links to Mr. F. Adkin, the club's pianist, on the occasion of his departure for Sydney. A vote of thanks to the ladies was proposed by Mr. W. Darby in his usually felicitous manner, and was responded to on behalf of the ladies by Mr. J. F. Shanley. On Sunday afternoon about twenty of the club members, among whom were a good many members of the musical branch, journeyed to Otahuhu, at the invitation of the Rev. Father Buckley, for the purpose of arranging for the establishment of a young men's club in that parish. A largely attended meeting was held in the beautiful new schoolroom, and a strong committee was set up to consider ways and means for the inauguration. Some useful advice was given by the visitors, and, if one may judge from the enthusiasm of the young men and their pastor, there is every prospect of an excellent club being formed. In the evening a sacred concert was given by the musical branch in the church, which was filled to overflowing. Rev. Father Buckley preached an eloquent sermon on the Gospel of the day. The musical numbers were much appreciated. Mr. P. Clarke, the musical director, presided at the organ.

## Otahuhu

An old and highly respected resident of this district (writes an Otahuhu correspondent) passed away recently in the person of Mr. John Mulvihill, at the age of 94 years. Deceased, who was a native of Listowel, County Kerry, Ireland, arrived in New Zealand nearly half a century ago, and settled almost immediately in Otahuhu, where he has since resided. He has always been noted as a fervent and zealous Catholic, and his generosity in church matters was unsurpassed. He died fortified with the rites of the Church.—R.I.P.

## WEDDING BELLS

### LORD—O'DONNELL.

One of the prettiest weddings ever solemnised in Grey-mouth (says the *Argus*) took place at St. Patrick's Church on May 26, when Mr. Edward Iveagh Lord, eldest son of Mr. E. I. Lord, was married to Miss Anastasia O'Donnell, daughter of Mr. T. P. O'Donnell. The ceremony was performed by the Very Rev. Dean Carew. The parents of the bride and bridegroom are very old and respected residents of the town of over forty years' standing, and their friends assembled in large numbers to offer congratulations and good wishes to the young couple. The bride was handsomely attired in a beautiful directoire robe of ivory duchesse satin trimmed with silver bullion fringe and Mechlin lace. She also wore an embroidered tulle veil and carried a pretty shower bouquet, the gift of the bridegroom. The bridesmaids were Miss M. O'Donnell (sister) and Misses A. and T. Campbell. They wore pearls and emerald daggers, the gifts of the bridegroom. The bridegroom was attended by his brother, Mr. Lloyd Lord, as best man, and Messrs. J. O'Reilly and G. Holder as groomsmen. The bridegroom's gift to the bride was a gold necklet with diamond and pearl pendant, and the bride's gift to the bridegroom a gold Albert and pendant. As the happy couple were leaving the church, Miss E. Kemple played the Wedding March. After the ceremony the bride's parents held a reception at the Victoria Tea Rooms, when a large number of guests was present. The happy couple left on their honeymoon trip in the afternoon, and took with them the best wishes of their many friends.

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## Commercial

### PRODUCE

Messrs. Donald Reid and Co. report:—

We held our weekly auction sale of grain and produce at our stores on Monday. We had a full catalogue of all classes of produce, most of which met with fair competition from a large attendance of buyers. Prices for oats, wheat, and prime potatoes were fairly maintained, but chaff, hay, and turnips had only moderate demand. Values ruled as under:—

Oats.—Consignments are coming forward more freely, and all good to prime Gartons and sparrowbills are in fair demand at last week's prices. Medium and inferior lines have not quite the same attention. Quotations: Prime milling A grade Gartons, 1s 7d to 1s 8d; sparrowbills, 1s 6d to 1s 7d; good to best feed, 1s 4½d to 1s 6d; inferior to medium, 1s 1d to 1s 4d per bushel (sacks extra).

Wheat.—There is practically no change to report in values. Prime velvet and Tuscan are in demand at late quotations. Medium lots are not as strongly competed for. Good whole fowl wheat has ready sale, but inferior and smutty lines are offering freely, and are not in request. Quotations: Prime milling, 4s 1d to 4s 2d; medium to good, 3s 11d to 4s 1d; 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.—The market is well supplied, but only prime lots are readily dealt with for shipment. Prime lots are worth £3 10s to £3 15s, but medium and inferior lots have slow sale at £2 10s to £3 5s per ton (sacks included).

Chaff.—Supplies of medium chaff are coming in freely, and, being difficult to deal with ex truck, stocks are accumulating to some extent. Prime oaten sheaf is not so plentiful, and is in fair demand at £2 7s 6d to £2 10s; medium to good is worth £2 to £2 5s; light and inferior, £1 10s to £1 17s 6d per ton (bags extra).

Straw.—Quotations: Oaten, £1 15s; wheaten, £1 5s per ton (pressed).

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

Messrs. Dalgety and Co. report as follows:—

We held our weekly auction sale of grain and produce on Monday, and submitted a large catalogue to a good attendance of buyers. Our catalogue was cleared at prices as under:—

Oats.—The market is firm at last week's quotations for good sound oats suitable for shipping, but medium and inferior, of which there is a lot offering, are hard to sell at prices quoted. 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 per bushel (sacks extra).

Wheat.—Several lines of prime milling have changed hands at quotations, principally to shippers, as millers are not keen buyers, through their still holding large stocks. Whole fowl wheat meets with ready sale, but smutted is very hard to place. 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.—Potatoes are offering more freely, but prices for really prime and free from disease hold good; anything blighted is hard to place, and low prices have to be accepted, as they would soon go off if stored. Quotations: Best freshly-dug samples, £3 10s to £3 15s; medium to good, £2 10s to £3 5s.

Chaff.—Really prime chaff meets with ready sale, but there is very little of that quality offering. The market has been over-supplied with medium and inferior chaff, and prices show a decline. Quotations: Extra prime, to £2 10s; best oaten, £2 5s to £2 7s 6d; medium, £2 to £2 5s; inferior and discolored, £1 15s to £2.

Straw.—Supplies of wheaten straw have extended with the demand, and prices show a decline of 2s 6d, but oaten meets with a ready sale at quotations: Wheaten, £1 4s to £1 5s; oaten, £1 12s 6d to £1 15s.

Messrs. Stronach, Morris, and Co., Ltd., report for week ending June 1 as follows:—

Oats.—All A grade Gartons and Sparrowbills are in demand at last week's prices, but medium and inferior lines have not the same attention. A grade Gartons, 1s 7d to 1s 8d; Sparrowbills, 1s 6d to 1s 7d; good to best feed, 1s 4½d to 1s 6d; inferior to medium, 1s 1d to 1s 4d per bushel (sacks extra).

Wheat.—There is very little change to report. Prime Velvet and Tuscan are in demand at late quotations, but medium and inferior lots are not strongly competed for. Good whole fowl wheat is in demand. Quotations: Prime milling, 4s 1d to 4s 2d; medium to good, 3s 11d to 4s 1d; 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.—Large quantities of medium chaff are coming forward, but very little prime. Quotations: Prime oaten sheaf in demand, £2 7s 6d to £2 10s; medium to good, £2 to £2 5s; light and inferior, £1 10s to £1 12s 6d per ton (bags extra).

Potatoes.—The market is fully supplied, but only lots free from blight are readily placed. There is no demand for inferior. Prime, £3 10s to £3 15s; medium and inferior, £2 10s to £3 5s per ton (bags in).

Straw.—Oaten, 35s; wheaten, 25s per ton (pressed).

Turnips.—Best Swede, 12s to 13s per ton loose, ex truck.

### WOOL

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

Rabbitskins.—We offered an exceptionally large catalogue at Monday's sale, and the prices realised were the highest received so far this year. Bidding was very keen, and under spirited competition two lines of winter does brought 24½d and 24½d. All other kinds of skins sold at equally high rates. Quotations: Best winter does, 22d to 24½d; medium to good, 18d to 20d; best early winters, 16d to 18½d; mixed winter bucks and does, 17½d to 18½d; autumns, 12½d to 14½d; incoming, 14½d to 16d; racks, 9½d to 10d; light do., 7½d to 8½d; spring does, 7½d; spring bucks, to 8½d; winter blacks, to 19½d; autumns, to 16d; fawns, to 14d. Horse hair, to 18d. We can recommend consignments.

Sheepskins.—We held our weekly sale to-day, when we offered a medium catalogue. Bidding was very brisk, and there was a slight increase in prices. Quotations: Best halfbred, 7½d to 8½d; medium to good, 6½d to 7½d; best fine crossbred, 6½d to 7½d; medium to good, 5½d to 6½d; inferior, 3d to 4d; best lambs, 7d to 8d; medium to good, 5½d to 6½d; inferior, 5d to 6d; merino, to 7½d; pelts, to 5½d.

Hides.—We held our fortnightly sale on the 27th ult., when we submitted a medium catalogue. The attendance of buyers was not large, and competition was far from keen, prices in consequence showing a drop of from ¾d to ¾d per lb. Quotations: Prime stout heavy ox hides, 7d to 8d; good heavy, 6d to 6½d; medium weight, 5½d to 6½d; light weight, 4½d to 5d; heavy weight cow hides, 5½d to 6½d; medium weight do., 5½d to 6d; light weight, 5½d to 6½d; horse hides, 5s 6d to 7s 6d each.

Tallow and Fat.—There is no change to report in the tallow and fat market, as there is very little coming forward, and prices rule about the same.

### LIVE STOCK

#### DUNEDIN HORSE SALEYARDS.

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

As was to be anticipated, the entries for Saturday's sale were not numerous, and business was practically at a standstill, the principal reason being that both buyers and sellers prefer waiting for our annual winter horse fair, for which we have an excellent entry. There is, however, a good demand for young active draught mares and geldings, also for upstanding spring-vanners and spring-carters if young, sound, and staunch, and the prospects for our annual fair are very bright during show week. We quote:

Superior young draught geldings, at from £40 to £45; extra good do. (prize-winners), at from £45 to £50; superior young draught mares, at from £50 to £60; medium draught mares and geldings, at from £30 to £40; aged, at from £10 to £15; strong spring-van horses, at from £25 to £30; strong spring-carters, at from £18 to £25; milk-cart and butchers' order-cart horses, at from £15 to £25; light hacks, at from £8 to £13; extra good hacks and harness horses, at from £15 to £25; weedy and aged, at from £5 to £7.



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## Interprovincial

The A.M.P. Society has £2,825,326 invested on mortgage of freehold in this Dominion, and there is not a penny of interest overdue.

The seventeenth annual winter show of the Otago A. and P. Society was opened on Tuesday afternoon. The ceremony was performed by the Hon. Thomas Mackenzie (Minister of Agriculture).

Among the items of expenditure (says the *Press*) appearing on statement of accounts for the month rendered to the Tramway Board yesterday, was £1, 'sovereign given for 3d,' and £1 10s 'compensation re suit.'

Messrs. J. and W. Jamieson (Limited), of Christchurch, are (says a Wellington message) the successful tenderers for the construction of the Auckland post office. The contract price is £90,551. Eight other tenders were received, ranging from £98,901 to £122,999.

Some 300 building trade laborers have left Wellington for Australia in the last six months, says the secretary of the union, who declares that there are fully 2000 less artisans and laborers employed in the Empire City now than this time last year.

At Wellington on Thursday a barrister pleading before Mr. Justice Cooper found occasion to refer to 'the Law's delay.' The learned judge, with a quick glance at the members of the Bar present, corrected him. He quietly said, 'You mean the lawyer's delay!'

During a discussion at the Southland Farmers' Union conference concerning the efficacy of trapping as compared with poisoning as a means of keeping down rabbits, Mr. Jno. McQueen, managing director of the Southland Frozen Meat Company, mentioned that the number of rabbits sent forward for freezing was getting less every year.

It is understood (says the *Press*) that the Waimarama Estate, Methven, the property of the trustees of the late John Deans, will be cut up for closer settlement in about six months' time. The land is of good quality throughout, and it is anticipated that competition will be keen for every section. Waimarama is situated five miles from Methven township, and contains about 4000 acres.

The Bharal sheep, specimens of which the Hon. T. Mackenzie proposes to liberate in 'some part of the Dominion,' is the blue sheep of Thibet. The male stands 3ft high, with horns from 24in to 26in long. In Thibet the Bharal is found in herds of 10 to 100 on the high, open ground above the forests, and is never found at a lesser elevation than 10,000ft. It will not breed with domestic sheep. The Bharal is well represented in the London Zoo.

'The biggest wooden building in the world,' as residents of Wellington describe the pile of Government Buildings, will soon have a complete system of automatic alarms as a protection against its greatest danger, fire, the Government having decided to have the May-Oatway system installed (says the *Lyttelton Times*). Every room will have in it at least one thermostat, which completes an electrical circuit immediately the temperature rises to danger point, and sets powerful alarm gongs ringing at the main entrance and outside the building, and also at the city fire brigade station. A large indicator in the main lobby will show at a glance the centre of the outbreak, the thermostats in each big room being connected direct with a shutter on the indicator, while smaller rooms are grouped in circuits of two or three.

Some interesting figures showing the tremendous annual slaughter of small birds were quoted by Mr. K. Wilson at the meeting of the Selwyn County Council the other day (says the *Press*). The figures for the three years, 1906, 1907, 1908, were respectively as follow: Small birds, 118,292, 262,309, and 183,482; blackbirds, 9582, 10,586, and 9800. The average number of small birds' eggs bought annually was 450,915, and at one half-penny each, the amount paid was £939. The council decided that from June 1 to September 30 it would pay 1s per dozen for old birds' heads, and the usual price for eggs. Steps will also be taken to distribute poisoned wheat.

A rather amusing incident happened at Blenheim the other day. A Maori case was being heard, and the evidence of one weighty witness was required. It was the case of Mahomet and the mountain over again (remarks an exchange), only in this case the magistrate, clerk of court, crier, interpreter, counsel, and witness were Mahomet. The too substantial proportions of the witness prevented him from walking into the courthouse, so the Court adjourned into the yard at the rear of the Government Build-

ings, whither the weighty witness was drawn by his sturdy steed. He sat in his trap, was examined and cross-examined, and went his way, while the officials returned into the courtroom and proceeded with the case. Quite a crowd assembled to witness the curious performance.

A pleasant-faced farmer from Shannon, whose ideas on electoral etiquette were more chivalrous than up to date, told the Farmers' Union Conference, which met at Eketahuna, how he was enlightened (says the *Post*). There was a local body elected at Palmerston, and his friends nominated him. He got his voting paper, and the first name he struck off it was his own. He left on the paper the full number of names which corresponded with the vacancies. When the poll was declared he was amongst the defeated. Next day he told the returning officer what he had done, and that official exclaimed, 'Man, man! why did you do that?' The man from Shannon said he did it because it was what every candidate did. 'Oh, no they didn't,' was the unexpected answer, 'what they did was to strike out every name but their own!'

'Pelorus Jack,' as the dolphin or grampus, which acts as pilot to vessels passing through the French Pass is called, is not, as popularly supposed, protected by Act of Parliament, but by Government Proclamation, given under the hand of his Excellency the Governor-in-Council. Although intended primarily to safeguard the noted white fish of the Sound, it is made to extend to all of the species within certain limits. In the *Gazette* of September 27, 1904, it was stipulated that during a period of five years from that date it would not be lawful for any person 'to take the fish or mammal of the species commonly known as Rissois dolphin (grampus griseus) in the waters of Cook Strait or of the bays, sounds, and estuaries adjacent thereto.' Offenders against this regulation are liable to a penalty of not less than £5 nor more than £100. Hence, so far as the Government is concerned at present (says the *Post*), this strange marine anomaly is protected so long as he remains content with his old haunts, and if any of his brethren come to join him in his habitat they will also share the measure of protection afforded by the regulation of September, 1904. This period of grace will expire on September 29th next, but is sure to be renewed.

In connection with the retrenchment scheme (writes the Wellington correspondent of the *Otago Daily Times*), several of the Government publications will be merged into one. The *Mines Record*, the Agricultural Department's publications, and the Insurance Department's monthly publication will now cease as separate issues. Mr. Galvin, editor of the *Mines Record*, will be retired, and Mr. Bisset will edit the new publication. The *School Journal* is not affected by the change. While it is about it the Government might look into the question of departmental reports to Parliament. Many of these have in the past been unnecessarily long, so much so, indeed, that judicious sub-editing of several, such as the Agricultural Report and the Health Report, would in the course of years effect a saving of thousands of pounds. It is understood that the Government also contemplates a saving in the working of the Tutaneikai, which in future will be reserved for cable repairing. The vessel will once more be taken over by the Postal Department, and will lie in Wellington Harbor ready for emergencies. It has been suggested that the bacteriological laboratory in connection with the Health Department should cease operations, but it is doing such good work in the interests of health that it may be allowed to remain.

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## OBITUARY

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### MR. ARCHIBALD DE LARGEY, WAIKAIA.

We regret to have to record the death, at Waikaia, on May 13, of Mr. Archibald De Largey, who passed away at the age of 62 years. The deceased, who was a native of Ballycastle, County Antrim, came out to New Zealand in 1864, and after being engaged for a time on the railway at the Bluff, he went to the goldfields, and worked in most of the districts in Otago and Southland. Later on he started in business in Otautau, from there he went to Oreti, and eventually settled down at Waikaia, of which he had been a resident for the past eighteen years. The deceased was well known in Southland, and was highly esteemed by a large circle of friends. He was a man of the most kindly disposition, and was extremely charitable. A Requiem Mass for the repose of his soul was celebrated by the Rev. Father Keenan, who also officiated at the interment in the Waikaia Cemetery. The deceased leaves a widow, five sons, and two daughters to mourn their loss.—R.I.P.

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#### DEATH

DE LARGHEY.—On May 13, at Waikaia, Archibald, dearly beloved husband of Bridget De Largey; aged 62 years. R.I.P.

#### IN MEMORIAM.

FITZSIMONS.—In fond and loving memory of my dear husband, Terence, who departed this life at Wairio on May 31, 1900. R.I.P.

Nine years to-day, dear Terence, since you left me;

My darling dear husband, your memory I'll keep;

For you are deserving of my fond recollections,

Dear to my heart is the place where you sleep.

Nine years have passed, dear father, and still to memory dear;

Your loving name we breathe, and shed many a tear.

We do not forget thee, we loved thee too dearly

For thy memory to fade from our lives like a dream.

The lips need not speak when the hearts mourn sincerely,

And the thoughts often dwell where they seldom are seen.

—Inserted by his loving wife and family.

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(To be continued.)

NOTE.—The following names were accidentally omitted from last published list:—

Mr. J. Mills, Queensberry .....	2	2	0
Mr. H. Williams, Queensberry.....	1	1	0

All contributions to be addressed to the Rev. G. M. Hunt, Cromwell.

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

*Pergant Directores et Scriptorum New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitie 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, JUNE 3, 1909.

### MORE ABOUT 'ESCAPED' NUNS



THE doors of honest misunderstanding are as many and as various as the doors of death. And by one of them a candid and fair-minded non-Catholic reader has, all unconsciously, stepped into a misconception of an editorial article which appeared in our issue of April 29. The article in question dealt with the East Bergholt (England) convent incident, which sundry secular newspapers worked up into a 'silly-season' romance and 'penny-dreadful' sensation. 'On February 28,' we said, 'we find *Lloyd's Weekly* cracking its cheeks with blasts of sensationalism about a "flight" from a convent, for which the nun had planned and "waited for two years," a hue-and-cry and "pursuit," a "struggle at the station," "pathetic cries," a successful "escape," and—"safe home"!' It was, as we pointed out, over again the story of the 'escaped' nun as told 'by impostors of the Mrs. Slattery brand'—at 'front seats one shilling, back seats sixpence.' In certain of the hinterlands of thought there is a demand for that sort of fiction. And the demand is met by a supply, which, however, the course of education is every decade rendering more fitful and uncertain. It is this demand which creates the convents that are prisons, where the pining inmates are restrained by padlocked 'cells' and high walls, whence a few intolerably beautiful ones escape only by lucky dashes for liberty, or by the aid of noble-hearted 'rescuers' with rope-ladders or balloons. And, as in other fiction-stories, all usually ends with the clangor of the wedding bells—

'Hear the mellow wedding bells!  
 Golden bells!'

It was with the prison-cell and physical-restraint phase of the 'escaped' nun romance that we dealt specially in our issue of April 29. Other view-points of the subject were touched upon only in a purely incidental and subsidiary way. Our article moved our candid non-Catholic reader to make the following comment, which an esteemed friend sends to us for explanation: 'I am more disappointed than I can tell that, while Father Cleary takes the position that there is nothing in the code of religious institutions to restrain for a single second, the spirit of the Church is to restrain until certain forms entailing compulsory delay have been complied with. Thus the code of religious institutions is opposed to the spirit of the Church.' And, further: 'The Church has not opposed instant egress—instant egress is opposed to the spirit of the Church, and therefore considered by the Church to be wrong.'

The difficulty to which our friend gives expression above arises from confusing two things that are really separate and distinct. One of these is the fabled and non-existent *physical restraint and enforced imprisonment* of nuns, which formed the subject of our article of April 29. The other is the forms by which religious may be released, by competent authority, from their vows, so that they may return to worldly life and worldly pursuits with propriety and with the sanction and approval of the Church. This latter subject was touched upon by us only in a passing and incidental way. To understand it, the reader must take two chief things into consideration: (1) The nature of the obligations freely undertaken by a nun when entering upon her religious profession; and (2) the manner in which she may be released by competent authority from such obligations. Stated in the briefest and most summary terms, the religious, on her profession, commonly vows, for God's greater glory, to serve Him in poverty, chastity, and obedience, according to the constitution and rules of the religious order or religious 'congregation' which she enters. (We will hereafter use the word 'order' in its wider and popular meaning, to include both religious orders strictly so called and modern religious 'congregations.') This triple obligation is assumed with the most perfect freedom. It is, moreover, assumed only at the request of the applicant, and after long consideration and probation and close study and practice of the rules—first as postulant and next (usually for some two or more years) as novice. By these vows the nun (the name is here applied to sisterhoods generally) deliberately assumes two chief classes of obligations special to her state: (a) obligations towards God, and (b) obligations towards her order and her sisters in religion. These latter obligations are of the nature of a bilateral contract—binding the new sister, on the one part, to certain duties towards the order, and, on the other part, binding the order to the care and support of the sister. And this mutual compact is commonly signed by both parties and witnessed and ratified by the ecclesiastical authority who, in the name of the Church, receives the vows of the newly professed religious. It will be thus seen, even at this stage, that a sacred compact of this kind freely entered upon for a holy purpose, is not to be lightly thrown to the winds at the mere whim or caprice of one of the parties to it, even though there exists the fullest physical and civilly legal liberty to tear it to tatters and trample it upon foot at any time, for any cause or for none at all.

But that is not all. Vows have a divine origin and sanction. Vows, as acts of religion, were taken from the earliest times. They are referred to in at least eighty-four passages in the Old Testament. In the New Testament St. Paul is recorded as having a vow (*Acts xviii., 18*), and four other men are stated to 'have a vow on them' (*Acts xxi., 23*). These, and the other vows under consideration here, are free, deliberate acts of renunciation made to God, for the sake of some higher good, by those who (by age and otherwise) are capable of contracting a solemn obligation. The thing which is thus surrendered is, it may be added, not one that is essential to happiness or usefulness. As acts of religion and of worship, vows, such as we are contemplating here, fall within the spiritual domain, are in the keeping of the Church, and are subject to her control. It is the right and duty of the Church to see to the due performance of sacred obligations thus freely contracted towards God by persons carrying out her works of charity and religion in orders and 'congregations' established by her for these ends. Even divorce-approving legislators in America and Australasia do not allow disgruntled wedded couples to deal with the marriage bond as their passion or caprice may suggest. They flail legal bigamy with whips and scorpions. Still less can the Church of Christ allow her children to play fast and loose with the Almighty, and to treat pledged

vows to Him with levity, caprice, or contumely, as the interest or the passion of the moment may suggest. The mere physical freedom to cheat or steal or give your neighbor a black eye does not entitle you, either legally or morally, to do these things. Convents are not prisons, nor are mother-superiors head gaolers. Every sister is physically free to march out by the front door of the convent if she so choose—she has no need to plot and plan 'escapes' or to await tall and noble-hearted 'rescuers' with fiery eyes and strong arms and rope-ladders and all the rest of the 'flummery' of the tinselled melodrama of the Orange-lodge and the Protestant-Alliance. But, as in the case of theft, this physical freedom to run away from solemn obligations freely contracted towards God and towards others, does not necessarily imply the moral right to do so. Even the civil law places a serious discount upon the exercise of the physical freedom to abandon legal duties and obligations. 'The butt-end iv the law' falls with a dull, sickening thud, for instance, upon the house-father who deserts his offspring. It likewise provides penalties for the contractor who uses his physical freedom to 'escape' from finishing the well which he has engaged to dig, or the house or bridge or dock which he has engaged to build. The cook or scullery-maid who quits without notice has likewise to face the peril of the law in the shape of imprisonment or fine. The military code will not allow our volunteers to exercise their physical liberty to throw aside their obligations at any moment that their fancy or caprice or convenience may suggest. When Mr. Thomas Atkins (who is likewise a volunteer) does so, he is treated as a deserter. And if he 'escapes' from the ranks 'in the face of the enemy,' he is, when caught again, planted up against the most convenient wall, and a platoon of his comrades-in-arms pound his coward heart into mince-meat with rifle-bullets travelling at extremely high velocity. All of which is here set down to show that the consensus of human opinion, as reflected in both civil and military law, will not tolerate people lightly setting aside obligations freely entered upon, even when such obligations are of the purely natural order. The social fabric would totter and fall if caprice or fancy or passion or momentary convenience or self-interest were the sole arbiters of right and duty and social obligation.

There are, however, in the civil law, forms of release from sundry contractual obligations that become irksome. The cook and the scullery-maid and the contractor have their way out; so has the partner who wishes to leave a firm; so has the manager who desires to leave his employment. But in every such case, legal release from a legal obligation does not come by merely running away. There are forms to be gone through. Such forms usually vary in length or brevity, in simplicity or in complication, according to the nature of the interests involved. All this necessitates some measure of delay. And such delay may extend from minutes in the case of the maid to weeks and months in the case of a dissolution of some partnerships. It is hardly to be expected that less care would be devoted by the Church to the sacred and manifold obligations arising from a nun's triple-vow than the civil law and social usage demand in the case of rights and duties connected with purely natural contracts. Here, again, mere running away does not give release from sacred obligations freely and formally and deliberately contracted, in the face of the Church, towards God and towards fellow-creatures. The Church's law, like the civil law, provides in the case of the nun, forms of release from these vows—which vows (as stated) are, as great acts of religion and worship, under the control of the Church, as the appointed representative of God on earth. The vow to serve God and His poor or His little ones, in poverty, chastity, and obedience, is not to be set aside by a scamper across country, or with less thought and form and care than the law requires for release from a verbal promise to wash dinner-plates and sweep a kitchen floor. The Church has to consider, in these matters, the rights of God, and the rights and interests of the individual soul and of the community. Where there is a serious desire, on the part of the nun—and not a mere passing whim or fancy—to secure release from the obligations of her vow, the competent ecclesiastical authority affords every facility for such release. And no religious community wishes to retain within it an unwilling member who has mistaken or lost her vocation, or who has, for any cause, determined that her place and calling are elsewhere. In all such cases the Church and religious communities are kinder and more considerate and indulgent than is the civil law in the case of grave contractual obligations. An application for release is forwarded to the proper quarter, the legal claims (if any) of the sister upon the community are adjusted, and the desired relief is granted in due course. These things are not done 'in the snapping of a gun.' Nor is it proper or desirable

that the tremendous obligations of vows to God should be thus lightly set aside. The Church does not permit the novice to make vows in haste, or otherwise than as the result of years of long-drawn and prayerful preparation. Nor does she wish them to be set aside capriciously or with indecent precipitation. That would be an act of contumely against high heaven. The Church does not impose force or physical restraint upon nuns. But in the grave matter of release from vows, as in all things else, she wishes everything to be done decently and in order.

## Notes

### Sir Robert Stout's Slander

Elsewhere in our columns of this issue appears an account of a Hawera discussion that has circled around Sir Robert Stout's recent slander on religious schools. The reader will see how the learned local pastor, the Very Rev. Father Power, has got Sir Robert's defenders up a tree.

### The Angelus

The Rev. W. G. Dixon, the well-known Auckland Presbyterian clergyman, gives, in the *Dunedin Outlook* of May 29, an interesting account of a recent visit made by him to the scene of his former labors at Warrnambool, Victoria. Describing a walk through the fine streets of that handsome and rising city, he says in part: 'One's progress is slow, so many are the salutations and kindly hand-grips from all sorts of people, not least the Roman Catholic Irish, who are much in evidence in the town and district, and who have a Keltic glow and thrill in their voices, that is very grateful. The bell of St. Joseph's rings the familiar Gloria [the writer means the *Angelus*, or Angel's salutation to the Blessed Virgin, and its accompanying prayers] at noon, three times three, and then a more continuous peal. How often I have heard it, and heard it with reverence, for, spite of all mistakes, it was keeping time for Christ!'

### 'Why Men Don't Go to Church'

Our non-Catholic Christian friends all over the world have long been anxiously trying to read the riddle-ma-ree, Why men don't go to church. The Rev. Dr. Salmond, of the Otago University, finds the answer to the riddle in 'the unsettled state of theological opinion.' It was, added he (as reported a few days ago in the *Dunedin Evening Star*), 'the unconscious, or semi-conscious, or fully-conscious, disbelief in dogmatic creeds which was the origin of the troubles. This was the cause of the bad attendance at church, and there would never be better until they got a dogmatic creed of such a kind that people would not only assent to it, but assent with enthusiasm. Until such a thing existed matters would be no better, but even worse.'

A solution of the riddle, on somewhat analogous but more clearly defined lines, was announced a few weeks ago by the Rev. Dr. Pritchett, of the Carnegie Foundation for the Advancement of Teaching. Dr. Pritchett contends for a celibate clergy, as in the Catholic Church. He said in part, as reported in the *Milwaukee Catholic Citizen*: 'Much has been said in recent years of the decay of churches, and the weakening of church ties, particularly among Protestants. Many explanations have been given of this tendency. No doubt many factors have a share in the result which we see. Among these one of the most evident is the inefficiency of the ministry, due in the main to low standards of admission. In the Protestant Churches, where the power of authority has largely passed by, the work of the Church depends on the quality of the religious leadership of its preachers. The efficiency of this leadership is low. In the small towns one finds the same conditions as exist among lawyers and physicians. Four or five ministers eke out a living where one or two at most could do the work efficiently. Like the doctors of their villages, these men concern themselves with chronic cases and specific remedies, while the great problems of the moral health of their communities go untouched. The old Mother Church has pursued a more far-sighted policy in this matter than the majority of her daughters. She requires of all her priests a long and severe training. However one may criticise the kind of education which they receive, or the large factor of loyalty to the ecclesiastical organisation which forms part of it, the wisdom of the requirement is unquestionable. To it is due in very large measure the enormous moral power of the Roman Catholic Church. Throughout the world, particularly among the great masses of working-people in the cities, where Protestantism has been so markedly ineffective,

partly, at least, because of defects that an adequate modern education would go far toward remedying. . . It is impossible to estimate how much the cause of religious progress is delayed by the fact that a great proportion of the men who assume, as representatives of the Christian denominations, to take the place of religious leaders, are unprepared for such leadership, are untrained in the fundamentals of theology, in the elements of learning, in knowledge of mankind, in the interpretation of life from the religious rather than from the denominational standpoint. Meagre as are the salaries paid, they are in many cases equal to the service rendered. In this situation the public is profoundly interested.'

### Science and Romance

Catholics are tolerably familiar with the class of controversialists who, after having perused a No-Popery tract or two, set up forthwith as 'experts' in Catholic theology and canon law, and proceed to contradict and browbeat and bully in those matters, men who have devoted their lives to the study thereof. They remind one of the budding essayist who wrote a paper on Chinese metaphysics, by reading up an encyclopedia article under C for China, and another article under M for Metaphysics, and then combining the two. The *Grey River Argus* of May 27 contains a letter on evolution and the Biblical story of the creation, composed upon somewhat similar lines. It is marked by all the crude dogmatism and the second-hand 'quotations,' and the swarming fallacies which one usually finds in such letters to the press, when penned by those who have the very little knowledge which is a dangerous thing. To such off-hand and uninstructed writers, every passing theory is a demonstrated fact of science; there are no such things as transcendental; physical science overlays the domain of metaphysics (they don't usually know anything about metaphysics); the deepest questions of the origin of matter and of life are settled in a trice by rattling off (and usually mis-applying) a little string of names, and by bits and snippets of alleged 'quotations' given at second-hand or third hand or tenth hand and accepted with a faith that is simple and childlike. To them, assertion is proof, and the louder it is, the better the proof. And (to use Carlyle's mocking phrase) the creation of a universe is no more a mystery to them than the cooking of an apple-dumpling. They seem to forget that the new anti-theistic theories that they espouse leave a lot of slack hanging out, and provide mysteries for their faith, compared with which a divine creation is as clear as crystal. And they have no idea of the magnificent way in which (as Dr. Pritchard, F.R.S.—to cite only one of many—has shown in his *Nature and Revelation*) the general development of scientific knowledge is friendly to the faith of Christians. It only remains to add that the writer's panegyric of Haeckel comes at a singularly inopportune moment, in view of the recent exposures (reproduced in our columns) of the manner in which that apostle of the new materialism 'faked' his 'facts' and drawings to suit his theories.

## DIOCESE OF DUNEDIN

The opening of a branch of the H.A.C.B. Society that was to have taken place in Otautau last month, was postponed. The opening will take place on Saturday evening, June 5.

A private letter from the Very Rev. Father O'Neill, late of Milton, conveys the information that for some time past he has been at the Redemptorist Novitiate, Dundalk, and that his health is much improved.

The new Home of the Little Sisters of the Poor at Anderson's Bay, the foundation stone of which was laid in October, 1907, will be blessed and opened on Sunday, June 20.

Cadets Lefevre and P. Devine, of the Hibernian Defence Cadets, were recently appointed corporals of the corps, and Corporal Layburn was promoted to the position of sergeant.

On May 24 two novices—Miss Teresa Minihan (in religion Sister M. Paul), of Reefton, and Miss Kate McFavish (in religion, Sister Genevieve), of Oreti Plains—made their profession at the Convent of Mercy, South Dunedin. His Lordship the Bishop officiated, and was assisted by the Rev. Fathers O'Malley and D. O'Neill.

On Sunday, the Feast of Pentecost, Pontifical High Mass was celebrated at St. Joseph's Cathedral by his Lordship the Bishop, Rev. Dr. Cleary being assistant priest, Rev. Father Corcoran deacon, Rev. L. Daly (Holy Cross College) subdeacon, and Rev. Father Coffey, Adm., master of ceremonies. The sermon on the day's festival was preached by the Rev. Father Coffey.

The St. Patrick's Young Men's Social and Literary Club, South Dunedin, held its weekly meeting in St. Patrick's Schoolroom on Monday evening. A large attendance of members spent an enjoyable evening at cards and other games. The proceedings were brought to a close with a few musical items contributed by Mr. F. Perkins (pianoforte solo), and Messrs. W. Tonar, J. McDonald, and W. Walsh (songs).

A number of ladies are now actively engaged in making preparations for a sale of work which is to be held in the North-East Valley some time next month. The proceeds of the sale will be devoted towards the reduction of the debt incurred by the erection of a new room at the Sacred Heart School.

The collection taken up on Sunday at St. Joseph's Cathedral, the Sacred Heart Church, and St. Patrick's Basilica, South Dunedin, in aid of the St. Vincent de Paul Society, was very satisfactory. At the Cathedral and North-East Valley a sum of about £50 was received, and the amount collected in South Dunedin brought the total to over £60.

An interesting debate on the gift of the Dreadnought by the New Zealand Government was held in St. Joseph's Hall on Friday evening by the members of St. Joseph's Men's Club. Mr. T. Hussey, in support of the Government's action, had the assistance of Messrs. T. Deehan, W. P. Rodgers, and H. Poppelwell, while Mr. E. W. Spain, who opposed, was supported by Dr. Hastings, Messrs. Jos. Sims, and J. Brown. The debating was of a high standard, and some excellent speeches were made, the audience following the arguments with close attention throughout. On a vote being taken, the majority declared in favor of the Government's action. Rev. Father Coffey, who presided, criticised the speeches of members at the conclusion of the debate, and pointed out the faults that were noticeable in some of the speeches.

At the Convent of Our Lady of Mercy, South Dunedin, there took place on Sunday last a memorable event. To close the month of May devotions the privilege was granted to hold a procession of the Blessed Sacrament in the convent grounds. Before the procession banners were hung about the grounds, and an altar, surmounted by a statue of the Immaculate Conception, was erected. The Children of Mary in regalia and aspirants arranged themselves around the altar, which was beautifully decorated with flowers and lighted candles. The Rosary was then recited, and before the Rev. Father O'Neill brought the Blessed Sacrament from the Convent Chapel the Litany of the Blessed Virgin was sung. The procession was formed by the Children of Mary, aspirants, school children, acolytes, and flower girls, who walked before the Blessed Sacrament. The canopy was carried by four gentlemen of the parish. As the procession moved around the convent, the members of the Sodality sang the 'Pange Lingua.' After returning to the altar, the Rev. Father O'Neill gave Benediction of the Blessed Sacrament. The ceremony was beautiful and impressive. The rows of blue-clad clients of Mary beneath the unclouded sky, and the sweet strains of the hymns appealed to the mind as well as to the soul, and made more touching the Benediction service, ever so dear to Catholic hearts.

### Oamaru

(From Our Own Correspondent.)

The billiards committee of the Catholic Club are at present arranging a tournament among the members.

Matters in connection with the forthcoming bazaar are progressing apace. All the parishioners are working hard to make the affair the most successful yet held in North Otago, and, judging by the support given, their hopes are likely to be realised.

A social in aid of the bazaar funds was held in St. Joseph's on Friday evening, and proved one of the most enjoyable and successful functions held there for a considerable time. The attendance was large, and included Right Rev. Mgr. Mackay and Rev. Father Farthing. The hall was tastefully decorated with flowers, greenery, and lanterns. The enjoyment of those present was enhanced by a short programme of vocal and instrumental items, the following contributing thereto:—Pianoforte duet, Misses N. Cagney and N. Corcoran; song, Miss A. Magee; song, Rev. Father Farthing (encored); recitation, Mr. Hungerford (encored). Miss Hannon played the accompaniments. Light refreshments were handed round by a number of young ladies. The whole of the arrangements were in the capable hands of Miss Kate Hannon, who deserves great credit for the admirable manner in which everything was carried out. Miss Hannon worked assiduously to ensure the success of the social, being ably assisted by Miss Annie Kay, who helped in much of the detail work, and was responsible for the tasteful and attractive decorations in the hall.

St. Patrick's Club held their initial debate on Wednesday evening last at the club rooms, there being a large attendance of members. The question for discussion was, 'Were Sir Joseph Ward and his Cabinet justified in offering a Dreadnought to the Home Government?' Mr. T. O'Grady (president) occupied the chair, and briefly introduced the subject. The affirmative was taken by Mr. Barry, supported by Messrs. C. Molloy, J. Breen, J. Cagney, C. Browne, T. Cooney, and E. Curran. Mr. Mulvihill led the negative side, his supporters being Messrs. J. Molloy, F. Cooney, W. Collins, and H. Cartwright. The most noticeable features of the debate was the large number of speakers, and the general excellence of the speeches made, especially by the leaders. At the conclusion of the speeches a vote was taken, with the result that the verdict was given for the negative side by a small majority. During the course of the evening the Rev. Father Farthing said he had an important and pleasing announcement to make. The club had received from Mr. St. John Buckley, of Redcastle (a non-Catholic friend), a very handsome donation of £10, and he (the rev. speaker) wished to move a very hearty vote of thanks to Mr. Buckley for his munificent and unsolicited gift, and for the kindly interest shown in the club, which the members, one and all, deeply appreciated. A vote of thanks was carried unanimously amid loud applause. A cordial vote of thanks was also accorded Messrs. J. B. Grave, P. Kelly, and J. Cagney, jun., for donations given, and to Mr. Jas. Watterson for a picture of St. Patrick, which has been hung over the main entrance. The secretary was instructed to write and convey the club's hearty thanks to the various donors for their generous gifts. The next debate is fixed for June 9.

### Hawera

(From our own correspondent.)

The annual Communion of the members of the Hibernian Society is to be held at 8.30 o'clock Mass on June 20.

On the afternoon of Tuesday the quarterly theological conference was held, at which a paper on the 'Holy Sacrifice' was read by Father Power and discussed by the members.

A Solemn Requiem Mass was celebrated on Tuesday for the repose of the soul of Mr. Michael O'Dwyer, the father of Rev. M. O'Dwyer, of this parish. The Very Rev. Dean Grogan was celebrant, Very Rev. Dean McKenna and Rev. Father McManus being deacon and subdeacon respectively. There were also present Very Rev. Father Power and Rev. Fathers Treacy, Soulas, O'Dwyer, Kelly, Menard, and Haire. The priests' choir and the children's choir sang the solemn music from the Vatican Edition of the Plain Chant. The clergy present expressed their admiration of the correct and sweet singing of the children, and spoke very highly of the good work done by the Sisters in training the children for the service of the Church. Large numbers received Holy Communion at the early Masses, and showed in this way their practical sympathy with Father O'Dwyer in his bereavement.

### Palmerston North

(From our own correspondent.)

The many friends of Mrs. W. T. Ward will regret to hear of her serious illness, and trust she will soon be restored to good health.

A census of adult Catholics was taken at the Masses to-day, and will be extended over a few Sundays; and it is to be hoped all settled parishioners will give the necessary information to those who are assisting in the undertaking.

The usual weekly meeting of the Catholic Club was held in the club rooms last night. The president (Mr. M. J. Kennedy) occupied the chair, and the attendance was good. The programme of the evening was a debate on compulsory military training. Mr. W. B. Scanlan and Mr. F. Herring took the affirmative side, and Mr. W. McLean and Mr. L. Hanlon the negative. The arguments on both sides were very good, and the debate was thoroughly enjoyed by the audience. A show of hands was taken on the result, which ended in a tie. The programme for next Monday night is a mock banquet.

Many visitors to New Zealand have commented on the absence of architectural taste in the majority of residences. In part this criticism is merited. But the people have not been altogether to blame, for what was the use of an artistic style when the whole structure was invariably spoiled by an unsightly iron roof. That excuse does not hold good nowadays, for Marseilles Roofing Tiles, which can be procured from Messrs. Briscoe and Co., Dunedin, make an ideal roof, set off a building to advantage, and please the most aesthetic taste....



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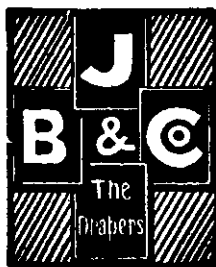
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# Irish News

## ANTRIM—A Loyal Boycott

Mr. T. H. Sloan, M.P., in the course of a speech at the laying of the foundation-stone of an Independent Orange hall at Moyarget, North Antrim, on April 12, said that the landlords had eaten of the loaves and fishes, gathered where they had not strewn, reaped where they had not sown; and now that land reform was coming to the aid of the tenant farmers of Ireland, what did it matter to the Independents which party brought about the reform? What did and would ever concern them was that the man who tilled the soil had a right to it. Speaking of Home Rule, Mr. Sloan said that that question was not the primary one with the Tory Party at the present time. They had thrown it over for the question of tariff reform; and in every English constituency nothing was mentioned of Home Rule, but only of tariff reform and eight Dreadnoughts. The Independents were not in favor of Home Rule; they had never professed to be so; and who was it that called them traitors and renegades? It was the men who had served their apprenticeship to that particular trade. They had heard a lot of talk about boycotting and intimidation in the House of Commons. He knew of two men in the district of Ballycastle who, because they took a foremost part in the fight for liberty at the last election, had since been so much boycotted, intimidated, and their lives made so miserable, that they had been obliged to go out to Australia.

## ARMAGH—No Criminal Business

At the opening of the Armagh Quarter Sessions on April 13, his Honor Judge Kisbey was presented with white gloves, there being no criminal business to go before him.

## CARLOW—Death of a Well-known Lady

The death is announced of Mrs. Mary Foley, mother of the Bishop of Kildare and Leighlin, which took place on Good Friday, at Old Leighlin House, Carlow. The venerable lady had reached the advanced age of 81 years.

## CAVAN—Export of Eggs

The town of Cootehill, County Cavan, has for generations been regarded as one of the leading egg markets in Ulster. On April 2 it eclipsed its own record, when, despite a downpour of rain, upwards of 900 cases of eggs were purchased for export to England and Scotland, representing over £2000. From inquiry made from the agent of the Great Northern Railway Company, it was learned that 52 tons of eggs were despatched the following morning, being considerably in excess of any previous market in his time.

## CORK—A Great Age

Mrs. Kate Cahalane, who had reached the age of 110, was on April 7 found dead in bed at Carrigdangan, County Cork. Her husband died recently, aged 108.

## A Remarkable Coincidence

The painfully sad coincidence of the deaths on the same day, in places so far apart as New York and Killarney, of a brother and sister—the one a priest, the other a religious of the Order of Mercy—was chronicled in the following announcement in the obituary columns of the *Cork Examiner* of April 13:—Sheehan.—On April 12th, 1909, at his residence, Watervliet, New York, Rev. William F. Sheehan (late of Fermoy, County Cork), pastor St. Patrick's Church, Watervliet. Sheehan.—On April 12th, at the Mercy Convent, Killarney, Sister Mary Teresa (Sheehan), sister of the late Rev. William F. Sheehan, P.P., Watervliet.

## FERMANAGH—A Record

The sub-post office at Church Hill, Enniskillen, County Fermanagh, has been in the family of the present sub-postmaster since the year 1750. It has (*St. Martin's le Grand* says) been handed down in direct succession from father to son since then. Mr. Thomas Wood, great grandfather of the present holder of the office, was appointed in 1750. He held the position until 1786. The following are the particulars of his successors: David Wood, 1786 to 1832; Archie Wood, 1832 to 1882; Robert Wood, 1882 to 1909. Mr. Robert Wood, the present sub-postmaster, who is over seventy years of age, will in all probability be succeeded by his son. When the present sub-postmaster was appointed in 1882 he refused to accept the salary of £3 which was then attached to the office. The Postmaster-General specially increased the amount to £12 in consideration of the lengthened period in which the office had been held by members of the family.

## GALWAY—Death of a Canon

The death is announced of the Very Rev. Canon Ronayne, which occurred at the parochial residence, Mountbellew, on April 5. For 39 years he administered to the spiritual and temporal wants of the people in his charge, with the most gratifying results. The magnificent churches, schools, and other public buildings are monuments to the success which attended his mission in the parish he loved so well. It is only six months since the people of his united parishes, and the priests of the premier Deanery, assembled in Mountbellew to celebrate his golden jubilee, and it was the wish and prayer of everybody then present that he would be spared to his people for many years to come.

## KILKENNY—A New Baron

His Majesty the King has conferred the dignity of Baron of the United Kingdom upon the Earl of Desart. His Irish residence is Desart Court, County Kilkenny, where at Sheestown Lodge lives his brother and heir-presumptive, the Hon. Otway Frederick Seymour Cuffe, who was formerly a captain in the Rifle Brigade, and served in Ashanti in 1874. Captain Otway Cuffe, as the heir to the new House of Lords' seat is known in Ireland, is a Protestant Home Ruler and an active Irish industrial pioneer. He has already been responsible for establishing the Kilkenny clothing factory, and also for introducing the manufacture of tobacco into Kilkenny. While yet a Unionist, before he had declared his Home Rule principles he was twice elected unanimously Mayor of the City of Kilkenny by an exclusively Nationalist and entirely Catholic Corporation.

## LONGFORD—An Enthusiastic Reception

On April 11 Mr. J. P. Farrell, M.P., who was accompanied by Mr. T. M. Kettle, M.P., left Dublin for Longford. This being the first visit of the member for North Longford to his constituency since his release from Kilmainham Gaol, where he had been imprisoned for three months on charges of intimidation in connection with the grazing system, brought under the Statute of Edward III., he was accorded a most enthusiastic reception by the Nationalists of Longford, Leitrim, Westmeath, and Roscommon. On arriving in his native town of Mullingar, he received a very warm ovation from a large concourse of people who had assembled at the railway station. Here he was presented with an address. Mr. Farrell was accorded a magnificent reception in Longford in the afternoon, and in the evening was entertained at a banquet, when he was presented with a cheque for £600.

## LOUTH—A Generous Gift

Mrs. Macardle, of Cambrieville, Dundalk, has presented to St. Malachy's Dominican Church, Dundalk, a beautiful new altar dedicated to the Sacred Heart. This splendid donation has been much admired by the people of the parish. It is a gem of ecclesiastical art, and its symmetry of design and excellence of workmanship had received high encomiums from everybody.

## MONAGHAN—A Centenarian

The interment of the remains of a fine old County Monaghan centenarian, named Mr. Michael Deighan, Drumhilla, Newbliss, whose death occurred on April 8, at 102, took place at the family burying-ground, and was extremely large. Deceased was brother to Mr. Peter Deighan, for many years a prominent and respected member of Monaghan Town Commissioners, and, like that gentleman, was one of the old school of County Monaghan residents. Deceased resided at a cross-roads, locally known as Deighan's Cross, which derived its name from the family living there for ages. During the land agitation in the early eighties this 'Cross' was the scene of many a tenants' meeting, and there the cause for freedom from landlord tyranny was fearlessly pleaded, and its principles faithfully and loyally adopted. Not the least amongst the gathering of the sturdy but oppressed Monaghan farmers of those days was the deceased. The late Mr. Deighan retained his full faculties during life, save for a slight deafness, which was the only defect or impediment he possessed. His lifetime was one long period of unbroken good health.

## ROSCOMMON—Old Age Pensions

It is understood, according to the *Roscommon Messenger*, that, acting on instructions, the local Pensions Officer has returned to the Record Office in Dublin some 500 names from Roscommon (Union) and the same number from Strokestown where, in the absence of the baptismal certificates, the collateral evidence was accepted as entitling them to 5s per week. No legal provision for certificates of birth or baptism had been made in Ireland at the period (1839), says the *Irish Weekly*. It must be remembered that, although the unblessed Union had been in operation for 39 years, only a decade had passed since the bulk of

the Penal Laws had been nominally repealed. The Government now propose to penalise thousands of poor people in Ireland for the sins and omissions of Governments a century ago. Our Connaught contemporary adds: 'It is anticipated that when the official investigations are closed, about 100 pensioners between Roscommon and Strokestown will be called upon to surrender their books. There would be less reason to complain if the evidence upon which the Government officials base their action was reliable.' But it is not reliable: in an ordinary court of justice it would not be accepted as evidence of any kind. The Treasury was moved to action by the taunts of the Ulster Tory M.P.'s and the English sympathisers with Captain Craig and Mr. Moore; and it was decided by the Whitehall gentlemen that the abolition of Irish pensions would placate the Tory 'critics' and at the same time 'economise' at Ireland's expense.

### GENERAL

#### Too Fine a Country to Forget

Mr. Richard Croker (writes the New York correspondent of the *Daily News*), who is touring the United States, a few days ago talked with a number of Irishmen who intend to visit their old homes in Ireland next year. He said he had nothing but praise for their plan, for Ireland was too fine a country for them to forget. He added: 'Ireland is far better than ever to-day. The Land Act has done wonders in keeping Irishmen at home and in inducing expatriated Irishmen to return. Those who go back next year won't want to leave.'

#### Primary Education

In the course of his inaugural address at the annual congress of the Irish National Teachers' Association in Galway, the president (Mr. D. Elliott, B.A.) said: 'The Imperial grant for Irish primary education is frequently compared with that for Scotland, and the latter is greater for the present year by £525,620. The exact figures, taken from the estimates issued by Parliament, are £2,147,521 for Scotland, and £1,621,921 for Ireland. This latter includes the £114,000 granted last year as a supplementary estimate, and which, after labors from which even Hercules would have recoiled, was wrung from the Treasury. The disparity between the two estimates is sufficiently glaring, but it by no means tells the whole truth about how education is starved in Ireland. It appears from the last report of the Scotch Education Department that during the year 1907-8 the sum of £1,913,588 was raised by rates for education in Scotland. If we add this sum to the Exchequer grant, we get £3,461,124 as the total sum spent on education in Scotland, or considerably more than twice the amount spent in Ireland. Another startling fact is that £1,532,886 is the amount in the Estimates for police in Ireland. This is almost as much as is spent on education. It is not my business to say whether too much or too little is spent on police, but I think it will be admitted that a country, where as much is spent on police as on education, cannot be prosperous, nor can the Government pride itself on its success in carrying out the duties for which it exists.'

#### The National Cause

Most Rev. Dr. O'Donnell, Bishop of Raphoe, Mr. John Redmond, M.P., and Mr. John Fitzgibbon, Castlereagh, Trustees of the Irish Parliamentary Fund, have issued an appeal for material support for a pledge-bound Parliamentary Party in the House of Commons, which should meet with a generous response. Having referred to the reforms obtained during past sessions of Parliament, particularly in connection with the land problem and the University question, the appeal says: 'This year the work before the Irish Party will be of unusual importance, largely concerned as it will be with the final settlement of the question of the land and with the carrying on in the British constituencies of the movement for National Self-Government, and it will undoubtedly involve a great strain on the members of the party. We are confident that they will face the task set to them with zeal and determination, whether they succeed to the full extent of our hopes or not; but the people who have elected them must be at their back, not only with words of encouragement, but with what material support which every other political party as well as they has at all times found to be necessary.'

#### American Visitors

The Hon. M. J. Cummings, National president, and Rev. P. O'Donnell, State chaplain (Mass.), of the Ancient Order of Hibernians, arrived in Ireland on April 11 from America, as delegates, and had warm receptions at Queens-town and Dublin.

For Chronic Chest Complaints,  
Woods' Great Peppermint Cure, 1/6 and 2/6

## People We Hear About

A cable message received last week stated that the estate of the late Sir Donald Currie is valued at £2,377,052. Sir Donald Currie was a self-made man in the true sense of the word. He was the third son of Mr. James Currie, of Belfast, who died in 1851. He was born in Greenock in 1825, a period when the first steamer had only just accomplished its first voyage across the Atlantic. From Greenock he was taken over to Belfast at an early age, and educated there, one of his teachers being the father of Mr. James Bryce, present British Ambassador to the United States, and ex-Chief Secretary for Ireland. At the age of fourteen he was sent back to Greenock, where he began his remarkable career in a shipping office. After a few years in this position he was taken into the employment of the Cunard Company in Liverpool, a concern only just established. In 1849 he was sent to Havre to open an agency to attract the French trade with the United States, and subsequently he established similar agencies at Antwerp and Bremen, after which he returned to Liverpool, where he worked in the Cunard Office until 1862, when he began business for himself by founding the Castle Line of sailing ships between Liverpool and Calcutta.

A Reuter telegram from Sorrento, referring to the death of Mr. Marion Crawford, stated: 'There is general mourning at Sant' Angelo, where Mr. Crawford's villa stands next to the old Capuchin Monastery and orange groves, two hundred feet above the sea. Fishermen and peasants, among whom the novelist was most popular, weep for his death, and all the shops in the village are closed, bearing the inscription, "Closed for public mourning." The Mayor and aldermen have been to the villa to present their condolences, and the city guards are on duty at the gates of the villa as a mark of honor for the deceased author. Mr. Crawford's body rests on the bed in which he died, surrounded by flowers. The municipality has decided to give him an official funeral, but it is believed that his wish was to avoid all pomp. This will be known after the opening of the will, which also contains Mr. Crawford's instructions regarding his resting place. Mr. Crawford had been for three days without nourishment, and death was due to consequent exhaustion. The news was telegraphed on his arrival at Port Said to Mr. Roosevelt, who was an intimate friend of Mr. Crawford's, and had inquired as to his condition when at Naples. A later message states that after the funeral a beautiful statue was placed at the head of the grave. This statue, which was entitled "Pity," was the masterpiece of the novelist's father, and was always kept in Mr. Marion Crawford's study. He called it his guardian angel, and before dying expressed the wish to have it placed over his grave.'

Major J. G. Hughes, D.S.O., who has been transferred to the staff of the officer commanding the Nelson Military District (says a Wellington paper), became a private in a New Zealand volunteer corps in 1884, and progressed rapidly, so that at various times of his career before he became a professional soldier he commanded a battery of artillery, an infantry company, and was adjutant of an infantry battalion. He relinquished the latter position in order to join the First New Zealand Contingent. He enlisted as a private in this corps, and, rapidly rising to the rank of sergeant, he was given a commission after he had been a few weeks in the field. Major Hughes's record in regard to personal bravery in the field is almost unique as far as New Zealand officers are concerned. When the Boers did the 'Majuba trick' at New Zealand Hill, Major Hughes (then a subaltern), together with Major Madocks, R.A. (attached to the First Contingent), charged over the protecting sangars and undoubtedly broke the attack. It was here that Sergeant Gourley and Private Connell, of the corps, were instantly killed. Lieutenant Hughes banded Gourley's head while under an extremely heavy cross fire, and called for volunteers from behind the sangars to assist him to carry the mortally wounded man to cover. At Thaba Hill, under a heavy fire, Major Hughes, with a retiring force, rode back and rescued a wounded man—a particularly heavy soldier—helping him to mount and bringing him safely out. At Sanna's Post—so disastrous to Broadwood's Brigade, and where the Boers took four hundred prisoners and an immense convoy—Major Hughes, in charge of a division, was the last to retire. When he retired personally he brought with him on his horse a private soldier, unquestionably saving his life. For these particular acts the New Zealand officer was given the Distinguished Service Order. Major Hughes was promoted to his present rank in the field by General Westonhaugh, in Natal, in 1902, but it was not until 1907 that on examination of his papers he was promoted to the rank in New Zealand.

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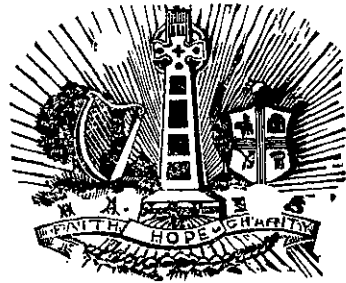
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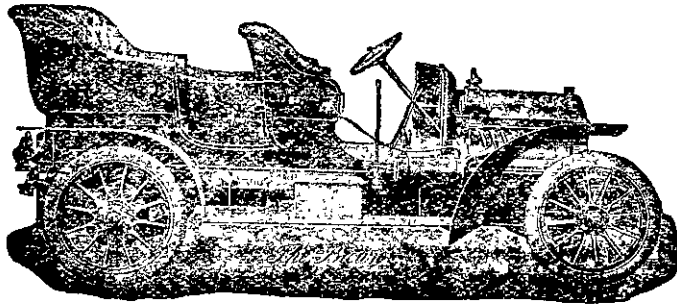
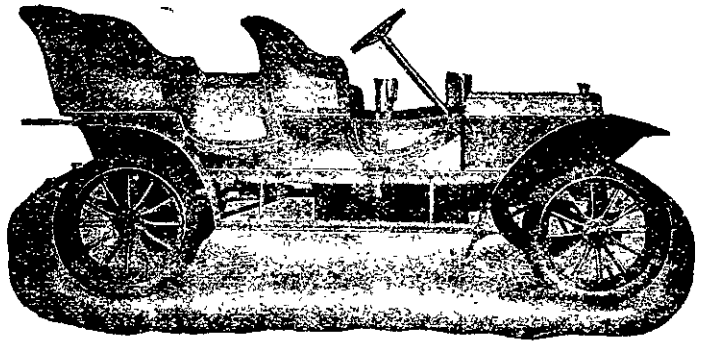
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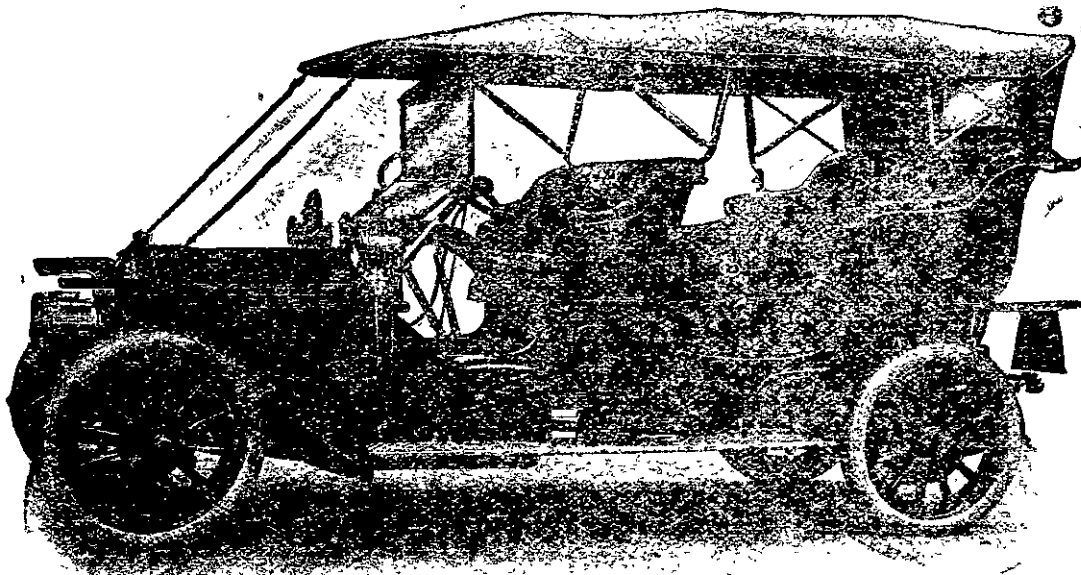
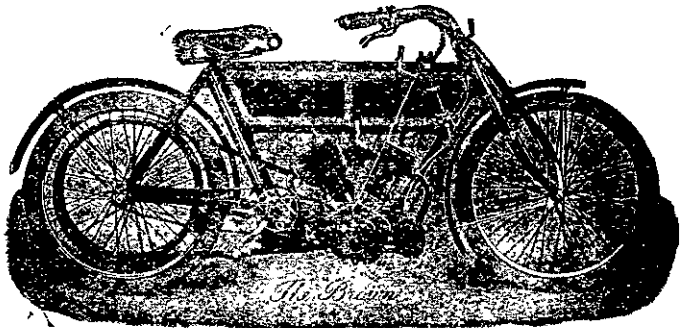


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# The Catholic World

## ENGLAND—Poor Catholic Missions

A Guild of Catholic Actors and Musicians was formed in London last year by Mr. Charles H. E. Brookfield. Its members consist solely of Catholic actors, actresses, musicians, and theatrical business men. The object of the guild is to give a performance at least once a year at a West End theatre in aid of poor Catholic missions in and around London. The initial performance took place at Daly's Theatre (by kind permission of Mr. George Edwards, president of the guild) on May 25 last year. Arrangements have been made to give another performance this year.

## FRANCE—Seminary for Foreign Missions

The first student, born of English-speaking parents, to enter the Paris Seminary for Foreign Missions (says the *Advocate*) is Thomas Gavan Duffy, son of the late Sir Charles Gavan Duffy, lawyer and statesman. Mr. Duffy was born at Nice, France, and made his classical studies with the Jesuits at Stonyhurst College, England, where he finished in 1900, going to Thurles, Ireland, for his philosophy.

## JAPAN—Progress of the Church

We (*Pall Mall Gazette*) have several times referred to the progress of the work of the Anglican Church in Japan. It is interesting to note that the leaders of the Roman Catholic Church in that country are able to testify to a like favorable reception of Christianity. Father Corre, Missionary Apostolic at Kumamoto, in issuing an appeal supported by the Bishop of Middlesborough, on behalf of the work of his Church, states that he is convinced that the outlook for the Church in Japan is very bright, and reports in general throughout the country seem to corroborate his evidence, a firm foothold having now been secured for the Roman Catholic Church. The gradual spread of Christianity in Japan seems to suggest the probable opening up of the whole of the East to its influence.

## ROME—The Earthquake Fund

The Holy Father's Fund for the earthquake victims has all but touched a total of six million francs. The greater part of it has been entirely spent, and the little balance will soon be swallowed up by the constant outlays which are being made every day. In Calabria his Holiness had an indefatigable agent in Mgr. Cottafavi, who has been on the spot almost without interruption since the beginning of the new year, and whose name is mentioned as a likely successor to the late Cardinal Portanova as Archbishop of Reggio, Calabria. The prelate has superintended the distribution of the funds under the directions of the local Bishops, and now that the immediate material needs of the destitute have been provided for through the Pope's fund and the fund administered by the National Committee, Mgr. Cottafavi has studied very carefully the various local necessities for temporary churches. It is said that an order has been placed in England for two hundred of these. It is hardly necessary to say that there is the greatest need in the stricken districts of vestments and altar requisites.

## SCOTLAND—An Example Worth Imitating

For the third time in succession there has been no School Board election in the distant western isle of South Uist (writes a correspondent of the *Catholic Weekly*). The so-called Reformation scarcely touched this part of the Hebrides, and the Catholics are in a very great majority; on both Parish Council and School Board their representatives naturally exceed considerably those of the comparatively few non-Catholic families. The eight Board Schools on the island are staffed with Catholic teachers. When there is a wish expressed by non-Catholic parents for a Protestant assistant teacher in order to look after their children, such a wish is invariably respected and given effect to. The result is that there is no friction between the majority and minority on the Board—a happy end which is not always attained when the position of Catholic and non-Catholic is reversed. The island is divided into three Catholic parishes, one of which, Daliburgh, possesses a community of Sisters of the Sacred Heart, who have charge of a cottage hospital maintained by the Marchioness of Bute.

## UNITED STATES—An Honored Guest

A spectacle unique in the history of the State of California was witnessed recently in Sacramento, when a Catholic prelate was the honored guest of the State Senate. Right Rev. Bishop da Silva, of Portugal, who had been paying the State capital a visit, was the central figure of the scene. He was given the seat of honor on the right of

the presiding officer, Lieutenant Governor Porter, while on the left sat Right Rev. Mgr. Capel.

## The Laetare Medal

The Laetare Medal, which is annually given by the University of Notre Dame, Indiana, to a lay member of the Church in the United States for specially distinguished service in art, literature, science, or philanthropy, has been conferred this year on Frances Christine Fisher Tiernan, the novelist, better known in the literary world by her pen name, Christian Reid. She was chosen for the high honor because she has done brilliant service in literature extending over a long period by furnishing clean, helpful fiction of high literary merit.

## Italian Students for the Priesthood

A seminary for the training of Italian students for the priesthood at Hawthorne, New York, presented recently to the Salesian Fathers by Mr. John J. McGrane, of Brooklyn, was dedicated on May 1.

## A Real Friar

In the *Philippine Catholic* there is a brief sketch of the career of Rev. Salvador Font, of the Augustinian Order, who formerly labored in the Philippines, and who has just died in Madrid. Protestant missionaries (says the *Catholic Standard*) who go to Catholic countries to enjoy the warm climate and write fiction have made the world familiar with the friar as he really isn't; the *Philippine Catholic*, which ought to know, gives us the friar of reality. 'Manila,' says our contemporary, 'will remember the terrible cholera epidemic of 1882. There were days in which 1500 deaths were reported. During that season of anxiety and of mourning Father Font proved himself a real apostle of charity. Putting aside all fear of the dread malady, he went about from street to street and house to house, encouraging the frightened people, administering the sacraments to the dying and distributing alms to those in need. The means at his disposal were soon exhausted, but such was the confidence he commanded that the various pharmaceutical companies of the city answered willingly his every call for medical supplies, trusting to better days for their pay. When the cholera epidemic ended, one company alone, that of Zobel Brothers, held against the good priest a bill for more than 3000 pesos. All the other houses had bills for various sums, and every cent represented medicine for the poor. Later Father Font founded two large asylums for the orphan children of those who had lost their lives during the epidemic, one for boys in Tanbong and another for girls in Mandaloya. In Madrid, where he spent the later years of his life, Father Font continued his good work in the cause of the poor. Aided by a number of rich ladies and gentlemen, he founded, some six years ago, a charitable or benevolent society which has received the special blessing of Pius X. The good that has been done by this society God alone knows. Several times the famous Augustinian was proposed for episcopal honors, but he preferred the simple life of his brethren.'

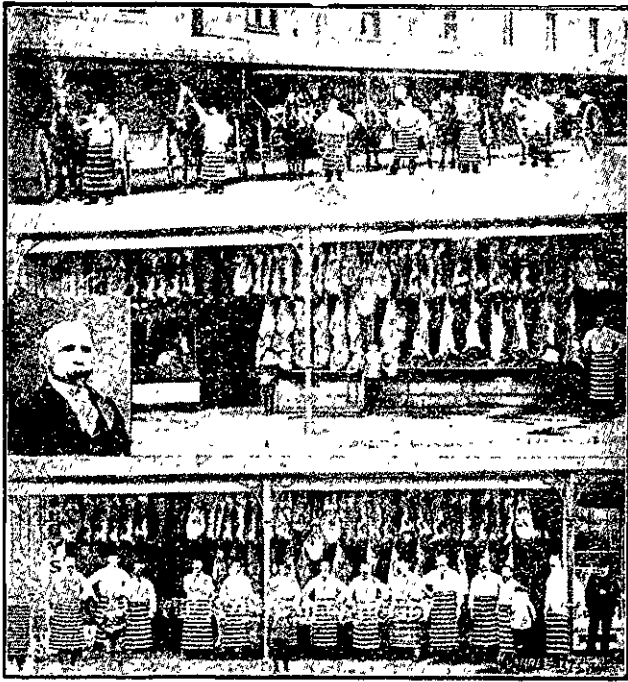
## Deaf and Dumb Institution, Waratah, N.S.W.

We have received the report of the Deaf and Dumb Institution, Waratah, New South Wales, for 1907-8. This admirable institution, which is conducted by the Dominican Nuns, is under the direction of his Lordship the Bishop of Maitland, and under the patronage of the Catholic Hierarchy of Australasia. During the years 1907 and 1908 nine girls and seven boys were admitted to the institution, which receives no aid from the Government and depends wholly for support on the charity of benefactors. The inmates receive a thorough religious training, and are carefully instructed in secular knowledge. The pension asked from parents who can pay is £25 a year, but no child is refused admission on account of poverty. Since it was founded in 1875 the following is the number of pupils from each of the States of the Commonwealth and New Zealand that has passed through the institution:—New South Wales, 87; Victoria, 18; Queensland, 17; Tasmania, 8; New Zealand, 7; Western Australia, 2. The number of deaf mutes on the rolls in 1908 was 47—15 boys and 32 girls.

The following is a summary account of the total amounts received by the Dominican Nuns from each diocese from the foundation of the institution in 1875 to the end of the year 1908:—The Dominican Community has had the entire burden of providing the teachers and supporting them. Besides this the diocese of Maitland has contributed £7777; Sydney, £1880; Goulburn, £293; Melbourne, £242; Bathurst, £202; Armidale, £193; Brisbane, £158; Ballarat, £102; Wellington, £90; Wilcannia, £90; Hobart, £82; Rockhampton, £61; Dunedin, £39; Lismore, £39; Cocktown, £31; Adelaide, £29; Sale, £26; Auckland, £25; Sand-

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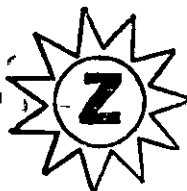
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hurst, £19; Port Augusta, £15; Christchurch, £7; Perth, £3.

His Grace the Archbishop of Wellington, writing to the Rev. Mother under date February 11, 1909, says: 'In reply to your letter of the 30th January, I am glad to inform you that I quite approve of your plan of having a special appeal made on "Ephpheta" Sunday—that is, the eleventh Sunday after Pentecost—for the Deaf and Dumb Institution at Waratah, N.S.W., which is, I believe, the only Catholic institution of the kind in Australasia. Accordingly, in due time, I will send a circular to all the pastors of this archdiocese, directing them to make this appeal every year on the said Sunday, and to obtain, in the manner they deem most fitting, whatever sums of money the congregation on that day may donate, and to forward the same to the ordinary of the archdiocese, who afterwards will transmit to you in due course the total proceeds from the various parishes. Your work is an admirable work of purest charity, and must appeal to all noble and generous Catholic hearts.'

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Youths' Leather Boots, strong, 1's to 3's.....	7/6
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To Remove Ink Spots.

Drop hot wax on the stain and let it harden. Lift it off with a knife. If the wax has not entirely absorbed the ink, cover the spot with blotting paper and press with a very hot iron. This way or manner of removing ink may be used with equal freedom on white or colored fabrics.

A Stained Water Bottle.

A water bottle that has become stained and dirty should have a few tea leaves and a tablespoonful of vinegar put into it, and should then be well shaken. Rinse out thoroughly with clear water. If the bottom be stained it will be well to let the tea leaves and vinegar remain in it for some hours, and it may be necessary to use a bottle brush.

To Remove Paint from Silk or Cotton.

To remove paint from either silk, cotton, or woollen goods, saturate the spots with spirits of turpentine and allow it to remain for several hours. Then by rubbing between the hands, the paint will crumble away without injuring the texture.

Sugar as a Disinfectant.

In many parts of Europe it is customary among the people to burn sugar in sick-rooms, a practice which is considered by physicians as an innocent superstition, neither beneficial nor harmful (says *The Scientific American*). Professor Trjåbert, of the Pasteur Institute at Paris, has, however, demonstrated recently that burning sugar develops formic acetylene hydrogen, one of the most powerful anti-septic gases known. Five grams of sugar (77.16 grains) were burned under a glass bell holding ten quarts. After the vapor had cooled bacilli of typhus, tuberculosis, cholera, smallpox, etc., were placed in the bell in open glass tubes, and within half an hour all the microbes were dead. If the sugar is burned in a closed vessel containing putrefied meat or the contents of rotten eggs, the offensive odor disappears at once. The popular faith in the disinfecting qualities of burnt sugar appears therefore to be well founded.

Adenoids.

Many physicians nowadays attribute the backwardness of many school children to what they call adenoids. These growths affect primarily the cavity lying at the back of the nasal passages, directly above the soft palate, and may make their appearance in early infancy. The region affected is the seat of one of the three tonsils, of which the other two are visible in the lower throat. These organs, together with the appendix, are physiological puzzles, as they are physical superfluities. The result is that the air passages through the nose are shut off, the child resorts to mouth breathing, goes about all the time with the mouth half open, which imparts a look of general stupidity, and very frequently really becomes stupid for the reason that nature, in an effort to preserve an air passage through the nose, raises the hard palate higher and higher, thus encroaching upon the brain space and impairing the mentality of the sufferer.

Velvet as a Cleaner.

Don't throw away your scraps of velvet. They can be used as cleaners for all sorts of things. Anyone who has tried to keep a velvet hat or frock clean does not need to be told it is a dust collector. This trying trait may be turned to account. A bit of velvet is a fine polisher for brass. It quickly removes the dust from woodwork, or shoes soiled from walking which do not need re-blackening. One housekeeper even uses a big piece of old velvet to rub her stove to a high polish after it has been blacked. For dusting a felt hat there is nothing better than a piece of chiffon velvet. It is also good to keep the bottom of a silk skirt free from dirt.



It's most consoling, when you're ill,  
To think about the doctor's bill,  
And add unto the time you've lost,  
The money his attendance cost;  
And realise 'twas lack of sense  
That caused you all the great expense,  
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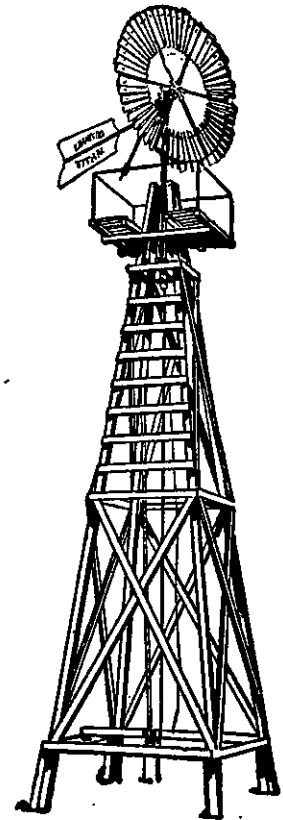
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## Science Siftings

BY VOLT

### A Giant River.

Some idea of the immensity of the Amazon River may be gained from the fact that it has over four hundred tributaries, great and small, which rise in so many different places that when one set is at flood height the others are at ebb, and vice versa, so that the bulk of the great river remains unchanged the whole year round. At two thousand miles from its mouth it is navigable for large-sized ships, and at one thousand for steamboats of the largest size. The delta of this giant river, with its islands, extends for two hundred miles.

### One Way of Catching Fish.

Lecturing at Sydney University recently on 'Fish Capture,' Mr. Charles Hedley, assistant curator, Australian Museum, indicated the methods adopted the world over, by peoples civilised and savage, to lure the wily fish from his native element. Peculiarly ingenious and pleasingly free from the taunt of hard work was the scheme of the South Sea Islanders. Certain of the tropical vegetation was in itself poisonous, and the roots of the trees a very potent fish drug. The natives obtained these roots, pounded and battered them until reduced to a white, starchy, pulpy mass, and then decided to 'go catch fish.' Of course, the open sea was not suitable for the experiment, so a chosen band would make their way to a large pool on a coral reef; the men and boys then took handfuls of the bait, dived down and scattered portions in every crevice. They then came to the surface, swam ashore, and lay about comfortably, awaiting results. In a few minutes all the fish would come to the top, and the natives then scooped them up, and by this simple process obtained every fish in the pool.

### The Panama Canal.

In the course of a lecture delivered in London, Dr. Vaughan Cornish, who recently made a prolonged study of the Panama Canal works, gave an interesting description of the enterprise and its latest developments. He said that the organisation of the work was excellent and the success of the department of sanitation extraordinary. Yellow fever had completely disappeared, and malaria had been greatly reduced. The length of the canal would be 50 miles from deep sea to deep sea, or 41 from shore to shore; the ordinary water level would be 85ft, but in dry seasons this would be reduced to 80ft, leaving a minimum depth of 40ft, and the minimum bottom width in the Culebra Cut would be 300ft instead of 200ft as intended up to last autumn. This change applying to a length of nearly five miles in the highest part of the isthmus, would increase the cost by £2,600,000, but it need not delay the opening beyond January 1, 1915, the anticipated date. The length of the locks would be 1000ft, and their width 110ft, sufficient to accommodate the largest ships of commerce or war built or building. The total cost to the American Government was now estimated at about £72,000,000, of which about £38,000,000 had been spent up to December 31 last.

### A City of Steel.

The scare that has been raised about the increase in the German Navy naturally brings to mind the famous German firm of Krupp, where the new monster guns and specially hardened armor are turned out for the Dreadnoughts which Germany is constructing with such feverish haste. As you draw near the 'City of Steel' (says a London paper), a forest of tall chimneys shows, and a multitude of towering workshops which stands like giants round the habitations of men. The dull boom of heavy guns fills the air with its concussion, for tests are always in progress, and the sound of the firing at times suggests that a veritable battle is going on. In the town or around it stand some sixty factories or separate departments, linked together by fifty miles of standard railway, while there are forty miles of narrow gauge lines running through the shops. The gates of the factories stand invitingly open; but 'no admission' is strictly enforced, and the luckless individual not provided with a Krupp's passport is relentlessly turned away by the double sentries posted at each door. Not for Germany only, but for the whole world, do the works of Krupp cater, and we can understand the magnitude of their operations when we are told that in the last fifty years no fewer than 50,000 cannon have been produced, and that guns are turned out there at the rate of 1000 a year, from the largest weapon for the new Dreadnoughts to small field-pieces and naval quick-firing guns. Not even at Woolwich are the works carried on with anything approaching so large a scale.

## Intercolonial

The total amount sent from Tasmania to the fund for the benefit of Mrs. K. I. O'Doherty ('Eva' of the Nation) was £104 odd.

The golden jubilee of the opening of the Goulburn Convent of the Sisters of Mercy will be celebrated about the end of next November.

The *Freeman's Journal* of May 20 states that the Right Rev. Mgr. O'Reilly, of Thames (Auckland), was at the time on a health visit to Sydney.

St. Joseph's Cathedral, Rockhampton, was crowded at the farewell gathering on the eve of Bishop Duhig's departure for Europe. His Lordship was presented with monetary offerings totalling close on £800.

We desire to congratulate our esteemed Catholic contemporary, the *Melbourne Tribune*, on its progress and continued prosperity, as evidenced by the installation of new printing machinery and the enlargement of the paper. At the invitation of the directors of the company, a large number of gentlemen assembled recently at the printing works, Flinders court, Melbourne, to witness the ceremony of starting the new machinery specially imported for printing the enlarged *Tribune*. After inspecting the many interesting details of an up-to-date printing plant, including the linotype machines, the working of which was explained by the operators, an adjournment was made to the composing room, where the company were entertained by the directors. Interesting speeches were delivered by the Rev. D. B. Nelan, Hon. J. Gavan Duffy, Senator St. Ledger, Senator Findley, and others, who expressed their appreciation of the good work of the *Tribune*.

The Bishop of Sandhurst received congratulations on all sides for the presentation of a painting (a highly artistic work by Agliardi) of his Holiness the Pope, Pius X., to the Bendigo Art Gallery. The Hon. the Premier of the State was present, and declared that he was honored by the invitation to unveil the painting. The Mayor of the city accepted, in gracious terms, the compliment the Bishop of Sandhurst paid the citizens in handing over to them this highly valued work of art. The Bishop, in asking the Premier to make the presentation, said that more than two years ago, the late lamented president of the Art Gallery, Mr. Davis, asked me to procure for the Art Gallery a portrait of our Holy Father the Pope, Pius X. I at once undertook to comply with his request. I secured the services of one of the first artists in Rome, who in due time, considering his many occupations, executed his task in a most satisfactory manner. I am glad now to be in a position to fulfil my promise, and to hand over the painting to the Gallery.

Sincere regret was felt in Melbourne when the news of the rather sudden death of the Very Rev. M. J. Maher, C.M. (Vice-Provincial of the Vincentian Fathers), was made known. Father Maher had been told by his physicians that owing to the state of his heart he would have to be very careful, and for the past two years he did little missionary work, the Very Rev. T. Hegarty, C.M., having been appointed Superior. The end came on May 13, the last rites being administered by the Rev. R. Ryan, C.M. As a missionary his name was a household word in Victoria. In the course of its obituary of the deceased priest the *Argus* said: 'Few priests were better known to Catholic congregations in and around the archdiocese of Melbourne than the Very Rev. M. Maher. His missionary work carried him into nearly all the churches during the past seventeen years. Father Maher had a fine command of language, a cheering voice, and a natural eloquence, which aided his scholastic attainments in winning a high place amongst Melbourne preachers. He was ordained in 1879, after having been educated at Castleknock College, Dublin. Shortly after he became professor of theology and philosophy in Dublin, and was afterwards transferred to the Irish College in Paris. On his return to Ireland he was appointed spiritual director of the Maynooth College, and in 1892 he came to Australia as the first Superior of the Vincentian Order at Malvern. In the intervening years he established his reputation in Melbourne as a preacher and as an administrator, and in 1894 was appointed Vice-Provincial of the Order in Australia. He held that position till the beginning of the present year, when ill-health compelled his retirement.'

Never mind the why and wherefore,  
You've a nasty cold, and, therefore,  
That it's time your health to care for

You must surely recognise.  
Let not old-time drugs enslave you,  
Or the pills that grandma gave you,  
Woods' Great Peppermint Cure will save you  
From a premature demise.

## DEAR ME!

Forgotten that SYMINGTON'S COFFEE ESSENCE! Whatever shall I do? Call at the nearest Store and ask. They all keep it.

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Painless Filling 5s.  
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Extractions 2/6  
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# The Family Circle

## HOW TO TELL THE TIME

I've jes' learned how to tell the time,  
My mother teached me to;  
An' ef you think you'd like to learn,  
I guess I might teach you.  
At first, though, it's as hard as fun,  
An' makes you twist and turn,  
An' mother says that they is folks,  
Big folks, what never learn.

You stand before the clock, jus' so,  
An' start right at the top;  
That's twelve o'clock, an' when you reach  
The little hand, you stop;  
Now, that's the hour, but you've got  
To watch what you're about,  
Because the hardest part's to come—  
To find the minutes out.

You go right back again to where  
You started from, an' see  
How far the minute han's away,  
Like this—you're watchin' me?—  
An' when you've found the minute hand  
You multiply by five,  
An' then you've got the time o' day,  
As sure as you're alive.

They's folks, I know, what says that they  
Don't have to count that way,  
That they can tell by jus' a glance  
At any time o' day;  
But I don't b'lieve no fibs like that,  
Because ef that was true,  
My ma would know it, but she showed  
Me like I'm showin' you.

## AN ADVENTURE WITH LIONS

A writer in the *Catholic Standard and Times* tells the following thrilling story of an adventure with lions in South Africa:—

A mechanical engineer named Smith found himself literally 'up a tree' one day. He was cycling along the line of a South African railway extension. On reaching the spot where the line crosses the Umfuli River, he found, as the bridge is not yet erected, that he would have to go round by the deviation and cross at the railway drift. This necessitated wading through the river and carrying the bicycle. On reaching the level again he put his machine down in order to resume his boots and socks, and, feeling rather fatigued after his exertions, stayed for a brief rest. While enjoying the rest his attention was drawn by a troop of very fine sable—two magnificent bulls and three cows—making their way up from the other side of the river in the direction of a fringe of forest beyond. Feeling sufficiently refreshed, he picked up his machine preparatory to starting again for Gadzima, where he wished to reach before it became dark. The next moment Mr. Smith received a shock which he will not forget for many a long day. About fifty yards away and slightly to his right were three lions, so intent on stalking the sable that they were not looking in his direction.

It was an awkward position, to say the least, and for a brief space he stood like one petrified, but, although his limbs for a moment were numb, his mind was active enough. The largest of the three was a large black-maned lion, the second was a lioness, while the third was an almost full-grown cub. The latter was the first to observe Mr. Smith, and, uttering a low growl, made for the unhappy man, who, dropping his bicycle, stayed not on the order of his going, but went for a friendly tree at top speed. He had just time to notice that the parent lions had started in the wake of their young hopeful, the sight, as may be imagined, only serving to accelerate his pace. The tree was but a short distance away, but to the hunted it appeared a mile, expecting every second to be struck down. It was destitute of branches for about ten feet up, and how he managed to climb it at all will forever remain a mystery to him. Just as he thought himself safe, however, there was a terrific roar behind him, and he had an uncanny feeling that he was being dragged off the tree. The lion, outstripping his mate in the chase, had made his spring, missing his quarry by a few inches only. Even as it was, his huge claws tore away the greater part of Mr. Smith's trousers and inflicted several fairly deep scratches—a narrow escape, indeed. Exhausted and pant-

ing, trembling in every limb, with the perspiration streaming out of him, he managed to draw himself up into comparative security, and here for nearly an hour he remained in this dreadful position, while the baffled lion, now joined by the lioness, raged below, every now and again making frantic springs, when their fetid breath came so unpleasantly near as to almost bring on nausea.

At first Mr. Smith could not understand what had become of the young lion, which went for him first, and but for the fact that he was not in a position to appreciate the humor of the thing, he witnessed a sight which must have been comical in the extreme, though to it alone he is firmly convinced his life was due. It seems that Leo junior stopped half way to examine the bicycle, which had been flung down hastily, with the result that the front wheel was left revolving. This arrested the young lion's attention, and, like a child with a new toy, he turned aside to examine this curious phenomenon. Cautiously giving it a pat with one of his huge paws, which only made it go round faster, his wonder increased, and he sat down on his haunches regarding it with a puzzled air, and not for some time did he join the parent couple at the foot of the tree, but not until he had 'mouthed' the machine considerably and twisted the handlebar. During the tenure of his unpleasant perch Mr. Smith cast many wistful glances in the direction of his double-barrelled gun, which was strapped to his bicycle, but it might as well have been a hundred miles away. He cast his eyes about in order to discover some place of retreat so soon as the lions should retire, and, to his great joy, saw a hut some three hundred yards away. Just before dark his captors began to pay less attention to him, and, scenting the sable again in the vicinity by aid of a strong breeze, they left after about three-quarters of an hour, to the extreme relief of their unfortunate prisoner. After waiting for about half an hour, until everything was quiet, he cautiously descended, and, not daring to go back for his gun, fearfully made his way to the hut referred to, making quick sprints from tree to tree. There was no roof, and the hut was but a flimsy structure, but, after making the entrance as secure as possible, and kindling a big fire, he soon dropped off to sleep. At daybreak he was able to resume his journey, eventually reaching Gadzima and Salisbury little the worse, beyond a very natural nervous shock, for his thrilling experience.

## DOING ONE'S BEST

The habit of always doing one's best enters into the very marrow of one's heart and character. It affects one's bearing, one's self-possession. The man who does everything to a finish has a feeling of serenity; he is not easily thrown off his balance; he has nothing to fear, and he can look the world in the face, because he feels conscious that he has not put shoddy into everything; that he has had nothing to do with shams, and that he has always done his level best. The sense of efficiency, of being master of one's craft, of being equal to any emergency; the consciousness of possessing the ability to do with superiority whatever one undertakes, will give souls satisfaction which a half-hearted, slipshod worker never knows. When a man feels throbbing within him the power to do what he undertakes as well as it can possibly be done, and all his faculties say 'Amen', to what he is doing, and give their unqualified approval to his efforts—this is happiness, this is success. This buoyant sense of power spurs the faculties to their fullest development. It unfolds the mental, the moral, and the physical forces, and this very growth, the consciousness of an expanding mentality and of a broadening horizon, gives an added satisfaction beyond the power of words to describe.

## WHAT HE WANTED

'What I want,' declared a gentleman to an applicant for a situation, 'is a man who can cook, drive a motor, and look after a pair of horses, clean boots and windows, feed the poultry and milk a cow, and do a bit of painting and paper-hanging.'

'What kind of soil 'ave you got 'ereabouts, sir?' asked the applicant.

'Soil! What's that got to do with it?'

'I thought perhaps if the soil was clay I could make bricks in my spare time.'

## WHAT?

Little Tommy is for ever asking questions.

'You'd better keep still, or something will happen to you,' his tired mother finally told him one night. Curiosity once killed a cat, you know.'

Tommy was so impressed with this that he kept silent for three minutes. Then: 'Say, mother, what was it the cat wanted to know?'

### INCONTESTABLE

They were trying an Irishman, charged with a petty offence, in a country town, when the magistrate asked:

'Have you anyone in court who will vouch for your good character?'

'Yes, your Honor,' quickly responded the Celt. 'There's the sergeant there.'

Whereupon the sergeant evinced signs of great amazement. 'Why, your Honor,' declared he, 'I don't even know the man!'

'Observe, your Honor,' said the Irishman, triumphantly, 'observe that I've lived in the district for over twelve years, an' the sergeant doesn't know me yet! Isn't that a character for you?'

### HEAD AND SHOES

A certain Chicago merchant died, leaving to his only son the conduct of an extensive business, and great doubt was expressed in some quarters whether the young man possessed the ability to carry out the father's policies.

'Well,' said one kindly disposed friend, 'for my part, I think Henry is very bright and capable. I'm sure he will succeed.'

'Perhaps you're right,' said another friend. 'Henry is undoubtedly a clever fellow; but take it from me, old man, he hasn't got the head to fill his father's shoes.'

### HARD HIT

It was kit inspection, and the sergeant-major was making the examination, when his eagle eye detected the absence of soap in the kit of Private Flynn, and he demanded what excuse the man had to give.

'Please, sir, it's all used,' said Flynn.

'Used!' shouted the sergeant-major; 'why, the first cake of soap I had served me for my kit lasted for three years, and you are not a year in the ranks yet. How do you account for that?'

Flynn's eye had the faintest suspicion of a twinkle as he replied: 'Please, sir, I wash every day.'

And the sergeant-major walked on while the entire company grinned.

### ODDS AND ENDS

He was a wise man who said that the world was filled with fools, and that he who wanted to escape the sight of one had to lock himself up alone and smash his looking-glass.

Brown looked at his watch with concern. 'I can't understand it,' he says to his wife. 'What has happened to my watch? I think it must want cleaning.'

'No, papa,' chimes in little Fanny. 'I am quite sure it is clean, because baby and I have washed it in the basin.'

Doctor, what makes people have the hiccups?

"Hiccup" is the onomatopoeic word popularly used to designate signatus, which is a sudden closure of the glottis, super-induced by a spasmodic contraction of the diaphragm.

'Ye-es; that's what I tell my wife.'

### FAMILY FUN

To Tell a Selected Card.—Take from a pack of cards an odd number which is divisible by three—twenty-one, twenty-seven, thirty-three, etc. Deal out the cards in three piles, one at a time, and ask one of the company to think of one of the cards as they are dealt out, and remember it. You ask him, when the cards are all dealt out, in which pile is the card he selected. Place that pile between the two others, deal them again in three piles, and ask him to tell you in which pile the card appears. Place that pile in the centre, between the other piles, and deal them again, and again ask in which pile the card appears. Place this pile in the middle, and then run through them, counting the cards until you come to the centre card. This will be the card thought of. Do not, however, take it from the pack, but run through the remainder of the cards; then shuffle them, and holding them face down ask another member of the company to draw a card, to add ten to its value, calling a knave eleven, a queen twelve, and a king thirteen. Now tell him to double that number, multiply it by ten again, and divide the product by thirteen and tell you the remainder, if any. As soon as he tells the result of his calculations tell the card which the other person selected. This latter process has nothing to do with the telling of the card, but is only done to mystify the company.

## All Sorts

On the Junfrau, in Switzerland, is the highest restaurant in the world—10,000 feet above sea-level.

Prisoners condemned to death in Greece have to wait two years before the death penalty is carried out.

Owing to the lack of farm hands in Austria, 'good-conduct' convicts are being employed as agricultural laborers.

Lightning, when it strikes a tree, sometimes converts the sap into steam with such energy that it explodes, scattering the wood in every direction.

The most costly tomb in existence is that which was erected to the memory of Mohammed. The diamonds and rubies used in the decorations are worth £2,000,000.

Guernsey, which measures scarcely 21 square miles, exports annually to London and provincial markets over 20,000 tons of tomatoes and fruit, which realise a sum of over £500,000.

A perfect diamond must be free from the faintest tinge of color, though when it has a decided color, such as blue, green, etc., it becomes a fancy stone, and will bring a fancy price.

'See here, Mr. Editor, I thought your paper was friendly to me. See what you have done. I made a speech at the banquet last night, and you haven't printed a word of it.' 'Well, what further proof do you want?'

'Pardon me,' said the Christchurch lady on a marketing expedition, 'but are these eggs fresh laid?' 'Absolutely, madam,' replied the grocer, promptly. 'The farmer I purchased those eggs from won't allow his hens to lay them any other way.'

Jones (to Brown, who has been relating his wonderful adventures in Russia): 'And I suppose you visited the great steppes of Russia?' Brown: 'I should rather think so, and walked up every one of them on my hands and knees.'

'You ought to be ashamed of yourself,' observed the Sunday school teacher severely to the small girl who had but too obviously omitted to wash her face that morning. 'Look at your little brother; see how nice and clean he is.' The small girl sniffed. 'Well,' she replied, 'it's 'is birfday.'

Friend (noticing the confused heaps of goods of every description scattered promiscuously about the shop): 'Hello! What's happened? Been taking an inventory, had a fire, or are you going to move out?' Draper: 'That shows how little you know about the drapery business. We have merely been waiting on a lady who dropped in for a paper of pins.'

There are 37 clerks in the House of Commons, only three of whom sit in the House itself. The remainder are divided between the four main offices situated in various parts of the building—the Public Bill Office, the Journal Office, the Committee Office, and the Private Bill Office. The head of this body is the Clerk of the House, who sits at the table in the seat nearest the Treasury bench.

The New York correspondent of the London *Express* says: 'According to the estimates of the municipal authorities, the present population of New York City is 4,500,000—an increase of half a million in the past four years. The city contains 1,800,000 Germans and children of Germans, almost as many as there are in Berlin; 1,200,000 Irish, or more Irish than there are in Dublin; 750,000 Jews, more than there are in any other city in the world; and 450,000 Italians, ranking New York next to Naples, Milan, and Rome as an Italian metropolis. The rest of the population is divided among representatives of almost every nationality in the world. There are also some Americans. The annual budget of the city is £31,200,000, one-fifth that of the United Kingdom.'

Smithfield (says a writer in the *Daily Mail*) is the largest meat market in the world. The other week there entered it 7900 tons of supplies. Perhaps 'a ton of meat' does not convey a very clear idea to your mind. Think, then, of a pound of meat. Now multiply it by seventeen and a half millions. London last week consumed 17,696,000 pounds of meat—over 1100 tons a day. And that was a small supply. The daily average for last year, omitting Sundays and bank holidays, was 1611 tons. Where does this enormous quantity of meat come from? Clearly it is not all Home-grown, for as one looks out of railway-carriage windows in England one sees ample pasture land, but few cattle or sheep. Our own farmers supply only a small percentage of the 720,000 bullocks, 6,150,000 sheep, and 800,000 pigs which London's appetite calls for in a year.

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**DECLARED TO BE INCURABLE**

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

**£1000 SPENT WITHOUT RESULT.**

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

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

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